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# A treatise on the Lord's supper

John Glas







SELECTIONS  
FROM THE  
WRITINGS OF JOHN GLAS.



*A TREATISE ON THE LORD'S SUPPER.*



A TREATISE  
ON  
THE LORD'S SUPPER

BY  
JOHN GLAS.

[FIRST PUBLISHED IN THE YEAR 1743.]



London:  
SAMPSON LOW, MARSTON, SEARLE, AND RIVINGTON,  
CROWN BUILDINGS, 188, FLEET STREET.  
—  
1883.

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# SELECTIONS

FROM THE

## WRITINGS OF JOHN GLAS.

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### Biographical Preface.

THE Works of that earnest contender for the faith, whose name stands on the title-page of this book, once well known, are now little read even among those who profess zeal for the purity of religion. It has nevertheless been thought by some few persons who sympathize in the subject-matter of Glas's writings, that certain portions of these remarkable essays might prove interesting to thoughtful and sober-minded men among the reading public.

The leading circumstances of John Glas's life may here be briefly given. He was born in Fifeshire on the 5th of October 1695. His ancestors had been Presbyterian ministers of the Scottish Church for several generations. He was educated at the grammar school of Perth, where he readily acquired a knowledge of Latin and Greek, and at the universities of St. Andrews and Edinburgh, where he pursued his studies of philosophy and theology. He passed through the examinations required for candidates for the ministry, was licensed to preach by the presbytery of Perth, and in 1719 was ordained minister of the parish of Tealing, near Dundee. In 1721 he married Catherine Black, daughter of Mr. Thos. Black, minister in Perth.

*Note.*—It should be clearly understood that the body of Christian Brethren now called Glasites or Sandemanians do not look upon Glas as the founder of their Church: they believe only in one Founder and Foundation of the Christian Church, Jesus Christ. Nor do they attach any divine authority whatever to the writings of Glas, but believe him to have been a man of eminently earnest mind, singularly fitted by God for the manifestation of the truth in Jesus. They therefore regard his writings as valuable aids in obedience to the Old Testament precept, "Seek ye in the book of the Lord and read" (Isa. xxx. v. 16), and to the command of our Lord himself, "Search the Scriptures" (John v. 39). These Brethren have a meeting-house in Barnsbury Grove, Barnsbury, London, where divine service is held every Sabbath-day and every Wednesday evening. They also have meeting-houses in Dundee, Glasgow, Newcastle-on-Tyne, Old Buckenham (Norfolk), and in Danbury, U.S.

Glas was early impressed with a sense of the responsibility put upon him as a minister of the Gospel. He felt troubled in the conviction of his own want of the righteousness required by the divine law for justification in the presence of God in the day of judgment. The erudite schemes of theology he had studied gave him no relief. Relief indeed he found, but it was only in these Holy Scriptures which can make man wise unto salvation through faith in Jesus Christ. He became convinced that *Scripture alone* is the criterion by which all sentiments in religion must be tried.

It was the National Covenant and the Solemn League of Scotland which roused in Glas's mind that abhorrence of all secular power joined with religion, or exercised under her name, which in due time bore its fruit. A religion thus married, so to speak, to civil authority, and thus masked, he could not believe in. The history of his own country showed him the shocking tyranny which had not long ago reigned in the name of religion, and though this had abated, he plainly saw that social position, worldly advancement, and political prestige, were all promoted under the cover of the sacred office. Hence his mind experienced the same sort of revulsion against these corruptions, which Luther's did against the sale of indulgences and papal infallibility in the 16th century. The search of Scripture convinced Glas that the Gospel which says, by its apostles, "We persuade men," gives no sanction to the magistrate's sword on its behalf, and that He who saith "The Son of man hath not where to lay his head—the servant is not greater than his lord," never authorised His ministers to receive princely revenues, or to dwell in palaces as the hire of their labour.

The object of the Scotch National Covenant was to form the nation after the model of the Church of Israel under the old law; thus the Church of Christ was supposed to be represented in the body politic of the Scottish nation, with an earthly king at its head. By the Solemn League all persons called "malignants" could be punished with torture and death by the arm of the civil magistrate; that is to say, all freedom of thought in spiritual or political matters was sternly repressed. This state of things forced upon Glas's mind that profound and searching study of the

nature of Christ's kingdom which came before the world in the once famous "Testimony of the King of Martyrs," published in 1729, when he was 34 years of age. This contention for the truth was immediately construed into an attack on the principles and dignity of the Established Church. Like the silversmiths of Ephesus, who trembled for their craft at Paul's preaching, the popular clergy raised a cry of "Great are the national covenants," and much assiduity was employed to degrade both Glas and the doctrines he preached. But his mind became progressively enlightened as to the laws of the New Testament. The knowledge of the nature of Christ's kingdom opened to him a new and wide field of instruction, and served as a leading star to guide him in the obedience of the Gospel. This doctrine exhibits Christ as the only Master of believers whom they are to hear in all things, and thus by freeing the conscience from the authority of man, impresses the necessity of divine authority for every religious observance, and separates the chaff from the wheat. Glas's father-in-law used to tell him that the purity of communion which he aimed at was totally unattainable; but his answer was, that if he should get but a dozen shepherds at the foot of Sidlaw hills to consort with in the love of the truth he should be happy. He was also often asked by friends how he would provide for his family if, incurring the censure of the Church by acting on his sentiments, he should be deprived of his stipend, which was considerable. But trusting God he staggered not, and his beloved wife encouraged him to persevere in his duty, not doubting that they should be provided for by Him to whom belongs the earth and the fulness thereof.

In 1727 Glas was cited before the Synod of Angus and Mearns, and impugned as promulgating opinions contrary to the national standards. In the answers to the 47 questions publicly put to him his convictions were fearlessly expressed; the detail of this examination is published in vol. i. of his complete works, at p. 184. He considered the government of the National Church by kirk sessions, provincial synods, and general assemblies to be without any foundation in the Word of God. He maintained that a Church of Jesus Christ with its presbytery is in its discipline subject to no control under heaven. Disregarding

Acts of Parliament and Acts of Assembly, he appealed to *Scripture alone*. He shewed that every assembly of believers possessing the faith and hope of the Gospel is a Christian Church, and, from the fundamental law of discipline laid down by our Saviour (Matt. xviii.), as well as from the practice of the churches under the Apostles, that such an assembly is in all discipline subject to Christ alone. The concluding words of this faithful and earnest man before the Synod may fitly be given here—"I think myself obliged in conscience to declare every truth of Christ, and to keep nothing back, but to speak all the words of this life and to teach His people to observe all things which He commands as far as I can understand; and to do this, notwithstanding others differing from me, and my being exposed to hazard in declaring them." In 1728 he was deposed by the Synod, and this sentence was confirmed by the General Assembly.

Few persons professing Christianity pay much attention to the state of the Church in the days of the Apostles, or look upon it as a *pattern for all time*. The New Testament Scriptures, especially those parts which tell of the patient sufferings of Christians, are considered applicable to the infant state of the Church only; as if it were possible that a period could ever arrive when the Christian religion should possess equal advantages to those it then enjoyed under the direction of men endowed by the supernatural influence of the Spirit of God. Yet, as it is not in human nature to conceive the purity of divine truth, so the mind of Glas could not make the needful transition all at once. At an early period of his ministry a few men, who appeared to receive the truth in the love of it, formed a small society in union with him for the ends of mutual edification for the truth's sake. This separation took place in 1725. But this measure could not be justified on Christian principles, for they still remained in communion with the National Church. In truth it was nothing better than a sacrifice of consistency to interest and disobedience to divine authority from worldly motives. The blessings of Christian union can be enjoyed only in a state of separation from religious fellowship with unbelievers, and in no other supposable state have we any reason to hope for the consolations of the

Gospel. The deposition of Glas must have stimulated his conscience and given new distinctness to this necessity for complete separation of communion. Our Lord said to His Father, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John xvii. 15). And the warning of His Apostle is, "Be ye not unequally yoked together with unbelievers—come out from among them and be ye separate" (2 Cor. vi. 14, 17). But it must not be supposed that Glas carried oppositeness so far as to judge and condemn other assemblies of Christ-professing men; for when once urged on this point he wrote as follows:—"——We are not clear to deny one that preacheth Christ to be a minister of Christ, though he followeth not with us; but we ought rather to rejoice, with Paul, 'that every way Christ is preached.'"

After his deposition, Glas removed from Tealing to Dundee. Here the little flock continued to assemble, and as it constantly grew by additions the erection of Churches in other parts soon had to be considered. But how were these to be supplied with Elders? The brethren became convinced that instead of the minister of a parish governing with his lay elders, as is the case in the National Church of Scotland, there ought to be in every Christian assembly a plurality of elders, who are also called in Scripture bishops or overseers. From the beginning the brethren had attended to the duty of public exhortation as enjoined in Heb. x. 24-5, and thus it soon appeared that there were various brethren fitted for edifying the Church by utterance of the doctrine. The character of a bishop or elder laid down in Timothy and Titus was attentively considered, and some of the brethren who appeared to answer to this description were set apart by fasting and prayer. A prejudice had long existed, and still exists, in the world, for the necessity of a university education to fit a man for the ministry of the Word. That men who had received no learned education, who had been bred to the plough or the loom, should pretend to preach was thought ridiculous. That learning may be auxiliary, but is not necessary, appears at once from a glance at the great apostles. Paul was an erudite scholar, Peter and John were "unlearned and ignorant

men," but they "had been with Jesus." Consequently the Church, heedless alike of popular clamour or mere tradition of men, when satisfied that the Scripture requirements were answered, appointed learned and unlearned elders indifferently. But this important subject was not completely understood until a long standing corruption had been cleared away. It had long been the custom for the minister or pastor of a church to be assisted by *ruling* elders, and these elders neither preached nor taught. But on a certain occasion, when Glas was absent from his Church in the country, and the Lord's Supper was about to be taken in presence of the ruling elder, some of the brethren moved a difficulty, saying that teaching and preaching elders were necessary. Glas being informed of this at once returned, assembled the Church, and after prayer the subject was closely investigated by Scripture light. And they found that bishops, elders, and presbytery were the same persons, and that mere ruling elders were unnecessary, for the bishop or elder must be "apt to teach" and "to convince by sound doctrine." The title of "bishop" was unacceptable, owing to the many corruptions of the world which had accumulated upon it; the word "elder" seemed to express the entire office; and from that time the phrases "clergyman," "prelate," and "layman" were quite dropped, as carrying false distinctions unauthorised by Scripture. The character of the deacon was also examined from Acts vi. and 1 Tim. iii., and persons agreeing thereto were appointed. And thus the order of a Christian Church began to make its appearance, and the progress of the brethren in it advanced by degrees as their views of the New Testament expanded.

As this Christian society grew much opposition to the necessary discipline was caused by prejudice, custom, and the natural corruption of man. Those divine precepts which had not the countenance of men in high reputation for godliness and learning were the subject of much discussion, though there can be no ground for human opinion where the commands of Christ are concerned, for He said, "In vain they do worship me, teaching for doctrines the commandments of men." Weak brethren, who found their favourite pursuits disturbed by brotherly admonition, who could not submit to self-denied obedience, quickly became offended, for

the laws of discipline requiring patience, forbearance, and humility, demanded a steadfastness of mind that could only proceed from a conviction of their divine authority and a deep sense of their obligation. The brethren consisted chiefly of the poor, and those who had property sometimes instead of remembering that God loveth the cheerful giver, thought the burden too heavy. Such as these were judged of by our Lord's doctrine concerning covetousness (Matt. vi. 19-34). Some of the most wealthy under specious pretexts withdrew from the connection. In dealing with offending brethren, it was necessary for the sake of concord and peace to pay the closest attention to the law given by our Lord (Matt. xviii. 15-18). If any one appeared to be a fornicator, covetous, or living in violation of the divine precepts, they dealt with him after Paul's direction (1 Cor. v. 1-8). But when public acknowledgment of sin was made, and hope of forgiveness through the blood of Christ expressed, the offender was again received into communion. In the administration of discipline Glas was distinguished for fidelity, not suffering sin upon his brother, for the greatest impartiality in applying the word of God, and for his readiness to forgive the penitent. But Glas, though himself straitened in means, never courted the friendship of rich and covetous professors, nor was deterred from putting in force against them the law of Christ, being well assured that God would command what he pleased. Even when the number of his friends had increased from whom he might obtain what he chose, Glas yet restrained their liberality towards himself, directing it rather to the poor brethren and towards all men as opportunity offered.

At their first union they thought it more in harmony with Scripture teaching to take the Lord's Supper oftener than once or twice a year, as was done in the National Church; they therefore observed it monthly. But further search of Scripture showed that both practices were without example in the New Testament, and were but after the commandments of men. Scripture showed that the first day of the week was set apart to bring to remembrance the Lord's death and resurrection till His second coming, and that the first Churches met for that end (Acts ii. 42). They then agreed to observe the Lord's Supper every first day of the



week. And this frequency of communion tended much to complete and preserve their Christian order and unity; leading to self-examination as to the love of the brethren, the great evidence of love to Christ; and requiring the exercise of necessary discipline for the removal of offences that the Church might meet together with mutual affection and sincerity. Glas says in his *Narrative* (p. 98):—"The business of promiscuous communicating, as it is called, has long been a grievance to them that love the communion of saints, and upon their complaining of it to ministers, they have been put off by pretences of the impossibility of what they desired." Breaking the web of these sophistries Glas's clear mind saw that these conditions of mutual love and mutual watchfulness laid down especially in 1 Cor. xi. and xii., and in John's Gospel, xiii., xiv., xv., as maintaining personal relation between member and member, these conditions could not possibly subsist in a National or State Church; and this led to the further conclusion that the National or State Church disappears before the light of Scripture altogether, of which the culminating proof which Glas points to stands to the end of time in that dialogue between Our Lord and Pilate, wherein "Jesus answered, My kingdom is not of this world."

It has been observed that the practice of *mutual exhortation*, as enjoined by the Apostle (1 Tim. iv. 13), had been steadfastly adhered to. It was manifest that this could not be the same as *reading*, and that the great stress which Scripture lays upon *meditation*, as also upon *searching*, was to bear its fruit, for "out of the fulness of the heart the mouth speaketh." The words also of the Apostle (1 Cor. xiv. 29-33) are very emphatic as to this duty of exhortation (there called prophesying) being *general* among the male brethren, and not *particular to any*. Glas took delight in telling his friends that he had frequently got hints in the church assemblies from the poorest of the brethren, which served to open and explain many Scriptures which he had not before understood; and he was persuaded that the churches were the best schools for the instruction of both ministers and people in the knowledge and practice of the Christian religion.

Glas removed from Dundee to Edinburgh, where he officiated as Elder for several years. He then removed to Perth, labouring

with zeal and diligence in the same office until 1737, when he again returned to Dundee. Here he continued to feed the Church of Christ till the close of his mortal life; and although his services were principally confined to Dundee, he yet assisted at the erection of most of the churches in Scotland, visiting them at times to comfort and establish them in the faith, and taking deep interest in their trials and prosperity. But wheresoever he resided he found much opposition from the gloomy superstition of the times. The religious zeal of that period was little tempered with good will to all men; and the National Covenanter, far from regarding those who differed from him with candour, desired nothing better than their extirpation. But it is a truth of long standing, that the Church thrives under the fiery trial of persecution, while, alas! according to the nature of our human infirmity, she often languishes in lukewarmness under the warm breath of toleration. And so it came to pass that Glas, who had once declared how happy he should be if but a dozen shepherds shared his convictions and worshipped with him, now saw the churches multiplying rapidly under his care. It appears from lists now extant that in 1768, five years before Glas's death, the churches in Scotland, England, and Wales numbered nearly 30, with 44 Elders and 880 members.

About nine years after the deposition of Glas, the General Assembly, seeing that as his tenets could not possibly be popular, so his followers would never be numerous, and that therefore the Established Church had little to fear from him, came to the conclusion that some modification or mitigation of the sentence passed upon him was advisable. So without any appeal from Glas, or from any of his friends, the General Assembly "did take off the sentence passed by the Commission, 12th March, 1730; and did restore him to the character and exercise of a minister of the Gospel of Christ; declaring, notwithstanding, that he is not to be esteemed a minister of the Established Church of Scotland, nor capable to be called therein." We do not pretend to explain this curious contradiction acted by the General Assembly of that period, but give it as it is recorded. Glas appears to have been a man of healthy and cheerful habit, and it was not till his 78th year that a sharp cough gave warning that

his race was nearly run. His last sermon was from Heb. ix. 27, 28. In this he showed that the greatest misery of man is comprehended in these two things:—1. Bondage through the fear of death. 2. The judgment afterwards; and on the deliverance wrought by Christ (v. 28) he dwelt lovingly and long, showing how the Saviour unstings death, frees from bondage, gives good hope, and causes those who confess His name before men to rejoice with joy unspeakable. About a week after this sermon, without a struggle he fell asleep in the Lord Jesus Christ. The works of John Glas, consisting of nearly 40 Treatises, Essays, Letters, &c., were published in full in 4 vols., 1761, and in 5 vols. by Morison, Perth, 1782. In some few of these pieces, the matter is so merely personal as to have now but little interest, in others the detail is minute and prolix. But most of them are monuments of unwearying Scripture search, masterly exposition of doctrine, and unflinching faithfulness in declaring what he believed to be *the sincere milk of the Word*.

A short summary of the conclusions which Glas arrived at regarding the main truths of Christian obedience will not be out of place here. In giving it we do not wish to constrain the mind of any reader to accept as dogmatic formulas those principles which will be best sought for in the following pages, but rather to suggest at a glance that view of the purity of the Apostolic Church which it was the conviction of Glas's mind and the work of his life to contend for, as being the truth once delivered unto the saints, to which men may neither add, nor diminish ought from it.

1. That the Church is not political. The treatise on the "Testimony of the King of Martyrs," shows according to the Scripture, that any union between the Church of Christ and any political body or form of civil government whatever, must be a corruption out of the heart of man, designed for temporal purposes and wordly convenience. Christ's kingdom is not of this world.

2. That the Church is not national. The Gospels, Book of Acts, and the Epistles, shew that the old kingdom of Israel had departed for ever as a representation of the Church of God. Not only so, but no new earthly kingdom was set up in its place,

for all lines of national delimitation were abolished. Wherever the unity of the Spirit is found to exist between men, there is the Church without respect of language, place, or country.

3. That the various offices of the Church all form part of the "labour of love," and are therefore discharged *willingly* and not for filthy lucre, the two instances in which Scripture may seem to make exception to this rule (1 Cor. ix. 1-14; 1 Tim. v. 17, 18), in no wise detracting from the command that these offices are to be discharged for the truth's sake.

4. That all confession, prayer, exhortation, and preaching must be personal and individual, the command being to every one to "search the Scriptures," which give no authority either by precept or example for any man to repeat merely the words of another. All set forms therefore—except in our Lord's prayer—catechisms printed or written, prescribed formulas, and such like, are corruptions out of the heart of man.

5. That the term "royal priesthood" used by the Apostle Peter applies to the entire spiritual house of God on earth ("Ye as lively stones.") It therefore does not separate one member from another, nor does it distinguish office bearers from the rest of the body. It takes no note of the distinction commonly thought to exist between "clergy" and "laity," which words, or their present meanings, grew up in the corruption of the Church, and are not to be found in Scripture.

6. That all personal authority, merely as such, in the Church is corruption; for the Gospel saith, "Whosoever will be chief among you, let him be your servant." That all assumed or invented titles, whether expressing civil authority, as a king and his ministers, or ecclesiastical authority, as archbishops, cardinals, prelates, &c., are quite unwarrantable by Scripture as annexed to any office in the Church. And that all such assumed or invented titles are adverse to the supremacy of the true King of the Church, even Christ, who presences Himself as Comforter and Spirit of truth among His people to the end of time.

7. That a Church of Christ can have no visible human head, its only Head being Christ in the midst of it. For this reason there must always be in the Communion ordinance and in acts of discipline two or more Elders present, that the Church come not

under the ascendancy of any single man. And in any case of discipline concerning himself, an Elder is subject to the same rule as the least prominent member, and may be accused, judged, and separated in presence of the Church.

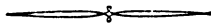
8. That a Church of Christ knows of no human control above that of its Elders appointed by Apostolic precept. For though each of the Apostles exercised authority over many churches, this authority ceased with their lives, and Christ called no other apostles. Therefore the assumption by men of rule over many churches has no Scripture foundation, and is a hiding of the real Head of the Church upon earth, Jesus Christ.

9. That the ordinance of the Lord's Supper being shown to us as taking place the first day of the week (Acts xx. 7), Scripture gives no authority for withholding it on any Sabbath day, when the Church meets with its presbytery in the unity of the Spirit and in the bond of peace. That is to say, that all the members partaking in the ordinance must be in the condition described in 1 Cor. x. 17, as one Head and one body; in 1 Cor. xi. 29, as discerning the Lord's body; in 1 Cor. xii. 25, as having no schism, as far as can be discerned; that the members have the same care one for another; and in Heb. xii. 15, as looking diligently lest any root of bitterness spring up, whereby many be defiled." And all these things the brethren are bound to have in view as far as man can judge himself (1 Cor. xi. 28, 31), and his brother by his outward walk.

We cannot conclude this brief outline of the life and work of a very remarkable man in a more fitting manner than by quoting the following lines from his Preface to the "King of Martyrs." Doubtless Glas was thinking of the heart-wrung protestation of afflicted Job when he wrote them:—"If upon trial Christians find any of the marks of an anti-christian or false spirit upon the doctrine that I teach, I am content to be rejected. If I deny that Christ is come in the flesh; if I set up anything that He came in the flesh to destroy; if I seek to destroy anything that He came in the flesh to establish; and if that wherein I differ from others do not carry in it a confession that *He is come in the flesh*: then let my doctrine be rejected as coming from a false spirit. If it savour not of that Spirit who speaks not of Himself, but

glorifies Christ, taking the things of Christ, and showing them unto His people ; and if I confess not that Jesus is the Christ, or deny the Father and the Son, let me pass for a liar, a deceiver, and an antichrist. If I speak of the world, and if the world hear me, let me be rejected as one of those false prophets that are gone out into the world. If I hear not the words of the Apostles of Christ, and if I reject or add anything to their explication of the Old Testament prophecies, and use a private interpretation of my own or of any set of men ; if I speak not according to the Old Testament and the New : let it be declared there is no light in my doctrine ; and if I speak anything against the merciful spirit of the Gospel, or the Gospel commandment of brotherly love, then let it be said that my *doctrine is not of God*. But if it shall be found otherwise, let them that cry me down and persecute me as a deceiver and false teacher take care what manner of spirit they themselves are of, and how they will answer to the Judge who stands before the door, unto whom I commit my cause."

N.B.—The information for this preface was derived chiefly from the memoir prefixed to Glas's "Narrative."





# A TREATISE ON THE LORD'S SUPPER.

[First published in the year 1743.]

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1 TIMOTHY i. 5.

*The end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned.*

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## THE PREFACE.

THE following treatise goes all on this supposition, That the scriptures of the Old Testament, as Christ and his apostles received them from the Jews, and gave them to Christians, with the scriptures of the New Testament, as we have them handed down to us, contain the complete revelation of the whole counsel of God, and are the perfect rule of the Christian religion; which is still to be found pure and entire in them; so that every false gloss can be refuted by those same scriptures, in like manner as Jesus answered the devil, *It is written again.*

And there is nothing necessary for the continuance of the Christian religion in the world, till Christ return from heaven, beside this *perfect revelation*, preserved in the scripture by a special providence, and the *divine concurrence* therewith.

This revelation has been preserved in the Christian world, in the same way that the Old-Testament scripture was preserved among the Jews to the time of Christ and his apostles, who constantly appealed to it, against the Jewish tradition and false glosses, just as the Jews had it, only in copies, or even in the Chaldee paraphrase and Greek version.



And by the divine concurrence with this perfect revelation, I cannot mean those extraordinary assistances that the apostles, prophets, and inspired men had in giving out the oracles of God, and publishing the revelation, till it was perfected, and fully committed to writing; for then it behoved those assistances to be withdrawn, as the scaffolding is taken away from a building when it is finished, and the stocks fall off when a ship is launched: so that their continuance would be an evidence, that the revelation is not yet perfected; as the apostle says, "Charity never faileth: but whether prophecies, they shall fail; whether tongues, they shall cease; whether knowledge, it shall vanish away. For we know in PART, and we prophesy in PART. But when that which is PERFECT is come, then that which is in PART shall be done away." Our advantage, beyond them who lived in the time of inspiration, and saw the signs, is, that we have a perfect revelation, the full sum of all the *knowledge*, that came by inspiration: and if we believe, and receive it in that love of the truth, or *charity*, wherein we are but growing up in this world, as little children, by means of this revelation; we have then nothing to look for but that perfect state of charity in the world to come, where we shall no more *see through a glass darkly*, as now, by the faith of a revelation, taking testimony for what we see not, but *face to face*. When the gift of tongues ceased, revelation was perfected: and that gift ceased with the apostles. All after signs and wonders must belong to what the apostle speaks of when he says,—“For except there come a falling away first, and that man of sin be revealed.—For the mystery of iniquity doth already work.—And then shall that wicked be revealed, whose coming is after the working of Satan, with all power, and signs, and wonders of a lie, and with all deceiveableness of unrighteousness in them that perish; because they

received not the love of the truth, that they might be saved : and for this cause God shall send them strong delusion, that they should believe a lie."

But, by the divine concurrence with the scriptures, I mean the influence of the Spirit of Christ that is necessary to beget and nourish *faith, hope, and charity, these three*, which still *abide*, and so to make Christians in all ages by means of these scriptures that were given by his inspiration ; and likewise his assistances that are necessary to the *calling of Jesus, Lord*, or confessing his name in the world according to these scriptures, and to qualify men in all ages, according to the character that stands in the scriptures, for all the offices that Christ has appointed to be exercised among Christians to the end of the world.

This is the work of the Holy Ghost, as he is given to abide with Christ's people on the earth, while faith, hope, and charity abide ; *i.e.* till Christ come again : and in all this work, he adds nothing to the perfect revelation in the scriptures, whispers nothing beside what he speaks in his inspired scriptures, and proposes no other evidence of the truth but what is already proposed by him in these scriptures ; but he makes men attentive to it, and so disposes their minds and hearts as they may view it in that point of light wherein God appears testifying : and the excellent beauty and glory of that which he testifies, shews itself so as to make the firmest impression of truth upon the mind, and inflame the heart with the love of it. When the gospel comes to us in this manner, or *not in word only, but in power, and in the Holy Ghost, and in much assurance*, so that we *receive it with joy in the Holy Ghost* ; we have then no occasion for tradition, no need of faith in human testimony, nor any manner of use for that cold assent that the mind is forced into to shun a contradiction, which is the assent that belongs to the conclusions of the arguments of the disputers of this

world. Yea, by this we are well fortified and secured against all perverse glosses, that either tradition, or the wisdom of the critic and of the philosopher, or any false spirit, can furnish out in opposition to the truth which God hath taught us by the scriptures: for we *know the truth, and that no lie is of the truth*. And, being thus in possession of the revealed truth, having this key of the knowledge of the scriptures, we may search them daily, studying to *grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ*; leaving the critics and philosophers to their doubtful minds and cold hearts, the slaves of church authority to their blind zeal, and all enthusiasts to their own fancy, or the whispers of some spirit suggesting things to them beside the scripture, to make them wise above what is written.

It is impossible to make a Christian without the Spirit of Christ, or to make those no Christians whom he endues with faith, hope, and charity; and even so it is impossible to qualify a man for any spiritual office among Christians whom he has not qualified, or to make one unfit for any such office whom he fits for it, and so calls to it: and the continuance of Christians, and their proper officers in the world, depends wholly on scripture revelation, preserved by the special providence of God, and on the divine concurrence therewith, by those gifts and graces that serve for maintaining the being and true profession of Christianity in the world.

We see it has not been in the power of that apostate church of Rome itself, to corrupt the scriptures; which to this day are sufficient, even as they stand in her own Latin translation, to detect and condemn all her errors. And God has not given any right to that, or any other society of men called Christian, to hinder Christians from observing all things whatsoever Christ commanded his apostles to teach them to observe, so as to make it

unlawful for any of them, at any time, to become followers of the first Christians, and succeed them directly in their whole practice of Christianity recorded in the scriptures: nor has he given any set of men a right to make bishops, or presbyters, and deacons, who have not the scripture character, or to hinder them who have it from succeeding at any time to the first bishops and deacons whom the apostles placed in the churches by that character. Indeed men have assumed this right to themselves, and have made Christians in great numbers, without faith, hope, and charity, and church officers in plenty without the scripture character; while many who have that character stand in the state of laics, and many true Christians are placed to the same account with infidels: but certainly, though the scripture be fulfilled in this, the author of scripture revelation gave them not this power and authority.

There is no succession of priests, or sacrificers for sin, and intercessors with God by what they offer, in the church of the New Testament: the only proper priest there hath no successor; but, *because he continueth ever, hath an unchangeable priesthood*. And whereas the continuance of such officers as God appointed in the church of the Old Testament was by *generation*, the continuance of the, very different, church officers instituted in the New Testament, is by a *character* very clearly and plainly laid down there: even as the continuance of the church of *Israel after the flesh*, was by *fleshly generation* downward from the *twelve patriarchs*; and the continuance of the church of *Israel after the spirit* in all ages, downward from the *twelve apostles*, to Christ's second coming, is by *regeneration* through the *incorruptible seed of the word* which they preached, and which remains in their writings. And, if we have these scriptures, we certainly have the apostles to all the purposes for which they were given to the church; even as the *Jews had Moses and the prophets*

in the time of our Lord : and having them thus at hand, speaking to us in the scriptures with *great plainness*, and, *by manifestation of the truth, commending themselves to every man's conscience* ; why should we go far about to seek them in the traditions of many dark ages, and to trace them by long genealogies and successions of imposers of hands, who could never, by that ceremony, make one member of the church, or one Christian bishop ?

It is true, the apostles laid on hands ; but it is as true, that this was to convey some of those extraordinary gifts which belonged to the imperfect state of revelation, and which all ceased with the gift of tongues. We may easily see miracles wrought, and miraculous gifts, as that of tongues, bestowed by the laying on of the apostles' hands, and the hands of the presbytery ; *i.e.* the elders or bishops of a church ; who also healed the sick by praying over them, anointing them with oil in the name of the Lord, but it will be hard to find the ordination of any mere bishop or presbyter, by imposition of hands, any where in the New Testament. It may indeed be alledged, that the laying on of hands, with prayer, is a scriptural usage in the case of blessing and of devoting, or setting things or persons apart to any service or work of God to which he appoints or calls them ; and can therefore be used after revelation is perfected, and after the extraordinary gifts and signs are ceased, either in the admission of church-members or church-officers ; but it is wholly without foundation in scripture, to make the being of church-members and of their officers, or of a Christian church, to depend on such a mere declarative ceremony. All that can be said of any such usage is, that it ought not to be neglected where it can be done ; as we ought to pray standing, or kneeling, or prostrate on the ground, and lifting up our hands : but it would be odd to say, that a

Christian cannot, and must not pray at all, when he is not able to put himself in such postures.

If faith, hope, and charity, ceased with the apostles, then Christianity ceased, and scripture revelation is vain : but Christ has been believed on in the world in all ages since his ascension ; there have been always, and still are, men in the world taught of God to believe on Christ through the word of his apostles, and calling Jesus *Lord* by the Holy Ghost ; and so have there always been some of these Christians having that very character which stands in the scripture for bishops and deacons in all ages to the end of the world. These are the proper members and officers for a Christian visible church ; and they are intitled by the scripture, which make it their duty, to assemble themselves together in the name of Christ, in any time or place, to do every thing that the members or officers of the first churches did under the direction of the apostles ; and especially to eat the Lord's supper, which was the chief end of their assembling together in this manner from the beginning.

If they have been scattered, and not walking in this order for many ages, wherein they were unknown to one another and to the world, as the seven thousand men, who did not bow the knee to Baal, were unknown to Elijah : even in this the prophecy of scripture has been fulfilled, which signifies, that the church would be, as Elijah *hid in the wilderness ; and the outer court of the temple given to the nations, who would tread the holy city under foot*, as in the time of Antiochus Epiphanes, forty-two months, or one thousand two hundred and sixty prophetic days ; *i.e. each day for a year*. But as these evil days are now in all appearance at an end, and God is scattering the power that has long scattered his people ; it is time to cleanse the sanctuary, it is time for the captives to return, and build

the house of the Lord of hosts, separating themselves, from all strangers, to the law of their God: and they need not be in any thing terrified by their adversaries, or any way discouraged by their own weakness: for *the word* of the Lord of hosts, the word of the *everlasting covenant*, and his *Spirit, remaineth among them*.

He that hath not an ear to hear this, needs not give himself the trouble to study the following Treatise.



# THE TREATISE.

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## CHAPTER I.

### The Names of this Ordinance.

#### SECTION I.

##### *The Lord's Supper.*

THE apostle Paul, writing of this ordinance to the Corinthians, calls it the *Lord's Supper* in distinction from their own supper, which they confounded with it (1 Cor. xi. 20, 21), even as the day that is separated to the Lord for the remembrance of his resurrection from the dead, is called the *Lord's day* (Rev. i. 10).

As this ordinance was first instituted at supper-time, in the evening, when the passover was eaten ; it appears from this name, that this is the proper time for it : for we do not eat a supper in the morning, or at mid-day. Paul's discourse to the Corinthians of the Lord's supper, and their own supper, shews plainly it was then the practice to eat the Lord's supper in the evening, about supper-time. And the disciples in Troas seem to have been assembled in the evening to the breaking of that bread : for Paul's preaching to them, in that assembly, where they had lights continued till midnight (Acts xx. 6-8).

It is true, an hundred years after the time of the apostles, Tertullian informs us, that they sometimes took the Lord's supper in their assemblies before daylight ; but he says of that and several other pretty odd usages, which



had taken place in his time, that we shall find no scripture-rule for them.\* And Justin Martyr, who wrote almost fifty years before him, places the Lord's supper in the conclusion of their assembly from town and country for worship, on the first day of the week, after the reading, the preaching, and the prayers.†

And truly, when several circumstances have been joined to this sacred action, and religiously observed, without any foundation in scripture; it seems very unreasonable to neglect this scriptural circumstance that is imported in the very name of the action.

## SECTION II.

### *The Breaking of Bread.*

**T**HE Lord's supper is called the *breaking of bread* (Acts ii. 42); and we are told (Acts xx. 7) that *upon the first day of the week the disciples came together to break bread*. In both these texts, that ancient Syriac version has it, *the breaking of the eucharist*.

This name is taken from a very significant part of the action in the Lord's supper, to which the apostle refers, when he says (1 Cor. x. 16), *The bread that we break, is it not the communion of the body of Christ?* And he tells

\* Eucharistiæ sacramentum, et in tempore victus et omnibus mandatum a Domino, etiam antelucanis cœtibus, nec de aliorum manu quam presidentium sumimus.—Harum et aliarum ejusmodi disciplinarum, si legem expostules scripturarum, nullam invenies. *Tertul. de corona militis.*

† Και τη του ηλιου λεγομενη ημερα, παντων κατα πολεις η αγρους μενοντων επι το αυτο συνελευσεις γινεται, και τα απομνημονευματα των αποστολων, η τα συγγραμματα των προφητων αναγιγνωσκειται μεχρις εγχωρει. Ειτα, παυσταμενου του αναγιγνωσκοντος, ο προσεστως, δια λογου την νουθεσιαν και πρυκλησιν της των καλων τουτων μιμησεως ποιειται, επειτα ανισαμεθα κοινη παντες, και ευχας πεμπομεν. Και ως προεφημεν, παυσταμενων ημων της ευχης, αρτος προσφερεται, και οινος, και υδωρ. Και ο προσεστως ευχας ομοιως και ευχαριστίας, δση δυναμις αυτω αναπεμπει, και ο λαος επευφημει λεγων το Αμην. Και η διαδοσις, και η μεταληψις, απο των ευχαρισθηεντων εκασφ γινεται. *Just. Martyr, Apol. 2, prop. finem.*

us, that the Lord, when he instituted this ordinance, brake the bread, and said, *This is my body, which is broken for you ; this do to my remembrance* (1 Cor. xi. 23, 24). There was breaking of bread in common eating ; but, in the eating of the Lord's supper, it stands for the breaking of his body for us, that we might jointly partake in him. This breaking of the bread, therefore, that we may all partake of that one bread, is to be carefully observed : for, without this, the ordinance is not entire.

Breaking of bread is likewise used in scripture to signify a common meal, as in Acts ii. 46 ; xx. 11. Both these texts seem to point at the feasts of charity mentioned by Jude (v. 12), and Peter (2 Pet. ii. 13), which Paul commands the Corinthians to distinguish carefully from the Lord's supper. And he calls these *Agapæ*, or love-feasts, their *own supper*, which they ought not to eat in their assembling to the Lord's supper in the church, but at home, nor aside from the poor brethren, who should eat with them in their own supper at home, in that night wherein they come together to the Lord's supper. And this is agreeable to Acts ii. 42, 46.

This practice of supping together on the evening of that day whereon Our Lord rose from the dead, took its rise from his being known to his disciples in the breaking of bread, and from their being first assured of the truth of his resurrection, while he was eating and drinking with them, in that night (Mark xvi. 14 ; Luke xxiv. 30, 31, 35, 41-43 ; Acts x. 41). The breaking of bread, Luke xxiv. 35, is only common eating : for the two disciples knew not that it was Jesus who conversed with them, till he blessed and brake bread, and gave them ; and so could be thinking of nothing else but a common refreshment set before them. And blessing and breaking was used by him, in giving a refreshing meal to the multitude (Matt. xiv. 19 ; Mark vi. 41 ; see likewise Acts xxvii. 35).

These *Agapæ*, or feasts of charity, that had their beginning in the evening of that same day on which the Lord arose, were not laid aside by Paul writing to the Corinthians, but enjoined to be observed in a right manner, and the abuses of them are corrected; and from thenceforth they continued in practice while the primitive profession of brotherly love remained among the ancient Christians, who have left us particular accounts of them, and of their manner of going about them.\*

### SECTION III.

#### *The Communion of the Body and Blood of Christ.*

THE Lord's supper has been also called the *communion*; but this word, by itself, is not a scriptural name of this ordinance: it rather signifies the charitable contribution of our worldly substance for the outward necessities of the church, and of the poor, which is called the *fellowship* or communion † of the *ministering* to the

\* *Cœna nostra de nomine rationem suam ostendit: vocatur enim αγαν, id quod dilectio penes Græcos est. Quantiscunque sumptibus constet, lucrum est pietatis nomine facere sumptum, siquidem inopes quoque refrigerio isto juvamus; non qua penes vos parasiti affectant ad gloriam famulandæ libertatis sub auctoramento ventris inter contumelias saginandi, sed qua penes Deum major est contemplatio mediocrium. Si honesta est causa convivii, reliquum ordinem disciplinæ æstimate quid sit de religionis officio. Nihil vilitatis, nihil immodestiæ admittitur. Non prius discumbitur quam oratio ad Deum prægustetur. Editur quantum esurientes capiunt: bibitur quantum pudicis est utile: ita saturantur, ut qui meminerint etiam per noctem adorandum Deum sibi esse: ita fabulantur, ut qui scient Dominum audire. Post aquam manualet et lumina, ut quisque de scripturis sanctis vel de proprio ingenio potest, provocatur in medium Deo canere: hinc probatur quomodo biberit. Æque oratio convivium dirimit. Inde disceditur; non in catervas cæсионum, neque in classes discursationum, nec in eruptiones lasciviarum, sed ad eandem curam modestiæ et pudicitæ, ut qui non tam cœnam cœnaverint, quam disciplinam.—Tertul. Apol. cap. 39.*

Convivia non tantum pudica colimus, sed sobria: nec enim indulgemus epulis, aut convivium mero ducimus, sed gravitate hilaritatem temperamus.—*Minut. Felix.*

† *Κοινωνία.*

*saints* (2 Cor. viii. 4). Thus we read of \* communicating to the *necessities of the saints* (Rom. xii. 13), and of *communicating as to giving and receiving* (Phil. iv. 15, 16). And so we find *communion* by itself standing as the name of this (Rom. xv. 26; Heb. xiii. 16), yea it is called by this name where it is distinguished from the Lord's supper in the account we have of the several ordinances of worship that were observed by the first Christian church in Jerusalem (Acts ii. 42): "And they continued stedfastly in the doctrine of the apostles, and in the fellowship, *or communion*, and in the breaking of bread, and in the prayers."†

The deacons were at first appointed for this, to receive and to distribute it according to all the necessities of the church; and this ordinance of the fellowship or communion continued in the churches as long as the tables of the Lord, of the elders, and of the poor, were all sustained by it, as far as the ability of the disciples reached, while the gospel made them fruitful in this profession of subjection unto it to the glory of God.

The ancients called this *sacrifice*, and they offered it ordinarily before the Lord's supper, because the bread and wine for his supper were taken out of it:‡ and they seem to have taken this name to it from Heb. xiii. 16,

\* Κοινωνουντες.

† Ἦσαν δὲ προσκαρτερουντες τῇ διδαχῇ τῶν ἀποστόλων, καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἄρτου, καὶ ταῖς προσευχαῖς. Our translation has it as if it were the *communion of the apostles*, and the Syriac makes it *communion in prayer, and in breaking of the eucharist*; but both disagreeably to the Greek text.

‡ Et quæ matrona in ecclesia Christi locuples et dives es—nec operare in ecclesia potes: egentem enim et pauperem non vident oculi tui, superfusi nigroris tenebris et nocte coniecti. Locuples et dives es, et dominicum celebrare te credis, quæ corbanam omnino non respicis, quæ in dominicum sine sacrificio venis, quæ partem de sacrificio quod pauper obtulit sumis.—*Cypr. de opere & elemosynis*. And Justin Martyr, when speaking of the Lord's supper, in the end of his second apology, speaks thus of the communion, οἱ εὐπορουντες δὲ καὶ βουλομενοι, κατὰ προαιρεσιν ἑκασος τὴν αὐτοῦ, ὃ βουλεται διδοσι, καὶ το συλλεγομενον παρα τῇ προεσῳτῇ ἀποτιθεται, καὶ αὐτος ἐπικουρει ὀρφανοῖς τε καὶ χηραῖς, &c.

where it is said, *Of the well-doing and communion be not unmindful; for with such sacrifices God is well pleased.\**

But when this word *communion* is applied to the Lord's supper, it is not, by itself, the name of that ordinance: for the cup that we bless, and the bread we break, whereof we all partake as one body, is called the *communion of the blood*, and of the *body of Christ* (1 Cor. x. 16, 17), in the very same manner wherein the bread is called *his body*, and the cup *his blood*. And therefore the Lord's supper may get the name of *his body and blood*, for the same very reason for which it may be called by the name of the *communion of his body and blood*.

That cup of blessing, and that one broken bread, whereof we jointly partake, is called the *communion of the blood and body of Christ*, with an express reference to Israel after the flesh all partaking of the one altar, as they feasted on the sacrifices which were offered at that altar; and likewise in opposition to the communion of demons, which was in partaking with the Gentiles by eating of the sacrifices which they offered to these demons (1 Cor. x. 18-21).

From this it may appear, that, as the action in the Lord's supper signifies a feast upon his sacrifice, it represents the communion that the church, which is reconciled to God in one body by his death, has in him as the sacrifice of their peace with God, and with one another (Eph. ii. 14-16), whereon they feast together.

Therefore the communion, or joint partaking, of the bread and of the wine by Christ's disciples as one body, must be most carefully observed, as that which is of very great significancy in this ordinance, and without which it is no more entire than it would be without the bread or the cup.

\* *Ευποιας και κοινωνίας μη επιλανθανεσθε.*

However little this may be attended to now, it was of great consideration among the first Christians as far down as the time of Cyprian.\* And Paul tells the Corinthians, they could not eat the Lord's supper, coming together with divisions among them, but did eat and drink of it unworthily, not discerning the Lord's body (1 Cor. xi. 18–21, 28, 29).

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#### SECTION IV.

##### *The Eucharist, ευχαριστια.*

THE name *eucharist* is frequent in the writings of the ancients, who seem to have taken it from the thanksgiving at the taking of the bread and of the cup, which was very solemn among them, as Justin Martyr informs us.†

Though the scripture makes not use of this name, yet that from which it is taken is very express in the institution of this ordinance. And it is called *blessing*, as well as *thanksgiving*; both to the same sense: for, where Matthew and Mark have *blessing* at the taking of the

\* Quo et ipso sacramento populus noster ostenditur adunatus; ut, quemadmodum grana multa in unum collecta, et commolita, et commixta, panem unum faciunt, sic in Christo, qui est panis cælestis, unum sciamus esse corpus, cui conjunctus sit noster numerus et adunatus.—*Cypr. epist.* 63. ad Cæcilium, de sacramento Dominici calicis.

† Επειτα προσφερεται τῷ προεσῳτι τῶν ἀδελφῶν ἄρτος καὶ ποτηριον ὕδατος καὶ κραματος, καὶ οὗτος λαβὼν, αἶνον καὶ δοξᾶν τῷ πατρὶ τῶν ὁλῶν, διὰ τοῦ ὀνοματος τοῦ υἱοῦ καὶ τοῦ πνεύματος τοῦ ἁγίου, ἀναπέμπει. Καὶ ευχαριστῖαν ὑπὲρ τοῦ κατηξίωσθαι τούτων παρ' αὐτοῦ ἐπὶ πολὺ ποιεῖται οὐ συντελεσάντες τὰς εὐχὰς, καὶ τὴν ευχαριστίαν, πας ὁ παρὼν λαὸς ἐπευφημῇ, λεγὼν Ἀμήν. Το δὲ ἀμὴν τῇ Ἑβραϊδὶ φωνῇ, τὸ γενοῖτο σημαίνει. Ευχαριστήσαντος δὲ τοῦ προεσῳτος, καὶ ἐπευφημήσαντος παντός τοῦ λαοῦ, οἱ καλουμένοι παρ' ἡμῖν διακονοὶ δίδωσιν ἑκάσῳ τῶν παρόντων μεταλαβεῖν ἀπο τοῦ ευχαριστηθέντος ἄρτου καὶ οἴνου, καὶ ὕδατος, καὶ τοῖς οὐ παρούσιν ἀποφέρουσι. Καὶ ἡ τροφή αὕτη καλεῖται παρ' ἡμῖν ευχαριστία.

Some would infer from Justin's words, that both the elements were consecrated at once by one prayer in his time. But this cannot appear by any other argument, than such as will prove that they did not first eat the bread and then drink of the cup, but both together; and he mentions prayers and thanksgivings in the plural.

bread (Matt. xxvi. 26 ; Mark xiv. 22 \*), Luke and Paul have *thanksgiving* (Luke xxii. 19 ; 1 Cor. xi. 24 †). And whereas the evangelists use the word *thanksgiving* with respect to the cup, Paul calls it *blessing*, when he says, *The cup of blessing which we bless* (1 Cor. x. 16). Though it do not so manifestly appear from the original text in the evangelists, that the bread or the cup is said to be blessed ; yet in this text the cup is expressly said to be blessed.

The Lord himself blessed or gave thanks at the institution of his supper ; but it appears that this was observed by the disciples afterward as a notable part of the action, according to his command, *Do this*. And it was the joint action of the whole partakers of that bread and cup : for Paul, when speaking of the cup of blessing, plainly signifies, that the blessing of that cup is the joint deed of them that partake of it together. And Justin Martyr, giving account of the manner wherein Christians in his time went about the eucharist, informs us, that, when *the president of the brethren* prayed and gave thanks, the whole people cheerfully concurred, saying *Amen*. See 1 Cor. xiv. 16.

It is clear enough in the account the scripture gives us of the institution of this ordinance, that there was a blessing or thanksgiving, first at the taking of the bread, and then likewise another at the taking of the cup. The evangelists Matthew and Mark are both very express upon this (Matt. xxvi. 26, 27 ; Mark xiv. 22, 23), and Paul takes particular notice of the blessing of the cup (1 Cor. x. 16).

Luke observes not the same order with the other two evangelists in speaking of the thanksgiving with respect to the cup ; but he says the same thing with them. And though he mentions the giving of thanks at taking the cup before he speaks of the bread ; yet he says enough to

\* *Ευλογησας.*

† *Ευχαριστησας.*

let us know, that the bread was first, when he mentions that cup again after the bread, and tells the import of it at the second mentioning, which he had not done the first time. See Luke xxii. 17-20.

Some have thought, it is not the cup of the Lord's supper that is mentioned by Luke before the bread, but some cup which, it is said, the Jews used to take in the conclusion of the paschal supper. Yet it is manifest, he says the same very thing of this cup, that Matthew and Mark say of the cup in the Lord's supper; and when he comes to speak of the cup after the bread, he says the same thing there also with the other two evangelists, but mentions not what he had said of the cup before, and only tells what had been omitted in the first speaking of it: so that, if we put together what he says first and last, we have the whole said of the cup by Luke that the other evangelists say of it. Compare Luke xxii. 17, 18, 20 with Matt. xxvi. 27-29, and Mark xiv. 23-25.

And if it seem strange that this cup should be mentioned before the bread, we may see Paul also doing the same, when speaking of the communion that Christians have in the Lord's supper (1 Cor. x. 16).

But though we should suppose that the cup, mentioned by Luke before the bread, is not the cup of the Lord's supper, it will still appear from the words of Luke and Paul, compared with those of Matthew and Mark, that there was a blessing or thanksgiving at the taking of the cup, as well as at the taking of the bread: for, when they say, *likewise*, or *in like manner also the cup*,\* we must understand, that he blessed or gave thanks, even as at the taking of the bread; especially when two evangelists testify expressly that he did so.

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\* *Ὡσαύτως καὶ τὸ ποτήριον.*



## SECTION V.

*Sacrament.*

**T**HOUGH we need not be very careful about the names men have given to this ordinance which are not to be found in the scripture, yet we cannot pass the famous word *sacrament* without taking some notice of it; because it has been, and still is much used in speaking of the Lord's supper.

The Latin fathers used the word *sacrament*,\* and applied it to the cases wherein the Greeks used the word *mystery*.†

And it is very observable, that we find *sacrament* in the old Latin Bible placed for *mystery*, in these two texts from which we learn what was the primitive scripture-sense of the word *mystery* (Rev. i. 20): "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest, are the seven churches;" and Rev. xvii. 7, "I will tell thee the mystery of the woman, and of the beast that carrieth her having seven heads and ten horns." From these texts it is manifest, the scripture uses the word *mystery* to signify the hidden sense or meaning of a figure. And perhaps it will not be easy to shew, that this word is used in any other sense in the New Testament: for, when Our Lord speaks of knowing the mysteries of the kingdom of heaven, he plainly intends the senses or meanings of the parables which he spake concerning that kingdom, which were hid under these parables from the multitude, and which he made known to his disciples; and, when the gospel is called *mystery*, and the *revelation of mystery*, it is thereby

\* Sacramentum.

† Μυστήριον.

pointed out as the meaning and intent of the Old Testament types and figures, which lay hid under these prophetic figures till Jesus Christ and his apostles laid it open. And, seeing the word *sacrament* is the same with *mystery* in the translation of the Bible that is authorised by the Roman church, the ancient application of this word to the Lord's supper, may let them of that church see, that there must be a figure in that ordinance, and a sense of that figure;\* which destroys their transubstantiation; for that stands upon the taking away of all figure from the words of the institution, so that the bread means not, but is, Christ's body: whereas, while it is called a *sacrament*, we may say, "The sacrament of the bread and of the wine; the bread is the body of Christ, and the wine is his blood;" even as the scripture says, *The sacrament of the seven golden candlesticks;—the seven candlesticks—are the seven churches.* And again, *The sacrament of the woman, and of the beast,—having the seven heads and the ten horns;—the seven heads are seven mountains,—and they are seven kings;—and the ten horns, which thou sawest, are ten kings;—the waters which thou sawest—are peoples; and the woman—is that great city which reigneth over the kings of the earth* (Rev. xvii.)

The disciples were well accustomed to this way of speaking, in hearing the Lord explain his parables, and make known to them the mysteries of the kingdom of heaven: for he declares to them the parable of the tares in this manner: "He that soweth the good seed, is the Son of man: the field is the world. The good seed, these are the children of the kingdom. The tares are the children of

\* Tertullian, in his 4th book against Marcion, proves that Christ had a real body from this, that he made the bread the figure of it; and he has these remarkable words: *Acceptum panem, et distributum discipulis, corpus suum illum fecit, Hoc est corpus meum, dicendo; id est, figura corporis mei.* And, book 5, he says, *Proinde, panis et calicis sacramento jam in evangelio, probavimus corporis et sanguinis Dominici veritatem, adversus phantasma Marcionis.*

the wicked one. The enemy that sowed them is the devil. The harvest is the end of the world. The reapers are the angels" (Matt. xiii. 37-39). It could not therefore be any strange thing to the disciples, to see their master instituting an outward action of worship, and declaring to them the meaning of it in this his usual manner: at least we may reckon it was easier for them to understand him thus, than to conceive, that the bread and wine he gave them to eat and drink before he suffered, was no more bread and wine after he blessed it, but his very broken body and his shed blood; or to conceive, that, when they should be eating this bread and drinking this cup to his remembrance, in his absence, till his return from heaven, they would not then be eating bread and drinking wine, but that same very body and blood which they would be remembering as absent.

And here we may notice a difference betwixt the institutions of the Old Testament and those of the New. While the children of Israel were observing the instituted worship, they could not stedfastly look unto the end of it; but the full sense and meaning, the end and design of the New Testament institutions, is clearly declared. It is true, the reason of the institution of the passover, and the sense of it, was told the Israelites when it was instituted: but that sense had again a further meaning, even Christ, our passover, and the redemption of the true Israel by his blood; which lay not so open to the Israelites, as the import of the institution of the Lord's supper lies to Christ's disciples. As the New Testament explains the typical institutions of the Old more clearly than the Israelites could understand them; so its institutions are clear and plain, and easy to be understood, by the plain declaration it makes of the design and import of them.

As the Lord's supper was instituted in the conclusion of the paschal supper, it was very proper for the Lord to

speak of his supper in the style that had been always used with respect to the lamb which they had been eating ; and it was very natural for the disciples so to understand what he said of that bread and cup, whereof he now called them to eat. They eat the lamb, or kid of the goats, in remembrance of the Lord's passing over the houses of the Israelites, and not touching them, when he passed through the land of Egypt to destroy the first-born ; and so it was called the *Lord's passover*. Now, as that lamb was the Lord's passover, and the eating of it was the eating of the passover, even so is that bread Christ's body broken for us, and that cup the New Testament in his blood : and it could not but be as far from the thoughts of the disciples, that the bread Christ gave them to eat, was no more bread, but his very broken body, as that the lamb they had been eating, was not lamb, but the Lord's very passing over the houses of the Israelites in Egypt.

And thus we may see, that, in the ancient sense of the word *sacrament*, which is the same with *mystery*, and in the scripture sense of *mystery*, the Lord's supper is indeed a sacrament and a mystery, which they who believe transubstantiation cannot know.

## CHAPTER II.

### The Lord's Supper the Remembrance of Him.

#### SECTION I.

*The Person to whose Remembrance we eat this Supper.*

**W**HEN the Lord Jesus Christ says, *This is my body and my blood, Do this to my remembrance*, he points out himself to be considered by us, and leads us to think of him whose body and blood this is. He speaks to his disciples, in the institution of this ordinance, as to those

who had been instructed to know who he was; and it serves to keep them in mind of what they had been taught to know of him.

And indeed this is the great thing that his disciples were instructed in before his death and resurrection. They remained much in the dark about the nature of the kingdom of heaven, which was then declared to be at hand, and about his dying, and rising again; but they had a true knowledge and belief concerning his person. He himself acknowledged this to them, when Peter confessed him to be *the Christ the Son of the living God*: for he said upon it, *Blessed art thou;—for flesh and blood hath not revealed it unto thee, but my Father which is in heaven* (Matt. xvi. 16, 17). And, whatever they were ignorant of while Jesus was with them, they tell us, they knew who he was: for they say, *The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father* (John i. 14).

John Baptist bare witness of him; and declared, that the end of his ministry, as he *came baptizing with water, was, that he should be made manifest to Israel, who, though he came after him, was before him* (John i. 30, 31). For, when Jesus came to be baptized, professing to *fulfil all righteousness* in name of his people, as being *made under the law* for them, he heard the voice from heaven, saying, *This is my beloved Son, in whom I am well pleased*; and saw the Holy Ghost descending on him under the likeness, or emblem of a dove (Matt. iii. 15–17). And he says, “I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record, that this is the Son of God” (John i. 31–34). Therefore Jesus appealed to the baptism of John, and to his testimony against the

unbelieving Jews (John v. 33-35 ; Matt. xxi. 23-27). And such as knew only the baptism of John, are said to be *instructed in the way of the Lord*, and called *disciples*, even before they knew the fact of the resurrection, and of Christ's having actually baptized with the Holy Ghost (Acts xviii. 25 ; xix. 1-3).

It is remarkable, that the truth which John testified concerning Jesus, was carried in the very scripture of the Old Testament where he said his mission was foretold (John i. 23 with Isa. xl. 3): *The voice of one crying in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God.* And in that same passage, ver. 5, 10, 11, it is said, *The glory of Jehovah shall be revealed,—behold, the Lord Jehovah will come,—he shall feed his flock like a shepherd.* With a plain reference to this, Jesus called himself the *good Shepherd* (John x. 10, 11): *I am come that they might have life ;—I am the good Shepherd :* and his flock is called *the church of God, which he hath purchased with his own blood* (Acts xx. 28).

It is likewise observable, that John Baptist, when he bare record that Jesus was the Son of God, said the same thing of him that we now declare in the Lord's supper, though it could not then be so well understood (John i. 29, 36): *Behold the Lamb of God, which taketh away the sin of the world.* And indeed, if we know the judgment of God, and the infinite opposition of his good nature to all sin ; it will be impossible for us truly to believe this that is declared in the Lord's supper, without believing him, that takes away sin by the sacrifice of himself, to be an infinitely great person, a person truly and properly divine. John points out the dignity of this person, when he declares him to be the Lamb of God. He says to the Pharisees (John i. 26, 27, 29, 30): "There standeth one among you, whom ye know not ; he it is, who coming after me, is preferred before me, whose shoes latchet I am not

worthy to unloose.—Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man, which is preferred before me : for he was before me.”

Now, by John's baptism, he was manifested to be another than the Father, who called him his Son ; and another than the Holy Ghost, who descended on him ; but the same God with them, as Jesus says, *I and my Father are one* (John x. 30–33). For John Baptist plainly points him out as God, and signifies that he was made to know him as such by the Father's testimony, and by the Holy Ghost's descending on him, while he himself was undertaking a work, which no mere creature was capable for, even the work of fulfilling all righteousness in the stead of sinners, and of taking away the sin of the world by the sacrifice of himself. And, from what John says, it is manifest, that this name, *the Son of God*, whereby he is distinguished from *the Father*, imports his Godhead, and that, seeing there can be no God but one, he is of the very same nature with the Father.

Jesus, coming after John, pointed out himself as the Son of God, by the prophecies of the Old Testament concerning the Christ, which he applied to himself ; by the works which he did work, even as the Father ; and by the testimony of John, who had been sent before to manifest him. And, upon this, the Jews, who believed him not to be the Christ, charged him with the crime of blasphemy, for calling himself the Son of God as he did, and at last condemned him to death for it as a blasphemous. And the blasphemy, as they held it, was, that he, *being a man, made himself God* (John x. 33). When he vindicated himself from the charge of breaking the day of God's rest from his works, by saying, *My Father worketh hitherto, and I work*, they understood that he was calling God his Father, in such a way as to make himself equal with him ;

and therefore they sought to kill him, *because he said that God was his Father, making himself equal with God* (John v. 17, 18). And they took up stones to cast at him, when he said, *Verily, verily, I say unto you, before Abraham was, I am* (John viii. 58, 59, with Exod. iii. 14, 15). The Jews were offended with a man of his condition, for applying the prophecies concerning the Messiah to himself, and because, when he did so, he carried the sense of the prophecies concerning the Messiah so high as to make him God, as he did by his doctrine and miracles (Matt. xi. 3-6, with Isa. xxxv. 4-6, and John x. 37, 38), and particularly when he shewed them, from Ps. cx., that it behoved the Messiah, the son of David, to be David's Lord (Matt. xxii. 41-45). They took up the scope of his doctrine in that question they put to him, *Art thou the Christ, the Son of the Blessed?* and when he said, *I am*, they all condemned him to be guilty of death, as a blasphemer, who, by this his doctrine, made himself God, to the great reproach of the Deity, for whose honour, as thus attacked, they pretended the greatest zeal in their sentence (Mark xiv. 61-64).

His disciples, who saw him to be a man of a mean condition, as well as the Jews, but believed him to be the Christ, the Son of God, did not differ from these unbelievers as to what was the drift and scope of his doctrine. They did not doubt that he called himself the Christ plainly enough, (though the Jews wanted him to be more plain on this point, John x. 24); nor did they question but he called himself the Son of God, in the very sense which the Jews reckoned blasphemy. But they differed from the unbelievers, (even those who thought highly of him as a great prophet and a holy man, extraordinarily assisted of God, Matt. xvi. 13-15; John ix. 30-33, 35, 36) in knowing and believing him to be the promised Christ, notwithstanding the meanness of his condition, and to be the Son



of God, in that same sense which the Jews called blasphemy, though he was a man.

They knew to distinguish this person from the Father, and from the Spirit of God, under the name of the *Son of God*, and the *Word*; but, as they were taught to acknowledge but one God, they respected him as the same God with the Father; and freely ascribed to him the properties which the Old Testament appropriated to the only God (John xvi. 30 with Jer. xvii. 9, 10 and John ii. 25).

They owned and believed that the *Word*, who *was made flesh*, and whose *glory* they *beheld*, was before the world, or from eternity, with the Father, while there was yet nothing beside God, and that he *was God* (John i. 1, 2, 14).

Though they heard from the Old Testament, that none was employed in the creation of the world but the living and true *Elohim*, *Jehovah*, distinguished from all false gods by that work of creation (Isa. xlv. 24); yet they acknowledged that all things were made by the Word or Son of God, who, in the fullness of time, was made flesh, and that *without him was not any thing made that was made* (John i. 3; Prov. viii.)

And though they were taught from the Old Testament, to worship only *Jehovah*, the *Elohim* of Israel, and to hearken to no prophet calling them by signs or wonders to the worship of any other God (Matt. iv. 9, 10; Deut. vi. 4, 5, 13, 14, and chap. xiii. 1-3); yet it is manifest, that the belief of his being the Son of God, as he declared himself to be, had this effect upon them, to engage them to worship him, and he received it from them. Thus, when he shewed himself by walking on the sea, and calming the storm, *then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Son of God* (Matt. xiv. 33); and, when the man whom he had cured of

blindness, had suffered casting out for his sake, and, after that, was made to know him as the Son of God, then *he said, Lord, I believe; and he worshipped him* (John ix. 35-38). And in this they acted agreeably to the prophecies of the Old Testament concerning the Messiah, which set him forth as the Creator of the world, and the object of that worship from men and angels which is appropriated to the true God (Heb. i. 6, 10, 11, 12 with Ps. xcvi. 7 and cii. 25-27).

The Lord's supper is the most solemn outward action of religious worship instituted in the New Testament; and the profaning of it, or making it common, is declared by the apostle to be a sin most heinous, for this reason, because this bread and cup is the *bread and cup of the Lord, and the Lord's death is shewed* in this action (1 Cor. xi.) The Lord Jesus appointed this action of religious worship to be done to him, when he said, *Do this to my remembrance*. And they who truly observe this ordinance, as knowing what they are doing, are solemnly acknowledging Jesus Christ to be truly and properly God, by doing an action of religious worship in honour to him: and therefore they who do not believe him to be the true God, whatever high thoughts they may pretend to entertain of him otherwise, cannot eat the Lord's supper; for how can they without idolatry perform a solemn act of worship to him, whom they do not believe to be the only true God? When Moses, the mediator of the first covenant, died, care was taken by the Lord himself to cut off from the Israelites all occasion of paying religious homage to his person in the remembrance of him; and so the very place of his burial was hid from them. But when the Mediator of the new covenant dies, the most eminent New Testament institution is appointed to be done to his remembrance; even as likewise in baptism he is worshipped with the Father and the Holy Ghost; and in the observa-

tion of the Christian day of rest, he is acknowledged as the *Lord of the sabbath*; and his people are distinguished by the title of *callers on his name* (1 Cor. i. 2).

## SECTION II.

*We do this to remember him as he came to be with us by partaking with us in flesh and blood.*

WHEN the Lord says, *This is my body and my blood*, he calls us to remember that he took part with us in flesh and blood, as says the apostle (Heb. ii. 14-16), "Forasmuch then as the children were partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage: for verily he taketh not hold \* of angels, but of the seed of Abraham he taketh hold." He took hold of that which was conceived in the womb of the Virgin Mary, *that holy thing*, that human soul and body free from sin, *which was born of her*; so that it was his own body and his own soul (Matt. xxvi. 38), which afterward grew in wisdom (Luke ii. 52). And so the Son of God became the *seed of the woman*, and he who was before Abraham, became his seed to bless all nations, and David's Lord became his son.

The evangelist John gives us the history of this living one before he became mortal, from the beginning of the first chapter of his gospel.

He first points him out as without beginning, and sets him forth as the Eternal, when he says, "In the beginning was the Word, and the Word was with God, and the Word was God." Compare Rev. i. 17, 18 and Isa. xlv. 6.

\* *Επιλαμβάνεται.*

He next informs us, that all things which had a beginning, had it from him, by whom they were all made in that beginning; as he says, "All things were made by him, and without him was not any thing made that was made." Compare Col. i. 16, 17; Heb. i. 10-12.

He likewise sets him forth as having been, in that beginning, the living God, the fountain of all the life that is in the world, and the source of that light in man which differences him from the brute living creatures; even the knowledge of God as manifested by the things that are made, and the knowledge of the law of God and his judgment against sin (Rom. i. 18-21, 32, and chap. ii. 12-15).

This light remains in man after the entrance of darkness and sin; for without it he could not be convinced of sin; though yet he be not governed by it in his practice, but by the opposite prevailing darkness or error. Therefore the evangelist says, "In him was life, and the life was the light of men: and the light shineth in darkness, and the darkness comprehended it not."

And so he distinguishes that Word, in whom is the life that is the light of men, as a person, from John Baptist, and so from all other persons that were sent of God to instruct mankind, as the only fit person to enlighten sinners with saving light, or to give them the light of eternal life; because it is he that enlightens all men with the light of nature as they come into the world. And John Baptist, or any other sent from God to instruct sinners, came only to bear witness of him, who is the true light; therefore he says, "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man coming into the world."

The evangelist proceeds in the history of him before he became man, and tells us, that after the darkness came into the soul of man, (which comprehends not the light that shines in the midst of it) he appeared in the world. and yet was not acknowledged as the maker of the world ; and thus he points to the several appearances of the Son of God in the world after the fall, from Adam, downward till the nations went wholly into idolatry, or the worship of the creature more than the Creator, blessed for ever : for he says, *He was in the world, and the world was made by him, and the world knew him not.*

Then he speaks of his separating Abraham and his seed, and of his making the covenant with the nation of Israel, of whom he was to come according to the flesh ; who, though they were his own people in covenant with him, did not receive him : and yet some who believed the promise of him to come, as Abraham, Isaac, and Jacob, did receive him ; but this was not owing to their fleshly birth, nor came it of their will, but of God, who regenerated them ; and these got a right and title from him to become members of the general assembly and church of the first-born, when it should be erected in the fulness of time. And so he says, " He came to his own, and his own received him not. But as many as received him, to them gave he right to become the sons of God ; to them that believe on his name ; which were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God."

All this had been before he became man ; and after this the evangelist comes to that most remarkable period, and tells us, that the eternal Word was made the son of Abraham, and made under the law of Moses ; and that he dwelt among his people, as the glory of the Lord dwelt in the tabernacle among the Israelites : and he testifies, that he and the rest of the disciples beheld his glory, as

the only perfect product of the Father's love to us, the only perfect image of the invisible Father, and the only proper heir of all that the Father hath, as Isaac the only begotten of Abraham: and they saw the fulness of all the grace and truth, that was in the proclamation of the name of the Lord to Moses, and in the promises of the Old Testament, set before them in him. Wherefore he says, "The Word was made flesh, and tabernacled among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

Now, when we remember him who says, *This is my body, and my blood*, we call to mind how he *was made flesh*, or *made of a woman, made under the law*. We consider the work of the Holy Ghost in making the womb of the Virgin fruitful, and in making that fruit of her womb, or that which was born of her, holy and pure from all spot or stain or sin (Luke i. 35). Thus it was fitted for satisfying the law; and this is the original of the sanctification of the whole seed of the woman, with whom the Son of God took part in flesh and blood (Heb. ii. 11, 14).

We likewise think of the Father's *sending forth his Son*, made of a woman, made under the law; on the account of which he is called the *Angel*, or *Messenger, of the covenant* (Mal. iii. 1), and appeared of old as an angel, *the angel, God's face* (Isa. lxiii. 9), *the angel in whom is God's name* (Exod. xxiii. 20, 21). For tho' he was "in the form of God, he emptied himself, taking on the form of a servant, being made in the likeness of men" (Phil. ii. 6, 7). In this *sending forth* of the Son, the Father's love is manifested, as therein laying the foundation of our relation to him as his children (Gal. iv. 4-6), and likewise as providing a fit sacrifice for the declaration of his justice in our salvation, and a fit mediator by whom we might be reconciled and united to him in the nearest manner.

And we consider the Son himself *coming forth from the Father* \* who sent him, and *taking hold* of that *seed of Abraham* which was conceived in Mary's womb by the power of the Holy Ghost, which, as the Son of God was making it his own, overshadowed her, even as the cloud did the tabernacle while the glory of the Lord took possession of it; and while the Holy Ghost,† the power of the Highest, thus overshadowed her, the Son of the Highest took such hold of that human soul and body which was born of her, and made it so his own, that it is *called the Son of God* (Luke i. 35). And all that was done and suffered by that human soul and body in obedience to the law, was the obedience and suffering of no other person but the Son of God, *who took the form of a servant, being made in the likeness of men*, for this very end, that he might *humble himself, becoming obedient to the death* (Phil. ii. 7, 8).

And thus the Son of God *came forth from the Father, and came into the world* (John xvi. 28), and his name is *Immanuel*, God with us (Matt. i. 22, 23). This is *the living bread that came down from heaven*, the true manna; *for whoso eateth his flesh, and drinketh his blood, hath eternal life* (John vi).

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### SECTION III.

*We eat the Lord's Supper to his remembrance as he was with us in the days of his flesh.*

**T**HE history of the Lord's life in the world is written by the four evangelists to keep it in remembrance: and the institution of the supper serves to bring it to the minds of his disciples as often as they eat that supper.

\* The disciples believed that he came forth from God, by being assured of his omniscience (John xvi. 30, 31 and xvii. 8).

† *Upsistoi* (Luke ii. 14) answers to *YELJONIN* (Dan. vii.), and denotes the divine persons, the Son of the Highest, and the power of the Highest being with him, *upsistoi*, as partaking with him in the highest nature.

These words, *this is my body broken and my blood shed*, serve to bring to our remembrance his humble condition in the world, which ended in the breaking of his body and the shedding of his blood; and so we call to mind his poverty in the world, where he *had not where to lay his head* (Matt. viii. 19, 20), his shame and disgrace among men, as *a worm, and no man, and despised of the people* (Ps. xxii. 6), his pain and trouble of soul and body, as *a man of sorrows and acquainted with grief* (Isa. liii. 3). The remembrance of this is of great use to Christ's disciples: for, as in this they see the punishment of their covetousness, ambition, and sensuality, it serves to reconcile them to the lowest condition wherein they can be in the world, and to comfort them, and keep them from being *weary and faint in their minds* (Heb. xii. 2, 3), under the afflictions of this life; and it teaches them to deny themselves, take up their cross, and follow him.

The innocence and holiness of his life is also plainly insinuated to us in these words, *This is my body BROKEN FOR YOU*, as they signify, that *he was cut off, but not for himself* (Dan. ix. 26), being *stricken for the transgressions of God's people* (Isa. liii. 8). He suffered death, *the wages of sin*, not for any sin or fault of his own, but for us, as the apostle says (1 Pet. ii. 22, 24), "Who did no sin, neither was guile found in his mouth;—who his own self bare our sins in his own body on the tree."

The remembrance of him in the holiness of his life, when he dwelt among us, serves to possess us with a true notion of a holy life, in opposition to the great mistakes about this that have always prevailed in the world, and to keep us from being misled by false examples. We have a notable instance of a wrong notion of holiness, and of the evil of following the example of that false holiness of life, in the case of the Pharisees among the Jews, who were in the highest esteem among the people for a godly life,



while the Holy One of God passed for a *deceiver*, and a *Samaritan*, or malignant, and one *that had a devil*; yea, for a *gluttonous man*, and a *wine-bibber*, a *friend of publicans and sinners* (John viii. 48; Luke vii. 34; Matt. xi. 19). And indeed his character was the reverse of the character of those men who were most applauded in the world for godliness in the day wherein he lived.

His life was a life of self-denial. He received not honour from men (John v. 41). He honoured his Father, and sought not his own glory (John viii. 49, 50). "Being found in fashion as a man, he humbled himself, and became obedient unto death, the death of the cross" (Phil. ii. 8). But they received honour one of another, and sought not the honour that cometh from God only (John v. 44). They sought to be seen of men, that they might have glory of them; and this glory was their reward (Matt. vi.). They made clean the outside in things that had the greatest shew before the people, and exerted themselves in those things that drew esteem and applause to them from the multitude; and their profession and practice in religion was influenced by the hope of this their reward, and the fear of losing it: *They feared the people* (Mark xi. 32).

Truth, sincerity, and unaffected simplicity, was his character; in his mouth was found no guile: but hypocrisy, dissimulation, craft, and guile, was so much their true character, that they are set up in the gospel as the examples of it; and constantly designed *hypocrites* by our Lord, who warns his followers to beware of their *leaven, which is hypocrisy* (Luke xii. 1). They covered their covetousness with a shew of alms, and the pretext of long prayers (Matt. xxiii. 14). They covered their passing over judgment, mercy, and the love of God, with their strictness in paying tithes (Matt. xxiii. 23, 25). They covered the dominion of the lust of the flesh in themselves, with

the disdain they shewed against open harlots, and furious zeal to have the law executed on the adulteress (John viii. 3-9). And as they sought not the honour that comes from God only, but received honour one of another, they were well versed in all the arts whereby they studied to raise and keep up their credit and religious name among the people.

He was meek and patient of injuries, returning good for evil, and forgiving his enemies; praying for forgiveness to them when acting most wickedly against God and against him: but they were full of bitter persecuting zeal, which made them the dread of their enemies, and feared by the people. And they are set up in the gospel as examples of the spirit of persecution, for which they are called *a generation of vipers* (Matt. xxiii. 33), and *the children of their father the devil, who was a murderer from the beginning* (John viii. 44).

His gentle condescending behaviour, as he was easily accessible to them that were accounted the meanest and the basest, yea and the greatest sinners among men, was the reverse of their haughty solemnity, forbidding air, and starched behaviour, whereby they demanded reverence from the multitude; while they reproached him with the baseness of his company, and reviled him as a friend of publicans and sinners. He was poor in spirit, not minding high things, but condescending to men of low estate; and was well suited in his disposition to the lowest and most contemptible condition in the world: but they affected a peculiar stately gravity and solemnity in their whole deportment, and in their very garb; they "loved to go in long cloathing," and they affected "salutations in the market-places, and the chief seats in the synagogues, and the uppermost rooms at feasts; and they loved to be called of men, Rabbi, Rabbi" (Mark xii. 38, 39; Matt. xxiii. 6, 7).

His life was a life of obedience to his Father, and submission to his will. He did always the things that pleased

him, according to his will written in his word; and, as that law was in his heart, his life was regulated only by that; while they found fault with him as not regarding the traditions of the elders: for their life was not regulated by the word of God, (whatever zeal they pretended for it) was not a life of subjection and obedience to the will of God, but was regulated by tradition, custom, and the esteem of men. And their religion was well suited to their worldly interest: but his holiness shined most brightly in the extremity of his sufferings, when, *though he were the Son, yet learned he obedience by the things which he suffered* (Heb. v. 8), as he said in his most fervent prayer to his Father, *If this cup may not pass from me, except I drink it, thy will be done* (Matt. xxvi. 42), and, *Not my will, but thine be done* (Luke xxii. 42). Here was unparalleled self-denied obedience, which could never have taken place but on occasion of what he suffered. This put the crown upon the whole obedience of his life. And we remember this when we eat of that bread and drink of that cup; and so consider his body broken and his blood shed, not for himself, but for us.

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#### SECTION IV.

*We especially remember his love; and first, his love to all his people for whom he died.*

WHEN the Lord says, "This is my body which is given for you," or, "which is broken for you, This do to my remembrance," he calls us especially to remember him in his love to us.

The gospel is the brightest discovery of God; and it declares him to be love (1 John iv. 8, 9). His wrath is nothing else, in him, but the infinite opposition of his love unto all sin, as it is against his law, that requires love, and

is the rule of our conformity to him in love. And this is what the scripture teaches us under the notion of *jealousy* (Exod. xx. 5 ; xxxiv. 14 ; Deut. iv. 24 ; Nahum i. 2). The gospel reveals salvation from sin and death, proceeding from the love of God as it is infinitely opposite to sin ; and no other discovery of God does this but the gospel, that manifests him as a *just God and Saviour*, in opposition to all idols or false gods, and declares the name of the *righteous Father* whom the world knew not (John xvii. 25, 26 ; Isa. xlv. 20, 21, 22 ; Rom. iii. 24, 25, 26). It shews us the divine love in the person of the Father, by his sending forth his Son, and giving him to the death that we might live through him, giving him to be the propitiation for our sins (1 John iv. 8, 9, 10). And it points out the divine love in the person of the Son, by his coming down from heaven, in his taking part with us of flesh and blood, which he gave for the life of the world (John vi. 51, 53, 54). And *hereby perceive we the love of God, because he laid down his life for us* (1 John iii. 16). And the same divine love appears to us in the person of the Holy Ghost, by his work upon the human nature of the Son of God, preparing him in that nature which he took to himself, and furnishing him in it with all the grace that was necessary for his fulfilling of the broken law : for the Son of God offered up himself to the Father, *without spot, through the eternal Spirit* (Heb. ix. 14).

Now, in the human nature of the Son of God, thus furnished with the grace of the Holy Ghost, we find the nearest imitation of the divine love ; and his obedience to the death is the most perfect conformity to that love, far excelling any imitation of it that had ever been among the creatures. His disciples are called to consider this his love to them, as that wherein they are especially to imitate him, through the grace of his Spirit, according to his new commandment (John xiii. 34) : "A new commandment I give

unto you, That ye love one another ; as I have loved you, that ye also love one another." We can only be conformable to the divine love in the person of the Son, by an imitation of that love wherewith he loved us in the human nature while he was with us ; and we are called to remember this, as well as his divine love, in eating his supper.

Here we may consider his love to his own that were given him by the Father, and with whom he partook in flesh and blood to die for them, who did not yet believe on him, as well as his love to his disciples who heard the word of God and kept it : for, when he is praying to the Father concerning the apostles (John xvii.), he says (ver. 20, 21), " Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one."

Though they did not yet believe on him through the word of his apostles, yet he looked on them as his own brethren, with whom he was partaker in flesh and blood, according to the first promise and the promise to Abraham, and as his own sheep, given him by the Father, to be saved by his laying down his life for them, and taking it again. Therefore he says (John x. 16), *Other sheep I have, which are not of this fold (i.e. the church of the Jews): them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.* He points out his love to all these his sheep, in his laying down his life for them, when he says, *I am the good shepherd; the good shepherd giveth his life for the sheep* (John x. 11). This grand proof of his goodness was not bestowed upon his people of the Jewish nation only ; but he died to gather together in one the children of God that were scattered abroad among all nations, without difference (John xi. 52). For he says, *If I be lifted up from the earth, I will draw all men unto me* (John xii. 32).

And indeed, when we consider him as that seed of Abraham, the rest of the nations had as good a title to his love as the Jews, by the promise, which said, *In thy seed shall all nations of the earth be blessed* (Gen. xxii. 18 with Gal. iii. 16). For though by that promise it behoved him to be of the seed of Abraham according to the flesh; yet, by that same promise, with that concerning the seed of the woman, he became equally related to those of every nation who should be blessed in him by his taking hold of the seed of Abraham. And though his ministry in the days of his flesh was limited to the lost sheep of the house of Israel, as he was a "minister of the circumcision, to confirm the promises made unto the fathers" (Rom. xv. 8), yet he was then fulfilling the law of Moses, that he might abolish that peculiar covenant with the Jews, which was like a wall of partition betwixt them and the nations; and that he might confirm the new covenant by his death, where he stands as the end of the law for righteousness to every one that believeth, without difference. See Eph. ii. 14-16. Thus all that he did and suffered, in the days of his flesh, was in love to his people of all nations, without difference. And the institution of the supper puts us in mind, that he fulfilled the law of Moses, or the Jewish covenant, to abolish it, and establish the new covenant with all his people for whom he died; as he says, "This is the new covenant in my blood," and, "This is my blood of the new covenant, which is shed for many for the remission of sins:" and therefore the apostle says (2 Cor. v. 16), "Wherefore henceforth know we no man after the flesh" (*i.e.* after the old Jewish covenant, distinguished from the new covenant as flesh from spirit, Gal. iii. 3); "yea, though we have known Christ after the flesh, yet now henceforth know we him no more." We know him not now as a *minister of the circumcision*, so as to follow him in the observation of the Jewish covenant; but as the

Mediator of the new covenant, which he established when he abolished the old in his death, *that the Gentiles might glorify God for his mercy* (Rom. xv. 8, 9).

The apostle expresses his imitation of this love of Christ, when he says, "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory" (2 Tim. ii. 10). And on this footing he exhorts Christians to pray for *all men*, and even for them of the highest rank, who seemed to lie at the greatest distance from the knowledge of the truth; because God would have *all sorts of men to be saved, and to come unto the knowledge of the truth* (1 Tim. ii. 1-4).

Jesus Christ made no difference of nation or sort of men, when he prayed the Father, *not for the world*, but for them that he had given him out of the world (John xvii. 6, 9, 20). And so the love he expressed to them in his death, had no respect to any nation or sort of men beyond another; for he redeemed them to God by his blood *out of every kindred, tongue, and people, and nation* (Rev. v. 9). The love wherewith the Son of God loved his people in his human nature, was a lively imitation of the divine electing love: and we again imitate him in this by the love that the gospel requires of us towards all men; for that love or good-will to men which is required in the gospel, must be according to the declaration the gospel makes of the divine good-will toward men. Now, as the goodness and long-suffering of God toward the wicked world is for the sake of his elect, whom he designs to bring to repentance (2 Pet. iii. 9; Matt. v. 45), so must our goodness toward all men be *for the elect's sake* (whom we cannot distinguish) if it be the true proper Christian benevolence, which is an imitation of the love of Jesus Christ. And thus the benevolence of the gospel is of a quite different nature from the love of our species, or the

human kind, the love of our natural relations and our friends, and the love of our country or nation. It is the grace of God superadded by the gospel to natural affection, and has no peculiar respect to any one nation or sort of men beyond another ; but respects all men, without difference, for the sake of the unknown elect, who are of all nations and sorts of men.

As God commendeth his love to us, in that, while we were yet sinners, ungodly, and enemies, Christ died for us (Rom. v. 6-10) ; so the love that acted in the human soul of the Son of God, when he was dying for us, was love to his enemies : for, when they were acting with the greatest spite against him, in putting him to death, his prayer to the Father was, *Father, forgive them ; for they know not what they do* (Luke xxiii. 34). But we must observe, this his prayer to his Father, who *heard* him always, was for his own among those who had hand in his death : for it was heard, and answered on the day of Pentecost, and afterward, when thousands of the Jews, who were charged with the guilt of his death, were converted by the gospel, and obtained the forgiveness of this sin. The enmity and spite shewed in putting Christ to death was such, that, if they had been enlightened, as Judas was, they could have claimed no benefit by this prayer, as being guilty of the sin unto death, the unpardonable sin, which, as it excludes men from the forgiveness of the gospel, sets them beyond the line of the gospel benevolence. The Lord said, *Forgive them ; for they know not what they do*. And from this it is manifest, that, if any of them, who acted spitefully against him in putting him to death, had been enlightened, and convinced that he was the Son of God, they would in that case have had no portion in this his prayer for forgiveness. Therefore Paul, who had been a blasphemer, and a persecutor, and injurious, says (1 Tim. i. 13), “ But I obtained mercy, because



I did it ignorantly, in unbelief;" plainly signifying, that, if he had done as he did after his being enlightened, he had sinned unto death, and not obtained mercy. And so John says to Christians, "There is a sin unto death; I do not say that one shall pray for it" (1 John v. 16). Yea, Paul seems to pray against such a sinner, when he says (2 Tim. iv. 14), *The Lord reward him according to his deeds*. For these are the only sinners, and enemies of the gospel, to whom no share of the Christian benevolence belongs; because (if it be not that perhaps the children that spring of them may be elect) we can pretend no more good-will to them for the elect's sakes, than we can to devils. Yet the gospel binds up our hands from taking vengeance on them: they *fall into the hands of the living God*, who says, *I will recompense* (Heb. x. 30, 31).

Stephen, the first martyr, imitated his Lord in his dying love, when he prayed at his death, *Lord, lay not this sin to their charge*; and he was so far heard in the conversion of Saul, who had hand in murdering him, but did it ignorantly, and in unbelief (Acts vii. 58, 60).

When we remember the love of Jesus in giving his body to be broken, and his blood to be shed, and in praying for them who persecuted him to the death, that they might be saved from the death they deserved, and have eternal life; we can look on ourselves as no more deserving of his dying love, than even those who were charged with the guilt of taking, and by wicked hands crucifying and slaying him: for we are all naturally alienated, and enemies in our minds by wicked works; so that, if we had been placed in the same circumstances, and under the same temptations in this our state of alienation and enmity, we had acted the same part as the Jews did in crucifying him. And if we be now reconciled, this is owing to his death, that reconciled God to us his enemies, and reconciles us to God; as the apostle says to the Gentiles (Col. i. 20-22),

"Having made peace by the blood of his cross—You that were sometime alienated, and enemies in your mind by wicked works; yet now hath he reconciled, in the body of his flesh, through death." Yea, if we observe the opposition that still works in our hearts against the revelation of God's grace in Christ by the gospel (Rom. vii. 21-23; Gal. v. 17), we may easily perceive what we have been, and what we would still be without that reconciling grace of the Lord Jesus. The consideration of this serves to humble us, commends the love of the Lord Jesus to us exceedingly, inflames us with love to him, and indignation at our natural enmity, and melts us into humble thankfulness to him for his marvellous ill-deserved love. And at the same time it teaches us to be "gentle, shewing all meekness unto all men: because we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness that we have done, but according to his mercy he saved us" (Titus iii. 2-6).

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#### SECTION V.

*His Love to his Disciples who heard the Word of God and kept it.*

**T**HE love of the Lord Jesus to all the elect, in dying for them to reconcile them to God, was wonderful good-will and amazing bounty toward them; but when we consider his love to any of them that are reconciled by his grace, and brought to repentance and the knowledge of the truth, then it imports complacence, and the peculiar delight he takes in them; as he is brought in

saying to his Father, in the 16th Psalm, which is oftener than once applied to him in the New Testament, "Thou art my Lord: my goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent in whom is all my delight." With respect to this love especially, it is said of him (John xiii. 1), "Having loved his own that were in the world, he loved them unto the end."

Now, because this his love to his disciples while he was with them in the world, is set before them as the pattern of that love which he requires of them toward one another in his new commandment; we may consider, in the first place, how he describes those whom he thus loved, and whom he calls us to love with this peculiar love; and then we may take notice how he expressed this love to them, especially at his death.

He describes them thus to the Jews (Matt. xii. 46-50), "He stretched forth his hand toward his disciples, and said, Behold my mother and my brethren: for whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother;" or, as it is in Luke viii. 20, 21, "My mother and my brethren are those which hear the word of God, and do it." Those are nearer and dearer to him than any could be by the nearest fleshly relation to him. Again, John x. 27, where he calls them his sheep, he gives this description of them, *My sheep hear my voice,—and they follow me.*

And to his disciples themselves, when calling them to love one another, and promising them the Comforter, he points them out in this manner, as fitted to receive that promise, and as proper objects of brotherly love (John xiv. 21-24), "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him." And when they say, "How is it

that thou wilt manifest thyself to us, and not unto the world?" he answers, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which you hear, is not mine, but the Father's which sent me." And (John xv. 13, 14, 17, 18, 19), "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.—These things I command you, that ye love one another. If the world hate you, ye know that it hated me before you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

And he sets them before his Father, and commends them to him in his prayer for them in this manner (John xvii.), "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.—I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.—I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world."

And he gives this account of them as his subjects to Pilate in the distinction from the world (John xviii. 36, 37), "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.—For this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice."

From all this we may easily see, that he describes them by his word, which they know by his teaching, and

believe and obey ; and he calls it his Father's word, who gave them to him. And thus his love to them, as distinguished from the world by his Father's word, which he gave them, and they received, was indeed love to his Father manifested among men by that word. Therefore we find the apostle John, in his first Epistle, which treats of this peculiar love among the Christian brotherhood, making it the same with love to God (chap. iii. 17 and chap. iv. 20, 21 and chap. v. 1, 2 and 2 John ver. 1, 2), he tells us, that *they who have known the truth*, love one another for the truth's sake, which, says he, *dwelleth in us, and shall be with us for ever.*

It is true, there are some, as Judas, who have been some way enlightened in the knowledge of the truth, and profess to believe and obey it, who yet fall away to the world at last, and go back from the profession of the truth unto perdition ; but as to such, John says (1 Epist. ii. 19–21), “ They went out from us, but they were not of us : for if they had been of us, they would no doubt have continued with us ; but ” they went out, “ that they might be made manifest, that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.” They went out from the profession of the truth, as it unites God's elect, and sanctifies them, and separates them from the world ; so that it was manifest they were never of them ; and this could not have been manifest but by this their going out. Therefore Jesus said to some who professed to believe on him (John viii. 31, 32), “ If ye continue in my word, ye are my disciples indeed ; and ye shall know the truth, and the truth shall make you free : ” and again to his disciples (John xv. 6–8), “ If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they

are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples."

So far then as any continue in the confession of the word of the truth of the Gospel, as it is the word of God, and as it sanctifies us, distinguishes us from the world, and exposes us to that same hatred that the world shewed to Jesus Christ; so far they are the proper objects of that love which he requires toward the known elect in his new commandment to his disciples (John xiii. 34, 35), "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another:" and (John xv. 12-14), "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."

As by this he would have it known in our conscience, and evidenced to others, that we are those for whom he laid down his life, so he would have us consider the example of this, *viz.* his dying love, as respecting such, his friends: for when he expressed his unparallellable goodwill to all his elect, in dying for them to reconcile them to God from a state of enmity, the design of it was, to make them such friends as he describes.

Therefore his death declared in the strongest manner how very lovely such friends are to him; and it must be looked on as the great proof of the delight he takes in them beyond the rest of the world, that lies still in wickedness. And so we see his dying love set before us in this view, as the pattern and motive of our love to the brethren, by the apostle John, when he says, "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren" (1 John iii. 16).

Thus the Lord Jesus loved his friends that were in the world unto the end: for he expressed his love to them in his death. And in the institution of his supper, which is for such friends as those to whom he first gave it, he calls them to remember how he loved them to the death; that so they may learn to love one another to the end, as he loved them, and to become more and more the objects of that love which he shews to his friends who do whatsoever he commands; and this by abiding in him, without whom they can do nothing, and by having his words abiding in them.

Now, the Lord loved these his own that were in the world, and expressed his love to them while he was with them, by making them his intimate companions, to whom he made known all his mind (John xv. 15; Mark iv. 34). And as he loved them for the sake of the truth, his Father's word, which they believed, he hid nothing of that truth from them. Yea, he failed not to inculcate that part of it upon them, which was most uneasy to them, and which, through the prejudices of their education, they were most unwilling to hear; as that of his death and resurrection, and their conformity to him therein (Matt. xvi. 16, 17, 21-28).

While he justified them from the spiteful accusations of the Pharisees, and commended them to his Father in his prayer for them, he was, far from suffering sin \* upon them, or from letting their real faults go unreprieved, as often as they appeared. We see from the Gospel history how he checked their inclination to a worldly kingdom, and aversion to the bearing of the cross, even while they were shewing great concern for his honour (Matt. xvi. 22, 23); and how he rebuked their pride, and love of pre-eminence (Matt. xviii. 1-3; Mark ix. 33-37 and x. 42-45); and the appearances of the spirit of persecution in them,

\* Lev. xix. 17.

even under a shew of great zeal for him, and a pretence of following an Old Testament example (Mark ix. 38-42; Luke ix. 54-56). For it was not consistent with his love to them for the truth's sake, to indulge or suffer them in any disposition opposite to that truth.

He was very humble and condescending in his love to his own that were in the world: for he was among them *as he that serveth* (Luke xxii. 27). We have a remarkable instance of his condescending to the meanest services about them, in his washing their feet, which he sets before them as an example of serving one another in love (John xiii. 1-17), "Having loved his own which were in the world, he loved them unto the end.—He riseth from supper, and laid aside his garments, and took a towel, and girded himself. After that, he poured water into a bason, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded.—So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done unto you? ye call me Master and Lord: and ye say well; for so I am. If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet: for I have given you an example, that ye should do as I have done to you. Verily, verily I say unto you, The servant is not greater than his lord, neither he that is sent, greater than he that sent him. If ye know these things, happy are ye if ye do them." And it appears, that the first Christians practised after this example, by what Paul says of the qualifications of the ministering widow or deaconness (1 Tim. v. 10), "If she have lodged strangers, if she have washed the saints feet, if she have relieved the afflicted, if she have diligently followed every good work."

The kiss of charity, five times expressly enjoined in the apostles writings (Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor.



xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14), was another such expression of brotherly love among the first Christians, wherein they followed the example of their Lord and Master, who condescended to allow his disciples this familiarity and freedom with him in saluting him: and Judas, who made this salutation the sign to those whom he guided to apprehend him, profaned and abused it in the most horrible manner (Matt. xxvi. 48-50; Luke xxii. 47, 48). Notwithstanding this great abuse, it was still practised by the first Christians, as long as brotherly love was regularly practised: and Paul enjoins it to the Corinthians, even after he had been complaining of lasciviousness among them. See 2 Cor. xii. 21 with chap. xiii. 12.

Nor was it laid aside till the great apostasy from the primitive profession of the faith and love that is in Christ, took place, and the church of Christ was confounded with the world by Antichrist. But, as *charity never faileth* (1 Cor. xiii. 8), so neither should any of the duties or expressions of it be allowed to fail.

When the Lord was washing the disciples feet, Peter refused to take that service from him, as a thing utterly below his Lord and Master, and altogether unworthy of him: but, however humble and zealous for his Lord's honour he appeared in this, yet he seemed the same way disposed here as when he said concerning the cross, *Far be this from thee, Lord; this shall not be unto thee*. His Lord satisfied him, by signifying to him, that, if he did not condescend yet much farther in his love to serve him, by washing him from his sins in his own blood, he could have no part with him. See John xiii. 8. And here we may observe what sad work Christ's disciples would make with the honour of their Lord and Master, and their own salvation, if left to the direction of their own wisdom as to how he should be honoured. They never really honour him, but as they keep close by the direction of his own word.

The Lord expressed his love to his own toward the end, by the most comfortable words to them against the grief they were in for his being to go from them; which words serve exceedingly to the comfort of his true disciples, against all grief in all ages till he come again, as well as his most loving prayer for them which he put up to the Father in their presence (John xiv.—xvii.).

In the extremity of his sufferings, he did not neglect them, but shewed the greatest care and concern for them, even at the time of his agony in the garden (Matt. xxvi. 36-46; Luke xxii. 39-46). And when he was betrayed by Judas, and surrendering himself to those that apprehended him, he said, *If ye seek me, let these go their way* (John xviii. 8). He shewed much love particularly to Peter, in checking his self-confidence, warning him of his great danger, and telling him, *I have prayed for thee, that thy faith fail not* (Luke xxii. 31-34). But the look he gave him when he had denied him, imported more love to him than he, or the temptation he was then under, could withstand. When Jesus was standing as a criminal before the Jewish rulers, to be condemned to death by them, and when Peter had denied him, it is said, "The Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly" (Luke xxii. 61, 62).

Now, when we consider the love of the Lord Jesus to all his people, in giving his body to be broken and his blood to be shed for them, as it is brought to our remembrance by his supper, it cannot but appear as unmerited by us as it is great; nor can we forget these three properties of it.

1. It was *true and unfeigned*. He did not love in word and in tongue, but in deed and in truth, and without guile, in the sight of his Father; and the deed demonstrates the truth of his love to us: *He laid down his life for us.*

2. It was *self-denied*. Though he was in the form of God, he did not insist upon his equality with the Father, but took the form of a servant, being made in the likeness of men; and, being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the cross. He said to his Father, "Not my will, but thine be done;" and, with respect to us, he came not to be served, but to serve, and to give his life a ransom for many (Matt. xx. 27, 28). *His body was broken for us.*

3. It was *pure*. When he loved us sinners so fervently as to bear our sins in his own body on the tree, it was with a pure heart, a heart inflamed with zeal for the glory of offended justice and the honour of the broken law, and against all sin: for he died to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works (Tit. ii. 14). "He bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness" (1 Pet. ii. 24).

As these distinguishing properties of the love of Jesus ought to be in our view when we remember his death in his supper, so must they be always before us, to direct and to move us in our whole obedience to his new commandment.

## SECTION VI.

*This remembrance of Him imports His having gone from us, and that He is not bodily present with us, as having gone to the Father.*

**W**HEN we do this to his remembrance, whose body was broken for us, we hereby declare that he hath gone away from us, and that we have him not bodily present: for we do not remember that which is present; it is past and absent that we call to mind or keep in remembrance. The Lord was bodily present with his disciples when he insti-

tuted this ordinance, and he appointed them, when he should be taken from them, to eat that bread, and drink that cup, to the remembrance of him in the breaking of his body and the shedding of his blood for them. His broken body, therefore, and his shed blood, is not present with us in the eating of that bread, and drinking of that cup; seeing we eat and drink to the remembrance of that broken body and shed blood: for those men plainly make void Christ's command to all his disciples by their tradition, who would have *remembrance* to be the *memorial of sacrifice*, the same which they say Christ made in the eucharist before his substantial body and blood was broken and shed, commanding an order of mortal priests to do or make it after him as succeeding him in his Melchisedecian priesthood! The most profane and fabulous of all profane old wives' fables.

As, in the Lord's supper, we remember that he came forth from the Father, and came into the world; so this remembrance imports, that he has left the world, and is gone to the Father (John xvi. 28). Now, he left the world, and went to the Father, when he died, and rose again, and ascended to the Father's right hand in the highest heaven (Acts ii. 29-36), which must contain him till the times of restitution of all things (Acts iii. 21).

He left the world to go to the Father when he died; and he calls the time of his life in this world among his disciples, the time of his being with them, as he says, *These are the words which I spake unto you, while I was yet with you* (Luke xxiv. 44). When we eat that bread and drink that cup, we remember that his body was broken, and his blood shed and severed from his body, or that he truly died, and so left the world.

And he went to the Father when he was raised again from the dead, and was taken up into heaven, and sat on the Father's right hand, after he had first satisfied his apostles of the truth of his resurrection *by many infallible*

*proofs*; as he afterward gave abundant evidence of his being by the right hand of God exalted, when he sent the promise of the Holy Ghost upon them (Acts i. and ii.). And from thenceforth the disciples *continued stedfastly in the breaking of bread* (Acts ii. 42).

By his rising again from the dead, and ascending to the Father's right hand, the truth of his whole doctrine concerning himself as the Son of God, and the Christ the King of Israel, was confirmed: for he put the truth of it upon this issue before he died (John ii. 18-22; Matt. xxvii. 63), and this was the most solemn declaration that could be given of the Father's judgment for him, in opposition to the judgment that the Jews and Pilate gave against him, as a blasphemer and a criminal; because he called himself the Son of God, and the King of Israel. Their sentence was solemnly reversed, when he was raised again from the death to which they condemned him, and exalted at the Father's right hand; and so he was declared in the most powerful manner to be the Son of God, and the Christ the King of Israel (Acts ii. 23, 24, 36; iii. 13, 14, 15). Therefore we find his disciple Thomas, when he saw him alive from the dead, professing his faith in him, in these words, *My Lord, and my God* (John xx. 28, 29).

And by his resurrection and exaltation, the Father manifested in the strongest manner, how acceptable his obedience unto death for his people is unto him (Isa. liii. 10-12; Phil. ii. 8, 9; Acts iv. 11, 12; v. 30, 31; x. 40, 42, 43; xiii. 35-39). The apostle expresses the strength of the Christian confidence of acceptance with God through this, when he says, "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that con-

demneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. viii. 31-34).

The disciples were much troubled at the thoughts of his going away from them. But he tells them, "If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I" (John xiv. 28). It is the matter of the greatest joy to them that love him, that he who was in the form of God, condescended to become less than the Father, in taking on the form of a servant, that he might fulfil the law in our name by his obedience unto death, and receive from the Father the reward of this his service for us: for, if he had not condescended thus to serve the Father for us, and to be rewarded by him for us, we had been left for ever under our sin, and the death that is due to it. But we rejoice in the remembrance of the Son of God, who came forth from the Father, and came into the world, and has again left the world, and is gone to the Father. And, while we remember with sympathy his humiliation and extreme sufferings in soul and body for our sins when he was with us, and are grieved for the sins that caused this, we also have a joyful sympathy with him in his exaltation, and in that glorious rest he is entered into for us, and in the light of his Father's countenance that has made him exceeding glad now when he is gone from us to the Father. Thus, when we consider the Son of God as he was with us, or in that respect wherein we had him present with us, it was so far from being matter of grief that he went from us to the Father, that it is the ground of the greatest joy: for in that respect the Father is greater than he, as being his rewarder for the service he did for us at his commandment.

As we rejoice in his taking again his life, which he laid down, and in his sitting on the right hand of the Father, at his commandment; we at the same time adore the

infinite dignity and worth of his divine person, through which he was able to satisfy offended justice and the broken law, and so merited to go to the Father, as he did: for he was *brought again from the dead by the blood of the everlasting covenant* (Heb. xiii. 20); and *by his own blood he entered in once into the holy place, having obtained eternal redemption for us* (Heb. ix. 12): and therefore we find the company of the redeemed, and the innumerable company of angels worshipping him, as appearing in midst of the throne, alive from the dead, and ascribing worthiness unto him, saying, *Worthy is the Lamb that was slain* (Rev. v. 8-12). And when we thus worship him who was declared to be the Son of God by the resurrection from the dead, we adore the divine Majesty in the person of the Father, and all his glory as it appears to us in his *commandment to the Son to lay down his life, and to take it again*: for he was *raised up from the dead by the glory of the Father* (John x. 18; Rom. vi. 4; 1 Pet. i. 21): as we also adore the glory of the divine power and almightiness in the person of the Holy Ghost, as it appears in his work of raising him from the dead, and glorifying him at the Father's right hand (Rom. viii. 11; Eph. i. 19, 20).

As we acknowledge Jesus Christ to be God, by remembering him as gone from us to the Father, so we acknowledge him hereby as the Christ, the King of Israel, who died and rose again, that he might be Lord both of the dead and of the living (Rom. xiv. 8, 9). When we do this to his remembrance, we profess subjection to his authority as our Lord in this his commandment, *Do this*: for as there is no proper reason for our doing it, but his command; so, if we do it not for this reason, we are not observing it as his ordinance. Now, we cannot pretend to profess subjection to him as our Lord in obeying this command, if at the same time we be living in the neglect of any one of the least of his commandments known to

us : and therefore we are convinced of hypocrisy by our doing this, if we be not studying to observe all things whatsoever he hath commanded ; yea, if we be not denying ourselves in the obedience of his commands, we but in vain pretend to do this to his remembrance, who denied himself to the death for us.

And by this remembrance of him we acknowledge him to be the Christ, even that prophet of whom Moses spake, saying, " A prophet shall the Lord your God raise up unto you, of your brethren, like unto me ; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people " (Acts iii. 22, 23 ; Deut. xviii. 15, 19). His whole doctrine is confirmed by his dying and rising again, and so going from us to the Father ; and in our doing this to his remembrance, we set to our seal to the truth of all his doctrine, thus professing to believe the truth of it. And whereas we have no ground for the relation betwixt the sign and the thing signified in this *sacrament*, but only his word, saying, *This is my body*, and, *This is my blood of the new covenant* ; we solemnly profess the belief of this his word, as oft as we eat that bread, and drink that cup ; and without this faith in him, we cannot truly eat his supper. Now, if we receive his testimony here, or take his word for this, how can we disbelieve him in any other thing he says to us ? Therefore we are acting hypocritically, as often as we pretend to believe this in eating his supper, if we be not believing him in all things whatsoever he says unto us, or in all that is written in the New Testament, as well as in this. Jesus Christ appears in this ordinance as the prophet and teacher of his disciples, instructing them by the instituted signs in the knowledge of the truth of the whole Gospel ; and the relation betwixt the signs and things signified, depending on his word, is laid



as the foundation of the whole instruction he gives his disciples in this ordinance; and therefore, without believing him in this, they cannot be instructed by him as his disciples, nor learn of him the glorious things imported in the outward action that they are observing.

But, by remembering him as gone from us to the Father, we especially acknowledge him as our priest, or sacrificer, and intercessor for us with the Father by sacrifice: for the Christ is he to whom the Father hath sworn, *Thou art a priest for ever after the order of Melchisedeck* (Ps. cx. 4; Heb. v. and vii.). We acknowledge him in this ordinance as having *given himself for us, an offering and a sacrifice to God for a sweet-smelling savour* (Eph. v. 2), and as having, *not by the blood of goats and calves, but by his own blood, entered in once into the holy place, having obtained eternal redemption for us* (Heb. ix. 11, 12). But of this we may see more afterwards, when we come to speak of the declaration of Christ's death as a sacrifice in his supper, which represents a feast upon his sacrifice. Only here we may take notice, that only they can truly and unfeignedly eat the Lord's supper, who are coming to God no other way but by him, by his priesthood, his sacrifice and intercession. All confidence in our merit, and all seeking to establish a righteousness of our own, must be far from us in the Lord's supper; and they cannot eat it, who have no confidence to put in the sacrifice and intercession of Jesus Christ.

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## SECTION VII.

*This Remembrance of Him is to be continued during His absence, and till He come again.*

**W**HEN the disciples were troubled at his saying, that he was to go from them, he comforted them by these words, *In my Father's house are many mansions:—I go*

*to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, ye may be also* (John xiv. 2, 3). And the apostle tells us, *As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come* (1 Cor. xi. 26), which is his illustration of the words that he declares the Lord spake at the institution of his supper, saying, concerning the bread, *This do ye to my remembrance* (ver. 24), and concerning the cup, *This do ye, as oft as ye drink, to my remembrance* (ver. 25).

There will be no occasion for this remembrance of him when he comes again; for then he will be bodily present with us, as he says, *If I go,—I will come again, and receive you to myself, that where I am, ye may be also*: but, until that be, we must keep him in remembrance, by declaring his death in this ordinance, which is a most notable mean, whereby the Holy Ghost supplies the want of the Lord's bodily presence among his disciples, till he come again; for he signified to them, when instituting it, that he would hold communion with them in his supper in a more excellent manner, through the Holy Ghost, that was to be given them when the New Testament church should be erected, than he was now doing when bodily present. He said, *I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom* (Matt. xxvi. 29).

When we consider that the New Testament manifestly declares, that the true disciples of Christ must continue in a state of conformity to him in his humiliation till he come again (Matt. xvi. 21–27; Acts xiv. 22; 2 Tim. iii. 12; 2 Thess. i. 5–7; 1 Pet. iv. 13; Rev. vi. 11, &c.), we may see a sufficient reason for their keeping him in remembrance, by continuing to shew, or declare, his death till he come. The disciples of Christ *continued stedfastly in the breaking of bread*, while the true profession of the faith

of Christ's sufferings and the following glory (1 Pet. i. 10-12), and of the necessary connection betwixt fellowship with him and conformity to him in his sufferings, and fellowship with him in his glory (2 Tim. ii. 10-13; Rom. viii. 16, 17, 29; Phil. iii. 10, 11, 15), remained in the churches: but, when they began to swerve from this, and to think of a worldly kingdom to Christ, and to adapt Christianity to the kingdoms of this world, and to their interests in this life, the remembrance of his death in his supper became less frequent, and succeeded in the place of the pompous solemnities of the worship that had been in the nations of this world before. They could not then find such necessity for this remembrance of his death, nor such benefit by it, as those who came after Christ taking up their cross and following him; nor could the remembrance of his death in the supper be the same, as it was among the followers of the Lamb that was slain.

They who would continue in the confession of the truth of the Gospel, as it distinguishes Christ's disciples from the world, and exposes them to the same hatred that the world shewed to Jesus Christ, will easily see the necessity and usefulness of continuing stedfastly in this remembrance of him, by shewing his death till he come. They will find it necessary and useful to support them in holding fast the confession of the faith and hope that is in Christ, against the temptations of this world they are continually exposed to, and against the inclination toward the course of this world that still remains in them. They will find it of great significancy as a mean to cherish in their souls the desire of knowing him, *and the fellowship of his sufferings, being made conformable to his death, if by any means they may attain unto the resurrection of the dead* (Phil. iii. 10, 11, 15). But, as for them who would be Christians without taking up their cross, and confess Christ in a consistency with their interests in this life, this

ordinance was never appointed for them; and the less frequent it be, the better it suits their purpose.

When the Lord says, *This do ye, as oft as ye drink it*, he plainly signifies his will, that they should be frequent in the observation of this ordinance, and warrants them to go about it as often as it is in their power. Accordingly, we see the first Christian church continuing stedfastly in this, as well as in the other ordinances for which they constantly assembled themselves together (Acts ii. 42). And, for the space of two hundred years after the death of the apostles, while the profession of Christianity was connected with the cross, and the instituted discipline remained in any vigour, we are informed by such as have looked most narrowly into the records of those times, that "the believers received the eucharist very often, and commonly as often as they met together; but they were persuaded, that, in order to receive it worthily, and in a profitable manner, it was necessary to live holily, and according to the maxims of the Gospel."\* The apostle plainly signifies to the Corinthians, that the end of their assembling themselves together for ordinary, was to eat the Lord's supper, when he tells them, that their assembling was not suited unto this great end, by reason of the evils he complains of among them, as he says, *When ye come together therefore unto one place, it is not to eat the Lord's supper* (1 Cor. xi. 18, 20, 21). And, though he finds great fault with their manner of going about it, yet he is far from bidding them discontinue it, or defer the observation of it, till such time as he was to come to them and set in order other things; but he calls them forthwith to reform, and so go on in the eating of the Lord's supper: for he says, *Wherefore, my brethren, when ye come together to eat,*

\* Dupin's Compend., vol. 2, p. 73.—Εὐχαριστία, ἧς οὐδενὶ ἀλλὰ μετασχεῖν εἶπον ἐστὶν ἢ τῷ πιστευόντι—καὶ οὕτως βίουντι ὡς ὁ Χριστὸς παρέδωκεν.—Justin Martyr, *Apol.* 2, at the end.

*tarry one for another : and if any man hunger, let him eat at home ; that ye come not together unto condemnation. And the rest will I set in order when I come* (1 Cor. xi. 33, 34).

Christ's disciples have always observed the first day of the week, on which the Lord Jesus rested from his own works, as the sabbatism that remains to the people of God, after the seventh-day sabbath, with the rest for which it was appointed, is no more (Heb. iv. 3-10). And their assembling themselves together for worship on that day, was so deep laid in the primitive profession of Christianity, that when the world put on the Christian name, and a form of Christianity, they got a form of assembling for worship on the first day of the week, which continues to this day in all the nations called Christian. Now, if we would seek the scripture-warrant for the assembling of ourselves together on that day, which is the sabbatism of the people of God, that so we may do it in obedience to the word of God, and not as a tradition of our fathers, or a commandment of men ; we shall find it only in these words, *And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow* (Acts xx. 7). But, unless we shall deny, that this text binds Christ's disciples to assemble for worship every first day of the week, we must acknowledge, that it obliges them to come together every first day of the week to break bread. And how then can we pretend subjection to the authority of the scripture in our coming together to worship on that day, while we are neglecting that very ordinance of worship to which that same authority calls us together on that day ? \*

As our sabbatizing, or resting from our own works, on the first day of the week, is a sign of the truth of the

\* Et sane hæc consuetudo, quæ semel quotannis communicare jubet, certissimum est diaboli inventum.—*Calvin Inst., lib. 4, cap. 17, sect. 46.*

promise of entering into his rest who hath rested from his own works on that day, and is entered into his rest; and as our assembling together on that day is a sign and pledge of our gathering together unto him at his coming again to bring us into his rest, through his works that he finished in his death (2 Thess. i. 7 and ii. 1), there can be no ordinance of worship observed in our assembling together, more proper, more suitable to the design of that day, than that wherein we declare or shew his death till he come. And, if we pretend our unfitness to excuse us from coming to the Lord's supper, that same excuse will serve as well for our not ceasing from our own works, nor assembling with the people of God on the Lord's day; for the profession is as great in the one as in the other. The keeping of the Lord's day is a solemn profession of the faith, love, and hope that is in Christ, as well as the eating of the Lord's supper. In ceasing from our own works on the first day of the week, we confess the faith of Jesus Christ the Son of God, his having ceased from his own works, and entered into his rest; we declare our faith and hope of the promise that is left us in the New Testament, of entering into his rest; and that we rest in the works of Jesus Christ, through which he entered into his rest, and cease from going about to establish a righteousness of our own; and that we cease from seeking a worldly rest, and are studying to enter into his heavenly rest: and our assembling with the people of God on the first day of the week, is not only a confession of the faith of his resurrection, who shewed himself alive to his assembled disciples on that day (John xx. 19, 20), but likewise of our love to the disciples, and of our hope of being gathered together with them unto him at his appearing (Heb. x. 23-25). Now, he that is fitted unto this profession, which is plainly imported in the keeping of the sabbatism of the people of God, cannot be said to be unfit for eating the Lord's supper.

But we must look on our observation of the institutions of worship, not only as a profession on our part, but likewise as the mean of divine appointment for instructing us, and for influencing us to that which is professed. If the Psalmist had considered his going into the sanctuary only as a profession, when he was labouring under a temptation to Atheism which he was not able to overcome, he had never entered the sanctuary, among the worshippers of God, till he got clear of the temptation; yet he was not cleared of the temptation till he went into the sanctuary (Ps. lxxiii. 16, 17). And thus, while he could make no profession in going to the sanctuary, he found it the mean of influencing him to that which was there professed; therefore he concludes, *It is good for me to draw near to God* (ver. 28). And the apostle, when calling the wavering Hebrews to draw near, and to hold fast the profession of their faith or hope, charges them not to forsake the assembling of themselves together.

If we plead our unfitness at any time to excuse us from continuing in coming together on the first day of the week to break bread, this very excuse imports, that it is a sense of our being fitted for it that gives us confidence to draw near to God in that ordinance when we come to it; and that we are then coming before him, not as the Publican, but as the Pharisee (Luke xviii. 9-14), than which nothing can be more unsuitable to the design of the Lord's supper, where we remember the breaking of the Lord's body and the shedding of his blood, as the only ground of our confidence of acceptance with God.

It is the priesthood, and sacrifice, and intercession of Jesus Christ that encourages his people to hold fast their profession (Heb. iv. 14-16; x. 19-23). And, when they are in fear, on the one hand, of the danger of eating and drinking unworthily in their coming together to the Lord's supper; and, on the other hand, of the danger of depart-

ing from the living God in forsaking the assembling of themselves together; they should be moved to continue stedfastly in their profession, by the consideration of the High Priest of that profession, and of his blood, that speaketh better things than that of Abel (Heb. iii. 1, 12; xii. 24).

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### CHAPTER III.

The Lord's Supper shews His Death as the true Sacrifice.

#### SECTION I.

*The Truth of this Illustrated.*

**T**HOUGH the light of nature could not teach sinners to draw near to God, and seek his favour by sacrifice; yet it is manifest, that all nations, in all times, worshipped in this manner: and this, as a late author \* has observed, is the strongest presumption that the worship by sacrifice, flowed originally from a revelation, pointing out reconciliation with the offended Deity by the execution of the divine judgment against sin, which is death, upon a spotless substitute; and shewing purification from sin, by the shedding of the blood of such a substitute. And it is most probable, that the practice of sacrificing the first-born among the Gentiles, putting their children to cruel deaths, was a misapplication of the revelation that the substitute, by whose death the Deity should be reconciled, was to be the first-born of a woman (Gen. iii. 15; Exod. xiii. 2; Num. iii. 13; Luke ii. 23; Exod. xi. 5).

When the posterity of Noah, who learned from him to worship God by sacrifice (Gen. viii. 20, 21), fell into idolatry, and lost the true knowledge of the design of the

\* Thoughts concerning Religion.



sacrifices, God took care to preserve the knowledge of the revelation, in the institutions of the worship by sacrifice among the children of Israel, the nation of which the true sacrifice was to come, and in the writings of the Old Testament, committed to them. And whereas they, as well as the rest of the nations, were ready to rest in the emblems of the true sacrifice, and to lose the view of the great end of them, God took care to shew them, that these sacrifices they offered continually, could not take away sin: for it could not be understood how he declared himself the God of a sinful nation, in giving them a law wherein he promised life only to him that should fulfil it, and declared every one accursed that continued not in all things written in the book of the law to do them; if he had not designed that this law should be fulfilled by that seed promised to Abraham, and in the loins of the people of that nation, for whose sake God was the God of the people thus related unto that seed. And thus they were taught, that the blessedness promised by that seed, could not come but by the execution of the curse upon him who should be spotless in a perfect obedience to the law (Rom. x. 4; Gal. iii. 9-14).

In the institution of sacrifices, God appointed emblems of the defilement of the conscience by sin, whereby sinners are separated from God, such as the defilement by the dead; and, when he called the purification by sacrifice from that defilement, a *purification for sin* (Num. xix. 9), he plainly intimated, that these sacrifices, and the purifications by them, were but emblems of the true sacrifice, and of the purification of the conscience thereby from the true defilement by sin, that does indeed separate sinners from real intimacy with God. Thus the apostle says of the sacrifice for purification of the defilement by the dead, and likewise of the sacrifices of atonement for the uncleanness of Israel, and their transgressions in all their sins, and

for the tabernacle remaining among them in midst of their uncleanness (Lev. xvi. 16), that they *sanctified to the purifying of the flesh* (Heb. ix. 13), but *could not make them perfect as pertaining to the conscience* (ver. 9). And he sets forth the true sacrifice, as typified by them, when he says, "For, if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot," or fault, "to God, purge your conscience from dead works to serve the living God" (ver. 13, 14). In the emblematical purification and atonement, God shewed the method of the true, by transferring the guilt and punishment of sin upon the true sacrifice; for we see the defilement by the dead transferred on the heifer, whereby they were cleansed from that uncleanness (Num. xix. 7, 8, 10, 21), and the scape-goat bare upon him all the iniquities of Israel, that were put upon his head, by Aaron's laying his hands upon his head, and confessing over him all their iniquities (Lev. xvi. 21, 22). From which we may see, that the common practice, of laying the hand on the head of the sacrifices, was the sign of the transferring of the guilt upon the sacrifice. Thus it was appointed to him that offered a burnt sacrifice (Lev. i. 4), "He shall put his hand upon the head of the burnt-offering; and it shall be accepted for him, to make atonement for him." See, concerning other sacrifices, Lev. iii. 2, 8, 13 and iv. 4, 15, 24, 29, 33 and v. 5, 6; Exod. xxix. 10, 15, 19. And this pointed to him on whom the iniquity of all God's people was laid, who bare our sins on his own body on the tree; who, knowing no sin, was made sin for us, that we might be made the righteousness of God in him; who hath redeemed us from the curse of the law, being made a curse for us; and who suffered for sins, the just for the unjust, that he might bring us to God (Isa. liii. 6; 1 Pet. ii. 24;

2 Cor. v. 21 ; Gal. iii. 13 ; 1 Pet. iii. 18). And so we find him, in the institution of his supper, pointing out himself to us as the true sacrifice of atonement, when he says, "This is my body, which is given" and "broken for you ;" and, "This is my blood which is shed for many for the remission of sins."

When God instituted the sacrifices that were offered to him for a savour of rest, and the Israelites were ready to look on them as a satisfaction for their sins, that he was pleased to accept of ; he took care to shew them, that he did not truly rest in these sacrifices (Rom. x. 5 ; Gal. iii. 10 ; Ps. l. 8-13 and xl. 6) ; and that therefore they were no more but emblems of the true sacrifice of that promised seed which should be offered unto him for a savour of rest (Eph. v. 2) ; by the offering of which, these emblems or types should be laid aside, so as no more to be lawfully offered (Isa. lxvi. 1-3 ; Ps. l. and li. 16, 17). And that obedience and contrition of heart wherewith he declared he would be pleased, when he said he would not rest in the typical sacrifices, is to be found truly and properly in him only, "who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard for his piety, though he were a Son, yet learned obedience by the things which he suffered" (Heb. v. 7, 8). The apostle shews us the mind of God plainly on this head in his explication of a passage in the 40th Psalm (Heb. x. 4-10). His words are : "For it is not possible that the blood of bulls and of goats should take away sins : wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me ; in burnt-offerings and sacrifices for sin, thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice, and offering, and

burnt-offerings, and offering for sin, thou wouldst not, neither hadst pleasure therein, (which are offered by the law); then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all."

Further, when God appointed the same sacrifices to be repeated daily, and year by year continually, and so called sin again to remembrance, he thereby intimated, that his judgment against sin was not truly executed in these sacrifices, nor his justice indeed satisfied by them; and that they were only figures of a true sacrifice to come: therefore he promised, that the time should come when he would not call sin to remembrance again by another sacrifice (Jer. xxxi. 34). The apostle insists on this, when, pointing out Jesus Christ as the true priest and sacrifice, he says (Heb. x. 1-4), "For the law having a shadow of good things to come, not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged, should have had no more conscience of sins. But in those there is a remembrance again of sins every year." And again (ver. 11-18) he saith, "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but he, having offered one sacrifice for sins, for ever sat down on the right hand of God.—For by one offering he hath perfected for ever them that are sanctified. And even the Holy Ghost witnesseth to us,—Their sins and iniquities will I remember no more. Now, where remission of these is, there is no more offering for sin."

In the New Testament we are called to draw near to God by the sacrifice of Jesus Christ, who did not "offer

himself often, but now once in the end of the world hath appeared to put away sin by the sacrifice of himself" (Heb. ix. 25, 26 and x. 12, 14, 19, 22). And we are called *priests*; and our prayers, alms, patient suffering for Christ, praises and thanksgivings to God by him, are called *sacrifices* on account of their near respect and conformity to the sacrifice of Jesus Christ, from which these things all flow, and through which only they are acceptable to God (1 Pet. ii. 5; Heb. xiii. 15, 16; Phil. ii. 17 and iv. 18; Rom. xii. 1). We are not called *priests*, as offering any sacrifice of ours for sin; but on account of our near union and communion with our elder brother, the High Priest, in drawing near to God by the blood of his sacrifice for sin that was once offered: and the spiritual sacrifices, which we offer up acceptable to God by him, are not sacrifices for sin, but applications for mercy and grace through his sacrifice unto God who is thereby reconciled; and they are thanksgivings and praises to him as manifested in reconciling us unto himself, by the sacrifice of Christ. Therefore, when God says, in the 50th Psalm, that he took not pleasure in the typical sacrifices, he speaks thus: "I will take no bullock out of thy house, nor he-goats out of thy folds.—Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving, and pay thy vows unto the Most High. And call on me in the day of trouble; I will deliver thee, and thou shalt glorify me." And when we call on God in our trouble, who heard Jesus Christ, and delivered him through the blood of his own sacrifice; and glorify him in our bodies and spirits, which are not our own, but bought with the precious blood of Christ, who glorifies the Father by his own sacrifice, whereby he has entered into the holy place; then we are a holy priesthood, offering up spiritual sacrifices acceptable to God through him. And thus the sacrifice of Jesus Christ is the only true sacrifice, with reference unto which,

every other thing that the scripture calls *sacrifice*, gets that name.

Since this one offering for sin has been made, there is no more any such offering in the New Testament, or covenant; wherein God declares himself fully pleased with this, and says, that he will remember our sins and iniquities no more. Therefore there is no offering made by fire, nor any shedding of blood, in the institutions of the New Testament worship: but, on the contrary, these institutions plainly import the sufficiency of Christ's sacrifice already offered; so that we cannot draw near to God in them, without some assurance in the faith of this, that God rests in the sacrifice of Christ once offered, so as never more to require any other offering for sins. The washing of our bodies with water in baptism, imports our purification from the defilement of sin, through the sacrifice of Christ once offered; or, as the apostle calls it, the sprinkling of our hearts from an evil conscience by the blood of Christ. For this is his inference from what he had said of his sacrifice once offered as the end of all offerings for sin: "Having therefore, brethren, boldness to enter into the holiest of all by the blood of Jesus,—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" (Heb. x. 19, 22 and xii. 24; 1 Pet. iii. 18, 21; Rom. viii. 34).

And the Lord's supper plainly declares the sacrifice of Christ already offered as the end of all the offerings for sin, as he says, in the institution of it, *This is my blood of the new testament, which is shed for many for the remission of sins*: for thus he evidently sets forth himself in his death as the sacrifice for sins. And he calls his blood, that is shed for the remission of sins, *the blood of the new testament, or covenant*; that is, the covenant wherein God says, *Their sins and their iniquities will I remember no*

*more. From which the apostle makes inference thus: Now, where remission of these is, there is no more offering for sin.*

The same thing is manifest from what Paul says of the Lord's supper, in his discourse to the Corinthians against idolatry, in eating of the things sacrificed to idols (1 Cor. x. 7, 14–21), where he sets the body and blood of Jesus Christ against the sacrifices of the Heathen; which had been indeed, in their first original, emblems of the true sacrifice wherein God was worshipped; but were now horribly profaned, and applied to idols. And from this opposition of the body and blood of Christ, whereof true Christians partake, unto the sacrifices whereof the Heathen, and they who did eat with them of these, did partake, it is most evident, that they who eat the Lord's supper, must look on Christ's body and blood as a sacrifice. And this appears further, from the reference the apostle makes, at the same time, to the sacrifices whereof Israel after the flesh did eat, which were offered at the altar whereof they partook in eating of these sacrifices: for by this he would have us look on the broken body and shed blood of Christ, as the true sacrifice whereof Israel after the Spirit partakes, the antitype of the sacrifices whereof Israel after the flesh did eat.

And when the apostle refers to Israel after the flesh, their eating of the sacrifices that were first offered at the altar, and likewise opposes the partaking of the body and blood of Christ, unto the partaking of the sacrifices offered to idols, he plainly sets forth the partaking of the bread and cup in the Lord's supper as a representation of a feast upon his sacrifice. I say a representation; because the partaking of the bread and cup can be no otherwise called the partaking of his body and blood, than as that bread is called his body, and that cup his blood. Now, seeing the Lord's supper is thus a feast upon his sacrifice, it plainly

signifies and declares, that his sacrifice is already offered and accepted, as the truth and the end of the typical sacrifices whereof Israel after the flesh did eat, when they feasted on them.

The eating of the sacrifices, when they were offered, was a part of the worship by sacrifice, as the apostle plainly intimates (ver. 7) when he says, "Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play:" and, as both Jews and Gentiles worshipped by sacrifice in their eating of the sacrifices, so do Christians worship by the true sacrifice in their feasting on his body and blood, specially in his supper, which is expressly instituted as the sign and mean of that feast.

And, seeing the Lord's supper shews his death as the true sacrifice, by representing our feast upon his sacrifice; it follows, that there is no offering of his sacrifice intended to be made in the supper, and that there is no repetition of his offering designed in the institution of that ordinance; but an acknowledgment and declaration of his having already offered up himself in that one offering, whereby he hath for ever perfected them that are sanctified.

Neither is there any foundation in this passage for that great, though very old, mistake, of applying the notion of an altar to the table on which the bread and wine were set in the Lord's supper: for, though they who did eat of the sacrifices were partakers of the altar, yet they did not eat of them upon the altar; but they were brought from the altar to the tables whereon they ate of them before the Lord in the place which he chose. And, from the opposition betwixt the Lord's table and the table of devils, it is manifest, that we are not to consider the Lord's table as the altar, but as the table where the sacrifice is eaten which had been first offered at the altar. Yet neither is there any ground given here, for the making of any



religious ceremony about the table whereon the bread and wine is set to be eaten: for, as the eating of the bread and wine is but the sign of feasting on Christ's sacrifice, there was no particular rule in the Old Testament about the tables on which the sacrifices were set to be eaten; but only that they were to be eaten before the Lord in the place which he should choose to put his name there. And the apostle here puts *table* for that which is eaten, by a very ordinary manner of speaking; for, whether Christians used a table or not when eating of the idolatrous sacrifices, they were guilty of all the evil that he points out in these words, "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils" (ver. 21).

The Lord Christ himself, of whom we partake in feasting on his body and blood, seems rather to be pointed out here by the apostle, as the truth of that emblem, the altar, whereof Israel after the flesh partook in eating the sacrifices.

Some would have the cross to be considered as the altar, with respect to Christ's sacrifice; but what our Lord says to them who taught, "Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty," may be very well applied to this imagination. He says, "Ye fools and blind; for whether is greater, the gift, or the altar that sanctifieth the gift?" (Matt. xxiii. 18, 19). Because, if we should suppose the cross to be the altar, the gift would be much greater than the altar. And, when we consider the holiness and dignity ascribed to the typical altar in the law of Moses, and that it was laid as the foundation of the whole typical worship, so that, wherever it should be placed, there God recorded his name (Exod. xx. 24), we must think of something greater intended by it than the tree on which Christ suffered, as the antitype must be of greater dignity than

the type: for, whatever the New Testament ascribes to the cross, pointing out thereby the sufferings and death of Christ, is to be understood of his death, and not merely of the tree on which he suffered. But, when we think what should be the altar that sanctified the gift of Christ's body and blood, the infinite dignity of the divine nature in his person must be that which offers itself first to our view, as separating the gift, and giving it dignity by its union with it in his person. Thus, as Christ himself is the antitype of the sacrifices, and of the priest, and of the propitiation or throne of grace; so is he likewise of the altar that sanctified the sacrifices. And this is signified by the apostle, as we may easily see, if we notice the connection betwixt the 10th and 15th verses of the 13th chapter of the Hebrews: he says (ver. 10), "We have an altar, whereof they have no right to eat which serve the tabernacle;" and (ver. 15), "By him therefore let us offer the sacrifice of praise to God continually."

In the Lord's supper we declare Christ both our sacrifice and altar, as his divine person is set forth sanctifying the gift of his body and blood, when he says, *This is my body and my blood*. And this we do in the Lord's supper, as we therein represent a feast on that gift that was sanctified by that altar; so partaking of that true altar. And thus we consider not the table, nor the tree, as our altar; but the Lord himself, to whom we pay divine honour when we eat of his sacrifice.

Yet, when we view him in his death as the sacrifice, we do not neglect the tree, when we consider the remarkable reference the apostle makes to the law of Moses concerning it, in setting forth Christ as bearing the curse for us in his death (Gal. iii. 13 with Deut. xxi. 22, 23). Why he that was hanged on a tree for a crime that deserved death, was declared to be accursed, rather than another criminal that was justly put to death in another manner,

no other reason can be given, but that, as the curse came first into the world by the eating of the forbidden tree, so deliverance from it should come by him that was to bear it hanging on a tree. And so that appointment in the law of Moses, with respect to hanging on a tree, seems intended to call to remembrance the way how sin and the curse entered into the world; but especially to forshew Christ's bearing the curse for us on the tree, and to point him out as being made a curse in his being hanged on a tree. Therefore the apostle says, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." And another apostle seems to point to the same thing, when he says, *He bare our sins in his own body on the tree* (1 Pet. ii. 24). And thus, when we think of the manner of Christ's death, in remembering him as our sacrifice, we are led to consider, how we became sinners and accursed, as we see how we are delivered from sin and the curse (Rom. v. 12).

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## SECTION II.

### *A description of Christ's Sacrifice.*

**I**N the epistle to the Hebrews, where Christ is set forth as the true High Priest, we have this description of the nature of the office of the priest laid down as the foundation of the application of it unto him, *viz.* "Every high priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins" (Heb. v. 1). And again (viii. 3), "Every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity, that this man have somewhat also to offer."

In the 5th chapter, the application of *the offering of gifts and sacrifices for sins*, is made unto Christ, in these

words (ver. 7, 8), "Who, in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard, in that he feared (*or*, for his piety \*), though he were a Son, yet learned he obedience by the things which he suffered."

Here, the time when this offering was made, is expressly declared to be *in the days of his flesh*, i.e. while, being *made of a woman, made under the law*, he was subject unto that law of Moses; which is called *the flesh* (Gal. iii. 3). And we must take *the flesh* in the same sense in 1 Pet. iii. 18, where he is said to have been *put to death in the flesh*. And so likewise must it be taken 2 Cor. v. 16, where the apostle says, *Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more*. After he died and rose again, he was no more in that state which is expressed by *the flesh*, and *the days of his flesh*: and so the offering of which the apostle here speaks, was made before he entered into heaven itself, the true holy of holies, to appear in the presence of God for us.

The prophecy of the Old Testament which seems to be referred to here by the apostle, is in the 53d chapter of Isaiah, where the prophet says (ver. 12), "He hath poured out his soul unto death; and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors."

And the notable fact, to which he points in these words, is declared by the evangelists, in their narration of the prayers that Christ made to the Father, in the extremity of his sufferings, in the garden and upon the cross (Matt. xxvi. 36-44 and xxvii. 46; Mark xiv. 32-39 and xv. 34; Luke xxii. 41-44 and xxiii. 46). When the apostle speaks

\* *Απο της ευλαβειας*. This is described in the following words.

of his *strong crying*, he seems to point at his crying with a loud voice on the cross the first words of the 22d Psalm, whereby he made that Psalm his own prayer; and in this same epistle (chap. ii. ver. 10-12) the words of the 22d verse of that Psalm are declared to be his, in this manner: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." And from that same passage it is manifest, that he was suffering for his brethren, with whom he became partaker in flesh and blood, when he put up that prayer, and that he offered it up for their salvation from death in union with himself. Now, in that prayer he sets before the Father the greatness of his sufferings for his brethren, as when he says, "I am poured out like water, and all my bones are out of joint: my heart is like wax, it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death." And he sets forth the manner of his death in these words: "For dogs have compassed me; the assembly of the wicked have inclosed me: they pierced my hands and my feet." And he prays for help and deliverance from death for himself and his brethren, and, in the hope of being heard, vows praises to the Father in the midst of the saved church of his brethren, in these words: "Be not far from me, for trouble is near; for there is none to help.—But be not thou far from me, O Lord; O my strength, haste thee to help me. Deliver my soul from the sword, my darling, *or*, my only one, from the power of the dog. Save me from the lion's mouth;

for thou hast heard me from the horns of the unicorns. I will declare thy name unto my brethren; in the midst of the congregation will I praise thee.—My praise shall be of thee in the great congregation; I will pay my vows before them that fear him.” And what the apostle says of his being heard, is described in these words of that Psalm, “Ye that fear the Lord, praise him; all ye seed of Jacob, glorify him; and fear him, all ye seed of Israel. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.” All that seed of Israel have their part in the hearing of his cry; their eternal salvation is in it: for, when he was heard, he was *the author of eternal salvation to all them that obey him* (Heb. v. 9).

But the apostle likewise points plainly to the notable prayer in the garden, in this description of our High Priest's sacrifice for sins in the days of his flesh: and therefore we must consider his praying in the garden, as it is narrated by the evangelists.

Matthew tells us (xxvi. 39), “He fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.” And Mark (xiv. 36) has it thus: “Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.” And Luke expresses the same thing, in these words (xxii. 42), “Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.” And Matthew repeats it, when he tells of his praying the second time (Matt. xxvi. 42), in this manner: “O my Father, if this cup may not pass away from me, except I drink it, thy will be done.” It is not to be supposed, that the evangelists tell every expression that our Lord used in his earnest prayers when he was in his agony; but only the most remarkable, and the substance of them: for they

use not all the very same expressions ; and Matthew expresses it the second time differently from the first, while Mark calls it the same\*.

As they inform us of the condition he was in when he prayed thus, they shew us what that cup was, which he prayed might pass from him. They say, "He began to be sorrowful, [*or*, to be sore amazed], and to be very heavy, and saith, My soul is exceeding sorrowful unto death. And being in an agony, he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the ground." From this we may see, that the cup, whereof he was thus beginning to drink, is the death due by the law of God to the sins of the transgressors, with whom he was numbered, and whose sins he bare, when he poured out his soul unto death, and made intercession for them. He had tasted of this cup before, when, foretelling his death for the salvation of his people, he said (John xii. 23, 24, 27, 28), "Now is my soul troubled ; and what shall I say ? Father, save me from this hour : but for this cause came I unto this hour. Father, glorify thy name." And when the apostle says, he "offered up prayers and supplications to him that was able to save him from death ;" he is giving the sense of these words, "Father, if it be possible, let this cup pass from me."

It is manifest, from these prayers and supplications of Jesus Christ, that there was the greatest reluctance and aversion in his soul from that cup of the wrath of God, or that cursed death due to sin, of which he was beginning to drink. And it could not be otherwise : for the more holy and innocent a soul is, the more fervently will it love the divine favour, and the light of his countenance ; and according to the greatness of that love to the light of his countenance, so must the aversion from his wrath be

\* Mark xiv. 39, *τον αυτον λογον ειπων*, which is not rightly translated, *the same words*.

great. Therefore it was a strong expression of his great love to the light of his Father's countenance, when he expressed his great aversion from the opposite death, in these words: *If it be possible, let this cup pass from me; and, Father, save me from this hour.* So that this belongs to the piety for which the apostle says he was heard.

And if there had not been the greatest aversion in his pious soul from the drinking of that cup that the Father gave him to drink, he could not have been so great a sufferer as he was in drinking it; nor could he have had occasion for that wonderful submission and subjection to the will of his Father, in drinking it, which he expressed to the Father in these words: *Not my will, but thine be done.* For this is that obedience which the apostle says *he learned from the things which he suffered.*

He prays to be saved from drinking of this cup, only upon this express condition, if it should be consistent with the Father's will, and if it could possibly be in a consistency with his glory in the salvation of his people, for whom he was to drink that cup. And so he says, *If thou be willing, and, If it be possible, and, Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name.* He would not be saved from drinking of the cup, or from that hour, if it was not consistent with the Father's glory in his people's salvation from death. And so he expressed, in this prayer, the great love that was in his soul to God, and to his people; in that he would rather drink the cup from which he had the greatest aversion, than that the Father should not be glorified in the salvation of his people. Thus we see the perfection of that love that was required in the law, presented to the Father in the prayers and supplications that our High Priest offered in the days of his flesh. And this love, which was truly the fulfilling of the law, was



obedience, as it carried in it the greatest submission to the divine will. This highest instance of the subjection of his will to the will of the Father, occasioned by the height of his sufferings, was the highest instance of obedience that ever was in the world, and to which there is no parallel in the creation of God ; especially if we consider the infinite dignity of the person thus obeying : *For tho' he were the Son, yet learned he obedience by the things which he suffered.*

As the connection betwixt sin and death was pointed out in the typical sacrifices, upon which the emblematical uncleanness was transferred ; so this connection is most manifestly declared in this offering of Jesus Christ : for if, in any case, sin and death could have been separated, or if it had been any way possible for sin to pass without being punished with the wrath of God ; it must have been when the Son of God himself, standing for his sinful people, was crying to his Father with tears to be saved from suffering his wrath due to their sins. But even in this case it was impossible ; it was not the will of his Father that the cup should pass from him, except he drank it. He could not be saved from that hour ; because, for this cause, came he unto that hour. From this it appears evidently, that in no other case can sin pass unpunished, by the most penitent prayers and supplications. And this is the clearest demonstration of the falsehood of that doctrine which the father of lies taught our first parents, and which is so much believed among men, *viz., Ye shall not surely die* ; tho' even the light of nature shews the judgment of God against sin (Rom. i. 32) ; for as God is infinitely and unchangeably good, he must be infinitely and unchangeably opposite to all sin, or to every conformity to his law of love : and it was impossible that the divine goodness could appear in saving sinners, without this its opposition to sin, which is indeed his wrath, or, as

men have called it, his vindictive justice. And this is clearly declared in Jesus Christ, *whom God hath set forth to be a propitiation, to declare his justice; that he might be just, and the justifier of him that believeth in him* (Rom. iii. 25, 26).

Now, tho' Jesus Christ would not be saved from drinking that cup, if it was not his Father's will; yet he still insists for salvation from it, when he drank it in obedience to him; for he prayed thus: *O my Father, if this cup may not pass away from me, except I drink it, thy will be done.* In this prayer he offers to the Father his sufferings, in the drinking of that cup, and his submission and subjection to his will therein; and he sets himself, in the things he suffered, and in this his obedience, before his Father as his Son; and thus he cried for salvation from that death, to which he gave himself for his people, unto the Father who was able to save him, his Son, from this death, when he thus suffered it. And the apostle tells us, he *was heard*, when he thus cried for salvation from death, *i.e.* he was saved from death. And this was for the piety that was expressed in the prayers and supplications that he offered up. This reason, for which he was heard, is more fully declared in the following words, *viz. Though he were the Son,\* yet learned he obedience by the things which he suffered.*

1. In the prayers and supplications which he offered up, he presented to the Father *the things which he suffered*; even the pains of that death which was due to the sins of his people. The sorrows of that death † were expressed in the *strong crying and tears*; which, at the same time, shewed forth his most fervent love to the Father's countenance, that was hid from him when he died, bearing the iniquity of a people that had gone astray from God.

2. But then he also presented to the Father the perfection of his *obedience*, which was occasioned by *the*

\* Κατὰ τὴν νόμον.

† Psalm cxvi. 3 and Psalm lxxxviii.

*things that he suffered, and which could not be acted as it was, but in the extremity of the sorrows of that death: and so the apostle says, he learned it from the things that he suffered. He poured out his soul unto death, in saying to the Father, If this cup may not pass from me, except I drink it, thy will be done. And for this perfection of his obedience in the extremity of the sorrows of death, he was heard: for, when he had thus offered up himself without spot, the Father raised him up, having loosed the pains of death: because it was not possible that he should be holden of it* (Acts ii. 24). For,

3. In those prayers and supplications which he offered up to his Father, he set himself before him as the Son, saying, *O my Father*, and calling him as *able to save HIM from death*. If that death, wherein the infinite opposition of the divine goodness unto all sin is expressed, had been inflicted on any person of finite dignity, it was impossible that *the pains of it* could have been loosed; and so such a person must have been *holden of it* eternally: because otherwise the opposition of the divine goodness to sin could not be infinitely declared. But this was infinitely expressed in the death of that person of infinite dignity and worth, the Son of God, who addressed his Father in his death as able to save *him* from it; for the Father, finding the infinite opposition of his goodness to all sin infinitely declared in his death, *loosed the pains of death*, and raised him up to a life suitable to the infinite merit of his obedience to the death (Ps. xxi. 4-6). And this deliverance from death, this glorious life that is given to him as the answer of the prayers which he offered up, is indeed the salvation of all his people: for they are saved, in partaking with him, as *heirs of God, and joint heirs with Christ* (Rom. viii. 17; Gal. iv. 4-7; Heb. ii. 10). And thus, in his being heard, *he became the author of eternal salvation to all them that obey him*.

And this is the apostle's account of the sacrifice of Christ our High Priest, when he gave his body to be broken for us, and his blood to be shed for us for the remission of sins. And we learn from it what to think of those questions moved among the metaphysical doctors, *viz.* Whether *vindictive* justice be essential to God? and, Whether we be justified by Christ's *active* and *passive* obedience, or only by his *passive*? as they speak.

The apostle seems, not only to ascribe the salvation of his people from sin and death to this offering and sacrifice of Jesus Christ, but likewise his own consecration as the High Priest of the New Testament church, that he might enter into the most holy place of that church to appear there in the presence of God for them, as *a priest for ever after the order of Melchisedeck*. And this may appear if we consider, that he calls *his being heard and saved from death*, by the name of *being made perfect* (Heb. ii. 10), where the word is the same that is rendered *consecrated* (chap. vii. 28), where it is said, "For the law maketh men high priests which have infirmity; but the word of the oath which was since the law, maketh the Son, who is CONSECRATED \* for evermore." It was then, when the Father heard him, and saved him from death, that he glorified him to be the High Priest of the New Testament church, saying to him, *Thou art my Son, to-day have I begotten thee*:† for, when the *commandment* concerning the Aaronical priesthood was *disannulled* by his death, and he was exalted at the Father's right hand, then he swore unto him, *Thou art a priest for ever after the order of Melchisedeck* (Heb. vii. 17, 18; Ps. cx. 1, 4).

As Jesus Christ was consecrated by his death to enter into the holiest of all as the High Priest of the New

\* This word is used in the *Septuagint* to signify the consecration of Aaron and his sons (Exod. xxix.).

† Compare Heb. v. 5 with Acts xiii. 33.

Testament church, so all his brethren were, by the same sacrifice, consecrated as *a holy priesthood to offer up spiritual sacrifices acceptable to God through him*, as we may see from Heb. x. 14, 19; Rev. i. 5, 6.

When Jesus Christ was thus consecrated (or, as it is expressed in the Hebrew, had *his hand filled*) by his own sacrifice, he brought his offering into the most holy place; not that on earth made with hands, where only the high priest of Aaron's order entered once a year, but heaven itself, the sanctuary of the New Testament church, whereof he is the High Priest consecrated for evermore. With respect to this bringing of his offering into the true holy of holies, the apostle says (Heb. viii. 1-5), "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: which serve unto the example and shadow of heavenly things." And (ver. 6), "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant." And he describes his bringing of his offering into the true sanctuary of the true church of the new covenant, as the antitype of the high priests of Aaron's order their coming with their typical offerings yearly into the typical sanctuary (Heb. ix. 1), "Then verily the first covenant had also ordinances of divine service and a worldly sanctuary." Ver. 6, "Now, when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God:" ver. 7, "But into the second *went* the high priest alone once every year, not without blood, which he OFFERED for himself and for the errors of the

people:" ver. 8, "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing;" ver. 9, "Which was a figure for the time then present."—Ver. 11, "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;" ver. 12, "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." Ver. 24, "For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:" ver. 25, "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others." Ver. 26, "For then must he often have suffered since the foundation of the world; but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself." And (chap. x. 11, 12), "And every priest *STANDETH daily* ministering, and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, for ever *SAT DOWN* on the right hand of God." The inference from the whole is (ver. 19–22), "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, *by a new and living way* which he hath consecrated for us, through the vail, that is to say, his flesh; and *having* an high priest over the house of God: let us draw near"—And thus we are called to draw near, in the assembling of ourselves together and eating the Lord's supper.

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## SECTION III.

*A description of the Feast on His Sacrifice, or of Eating His Sacrifice.*

WE have seen that the Lord's supper shews a feast upon his sacrifice, which was prefigured by Israel after the flesh partaking of the altar, in their eating and drinking before the Lord of the sacrifices that were offered at the altar. Neither priests nor people ate of every sacrifice whereof Christ is declared to be the antitype in the New Testament: for those sin-offerings whose blood was brought into the holy place to reconcile withal, were not eaten, but burnt in the fire (Lev. vi. 30 and x. 18 and xvi. 27; Num. xix. 4, 5, with Heb. xiii. 11, 12). And the first sort of sacrifices, the burnt-offerings that were continually offered for a sweet savour, or savour of rest, unto the Lord, were wholly burnt upon the altar; but the meat and drink-offerings, that belonged to these burnt-offerings (Exod. xxix. 40, 41; Lev. xxiii. 18; Num. xxviii. and xxix.), were the priests, who did eat the meat-offering after the Lord's part of it was burnt upon the altar as an offering made by fire of a sweet savour unto the Lord (Lev. ii. 9, 10 and vii. 8-10). All Israel did eat of the sacrifices of the peace-offerings, after the Lord's part, which was called *the food*, or bread, *of the offering made by fire unto the Lord* (Lev. iii. 11) was burnt on the altar, and after the priest got the wave-breast and the heave-shoulder (Lev. x. 14). And, with the flesh of the peace-offerings, the people did also eat of the meat-offerings (Lev. vii. 11, 12) and drink-offerings that were sacrificed with them; as when David offered burnt-offerings and peace-offerings, at the bringing of the ark to the city of David, it is said, "he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine" (1 Chron. xvi.

1-3). And at the offerings for the service of the house of God, when they sacrificed "burnt-offerings—with their drink-offerings, and sacrifices in abundance, *they did eat and drink before the Lord on that day with great gladness*" (1 Chron. xxix. 21, 22). And when the sacrifices were offered, by whose blood the covenant was confirmed, the elders of Israel *did eat and drink* before the Lord (Exod. xxiv. 5-11).

As the burnt-offering was to be cut into his pieces (Lev. i. 1, 6, 12), so it was appointed that the meat-offering in a pan should be parted in pieces (Lev. ii. 6). And our Lord seems to refer to this sacrifice, when he says, in the institution of his supper, *This is my body, which is broken for you*: even as we may perceive a reference to the *pouring out* (Num. xxviii. 7; Exod. xxx. 9) of the drink-offering to the Lord, in his saying, *This is my blood, which is shed for you*. The meat and drink-offerings were sacrifices typifying the sacrifice of Christ, as well as the rest of the sacrifices: and the distinction betwixt the meat-offering and the offering of the first-fruits, which typified the first-fruits of the Spirit (Rom. viii. 23 with Acts ii.), is very remarkable (Lev. ii. 9, 10, 12), "And the priest shall take from the meat-offering a memorial thereof, and shall burn it upon the altar: an offering made by fire of a sweet savour unto the Lord. And that which is left of the meat-offering, shall be Aaron's and his sons: a thing most holy of the offerings of the Lord made by fire.—As for the oblation of the first-fruits, ye shall offer them unto the Lord; but they shall not be burnt (*or ascend*) on the altar for a sweet savour." Whatever excellency there be in the first-fruits of the Spirit, yet the satisfaction to God's justice is only in the sacrifice of Jesus Christ, the antitype of the offerings of the Lord made by fire for a sweet savour, or savour of rest, to him.\*

\* We may see, by comparing Heb. x. 5 with Psalm xl. 6, that Christ is the antitype of the meat-offering, the MINHAH, as well as of the rest of the sacrifices.



The Gentiles, as would seem from Ps. xvi. 4, poured out drink-offerings of blood to their idols, and did not abstain from blood, as the Lord hath commanded his people to do, not only in the Old Testament (Gen. ix. 3, 4; Lev. xvii. 10-14), but likewise in the New, even there where we are loosed from the yoke of Moses's law (Acts xv. 19, 20, 28, 29 and xxi. 25). But the drink-offerings that Israel poured out to their God were of wine, whereof they partook with him. And the pouring out of wine as a drink-offering to him was a type of the shedding of the blood of Christ for the remission of sins; which blood is signified, as the true drink-offering poured out to the Lord, by the cup or the wine whereof we partake in the Lord's supper. That cup is not changed into his blood, that we may drink it in a bodily way; for that were unlawful, as being expressly forbidden by the Lord in the New Testament, which is sealed by his blood: but it must be a spiritual drinking of his blood that is intended in his supper; which spiritual drinking is the truth and the antitype of Israel's drinking of the Lord's drink-offerings of wine.

The eating of the bread and drinking of the wine in the Lord's supper, is not the antitype of Israel's partaking with the altar, or with the Lord, in their eating of the sacrifices and drinking of his drink-offerings: nor is it any way a continuation of the meat and drink-offerings. The body and blood of the Lord, itself, is the only sacrifice whereof we eat and drink, and wherein we have communion with God in the supper. There is no part of the bread and wine offered to the Lord by fire, or poured out to him, that we may partake with him in eating and drinking the rest: so that our communion with God in the supper does not lie in eating the bread and drinking the wine, as Israel partook with him in eating of his sacrifices of slain beasts and his meat-offerings, and in drinking of his drink-

offerings; but it lies in our spiritual eating of his body and drinking of his blood sacrificed to God for a savour of rest, and held forth to us under the signs of bread and wine, that we may take our part.

Now, that we may understand this spiritual eating and drinking of the Lord's body and blood, which is the truth and the antitype of the eating of the typical sacrifices, we must first consider the meaning and intent of the Lord's eating and drinking of the sacrifices and of the meat and drink-offerings (Ps. l. 12, 13; Isa. xliii. 24): as when it is said of the offerings made by fire on the altar, that they were *of a sweet savour unto the Lord*; and concerning that part of the peace-offerings that was consumed by the fire on the altar, that it was *the food*, or bread, *of the offering made by fire unto the Lord*: and with respect to the drink-offerings, which were of wine, it is said of the wine, that it *cheereth God* (Judg. ix. 13); for the *drink-offering of wine* is also said to be *made by fire of a sweet savour unto the Lord* (Num. xv. 10). This way of speaking concerning the emblematical sacrifices, is applied to the true sacrifice wherein it is verified (Eph. v. 2), *Christ—hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour*.\*

This way of speaking concerning the typical sacrifices, which is verified in the true, is intended to express to us the satisfaction that God finds to his offended justice in the death of Christ, and the delight he takes in the declaration of his name, or of his glory, that is made in the reconciling of sinners to himself in him, whom *he hath made sin* for them, *that they might be made the righteousness of God in him*. This satisfaction and delight that the Father takes in the sacrifice of Jesus Christ is declared by the prophet Esaias, when he says, *Behold mine elect in whom*

\* Εἰς ὀσμὴν εὐωδίας. This stands in the Septuagint for the Hebrew רֵאֵחַ נִיחֹאֵחַ.

*my soul delighteth* (Isa. xlii. 1), and in the gospel where he testifies of him, *This is my beloved Son, in whom I am well pleased* (Matt. iii. 17 and xvii. 5).

There can be no addition made, by any work, to the delight that he has in his own infinite perfection, who is without *variableness* or *shadow of turning* (James i. 17). The Divine Three were infinitely happy before the world, in the enjoyment of the same boundless self-sufficiency, and had most perfect blessedness in the full possession of the same eternal glory, before any creature could be happy in any manifestation of that glory. And, when there was a manifestation of this glory in the creation, (the work of these Three, Gen. i. 26 and iii. 22; Ps. xxxiii. 6; Prov. viii. 22-31; John i. 1-3; Col. i. 16; 1 John v. 7) there could be nothing added to the divine blessedness, and nothing taken from it, by any thing that could come to pass in the world, or by the happiness or misery of the creatures, whose happiness lies in delighting in the divine glory as it is manifested to them.

Man saw the eternal power and wisdom of the Creator, and the glory of divine goodness, specially expressed to him in the things that were made; and the law written on his heart, requiring love, shewed him the divine nature, that is love; which was also further declared to him, with the delight that God takes in his own goodness, by the promise of life that he gave to his obedience; while, at the same time, the infinite opposition of the divine goodness unto sin (or his jealousy, his holiness and justice, wherein he delights, Jer. ix. 24) was declared in the threatening of death, wherewith he threatened disobedience to the trying command (Gen. ii. 9, 16, 17), though this could not appear in any work before sin entered into the world.

The sin of man, though infinitely opposite to the divine glory, could give no disturbance to God, who is invariably blessed in the enjoyment of his own eternal opposition

to it, which is expressed in the curse, and which began to appear in the world when sin appeared; but, on the contrary, it made way for the manifestation of the glory of the divine mercy and pardoning grace to sinners, together with the glory of his holiness and justice, which is made by the sacrifice of Jesus Christ, whereby the eternal delight that God takes in his own mercy and justice, is brought within our view, that we may be blessed with him in the enjoyment of this his glory, brought near to us in this sacrifice.

This was shewed in the emblem of feasting with God in eating and drinking of the typical sacrifices, that were offered to him *for a sweet savour*. And the communion that Jesus Christ, the true priest, has in his human nature with the Father, in the enjoyment of *the glory that he had with him before the world was*, and that is now manifested by his sacrifice (John xvii. 4, 5), was pointed out by the typical priests their partaking with God in living on the sacrifices that they offered unto him. In this enjoyment all his brethren partake with him, while they delight in the glory of the divine justice and mercy, as displayed in his sacrifice; and this is the meaning of the priests and all the people of Israel partaking with the high priest, and so with God in the typical sacrifices.

This true eating of the true sacrifice supposes a conviction of sin in us sinners, and an apprehension of the impossibility of loosing the connection betwixt sin and that death that is contained in the curse of the law: for how can a sinner that sees not the evil of sin, nor fears the wrath that is due to it, find any satisfaction, or take any delight in the discovery of the divine justice and mercy in the salvation from sin and death by the sacrifice of Christ?

Nor can this enjoyment be without the faith or belief of what the gospel declares concerning the divine satis-

faction and delight in Christ's sacrifice, expressed in the raising of him from the dead, and giving him glory, and in the remembering of iniquity no more. Our Lord plainly signifies, that the eating of his flesh and drinking his blood is by faith, when he is pointing out himself as the truth of the bread from heaven, whereon the Israelites lived in the wilderness (John vi.), where he says to the multitude that was following him for the loaves (ver. 27), *Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you.* And when they, upon this, ask him (ver. 28), *What shall we do that we might work the works of God?* as thinking that they might live eternally by their working the works of God, if they should be directed and helped to work them; according to that, *He that doth these things, shall live in them;* he answers them (ver. 29), *This is the work of God, that ye believe on him whom he hath sent.* But they still minding their belly, and temporal life more than eternal, required a sign, that they might believe, such as was wrought when their fathers were fed with manna in the wilderness (ver. 30, 31), "What sign shewest thou then, that we may believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." And he answers them (ver. 32, 33, 35), "Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.—I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst." Ver. 36, "But I said to you, that ye also have seen me, and believe not." Compare Ps. lxxviii. 22–24.

His doctrine, or his word, that we believe, and that was confirmed by his death, may be set forth under the notion

of food for our souls; but his doctrine here, that we must feed upon by faith, is concerning himself, the Son of God, who came down from heaven, in becoming the Son of man, to give his flesh and blood for the life of the world; as he says further (John vi. 47), "Verily, verily I say unto you, He that believeth on me, hath everlasting life." Ver. 48, "I am that bread of life." Ver. 50, "This is the bread which cometh down from heaven, that a man may eat thereof, and not die." Ver. 51, "I am the living bread, which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world."—Ver. 53, "Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." His doctrine feeds them that believe, as it sets forth him the Son of God, becoming the Son of man, and giving himself to the death, that we might live through him; or giving his body to be broken for us, and his blood to be shed for the remission of our sins. And this is the great subject of his word, as it is distinguished from all other doctrine (Rom. i. 16, 17; 1 Cor. i. 20–24 and ii. 2; Gal. i. 8 and ii. 1, 2); and the faith of his word, in them who live eternally by it, is *the faith of the Son of God, faith in his blood, and believing on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification* (Gal. iii. 20; Rom. iii. 25, 26 and iv. 24, 25).

Our Lord is not speaking in this passage concerning the ordinance of his supper; for many eat of that bread, and drink of that cup who do not live for ever by eating the flesh and drinking the blood of the Son of man (Luke xiii. 26, 27). But he says (John vi. 54), *Whoso eateth my flesh, and drinketh my blood, hath eternal life.* And many eat his flesh and drink his blood by faith, as it is set forth in the

word of the truth of the gospel, who are not eating that bread and drinking that cup in the Lord's supper : for the Lord is not damning all the believers of his word, all that call on his name for salvation, who have not access to the ordinance of his supper, according to his institution, when he says, *Except ye eat the flesh of the Son of man, and drink his blood, ye have not life in you.* Yet this, eating his flesh and drinking his blood, is the very thing signified in the eating that bread and drinking that cup of the Lord in his supper ; which is also a notable mean of his appointment for the eating of his flesh, and drinking his blood unto life eternal.

We cannot discern the thing signified in the Lord's supper without his doctrine, and without faith in his word ; and the things that his words declare concerning him, are set forth to his disciples in this figurative action or sign which he commands them to observe ; but both this sign, and the word, which makes us understand it, so as to discern the thing signified, feed our souls, only as they set forth Christ the Son of God, made of a woman, made under the law, to redeem sinners, by giving his body to be broken for them, and his blood to be shed for them, for the remission of sins. This therefore is the food of our souls, the true manna which came down from heaven, that we might live thereby, and the true sacrifice of which we eat and drink before the Lord, and whereupon we feast with him : for our Lord not only sets forth himself in this passage, as the truth of the manna, in his coming down from heaven, that we might live through him ; but he also seems to refer to the sacrifices : for, when he says (John vi. 27), *The meat which the Son of man shall give unto you ; for him hath God the Father sealed,* he points to the sealing of the high priest (Exod. xxviii. 36 and xxxix. 14, 30), and so points out the meat he gives as a sacrifice ; which he doth more plainly afterward, when he says, *The bread that I*

*will give, is my flesh, which I will give for the life of the world; and, Whoso eateth my flesh, and drinketh my blood: even as the apostle (1 Cor. x.) points out the thing signified in the Lord's supper, as prefigured both by the Israelites their eating the manna, and drinking the water of the rock (ver. 3, 4), and by their eating the sacrifices (ver. 16-18).*

The feasting on the sacrifices, and the satisfying of the hunger and thirst of the Israelites, and making them live by the manna, and the water of the smitten rock, was the emblem of that enjoyment which they only know, who, being in pain and trouble through the fear of that just death due to their sins against the Infinitely Holy God, are satisfied in believing the satisfaction that he has found to his justice in the broken body and shed blood of the Son of God, and are delighted in beholding the glory of God, as it is displayed in reconciling the world to himself, by the death of Christ, not imputing their trespasses unto them. And as there is no affliction or death like that which a sense of the divine wrath due to sin can give, (*for a man's spirit will sustain his infirmity; but a wounded spirit who can bear?* Prov. xviii. 14); so there is no enjoyment, no life, like that which is through the divine favour (Ps. xxx. 5 and iv. 6, 7); which can be enjoyed by sinners only through the breaking of the body, and shedding of the blood of the Lord Jesus Christ (Prov. viii. 34-36; Ps. xxxii. 1, 2; Rom. iv. 5-8). Therefore he says (John vi. 55), *My flesh is meat indeed, and my blood is drink indeed.* It is the truth of the sacrifices, and of the meat and drink-offerings, wherein we have fellowship with God; as far excelling that which the Israelites had, as the substance does the shadow. The temporal life that Israel had by the manna, came soon to an end; many of them fell in the wilderness: and the enjoyment of feasting before the Lord on the sacrifices, was but temporary, and vanishing with



this present mortal life that is, *even a vapour that appeareth for a little time, and then vanisheth away* (James iv. 14). But the enjoyment we have in believing on the Son of God, who *came down from heaven* in becoming the Son of man, and *gave his flesh and blood a sacrifice for the life of the world*, is the beginning of eternal life and happiness in our souls; and thro' union with him, in living thus on him the true bread of life, by faith, our bodies shall be raised up to an immortal life by virtue of his death at the last day. And so he says (John vi. 54), "Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day." Ver. 56, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him;" (even as he is united with meat and drink, who lives by it). Ver. 58, "This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread, shall live for ever."

Our Lord sets forth the communion they have with God, who live by this eating of him the true bread, when he says (ver. 57), "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." The Father's life is his infinite happiness or blessedness in the enjoyment of his glory, that is now manifested in the "sending of his Son into the world, that we might live through him, the propitiation for our sins." And the Son, (who lived with the Father that same life before the world was) when he became the Son of man, and gave himself to the death for his people, as a sacrifice, whereby the divine glory is manifested, was admitted in his human nature to communion with the Father in the divine life, as far as that nature could possibly be made capable of it; and so he was raised from the dead *by the glory of the Father*, that was manifested by his death, and made most blessed for ever with his countenance. In this

enjoyment of the glory of God manifested by his death, they who believe on him share with him, and so they live by him. And this is the same thing that was represented by the priest's living on the sacrifices that were offered to God for a sweet savour, and by the people's partaking with the priest, and so with God, in the sacrifices whereof they did eat. The highest degree of this communion with God that we attain to in this world, is, when in the way of believing on Christ for righteousness, and loving one another, as he gave us commandment, and suffering for his name's sake, we are made to know by his Spirit, that his body was broken for us, and his blood shed for us; and to know that he is in the Father, and we in him, and he in us (John xiv. 15-20): for then *we joy in God, through Jesus Christ, by whom we have now received the atonement* (Rom. v. 5, 6, 11). The Lord's supper was appointed as a mean to assure Christ's disciples of this, and so to afford them a joyful feast on his sacrifice: for the Lord speaks thus to them in the words of the institution, *This is my body, which is broken for you*. But of this more is to be said afterwards.

As the eating of the Lord's sacrifices was the nearest approach that Israel after the flesh made to him in the typical worship, none of them durst eat of the sacrifices with the typical uncleanness upon them (Lev. vii. 20). And this pointed out the true purity and holiness that is in the eating of the true sacrifice, whereby also our consciences are purged from dead works to serve the living God: for how can a man delight in the declaration of the infinite opposition of God's goodness to all sin in the death of Christ, without an aversion from all sin? Or how can one rejoice in the hope of eternal life through the obedience of Christ unto the death, and delight in the glory of God therein manifested, without being so far conformed to that obedience and that glory, as he rejoices and delights in it?

And the eating of the sacrifices was the highest act of the typical worship that the people of Israel were admitted to; even as, in the sacrifices, the name of God, that was proclaimed to Moses (Exod. xxxiv. 5-7), was typically declared and recorded in the most remarkable manner. And however their minds were employed in eating of the sacrifices, yet the action they did was a solemn acknowledgment of the glory of the divine mercy and justice that was typically shewed in the sacrifices whereof they were eating. But God is truly worshipped in the eating of the sacrifice of Christ by faith; as was foretold in the 22d Psalm, that gives an account of his sacrifice; where it is said (ver. 26), "The meek shall eat, and be satisfied: they shall praise the Lord that seek him; your heart shall live for ever." Ver. 27, "All ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee."

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#### SECTION IV.

*The Lord's Supper shews His Death as the True Sacrifice of the Passover.*

THE apostle sets forth Christ's death as the truth of the sacrificing of the passover, and our feasting on his sacrifice as the truth of that feast, when he says (1 Cor. v. 7, 8), "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Even as our Lord had signified to his disciples, as he was eating his last passover, that it was about to be *fulfilled* in the New Testament church, when he said (Luke xxii. 15, 16), "With desire I have desired to

eat this passover with you before I suffer : for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." And so, in his supper, which he instituted in the conclusion of that paschal supper, he points forth himself in his death, as the antitype of that sacrifice, and the feast on him our passover, as the antitype of that feast.

Now, the passover was first slain or sacrificed in the evening of that night that was so memorable for the bringing of Israel out of the land of Egypt (Exod. xii. 6, 31, 42); when the Lord passed through Egypt to smite the Egyptians, and destroy all their first-born; but passed over the houses of the Israelites, who, by his appointment, had their doors sprinkled with the blood of the slain lamb, or kid of the goats, and did not suffer the destroyer to come in unto their houses to smite them; so that, under the protection of this blood, they remained safe in their houses, and did eat the sacrifice, in a readiness to go forth hastily from the bondage of Egypt, and take their journey toward the promised land (Exod. xii. 6-13, 21-27).

This was a terrible judgment on the Egyptian nation, especially as it confounded them with a disappointment of all the hopes they might have had through their first-born (Micah vi. 6, 7). And the true reason of the *difference* that the Lord had before said (Exod. xi. 4-7) he would *put between the Egyptians and Israel*, was, that the true first-born, that seed promised to Abraham, Isaac, and Jacob, in whom all nations should be blessed, was in the loins of the children of Israel. When the Lord put this difference between them and the Egyptians, he gave them, in the institution of the passover, an emblem or type of the great salvation, by the sacrifice of that promised seed, that first-born, and of the difference that he was to put thereby between the rest of mankind, and the chosen people of every nation with whom he was to partake of flesh and blood, and who

were to be blessed in him according to the promise (Gen. iii. 15 and xxii. 18 ; Heb. ii. 10-18 ; Luke xii. 49-53 ; 1 Cor. v.).

As the reason of this difference that the Lord put between the Egyptians and Israel, continued after this deliverance, and remained to distinguish them from all other nations as the peculiar people of God, until that promised seed came, and the blessing of Abraham came on the nations through his being made a curse for them ; the sacrifice of the passover was continued, not only as a memorial of that great temporal deliverance in Egypt, but as a figure and type of Christ our passover, who is now sacrificed for our eternal salvation, whereof that temporal salvation was a notable type.

Thus the feast of the first-fruits was continued, not only as a memorial of the performance of the promise of the inheritance in Canaan's land (Deut. xxvi. 3) ; but especially as a type of the first-fruits of the Spirit, the first-fruits of the heavenly inheritance, whereof that earthly inheritance was the type. And the feast of tabernacles was at once a memorial of the Lord's making the children of Israel to dwell in booths, when he brought them out of the land of Egypt (Lev. xxiii. 34, 39-43) ; and a prefiguration of the Word's being made flesh, and tabernacling with us (John i. 14 ; Zech. xiv. 16, 18, 19). Christ the true passover was slain or sacrificed at the time of the feast of the passover. And the first-fruits of the Spirit came on the day of Pentecost, the feast of the first-fruits (Acts ii. 1-4 ; Rom. viii. 23). And if it were needful to inquire after the day of our Lord's nativity, which is not pointed out to us in the New Testament, we might in that case consider, if it would not be more proper to seek for it at the time of the feast of tabernacles, than to take up with the day which tradition has given us as the day of our Lord's nativity. But there is no occasion for any such inquiry ; seeing Christians have

a day set to them weekly, whereon they solemnly remember him, as he is the *first-born from the dead*, and therein acknowledge with thankfulness his *incarnation, life, and death*, and all his *mercies*, which are *sure* and eternal by his resurrection from the dead. And if beside this the Lord had allowed any day to be annually observed to his honour, there had been peculiar observances appointed for such a day, to distinguish it from the ordinary weekly day, as in the annual feasts of the Old Testament; but no such thing is done. And whatever is beyond his appointment in his worship, is done in vain.

When the apostle calls us to keep the true feast of the passover, he points out Christ as put to death in our stead, as a sacrifice; even as the sacrifice of the passover was killed for the Israelites, whose first-born were saved from the destruction of Egypt by the killing of the lamb in their place, and by the sprinkling of the blood of the sacrifice. And thus are Christ's people saved from the eternal destruction that is coming on the world, by Christ their passover sacrificed for them. And as the Israelites were protected and differenced from those who were to be destroyed, by the sprinkling of the blood of the sacrifice; even so are Christ's people protected from eternal death, and differenced from them that perish in having their *hearts sprinkled from an evil conscience*. And having come to the true blood of *sprinkling* by faith in that blood, they know what it is to keep the feast whereof the feast of the passover was an emblem.

It is said of Moses (Heb. xi. 28), *Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them*. Doubtless, Moses was a believer on Christ to come, respecting the eternal salvation by him through the emblem of that temporal deliverance; for the apostle says as much of him in this passage: but the faith or belief of God's word,

with respect to that temporal deliverance that appeared in the keeping of the passover, and the sprinkling of blood, was a lively figure of that true faith of God's word concerning the eternal salvation by the true sacrifice, which is exercised in the keeping of the feast of the true passover.

They who kept the passover and the sprinkling of blood, lest the destroyer of the first-born should touch them, must have been persuaded of the truth of God's word concerning the destroyer's passing through the land to kill all the first-born, so as to be moved with the fear of that terrible destruction: and none keep the true passover, but they who are moved with the fear of the wrath to come on the world, as it is revealed in the word of God. And as the Israelites were believing the word of God, that the blood of the sacrifice, killed instead of the first-born, sprinkled on their doors, would effectually save them from the destroyer of the first-born, so that he could not touch them; even so they who keep the true passover, believe the word of God, that the blood of Christ, the Son of God, is sufficient to save them from the everlasting destruction that is coming on the world, so that it cannot touch them whose hearts are sprinkled from an evil conscience by this blood. And as the Israelites, who ate the passover in haste, with their loins girded, their shoes on their feet, and their staff in their hand, in a readiness to go forth to the land of promise, did believe the word of God concerning their going forth from the bondage of Egypt unto that land; so they who keep the true passover, are believing the word of God concerning their going forth from the bondage of sin and Satan, and from a rest in this present evil world, to follow the Captain of their salvation unto the glorious heavenly rest promised in the gospel.

When the apostle makes our feasting on Christ sacrificed for us the antitype of the feast of the passover, he

takes notice, that the passover was kept with *unleavened bread*. Even the first day they were to put away leaven out of their houses: "For whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel" (Exod. xii. 15, 18-20, 34). And he makes this use of it, when finding fault with the church in Corinth, for *being puffed up, and not rather mourning, that the fornicator, who had his father's wife, might be taken away from among them: Know ye not, says he, that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.* It is impossible, in the nature of the thing, for any one to enjoy the discovery of the divine grace and truth that is made in the sacrifice of Christ, without being thereby purged from malice and the corruption of deceitful lusts: and, so far as we partake in that enjoyment, we will certainly be conformed to that divine love, or grace and truth. And they who profess to keep this feast, in the observation of those ordinances which are instituted as means of it, especially the Lord's supper, that shews it forth, must put away from among themselves every person that is found to be living in wickedness, as leaven that would leaven the whole lump (Heb. xii. 15), that so they may be as an unleavened lump, and keep the feast with the unleavened bread of sincerity and truth. And so the apostle tells them, in the following verses, what sort of persons ought to be put away from among them, that the difference the Lord puts between his people and the rest of the world by the true passover, may be manifest (1 Cor. v. 9-13).

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## SECTION V.

*The Lord's Supper shews His Death as the truth of the Sacrifices whereby the first Covenant was confirmed.*

WHEN our Lord says, *This is my blood of the New Testament*, or covenant, he points to the words of Moses at the dedication of the covenant by the blood of the sacrifices (Exod. xxiv. 8), *Behold the blood of the covenant which the Lord hath made with you*; or, as we have it from the apostle (Heb. ix. 20), *This is the blood of the testament which God hath enjoined unto you*.\*

Moses was sprinkling the blood of the sacrifices when he said, "Behold the blood of the covenant;" and the apostle gives this account of it, "Neither the first was dedicated without blood. For, when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the Testament" (it should be *covenant*) "which God hath enjoined unto you" (Heb. ix. 18-20), and he plainly points to this when he says, "Ye are come—to Jesus the Mediator of the new covenant, and to the blood of sprinkling" (Heb. xii. 22, 24).

\* The word *διαθηκη* is rendered *covenant* and *testament* indifferently in our translation; which sometimes gives us *covenant*, where the notion of testament is expressly used, as Gal. iii. 15, 17. And, *the Mediator of the new testament* (Heb. ix. 15), is not so proper as *the Mediator of the new covenant*, though the apostle, immediately after, makes use of the notion of a testament, speaking of *the inheritance and the death of the testator*, which is proper to a testament, as a *mediator* is to a covenant of peace: so that he applies both notions to the subject. *διαθηκη* is used for *BERITH* by the Septuagint, and by the apostle (Heb. ix. 20), *τοῦτο το αἷμα της διαθηκης*; Exod. xxiv. 8, Hebrew, *HINNEH DAM HABBERITH*; Septuagint, *ιδου το αἷμα της διαθηκης*: so that no difference betwixt the old and the new can be sought in the name; for they go both under the name of *BERITH*, and of *διαθηκη*. See Heb. viii. 8, 9, with Jer. xxxi. 31, 32. And this name serves both the notion of a testament, used where the inheritance and death of the testator is spoke of, and the notion of a covenant, which is used when the mediator is mentioned, and the dedication by the blood of a sacrifice.

The evangelist John shews us that which answers to Moses's sprinkling with *blood* and *water* at the ratification of the covenant, when he narrates this circumstance of Christ's death as a thing of the greatest importance: "But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe" (John xix. 33-35). As the *not breaking of his bones* pointed out his death to be the truth of the sacrifice of the passover (John xix. 36 with Exod. xii. 46 and Ps. xxxiv. 20); so the *blood* and *water*, that came from his pierced side, and sprinkled his dead body, manifested his death to be the truth of the sacrifices that confirmed the first covenant. And, in *looking on him who was pierced* (John xix. 37), we see the first covenant fulfilled and abolished in his death, and we behold the new covenant thereby established with him, and all his people in him their head, and made of force to give him eternal life from the dead. And so he arose from the dead through the infinite merit of his obedience to the death, or through the atoning virtue of his sacrifice, whereof the *blood* that came from his pierced side was the sign; for *the atonement is by blood* (Lev. xvii. 11). Thus he was brought again from the dead—in the blood of the everlasting covenant.\* And the *water* is the sign of the quickening efficacy of the Holy Ghost whereby he was raised; for this is that *living water* that *springs up to everlasting life* (John iv. 10, 14 and vii. 38, 39). Through this same *blood* and *water* of the new covenant all his people shall have that eternal life which is in him.

When Jesus Christ came as a *minister of the circumcision* (Rom. xv. 8), having been made under the law (Gal.

\* Heb. xiii. 20, *ἐν αἵματι διαθήκης αἰωνίου*.

iv. 4) of Moses, *to fulfil all the righteousness* thereof for his people, he came in water at the baptism of John, when the Holy Ghost descended and abode upon him (Matt. iii. 13-17; John i. 31-34). But when he came in the new covenant, the apostle John tells us, he *came—not in water only, but in water and blood.\** This is that baptism of which he says, *I have a baptism to be baptized with, and how am I straitened till it be accomplished!* (Luke xii. 50). And being thus baptized, he came again from the dead, in *the water* that came out of his pierced side, importing the life-giving efficacy of the Spirit of the new covenant, which shewed itself in quickening and making him eternally alive from the dead. And this could not be without *the blood* that came with it out of that pierced side, importing the infinite atoning, meriting virtue of the sacrifice of himself, which confirmed the covenant of eternal life, and manifested itself in his resurrection, when he was brought again from the dead in the blood of the everlasting covenant.

Sacrifices were used in the making of covenants among men, as we see from Gen. xxxi. 44, 54: and, as to God's covenant with his people, he says, *Gather ye to me my saints, making my covenant upon sacrifice.†* The word used in the Hebrew for *making* ‡ a covenant, imports the cutting off a sacrifice, as it is explained (Jer. xxxiv. 18), “—which have not performed the words of the covenant which they had made § before me, when they cut the calf || in twain, and passed between the parts thereof.” Thus, when the Lord passed between the parts of the sacrifice that Abraham divided, under the emblem of a “smoking furnace and a burning lamp,” it is said, “In that same day the Lord made a covenant ¶ with Abram.”

\* 1 John v. 6, Οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι.

† Psalm l. 5, CORETHE BERITHI YALE ZABAH.

‡ CARATH.

§ CARETHU.

|| HAYEGEL ASHER CARETHU.

¶ Gen. xv. 17, 18, CARATH BERITH.

At the making of the covenant betwixt Laban and Jacob, by sacrifice, we see they did eat together; as it is said, "And they did eat there upon the heap.—And Laban said, This heap is a witness between me and thee this day.—The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac. Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount" (Gen. xxxi. 44, 54). And when the covenant betwixt the Lord and the nation of Israel was ratified by sacrifice, the elders of Israel did eat and drink before the Lord (Exod. xxiv. 5, 11): for thus it seems they expressed their satisfaction in the covenant made by sacrifice.

The new covenant, whereof Jesus is Mediator, is made, ratified, dedicated, established or confirmed, by the sacrifice of his own body broken for his people, and his own blood shed for the remission of their sins. And so we find the word used for making of covenants applied to his death (Dan. ix. 26), *And after sixty-two weeks shall Messiah be cut off,\* but not for himself.* And all his people, who have come to the blood of sprinkling, stand to the covenant, and have full satisfaction in it, as they eat of his sacrifice, whereby the covenant was made sure.

The Lord's supper is not properly the confirmation or ratification of the new covenant, but it shews the Lord's death as the sacrifice by which it is already ratified and confirmed; and it is at the same time a representation and a mean of our eating of his sacrifice, by which this covenant was made. And so the Lord's supper is a solemn profession of our faith of the new covenant, and of our satisfaction with it in all its parts, as confirmed by the sacrifice of Christ. We come not to the Lord's supper to confirm the new covenant, as if it were not sufficiently

\* JICCARETH MASHIAH.

confirmed already by the death of Christ; far less to seal any other covenant of our own making: for, in coming there, we acknowledge the new covenant already confirmed by Jesus Christ the Mediator, as it lies entire and unalterable in the scripture, or book of the covenant; and we declare our full satisfaction in it, as confirmed, to all intents, both on God's part and ours, by the Mediator in the sacrifice of himself, according to his word in the institution, *This is the new covenant in my blood.*

Here we might consider this new covenant as distinct from the old, and how it is in blood; but, because this is so expressly set before us in the words of the institution, that it requires a large and particular consideration, we shall refer it to a chapter by itself.

## SECTION VI.

*The Lord's Supper shews His Death as the truth of the Sacrifices of peace, or peace-offerings.*

THE sacrifices wherein not the priests only, but all the people of Israel partook with the altar in eating of them, were the peace-offerings. These were called *PEACE*,\* even as the sin-offerings went by the name of *SIN*,† and the trespass-offerings by the name of *TRESPASS* or *GUILT*.‡ And so it is applied to the death of Christ by the prophet Isaiah (liii. 10), *If he shall make his soul sin, or guilt, § he shall see his seed.* And thus the apostle says, *He hath made him SIN for us, who knew no sin, that we might be made the righteousness of God in*

\* *SHELEM* (Amos v. 22) and *SHELAMIM* (Exod. xx. 24; Lev. vii. 14, 33; 2 Chron. xxix. 35).

† *HATTATH.*

‡ *ASHAM.*

§ *IM TASHIM ASHAM NAPHSHC.*

him (2 Cor. v. 21), *i.e.* He hath made him, who knew no sin, to be a sin-offering for us.\*

In like manner he calls Christ *our peace* (Eph. ii. 14) and he explains it thus in the following verses, "Who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, the law of commandments in ordinances, for to make in himself, of twain, one new man, making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came, and preached peace to you which were afar off, and to them that were nigh."

As the peace-offerings had their name from the peace among all parties that was expressed in their partaking of them, so we see that one body, reconciled to God by Christ their peace, represented in the Lord's supper as all partaking together of his body and blood: and this with a manifest reference to Israel after the flesh partaking of the altar in eating of the sacrifices; *i.e.* the peace-offerings: for the apostle says, "For we being many are one bread, one body: for we are all partakers of that one bread. Behold Israel after the flesh: are not they which eat of the sacrifices, partakers of the altar?" (1 Cor. x. 16-18.)

The opposition that the apostle states betwixt this and the eating of things sacrificed to devils (1 Cor. x. 19-21), may refer to a passage in Leviticus concerning peace-offerings (chap. xvii. 5-7),—"to the end that the children of Israel may bring their sacrifices which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation, unto the priest, and sacrifice them sacrifices of peace †

\* The Septuagint uses *περι ἁμαρτίας* for *HATTATH*, the *sin-offering* (Lev. vii. 37): and the apostle applies this *περι ἁμαρτίας* to Jesus Christ (Rom. viii. 3), where our translators have rendered it, *FOR SIN*: but it should be a *sin-offering*, or *sacrifice for sin*, as they have rendered it in Heb. x. 6, 8.

† *VEZABEHU ZIBHE SHELAMIM.*

unto the Lord. And the priest shall sprinkle the blood upon the altar of the Lord, at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the Lord. And they shall no more offer their sacrifices unto devils, after whom they have gone a-whoring."

The peace-offerings, however distinguished from the sacrifices that were not eaten, or whereof the priests only did eat, were yet atoning sacrifices as well as they: for the offerer laid his hand upon the head of it, which, as has been before noticed, was a sign of the transferring of guilt upon the sacrifice: and the blood was sprinkled by the priest upon the altar round about; which is explained by the Lord himself in the reason he gives for the prohibition of blood-eating, with respect to the peace-offerings. He says, "I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. xvii. 11 with iii. 17 and vii. 23-26). And it is likewise observable to this purpose, that the expression whereby the satisfaction of the divine justice by sacrifice is emblematically set forth, is rather stronger in the case of the sacrifices of peace: for, whereas it is said of the other firings, that they were for a sweet savour unto the Lord, the firing of the peace-offering is called *the food of the offering made by fire unto the Lord*, and *the food of the offering made by fire for a sweet savour* (Lev. iii. 11, 16). And thus the peace-offerings, as well as the rest of the sacrifices, prefigured Christ in his *giving himself for us, an offering and a sacrifice to God for a sweet-smelling savour* (Eph. v. 2).

If the peace-offerings were for confession or praise,\* then it is by the sacrifice of Christ that God is truly glorified, and his name fully declared. He glorified the Father on the earth by finishing the work he gave him to do; and by this he also glorifies him in heaven in midst

\* Lev. vii. 12, YAL TODAH,

of the general assembly and the church of the first-born. The 22d Psalm, applied to Christ's death by himself on the cross, speaks thus of the glorifying of God by his sacrifice: "I will declare thy name unto my brethren; in the midst of the congregation will I praise thee. Ye that fear the Lord, praise him; all ye seed of Jacob, glorify him.—My praise shall be of thee in the great congregation: I will pay my vows before them that fear him." As this passage is expressly applied to Christ by the apostle (Heb. ii.), it refers manifestly to the peace-offerings whereof all Israel did eat, and whereby they praised the Lord; as we may see from these words, *The meek shall eat and be satisfied: they shall praise the Lord that seek him; your heart shall live for ever* (Ps. xxii. 22–26). All the confessions, praises, and thanksgivings of the people of God, are acceptable to God only through his sacrifice, as they have the name of *sacrifices* from his sacrifice, whereof they eat, and worship (Ps. xxii. 29). And this is shewed forth in the eucharist.

If the peace-offerings were vows, or voluntary offerings (Lev. vii. 16), we find Jesus Christ saying, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again" (John x. 17, 18). And he says, upon his being heard and saved from death, when he had offered up prayers and supplications with strong crying and tears, *I will pay my vows before them that fear him* (Ps. xxii. 24, 25). His people are *free-will offerings*;<sup>\*</sup> *they cleave unto the Lord with purpose of heart* (Acts xi. 23); *they give themselves to the Lord* in the good works which they do (2 Cor. viii. 5); and they *present their bodies a living sacrifice, holy, acceptable unto God* (Rom. xii. 1). But in all this their conformity to his sacrifice in obedience and suffering, they

<sup>\*</sup> Ps. cx. 3, YAMMECHA NEDABOTH.



are devoted unto God by his atoning sacrifice of peace, and are acceptable to God only through that (1 Pet. ii. 5 and Heb. xiii. 15, 16). And in eating the Lord's supper, which shews their eating of his sacrifice of peace, they declare themselves devoted to conformity to his obedience and suffering, that has reconciled them to God, and makes all their vows acceptable unto him: for though the vows of the Old Testament have their end in Christ, and will-worship has no place in the New Testament church; yet their free and unconstrained obedience, wherein they are conformed to Jesus Christ, has so far the nature of a vow, as it is voluntary, and carries in it a free and thankful acknowledgment of the deliverance they have from trouble and from bondage, through fear of death, by the peace-offering of Jesus Christ.

There is no trouble or disquiet like that which arises from a sense of the divine displeasure or wrath against sin; and there was no way for our deliverance from this trouble but by Jesus Christ his taking it upon himself for us, and undergoing the sorrows of death, to manifest the divine displeasure against our sins, that we might have peace. *The chastisement of our peace was upon him* (Isa. liii. 5). For, in his death, *God was reconciling the world unto himself, not imputing their trespasses unto them* (2 Cor. v. 19), but unto him. And so he is our peace-offering, who hath reconciled us, both Jews and Gentiles of every nation of the world, unto God in one body. The covenant confirmed by this sacrifice, is a *covenant of peace* (Isa. liv. 10; Ezek. xxxiv. 25). And this peace is the legacy that he has left us in the New Testament, as it is made of force by his death; even that peace that he inherits, at the Father's right hand, in the name of his people, as the reward of his obedience, which he, being the Son, learned from the things that he suffered. When he was about to leave his disciples, and go to the Father to

enjoy this peace as the fruit of his sorrow and death, he comforted them with this legacy, shewing them his will that they should share with him in this peace: "Peace I leave with you," says he, "my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John xiv. 27). This peace is preached to us in the gospel (Eph. ii. 17), and the Holy Ghost the Comforter makes believers sensible of it (Eph. ii. 17, 18 and John xiv. 26, 27). And it is opposed to strife and division among them (Rom. xvi. 17-20; 2 Cor. xiii. 11; Col. iii. 15); and to all anxiety and care about our life in this world (Phil. iv. 6, 7); and is the great comfort against all the afflictions that Christ's people are called to undergo for his name's sake in this world (John xvi. 33): for the sense that the Holy Ghost gives them of their reconciliation with God, through the sacrifice of Jesus Christ, is the first-fruit and earnest of the heavenly happiness; and *if God be for us, who can be against us?* (Rom. viii. 31.) With respect to this, God is styled the *God of peace* (Heb. xiii. 20). And they who are called to the enjoyment of this peace, or to feast on the enjoyment of this peace, or to feast on the sacrifice of peace, have fellowship therein with the God of peace, and with one another, as reconciled to him in one body; all partaking with him in the sacrifice of peace. And this is declared in the Lord's supper, which represents a feast on his sacrifice as that which reconciled us to God.

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## CHAPTER IV.

Of the New Testament or Covenant in Christ's  
Blood declared in his Supper.

## SECTION I.

*This Covenant is called New, in respect of the Covenant with Israel at Sinai, which was but temporal.*

THE Lord points out his death as the end of the old testament or covenant, and the confirmation of the new, when he says in the institution of his supper, *This is the new testament, or covenant, in my blood.* For, as the apostle says on Jer. xxxi. 31, "In that he saith, A new covenant, he hath made the first old. Now, that which decayeth and waxeth old, is ready to vanish away." And the covenant, in respect of which this is *new*, is expressly declared by the apostle to be that which was made with the children of Israel when they were brought out of Egypt: for his words are: "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first had been faultless, then should no place have been sought for the second. For, finding fault with them, he saith, Behold, the days come (saith the Lord) when I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt." See Heb. viii. 6-13.

That first covenant was made with the house of Jacob, the nation that came out of the loins of Abraham by virtue of the promise made to him, even the nation of which, *as concerning the flesh, Christ came* (Rom. ix. 3-5); and therefore they are called the *fathers* of the people, with

whom this new covenant is made, who are Christ's seed (Isa. liii. 10), who came of that nation. And that nation was also the example and type, or figure, of the people of the new covenant; who are therefore called after them, *the house of Israel and the house of Judah*, of which tribe the Lord sprang.

Now, in making that first covenant with the old Israel, God gave them the law that was to be fulfilled at last by Christ, that promised seed, then in their loins; upon the fulfilment of which by him, God was to become the God of all the nations of the earth; according to that notable promise (Gen. xxii. 18), "In thy seed shall all the nations of the earth be blessed." "For Christ is the end of the law for righteousness," not to the Jews only, nor to that, or any other whole nation; but *to every one that believeth*, of every nation without difference (Rom. x. 4, 9-13). And this is the new covenant whereby God stands related to all them whom he justifies by faith, Gentiles as well as Jews (Rom. iii. 28-30). This is the second covenant, which could not take place or be made till the law was fulfilled in the death of Christ, and till the peculiar relation betwixt God and that nation, of which the fulfiller of the law was to come, in distinction from the rest of the nations, was dissolved by his obedience to the death.

The first covenant which was made with Israel according to the flesh, was in itself but temporal: for it was not possible for a people to enjoy eternal life, or suffer eternal death, in the capacity of an earthly nation, as that people was taken into covenant with God. And so we see, from Lev. xxvi. and Deut. xxviii. and xxx. that the blessings and curses of that covenant were but temporal, as they applied to that nation. It can neither be said, that all these had eternal life, who enjoyed the life promised in the land of Canaan; nor that all those were deprived of life eternal, who were debarred from entering into the pro-

mised land, as Mcses. And as this covenant was peculiar to that nation, and made with it only for the sake of Christ, the promised seed, who was to come of it, and redeem a people out of every nation by his blood; it behoved it to vanish away when the end of it was reached in his death, and to give place to the new covenant, whereby sinners of every nation, without difference, are eternally blessed in him.

But seeing it is only by this new covenant that sinners can have eternal life, and it could not be made till the first was made old; it may be inquired, How could they who lived before the making of this covenant, from Adam downward, have eternal life? and the answer is, Even as they had it by the blood of Christ (Rom. iii. 25; Heb. ix. 15), set forth to them in the promises and types of it before his blood was shed; so had they it by the new covenant in his blood, as that covenant was set forth in the promises and types of it before it was made. It was in the counsel and purpose of the divine Three before the world, and it was set forth beforehand in the promises and prefigurations of it, even before the law of Moses; but it was not made till the first covenant was done away in the death of Christ, to give place to it. The new testament was not in force till the testator died (Heb. ix. 16, 17). And the new covenant was not made while God was yet calling iniquity to remembrance by the appointment of sacrifices and offerings for sin: but when the sacrifice of Christ was offered, God remembered iniquity no more; and then was the new covenant established for ever, as he said by the prophet Jeremiah, "Behold, the days come when I will make a new covenant.—For this is the covenant that I will make,—after those days:—Their sins and their iniquities will I remember no more" (Heb. viii. 8, 10, 12 and x. 3, 4, 17, 18 with Jer. xxxi. 31–34). Now, when this was done, then the Gentiles

became fellow-heirs, and of the same body with Abraham, Isaac, and Jacob, and all that believed in the promised seed before he came, and were *partakers* with them of *his promise in Christ by the gospel* (Eph. ii. 11-19 and iii. 6), or by the new covenant.

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## SECTION II.

*The Old temporal Covenant represented that which is called the Covenant of Works, and at the same time prefigured the New Covenant, though it was neither.*

THOUGH the covenant that God made with the nation of Israel at Sinai, was in itself but temporal, yet it was a lively representation of that eternal law of life and death, which uses to be called *the covenant of works*. And it was no less a glorious type and figure of the everlasting covenant of grace, even the new covenant in Christ's blood. And, in this view, that temporal covenant was called *everlasting*, as was Aaron's priesthood; that which is said of the type being verified in the antitype.

It was not that very thing which we have been taught to call *the covenant of works*: for how can we think that God declared himself the God of a sinful nation, in a covenant that cursed every one infinitely who did not perfectly fulfil the law?

Yet it was such a representation of that law of eternal life and death, that Jesus Christ fulfilled that law, and suffered the curse of it for sinners of all nations, in fulfilling the law of Moses, and bearing the curse of it (Gal. iii. 10, 12-14 and iv. 4, 5; Rom. v. 12-21 and ii. 14, 15): for, under the temporal death there threatened, God intended the death contained in the curse of the eternal law, which Christ should suffer when he was to redeem his people of the Gentiles as well as Jews from that curse, being made a curse for them; and under the temporal life

promised to the national obedience, God intended that eternal life which he was to give to him who should perform a perfect obedience; and this was only Jesus Christ, the end of the law for righteousness to every one that believeth (Rom. x. 4, 5). Therefore, when the Jews applied their law to eternal life, the apostles shewed them the impossibility of having any hope by it in that view, but only in Christ, the *end of the law*, who was promised to their fathers, before the law, to bless a people of all nations through his being made a curse for them; as we may see from the epistles to the Romans and Galatians.

And thus, when we consider the curse and the death due to the rebellious subjects of that kingdom of God, as standing for the curse and the death of the eternal law due to every sin; and when we view the life promised to the national obedience, as standing for eternal life, promised to perfect obedience: we may then easily perceive the reason why God entered into such a covenant with the nation of Israel, that was not capable to stand as a party with him in a covenant that had such a meaning, nor to do their part of it. Yea there can no other good reason be assigned for it but this, That God saw the promised seed in their loins, who was in due time to *obey his voice indeed, and keep his covenant*. It was he only that could make good the words of that people, which Moses returned to God, when he stood between the Lord and them, saying, *All that the Lord hath spoken we will do* (Exod. xix. 7, 8; Deut. v. 27; Josh. xxiv. 18, 19). And, without that promised seed, there was no party there capable to stand before the holy and the jealous God, who will not let any sin go unpunished, or sufficient to enter with him into a covenant that meant his curse to every sinner, and life only to perfect obedience. Consider Gal. iii. 20.

By this also we may see how the law is established in Christ, the end of it; as the apostle says, "Do we then

make void the law through faith? Far be it; yea, we establish the law" (Rom. iii. 31). The new covenant gives us not eternal life without a perfect obedience; nor does it save us from the curse but through the execution of that curse. And the executing of the law upon the promised seed as a representative, agreeably to our being condemned in Adam as our head (Rom. v. 12), was very fitly pointed out in that constitution of the first covenant, which was expressed in these remarkable words of the law, *Visiting the iniquity of the fathers upon the children* (Exod. xx. 5; Deut. v. 9; Jer. xxxii. 18 with Exod. xxxiv. 7 and Ezek. xviii. 19, 20, 25, 29, 30).

Neither was that first covenant the covenant of grace; for, as that nation to which God said, *I am the Lord thy God, which have brought thee out of the land of Egypt*, had only a fleshly relation to Christ, God was not eternally related to them, as he is to all those to whom he is a God in the covenant of grace (Heb. viii. 8, 9). Doubtless there were some among them who believed on Christ to come, as did Abraham, Isaac and Jacob, to whom God stood related after they were dead to give them life from the dead (Matt. xxii. 31, 32): but this was not by virtue of the covenant wherein God declared himself the God of the whole nation that he brought from Egypt, but by virtue of the promise of blessing all nations in the seed Christ; and this that they believed was the promise of a new covenant, that could not be performed while the peculiar relation betwixt God and that nation, of which that seed was to come, was standing in full force. Nor did any of that nation believe in Christ to come, and stand eternally related to God as they were his children born unto him by that covenant of Sinai (Ezek. xvi. 20, 61, 62; Gal. iv. 24, 25), or as they sprang from Abraham by virtue of the promise concerning them as the fleshly seed (John viii. 33-37 and iii. 5, 6); but only as they were born again by



virtue of the promise concerning the spiritual seed, upon which the new covenant is now established (John i. 11-13).

Yet the covenant that God made with Israel, when he took them by the hand to bring them out of the land of Egypt, was a lively type of the new covenant, which, in distinction from that type or figure, is called *the truth*; even as it is also called *grace*, in distinction from it, as the law of works, and the ministration of condemnation and death: for *the law was given by Moses, but grace and truth came by Jesus Christ* (John i. 17). And this second is the truth of the first, both under the notion of a testament and of a covenant.

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### SECTION III.

*It prefigured the New as a Testament, and as a Covenant.*

THAT first was a testament of a temporal inheritance, whereof Christ, the seed of Abraham, in the loins of Israel according to the flesh, was the heir, and that whole nation joint heirs with him. By this first testament he received the promise of the temporal earthly inheritance: for *to Abraham and his seed* (Gal. iii. 16, 17; Gen. xxii. 17, 18), (*which is Christ*) *were the promises made*; not only the promise of the eternal inheritance, but also that of the temporal. And the nation of Israel, Abraham's seed, inherited it, not through the fulfilling the law of works, but through their relation to Christ, that notable seed who was to fulfil that law, and to whom the promise of the inheritance was before made (Gal. iii. 18); and who was now receiving it, when the law was given that he was in due time to fulfil; even as he was afterward to receive the promise of the eternal inheritance, when he had fulfilled that law.

The people of Israel were related to the Son of God, through their being born by virtue of that same word and promise of God of which he at last sprang according to the flesh; and so they were the children of God according to the flesh; for it was only through him, to whom they were thus related, that they could be called God's *FIRST-BORN* (Exod. iv. 22, 23). And so they were a fit type of the children of God according to the Spirit, who receive the promise of the eternal inheritance in the new testament, as joint heirs with Christ; even as they received the promise of the temporal inheritance in the old testament, as joint heirs with him.

The promise of entering into Christ's heavenly rest, that is left to the heavenly nation in the new testament, is the antitype of the promise of entering into his earthly rest, that was given to the earthly nation in the first testament: and they of that nation who fell in the wilderness, and entered not into the inheritance, because of their unbelief of the promise as it was given to the nation in that first testament, were examples of apostasy from the profession of the faith of the promise that is left to Christ's people in the new testament; as we may see from the 3d and 4th chapters of the epistle to the Hebrews.

But the apostle insists most expressly on the notion of a testament (Heb. ix. 15-17), where he says,—“that by means of death, for the redemption of transgressions that were under the first testament, they which are called might receive the promise of the eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all whilst the testator liveth.”

It is certain Jesus Christ is the heir in the new testament, in whose right all believers, all that are called, receive the inheritance with him (John viii. 36; Gal. iv.

3-7). And the true reason why the covenant is called a *testament* is, because the eternal life therein promised, is the reward of that obedience which he, *being the Son*, gave unto the law in the place of all his people, with whom he became partaker in flesh and blood.

But, as he thus represents his people, the apostle sets him forth likewise as the Father's representative, in making the testament of force by his death: and so he calls him the *testator*, by whose death the testament is of force; even as we find the New Testament church called *his seed* (Isa. liii. 10, 11), the fruit of the travail of his soul in his death; and he is called *the everlasting Father*, or Father of the age to come (Isa. ix. 6).

When God promised the inheritance to Abraham and his seed, he confirmed the promise by his oath (Heb. vi. 13-18 with Gen. xxii. 16-18): for, though his word needed no confirmation, our faith needed it; and he, in his infinite condescension to our weakness, confirmed it by his oath: but it was not yet of force to give the seed possession of the inheritance till it was confirmed by death. And though God gave Abraham a type of this confirmation of the testament at that time (Heb. xi. 17, 19 with Gen. xxii. 9-14); yet it was not truly made of force by death till Christ died. It was in the view of this death that God promised the inheritance, and gave his oath to shew the immutability of his counsel; and when his death was brought in, then the promise took effect as a confirmed testament.

Thus all depended on this death: for indeed it was impossible, that sinners could have the inheritance of God as his children, without the declaration of his justice and displeasure against sin, in the death of his Son Jesus Christ. And, as he was substituted in the room of sinners in his death, *for the redemption of transgressions*, he at the same time also represented the Father, who *set him*

forth to be the propitiation,—to declare his justice ; that he might be just, and the justifier of him which believeth in Jesus (Rom. iii. 24–26). So Christ hath made that testament sure to us in the Father's name, by the same death whereby he expiated our sins: therefore the apostle calls him the *Surety*, where he is speaking of his priesthood (Heb. vii. 20–22).

It is true, on God's part there was no surety needed ; but he condescends to our weakness in this as in the case of his oath. And as, in the matter of the oath, he could not swear by any below him, and there was none above to swear by, and therefore *he sware by himself* (Heb. vi. 13, 14, 16, 17) ; thus making the thing sworn as sure to us as his very being: so none but he, who is a person equal with the Father in the same Godhead, could represent him in the making his testament of force by death, and be his surety in it. This divine person, as infinitely distant from us as the Father, approached us in being made of a woman, made under the law ; and in the Father's name (for he came in his name) made the testament effectual to us by his death. And thus he is the *testator* of the testament in the Father's name, as well as the *heir* in name of all his brethren.

Now, here is great ground of comfort to believers against all their fears of being excluded the inheritance, arising from a sense of their own guiltiness, that the testament stands in full force by Christ's death, which has fully expiated guilt, and fully declared the justice of God in the punishment of sin for the justification of the sinner ; and that, by the testament thus confirmed, he is brought again from the dead as the first-born among many brethren, and put in possession of that inheritance eternal in the heavens, as the heir of it, in the name of all his brethren ; to whom he also, in his Father's name, freely gives a joint heirship and possession with him in that inheritance, in the method

declared by himself, as it is found written in the book of the New Testament.

As the apostle speaks of the *death of the testator*, and of the *inheritance* of children, he warrants us to take up this great matter under the notion of a *testament*: but when we think of Jesus Christ as he stands in it for us to the Father, and for the Father to us; and when we consider his death, that confirmed the testament, as a *sacrifice*: this presents the same thing to our view under the notion of a *covenant*, a covenant of peace. For the notion of a *mediator* is proper to such a covenant; and it belonged to covenants, not testaments, to be ratified by the blood of sacrifices: yea, the *oath* also belongs most properly to the notion of a covenant. Because the death that confirmed the testament, was really a sacrifice, it has therefore the notion of a covenant, as well as of a testament. And so we find the apostle setting forth this thing under both these notions together, calling Christ the *Mediator* as well as the *Testator*, and speaking of its confirmation by the *blood* of a *sacrifice* as well as by the *death* of a *testator*. And, if we would have the apostle's view of it, we must not take it up under any one of these notions exclusive of the other, but under both; though at the same time, it must be owned, that the Lord's words in the institution of his supper, set it before us rather as a covenant, as they point out its ratification by his *blood shed for the remission of sins*.

It is true, that, when we consider the infinite inequality between God and us, and our absolute dependence upon him, and the baseness of our state before him as sinners, we cannot think of a proper covenant betwixt him and us, as betwixt parties among men. But as little can we think of a proper adoption of children, and a proper testament from him to us, taking place by the death of the testator, as from a father to his children among men: even

as it could not enter into our hearts to conceive the union of the divine and human nature in the person of the Son of God, who has taken part with us in flesh and blood, and is not ashamed to call us brethren, and his condescending to bear our sins in his own body on the tree. And, if we believe this, we can be in no strait to think of his condescending in his love to deal with us after the manner of men, swearing to us, bequeathing his inheritance to us in a testament, and entering into a covenant of peace with us. But we must still consider, that, in all this, he stains the pride of our glorying, and glorifies himself as God. And we should also take care that we make no further use of oaths, testaments, or covenants, among men, to represent to our minds his way of dealing with us, than he himself condescends to make in his word.

Now, this new covenant was typified by the first, as a covenant: for it had a typical mediator, Moses, who *stood between the Lord and the people, to shew them the word of the Lord* (Deut. v. 5 and xviii. 15-19), and *returned the words of the people to the Lord* (Exod. xix. 7, 8; Gal. iii. 19, 20), at the making of the covenant. He stood for the people to God in that covenant, and was the intercessor for them, as the priests continued to be after him. And he stood for God to the people, as the prophet and ruler, (for he was king in Jeshurun, Deut. xxxiii. 5); and the prophets and rulers of that nation succeeded him in this (Num. xi. 16, 17). The truth of all this came by Jesus Christ, the mediator of the new covenant, the true intercessor, who stands in the breach to turn away wrath, the true high priest over the house of God, whose priesthood was typified by Aaron's. He is that prophet whom God hath raised up, like unto Moses (Deut. xviii. 15-19; Acts iii. 22, 23); and the antitype of the Old Testament prophets (Heb. i. 1, 2). And he is the judge, lawgiver, and

king of the New Testament church (Isa. xxxi. 22), the true king of Israel (John i. 49 ; Luke i. 32).

And we have before noticed, that the ratification of that first covenant by sacrifice prefigured the ratification of the new by the sacrifice of Christ ; as also, that Israel after the flesh, with whom that first covenant was made, did prefigure Israel after the spirit, the people of the new covenant, who are the true *holy nation*, the true *royal priesthood*, and the *peculiar people* (Exod. xix. 5, 6 ; 1 Pet. ii. 9, 10).

#### SECTION IV.

*A description of the New Covenant, as distinguished from the Old, and far excelling it, by the promises upon which it is established ; and particularly by the first of these promises (Jer. xxxi. 33 and Heb. viii. 10).*

THE apostle gives us an account of the nature of the new covenant, its difference from the old, and its excellency, from the prophecy of Jeremiah (Heb. viii.).

He tells us (ver. 6), *It is established, as a law,\* upon promises.*

It was promised before, as he shews from Jer. xxxi. 31 ; so that the making of it is the performance of a promise.

And, in performing this promise, God appears as the great lawgiver, making his covenant to us according to his own mind and will, and giving it as a *law* enacted and established by his sovereign authority ; so as we cannot add to it, nor take from it, nor make the least alteration in it. And so we find it expressly called a *law*, as well as the first covenant, which is distinguished from it (Rom. iii. 27), " Where is boasting then ? It is excluded. By what law ? of works ? Nay ; but by the law of

\* Νενομωθῆναι.

faith." \* And we are told (Rom. xvi. 25, 26), that the gospel, the mystery or hid sense of the old prophecies, is "now,—according to the commandment of the everlasting God, made known to all nations for the obedience† of faith." And (2 Peter iii. 2) it is called the *commandment*, in distinction from the words of the prophets which foretold it, "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment‡ of us the apostles of the Lord and Saviour." And it was also called *a law* by the prophets that foretold it, as we may see from Isa. li. 4, 5 and ii. 3 and xlii. 4. Thus the *new covenant* has the notion of *a law* as well as of *a testament*.

But then it must be observed, that this *law* is established upon *free promises*; so that there is nothing enjoined to the people of the covenant, no qualification required of them, but what was the matter of a promise.

This together with the excellency of the new covenant, that is enacted as a law, and its difference from the old, will fully appear by viewing the promises on which it stands.

The first is in these words: *For this is the covenant that I will make with the house of Israel, after those days, saith the Lord, I WILL PUT, or give,§ MY LAWS INTO THEIR MIND, AND WRITE THEM IN, or upon|| THEIR HEARTS; AND I WILL, or shall,¶ BE TO THEM A GOD, AND THEY SHALL, or will,\*\* BE TO ME A PEOPLE.*

From this it manifestly appears, first of all, that there are *laws* in the new covenant, as well as in the old; even

\* δια νομου πιστews.

† Κατ' επιταγην—εις υπακοην.

‡ Και της εντολης; compare 1 Tim. vi. 14.

§ διδους.

|| Επι καρδιας.

¶ Εσομαι.

\*\* Εσονται. This sets aside the needless criticism upon the English words, *I will* and *ye shall*.



the laws that we see in the book of the new covenant, or scriptures of the New Testament.

But whereas the laws of the first covenant were engraven on tables of stone, and not on the hearts of the covenanted people, and the Lord said, when that people engaged to obey them, "O that there were such a heart in them!" (Deut. v. 27, 29); he now says, "I will give my laws into their mind, and write them upon their hearts." And this is the excellency of the new covenant, and of its people, above the first and its people; as the apostle also signifies to the Corinthians, when he says (2 Cor. iii. 3, 7, 8), "Ye are—manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." And,—“If the ministration of death, written and engraven in stones, was glorious,—how shall not the ministration of the spirit be rather glorious?”

This, giving of his laws into our mind, and writing them upon our hearts, is the same thing that is promised by Moses (Deut. xxx. 6), "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (compare Phil. iii. 3 and Col. ii. 11, 12); and by the prophet Jeremiah (xxxii. 38–40), "And I will give them one heart, and one way, that they may fear me for ever.—And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." See likewise Ezek. xx. 33–38.

And this is that work of *regeneration*, or the *new birth*, without which no man can *see the kingdom of God*, or *enter* into it (John iii. 3, 5). Paul shews us the effect of this great work in himself, when he says, *I delight in the law of God after the inward man*; and, with respect to the principle of disobedience remaining in him, and closely

conflicting with that new principle of obedience to all the laws and precepts of the gospel, he says, *O wretched man that I am, who shall deliver me from the body of this death!* (Rom. vii. 22-24 with Gal. v. 17).

That which God declared to be wanting in the nation of Israel, when they engaged to obey his law, was found to the greatest perfection in Jesus Christ, who could say, *I delight to do thy will, O my God: yea, thy law is within my heart* (Ps. xl. 8 with Heb. x. 7, 9). And, as his Spirit begins to conform his people unto him in this, when he writes his laws on their hearts, he says to them (John xv. 10), "If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love."

As God is the God of the people on whose hearts he writes his laws, so he manifests himself to them in the keeping of his commandments; especially the new commandment of brotherly love, which differences them from the world, and is the trial and touchstone of their obedience to the gospel. In the way of this obedience he makes them know, that they are his people, and gives them freedom by his Spirit to call him *their God*; as he saith in Hosea ii. 23, "I will say,—Thou my people; and they shall say, My God." And thus the Lord says unto his disciples (John xiv. 15, 16, 20, 23, 24), "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.—At that day ye shall know, that I am in my Father, and you in me, and I in you.—If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings." And (chap. xv. 14, 17), "Ye are my friends, if ye do whatsoever I command you.—These things I command you, that ye love one another." Com-

pare 1 John ii. 9, 10, and chap. iii. throughout, and Heb. vi. 10, 11.

Now, this is the law of the new covenant, as it stands on this promise, That God is the God of all those, without difference, into whose mind he gives his laws, and upon whose hearts he writes them; and all these, and none other but these, are his people: and that, as he will own and acknowledge them all for his people in their keeping of his commandments, so none but such can lawfully call him their God.

And from this promise, on which the covenant is established, it is most evident, that the obliging of men to observe the laws and institutions of the new covenant by human authority and power, is a great violation of the law of the covenant, that excludes all but a *willing people* (Ps. cx. 3): for the law that is founded in this promise, subjects the consciences of the people of the covenant to the authority of the Lord alone, and admits of no obedience but what is hearty and unconstrained; as the promise says, "I will give my laws into their mind, and write them upon their hearts."

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## SECTION V.

*The Second Promise* (Jer. xxxi. 34 and Heb. viii. 11).

THE next promise on which the new covenant is established stands in these words: "And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for ALL SHALL KNOW ME FROM THE LEAST TO THE GREATEST."

God said, concerning that generation which he brought from Egypt, which saw his works and was present at the making of the first covenant, "Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways.

Unto whom I swear in my wrath, that they should not enter into my rest" (Ps. xcv. 10, 11). They did not know him as he manifested himself to them, in bringing them out of the land of Egypt, and in the covenant that he made with them; and, though they saw his works, they did not believe his promise of bringing the nation into his rest in the land of Canaan; and through this unbelief they apostatised from the covenant, or *continued not in it*: for the apostle makes this *erring in heart*, and *not knowing his ways*, to be *unbelief*; and sets it forth as an example, or type of the *disbelief* of the gospel, in the professors of the faith, through which they apostatise from the gospel profession (Heb. iii. and iv.).

When the time came, that God made the new covenant, he cast off the Jews because of their unbelief of the gospel; according to his word by the prophet Isaiah (xxvii. 11): "For it is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will shew them no favour." As the prophet there says, "When the boughs thereof are withered, they shall be broken off," the apostle, plainly referring to that passage in the prophet, tells us Gentiles (Rom. xi. 20, 21), "Because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee." When the Jews rejected the gospel, and were cast off, they had "a zeal of God, but not according to knowledge; being ignorant of God's righteousness, and going about to establish their own righteousness." They did not "believe in their heart," nor "confess with their mouth, that God raised the Lord Jesus from the dead;" and so did not acknowledge Christ as "the end of the law for righteousness to every one that believeth." They believed not the apostle's *report* of the accomplishment of the prophecies, in the sufferings of Christ and the following

glory ; but were a *disobedient and a gainsaying people*. See Rom. x. And so they were a people of no understanding, when he that made them had not mercy on them, and he that formed them shewed them no favour.

By this we may perceive, that the faith of the gospel of Christ, or the knowledge we have of the Lord by his own testimony in the gospel of Christ, is the thing intended in this promise on which the new covenant is established as a law, *They shall all know me*. Compare Isa. liii. 11 ; John xvii. 2 ; 1 John v. 20. And if the Jews, "to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. ix. 4), were cast off because they believed not in Christ the end of their law for righteousness ; we may be very sure, no man whatsoever can pretend to stand in the new covenant but by this faith : even as without this faith there is no true knowledge of God, as distinguished from all idols, by being manifested as *the just God and the Saviour*. See Isa. xlv. 20-25.

Wherefore this is the law of the new covenant, as it stands on this promise, *He that believeth, shall be saved : he that believeth not shall be damned* (Mark xvi. 16 ; John iii. 36 and 1 John v. 10-12).

And this is the excellency of the new covenant above the first, that the very least of the people, that are truly within the bond of the covenant, have the true knowledge of the Lord ; so that none of them needs be taught to know him, as if they were wholly ignorant of him. Therefore the apostle writes thus to them (1 John ii. 21), "I have not written unto you, because ye know not the truth : but because ye know it, and that no lie is of the truth." And as to those who appear to be of them, (having been illuminated, and enabled to profess the knowledge of the Lord) and yet afterward depart from

the true profession of the gospel through an evil heart of unbelief; he says (ver. 19), "They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest, that they were not all of us." See Heb. x. 38, 39 and xi. 1. But, as to the people of the new covenant, whom he distributes into three classes or remarkable degrees, he speaks to the least of them as not needing to be taught to know the Lord, as if they were ignorant of him, or as those "who say they know him and keep not his commandments" (1 John ii. 3, 4, 9): for he says (ver. 13, 14), "I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you." Thus, however different degrees of the knowledge of the Lord may be among the people of the covenant, and however *weak* some of them be *in the faith*, they *all know the Lord from the least to the greatest of them*. And none can appear to be of the covenanted people, but such as appear to have this promise, on which the covenant stands as a law, in less or more performed upon them, or such as appear to *be taught of God*. Such indeed there were from the beginning, who did depart from the true profession of the faith, and from the fellowship proper to them that are taught of God; but thereby they were made manifest that they were not of them.

As the people of the new covenant are distinguished from all others by this knowledge of the Lord (John xvii. 2, 3, 25, 26); so they are *fellows* and *brethren*, all of them, in this knowledge of the Father: for they "are all the children of God by faith in Christ Jesus;" and, "there is neither Jew nor Greek, there is neither bond nor

free, there is neither male nor female: for they are all one in Christ Jesus" (Gal. iii. 26, 28, 29). This is the new spiritual brotherhood, different from, and far excelling the old fleshly brotherhood of the first covenant. All the people of the new covenant, without difference of Jew or Gentile, Scythian or Barbarian, bond or free (Col. iii. 10, 11), must hold one another for *fellows* and *brethren* in the *common faith*, and love one another *for the truth's sake that dwelleth in them* (2 John ver. 1, 2): For "he that saith he is in the light, and hateth his brother, is in darkness even until now" (1 John ii. 9). And seeing this brotherhood and fellowship is by the knowledge of the Lord, he that is greatest in this knowledge, or strongest in the faith, cannot teach him that is the least or weakest in that faith, saying, *Know the Lord*, as if he knew him not at all, or had no faith, like many of the people of the first covenant, who therefore needed to be taught to know the Lord, by any of that brotherhood who happened to know him. For this is the promise on which the new covenant stands as a law, "They shall teach no more every man his neighbour, and every man his brother, saying, Know ye the Lord: for they shall all know me, from the least of them to the greatest of them, saith the Lord."

This cannot be construed to any sense contradictory to Christ's gifts of pastors and teachers to his body the church (Eph. iv. 11-13); nor can it be explained inconsistently with the command to the professors of the faith to exhort one another (Heb. iii. 12, 13 and x. 23-25); but it may import these things that serve to describe this knowledge to us.

1. That this is the knowledge of the "deep things of God," which "eye hath not seen, nor ear heard, neither have entered into the heart of man;" and which "God hath revealed by his Spirit" in the gospel, as it was

preached by the apostle's laying open the mystery or hidden sense of the types and figures of the Old Testament, "not in the words of the teaching of man's wisdom, but of the Holy Ghost's teaching" (1 Cor. ii. 7-13).

2. That this knowledge of the Lord, as thus revealed, is by the testimony of God himself in his own word, and not the testimony of man; no, not the men that have the greatest measure of this knowledge (1 Thess. ii. 13; 1 John v. 9, 10). And thus this knowledge is faith; and not human, but divine faith.

3. That this knowledge of the Lord by his own testimony in his word, is not to be learned from them that know most of him, as men learn any art or science from one another, but from the Spirit of the Lord, who revealed him in the gospel, opening our understanding to understand that revelation, and giving us a spiritual discerning of spiritual things (1 Cor. ii. 14-16). "Flesh and blood reveals it not" to us, "but the Father which is in heaven" (Matt. xvi. 16, 17; 1 Cor. iii. 7). And thus all the people of the new covenant are taught of God (Isa. liv. 13; John vi. 45).

## SECTION VI.

*The Third Promise* (Jer. xxxi. 34; Heb. viii. 12).

**T**HE new covenant is also established, as a law, upon this promise; *FOR I WILL BE MERCIFUL \* TO THEIR UNRIGHTEOUSNESS. AND THEIR SINS AND THEIR INIQUITIES WILL I REMEMBER NO MORE.*

Under the first covenant, there was "a remembrance again of sins every year in those sacrifices, which they offered year by year continually: because it is not possible that the blood of bulls and goats should take away sin."

\* ERLAH. *l'aveu estoma.*



And therefore the law, which required that those sacrifices should not cease to be offered, could never with them *make* the *comers* to God by them *perfect*. So that the law that required them, or the first covenant, had them as *a shadow* of a sacrifice to come, wherein God would rest so well pleased as not to call sin to remembrance again by another sacrifice, and which should fully clear the conscience of guilt, and so make oblation for sin for ever to cease (Heb. x. 1-4 and ix. 9-14).

Now, this is the sacrifice of Christ, as the apostle declares from the 40th Psalm (Heb. x. 5-10), "Above, when he said, Sacrifice, and offering, and burnt-offerings, and sin-offering thou wouldst not, neither hadst pleasure therein, (which are offered by the law); then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which WILL we are sanctified, through the offering of the body of Jesus Christ once for all."

And he gives us the plain sense of this promise on which the new covenant is established, from ver. 11-18, "And every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins: but this, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified." Whereof "the Holy Ghost also is a witness to us: for after he had said before, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them: and their sins and iniquities will I remember no more. Now, where remission of these is, there is no more offering for sin."

When Jesus Christ poured out his soul unto death, bearing the sin of many, and making intercession for the

transgressors, he charged himself, at the Father's appointment, with all the sins for which he was sacrificed: so that in being made a sin-offering for his people, he had the conscience of their sins, (though he knew no sin of his own) and was exceeding sorrowful unto death, with a sense and feeling of the wrath due to the sins whereof he had conscience, or wherewith his conscience was charged. But when the divine justice was fully declared by his sacrifice, then was he "made perfect, as pertaining to the conscience, purged" of guilt, and "had no more conscience of sins" (Heb. ix. 9 and x. 1, 2). And he received the remission of all his people's sins in his resurrection from the dead, which was a manifest discharge of the sins for which he suffered death. And being admitted into heaven itself, the true holiest of all, to present his offering there in the most intimate presence of God he sat down for ever on the Father's right hand, and was *made exceeding glad with his countenance*, as he had been *exceeding sorrowful unto death*, with the *hiding of his face* from him for the sins of his people. So that now he has *no more conscience of sins*; but appears before the Father, with the utmost confidence of boasting and glorying in the full satisfaction made to justice by his sacrifice, making intercession for his people, not with strong crying and tears, as when he was sacrificed for them, but with the most glorious confidence, and unspeakable gladness and joy, that they may partake with him in this remission of sins that he has received for them.

He is "exalted as a Prince and Saviour, to give repentance, and remission of sins" (Acts v. 31). And when he gives this remission with that *faith in his blood* whereby they receive it (Acts xxvi. 18), he is then only applying to them that same discharge of their sins or debts which he received in their name in his resurrection, when *the pains of death* were loosed; and he is but admitting them to

share with him in his being *made perfect, as pertaining to the conscience*, or, in his *having no more conscience of sins*.

Now, when Jesus Christ received the remission of his people's sins to be communicated to them, then there was no more offering for sin, as the apostle says, *Now, where remission of these is, there is no more offering for sin*. And then was the new covenant established, as a law, upon this promise, *I will forgive, or be propitious to their unrighteousness, and I will remember their sin no more*.

This then is the law of the new covenant, as it stands on this promise, That seeing there is remission of the unrighteousness, sins, and iniquities of the people, through the blood of Christ once offered, there shall be no more offering for sin ; and that as none but sinners are taken into this covenant, so all the people of the covenant, without difference, *have redemption in Christ through his blood, even the forgiveness of sins* (Col. i. 13, 14). And so is fulfilled that which was spoken by the prophet Isaiah concerning the church of the New Testament (chap. xxxiii. 24), "The people that dwell therein shall be forgiven their iniquity ;" and (xlv. 25), "In the Lord shall all the seed of Israel be justified, and shall glory." And though God chastens the people of the new covenant for their iniquities, as a father doth his children (Heb. xii. 6-8 and Ps. lxxxix. 30-34 ; Hos. xiv. 4), "nevertheless, his loving kindness will he not make void from him, (*i.e.* Christ), nor suffer his faithfulness to fail. His covenant he will not break, nor alter the thing that is gone out of his lips." And so the people of the covenant shall none of them *come into condemnation* (John v. 24), *shall not be condemned with the world* (1 Cor. xi. 32).

As none but sinners can come within the bond of this covenant, so all sort of endeavours to make any amends for sin, or purge the conscience any other way, but by the

blood of Christ's offering once made, and not to be repeated, are manifestly contrary to the law of the covenant : yea, all that a sinner, convinced of his sin, can do for the ease of his guilty conscience, till he be graciously taught of God to believe the remission of sins in Christ's blood, is downright rebellion against God, and opposition to the covenant.

This law of the covenant is most encouraging to the greatest sinners, and them that have lost all hope, through any thing that they can do, of coming to God acceptably, yet to come to him by the sacrifice of Jesus Christ once offered ; while, at the same time, it is most terrible to them who spitefully and obstinately reject the remission of sins in the blood of Jesus, and persecute the profession of it in the world after they have been enlightened in the knowledge of it : " For," says the apostle (Heb. x. 26), " If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries."

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## SECTION VII.

*The connection of these Promises shews how the New Covenant is in Christ's Blood.*

IF we observe how these promises, on which the covenant is established, stand connected together, we may see how the new covenant is in Christ's blood. It is not said, " I will forgive their iniquity, and I will remember their sin no more : FOR they shall all know me ; and I will write my laws on their hearts : " but this is the connection of the promises, " I will write my laws on their hearts, and they shall all know me : FOR I will forgive their iniquity, and I will remember their sin no more." We have not the

*remission of sins* in Christ's blood, *because* we are made to *know* and *obey* the Lord; but we are made to *know* and *obey* him, *because* the remission of our sins is in him through his *blood*, whereby there is no more offering for sin, or on the account of which God remembers our iniquities no more. It is *given* unto us *in the behalf of Christ to believe* (Phil. i. 29; John xii. 24, 32, 33); and by his *blood our consciences are purged from dead works, to serve the living God* (Heb. ix. 14). These promises are absolutely free to us, as they spring from that fountain of divine grace that is opened to us in *the giving of the Son of God to be the propitiation for our sins* (1 John iv. 9, 10 and Rom. viii. 32): and because it was inconsistent with the holiness and justice of God, or with the opposition of his infinite goodness to sin, that he should manifest himself to us a father, and restore his image upon our souls, without the declaration of his justice and judgment against our sin in the death of Christ the propitiation; therefore these mercies come to us only through the propitiation, as streams from that spring of mercy and grace.

And indeed the true knowledge of the Lord, according to the second promise, and the hearty obedience to the laws of the covenant according to the first, depend wholly on the performance of the last promise, concerning the remission of sins in Christ's blood.

The name of the Lord proclaimed to Moses (Exod. xxxiv. 5-7), was *goodness* and *truth*, and *pardoning mercy with justice*, that will not let sin pass unpunished; and because this could not appear in a consistency with pardoning mercy, but by the transferring of the guilt and punishment upon a substitute, this also was insinuated to Moses, in that proclamation of his name by these words, *Visiting the iniquity of the fathers upon the children*. The name of the Lord is manifest only by the sacrifice of Jesus Christ, as the apostle declares in these remarkable

words (Rom. iii. 24-26), "Being justified freely by his grace, through the redemption that is in Jesus Christ; whom God hath set forth \* a propitiation, through faith in his blood, to declare his justice for the remission† of sins that are past, in the forbearance of God; to declare in this time his justice: that he might be just, and the justifier of him which believeth in Jesus." Thus "mercy and truth have met: justice and peace have kissed" (Ps. lxxxv. 10); and thus the true God appears to us as a *just God and Saviour*: so that we are made to "understand and know the Lord doing mercy, judgment, and righteousness in the earth: for in these I delight, saith the Lord" (Jer. ix. 24. See Ps. lxxxix. 2, 14 and xcii. 15 and ci. 1 and cxvi. 5). This is that knowledge of the Lord that is bestowed on all the people of the new covenant, and this is by the remission of sins in Christ's blood.

This is the discovery of God, which begets that reverence and fear of him in our hearts that is the principle of obedience to his laws (Ps. cxxx. 4; Hos. iii. 5; Ps. lxxxix. 7, 14; Heb. xii. 28, 29). And this wonderful manifestation of the divine love kindles that love in our souls which is expressed in the keeping of his commandments (1 John iv. 10, 19 and v. 3), and is the fulfilling of his law (Rom. xiii. 10). In the remission of sins through Christ's blood, the evil of all sin and disobedience is effectually demonstrated to us, and obedience to God recommended in the strongest and most engaging manner: for here we learn obedience from him who, though he were the Son, yet learned he obedience from the things which he suffered for our sins, and was saved from death for that obedience; whereby he became the author of eternal salvation to all them that obey him (Heb. v. 7-9). The

\* *προεθετο*. Which may signify, *hath set before*, viz., in the sacrifices, and propitiation, which signified his purpose of demonstrating his justice in Christ, the true propitiation.

† *δια τη παρασιν*, for the passing over.

authority of the Lord Jesus over us is displayed in the redemption that is through his blood, and his title to command us is therein most manifest (1 Cor. vii. 22, 23): and his love demonstrated to his people in his death constrains them to live no more to themselves, but unto him who died for them, and rose again (2 Cor. v. 14, 15; Rom. xiv. 7-9). By this we are engaged to serve without slavish fear, being delivered from bondage through fear of death (Luke i. 74, 75; Heb. ii. 15): and by this we are encouraged with the hope of sharing with him in the reward of his obedience to the death, knowing that our *labour shall not be in vain in the Lord* (1 Cor. xv. 17, 20, 58).

The whole discovery of God that is made in the new covenant, is confirmed to us by Christ's blood shed for the remission of our sins; for, as he came to bear witness to the truth, he sealed his testimony with his blood: and therefore, as far as we disbelieve any part of his testimony, we so far despise his blood that sealed it, which was shed for the remission of sins. And every precept of the new covenant is ratified by the blood of his sacrifice, even as "when Moses had spoken every precept to all the people according to the law, he took the blood of calves, and of goats,—and sprinkled both the book, and all the people, saying, This is the blood of the covenant" (Heb. ix. 19, 20): and therefore disobedience to any one of the precepts of the new covenant, is an affront offered to the blood of Christ, shed for the remission of sins, whereby the covenant, with all its precepts, is ratified and confirmed. As our giving way to unbelief, or disobedience, in any respect, has a tendency to total apostasy from the profession of the gospel, and may issue in it, the apostle says to the professors of the faith, "Ye are come—to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than Abel. See

that ye refuse not him that speaketh: for if they escaped not, who refused him that spake on earth, much more we, if we turn away from him that "speaketh "from heaven" (Heb. xii. 22, 24, 25).

But this is the encouragement of the people of the covenant, when afflicted with a sense of their backslidings, and with the felt-workings of unbelief and disobedience in their souls, that *this blood speaketh better things than that of Abel*. And in returning to this blood of sprinkling, their knowledge of the Lord, and the impression of his laws on their hearts, is revived after their backslidings; and so their backslidings are healed, as was foretold by the prophet Hosea (xiv. 1-5), "Take with you words,—say unto him, Take away all iniquity, and receive us graciously:—for in thee the orphan findeth mercy. I will heal their backsliding, I will love them freely: for mine anger is turned away FROM HIM. I will be as the dew unto Israel; and he shall grow as the lily, and cast forth his roots as Lebanon;" and (ver. 7), "They that dwell under his shadow shall return, they shall revive as the corn." Because God remembers iniquity no more, but keeps his love for him for ever (Ps. lxxxix. 28, 32, 33); therefore he puts his fear in their hearts, and they shall not depart utterly from him.

And thus the everlasting covenant is *in his blood*, through which God remembers iniquity no more, even in his blood shed for the remission of the sins of many.

It may yet be observed here that this threefold promise, upon which the new covenant is established, points to the threefold office of the Mediator of the covenant. The first respects him as that King whom the Father hath set upon his holy hill of Zion (Ps. ii. 6). The second respects him as that great Prophet whom God hath raised up like unto Moses, who declares his Father's name unto his brethren (Acts iii. 22; Heb. i. 1, 2 and ii. 12). And the



third, as that Priest to whom God hath sworn, "Thou art a priest for ever, after the order of Melchizedek" (Ps. cx. 4 with Heb. vii.), who has, "not by the blood of goats and calves, but by his own blood, entered in once into the holy place, having obtained eternal redemption" (Heb. ix. 12). And so we may see how we come to the Mediator of the new covenant, in coming to his blood of sprinkling that was shed for the remission of sins.

And, as these three promises seem likewise to point some way to the three divine persons, we may see how we have to do with them all by this blood of the covenant. The power of the divine grace in the person of the Holy Ghost, writing the laws of the covenant on our hearts, and assuring us that we are God's people, is pointed at in the first promise: the tender mercy of the righteous Father appears to us through the performance of the second promise, whereby we are made to know the Father's name: and all the divine dignity and worth in the person of the Son expiating our sins, is pointed out to us in the performance of the third promise, upon which we have seen how the other two depend.

## CHAPTER V.

Of the Communion of Christ's Body, the Church, in His Sacrifice shewed in the Lord's Supper (1 Cor. x. 15-18).

### SECTION I.

*Christ's Church has Communion in His Sacrifice as one Body.*

**T**HE church that is reconciled to God by Christ's death, is set forth by several similitudes in scripture, pointing forth the union of the whole with him, and of each one with another in him.

It is compared to a house, a building, a temple, with a manifest reference to God's house, the temple in Jerusalem (Matt. xvi. 18; Eph. ii. 20, 21 and iii. 18; 1 Pet. ii. 4-6): and in this building Jesus Christ himself, as set forth in the words of the apostles and prophets, stands as the foundation, and likewise as the chief-corner stone.

It is also compared to a tree, the palm-tree, in the Old Testament (Cant. vii. 7; Ps. xcii. 12, 13), and the olive-tree (Rom. xi. 17, 24 with Jer. xi. 16; Hos. xiv. 6): and our Lord insists on the notion of the vine (John xv. 1-8), where he calls himself *the vine*, his Father *the husbandman*, and his disciples *the branches*, exhorting them to bring forth much fruit, by abiding in him, unto the honour of the vine-dresser; and the fruit he requires is brotherly love (ver. 16, 17): and in this that he says of the vine, he seems to refer especially to Ps. lxxx. 15, 17, 18).

But the union of the church is chiefly set forth in the New Testament under the notion of a body, the body of a man (Rom. xii. 4, 5; 1 Cor. xii. 12, 13; Eph. i. 22, 23 and ii. 15, 16, 18 and iii. 6 and iv. 4, 12, 13, 15, 16; Col. ii. 19). And this seems to be taken from that ancient hieroglyphic the cherubim, which had the likeness of a man's body, with some other figures joined to the face of the man (Ezek. i. 5, 6, 10 and x.).

Of this body Jesus Christ, the Son of God is the head, as he is the first born from the dead. "He is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things," or among all, "he might have the pre-eminence" (Col. i. 18): and all his people, "being many, are one body in Christ, and every one members one of another." The Spirit of Christ, even the Holy Ghost, (as he received him from the Father, when he set him at his own right hand, and gave him to be head over all things to the church, which is his body) is the Spirit of his body, or is unto it like as the spirit of a man is unto

his body, as the apostle says, There is "one body, and one spirit;" and again, "All these worketh that one and self-same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also Christ. For by one Spirit we are all baptized into one body, whether Jews or Greeks, whether bond or free; and have been all made to drink into one Spirit." And thus the church is Christ's fulness, "the fulness of him that filleth all in all." And the God and Father of the Lord Jesus Christ (who says, with respect to his resurrection from the dead, "Thou art my Son, this day have I begotten thee," Acts xiii. 33) is the God and Father of this whole body, and of every member of it; "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Pet. i. 3). He is *above* them *all* as the Father of the whole body *through* them *all* in his Son their head, and *in* them *all* by his Spirit, the Spirit of his Son, which enlivens this whole body and every member of it: therefore, when the believers of Christ's resurrection are baptized into him, and *into* this *one* body, they are baptized *in the name of the Father, and of the Son, and of the Holy Ghost* (Matt. xxviii. 19; Acts xix. 2, 3).

This body is *new*, in distinction from the church of the Old Testament, which perhaps is called the *body of Moses* (Jude ver. 9 with Zech. iii. 1, 2). That old church was demolished in Christ's death, which abolished the first covenant, that this *one new man* might come into being by means of the preaching of the gospel, or the new covenant, the covenant of peace in Christ's blood, as the apostle says, "Having abolished in his flesh the enmity, the law of commandments, in ordinances, for to make in himself, of twain, one new man, making peace; and that he might reconcile both unto God in one body by the

cross, having slain the enmity thereby: and came, and preached peace to you which were afar off, and to them that were nigh. For through him we both have an access by one Spirit unto the Father."

This new church, which is Christ's body, comprehends all whom he redeemed by his blood out of every kindred, tongue, and people, and nation, without difference; and all that believe, of every nation on earth, are *of the same body*, with all the saints in heaven, partaking with them of the same Spirit that Jesus Christ, the first-begotten of the dead, received from the Father, when he was by his right hand exalted (Eph. iii. 6, 15; Heb. xi. 40 and xii. 23). And this body will not be complete, or will not be come to that full stature unto which it is growing, until all the elect, for whom Christ died, be brought into it (Eph. iv. 11-13).

This is the only true church, whereof the church of the Old Testament in all its shapes was but a figure or type; for, says the apostle (Heb. iii. 5, 6), "Moses verily was faithful in all his \* house as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house: whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end." This church is the true city of God, the heavenly Jerusalem, whereof all saints are citizens, prefigured by the earthly Jerusalem and its citizenship (Heb. xii. 22). This is the true family of God prefigured by the church of the Old Testament in its family-state before it became a nation, as is insinuated by the apostle, when he says, *Of whom the family in heaven and earth is named* (Eph. iii. 14, 15). And this is the heavenly nation, the true kingdom of God, whereof his earthly nation, the Old Testament kingdom, was the figure or type. Therefore Peter says to the *elect strangers scattered throughout*

\* God's house (Num. xii. 7 with Heb. iii. 2, 5).

several countries of this world, "Ye are an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but now the people of God" (1 Pet. ii. 9, 10 with chap. i. 1, 2; compare Exod. xix. 3, 5, 6). These became a *kingdom of priests, an holy nation*, through Jesus Christ their head his having performed in their name that condition which Israel after the flesh could never perform; *If ye will obey my voice indeed, and keep my covenant: and so they are the true kingdom of priests, the true holy nation. And seeing this is the kingdom of heaven, and not of this world, and all the subjects of it are children of the Jerusalem which is above, they are therefore all strangers on this earth, and have no continuing city here, but seek one to come. And these are the Israel of God* (Gal. vi. 15, 16), prefigured by *Israel after the flesh*, but vastly different from them, as *spirit* differs from *flesh* (John i. 12, 13 and iii. 5, 6; Rom. ix. 6; 1 Pet. i. 23-25); yet the fleshly *Israel* was a very fit type of the true *Israel*, as they sprang from that promise to Abraham of which Christ at length came. The church of all nations, which is blessed with faithful Abraham through Jesus Christ, that seed of Abraham, the Redeemer from the curse, is the great thing that was intended in that promise; but before this *church of nations*\* grew from that promise, and while the seed Christ was not yet come, but lay in the promise, and in the loins of the fathers, the nation of Israel sprang from that promise, as the natural branches that grow first from the stock before those that are ingrafted (Rom. xi. 16, 17, 19, 20). And though they are at last broken off, that these might be grafted in, according to the purpose of God that had been declared in the promise; yet, by virtue of this their natural and

\* Gen. xxxv. 11, GOI UKHAL GOIM.

fleshly union with Christ, the promised seed, for whose sake they were a nation, they were a very fit type of the spiritual Israel, who are spiritually united to Jesus Christ. As the church of the Old Testament prefigured the true church to come, and before it had a being: so a visible church of the New Testament represents it, and shews it forth as now come into being, and as having taken place. A church of the New Testament, that comes together in one place to eat the Lord's supper, as the church in Corinth, is not the true church, the body of Christ itself, but the sign of it; even as the bread and cup are the signs of his broken body and shed blood; and it is called the *church*, and the *body of Christ*, in the same sense wherein the bread that we break is called *his broken body*, and the cup *his blood*: so that, as there is but one Christ that was sacrificed for us, though his broken body and shed blood be represented to us in many different places in the Lord's supper by the bread and wine, which is called *his body and blood*; even so there is but one church, the body of Christ, though it be represented and shewed forth in every church that, according to his institution, comes together any where to eat his supper; as may appear more fully afterward.

Now, this true church of Christ is united, by his Spirit, through the new covenant of peace in his blood, which is the *bond of peace*, as we may see from Eph. ii. 15-18 and iv. 3. And by faith in his blood of the new covenant, whereby he was brought again from the dead, all his people on the earth are united with the saints in heaven, and with the saints of the Old Testament there, who died in the faith of Christ to come, and now see him alive from the dead by his own blood of the new covenant, and partake with him in the blessing of Abraham, even that holy Spirit of promise which is come on the nations through Jesus Christ. And this whole body being all animated by

the self-same Spirit, lives in the joyful lively hope of the resurrection of the dead through Jesus Christ the head, who is also *expecting till his enemies be made his footstool* (Heb. x. 13 ; Eph. iv. 3).

As to the communion that this one body has in Christ's sacrifice ; we may understand, from what has been said of the feasting on his body and blood as the true sacrifice, that as Jesus Christ the head, who is the High Priest, feasts upon the sacrifice of his own body and blood at the Father's right hand, so he admits all his people to share with him in that enjoyment by his Spirit which he received, being by the right hand of God exalted ; whereby all the members of his body, every one according to his measure, partakes with him, and so with one another, in that same great enjoyment, which is, *joying in God, through Jesus Christ, by whom we have received the atonement* (Rom. v. 11). This is the life of their souls : this establishes them in their union with him, strengthens them as members of his body, and makes them grow up together in him unto that eternal life whereof this is the earnest. And thus all the members of Christ's body have true communion with God, who from everlasting enjoyed his own glory, the same that is now displayed to us by Christ's sacrifice. They have this, in partaking with Jesus Christ, who is now admitted in his human nature, as the head of his church, to enjoy that same glory which he had with the Father *before the world was*, and which he hath manifested by the sacrifice of himself : and they have this glorious communion in his sacrifice with one another, as they all partake of the same enjoyment by the same Spirit. This was typified by Israel after the flesh partaking of the altar in eating of the typical sacrifices ; and this is shewed forth in the joint partaking of the bread and cup in the Lord's supper.

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## SECTION II.

*This is represented in the Communion that a Visible Church has in the Bread and Cup as One Body.*

**T**HOUGH there be but one church, one body, whereof Christ is the head, and all his people members; yet every society of Christians, that comes together to eat the Lord's supper in any one place, is called a *church*; as that in *Jerusalem*, which continued stedfastly in the breaking of bread, and assembled with one accord in one place (Acts i. 15 and ii. 1, 41, 42, 44, 47 and iv. 23, 24, 31, 32 and v. 12—14 and vi. 2, 5 and xv. 4, 12, 22, and xxi. 22); and that in *Corinth*, which came together into one place ordinarily to eat the Lord's supper (1 Cor. i. 2 and xi. 20), yea any assembly of that same society, (if not the place where they did assemble to the Lord's supper) is called the *church*, as we may see from these words (1 Cor. xi. 17, 18, 20), "Now in this that I declare, I praise not, that you come together, not for the better, but for the worse. For, first of all, when ye come together in the church, I hear that there be divisions among you.—When ye come together therefore into one place, this is not to eat the Lord's supper."

It does not appear that there is any larger society of Christians than that which might assemble to eat the Lord's supper, any where in the New Testament called a *church*. For when the societies of Christians, throughout a whole province or nation, are spoke of, they are no where called a *church*, as are the Christians in a city or town, but *churches*; as the *churches of Macedonia, of Galatia, of Asia, Syria, and Cilicia*; yea and the *churches of Judea*, which of old was one church, having one altar whereof the whole partook, prefiguring the true church, the general assembly, and church of the first-born, which has the true altar (Heb. xiii. 10), whereof the whole partakes, as they all feast upon Christ's sacrifice, eating the flesh and drink-



ing the blood of the Son of man. And this is represented to us in the Lord's supper, which shews forth the communion of the true Israel in their one altar, as the antitype of the communion of Israel after the flesh in their one altar; as the apostle says (1 Cor. x. 15-18), *I speak as to wise men: judge ye what I say. The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many, are one bread, one body: for we all partake of one bread. Behold Israel after the flesh: are not they which eat the sacrifices partakers of the altar?*

Thus we have an uniform notion of the church of God both of the Old and the New Testament, applicable to all that is called *his church* in the scripture. And hence came that ancient way of reckoning the unity of the church by *one altar* with respect to the Lord's supper.\* But when they began to apply the notion of an altar to the table on which the bread and wine were set, and from off which the disciples did eat and drink, they departed from the apostle's scope in that passage from whence they took occasion for it. And, as one mistake leads to another, they next thought of the bread and the cup as a sacrifice, and then the minister that prayed over it became a priest, or a sacrificer, and so it landed at last in the idolatrous sacrifice of the mass. But when we abhor that abomination of

\* This was at least as ancient as the way of reckoning the unity of a church, in opposition to schism, by one bishop, which, though unscriptural, is ancient; and it seems to have succeeded to the notion of one altar, which was at length set aside by it. Both these notions are joined in the epistles ascribed to Ignatius: whereby we may see, that the churches were congregations coming together in one place to the Lord's supper, and no larger, when these epistles were written. *Epist. ad Philadelph.*, σπουδαζετε ουν, μια ευχαριστια χρηθαι, μια γαρ σαρκ του κυριου ημων Ιησου Χριστου, και εν ποτηριον εις ενωσιν του αιματος αυτου, εν θυσιαστηριον, ως εις επισκοπος αμα τω πρεσβυτεριω και διακονοις. *ΕΙ Epist. ad Ephes.*, Εαν μη τις η εντος του θυσιαστηριου υστερεται του αρτου του θεου. ει γαρ ενος και δευτερου προσευχη τσσαντην ισχυν εχει, ποσψ μαλλον ητε του επισκοπου και πασης εκκλησιας; ο ουν μη ερχομενος επι το αυτο ουτος ηδη υπερηφανει και εαυτον διεκρινεν.

desolation, we must not reject the apostle's account of our partaking of Christ, the true altar, by feasting on his sacrifice, and of the representation of this in our partaking together of that one bread and cup whereby his sacrifice is shewed forth. Wherever God appointed the altar for sacrifice to be set, there he recorded his name, even his name that was proclaimed to Moses; and there he promised to come unto his people and bless them (Exod. xx. 24). The altar of the New Testament church is not in any place on earth, but in heaven, where Jesus Christ is, and where all the citizens of the heavenly Jerusalem, who are on the earth, have an access to God by faith (Heb. x. 19-22). And if God record his name now on earth, it must be in the representation that is made of the communion of the true Israel in the true altar, by the Lord's supper; and wherever his people shew Christ's death, as the true sacrifice, in his supper, according to his institution, there he comes to them and blesses them. And there is no distinction of places: for the church that comes together any where to eat the Lord's supper, is the only house of God that is upon the earth. There he hath set all the officers which he hath given for the edifying of Christ's body the church, and there he hath placed all the ordinances of the New Testament worship; and even baptism, which is connected with the first appearance of membership in that one body whereof Christ is the head, and goes before our becoming members of the church that eats the Lord's supper, is regularly administered by the pastors and teachers of such a church.

Now, every church that comes together in one place, according to Christ's institution, to eat the Lord's supper, is a sign of Christ's body the church, and is intended to represent it, even as the bread and the cup represent his body broken and his blood shed; as may appear from this, that the notions by which the scripture sets forth the unity of the true church are applied unto these churches. Thus

Paul applies the notion of a husbandry to the church in Corinth, with reference to what the Lord had said of his Father as the husbandman, when he called himself the vine, and his people the branches (1 Cor. iii. 6, 7, 9), "I have planted, Apollos watered: but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.—For we are labourers together with God: ye are God's husbandry." In like manner, the notion of a building, a temple of God (ver. 9–11, 16, 17): "Ye are—God's building. According to the grace of God which is given unto me, as a wise master-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon: for other foundation can no man lay, than that is laid, which is Jesus Christ.—Know ye not that ye are the temple of God, and the Spirit of God dwelleth in," \* or among, "you? If any man defile," † or destroy, "the temple of God, him shall God destroy," ‡ or defile: "for the temple of God is holy, which ye are." And when he had been speaking of the true church, and its union with Christ, under the notion of a building (Eph. ii. 21),—*in whom all the building fitly framed together, groweth unto an holy temple § in the Lord*; he applies the same notion to the church of the Ephesians (ver. 22), *In whom you also are builded together for an habitation || of God through the Spirit*. See 1 Tim. i. 3 and iii. 14, 15. He discourses at large of the union and communion of the church of Christ, under the notion of a *body* (1 Cor. xii.), and in the 27th verse he applies it to the church in Corinth, *Now ye are the body of Christ, and members in particular*. So likewise he moves the members of the Ephesian church, to walk together in self-denied love, and mutual forbearance, from the consideration

\* Εν ὑμῖν.

† φθειρεῖ.

‡ φθειρεῖ.

§ Εἰς ναόν.

|| Εἰς κατοικητήριον.

of the unity of the body of Christ (Eph. iv. 1-4; see also Rom. xii. 3-10). God dwells in every particular believer, as he is a part or member of the true body of Christ, the church, that is all animated by his Spirit; but he dwells in a church that comes together to the Lord's supper, as visibly framed and joined together in Christ by the Spirit, to shew forth and represent the true church in the world, while it remains invisible.

The union of the true church, and its communion in his sacrifice, is represented and shewed forth in a visible church its partaking of that cup, and of that one bread in the Lord's supper: for as the Lord sets forth his union and communion with every one that believes on him, by the similitude of the union of a man's meat and drink with his body, which lives by it (John vi. 56, 57); so the apostle declares, that our communion, and therefore our union, with one another in him as one body, is shewed forth by our communion in that cup, which shews his blood; and by our communion as one body in that one broken bread, which shews his broken body: for he says, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? for we being many are one bread, one body: for we all partake of that one bread." In these notable words the apostle plainly gives us this thought, *viz.* That, as all the members of a man's body jointly partake and share of the meat and drink that nourishes the whole, being united with every part; even so we all in the supper share and partake together of the sign of Christ's blood, and of the sign of his one body broken, to be distributed: and this our communion, as one body, is the sign of the communion, and thereby of the union, of the whole true church in that blood of Christ shed for them all, and in that one body of Christ broken for them all, that they all might partake of it. And, as the bread that we

break is the instituted sign of the broken body of Christ, so our communion in that bread, like the members of one body sharing of the bread that nourishes it, is the instituted sign of the communion of that one body the church, and all its members, in Christ's body broken for the whole. And this is but the apostle's enlargement and explication on these words of the institution: "Take ye, eat ye; this is my body that is broken for you;" and, "Drink ye all of it: for this is my blood of the new covenant, shed for many;" and, "Take this, and divide it to yourselves;" which plainly import communion: and the apostle's words give us a distinct view of that communion.

From this it appears, that the Lord's supper cannot, according to the institution, be administered to a single person by himself, as baptism; there must be a communion in the cup and in the bread. And this is a remarkable difference betwixt baptism and the Lord's supper: for though we be all baptized into that same body of Christ, the true church, which is represented in the Lord's supper; yet we see from the New Testament, that baptism is administered to a single person by himself (Acts viii. 36-38), and its goes before our being added or joined to any visible society of Christians (Acts ii. 41, 42); but the nature of the Lord's supper will not admit of a believer's receiving it alone; *for we being many are one bread: for we all partake of that one bread*; and therefore there is no instance of it in the New Testament. And from this it would likewise appear, that they who partake of the supper must be united together as a body; and that a believer, in order to his partaking of the supper, must be a member of the church that comes together into one place to eat that supper, and must act as a member of that body in eating of that bread and drinking of that cup: for, if they did not appear in connection, as the members of *one body*, how could they then appear as *one bread*?

We understand how all the members of a man's body are *one bread*, as every one of them has its share of the same bread that nourishes the whole: but, if we loose the connection, and divide the body, the unconnected members can no more be *one bread*, nor can the members of two distinct bodies of men be *one bread*, let these men eat together as much as they will. Therefore says the apostle, *We being many are one bread, one body: for we all partake of that one bread.*

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### SECTION III.

*They who partake of that Cup, and of that one Bread, must be visible Members of the true Church.*

AS the true church is a body made up of all those who are begotten again to a lively hope by the resurrection of Jesus Christ from the dead; so a church, that represents it by being one bread in the Lord's supper, must be a body made up of such as appear to be begotten to that lively hope: and they appear so, in the confident joyful confession of that hope, which if they hold fast to the end, then are they Christ's church indeed; as the apostle says to the Hebrews (iii. 6), "But Christ as a Son over his own house; whose house are we, if we hold fast the confidence,\* and the rejoicing† of the hope firm unto the end." See chap. x. 32–35. This hope is the expectation of entering into Christ's rest through the merit of the works that he hath finished, and this in the way of conformity unto him, according to the tenor of the promise that is left us in the New Testament (Heb. iii. and iv.). It is manifest, from these chapters, and from the 6th and 10th chapters, and other passages of that epistle, as well as from the design of the whole, and likewise from

\* *παρρησιαν.*

† *Καυχημα.*

manifest passages and examples in the whole New Testament, that men may appear to be of the true church by this confession of the Christian hope, and ought to be held and treated by us as such, who yet may so far fail of that appearance, and lose it, as to make it manifest, that they never were really of the church, as they had appeared to be. But, as this appearance is a work of the Spirit of Christ upon the souls of men (1 Cor. xii. 3), and by it only we (who cannot search the hearts of men) are capable to know the members of Christ in the world; no less stress lies on it than the whole of our obedience to the new commandment of brotherly love, which is the great trial of our Christianity: and therefore, while that appearance is to be seen in any person, there we must see a member of the body of Christ.

We need not here labour further in the description of the visible members of the church; the description that the New Testament (the only rule in this matter) gives of them, has been already pointed at (Chap. ii., Sect. v.). It is only needful here to shew, *that a visible church must be made up of members of the true church.* Such were the members of the first visible Christian church in Jerusalem, which continued stedfastly in the breaking of bread (Acts ii. 40-42, 47); and the disciples who partook in it with the Lord himself at the first institution, were the same sort of persons, even though we should suppose (what cannot be proved, John xiii. 26, 27) that Judas partook with them, while he was yet known to none but the Searcher of the heart. And such were the members of the first church of the Gentiles in Antioch (Acts xi. 20-24, 26, 29); yea and such were the members of the church in Corinth (1 Cor. i. 2-10 and iii. 5, 9 and vi. 11 and 2 Cor. iii. 3). It is true, that some among them began to vent gross errors (1 Cor. xv. 12); and, while they were divided into factions, discipline was neglected, and gross immo-

ality tolerated : but they repented to the apostle's satisfaction, upon the admonition and reproof he gave them (1 Cor. v. and 2 Cor. ii. 1-10 and vii. 7, 16). He calls them indeed *carnal* on the account of their divisions ; but at the same time he calls them *babes in Christ* (1 Cor. iii. 1). He complains of their abusing the Lord's supper and the feast of charity in a grievous manner through their divisions ; yet, even then, he speaks not one word from which it can be inferred that he once supposes them unbelievers : for, when he signifies that they were guilty of the body and blood of the Lord by eating and drinking unworthily, and that they did eat and drink judgment to themselves, he tells what that judgment was, saying, *For this cause many are weak and sickly among you, and many sleep* ; which is not a phrase usual in the New Testament for the death of hypocrites and unbelievers. But he shews us plainly the nature of this judgment, when he says, *But when we are judged, we are chastened of the Lord, that we should not be condemned with the world* ; and this certainly is the peculiar privilege of the members of the true church. Therefore he still calls them his brethren ; for thus he charges them to reform : "Wherefore, my brethren,\* when ye come together to eat, tarry one for another : and if any man hunger, let him eat at home ; that ye come not together into condemnation," or judgment ; i.e. the foresaid judgment or condemnation. And surely they could not be rejected from being brethren, till they persevered, against admonition, in the practice that is condemned, which no evidence can manifest that they did. And, if they fell into nothing but what real believers are liable to, and, being called to repentance, did reform, they were still meet objects of brotherly love ; and so fit to come together to eat the Lord's supper. See 1 Cor. xi. 27-34. This passage does not inform us, what

\* Compare 1 Cor. xv. 1, 2, 12, 58.



should be the punishment of the world, or even of hypocrites in the church partaking of the Lord's supper: for it supposes none partaking of it in Corinth but believers, who are not to be condemned with the world. And we may likewise observe, that the church in Corinth has been wronged by the charge of drunkenness that is commonly brought against them from the translation, to support promiscuous communion: for the original word \* does not always in the New Testament signify what we call *drunken*; as we may see, by comparing it, as it here stands, with its situation in the history of our Lord's turning the water into wine, when the wine failed, at the marriage in Cana of Galilee (John ii. 10), "Every man at the beginning doth set forth good wine; and when men have WELL DRUNK † then that which is worse: but thou hast kept the good wine until now." Seeing no Christian will readily suppose, that the Lord wrought a miracle to give good wine to drunken men; and no sign of drunkenness appeared about the ruler of the feast, whose taste was perfectly fresh; and the wine had not held out the proper length of the feast, otherwise there had been no reflection on the bridegroom; it is evident, that it can mean nothing more than *well refreshed* in that passage. And, as it stands here in opposition to being pinched with hunger, it can signify nothing more than plentifully supplied with meat and drink, and so plentifully as might have sufficed both them and their hungry brethren, if they had kindly invited them to eat with them: so that the apostle is not so much charging them with excess in eating and drinking, as with a notable transgression of the commandment of brotherly love, even in the feasts of charity, and in coming together to the Lord's supper, wherein they should have exercised that love one to another as brethren and fellow-members of

\* Μεθυει.

† Μεθυσθωσι.

the body of Christ. And thus we may see, that the instance of the church in Corinth serves to shew, that a visible church should be made up of visible members of the true church.

This appears further from this designation common to all visible churches, *The churches of the saints* (1 Cor. xiv. 33), and from the apostle's way of writing to them, as *saints and faithful in Christ Jesus, elect and chosen to salvation, through sanctification of the Spirit, and belief of the truth*; as those in whom God had begun a good work, and would perform it until the day of Jesus Christ; as brethren for whom Christ died, purchased with the blood of God, and bought by the Lord; as taught of God to love one another: and the apostle expresses this thankfulness to God, for that he had this to say of such a church, *The charity of every one of you all toward each other aboundeth* (Eph. i. 1, 13-16; 1 Thess. i. 4, 9, 10; 2 Thess. ii. 13, 14; Phil. i. 6, 7; 1 Cor. vi. 15, 18-20 and vii. 23, and viii. 11; Acts xx. 28; 1 Thess. iv. 4, 9; 2 Thess. i. 3).

The same thing is manifest from these words of the institution, *This is my body, which is given, or broken, for you, and my blood, which is shed for you*; which plainly intimate the will of the Institutor, that those who partake together of this ordinance, must appear to be those for whom he died, according to his word; as he says (John xv. 12-14), "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." It is true, as has been already noticed, that men may appear to be such friends, and yet go back to perdition, so that it will be at last manifest, they were of those for whom Christ died, that they might not perish, but have eternal life; but, while they continue to appear agreeable to the gospel description of those friends for whom Christ laid

down his life, they are, according to the gospel, called *the brethren for whom Christ died*, in like manner as, according to Christ's word, the bread is called *his body, that was broken*, and the wine *his blood that was shed*; and in like manner as the communion of the bread and cup is called *the communion of Christ's body and blood*: for as the bread and wine stand for his body and blood by his word, and the communion of the bread and wine stands for the communion of his body and blood by the same word; even so his visible friends stand for his true friends for whom he laid down his life, and that by his word that describes them to us. So that we profess the faith or belief of his word, in holding them as the brethren for whom he died, and acting toward them as such, while they appear agreeable to that description; even as we profess the belief of his word, that makes the bread and the wine the signs of his body and blood, and that makes the communion of the bread and wine the sign of the communion of his body and blood.

Now, as the Lord says, *This is my body, which is given for you,—my blood which is shed for you*; they who partake together in his supper, must love one another as brethren for whom Christ died, according to his new commandment; and the Corinthians, coming together without this, could not eat the Lord's supper. But if they must profess this love one to another, and cannot eat the Lord's supper without the profession of it; then certainly they must appear to be the objects of this love; i.e. they must be visible members of the body of Christ, the true church.

And the discipline instituted by Christ to be exercised in a visible church (Matt. xviii.), is for the brethren, in distinction from the world, and for the children of the kingdom of heaven, where none have access but by being converted, and becoming as little children: and if this discipline belong to such brethren as their property, then

they must appear to be such before it can be exercised upon them. Compare 1 Cor. v. 9-13.

And thus a visible church is fit to represent the true church, as it is made up of the visible members of that true church, which cannot be visibly represented in any society that is made up of any other sort of members.

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#### SECTION IV.

*They must be visibly united, and partake of that Bread and of that Cup, without schism, that they may discern the Lord's Body, the Church.*

WE have already noticed, that the Lord's supper cannot, according to the institution, be administered to any visible member of the true church singly and by himself, as may baptism; and that it is not delivered to any accidental assembly of them, or to any company of them occasionally met together, and having no stated visible connection as a body; but to a church that is *one bread*, by *partaking all of one bread*, as *one body*. Thus it was set in the church at Jerusalem, which continued stedfastly in it, and in the rest of the ordinances of worship, and in all the mutual offices of the Christian love, as one body; and the apostle says, he delivered it to the church in Corinth, which was a body of Christians that came together, from time to time, into one place to eat the Lord's supper; and he commanded them, when *they come together to eat*, to *tarry one for another* (1 Cor. xi. 33), which plainly imports the particular connection they had with one another, with reference to that ordinance.

Now, as a visible church is intended to shew forth the true church, the body of Christ, it must be *visibly ONE* by that same bond of peace whereby that true church is *really ONE*.

*There is one Spirit* ; and a visible church is visibly built together in Christ by that Spirit for an habitation of God (Eph. ii. 22 ; 1 Cor. iii. 9, 16 ; 1 Thess. i. 5-9 and ii. 13, 14). This appears in their *mutual faith* (Rom. i. 12), and confession,\* or joint profession of the *one hope of their calling*, glorifying the God and the Father of our Lord Jesus Christ *with one accord in one mouth*† (Rom. xv. 5, 6) ; and standing fast *in one spirit, with one mind, striving together for the faith of the gospel* (Phil. i. 27) : and the unity of the Spirit appears in the exercise of the gifts he bestows for mutual edification (1 Cor. xii. 7), whereby every member, in the use of his proper gift, according to the measure bestowed on him, stands in his proper place in the body, and is serviceable to the whole (Eph. iv. 7 ; 1 Cor. xii. 14-27). And all the members ought to study *to keep the unity of the Spirit in the bond of peace*, whereby they are united as a body.

This *bond of peace* is the new covenant, the covenant of peace in Christ's blood : for the preaching of peace, through the blood of his cross, to them that were afar off, as well as them that were nigh, gives the whole church of the New Testament access to the Father, through Christ, by one Spirit. By this new covenant, a church that comes together in one place to eat the Lord's supper, must be visibly united ; and so they must appear to be one in the joint profession of the sacrifice of Jesus Christ, the Son of God, as fully sufficient to make them perfect as pertaining to the conscience ; and as having put an end to all sacrifices and offerings for sin. They are joined together in the confession of their sins, that could not be purged but by the blood of the Son of God ; and in the confession of that one righteousness of Jesus Christ, which is unto all and upon all that believe, with a renunciation of their own merit and righteousness. They are visibly one *in the answer of a good*

\* Ο'μολογαι.

† Ομοθυμαδον εν ἐνι στοματι.

*conscience toward God, by the resurrection of Jesus Christ, according to that promise on which the covenant stands, I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. Thus they appear partakers of the one baptism (1 Pet. iii. 21; Heb. x. 22); and this their union is declared by them as often as they partake of that bread and of that cup, which is the new covenant in Christ's blood, shed for the remission of the sins of many.*

They must be visibly one in the *knowledge of the Lord*, as manifested by the new covenant in Christ's blood. *There is one faith*; as Jesus Christ prays to his Father (John xvii. 20, 21), "Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one, as thou Father art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me." As a visible church must appear to be one in the belief of the testimony of God that was declared by the apostles, being all taught of God by that; so it must have no rule, or standard, or form of faith, but that alone which was set by them: for, as the true church is built together upon the foundation of the prophets and apostles, so must a visible church be visibly built together upon that same foundation (Eph. ii. 20-22; 2 Tim. i. 13 and iii. 13-17; 2 Pet. i. 14, 15-21 and ii. 1 and iii. 1, 2; Gal. i. 7-9; Rev. xxi. 14). It must receive no gospel but that which the first churches received from the apostles, which is only to be found pure and entire in their writings, which are the only true standard of the Christian *faith which was once delivered to the saints*; nor must a Christian church receive this gospel under any other influence, or upon any other authority, but that same by which the first churches of the saints received it, if it be indeed joined together in the unity of the faith (1 Thess. ii. 13, 14). The members of such a

church are joined in the confession of this faith, to grow up together in it by mutual help, as the members of one body (Eph. iv. 15, 16), and to "stand fast in one spirit, with one mind, striving together for the faith of the gospel" (Phil. i. 27), and "earnestly contend for the faith which was once delivered to the saints" (Jude, ver. 3). A visible church of Christ declares itself one in the faith of the testimony of Jesus delivered by his apostles to the churches, as oft as it comes together to eat the Lord's supper; jointly professing the faith of his word, which is the only ground they have for the connection betwixt the signs and the things signified: and, seeing the whole gospel is imported in that action, all the members of such a church, his disciples, come together in it to grow together in the faith of the gospel therein imported, as the members of one body.

Further, the members of a visible church are united as a body in the joint profession of subjection to the laws of the new covenant; by which subjection and obedience they shew their faith, if it appear hearty and unconstrained, as the effect of the gospel coming in power, according to that promise on which the new covenant is established, *I will put my laws into their mind, and write them in their hearts*. Thus, when Barnabas saw the grace of God in the converts at Antioch, *he exhorted them all, that with purpose of heart they would cleave unto the Lord*; and, in consequence of this exhortation, they assembled together as a church (Acts xi. 21-26). They all were joined to the Lord as one church, in shewing forth that purpose of heart to cleave to him in the observation of all things whatsoever he commanded his apostles; and, in pursuance of this declared purpose of heart, they assembled together in his name from time to time, as did the rest of the churches of the saints, which came together on the first day of the week to break bread (Acts xx. 7); and continued stedfastly

in the doctrine of the apostles, and in the fellowship, and in the breaking of bread, and in the prayers, praising God (Acts ii. 40, 42, 47); and they also came together for the exercise of discipline (Matt. xviii. 17; 1 Cor. v. 3-5, 12, 13; 1 Tim. v. 20). And stedfast continuance in this assembling together, shews forth our perseverance in the faith and hope of the gospel, and is at the same time a notable mean of divine appointment for our holding fast the profession of that faith and hope to the end; as we may see from Heb. x. 23-25, "Let us hold fast the profession," or confession,\* "of our faith," or hope,† "without wavering, (for he is faithful that promised). And let us consider one another, to provoke unto love, and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting." We may likewise see, from the connection of these words with the foregoing verses, that this assembling together is a mean of our drawing near to God in the heavenly sanctuary; and from the following verses we may understand, that the forsaking of this assembling of ourselves together is the high way to *falling into the hands of the living God*, avenging apostasy (Heb. x. 25-31). And whereas we find the *considering of one another to provoke unto love and good works*, joined with the *assembling of ourselves together*; the members of a visible church are united by the shewing forth of their purpose of heart to cleave to the Lord, in the open observation of his new commandment, walking together stedfastly in all the mutual offices and works of that brotherly love, as they are pointed out in the New Testament by the Lord's example, by the practice of the first churches, and by the apostolic exhortations to the churches. These exhortations to the practice of brotherly love, in the mutual offices and works of it, shew abundantly how necessary this is to the being of a

\* Ο μολογια, *joint profession*.

† Της ελπιδος.



church: and the Lord's threatening to the Ephesian church, for leaving their first love (Rev. ii. 4, 5), may let us see, that, without this, they cannot answer the end of their being a church. This is the great outward proof of Christianity and of the sincerity of our faith, and manifests the unity of the true church to the world: so that, without this, the church of Christ is not visible in the world. The practice of this love, with diligence and constancy, among the disciples of Christ, according to the rule of the New Testament, requires much self-denial; and, as it moves the world to hate them (John xv. 17, 18; 1 John iii. 13), must put them upon bearing their cross, after the example of Jesus Christ: and so the members of a visible church are united in the joint profession of the purpose of their heart, to cleave to the Lord, in obedience to his call, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. xvi. 24); and thus to have "a conversation becoming the gospel, standing fast in one spirit, with one mind, striving together for the faith of the gospel" (Phil. i. 27-30). And thus a visible church is joined together as one body, to give all diligence to make their calling and election sure in the way of serving the Lord Jesus, and suffering for his name's sake; and particularly in the labour of self-denied love, which is the great trial of our obedience, and produces the full assurance of hope (Heb. vi. 10, 11). And this is agreeable to that promise on which the covenant, the bond of peace, is established, "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." A visible church declares itself thus one, as often as it comes together to eat the Lord's supper, by no other authority or influence, but that of his command, *Do this*; and so they profess obedience to him in all his commands: and he meets them there as his friends doing what he commands,

saying to them, *This is my body broken for you,—my blood that is shed for you.*

A church that comes together in one place to eat the Lord's supper, being thus united as a body, must take care to be without schism or division among themselves in assembling to that ordinance; that so they may perceive the union and communion of the body of Christ, the true church, which this action is intended to shew forth: for, when the church of the Corinthians came together with schisms among them, the apostle told them, they could not eat the Lord's supper, and they did eat unworthily, eating and drinking judgment to themselves, *not discerning the Lord's body* (1 Cor. xi. 18, 20, 28, 29); even as, by confounding the Lord's supper with their own supper, they did not consider that bread and cup as the memorial of his broken body and shed blood; and so, partaking unworthily also in that respect, they were *guilty of the body and blood of the Lord* (ver. 21, 26, 27). But their *not discerning the Lord's body*, was the consequence of their coming together in division. To this purpose it is to be observed, that the apostle alters his expression, as to eating and drinking, when he comes to speak of the evil of not discerning the Lord's body: for whereas before (with respect to their not distinguishing it sufficiently from a common meal) he had said, "Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord;" he now says, "Let a man examine himself; and so let him eat OF that bread, and drink OF that cup:\* for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body." His saying, eat of that bread, and drink of that cup, imports most plainly the communion or joint partaking spoken of in the foregoing chapter, to which the Corinthians were not attend-

\* Εκ του αρτου και εκ του ποτηριου.

ing when they came together in factions, and did not tarry one for another. And, in order to their eating of that bread, and drinking of that cup, he calls them to examine themselves, no doubt as to that love one to another which is the distinguishing mark of Christ's disciples, and is solemnly expressed in the Lord's supper, wherein *we being many are one bread, one body: for we all partake of that one bread.* And then he does not say, Not discerning the Lord's body and blood, as he said before, *shall be guilty of the body and blood of the Lord;* but *not discerning the Lord's body;* that is, the thing signified by our joint partaking or eating of that bread and drinking of that cup, or the thing that a man is to discern in taking his part of the bread and cup, whereof the whole church partakes as one body: and that is Christ's body the church, which all partakes of his body broken and his blood shed for the whole, without difference. And this is what the Corinthians could not discern while they came together to that action with schisms among them. The apostle proceeds immediately to give an account of the body of Christ, which is the church, in the following chapter, in opposition to the schisms in Corinth; so that, from what he had said of this matter in the foregoing chapter, and from what he says in the following, concerning Christ's body, against the divisions he here complains of, we may easily see how to take it in this text. Only this will follow upon it, that he who comes not together in brotherly love to them with whom he partakes of that bread and of that cup, and considers them not as one bread and one body with him, and so does not discern the Lord's body, the church, shewed in that action, eats and drinks unworthily to his own condemnation; even as well as he who considers not the broken body and shed blood of Christ, and his death shewed in eating that bread and drinking that cup, is guilty of the body and blood of the Lord, and eats and drinks unworthily.

## SECTION V.

*Every Church-member ought to examine himself, especially of his brotherly love to his fellow-communicants, and so eat of that Bread and drink of that Cup; lest he eat and drink judgment to himself, not discerning the Lord's Body.*

WHEN the apostle reproves the Corinthians for their divisions, by reason of which they could not eat the Lord's supper, he directs them to self-examination in this manner (1 Cor. xi. 28, 29), "But let a man examine himself, and so let him eat of the bread and drink of the cup: for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body."

He gives the like direction to these Corinthians on occasion of their seeking a proof of Christ's speaking in him (2 Cor. xiii. 3, 5, 6), "Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you;—examine yourselves, whether ye be in the faith: prove your own selves. Know you not your own selves, that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates." If upon examination it should be found, that they were in the faith, and that Christ was in them, then they wanted not a proof of Christ's speaking in the apostle, by whose gospel they were united with Christ, and brought to the faith. And something like this may be said in the case of divisions and factions taking place in a church of Christ's disciples, as in Corinth. In that case their dark side casts up to one another, and they consider one another to provoke to hatred instead of *love and good works*, and each party is ready to seek a proof of Christ being in those of the opposite side of the division; while the party is knit together, not in the love of the

truth by the Spirit of Christ, but in pride and self-love by the spirit of party and strife. In such divisions the exercise of brotherly love fails, and the Lord's body cannot be discerned by such parties partaking of the bread and of the cup in his supper. And to cure this great distemper, there is no mean more proper than self-examination: for if, in place of every one's taking it for granted, and being confident, without the due proof, that he himself is in the faith, while he seeks a proof of Christ's being in his brother, every man were examining and proving his own self, he would find less reason to question his brother: and if, upon due examination, he should have the proper proof of Christ's being in himself he would see him in his brother also; and, instead of finding fault with one another's pride, prejudice, and self-seeking in the division, if every one were fairly examining himself, as to his brotherly love, all would turn their complaints against themselves, and be easily reconciled to their brethren. And to this case may be applied what the Lord says to the hypocrite, who, not considering that beam, the pride of his own merit, and his enmity, in his own eye, sees and seeks to pull a mote out of his brother's eye (Matt. vii. 5), "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

The apostle gives great encouragement to this self-examination, even as it issues in the judging and condemning of ourselves, when he says (1 Cor. xi. 30), "For if we would judge ourselves we would not be judged." And to this agrees what is said by the apostle John (1 Epist. i. 6-9), "—The blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Again, we find the call to self-examination coming to the Galatians, where the apostle is dissuading from self-seeking and strife through the desire of vain-glory, and exhorting to fulfil the law of Christ in bearing one another's burdens, with a reflection on the opposite presumption and self-conceit: a subject very near of kin to that which occasions the call to the Corinthians to examine themselves (Gal. vi. 2-5), "Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work; and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden."

This passage may be compared with that to the Corinthians, with respect to an inference some would draw from the apostle's words to the Corinthians, to encourage scrupling Christians to partake in the Lord's supper with those who do not appear to them as objects of brotherly love according to the rule of the gospel.\* Certainly a man is to set about partaking of the Lord's supper, examining himself, and not his fellow-communicants; and, if he eat and drink unworthily, not discerning the Lord's body, he eats and drinks judgment to himself, and not to them. But, if this self-examination be upon a man's brotherly love, and the work of that love toward his fellow-communicants, this necessarily supposes them to have first appeared to him as objects of that love, or as Christ's friends for whom he laid down his life: and then the inference will be, not, That a man needs not care whether those with whom he eats the Lord's supper be disciples or not; but the very reverse, *viz.* That a man cannot examine himself, and so eat of that bread and drink of that cup with any company, but such as he first sees to be disciples of Christ, or objects of brotherly love. It would be hard to

\* See *Calvin's Institutions*, book 4, chap. 1, sect. 15.

infer, from every one's being [held] to *bear his own burden*, that we ought not to *bear one another's burdens*: for *every man shall bear his own burden* with reference to *his own work*; and his work which he is to prove or examine, is, his *fulfilling the law of Christ*, particularly on that point of *bearing one another's burdens*.

Even so, when a man is called to examine himself, and so eat of the bread and drink of the cup, lest he eat and drink judgment to himself, not discerning the Lord's body, this self-examination will appear to have a most necessary connection with our having to do with one another as disciples of Christ, and looking upon one another as such in eating of the bread and drinking of the cup; if we consider the occasion of this call to self-examination among the Corinthians, whom the apostle (as has been before observed) still addresses as brethren, and objects of brotherly love. His call to every one of them to examine himself, is plainly occasioned by their not considering the connection they had with one another in coming together to eat the Lord's supper. So thoughtless were they of their connection with one another as brethren in Christ, and fellow-members, that they came together in divisions, and even needed that direction from the apostle, *Wherefore, my brethren, when ye come together to eat, tarry one for another*. While they were thus far heedless for their connection with one another as brethren in Christ, and members of one body, intended to shew the church that is reconciled to God in one body by the Lord's death, it was impossible for them to shew that body of Christ, or to discern it in their coming together and eating his supper. And nothing could be more proper for them in this condition, than a rousing call to every one of them to examine himself, and put his being in the faith to the proof by that trying command, *This is my commandment, That ye love one another, as I have loved you. Greater love hath no*

man than this, that a man lay down his life for his friends. *Ye are my friends, if ye do whatsoever I command you. These things I command you, that ye love one another* (John xv. 12-14, 17). And thus, when we consider the occasion of the giving forth of this command, to examine ourselves, and so to eat of the Lord's supper, we may understand how it ought to be obeyed to the end of the world by Christ's disciples, better than by the manifold treatises and directions that men have given us upon it.

If the Corinthians be here called to examine every one himself, whether he be in the faith, and to prove himself, whether Christ be in him; we know that brotherly love is the great proof of this, without which no other evidence can manifest it (1 John ii. 9-11 and iii. 10-15). So that when any man is to prove his own work, it must be his work and labour of this love especially; even this love which cannot work where pride and self reigns in any form (1 Cor. xiii. 1-5), or where the love of the world, or the things that are in the world, prevails (1 John ii. 15-17). We find the work and labour of this love placed as the grand distinguishing fruit of the gospel, and necessarily connected with salvation, where other things, by which we would be ready to prove our being in the faith, are represented only as the means used to make them fruitful, which will but aggravate our condemnation if we bring not forth this fruit. See Heb. vi. 4-11, where, after very high experiences and attainments had been mentioned, with a supposition that the partakers of them may fall away irrecoverably, it is said,—*But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire, that every*



*one of you do shew the same diligence, to the full assurance of hope unto the end.*

We may have some view of self-examination upon this brotherly love, and of the different issues of it, from John (1 Epist. iii. 18 to the end); where he lays down the unfeigned work of this love, in distinction from mere words and speeches about it, however specious, as the great proof of our being in the faith, whereby that grand question may be decided before God by the testimony of our own conscience. He says, *My little children, let us not love in word, neither in tongue, but in deed, or work, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him.* We may observe, that this exhortation is directed to Christians under the name of *little children*; which, as it refers to the Lord's discourses on that subject, cannot but appear very proper here, when we consider, that except we be converted, especially from our natural self-conceit and pride with respect to our own merit, and become as little children in that point, we are very unfit to obey this call, or to examine ourselves by this work of unfeigned brotherly love. And we may likewise see, that in this trial our hearts must witness and give verdict *before him*, in immediate subjection to his judgment, and in his sight and immediate inspection, who is greater than our hearts and consciences, and knows all things. Our own hearts, conscious as to what we love or love not, and knowing the rule of this love, must condemn us or not condemn us in this self-trial; but then we must proceed in it as little children, and the whole process, verdict, and sentence, must be *before him*, who is greater than our hearts, and knoweth all things: *For, says the apostle, if our heart condemn us, God is greater than our heart, and knoweth all things.* If this trial issue in our heart's condemning us before him, as to the work of unfeigned love, then we

*judge ourselves; and then that takes place which the apostle speaks of (1 John i. 9), If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. And chap. ii. 1, 2, And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins: and not for ours only, but also for the whole world. But, on the other hand, if our hearts condemn us not before him, and can testify (as Peter's heart, when he said, Lord, thou knowest all things; thou knowest that I love thee, John xxi. 15-17), that we believe on the name of his Son Jesus Christ, and love one another (in deed and in truth), as he gave us commandment; then we have confidence towards God, as our Father, and have liberty to ask of him, as his children, with certain hope of receiving. And when we receive that Holy Spirit of promise, the Spirit of adoption, we know, by our keeping his commandments of faith and love, that he abideth in us, not only by the testimony of the Holy Ghost shedding abroad the love of God in our hearts, and making us "joy in him through our Lord Jesus Christ, by whom we have received the atonement." Compare Rom. viii. 16 and Rom. v. 5, 11 with 1 John iii. 21-24.*

It is a vain thing to speak of our love to God, and to all the children of God in general, without the work of this love toward the brethren whom we have seen. When a man has any taste of the good word of God, he may feel some kindly affections working in him toward Christ, and all his people, and thence conclude, that he has brotherly love; even as the worst of men persuade themselves that they love God, while they deny him in works, and will not be subject to his laws. But *this is the love of God, that we keep his commandments* (1 John v. 3). And if we do not the deeds of love that he commands toward the brethren whom we have seen, we lie, if we say we love

God, yea, or the children of God, whom we have not seen (1 John iv. 20, 21). The least work of self-denying love, in obedience to the new commandment, toward any of the brethren whom we have seen, goes farther to prove our love to God, to Christ, and to his whole body the church, than many warmings, and seemly good motions and wishes, that never carry us out in denying ourselves to do any good work; and yet much more than ten thousand professions of charity among such people as go no further than speeches of charity toward one another, whereby they find their pride flattered, without being put to the trouble of self-denial in the work and labour of love. Certainly, if we love any one of the least of Christ's brethren, for the truth's sake which we see dwelling in him, and that not in word and in tongue, but in deed and in truth, we thereby express our love to the whole body of Christ which we have not seen, and to him the head; even as, by deeds of hatred to any one of them for the truth's sake, we express our hatred to the whole, and to him the head (Matt. xxv. 34-46 and x. 42). And as a visible church that partakes of the Lord's supper as one body, is the representation of the true church which is Christ's body; there can be no greater expression of our love to that whole body, than our continuing stedfastly in the work and labour of love toward one another in a visible church: and therefore the members of such a church ought, *above all things, to have fervent charity among themselves* (1 Pet. iv. 8-11); and, when they come together to the Lord's supper, they ought to examine themselves, and prove every one of them his own work of love toward his fellow-members.

The Corinthians, though they were *the body of Christ, and members in particular*, and so bound to have the same care one for another, as members of the same body (1 Cor. xii. 25-27); yet, through their being puffed up with their

experiences and gifts, had so far forgot the very design of their union as a body, and the grand proof of their being in the faith, that they came to the Lord's supper in divisions and factions. And, in opposition to this, the apostle calls every one of them to examine himself, not by the knowledge, experiences, and gifts whereby they were puffed up, but by the more excellent way of charity, which he describes to them (chap. xiii.). Nor does he call them to examine themselves, and prove their being in the faith, by any general profession of charity toward the body of Christ, the true church, or any particular members of it, abstract from the work of charity toward one another as the body of Christ, and members in particular; but he calls them to prove their love to Christ, and his body the church (which they could not discern, coming together in division to the Lord's supper), by the work of their love toward one another as the body of Christ, and members in particular. The members of the church in Corinth, being joined together in a body by the word of the truth of the gospel working in them, were in love with one another as brethren before they fell into these divisions; and this is supposed by the apostle in his reproving these divisions, and calling each of them to self-examination: for their hearts could not condemn them upon the work of their brotherly love toward one another, if they had not first known one another in their hearts as brethren, with whom they were bound by the gospel to walk in brotherly love according to the new commandment.

Now, seeing, in this self-examination, a man's conscience must give verdict before God upon his brotherly love to them with whom he eats of that bread and drinks of that cup as one body; it must have given its verdict, in like manner, in the first place, upon this, *viz.* if he ought to look on them as objects of brotherly love according to the

rule of the gospel. And therefore, if there be any of them whom he cannot in conscience acknowledge as objects of that love, he cannot possibly examine himself by that love to them, and so eat of that bread and drink of that cup with them. And from this it follows necessarily, that, in order to this self-examination, all the members of a church that eats the Lord's supper, must first appear to one another to be such as the Lord Jesus in his new commandment requires them to love with this brotherly love. For there is no reason why a man should examine himself by this love to any with whom he partakes of the supper, that will not oblige him to do the same with respect to every one: for to say, that a man is obliged to have this love, and examine himself by it, toward the better part of those with whom he partakes in the supper, but not toward the other part, is to establish schism and division in a communicating church by law; even schism of a higher nature than that which the apostle reproves in the church of the Corinthians.

To avoid such schism, a church ought carefully to preserve its liberty of self-examination, and to watch against all incroachments upon it. They who cannot appear to be taught of God, and little children, and so are strangers to brotherly love, cannot appear fit to examine themselves by it, nor can they be fit to partake of the Lord's supper. And the imposing of any upon the communion of a church, whom the members cannot in conscience acknowledge as brethren according to the gospel, takes from them at once the liberty and power of obeying this command, to examine themselves, and so to eat of the Lord's supper in that church. If they submit to this, they give their liberty and power of obedience in this point, into the hands of those to whom they submit. And this kind of submission, influenced by the hideous notion of separation, wherewith they who brought them into bondage took care to fill their

minds, served effectually to destroy the practice of brotherly love in the churches, to set up Antichrist, and to tread the outer court of the Lord's house under the feet of the Gentiles; from which there never was, nor will be any step of reformation, but in the way of separation to the law of God to observe the law of his house (Neh. x. 28; Ezek. xliii. 10-12 and xliv. 5-9; 2 Tim. iii. 1-5).

As the church in Corinth fell from the practice of brotherly love in a great measure, and neglected self-examination; so any other church may so far err or fall asleep on the point of admitting members, as to receive persons into their communion who could never be justly called *brethren* according to the rule of the gospel: for we see ungodly men crept in unawares to the first churches (Jude, ver. 3, 4). And when this mistake is perceived by the church, or any members of it, they who perceive it can no longer examine themselves of their brotherly love to those with whom they partake of the supper, while they who appear to have crept in unawares are in the communion.

And as one who appears a disciple according to the word, may again lose that appearance, no such person can be continued in the communion, without putting it out of the power of the disciples to examine themselves by their brotherly love to those with whom they partake of the Lord's supper.

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## SECTION VI.

*This supposes the exercise of the instituted Discipline among them.*

TO preserve and maintain brotherly love in free exercise, and the freedom of self-examination, the Lord Jesus hath appointed discipline to be exercised in his name. The apostle, who calls the church in Corinth to self-

examination, had before told them (1 Cor. v.), that it belonged to them to judge their own members (ver. 12); found fault with them for their neglect (ver. 2); and charged them to purge out the old leaven, that they might be a new lump, because a little leaven leaveneth the whole lump; and to put away the wicked from among them (ver. 6-13). While faction and party prevailed among them, they could not be minding sincerity in the profession of brotherly love when they came together; but malice and wickedness took place under the outward signs and expressions of that love; and party-love bore with the wicked, so that while they were puffed up with their experiences and gifts, and glorying in these against one another, they were bearing with the wicked of their own faction; and as they were not studying the exercise of love to one another in coming together, they could hold communion with an evil-doer of their own party, upon the same terms on which they joined in the outward expressions of charity with those of the opposite faction, with whom they were living in bitter envying and strife. And, as it is manifest they were more taken up with gifts, whereof hypocrites might be partakers, than with the more excellent way of charity, if the evil-doer was remarkable for these, this might serve to screen him from censure, in a society neglecting *charity* that *edifieth*, and devoted to that *knowledge* which *puffeth up*. This seems plainly imported in these expressions: *Ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you*; and, *Your glorying is not good: know ye not that a little leaven leaveneth the whole lump*? They were not minding, that the wickedness of those with whom they were walking in the outward profession of charity, could touch or infect, or any way defile them, if they otherwise kept themselves from it; and so they were far from *looking diligently, lest any man fail of*

*the grace of God, lest any root of bitterness springing up should trouble, and thereby many be defiled (Heb. xii. 15). In opposition to this gross hypocrisy and insincerity in the outward expressions of charity, the apostle calls them up to the vigorous exercise of the neglected discipline, and commands them to put away the wicked, that so they might keep the feast with sincere and undissembled charity (1 Cor. v. 7, 8): Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Therefore let us keep the feast—not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*

The Lord himself gave a rule of discipline to his disciples, for the preservation of brotherly love in purity among them, notwithstanding offences arising, and mutual provocations, through pride remaining in them. This is that rule which we have recorded (Matt. xviii. 15–20). And it appears, from the occasion of it, and from the discourse against pride and ambition that introduces it (ver. 1–14), that it respects only those trespasses of his disciples against one another, that flow from pride, and such offences as are removed as often as the trespasser humbles himself to confess his fault and profess repentance; and though he trespass often in this way, he cannot be put away from among the brotherhood, if he still hear the church admonishing or rebuking him for his trespass by professing his repentance: so that the cutting off, according to this rule, goes upon the evidence the trespasser gives of reigning pride contrary to the character of the subjects of the kingdom of heaven, in his refusing or neglecting to hear, first his brother against whom he trespassed, and then the one or two more with him, and last of all the church. All this appears in the rule itself. And it is further evident from the Lord's answer to Peter's



question (Matt. xviii. 21, 22), "Then came Peter to him, and said, How oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven." And this may be compared with Luke xvii. 3, 4, "Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him."

This will not apply to the crimes mentioned 1 Cor. v.; because seventy times seven facts must be more than sufficient to denominate any person a fornicator, drunkard, &c.: and the apostle makes the putting away there, to go upon a person's being such who is called a *brother*. But if one who is seven times in a day drunk (supposing the case possible) may be called a *drunkard*, much more he who is so drunk after manifold admonitions and professions of repentance: and yet, according to Matt. xviii. a man, who still confesses his fault as often as he trespasses, can never be cut off. So that, if a church should thus deal with a fornicator, (even incestuous) or covetous man, or an idolater, or a railer, or a drunkard, or an extortioner; they could never put away from among themselves such wicked persons as were some of the Corinthians before they were washed and sanctified (1 Cor. vi. 9-11).

And we must likewise distinguish the case of a man overtaken in such faults, who must be restored in the spirit of meekness (Gal. vi. 1; 2 Cor. xii. 21), from the case of one who lives and walks in them, so as to be denominated a fornicator, or covetous man, or a drunkard, and by his practice declares (however he speak) that he does not repent.

But, from all the passages in the New Testament, concerning discipline, taken together we may easily see,

1. That this discipline is to be exercised only upon the brotherhood. *If thy brother trespass against thee* (Matt. xviii. 15). "If any man that is called a brother.—For what have I to do to judge them also that are without? Do not ye judge them that are within?" (1 Cor. v. 10–13).

2. That the whole brotherhood must act in this discipline: "And if he shall neglect to hear them, tell it unto the church: but if he shall neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven" (Matt. xviii. 17, 18). It is observable, that the word *church* is no where put for the officers, bishops, or elders, in distinction from the people, or the brethren; but it frequently stands for the people in express distinction from these officers (Acts xv. 4, 22; Acts xiv. 22, 23; Acts xi. 26 and xiii. 1 and xx. 17, 18\*): and it likewise appears from 1 Cor. v. that all those have to do with this matter, from among whom the wicked is to be put away, who are not so much as to eat with him, and who are to be as one new lump, keeping the feast with the unleavened bread of sincerity and truth: "Ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.—In the name of our Lord Jesus, when ye are gathered together,—to deliver such an one unto Satan.—Purge out therefore the old leaven, that ye may be a new lump.—Therefore let us keep the feast, not with old leaven.—But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, &c. with such an one, no not to eat.—Do not ye judge them that are within? Wherefore put away from among yourselves that wicked person." And the

\* The Greek word *ἐκκλησία* answers to the Hebrew noun *KAHAL*, which never stands for an assembly of elders in distinction from the people, but sometimes signifies the people in express distinction from the elders, as in Ps. cvii. 32.

same thing appears with respect to *loosing*: for Paul lays it as a duty upon all the church of the Corinthians, to forgive and confirm their love to him (2 Cor. ii. 7-10), "So that contrariwise, rather to forgive and comfort, lest perhaps such a one should be swallowed up with over much sorrow. Wherefore I beseech you, that ye would confirm love towards him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive any thing, I also: for if I forgave any thing, to whom I forgave, for your sakes in the person of Christ." It is the duty of all Christ's people, to receive his little ones (Matt. xviii.): and so the apostle exhorts the Romans (xv. 7), "Wherefore receive ye one another, as Christ also received us, to the glory of God." Yea nothing can be said to be done by a church, that is done without the people. We see the multitude of the disciples chose the first deacons when the apostles themselves were among them (Acts vi. 2-5). And, even in that deed which is said to be done by the apostles and elders (Acts xv. 6 and xvi. 4), the concurrence and consent of the brethren, or the whole church, is noted down to us in this manner (Acts xv. 22-25), "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas;—and wrote letters by them after this manner, The apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. Forasmuch as we have heard that certain which went out from us have troubled you with words,—it seemed good unto us, being made of one accord,\* to send chosen men unto you."†

\* *γενόμενοις ὁμοθυμαδον*. They differed about the question, when they assembled; and when they became unanimous, they sent the epistle.

† We have it from Cyprian (who cannot be thought deficient in zeal for the authority of the clergy) that the consent of the people continued in the discipline two hundred years after this (Ep. 9, sect. 5): *Ad id vero quod scripserunt mihi*

If Christ has not obliged his people to follow their leaders any farther than they can see them teaching them to observe all things whatsoever he commanded his apostles, if he has not allowed them to be lorded over by their elders or bishops in the matter of their obedience to his new commandment of brotherly love; far less has he obliged any of them to submit to the majority of their brethren, as to those whom they should receive as objects of that love, or reject as unworthy of it: and therefore majority of voices has no place in this discipline. The nature of the thing will not admit of it, as we may see from what has been said on self-examination. And there is nothing like a warrant for it in the New Testament, as there is for the way of doing by agreement and consent of the whole.

3. Among the brethren, the ministers of the word, called *bishops* or *elders*, preside.\* These seem to be the eminent members of the church pointed out and distinguished, as a remarkable part of the binding and loosing society, by a particular promise made to them (Matt. xviii. 19, 20); where, after the Lord had first promised to the church (ver. 18), "Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven;" he says, "Again I say unto you, that if two of you shall agree

*compresbyteri nostri Donatus et Fortunatus, Novatus et Gordius, solus rescribere nihil potui, quando a primordio episcopatus mei statuerim, nihil sine consilio vestro et sine consensu plebis mee privata sententia gerere: sea cum ad vos per Dei gratiam venero, tunc de iis quæ vel gesta sunt vel gerenda, sicut honor mutuus poscit, in commune tractabimus.* He speaks also of the people's judging, and of their arbitrament and suffrages in the discipline. But this will not prove majority of voices; for the *populi universi suffragium in pace* (Epist. 55, sect. 7) must be the agreement of the whole.

\* *Coimus in cætum et congregationem*—*ibidem*—*exhortationes, castigationes, et censura divina: nam et judicatur magno cum pondere.*—*Præsident probati quique seniores* (*Tertul. Apol.*, cap. 39).

Quando omnis potestas et gratia in ecclesia constituta sit, ubi præsident majores natu, qui et baptizandi et manum imponendi et ordinandi possident potestatem (*Firmilian. ad Cyprian.*, epist. 75, sect. 6).

on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." We see that the apostles ordained elders, or bishops, in every church (Acts xiv. 23 and xi. 30 and xv. 2, 4, 6, 22, 23 and xx. 17, 28; Phil. i. 1; Tit. i. 5-7; 1 Pet. v. 1-3). And we do not read of any church in the New Testament with a single bishop or elder. Their office is one and the same, their character the same, distinguished from that of the deacon by "aptness to teach," or "ability by sound doctrine, both to exhort and convince the gainsayers" (1 Tim. iii. 1, 2-13; Tit. i. 5-9). And yet we find a manifest distinction in this office as to the persons exercising it. For, as the deacon's office comprehends *the distributor and shewer of mercy* (Rom. xii. 8), to which belongs the ministering widow (1 Tim. iii. 11 \* and v. 9; Rom. xvi. 1, 2), we likewise see the ministers of the word distinguished into *pastors and teachers* (Eph. iv. 11). And again we have them thus distinguished (1 Tim. v. 17), "Let the elders that preside well,† be counted worthy of double honour, especially they who labour in the word and doctrine;" and (Rom. xii. 7, 8), "He that teacheth,—He that exhorteth,—He that presideth."‡ And this same threefold distinction seems to be pointed at 1 Thess. v. 12, "And we beseech you, brethren, know them which labour among you, and your presidents in the Lord,§ and them which admonish you."

The elder, who is distinguished from the rest by the name *president*, is he who presided ordinarily in the

\* 1 Tim. iii. 11, *γυναικας ὡσαντως σεμνας*; even as ver. 8, *διακονους ὡσαντως σεμνους*. When there is no mention of the character of the bishop's wife, it is hard to conceive how these women came to be taken for the deacon's wives.

† *Οἱ καλως προεστωτες πρεσβυτεροι*.

‡ *Ο διδασκων, ο παρακαλων, ο προϊσταμενος*.

§ *Και προϊσταμενους ὑμων εν κυριῳ*.

assemblies of the church, and had the chief direction in their order and discipline, and who excelled in the application of the word to the outward conversation; while the teacher excelled in laying open the mysteries of the gospel, and instructing the mind in the knowledge of the truth; and the exhorter again in moving the affections by the word, and warming the heart with the love of the truth. The word whereof they are ministers serves for all these purposes; and, as one man does not excel in each of these branches of the office, each of them is denominated from that branch of it wherein he especially excels. They who laboured in the word and doctrine, or the exhorter and teacher, were assessors to him that presided well in the discipline of the church, and they also might preside in matters relating to that branch of the office wherein they excelled. Now, this company of elders in a church is called *the presbytery* (1 Tim. iv. 14); and after the time of the apostles, when the scripture way of speaking was altered, and with it the order of the church, they came to say, *the bishop and his presbytery*, taking occasion, as would seem, from the apostolic elder presiding well, and the elders labouring in the word and doctrine, his assessors in the discipline of the church.

The apostles, who were at first the only elders of the church in Jerusalem, (for they also were elders, 1 Pet. v. 1; 2 John ver. 1) distinguish themselves from the deacons by *prayer*, as well as by the *ministry of the word* (Acts vi. 2-4); which leads us to think, that (however any man might pray in the church as well as any where else, 1 Tim. ii. 1-8) there must have been some part of the public prayers of the church proper and peculiar to the elders. And, not long after the time of the apostles, Justin Martyr informs us, in the end of his second apology to the emperor, that the president,\* who was a minister of the word,

\*Ὁ προεστως των αδελφων.

put up the prayers at the blessing of the bread and wine in the Lord's supper, to which the whole people said *Amen*. And, as the action of the two or three (Matt. xviii. 19, 20) plainly respects prayer, which must have been spoken by some one of them, the president seems to have been he by whose mouth these solemn prayers in the discipline, as well as in the Lord's supper, were ordinarily put up; therefore he is called *the angel of the church* (Rev. i. ii. iii.), by a name borrowed from the synagogue, where he, by whose mouth the prayers of the congregation were put up to God, was called *the messenger or angel of the congregation*,\* their messenger to God.

But all this was far from setting him above the other elders: for it is remarkable, that they are rather preferred to him (1 Tim. v. 17). And though these prayers could not well be uttered in the church but by one at once, and were uttered ordinarily by him who presided in discipline; yet it behoved them to proceed from the agreement of the other elders assembled together with him in the church in Christ's name, and agreeing to ask: "If two of you shall agree † on earth, as touching any thing that they shall ask—For where two or three are gathered together in my name."—There is no warrant then for making or putting up these prayers in a church by any single elder, without the preference and agreement of one or two more. The Lord gives this power to two or three, and to two at least; who therefore make a presbytery, where no more can be had: so that these binding and loosing prayers must be the prayers of a presbytery, as well as of a church.

Having thus seen, by the account the apostles give us of the order of the first churches, who they are that are intended by our Lord, when he speaks of the *two or three* of the binding and loosing society; we may next consider, how he grants them the power and privilege he here gives

\* SHELIACH-TZIBBUR.

† συμφωνησων.

them, and with what limitations. And, *first*, They must be two or three *of you*, viz. the brethren, or the church,\* of whom he speaks immediately before, and to whom he had been granting the power of binding and loosing (Matt. xviii. 18–20). They must not act without the church in this matter; but, as the apostle Peter expresses it (1 Pet. v. 1–3), “The elders which are among you, I exhort.—Feed the flock of God which is among you, overseeing;† not—as over-ruling‡ the heritage, but being ensamples to the flock.”

And, *next*, They must act in immediate dependence on heaven, and in immediate subjection and reference to the authority and power of Jesus Christ alone. They are to come *together in his name*,§ who promises so to be *in the midst of them*: and when they agree concerning any thing of that binding and loosing, which is ratified in heaven, and can be reversed by no power on earth, they must ask that thing of the Father which is in heaven, who is to do it for them.

*Lastly*, What they do, must be done by agreement; they can finish nothing without harmony and concord, *If two of you shall agree*: and, where a third or more are present, two have no warrant to over-rule a third by their majority of voices, no more than they have all together to over-rule the church that binds and looses.

4. There is no other rule of this discipline but the word of God, the words of the Lord Jesus, by which men are bound and loosed, and have their sins remitted or retained. All that a church has to do in this discipline, is no more but obedience to the law of Jesus Christ, which is now entirely contained in the scriptures. When the apostle

\* The church, in the foregoing verses, is the assembly of the brethren, or brethren assembled.

† Επισκοποῦντες.

‡ Κατακυριεύοντες τῶν κληρῶν.

§ Εἰς τὸ ὄνομα (Matt. xviii. 20), and ἐν τῷ ὀνόματι (1 Cor. v. 4), are as much the same in this case, as in the case of baptism (Acts x. 48 and xix. 5).



wrote to the church in Corinth on this subject, he said (2 Cor. ii. 9, 10), "For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom you forgive any thing, I also—in the person of Christ;" *i.e.* if they were obedient to the word of Christ in forgiving. And thus likewise must our Lord's words be understood, "Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." He who is the only Lord and Lawgiver of the church, gave power to teach his disciples to observe all things whatsoever he commanded his apostles; and no Christian church, or teacher, can plead any power beyond this, or expect his countenance or concurrence in any other way. The presidents and presbytery can claim no more power in this discipline, but to direct and persuade by the word whereof they are ministers; and to go before the brethren as ensamples in the study and observance, or self-denied obedience, of that word: for they must not do the work of bishops as over-ruling the heritage, but as ensamples to the flock.

And what are the keys of the kingdom of heaven, that open and shut there, but his words? or who can bind and loose in that kingdom but by them? The Lord Jesus gave his words, his whole gospel to his apostles, to preach it to the world under the infallible conduct of the Holy Ghost; declaring, that whosoever believes the gospel, as they preached it, or believes on him through their word, shall be saved, and he that believeth not, shall be damned: and thus they had the keys of the kingdom of heaven, the power of binding and loosing, of remitting and retaining sins, in a way peculiar to themselves. And this power, if it be now inquired after, is no where to be found but in their writings (Mark xvi. 15, 16; John xvii. 20 and xx. 21-23, 31; Gal. i. 8, 9; Rev. xxii. 18, 19). As to Peter, it is true in fact, that by him the kingdom

of heaven was first opened to the Jews (Acts ii.), and likewise to the Gentiles (Acts x. with xv. 7); and in this he can have no successor. And elders or bishops might be said to have the keys, in as far as they are apt to teach, holding fast the faithful word (or the word of faith which the apostles preached) as they have been taught, so as to be able, by that sound doctrine, both to exhort and convince the gainsayers; because so far they have the word that binds and looses. But all Christ's disciples have the truth in them; his words abide in them, and bring forth the fruit of obedience to his new commandment; they know the truth so as to love one another for the truth's sake that dwelleth in them (1 John ii. 4; John xv. 7, 8, 12, 17; 2 John ver. 1, 2); and, so far as his words abide in them, bringing forth the fruit of obedience to his new commandment, they also have the keys of the kingdom of heaven, and the power of binding and loosing; unless we should suppose them who know the truth, so as to love one another for the truth's sake, incapable to judge whom they ought to love with this love, and whom not, or, which is the same thing, incapable of this love. Therefore we have seen from Matt. xviii. 15-18, that the Lord gives the power of binding and loosing to the whole brotherhood, or the church: and they who would have the officers only to exercise this power, as being the church-representative, (for so they pleased to call them) must own, the power which these representatives exercise, is originally in the church, which they would have them to represent. But why then do they not also represent them in the whole of their obedience to the new commandment, and to that command also, *Do this in remembrance of me*, and so do it for them? And now, when the famous question comes, In what capacity did Peter receive the grant of the keys of the kingdom of heaven, or the power of binding and loosing (Matt. xvi. 19)? Nothing can be more

manifest, than that Peter stands there in the capacity of one taught of God to confess Jesus Christ; and, if we consider the context, from ver. 15, we may easily see, that he appears in no other capacity there.\* And so the whole matter must come to this at last, *viz.* It is only by the word of Christ that any man can bind or loose; and whoever has that word, has the keys of the kingdom of heaven. And the Lord hath appointed the manner wherein they who have this power are to exercise it (Matt. xviii.).

5. As the discipline serves to maintain brotherly love pure and unfeigned in a church, it must be exercised in love: and therefore our Lord (Matt. xviii.), does not discharge us from the exercise of this love to the trespasser against us, till the process be finished. All the admonitions and reproofs must be in charity to him, and with hope of his amendment: "If he repent, forgive him: if he hear thee, thou hast gained thy brother." And he is not to be reckoned as a Heathen man and a Publican, till he has *refused to hear the church*, as well as the *one or two more*. And even when, in obedience to the law of Christ, the impenitent trespasser against his brother, and the wicked person who is called a brother, is to be put away from among the brotherhood, this same putting away should be intended for the salvation of his soul, by the destruction of the flesh with its affections and lust (1 Cor. v. 5), "To deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus;" (1 Tim. i. 20), "Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme." And when this last mean of repentance and salvation is made effectual to bring such

\* Nam si adhuc clausum putas cœlum, memento claves ejus hic, Dominum Petro, et per eum ecclesiæ, reliquisse; quas hic unusquisque interrogatus atque confessus seret secum.—*Tertul.*

an one to repentance, the church must be in a readiness to *forgive and comfort* him, and to *confirm love toward him* (2 Cor. ii. 7, 8).

Some are of opinion, that the apostles and first Christians exercised an extraordinary or miraculous power in delivering the obstinate trespassers and wicked persons to Satan, who thereupon tormented their bodies. Thus they make Satan the executioner of the sentence of the church, for the destruction of the flesh, that the spirit may be saved in the day of the Lord. And if this was a mean of salvation, while the church wanted the assistance of the secular power, why may not the tortures of the Inquisition, and the delivering over heretics to the secular arm, supplying the want of the other, be a mean of salvation also ?

But the words have no such import ; and it is needless to have recourse to a miracle, or any thing extraordinary and marvellous, where the words afford a plain and easy meaning without it : for when we look to Matt. xviii. and 1 Cor. v. we see the church and the world distinguished, and that the discipline there instituted serves to keep that distinction visible. Satan is called the *prince of this world*, and the *god of this world* (John xiv. 30 and xvi. 11 ; 2 Cor. iv. 4) ; and when men are converted by the gospel, and received into the church, they were said to be translated from the power of darkness into the kingdom of the Son of God, and turned from the power of Satan unto God (Col. i. 13 ; Acts xxvi. 18) : and so they were received into the churches as subjects of the kingdom of Christ, which is not of this world, or the kingdom of heaven. And when any who had been thus received, appeared in the reverse of the character of the subjects of that kingdom, the church whereof they were members, declared solemnly, in the name of the Lord Jesus, that they should not be accounted his subjects, but subjects of the prince of

this world. And thus they delivered them to Satan, the prince of this world, from whose visible kingdom they had been at first received into the church and kingdom of heaven. When they were thus bound up from the privileges of the brotherhood, and the brethren behaved toward them as the Jews did to Heathens and Publicans, not so much as eating with them in a friendly manner, it served to afflict them with a sense of their sin, that had reduced them to such a state, and to let them see, that, without being delivered from their pride or worldly lusts, they could not inherit the kingdom of God. Thus the sorrow of the Corinthian penitent was wrought by means of his being cast out of the love of the brotherhood: and, lest Satan should tempt him to despair in this sorrowful condition, in opposition to the great design of the sentence passed upon him, the apostle calls the church to forgive the penitent, and to confirm love toward him.

6. The Christian discipline, being appointed for the children of God in their imperfect state, serves to move them with fear. This is manifest from Paul's direction to Timothy (1 Tim. v. 20), "Them that sin, rebuke before all, that others also may fear." It is true, every one, upon whom the discipline is exercised, is not to be dealt with in the same manner. Some must be restored in the spirit of meekness; but others are to be saved with fear; that is, presumptuous sinners (1 Cor. iv. 19, 21 and Jude 22, 23), "And of some have compassion, making a difference: and others save with fear, pulling them out of the fire."

Putting away from among the Christian brotherhood, leads us to think of being put away from the assembly of the just in the day of Christ's appearing, by that terrible sentence, *Depart from me, ye that work iniquity,\** and, *Depart from me, ye cursed, into everlasting fire, prepared*

\* Matt. vii. 22, 23; Luke xiii. 26, 27.

*for the devil and his angels.\** And in this view, it must serve, not only to strike them with terror who are thus put away, but likewise to move the whole church with fear; as is said in the case of putting away the evil from Israel according to the flesh (Deut. xvii. 12, 13), *And all the people shall hear, and fear, and do no more presumptuously.* It is true, the discipline of the gospel still leaves room for repentance, and even cutting off is a mean of it; but sinners are moved to this same repentance by fear: for however the new covenant differ from the old as to the spirit of bondage and fear, yet the gospel is far from setting the professors of it beyond the reach of the motive of fear; as appears evidently from these texts, Heb. iii. 7-19, and iv. 1, 2, and xii. 25, 28, 29, as well as from all the apostolic exhortations to the first Christians.

7. We may observe a plain reference to the Jewish church in some expressions that are used in the institution of the discipline of the Christian church, which at the same time is distinguished from it, by being called *the kingdom of heaven*. When the Lord says, *Let him be unto thee as an heathen man and a publican* (Matt. xviii. 17), and the apostle, *But now I have written unto you, not to keep company, if any that is called a brother be a fornicator, &c., with such an one no not to eat* (1 Cor. v. 11), this points plainly to the practice of the Jews with respect to the Heathen, whom they looked on as unclean; as we have it from Peter (Acts x. 28), "Ye know," said he to Cornelius and his company, "how that it is an unlawful thing for a man that is a Jew, to keep company, or to come unto one of another nation: but God hath shewed me, that I should not call any man common or unclean:" and the Jewish Christians at Jerusalem found fault with

\* Matt. xxv. 41-45. Summumque futuri judicii præjudicium est, si quis ita deliquerit, ut a communicatione orationis et conventus et omnis sancti commercii relegatur.—*Tertul. Apol., cap. 39.*

him in this manner (Acts xi. 3), "Thou wentest in to men uncircumcised, and didst eat with them." Though our Lord makes a remarkable distinction betwixt his *church* and the *world*, yet we are not to think that he, who came to break down the partition betwixt the Jews and the nations, and to call his people out of every nation without difference, is here pointing out the practice of the Jews toward the Gentiles as a pattern for the behaviour of his subjects toward the men of this present evil world; for he would have them gained by their honest and beneficent conversation among them. And when the apostle forbids the Corinthians to company with fornicators, he says (1 Cor. v. 10, 11), "Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world." Yea, while he is forbidding them to eat things sacrificed to idols, he plainly allows them to feast with unbelievers (1 Cor. x. 27). So that this command, that respects the behaviour of the strictest Jews toward Heathen men and Publicans, touches only the case of one that is called a brother, and ought to be put away from among the brethren.

We may likewise perceive a reference to the Jewish church, where the Lord speaks of the *mouth of two or three witnesses* for making the church certain of private facts, and where the apostle bids the Corinthians *put away the evil from among* them.\* For these words point very plainly to Deut. xvii. 6, 7, "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death, be put to death; at the mouth of one witness, he shall not be put to death. The hands of the witnesses shall be first upon him, to put him to death, and afterwards the hand of all the people: so thou shalt put the evil away from among you."†

\* Και ἐξαράτε τον ποτηρον ἐξ ὅμων αὐτων.

† LXX., και ἐξαρεις τον ποτηρον ἐξ ὅμων αὐτων.

See likewise ver. 12 and Deut. xiii. 5, and xxi. 21, and xxii. 21. And thus, what was said with respect to the supreme judgment in the church of Israel, (which was but one congregation with its presbytery) is in the New Testament applied to any congregation of the saints, with the smallest presbytery. The church of Israel had but one pillar of the cloud and fire: but Isaiah prophesied of the New Testament church in this manner (chap. iv. 5), "The Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night." Every church of the saints is built together in Christ for an habitation of God through the Spirit, and has all the instituted officers, and all the ordinances of worship; and consequently all church-power within itself.

And therefore we may observe, in the last place, that when a whole church trespasses, the Lord himself chastens them, as he did Corinth; and if they repent not, he removes their candlestick, as he threatens the Ephesians: but there is no power of binding or loosing over the churches, under him whose prerogative it is to "walk in the midst of the golden candlesticks, and hold the stars in his right hand." \*

\* See this cleared in the Letters to Mr. Aytone.

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## CHAPTER VI.

The Lord's Supper serves to assure Christ's Disciples of His Dying for them, and to confirm them in the hope of His Coming, and of their gathering together unto Him.

## SECTION I.

*Christ's Death, though common to all nations, extends not to all of every nation, but to those who are chosen by grace.*

WHEN the Lord says, *This is my body, that is given, or broken, for you—my blood, that is shed for you*, he expresses no peculiar love to his disciples who are shewing his death *till he come*, and gives them no encouragement in the hope of his coming, if his body was broken and his blood shed for them who shall be punished with everlasting destruction at his coming. If this, which is pointed out in the supper as the greatest expression of his love to his disciples, be reckoned quite common to them that are saved and them that perish; they must be straitened in their thankful remembrance of it, as they find they are remembering nothing but what was equally bestowed on them that are destroyed as on them who are saved.

As it is not easy to think of Christ's dying to save them who shall never be saved by him, and that those who are saved by his death are no more obliged to it for their salvation than are the damned; so the scriptures are plain enough in the declaration to the contrary, ascribing the whole salvation of them that are saved, to his death, and intercession upon it. He said to his Father (John xvii. 9), *I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.* And the

whole company of the saved or redeemed by the death of Christ ascribes redemption to his blood in this manner (Rev. v. 9) : *Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.* When they do this, they ascribe *worthiness* to the Lamb, whose death distinguished them from others of the same kindreds, tongues, peoples, and nations of which they were ; which none can heartily do, who reckon his death common, and that which distinguishes them to be their own good improvement of the common grace, which others, upon whom it is equally bestowed, reject and abuse.

If Christ died to make a difference among men, according to the prophecies (Gen. iii. 15 ; Luke xii. 49, 50), then certainly his death cannot be common in any other sense but that wherein his redeemed company proclaim it to be so : *Thou hast redeemed us out of every nation.* And something like this must be intended by the universal expressions *all* and *every* when applied to the death of Christ ; for *all men*, and *every man*, and *the whole world*, cannot be always understood to take in all and every one of mankind, as appears from Rev. vi. 15, 16 ; 1 John v. 19 : and they who are willing, can have no difficulty in understanding them, seeing they are plainly enough limited by the context, and scope of the passages where they occur.

The universal way of speaking, with respect to the death of Christ, in the writings of the apostles, stands plainly in opposition to the Jewish notion about the Messiah as the property of their nation ; which notion of theirs was expressly contrary to that promise made to their father Abraham concerning him, *In thy seed shall all nations of the earth be blessed.* The apostles are declaring the accomplishment of that promise, in the salvation of Gentiles as well as Jews by the death of Christ (as Gal. iii. 13, 14), when they speak of the extent of the benefit of that death ;

which can therefore be no larger than they made the extent of that promise.

And, because the extent that some men would give to the benefit of Christ's death, is really as opposite to the true grace of God as was the Jewish limitation of the benefit of their Messiah, the apostles have placed a sufficient guard against it in all the passages of their writings, from which these men have attempted to draw it, as may easily appear by viewing these passages.

Rom. v. 12-21 runs the parallel betwixt the sin or disobedience of Adam, condemning and bringing death, and the righteousness or obedience of Jesus Christ, justifying and giving life eternal from the dead; and declares the last more abundant than the first: but surely not with respect to the number of men to whom it extends; for the utmost that can be pleaded on that point is equality. And, if we admit this equality, we shall then be obliged to say, that Adam's offence is more abundant toward those to whom it extends, than is the free gift of Christ's righteousness; contrary to the express words of the text; unless we should affirm, against the whole scripture, that all those over whom death reigns thro' Adam's offence, shall every one of them, much more reign in life by Jesus Christ. The apostle indeed uses his universal expression in this passage, in opposition to the Jewish limitation of the benefit of the Messiah; but, lest the free gift of righteousness and life eternal, which excludes no sort of mankind, should be again limited by a merely conditional extension of it to every one that surely dies through Adam, he guards against this, by distinguishing those toward whom the free gift abounds, from the rest of mankind, in these words, *They which receive abundance of grace, and of the gift of righteousness*. And so he declares the abundance of the gift beyond the offence in this manner (Rom. v. 17), "For if by one man's offence," or one

offence, "death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ." Death, that came into the world by Adam's sin, passes on all men, his whole seed, not through their imitation of his transgression, but has reigned "even over them that had not sinned after the similitude of Adam's transgression;" and justification of life, by Christ's obedience, is more abundantly upon every sort of men, his whole seed, to whom it extends as a free gift, not only to justify them from Adam's one offence, and from condemnation through that, but "the free gift is of many offences unto justification."

1 Cor. xv. 21, 22 is ordinarily joined with the foregoing text. And indeed it agrees very well with it: for it speaks only of the resurrection unto life, the resurrection of the just; and there is no other resurrection so much as once mentioned in that whole chapter. The resurrection of the unjust to condemnation and punishment, by the power of Christ, appears from other passages of scripture; but it belongs not to the apostle's scope in this place. His words are (ver. 19-23), "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man, death, by man also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits, afterward they that are Christ's, at his coming." The *all* to be made alive by Christ, in this place, is *all they that are Christ's*, who had died in Adam; and who, as they had borne the image of the earthy man, shall also bear the image of the heavenly (1 Cor. xv. 49).

1 Tim. ii. 1-7 declares, that God *will have all men to be saved, and to come unto the knowledge,\** or acknow-

\* ΕΓΓΥΩΜΩ.

ledgment, of *the truth* (not, if *they come*); and that Christ gave himself a ransom for all, not only Gentiles as well as Jews, but all ranks of men, not excluding that highest rank, which appeared to stand at the greatest distance from the knowledge of the saving truth; and this to encourage Christians to pray for those of that rank as well as for all others: so that *all men* here must be, all ranks and conditions of men, without exception of any one sort of them.

1 Tim. iv. 10 speaks not of salvation by the death of Christ, but points out *the living God*, suitably to those who are in a suffering state, as *the Saviour*, or Preserver, of *all men*, who live and move and have their being in him; *specially of those that believe*, toward whom he exercises a providence peculiarly gracious, according to the promises of Jesus Christ (Matt. vi. 31-33; Luke xxi. 17-19), his prayer for them (John xvii. 15), and their own experience (2 Cor. i. 8-10). And thus he is pointed out to sufferers to be trusted in, also as a *faithful Creator* (1 Pet. iv. 19).

Heb. ii. 9 expresses strongly the large extent of the death of Christ, in opposition to the Jewish limitation; while the context (ver. 10-18) manifestly appropriates this to the church of Christ's brethren, the children of God who are sanctified and brought to glory by him. With these he became partaker in flesh and blood, according to that which was said of the *seed of the woman* (Gen. iii. 15), and not with those who are there opposed to them under the name of the *seed of the serpent*: for he became not man by virtue of God's saying to our first parents, *Be fruitful and multiply*, but by virtue of that word of God concerning the seed of the woman, in opposition to the serpent's seed. And so that seed of the serpent can have no relation to him as brethren by his becoming man; but they who had been reckoned with him in that first promise,

under the name of the *seed of the woman*, are his brethren : and *because* these *children* of God, opposed unto the children of the devil in that first promise, “were partakers of flesh and blood, he also himself likewise took part of the same ; that through death he might destroy him that had the power of death, that is, the devil.” As it appears from that first promise, that the devil was certainly to have children, opposite to the chosen seed of the woman, it is likewise manifest, that, by Christ’s partaking with the children in flesh and blood, that he might die, and by his dying, no good was intended to that portion of mankind that is reckoned with the devil, in distinction from the seed of the woman. The Jewish nation, who would have the privileges of the chosen seed, the children of God, appropriated to themselves, appeared in the event to be for most part the children of the devil ; while, at the same time, many of all sorts of the Gentiles, as well as Jews, were the children of God by faith in Christ Jesus : and this was the effect of Christ’s partaking with them in flesh and blood, and redeeming them from the curse, being made a curse for them (Gal. iii. 13, 14 and iv. 4-6) ; for he took hold of the seed of Abraham, to bless all nations, and tasted death for the seed of the woman of every nation and sort of mankind.

1 John ii. 1, 2 refers to the prayer that Jesus Christ made to his Father for his apostles, as their advocate (John xvii.), and not for these alone, but for them also which shall believe on him through their word (ver. 20). John had been before speaking of himself and the other apostles testifying, as eye-witnesses fully satisfied by many infallible proofs, concerning the resurrection of Christ, that others might have fellowship with them, even as their fellowship was with the Father and Son in that eternal life which was with the Father, and was manifested to them in the Son when they saw him alive from the dead.

See 1 John i. with John xvii. 20–23. And now he says, “If any man sin, we (the apostles) have an advocate with the Father, Jesus Christ the righteous” (1 John ii. 1): “and he is the propitiation for our sins” (1 John ii. 2 with Heb. x. 10, 14): “and not for ours only, but also for the sins of the whole world;” for those of every nation of the world: even as their advocate said in their hearing, “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one,—that the world may believe thou hast sent me.”

2 Pet. iii. 9 is also brought to prove the conditional universality of Christ's grace and salvation. But that text plainly limits it: “The Lord—is long-suffering to us-ward (the elect), not willing that any (of us) should perish, but that all (of us) should come to repentance.”

From this view of those texts, it may easily appear, that the apostles never intended the universal way of speaking about Christ's death, should lead any to think he died for every one of mankind who fell in Adam; and one who can infer this from it, may as well infer, from their universal words concerning their preaching of the gospel, as Col. i. 6, 23, that there was not a single creature under heaven that had not heard that preaching of it, or to whom it had not come, by virtue of Christ's commission to them, *Go ye into all the world, preach the gospel to every creature.* Their business was, to speak and act against all distinction of nations or kinds of men, with respect to the blessedness that comes on men through that seed of Abraham: and while they preached this blessedness, through his death and resurrection, in a free unlimited manner, according to the freedom of electing grace, which respects none of those things whereby any one man, or sort of men, might boast against another; they saw but a small remnant of the Jewish nation, to whom it was first preached, partaking of

the promised blessedness, and that according to the election of grace: those elected by grace obtained it, and the rest were blinded, according to express prophecies that had long before declared the counsel and purpose of God (Rom. xi. 5-11 and ix. 27-33). Nor did they see the bulk of any other nation, or sort of men, to whom they preached, partaking of the promised blessedness; but *as many as were ordained to eternal life, believed* (Acts xiii. 48): and these, few in comparison of the multitude that believed not (*for many are called, but few chosen*, Matt. xxii. 14), they called "the elect, and chosen to salvation, through sanctification of the Spirit, and belief of the truth," and "the church of God which he hath purchased with his own blood," and "the brethren for whom Christ died;" at the same time ascribing their partaking of the promised blessedness by faith, in nowise to themselves, but to the Father of lights, to his electing grace, to the death of Christ for them, and to the power of his Spirit working effectually by the gospel to make them believe, who were dead in trespasses and sins: so that their faith was not of themselves, but the gift of God creating them again in Christ to the good works which are the fruits of faith. And if any of those who, by the profession of the faith, were, according to the law of charity, intitled to these designations, *the elect, and those for whom Christ died, or who were bought by him*, apostatised from the profession, and perished; it cannot be inferred, from their denying him, and perishing, who are thus said to be bought by him, that he had really bought them: for *they went out from us*, says John (1 Epist. ii. 19), *but they were not of us*, &c. And we may further observe, that the apostles, who spake so universally of the grace of God and benefit of the Messiah's death, while they saw so few of any nation in comparison partaking of the common salvation and blessedness, have not foretold, that, at any time after them, the bulk of any



nation should be partakers of it by the gospel; but, on the contrary, have foreshewed, that the same thing would happen to the multitudes, brought under the Christian name, that happened to the Jewish nation at first; the most part would be blinded, and fall, and the election obtain the promised blessedness.

Now, as the redeemed ascribe the whole difference betwixt them and the rest of mankind, unto his death that redeemed them from among them; so we find, every thing in them who are saved by Christ, which can be supposed to difference them from those that perish, is plainly enough declared to be the fruit of his death, and given by him as such; as faith and believing, given on his behalf, and repentance (Phil. i. 29; Acts v. 31), faith and love (1 Tim. i. 14, 16). And this was very plain in the prophecies of the Old Testament, concerning his death, and the benefit of it; as Isa. liii. 10–12.

However the grace of Christ's death may at first sight seem more extensive, yet it is really greatly diminished by the doctrine of universal redemption; because our salvation is thereby owing as much to ourselves as to his death; which spoils the thankful remembrance of it, and brings us before the propitiation, as the Pharisee, pretending to thank God for that difference betwixt us and them that perish in their sins, which yet we must, according to that doctrine, ascribe to ourselves, and so lean upon that which makes the difference, for justification, instead of the propitiation, which is common to them that are saved and them that perish. Thus it natively tends to diminish our sense of the grace of God in the propitiation (1 John iv. 9), and to foster in us the conceit of our own merit in the good improvement we make of the common grace beyond others: so that we cannot heartily give the whole glory of our salvation to the Lamb, as all they who are saved by him will do for ever.

Indeed, if it could be said, that every one that dies in Adam, will at last be saved through Christ's death, this would say something for grace in the universal way. But the scripture (by which alone we know any thing of the saving grace of God, or of salvation by Christ's death) as expressly foretells the everlasting punishment of some men, as it does the everlasting life and happiness of others. Let us take, for instance, these two texts; the one in the Old Testament, and the other in the New, Dan. xii. 2; Matt. xxv. 46; and from these texts it may easily appear, that, if the eternity of punishment cannot be inferred from scripture words, neither can the eternity of happiness. And these are not mere threatenings, but plain predictions, with which the truth of the scripture must stand or fall. As for that notion of purifications after this life, through which the souls of men may pass unto a better state, till at last they come to perfection, it is utterly irreconcilable with the plainest declarations of scripture, concerning our being judged in the final judgment according to the deeds done in the body. It were far better for those who entertain such notions, if they would speak with candour, to let the scripture alone.

All that can be pleaded from an abstract notion of goodness, applied to God, against the dark side of a special election and redemption, is easily retorted on the objectors, when the matter is traced up to the first entrance of sin into the world, and death by sin. And, before the gospel was published among the nations, man's reason was tried to the utmost on the subject of liberty and necessity, and could never determine the question. They who could not refuse a necessity in the outward course of things, but at the same time would maintain a liberty from all necessity in human actions, or in the motions of man's will, which they might see connected daily in manifold instances with that course of things acknowledged to be necessary, main-

tained as manifest an inconsistency as ever any philosopher could charge another with. And to this day the question stands as a reproach of the philosophers; so that no one who understands the controversy, can pretend to finish it.

The gospel silences man's reason, on this subject that is quite above it, by that humbling question, *Who art thou, O man, that repliest against God?* (Rom. ix. 19-21 with Isa. xxix. 16, 17 and xlv. 9). It does not condescend to philosophize on this matter, but plainly declares the truth; disallowing all consequences dishonourable to God, that men would draw from it, and supposing it reasonable, that we should believe God in this case, wherein we can never be satisfied by reasoning.

The whole of scripture-revelation centers in the death of Christ, that great fact, whereby the counsel and purpose of God, for the declaration of his justice and mercy in the salvation of sinners, is executed: and as the divine holiness, and displeasure against sin, never appeared so much in any fact; so God's purpose about it, most necessarily involved in it the entrance of sin into the world: and there was never any action wherein more of man's wickedness appeared, than in the betraying and murdering of the Son of God; which yet, as to its actors, and all its circumstances, was foretold by the prophets. So that none who believed the gospel from the beginning, could be ignorant, that the most wicked actions of men had a necessary connection, in the counsel and purpose of God, with the brightest display of his holiness. And they were so far from admitting the consequence that would lay the blame of sin upon him, that they had the deepest impression of his holiness, and were brought to unfeigned grief and repentance, as to that sin of *delivering up the Prince of life to be killed, and denying him*, by the preaching which called them to repentance in this manner (Acts iii. 13-19): "The God of our fathers hath glorified his Son Jesus;

whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you, and killed the Prince of life, whom God hath raised from the dead.—And now, brethren, I wot that through ignorance ye did it,\* as also your rulers. But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore and be converted, that your sins may be blotted out.” Compare Acts ii. 23, 36–38.

The gospel sets forth the glory of God in Christ, and the happiness of enjoying him, as so manifested, far beyond what could have been if sin had not entered into the world; yea declares plainly, that it was for this that sin entered (Rom. v. 11, 12), “And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement. For this,† as by one man sin entered into the world, and death by sin; so also death passed to all men, in that all have sinned.” And in that passage (ver. 20) the apostle says, “Moreover, the law entered, that the offence might abound: but where sin abounded, grace did much more abound.” But, while the gospel declares all this, it at the same time rejects with disdain the perverse consequences that the enemies of the revelation of God’s grace were drawing from it, (such as, *Let us continue in sin, that grace may abound*; and, *Let us do evil, that good may come*; and, *God is unrighteous who taketh vengeance*; and, *Why doth he yet find fault? for who hath resisted his will?*?) and affirms the justice of the condemnation of such objectors (Rom. iii. 8).

\* If they had not done it ignorantly, but after illumination, as Judas, there had been no remission for them.

† *δια τούτο*. As *δια* with the genitive denotes the procuring cause or the mean, so with the accusative it points out the end. (See an instance of both, Rom. iii. 25.)

If we do not acknowledge the death of Christ to be the special benefit of them that are saved from among all sorts of men, we must launch into a depth of endless debate about things unsearchable by our understanding; we must offer violence to the great scope and design of the whole scripture, which is to raise the glory of the divine grace and mercy upon the abasement of our pride of our own merit; and we must take up with the objections that the enemies of the gospel made against it, as it was first preached in the world, and so share with them in their just condemnation. But if we acknowledge the Lord's death as the special benefit of them who are saved by it, out of every nation and sort of men, then we must take these words in the institution of the supper, *broken for you, and shed for you*, to express his special love to those for whom he died, and look upon them as intended to assure his people in the hope of salvation and eternal life through his death.

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## SECTION II.

*Christ's disciples may be assured of his Dying for them, in partaking of his Supper, and should seek this assurance in it.*

WHAT has been said in the foregoing section, is enough to remove the objections that have been made to this great truth, That the death of Christ certainly saves all those for whom he died: so that, to know that he died for us, is to know and be assured, that we shall be saved by his death.

That this knowledge and assurance in it may be had, appears evidently from the promise of the Holy Ghost, as a comforter to Christians, from the pressing exhortations to Christians to seek after it, and directions how to attain

to it; particularly in the first epistle of John, which is expressly said to be writ for this purpose, that Christians may know that they have eternal life (1 John v. 13). It cannot be denied that the apostles and first Christians had it. And as we never find them professing it, without at the same time pointing out the proper evidence by which they were thus assured; so that evidence was none of those extraordinary gifts which were peculiar to the time of giving out the New Testament revelation, and which were not necessarily connected with the salvation of those who partook of them; but the evidence that their assurance of salvation by Christ's death went upon, was charity, the fruit of faith, and the work and labour of that charity or love, without which there is no Christianity (1 Cor. xiii.; Heb. vi. 4-11). And where-ever the primitive work of faith and labour of love take place, they are capable to produce the assurance of hope, as they have the promise of the spirit of adoption, to the end of the world.

It appears from the words of the institution of the Lord's supper, that it is designed as a mean of assuring Christ's disciples of their salvation by his death, through the testimony of his Spirit: for these words not only point out his body broken and his blood shed, but also broken and shed for the partakers; so that, if their minds in partaking be brought to answer the manifest import of the words, they must know that his body was broken and his blood shed for them. And if their minds come up to the meaning and intent of their action in partaking jointly of that bread and cup as one body, they must not only discern, that Christ's body, the true church, all partakes of his body broken and his blood shed for them; but likewise their own part in that body of Christ and its communion, which they are representing in their visible communion as visible members of that true church.

If the joint partakers in the Lord's supper be really what they must appear to one another, as members of Christ, and signifying his church by their union; then certainly they are those for whom Christ died: for they love one another as brethren, for whom Christ died, according to his new commandment, which says, *That ye love one another, even as I have loved you.* And the observation of that new commandment has a plain connection with the assurance of our salvation by Christ's death. This connection is observable in the very new commandment itself; and it appears in the promise of the Holy Ghost as a comforter to the observers of this trying differencing commandment (John xiv. and xv.): as it is likewise manifest in fact, expressly declared in 1 John iii. 18-24. If therefore the hearts of the partakers do not condemn them, as appearing to be what they are not, and as hypocritical in their profession of brotherly love to one another, they must have confidence of Christ's dying for them, and of their salvation through his death: but if their hearts condemn them in this matter, how can they be supposed to be communicating worthily, if they be not in pain to attain to this assurance in the way of believing on the name of the Son of God for the remission of sins, and loving one another, as he gave them commandment?

And why is every partaker called to examine himself, and so to eat of that bread and drink of that cup, if they may not come to know, in eating and drinking, whether that body was broken and that blood shed for them? Or how is a man examining himself, in order to that eating and drinking, who is not seeking to know his interest in that death which he is there shewing and remembering?

They who partake of the Lord's supper, shew his death till he come; and so must be looking for his coming again the second time without sin unto salvation, even as he appeared the first time to take away sin by the sacrifice of

himself. And if the Lord's supper serve to certify them of his coming again, it serves to fill them with the fear of that coming, till they know that he was once offered to bear their sins, and that he is to appear the second time unto their salvation: for they who verily believe his coming again, must be afraid of it, while they know not but it shall be unto their destruction, as it will be to the destruction of them that obey not the gospel; and this fear natively excites them to give all diligence to know that God hath not appointed them to wrath, but to obtain salvation by Jesus Christ. If they cannot know this in the Lord's supper, they cannot have that love of his appearing, that earnest desire of it, and that lively joyful hope of his coming, that is professed by them in shewing his death till he come.

The Lord Jesus has promised his presence with his people in the observation of all the things that he commanded his apostles to teach them to observe; and particularly, when he instituted his supper, he promised to have communion with them in it, in the New Testament church, by the Holy Ghost, which he promised to them: for he said he would drink that fruit of the vine new with them in his Father's kingdom (Matt. xxvi. 29). And we may see from John xiv. 15-20 that the promise of his presence by his Spirit with the observers of his commandment, is to assure them of their interest in him; as he says, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever; the Spirit of truth, whom the world cannot receive.—I will not leave you orphans; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and you in me, and I in you." And this union of Jesus Christ with the members



of his body the church, is represented in his supper, it is a very fit mean for bestowing the knowledge of it upon them; and to partake of it without seeking to know this, is a neglect shewed to the promise of the Holy Ghost, that is something like despising the blessing.

The Lord's supper represents the feast on his sacrifice, and is the most notable instituted mean of that spiritual feasting on the flesh and blood of the Son of man, as the accepted sacrifice of our peace: and how can we have this spiritual enjoyment, but by the assurance of his being sacrificed for us, and of our reconciliation with God thereby? For what is this feasting, if it be not *our joying in God through Jesus Christ, by whom we have received the reconciliation?* the sufficiency of his sacrifice to reconcile us to God, is matter of great joy and peace to a mind that has been thoroughly puzzled and disquieted with these questions, *What shall I do to be saved? and, Wherewith shall I come before God, &c.?* But when a sinner is relieved from his anxiety and disquiet, by believing God's testimony in the gospel concerning his Son's resurrection from the dead; the consequence of this belief must be, a painful desire to know his interest in that reconciliation that was manifested in Christ's resurrection. The soul that believes, counts all things loss, to be found in Christ, having that righteousness which is of God by faith. And this hunger and thirst after righteousness begins to be satisfied, when we are assured, that Christ was delivered for our offences, and raised again for our justification. And this is true feasting with God upon Christ's sacrifice, that we delight with him in the satisfaction made to his justice, and in the manifestation of his love, by Christ's loving us, and giving himself to the death for us. This inflames our love to God and to one another, and fills us with unspeakable joy in the hope of the glory of God. And indeed, without this, the Lord's supper is not com-

plete: for this is the nature of the ordinances of divine service in the New Testament, that they are not complete in the outward and visible action, which is no more but the mean of engaging us in, or of expressing outwardly, the substance of the ordinance, which is spiritual and invisible. Thus baptism is not completed in the washing of the body with water, without the sprinkling of the heart from an evil conscience, which is the substance of that ordinance; as we may see from Peter's words (1 Pet. iii. 21), "Baptism doth also now save us, not the putting away the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ." And when the church of the Corinthians assembled to eat of that bread and drink of that cup, without partaking together of the Lord's body and blood as one body: The apostle tells them, *This is not to eat the Lord's supper.* And so, when a believer of the gospel eats of that bread and drinks of that cup, without feasting with God, as has been said, upon Christ's sacrifice; we may say he did not eat the Lord's supper.

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### SECTION III.

*How this Assurance is attained by them.*

**A**N ill-grounded confidence of our interest in Christ's sacrifice, may well give us a criminal joy and delight in our own worth and excellency, while we say with the Pharisee, *God, I thank thee, I am not as other men;* but it can never give us *joy in God through Jesus Christ, by whom we have received the reconciliation:* nor can we have communion with God by it; for the more we have of it, we are indeed the farther from God: nor can it answer any of the purposes of that *assurance of hope*, which is according to the gospel, and is the attainment of true Christians.

And because we may easily find by experience, what the scripture signifies to us, of our proneness to take up with a vain presumption of our interest in Christ, instead of the assurance of hope ; we ought to give the more earnest heed to the grounds of this assurance as they are stated in the scriptures of truth, lest we deceive ourselves, or be deceived by others, in a matter of such importance.

Now, we may see plainly from the scriptures, that the true assurance of hope cannot arise from that *manifestation of the Spirit* that is necessary to the scriptural profession of Christ's name, and that is the foundation of all those spiritual gifts which are for the edification of the Christian church (1 Cor. xii. 3, 4, 7-11) ; because that illumination and those gifts are not necessarily connected with salvation, but common to them that are saved and them that perish. The Lord himself said enough to undeceive us in this matter, in his parable of the sower (Matt. xiii.) ; from which we may easily perceive, that it is by the fruits that the saving illumination is to be distinguished from that which is common. And the same thing is evident from what he says in his sermon on the mount (Matt. vii. 20-24) ; where, having called us to beware of false prophets, and to know them by their fruits, he says, " Not every one that saith unto me, Lord, Lord " (compare 1 Cor. xii. 3), " shall enter into the kingdom of heaven ; but he that doth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name done many wonderful works ? and then will I profess unto them, I never knew you : depart from me ye that work iniquity." See likewise Luke xiii. 24-27. The apostle Paul plainly signifies, that the highest gifts may be without charity or saving grace, without which they cannot profit him who exercises them in the most eminent manner (1 Cor. xii. 31 and xiii.). Yea,

he supposes, that he might preach the gospel as he did, and yet be a cast-away (1 Cor. ix. 27). And the several instances of apostasy among the first professors of the faith, with all the apostolic exhortations to perseverance, make it abundantly evident, that a profession of the gospel, with eminent gifts, arising from the powerful influence of the gospel on men's minds and affections, is not necessarily connected with salvation; and therefore cannot be the ground of the true assurance of hope. We find the work and labour of love expressly distinguished from this, as that which accompanies salvation (Heb. vi. 4-11). And Peter, in his second epistle (chap. ii. 20, 21), plainly signifies, that men may, "escape the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ," and yet be again intangled therein, and overcome; so as it had been better for them not to have known the way of righteousness. And we cannot wonder, that so much is said in the scripture to prevent our deceiving ourselves by this false ground of assurance, if we consider how ready we are to lay stress upon it; because it distinguishes us from other men who have not tasted the good word of God, and recommends us to the esteem of good Christians, who are glad to see the power of the gospel any way put forth on the souls of men. And the consequence of our placing this as the ground of our assurance, is our making a merit of it, or accounting it our righteousness; and so indulging ourselves in the love of this world, to the neglect of the eternal life that is the reward of Christ's righteousness, and to the neglect of the work and labour of brotherly love that is connected with that life.

Nor can the assurance of Christ's dying for us, and of our salvation by his death, arise merely from what is testified in the gospel, concerning the common salvation and eternal life in Christ, to all sorts of sinners, which every sinner that hears the gospel is called to believe:

because the gospel doth not testify directly to any one sinner, that Christ died for him, and that he shall be saved through his death ; nor is the gospel an absolute promise of salvation to every sinner that hears it. On the contrary, it expressly foretells the damnation of many hearers of the gospel, through their not believing the truth ; which unbelief it also foretells (2 Thess. ii. 10–12). Now, the truth, for the unbelief of which they are damned, cannot be this, *That they shall not be damned, but most certainly be saved* : for this was never true ; and so could never be testified to them in the gospel, nor could they be obliged to believe it. Whatever the gospel testifies to us, is true, whether we believe it or not ; and they who are saved, are chosen to salvation through the belief of that same truth, for the unbelief of which others are damned ; and therefore a man's confidence and assurance in the belief of that saving truth, cannot be his confidence and assurance of this, *That he shall most certainly be saved through Christ's death* ; for this can be none of that truth by the unbelief of which others are damned. And, seeing the gospel testifies the certainty of salvation to none but believers, no man can know the certainty of his salvation, by the gospel, without knowing that he truly believes.

Nor can we, according to the gospel, be confident of Christ's having died for us, merely by reflecting on the soundness of our belief, or on any acting of our souls that we may take to be faith, without the *love of the truth* that shews itself in the good works which God hath ordained that we should walk in them : for some *receive the word with joy, who receive not the love of the truth, that they might be saved* ; and so bring *not forth the fruit of it with patience* ; as appears from the parable of the sower. True faith *works by love, and purifies the heart to the unfeigned love of the brethren* (Gal. v. 6 ; Acts xv. 9 with 1 Pet. i. 22). And the scripture is not more express in any

one thing, than in pointing out the vanity of our saying, we have faith, while we have not works. See James i. 21-27 and ii. 14-26; Luke vi. 46. However confident we may be of our love to the truth, while we are receiving it with joy, the scripture plainly shews us, we have not received the love of the truth, if it go no further than the word and the tongue (1 John iii. 18, 19). Unfeigned faith shews itself, not in a fruitless, but in a labouring love, shewed toward Christ's name in ministering to the saints (Heb. vi. 9-11); and in patient suffering, and being companions with them that suffer for his name (Heb. x. 32-39).

Nor can we be assured, that we are those for whom Christ died, by the most splendid outward works, while we are not sure, that they do not proceed from pride and self-merit, and while we cannot be confident before God, that they flow from charity, or from that love of the truth as it is in Jesus, which is the proper fruit of faith in him: because the apostle tells us expressly (1 Cor. xiii. 3), *Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.*

Nor yet can we have the full assurance of hope, by calling to mind any work of faith or love that we may think we have formerly wrought; unless we be continuing stedfastly in it, and if this remembrance be not influencing us to diligence in that work of faith and labour of love, *For he that endureth to the end, shall be saved.* And the apostle bids the wavering Hebrews (who had been illuminated, and employed in the labour of love) fear, lest they should come short of the promised rest through unbelief; and calls them to give all diligence in the work and labour of love, to the full assurance of hope, to the end (Heb. iv. 1 and vi. 9-12 and x. 31-39). And these words of John, in his 2d epistle (ver. 8), are remarkable to this purpose, *Look to yourselves, that we lose not those things which we have*

wrought, but that we receive a full reward. So that we are certainly deceived and deceiving ourselves, when we are encouraged in present negligence and sloth, as to the labour of love, by the remembrance of what is past; far from the temper of the apostle, and every true and well-formed Christian, that is described Phil. iii. 12-15. *Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded.*

Now, from what has been said in pointing out these false grounds of confidence, we may perceive, that the assurance of that interest in Christ's death is attained and kept, only in the way of keeping the Father's commandment, that we should believe in the name of his Son, and love one another as he gave us commandment. And this is what the apostle John teaches expressly, in the 3d chapter of his 1st epistle, which was written by him for this very purpose, that Christians may know that they have eternal life in Christ. He says (ver. 14), *We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother, abideth in death; and (ver. 18-24), My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, then God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have confidence towards God. And whatsoever we ask, we receive of him;\** because we keep his commandments, that we should believe on the

\* Compare John xv. 7.

*name of his Son Jesus Christ, and love one another as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him : hereby we know that he abideth in us, by the Spirit which he hath given us.*

The Father's commandment, to believe on the name of his Son, is quite misunderstood by us, if we imagine that it comes to us in place of the demand of his law that said, *Do this and live* ; and, *Cursed is every one that continueth not in all things*, as requiring something more easily to be done by us to intitle us to life through his grace : for it is a command, to believe God, or give credit to him, that the whole demand of his law is fully answered, and all that it required to be done for life, is perfectly done and finished, in the blood-shedding and death of his Son ; whom he sent forth, made of a woman, made under the law, to redeem sinners ; and whom he hath raised from death, the wages of sin, and rewarded with eternal life at his own right hand ; that because he lives, whosoever believeth this, might live also with him. And so this commandment to believe, while it requires nothing to be done by us that may make us live, and in effect discharges us from doing any thing whereby we may think, in less or more, to merit life, is so far from making void the law, or slackening its demand in one jot or title, that it establishes it in its full force. It bids us not think of salvation from death, the wages of sin, without the full execution of the curse, and the full manifestation of God's infinite displeasure against all sin in the death of his Son : nor does it in any way allow us to think of life, without a perfect and finished obedience to the law in all points ; even the obedience of the Son of God, who died saying, *It is finished* (John xix. 30) ; and the Father confirmed what he said, by raising him from the dead, and giving him glory, according to his prayer (John xvii. 4, 5). And thus the command-



ment to believe, is most just, and manifests the infinite justice of God that was expressed in his righteous law ; while at the same time it proceeds from the sovereign grace and infinite mercy, that substituted the Son of God in the room of sinners, laid their iniquities upon him, made him a curse for them, sent him to be the propitiation for their sins, and made him, who knew no sin, a sin-offering for them, that they might be made the righteousness of God in him, the end of the law for righteousness to every one that believeth. And so this commandment is wonderfully suited by infinite wisdom, to the case of the sinner, who can do nothing, and feels nothing in himself that can recommend him to the acceptance of the Holy Lawgiver whom he has offended, and who, because he is infinitely good, is infinitely opposite to sin ; but, on the contrary sees himself in all respects a meet object for the divine displeasure and wrath, which is indeed the case of every sinner before God. And if the sinner be so blinded with the vain thoughts of self-merit, and so ignorant of the just God and the Saviour, the righteous Father, and has his understanding so darkened with the love of sin, that he cannot understand the commandment, to believe on the name of the Son of God, nor hearken to it ; then this commandment is attended with the power of the Holy Ghost upon the minds and hearts of those who are chosen by grace to salvation through Christ, opening their eyes, and making them give credit to God.

And the commandment to love one another, as thus believing on the name of the Son of God, is for the trial of this faith by the most native peculiar fruit of it : for those only unfeignedly believe this great truth of the gospel, who receive the love of it ; and they who do so, love one another for the truth's sake which dwelleth in them, even as Jesus Christ gave them commandment, when he said, " A new commandment I give unto you, That ye love one another ;

as I have loved you, that ye also love one another" (John xiii. 34, 35 and xv. 12, 17). His love, in laying down his life for them, is the spring of their love one to another, as believing on his name. They love one another after his example. And all the motions and outward expressions of this love, that is peculiar to believers, are influenced and regulated by his authority in his commandment: for how can we imagine, that we love one another as he gave us commandment, while we live in the neglect of any one of these mutual offices and outward expressions of it that he has expressly enjoined us in his word? Now, as we have observed before, that his instituting the churches of his disciples, is for the exercise of this love among them, in order to their attaining the assurance of hope; so we may now take notice, that he makes a connection betwixt the gospel-feast, or eating and drinking in his house as his domestics, and doing these offices of brotherly love that are proper to the churches of his disciples, and that belong to their discipline. We may see him doing this (Luke xvii. 1-10); where, having enjoined brotherly reproof and forgiveness, he uses the similitude of a master having servants doing his work in the field, but not sitting down to eat, till, beside that, they also do his house-work, or serve him in his house (ver. 7, 8). By which he teaches us, that, however we may be serving him at large in the world, we have no pretence to the enjoyments of his house till we also address ourselves to the service of his house, wherein he signifies, that he takes a peculiar pleasure, and particularly that work of love in his church of which he had been immediately giving an instance. And accordingly we find the institution of his supper delivered by the apostles to the churches of his disciples (as by Paul to the church of the Corinthians, 1 Cor. xi. 23, like as before the apostles had placed it in the church at Jerusalem, Acts ii.), and along with it the commandment of brotherly love, to be

practised among them in all its branches. And whereas the Lord Jesus hath obliged them, to the whole work and service of this love to one another, by his redeeming love, and this love flows only from faith in his blood, and they are beloved by one another as believing on him for righteousness, and as glorying only in his cross; it is most manifest, from the nature of the thing, that they have no merit of their own to plead in this service that he requires of them; and that it is perfectly inconsistent with their going about to establish a righteousness of their own, as being indeed nothing else but the work of love to his righteousness: yea, the reward he has annexed to this service, is only a share with him, as joint heirs, in the reward of his obedience to the death, by which they believe to be saved, and for the sake of which they love one another. And this is insinuated by our Lord in the 9th and 10th verses of that 17th chapter of Luke, where he signifies, that he has not his servants to thank for this their service to him, and that they can merit nothing from him. If therefore we would go about to establish our own righteousness upon the work of faith and labour of love, we must be ignorant of the very nature of that faith and love.

Now, this is that faith and that love that is professed by a church coming together in one place to eat the Lord's supper: and if, when they continue stedfastly in that ordinance, they be continuing stedfastly in the work of faith and labour of love, then they are in the straight way to the full assurance of hope; and can be well assured, in eating of that bread and drinking of that cup, that the Lord's body was broken and his blood shed for them.

This grand point is made out, and put beyond doubt, by the concurring testimony of two witnesses; as we may see from that 3d chapter of John's first epistle, compared with Rom. viii. 16. The first of these is our own conscience, or

*our heart and our spirit*, testifying in the sight and presence of the Searcher of our hearts, "that we believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment:" or *if*, notwithstanding the remains of unbelief and enmity appearing in us, and giving us daily pain, *our heart condemns us not* before God, as void of the work of faith and labour of love, then *we have confidence towards God*; even as much confidence as *the testimony of our conscience* can give. But, as this is but one witness, and needs to be supported, the Holy Ghost comes in as another witness, corroborating the testimony of our spirit, and finishing the proof, by adding his own testimony; as the apostle says, "The Spirit himself beareth witness with our spirit, that we are the children of God." He testifies, by shedding abroad in our hearts the love of God, and so making us partakers with Jesus Christ in that unspeakable enjoyment of the Father's love, wherewith his soul (once sorrowful unto death for our sins) is now filled and made exceeding glad at the Father's right hand, as the full proof of his having perfected the reconciliation, and of his being the Son of God. The Holy Ghost bore testimony to Jesus, as well as the Father, by his work in raising him from the dead: but this testimony was carried to its utmost perfection in heaven, by the glory given him there, when he was by the right hand of God exalted, and received of the Father the promise of the Holy Ghost; which was immediately notified on the earth on the day of Pentecost (Acts ii. 32-36). The Holy Ghost bears witness in heaven (1 John v. 7), to the Son of God, by the glory which he hath put upon his human nature there; and particularly, by filling his soul with that overflowing fulness of glorious joy and gladness through the brightest light of the Father's reconciled countenance, on account of which he is said to be *anointed with the oil of gladness above his fellows* (Ps. xlv. 7; Heb. i. 9). And as he thus

bears witness in heaven, that Jesus is the Son of God, the Lord our righteousness; so he bears witness with our spirits, that we are the children of God, his heirs, and joint heirs with Christ, by pouring forth from the soul of Jesus into our hearts a portion of that same sense and enjoyment of the Father's love wherewith he hath made him most blessed for ever (John xv. 10, 11). This is the earnest of that heavenly happiness and life eternal which is the reward of the righteousness of the Son of God; and this gives believers the greatest boldness in the hope of glory; as is said (Rom. v. 5), "And hope maketh not ashamed; because the love of God is shed abroad (or poured forth \*) in our hearts, by the Holy Ghost, which is given unto us." This testimony of the Holy Ghost confirms our faith in the righteousness of our God and Saviour Jesus Christ, and inflames our love to them that believe; and so strengthens the testimony of our conscience, making our faith and love one to another more evident to ourselves: and besides, it is in itself the utmost evidence that can be given unto believers, as it makes them partakers with Jesus Christ himself by a portion of that same thing, which is the highest testimony given unto him. And thus, by keeping the Father's commands of faith and love, *we know that he abideth in us, by the Spirit which he hath given us.*

This is that promise of the Holy Ghost as a comforter to believers keeping Christ's commandments, and on that account enduring the hatred of the world after his example (John 14th and 15th chapters). And we may see, that it is far beyond any of those influences of the Spirit that are common to believers and unbelievers, wherewith many satisfy themselves; yea that it is beyond the regenerating work of the Holy Ghost, whereby sinners are begotten to faith and love. And this joy in the Holy Ghost must be distinguished from any joy, or spiritual delight, that is

\* Εκκεχυται.

necessarily involved in the very first exercise of faith that worketh by love : for this is the *promise of the Spirit* that Christians receive through faith (Gal. iii. 14) ; and, as we are the children of God by faith in Christ Jesus, so, because we are sons, God sends forth the Spirit of his Son into our hearts, crying, *Abba, Father* (Gal. iii. 26 and iv. 6) : and Paul says to the Ephesians, *After ye believed (or having believed), ye were sealed with that Holy Spirit of promise; which is the earnest of our inheritance* (Eph. i. 13, 14). This testimony of the Holy Ghost supposes the testimony of our own conscience, that we believe, and love one another, and is never without that testimony ; for the Spirit beareth witness *WITH OUR SPIRIT*, that we are the children of God.

Now, they who attain to this in the Lord's supper, are well assured that his body was broken and his blood shed for them ; and cannot be ignorant of what it is to feast with God, and to have Christ drinking that fruit of the vine new with them in his Father's kingdom, and what it is to sup with him in his supper.

#### SECTION IV.

*In attaining to this, they are confirmed in the joyful hope of His Coming, and their gathering unto Him, and so shew His Death till He come.*

CHRIST'S disciples come together in a church to shew the Lord's death in his supper till he come : and, when they are assured, by the testimony of his Spirit, that his body was broken and his blood shed for them, they have the earnest of their fellowship together with him in the whole reward of his obedience to the death, which is to be enjoyed by them at his coming, and their gathering together unto him.

This *earnest of the inheritance*, this *first-fruits of the Spirit*, is not the happiness of this present life, but a foretaste of the happiness of the world to come, and of eternal life from the dead : for it is a portion of the blessedness of the life of Jesus Christ after his resurrection ; and so it is an earnest of the blessedness of the resurrection of the just.

That life, whereof this is the foretaste, is the peculiar hope of Christians, as it is their fellowship with Christ in the reward of his righteousness, whereby they are justified ; and so their hope is according to their righteousness. They are distinguished from other men by their *faith in the righteousness of their God and Saviour Jesus Christ* (2 Pet. i. 1) ; and so are they by their *waiting for the hope of that righteousness by faith* (Gal. v. 5) : for according to a man's righteousness, so is his hope.

The hope set before Adam in his obedience, was that life in Paradise, for the enjoyment of which he was framed in being *made a living soul* : for, when he failed in his obedience, and lost the righteousness with which that life was connected, he forfeited his life ; as God said to him, *In the day that thou eatest thereof, thou shalt surely die* (Gen. ii. 7, 16, 17). And, when Adam's law was represented to the nation of Israel in their law, the hope set before the national obedience, was national happiness in the land of Canaan.

The Jews went about to establish this as their righteousness with respect to eternal life ; and at the same time cleaved to the earthly life, the reward of that righteousness, in opposition to Christ, and to the reward of his righteousness. We have a notable instance of this, in the case of the young man who came to Christ, appearing very intent upon eternal life, while he wanted to know what he himself should do that he might inherit it : for it soon appeared, that he, at bottom, preferred this present life,

and his possessions in it, to eternal life. And this must be the case with all who go about to establish their own righteousness: for though they may persuade themselves, that they would stick at nothing to obtain eternal life; yet the proper trial will shew, that something in this world holds them; yea, though they give their bodies to be burned, and all their goods to feed the poor, it must be on this condition, that their names shall survive honourably in this same world. Eternal life from the dead cannot be reasonably hoped for, but through Jesus Christ; and they who do not trust to his merit, cannot hope for that reward of it. Every one that goes about to establish his own righteousness, is one way or other blindly groping after the recovery of the righteousness that Adam lost; and is therefore seeking back to the life that was the reward of that righteousness. This was most evident from the beginning of the gospel, in the case of the Jews, who were as opposite to the life promised by Christ, as they were to his righteousness that procured it; and as intent upon the earthly life in the land of Canaan, as they were upon the establishing of their own righteousness by the deeds of the law.

The religion of the Gentiles served mainly for this life, to avert the evils and miseries of this world, and to procure an easy life in it; and the happiness they proposed to to themselves after unavoidable death, besides a happy memory and posterity, was the happiness of Paradise in the Elysian fields. And the *virtue* of the philosophers pretended chiefly to make this life easy, and free of those perturbations raised by the passions, to divert the fears of death, to procure the esteem and praise of the best judges in this world, and to make nations and commonwealths happy and flourishing. Beyond death, all is dark with them; and it is not easy to conceive what their hope was,



unless it was to have their pride of knowledge gratified, according to the promise that Satan made to our first parents, that they should be as gods for knowledge.

The law of Mahomet establishes self-righteousness openly, and therewith the pleasures of this life to perfection in Mahomet's heaven, after a life of worldly lusts here ; and this in the most direct opposition to Jesus Christ, who calls us to follow him, bearing our cross, unto that glorious state of the resurrection, wherein "they neither marry, nor are given in marriage ; but are as the angels of God in heaven" (Matt. xvi. 24, 25, and xxii. 30) : and his apostle tells us (1 Cor. vi. 13, 14), "Meats for the belly, and the belly for meats ; but God shall destroy both it and them. Now the body is not for fornication, but for the Lord ; and the Lord for the body. And God hath both raised up the Lord, and will raise up us by his own power."

Self-righteousness began to shew itself among Christians in the very time of the apostles, by means of the Judaising teachers ; and these are pointed out to us at the same time, as shunning the cross and persecution, and *minding earthly things* (Gal. vi. 12 ; Phil. iii. 18, 19). It would seem, from the writings of the fathers, that self-merit came to be a prevailing principle among the Christians of the first ages, not very long after the days of the apostles, at least the ancient public apologies for Christianity savour much of it : and it is true, they did not so soon think of worldly prosperity to the church in this life, but laid their account with suffering to the death for their profession ; yet they perverted the hope of the gospel, and turned even the hope of the resurrection into an earthly carnal hope. The reign of the saints on the earth at the resurrection of the just, and the restitution of all things, is foretold by the prophets of the Old Testament and of the New, and was then believed

by all sound Christians who believed the resurrection; but, when the doctrine of self-merit gained ground among them, they entertained carnal notions of that glorious heavenly state of things, and thought of a residence for the saints in the earthly Jerusalem,\* *restored*, and *adorned*, and *enlarged*; and dreamed of strange† earthly plenty and pleasure for the saints, far excelling Paradise indeed, but in the same kind; and at the same time they seem to have lost the view the apostle gives of the happiness of the soul with Christ in the separate state (2 Cor. v. 1-8; Phil. i. 23).

But now, in the Antichristian world (called Christian), where the worthiness of men, especially teachers and sufferers of former times, is extolled and adored; and where, under the profession of salvation through Christ's death, self-merit is the reigning principle, (whether that merit be placed in good works, or sound principles, or good experiences, or right forms of worship, &c.); we see a worldly kingdom to Christ openly connected with it; and if the church have not that extensive power, and all that glory in this world, and all that freedom and ease in life that they desire to see; they encourage themselves, by the figurative prophecies, to hope for it before the coming of Christ and the resurrection of the just, against the most express declarations of the New Testament to the contrary. And thus they have indeed cleared themselves of the ancient mistakes about the nature of the reign of the just at their resurrection; but, at the same time, they have wholly set aside that reign, diverted the hope of the coming of the Lord, and put the resurrection of the body far away: for, instead of *waiting for the adoption, the redemption of the body*, they are waiting for a glorious state of the church

\* Just. Martyr. dial. cum Tryphone. † Irenæus adv. hæres., lib. 5, cap. 33.

in this world, long before the coming of Christ, or before that redemption.

And they who know any thing of the way of righteousness, may know by experience, that when they behold the glory of Christ crucified as set forth in the gospel, the glory of this world is as despicable, and the enjoyments of this life are of as little value in their eyes, as is their own righteousness: but no sooner do they begin to be puffed up with the attainment, and to place a merit in it, than they lose the joy of the Christian hope, cleave to this life, and become averse from bearing the cross after Christ. And thus it may appear, that seeking to live by our own righteousness is in fact inseparably connected with seeking the earthly life that belonged originally to Adam's righteousness, and that was forfeited by his disobedience.

Whereas the life that Christians hope for, is a heavenly life from the dead, the reward of a righteousness infinitely excelling that of Adam, the hope that was set before the Son of God in his obedience to the death, for the enjoyment of which he was fitted by the supernatural work of the Spirit on his human nature, in quickening him when he raised him from the dead, and glorified him on the right hand of the Father. They who believe in him for righteousness, look not for the old reward of Adam's obedience, but for communion with this heavenly man in his life, whereof the life in Paradise is but a figure: for they expect to be changed in their bodies from *natural* to *spiritual*, and from the *image of the earthly*, to the *image of the heavenly man* (1 Cor. xv. 44-49). Therefore we see Paul, when, in opposition to the Judaisers, he professes the cross of Christ as his only ground of glorying, declaring, that the world is thereby crucified unto him, and he unto the world (Gal. vi. 14). Before he knew Christ, and while he thought

to live by his own righteousness, he was devoted to this world, and addicted to the earthly life in the way of covetousness; as he tells us, Rom. vii. 7: but after he came to know Christ, he renounced his own righteousness, and, together with that, his earthly hope; as we see by these remarkable words (Phil. iii. 8-11), "Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." And, having called all Christians to follow his example in this, he says, in opposition to the Judaisers, the *enemies of the cross of Christ*, who *mindeth earthly things* (Phil. iii. 20, 21), "Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

They who believe the testimony of the gospel concerning Christ raised from the dead, as the end of the law for righteousness, are made to know, by that testimony, the glory of that life which he enjoys at the right hand of the Father, as it is a reward suitable to the dignity of the person of the Son of God, who merited it by his obedience to the death; and so this *faith is the confidence of things hoped for, the evidence of things not seen*, but testified of in the gospel. But, when believers come to know, and be assured of their interest in this righteousness, by the Spirit

witnessing with their spirit, then they have a foretaste of that glorious life; and so are made to feel in themselves something of that which they hope for, as an earnest of the full enjoyment. They know by experience something of the life that their spirit will enjoy at death, when, being absent from the body, it shall inhabit that same heavenly glory, in the bodily presence of the Lord Jesus, which is to be put upon the body at the resurrection of the just: for when *the body is dead because of sin, the spirit is life because of righteousness* (Rom. viii. 10, 11); and, while it is absent from the body, it lives not naked, or unclothed, but is clothed with the heavenly house, and lives in the bodily presence of the Lord, inhabiting that glory which God will give the body at the resurrection. See 2 Cor. v. 1-8. For the whole man, soul, body and spirit, shall not have full communion with Christ in his life from the dead, till he come again from heaven, and his dead *be raised incorruptible*; and believers, who *are alive and remain at his coming, shall be changed, and this corruptible put on incorruption, and this mortal put on immortality* (1 Cor. xv. 20, 23, 52-54; 1 Thess. iv. 16, 17). Nor will the whole church have full fellowship with Christ in his life from the dead, till this his coming from heaven, and their gathering together unto him: and then shall they have that life in perfection, whereof they have the beginnings and foretaste when they eat the flesh and drink the blood of the Son of man; as the Lord says (John vi. 54), "Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day."

As they now bear in their body the image of the earthy man, who *was made a living soul*, framed for the actions and enjoyments of the earthy, natural life, their body is not fitted to a spirit in the exercise and enjoyment of the

life that Jesus now lives : and therefore, when God works them for that life, and gives them the earnest of the Spirit, they *groan* in this body, *being burdened*, and are *willing rather to be absent from the body, and to be present with the Lord* (2 Cor. v. 2-8 ; Phil. i. 23, 24). But when the Lord comes from heaven, their bodies, being quickened by the Spirit of the Lord, shall bear the image of his glorified body ; and they shall be changed from *natural* to *spiritual*, or from being suited to the natural life, to be fit habitations for their spirits in the full action and enjoyment of spiritual life ; whereof that first natural life, in its perfection, is only a figure ; as Adam is said to be the figure of him that was to come (Rom. v. 14), and the happiness of the world to come is represented in scripture by the emblem of Paradise and the tree of life. See 1 Cor. xv. 44, 49. They who have the first-fruits of the Spirit, groan within themselves, waiting for the redemption of their body, whereby they shall fully appear as the children of God, being the children of the resurrection (Rom. viii. 23 and ver. 26) ; the Spirit that dwells in the church is represented as groaning for this, as if he were grieved with those things that are now standing in the way to hinder his communicating the fulness of that life to believers, whereof they are capable only to receive the earnest ; and some way expressing his infinite desire to communicate the fulness of that life to them in due time. And thus *the Spirit and the bride say, Come* (Rev. xxii. 17).

By what has been said, we may see the connection betwixt the Lord's death and his coming again, pointed out in the Lord's supper, and how his disciples *shew his death* by that action *till he come*. Their fellowship with the Lord Jesus, and with one another, in his death, and in the full reward of it at his coming, is shewed in the

supper; and so it is a prefiguration of their gathering to him, and sharing with him at his coming in all that life and blessedness that arises from his death: and *blessed are they who are called to that marriage supper of the Lamb.*







London:  
Printed by EYRE AND SPOTTISWOODE,  
Shacklewell, E.







