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**The Rev. John Johnson, A.M.**

# **THE PRIMITIVE COMMUNICANT**

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1748

## *The Primitive Communicant*

### **DISCOURSE I** *Concerning Sacrifice in general*

HEBREWS 10:8-9

*Above, when he said, Sacrifice and offering and burnt-offerings and offerings 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. He taketh away the first, that he may establish the second.*

[Section 1]

The greatest Benefit that was ever conferred on Mankind was the Redemption wrought by *Christ Jesus*. The most excellent Worship that God ever taught his Church, is the Communion of the Body and Blood of *Christ*. He accomplished our Redemption principally by the Sacrifice which he offered for us; and the Communion is a Sacrifice of Praise for the Redemption wrought by him. Therefore nothing is more necessary in order to the getting of a clear Knowledge of the greatest Benefit that ever was bestowed on Men, and the most excellent Worship of the *Christian Church*, than rightly to understand the Nature of Sacrifice. Now to give you a clear Light in this point, I shall

- I. Shew the Original of Sacrifice.
- II. The Materials of which it consisted.
- III. The Manner of offering it to God.
- IV. The Ends for which Sacrifice was offered.
- V. The Manner of consuming it.
- VI. The Great Advantage of worshipping God by Sacrifice instituted by Him.
- VII. I shall observe the great Abuses of Sacrifice mentioned in Scripture.
- VIII. I shall shew what Sacrifice is abolished, what not.

[Section 2]

I. As to the Original of Sacrifice, we are assured, it was practised by the Sons of *Adam*, during the Life-time of their Father. *St. Paul* says,<sup>1</sup> *Abel offered to God a greater Sacrifice than Cain*: Therefore it is evident they both offered Sacrifice. *Abel* would not have presumed to have used this Way of worshipping God, if he had not had the Precept and Example of his Father, or rather the Authority of God Himself for so doing. For *Abel* was a just and pious Man. And the Apostle tells us he did it by *Faith*, and therefore did not act herein according to the Devices of his own Heart. It is evident, that at this Time God did upon all Occasions give Directions to *Adam* and his Sons, and they could consult him when they saw Reasons so to do; and it is not therefore to be thought that they would undertake to perform a Business of the greatest Moment, that is, the Worship of God, without first knowing his Will, as to the Manner of doing it. There is therefore no room to doubt but that God himself instructed and commanded our first Parents to worship him by Sacrifice.

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<sup>1</sup> Hebrews 11:4.

[Section 3]

*Abel's Offering, or Sacrifice, was<sup>2</sup> of the Firstlings of his Flock, and of the Fat thereof, and the Lord had respect to him and his offering. Noah upon his coming out of the Ark,<sup>3</sup> took of every clean Beast, and every clean Fowl, and offered to God Burnt-Offerings on the Altar; and the Lord smelled a sweet Savour: that is, God was pleased with these Sacrifices, as Men are with a good Perfume. God, by declaring his Acceptance of the Sacrifices offered by these two eminent Servants of his, gave sufficient Encouragement to other Men to follow them in this Way of Worship, though he had never required Sacrifice by any express Command. But we have in Scripture some plain Examples of God's commanding Men to do Honour to Him by Sacrifice: Particularly He laid His Commands<sup>4</sup> on Abraham his Friend, to do this, and afterwards on Job. As all the Patriarchs worshipped God by Way of Sacrifice, so their Posterity, while they sojourned in Egypt, did the same. They durst not indeed do it publicly for fear of provoking the Heathen Governors, and the People of the Country where they lived. Yet it appears that the Worship of God by Sacrifice was so known ad received a Practice, that to *serve God*, and to *offer Sacrifice to him*, were Phrases of the same Signification; as appears by those Words of Moses to Pharaoh,<sup>5</sup> *Thou must give us Sacrifices, and Burnt-Offerings, unto the LORD our God: our Cattle shall also go with us; for thereof must we take to serve the LORD our God.**

[Section 4]

As the *Israelites* had ever worshipped God by Sacrifice, so there is no Reason to doubt but that they would always have continued to do so, though God had never given them the *Levitical* Law. The Lambs were required to be offered to God in Sacrifice on the very Evening before the Departure out of *Egypt*, and were commanded to be offered every Year for the Time to come at the Feast of the Passover.<sup>6</sup> And at the same Time God claimed the First-born of all clean Cattle to be offered to Him, and these were as real Sacrifices as ever were brought to God's Altar, though not of the *Levitical* Sort. For both these Sacrifices were enjoined before the making of the Tabernacle, and the worshipping of the Golden Calf. Whereas the *Levitical* Law is justly believed to have been contrived on purpose to put a stop to such Idolatry for the future. Nay, in that very Chapter<sup>7</sup> which contains the Ten moral Commandments, God spake to them concerning Sacrifices of Sheep and Oxen. And here therefore I may give you a seasonable Caution as to that Text, *Jeremiah 7:22-23*, namely, that it ought to be rendered thus, *I spoke not to your Fathers in the Day when I brought them forth out of Egypt, concerning the Manner of Burnt-Offerings and Sacrifices, by the Manner*, meaning those various Rites and Modes, prescribed in the three last Books of *Moses*. As for Sacrifice itself, it was established long before the *Levitical* Law, and even from near the Beginning of *Adam's* Life, as hath been shewed. And two new Sacrifices were enjoined at the very Time of their going out of *Egypt*.

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<sup>2</sup> Genesis 4:4.

<sup>3</sup> Genesis 8:20-21.

<sup>4</sup> Genesis 15:9; 22:2; Job 42:8.

<sup>5</sup> Exodus 10:25-26.

<sup>6</sup> Exodus 12:24, 27; 13:1; Numbers 18:17; Deuteronomy 15:19-20.

<sup>7</sup> Exodus 20:14.

II. As to the Materials offered in Sacrifice of old, they were either,

[Section 5]

1. Living Creatures. But three Sorts of four-footed Animals were offered by the *Jews*, Bulls, Sheep, and Goats; and of the winged Kind, Turtle-Doves and Pigeons only; though some<sup>8</sup> add Sparrows in the case of Leprosy. The *Heathens* offered all Sorts of living Creatures, even those that were esteemed unclean among the *Jews*. Nay, they sacrificed Fish, as the *Jews* never did.

[Section 6]

2. Or else they were Things without Life. *Cain*<sup>9</sup> sacrificed of the Fruits of the Earth. God rejected this Sacrifice not on account of the Materials, but for want of Faith, and other good Dispositions in him that offered it. The most usual Sacrifice of this Sort both among the *Jews*, and the *Gentiles*, was a Cake, or other Composition of the Flour, or Meal of Wheat, or Barley, with Salt, to which the *Jews* by the Law of *Moses* added Oil. This is called a Meat-Offering in the *English* Translation of the Old Testament. I rather choose to call it a Meal-Offering: Because this Word expresseth the Material of which it is chiefly constituted. The *Greek* Translators do rarely call it by any other Name but that of SACRIFICE. And none better knew these Things than those Translators, who turned the five Books of *Moses* into the *Greek* Tongue above 250 Years before the Birth of *Christ*. The Writers of the New Testament do generally follow these Translators as often as they cite the Writings of *Moses*. *Every Sacrifice shall be salted with Salt*, saith St. *Mark*.<sup>10</sup> It is evident, that by Sacrifice he meant the Meal-Offering. So St. *Luke* calls the Offerings of living Creatures by the Name of *slain Beasts*, but gives to the Meal-Offerings the just Title of *Sacrifices*. Yet in the Place of the Old Testament from which this Text is cited, our *English* Translators call the slain Beasts *Sacrifices*; and the other barely *Offerings*: And so they do indeed throughout the Old Testament; for which I cannot praise them.

[Section 7]

No Man can doubt but that whatever hath Life is, on that account, more valuable than Fruit, or Corn. And God's Acceptance of the Bloody Sacrifices offered by *Abel*, *Noah*, *Abraham*, and other eminent Men, brought these Sacrifices into great Reputation in the early Times. The Sacrifice of *Christ Jesus* was not accomplished without the shedding of his Blood: And therefore the Offerings of living Creatures were more fit Types of the GREAT SACRIFICE, than the Offering of a Cake, or of a Loaf.

[Section 8]

Yet there is just Reason to believe that there were many more unbloody than bloody Sacrifices offered by the *Jews*. For all bloody Sacrifices had a Meal and Drink-Offering attending them,

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<sup>8</sup> Leviticus 14:4.

<sup>9</sup> Genesis 4:3.

<sup>10</sup> Compare Mark 9:49; Leviticus 2:13; Acts 7:42; Amos 5:25.

though the *Rabbis* except the Offerings for Sin, and Trespass;<sup>11</sup> and in all Cases a Meal-Offering by itself, served as well as if a living Creature were joined to it, as one may see by comparing the Second Chapter of *Leviticus* with the First and Third. And he who could not spare a Beast, or Fowl, or had it not to offer, might have his Sin as effectively atone by a *Meal-Offering*, as by a *Bloody Sacrifice*.<sup>12</sup>

[Section 9]

When a living Creature was offered, and slain at the Altar, and had a Meal-Offering attending it, a Drink-Offering was always added, and never was used but with such a Bloody Sacrifice, and this was of the best Wine; yet this is never called a Sacrifice, as the Meal-Offering very often is.<sup>13</sup> Nay, when all three were offered together, not the Drink-Offering, not the living Creature, but the Meal-Offering was called the *Sacrifice*: I say it was so called by the *Greek* Translators near thirty Times one after another in two Chapters; (*viz.*) *Numbers* 18-19. And these Translators lived in the Time when these Offerings and Sacrifices were practised, and were some of the most learned *Jews* of that Age, and therefore did better understand the Nature of these Things than any now living. Further the Meal-Offering, on what occasion soever it were brought to the Altar, was stiled *Most Holy*.<sup>14</sup> The Flesh of no Bloody Sacrifice (except it were for Sin and Trespass) was distinguished with so high a Title. Nay, the Meal-Offering was in one respect more honoured than any other Sacrifice; I mean that the High-Priest offered a Sacrifice of this Sort, not only upon his Consecration, but every Day of his Life.<sup>15</sup> As this was in Institution of God by *Moses*, so *Josephus*<sup>16</sup> assures us that this Sacrifice remained in use till his Time, who survived the Destruction of *Jerusalem* and the Temple. And it is well known that these unbloody Sacrifices were chosen, and practised by the ancient *Greek* and *Romans*, by *Pythagoras*, and others of the best *Heathens*, who thought the killing, or eating of Animals unlawful.

[Section 10]

I shall only farther observe of the Materials to be offered in Sacrifice, that they were the best of their Kind; the living Creatures without Spot or Blemish, the Meal, and other Ingredients, the most fine, sweet, and perfect.<sup>17</sup> The *Greek* Interpreters express this excellently well, by saying, that Men should offer such Things to God, as were most pleasing and acceptable to themselves. The *Rabbis* say, that the very Wood, with which the Sacrifices were burnt, was to be of the best Sort, not Worm-eaten, or such as had formerly been used in building Houses.<sup>18</sup> A Bullock or Lamb that had any Thing superfluous, or any Thing lacking in its Parts, might be a voluntary Offering for the Use of the Priest, or the Repairs of the Temple, as the Doctors understand it; but it was not qualified to become a Sacrifice on the Altar. I do not say that Men were always to

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<sup>11</sup> Numbers 15, 18, 19.

<sup>12</sup> Leviticus 5:11-12.

<sup>13</sup> Numbers 15, 18, 19.

<sup>14</sup> Leviticus 2:3; 10:12; 7:1-7.

<sup>15</sup> Leviticus 2:3; 10:12; 7:1-7. Leviticus 6:20, 23.

<sup>16</sup> See *Josephus, Antiquities*, Book 3, Chapter 10, Section 7. Hudson's edition, I, 5.

<sup>17</sup> Numbers 18:19; 27:31.

<sup>18</sup> Leviticus 22:19-23.

offer absolutely the best, but only the best in that Kind, of which the Sacrifice was by God's Law to be.<sup>19</sup> If a Ruler, instead of the Kid which was assigned for his Sin-Offering, had brought the best Bullock that could be purchased with Money to the Altar; he might by this Means have made a shew of Generosity, and yet he had been defective in Point of Piety. For in this case the best Kid was the best Sacrifice; because this was what God required.

[Section 11]

III. As to the Manner of offering Sacrifice, we must distinguish between the various Rites that were used in some, or even in most Sacrifices, and those Actions which were esteemed necessary and used as such in all Sacrifices whatsoever.

1. Slaying was necessary for the most part when a living Creature was the Sacrifice, yet slaying was not the Rite, whereby the Sacrifice was offered: For any common Person, though he neither was a Priest, nor the Owner of the Sacrifice might kill it. But none but the Priest, or the Owner, could in any Sense be said to offer it.<sup>20</sup> The Bullock or Goat, whose Blood were to be carried into the Holy of Holies, and some other special Sacrifices, were to be killed by the Priest: Yet even in this Case, the slaying was not the Action by which the Sacrifice was offered, or the Atonement made. While the Animals were yet alive they were offered to God; and the Atonement was made by thus offering them, and by carrying their Blood into the Holy Place, and sprinkling it upon the Mercy-Seat. The Scape-Goat was twice offered, yet not slain at all; though he seems to be the most atoning Sacrifice that was offered in the whole Year.<sup>21</sup> *Aaron was to lay both his Hands on him and to confess over him all the Iniquities of the Children of Israel, and to put them on the Head of the Goat; and the Goat was to bear on him all the Iniquities of the children of Israel to a Land not inhabited.*

[Section 12]

2. Much less was the laying the Sacrifice in whole, or in part on an Altar absolutely necessary. The Lamb slain at the first Passover in *Egypt* was not laid on any Altar; there is no reason to believe that the *Israelites* had Altars in that Country, however, it cannot be supposed every House had one. Altars were principally intended for the more convenient burning of Sacrifices. But the Lamb offered at the Passover was not to be burnt as a Sacrifice: only what remained of it till the Morning was to be cast into the Fire,<sup>22</sup> not with an Intent to offer these Remains to God, but to prevent Profanation. So what was left of any Peace-Offering till the third Day was also to be cast into the Fire for the same Reason. Yet this Lamb was<sup>23</sup> *the Sacrifice of the Lord's Passover*. God by way of Excellence calls it<sup>24</sup> *My Sacrifice*. You may observe that the Passover to be offered in after Ages was called a Sacrifice, as well as the first that was offered in *Egypt*; and when the *Jews* came to have a settled Place of publick Worship, the Blood of the Paschal

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<sup>19</sup> Leviticus 4:22-23.

<sup>20</sup> Leviticus 16:6, 9, 11, 14-15.

<sup>21</sup> Leviticus 16:9-10, 20, 22.

<sup>22</sup> Exodus 12:10.

<sup>23</sup> Exodus 12:27.

<sup>24</sup> Exodus 23:18.

Lamb<sup>25</sup> was sprinkled on the Altar. The *Two Wave Offerings*<sup>26</sup> were expressly called a *new Sacrifice*, by the *Greek* Translators, yet could not be laid on the Altar, because they were leavened. The *Persians* and some other People sacrificed without Altars or Fire.

[Section 13]

Sprinkling the Blood on an Altar was a Rite enjoined in most of the *Levitical* Bloody Sacrifices. For want of Altars, the *Israelites* in *Egypt*<sup>27</sup> were to sprinkle the Blood of the Lamb on the Door-Posts. Yet this Ceremony was used in offering the Lamb after the *Israelites* had a fixed Altar,<sup>28</sup> and a settled Place of publick Worship; but the Blood of the Scape-Goat could not be so sprinkled. Nor does it appear that this Ceremony was ever used before the Deliverance of the *Israelites* out of *Egypt*; nor did the *Heathens* use it at all, or however they did not make it a necessary Rite of offering their Bloody Sacrifices. And if waving the Sacrifice, or carrying the Blood of it into the Holy of Holies in the Temple at *Jerusalem*, or any such like singular Ceremony, that no Sacrifice could be rightly offered without it; then the Generality of the Oblations, made either at the *Jewish* or *Gentile* Altars, were no Sacrifices at all. For these Ceremonies were rarely used, and only in some special Cases. And the Meal-Offerings must of Necessity have been presented to God in some other Manner; and such were the Majority of the Sacrifices which were offered by the *Jews*.

[Section 14]

4. In truth the only necessary Action for the offering of Sacrifices, never omitted either by the *Jews* or *Gentiles*, was that of Prayer addressed to that God to whom the Sacrifice was presented. The very Nature of Sacrifice directed Men to offer it in this Manner. The Way of presenting any Thing to our Superiors, taught us by common Sense, is to address ourselves to them in an humble respectful Manner; and to declare that we intend them the Gift, as a Token of our Honour and Esteem. And as all Mankind did of old worship God (whether true or false) by giving him some of the best they had, or what they thought would be most acceptable to him; so they did all naturally fall into the same way of offering them, that is, by Prayer. They did indeed all use other Rites, in which they differed from each other. But they all agreed in the main Point, that is, in presenting the Sacrifice by Prayer. There is indeed no plain express Mention of this in the *Levitical* Law; at least not in the *English* Translation of it: Nor was there any Occasion for *Moses* to speak of this in Words at length; because the Priests and People had been all used to the offering of Sacrifice, and well knew that it was to be done by Prayer. They well knew that the Patriarchs<sup>29</sup> *built Altars, and called on the Name of the Lord*, that is, they offered Sacrifices on the Altars which they had raised, and offered those Sacrifices by calling on God's Name; therefore in this Particular they wanted no Instructions. But as to the new Rites and Ceremonies contained in the *Levitical* Law, *Moses* saw just Occasion to be large and particular in mentioning them; because the whole Nation had hitherto been Strangers to them. There is one general

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<sup>25</sup> 2 Chronicles 35:11.

<sup>26</sup> Leviticus 23:17.

<sup>27</sup> Exodus 12:7.

<sup>28</sup> 2 Chronicles 35:11.

<sup>29</sup> Genesis 12:7; 13:4; 26:25.

Expression which is often repeated by *Moses*, and implies Prayer, that is, *making Atonement*. For this signifies the Priest's solemn Request to God, that he would accept the Sacrifice. As often therefore as it is said that *Aaron*, or his Sons, were to make Atonement, so often we are taught this Truth, that Sacrifice was offered to God by Prayer; or that it was the Priest's Office to beg of God, that the Sacrifice might be effectual to the End for which it was offered. And we are assured by the *Jewish* Writers, that this was the constant Practice of their Priests. And it is certain that in this Point the *Gentiles* agreed with them; that is, they invoked the Name of their Gods, and beseeched them to receive the Gifts, or Oblations, which they brought to their Altars. And however they varied in other Matters, in this particular they were all of one Mind.

[Section 15]

It must not be omitted that all living creatures were to be offered before they were slain. If the private Man brought a Bullock, or other Animal for a Burnt-Offering, or a Sin-Offering, to the Altar,<sup>30</sup> he himself was to offer it at the Door of the Tabernacle of the Congregation, and he was to do it by Prayer, for he was to lay his Hands upon it, and the Rite of laying on of Hands always implied Prayer, say the *Hebrew* Masers; and after he had thus offered it, then it was to be killed. If a Sin-Offering was presented to God for the whole Congregation, then the Elders<sup>31</sup> were to lay their Hands on the Head of the Sacrifice. If the living Creature were intended to be a Sacrifice for consecrating of Priests, or for purging the whole Nation, Priest, People, and Tabernacle; in these Cases, the High-Priest,<sup>32</sup> or one of the Priests at least, was to perform the Office of laying on of Hands, and so offering the Sacrifice by Prayer; and the living Creature was in no Case to be slain, till it had thus been solemnly offered. It is true the Sacrifice was again to be offered by the Priest, when he sprinkled the Blood, or put it on the Horns of the Altar, or brought it into the Holy of Holies; and it was by this Oblation of the Priest that the Atonement was principally made: Yet it was a stated Rule, that the living Creature should be once offered while alive.

[Section 16]

- IV. As to the Ends for which Sacrifice was to offered by them of old, they were either,
1. Such as regarded God; or
  2. The Men in whose Behalf they were offered.

Yet here I must premise, that though, for Method's sake, I make a Distinction between those Ends of Sacrifice which regard God, and those which regard Men; I would not be thought by this to mean, that any Sacrifice could duly be offered, but that the Intention of him that brought it to the Altar must be to do Honour to God and procure Good to himself at the same Time. Even when the principal Design of the Sacrifice was to acknowledge God's sovereign Dominion and Goodness, or to praise him for some Benefit received; yet it was proper, and reasonable, that he who offered it should also have an Eye to his own Good and Welfare, and to hope that God, in Consideration of his present Gift or Offering, would for the future treat him as his devout, grateful Servant, or as one that had a just Sense of his Power and Mercy.

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<sup>30</sup> Leviticus 1:3-5; 3:2; 4:4.

<sup>31</sup> Leviticus 4:15.

<sup>32</sup> Leviticus 8:14-15 18-19; 16:9, 11, 15.



[Section 17]

1. And in truth all Sacrifice was chiefly designed as an Honour to God. As all Money, or other Materials given for the Use of God's House, or the Maintenance of his Service, are called *Gifts* or *Offerings to God* (it is our Saviour's own Language;<sup>33</sup>) so whatsoever was devoutly laid on the Altar by way of Sacrifice, was called *God's Bread*, or *Food*.<sup>34</sup> For the Altar was dignified with the Title of *God's Table*<sup>35</sup> by two of the Prophets, *Ezekiel* and *Malachi*; because that which was placed thereon was, in a most singular and eminent Manner, offered to the Divine Majesty. Though the Sacrifice was offered in order to obtain any Favour from God, or by way of Gratitude for Mercies already obtained; yet he that brought the Sacrifice must do it upon this Principle, that he believed God to be the Fountain of all Goodness the Author of every good Gift, the Maker and Donor of all that we can enjoy, or hope for. On this account Sacrifice was ever esteemed a Service due to God alone. It was an Angel that said to *Mannah*,<sup>36</sup> *If thou wilt offer a Burnt-Offering, then thou must offer it unto the Lord*. God ever claimed Sacrifice as particularly due to him on account of his being Sovereign Lord of the Universe. Whoever among the *Israelites* offered a Burnt-Offering or Sacrifice, and brought it not to the Door of the Tabernacle of the Congregation (where the Altar of burnt-Offerings stood) to offer it unto the Lord, it was declared,<sup>37</sup> *That Man shall be cut off from among the People*.

[Section 18]

2. If we consider Sacrifice with regard to the Men in whose behalf it was offered, the End of it must be, either

- (1.) To obtain some Benefit to themselves; or
- (2.) To thank God for some Benefit received, as hath been already hinted.

(1.) Sacrifices offered to God for the obtaining of common Mercies, as Health, Success in Business, Victory over Enemies, or the like, were Peace Offerings, and Burnt-Offerings. But the greatest Mercy to be procured by the old *Levitical* Sacrifices, was Forgiveness of Sin, and there were two Sorts of Sacrifices for this Purpose; the first I shall call *purgative*, the other *properly expiatory* Sacrifices. The *purgative* Sacrifices, were those which were appointed, and offered for purging Men, and Things, from their natural Unworthiness to be employed in the Service of God, and from all Defilements contracted by any other Means, which rendered them incapable of appearing, or being used in the publick Worship. This Unworthiness, or Unfitness, for the Service or Worship of God, is called *Sin* and *Iniquity* in the *Levitical* Law.<sup>38</sup> Thus the Ashes of the red Heifer mingled with Water are called a *Purification for Sin*. Here *Moses* by *Sin* did not mean real Guilt, such as makes Men liable to future Punishment; but only an Impurity occasioned by being under the same Roof with a dead Corpse. And any Vessel that was not covered was under the same *Sin*, or Impurity. And he who was in this condition, and went into

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<sup>33</sup> Luke 21:4.

<sup>34</sup> Leviticus 21:6.

<sup>35</sup> Ezekiel 12:22; 44:16; Malachi 1:7-12.

<sup>36</sup> Judges 13:16.

<sup>37</sup> Leviticus 17:8-9.

<sup>38</sup> Numbers 19:9, 13, 15, 20.

the Tabernacle before he was purged, is said *to defile the Sanctuary of the Lord*. It is said of the High-Priest, that he *shall bear, or take away the Iniquity of the Holy Place, and the Holy Things*.<sup>39</sup> This is best explained by considering the most remarkable Part of the High-Priest's Office yearly performed on the tenth Day of the seventh Month. He killed a Bullock to make a Sin-Offering for the People and carried the Blood of each severally into the Holy of Holies, to make an Atonement for all the Congregation; not only for them, but *for the Holy Place, and for the Altar, to reconcile the Holy Place, the Tabernacle, and the Altar*. The Reason given for the Atonement of these senseless Things, which were incapable of any real Guilt is this,<sup>40</sup> that *they had remained among the Children of Israel in the midst of their Uncleaness*; therefore there was a Necessity to *reconcile* them, or to offer these solemn Sacrifices to intreat the Divine Majesty, that he would accept the Services performed by their Priests, People and Things, notwithstanding the Defilements which they had incurred.

And it is evident, that without this Reconciliation, or Atonement, the *Levitical* Services had expired, and been at an End every Year: Therefore by these Sacrifices the Right of these Priests, and People, to perform their several Parts in Divine Worship were yearly renewed; and a Tenure in God's House for the Term of one Year next coming clearly purchased; and the Impurity of the House itself taken off, and removed for the following Year; that is, till the next tenth Day of the seventh Month, when these Devotions must again be repeated. It is not to be denied, that Atonement was made by these Sacrifices for all Manner of Sin, and Pollution, but yet only so far forth as it barred Men from the Privilege of appearing in the Presence of god or in the Place of publick Worship; not so as to free the Sinner from the Punishment due to him for transgressing the Law. This gives much Light to the former Part of that Chapter from whence my Text is taken. In the first Verse the Apostle observes, that *the Law could never with those Sacrifices, which they offered Year by Year, consecrate for ever to the Service of God them that came thereto*. For it is plain that Priest and People were anew consecrated every Year on the Day, when the Priest entered the Holy of Holies. The Apostle proceeds in the next Verse upon this Supposition. *For then*, says he, (that is if those Sacrifices could for ever have taken off the Unworthiness of the Priests and People for the Service of God, and give them a Consecration for ever, or during Life) *would they not have ceased to be offered?* Yes, certainly, *for the Worshippers being once [for ever] purged, would have had no more Conscience of Sin*; by Sin, meaning their Unfitness to appear before God in his Tabernacle, or Temple. *But* (as he proceeds in the third Verse) *in these Sacrifices Remembrance of Sins is made again every Year*; that is, Priests and People are again reminded of their Incapacity to perform, or to join in the publick Worship, by the Atonement, or Reconciliation made for them, and even for the Holy Place, and its Utensils. In our *Christian* Assemblies Remembrance is made again of sin, not only every Year, but every Day in our publick Assemblies. But no Remembrance is made of our Disability, or Unfitness to perform our Parts in Divine Worship: For this was taken off once for all from the *Christian* Church by the personal Sacrifice of *Christ*, as shall hereafter appear. What was done for us by the great Sacrifice could not be effected by those of the Law. For (as St. Paul proceeds, Verse 4) *It is impossible that the Blood of bulls and Goats should [for ever] take away Sin*; that is, that they should effectually remove all at once Men's Unfitness for the publick Worship of God; or give them a perpetual Right of Access to Him. There is no such natural Efficacy in the

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<sup>39</sup> Exodus 28:38; Numbers 18:1.

<sup>40</sup> Leviticus 16:16, 18-20, 33.

Blood of Bulls, and Goats; nor did God by his Appointment or Institution annex any such Privilege to these Sacrifices; but declared the contrary by commanding these purgative Sacrifices to be renewed every Year. When the Apostle says,<sup>41</sup> *without shedding of Blood is no Remission*, he means Remission of this Incapacity to be employed in the publick Service of God. For he had in the Words next before observed, that *by the Law all Things were purged with Blood*, and the Occasion he had to say this was, his having mentioned the Sacrifices with which *Moses* ratified the Covenant between God and the *Israelites*; for he had said that with the Blood of these Sacrifices<sup>42</sup> *Moses* sprinkled the Book [of the Law,] and all the People, as likewise the Tabernacle, and all the *Vessels of the Ministry*. And it is evident that by being thus sprinkled, they were by the Apostle esteemed to be purged from their natural Impurity, and from all Defilement that could disqualify them for the Divine Worship. And it can scarce be conceived how the Book of the Law, and the Utensils, or Vessels, could have any Impurity, but what proceeded from the Nature of the Materials of which they were made. For they were all new, and had never been used either by Priests, or People. But the Fall of our first Parents had shed a Stain, and diffused a Contagion not only through the Blood of their Posterity, but through all the whole Terrestrial Globe.

[Section 19]

But the *Jews* too had Sacrifices that were *properly expiatory*; I mean such as being duly offered took away the Guilt of Immoral Actions, and freed the Transgressor from the Punishment due to his Sin. Such were those Sacrifices, which were called Trespass-Offerings, concern which God said by *Moses*,<sup>43</sup> *The Man shall bring his Trespass-Offering to the Lord, a Ram without Blemish; and the Priest shall make an Atonement for him before the Lord, and it shall be forgiven him*. And I conceive, it might be truly said of these Sacrifices, according to the common, vulgar Sense of the Words, that the Worshippers who offered them, had no Reason to have *any Conscience of that Sin*, for which they had made this Oblation; and that therefore the Apostle, in the foregoing Verses of this Chapter, did not speak of these Sacrifices which were *properly expiatory*, but of purgative Sacrifices only. But it is to be remembered that these Sacrifices, which took away the real Guild of immoral vitious Actions, were not allowed for such as had sinned presumptuously, or with a high Hand, but only for lesser Crimes.

[Section 20]

(2.) The other main End in offering Sacrifice was, that Men might express their Thanks to God for Benefits received. For this the Law of *Moses* assigned no particular Animal to be offered, but left it to the Discretion of the Party concerned. But the Meal-Offering on this Occasion was to be larger than usual, and to consist of the greatest Variety, not only Cakes,<sup>44</sup> but Wafers, and leavened Bread was to be brought to the Altar.<sup>45</sup> If to his Peace-Offering he added a Burnt-Offering, that was to be a Male. But his last was expected of none but such as were wealthy and

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<sup>41</sup> Hebrews 9:22.

<sup>42</sup> Hebrews 9:21.

<sup>43</sup> Leviticus 6:6-7.

<sup>44</sup> Leviticus 7:11-14.

<sup>45</sup> 2 Chronicles 22:19; 24:31.

generous. Vows differed in nothing from other Sacrifices of Thanksgivings but this, that they were solemnly promised to God, and the particular living Creatures assigned for Sacrifice by the Owner, on Condition that God would grant him Relief from his present Danger, or Difficulties, according to that of the Psalmist,<sup>46</sup> *I will pay thee my Vows which I promised with my Lips, and spake with my Mouth, when I was in Trouble.*

[Section 21]

These Thank-Offerings, are frequently called<sup>47</sup> Free-will-Offerings by our Translators, *Confessions* by the old *Greek* Translators. To explain this, I must observe to you, that all Sacrifices do take their Names from the End for which they were offered. Therefore in the *Hebrew* and *Greek*, the Animal, or other Material offered to expiate Sin, is called *Sin* or Trespass; the Sacrifice offered for Peace (which in the *Hebrew* Tongue signifies Health, and every Thing that is good) is called Peace; but the *Greeks* render it Safety. And for the same Reason the Animal, or other Materials offered to God by way of Gratitude for Favours conferred, is called *Thanks* or *Praise*, in the *Hebrew* and *Greek*. And for the same Reason they at other Places called them *Free-wills*, or *Confessions*; because these Sacrifices were offered with an Intention to confess, or acknowledge God's Goodness, and their own *Free-will*, or *Liberality*. But these Confessions do ever imply a material Sacrifice, that is a living Creature, a Meal-Offering, and a Drink-Offering.<sup>48</sup> When Peace, Sin, Thanks, or Praise, do in the Original signify a Sacrifice, our *English* Translators do commonly call them *Peace-Offerings*, *Sin-Offerings*, *Thank-Offerings*, or the like. But they have not always added *Offering*, where in Truth they ought. And though in the Old Testament they used the Word<sup>49</sup> *Free-Will Offering*, yet not in the New, for they say *Jesus Christ witnessed a good Confession before Pontius Pilate*; when the original Words do clearly signify that *Christ Jesus confirmed, or ratified the good Free-will-Offering under Pontius Pilate*: They say, that *Timothy had made a good Confession*, where the *Greek* says,<sup>50</sup> *He had offered to good Free-will-Offering*. And they call *Jesus Christ the High-Priest of our Free-will-Offering*. And they say, *Let us hold fast our Profession*,<sup>51</sup> where the Apostle says, *Let us hold fast our Free-will-Offering*.

I see no Occasion to enlarge on the Festival Sacrifices, because they may all be reduced to some one of the Heads above-mentioned.

[Section 22]

V. As to the Manner of consuming Sacrifice, it hath before been hinted, that in the *Levitical* Sacrifices some of the Animal, and of the Cake, or other Material, was burnt on the Altar, for the most Part; and that there were some Sacrifices called *Holocausts*, or *Whole-Burnt-Offerings*, because they were entirely consumed on the Fire-hearth of the Altar. The Burning was not

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<sup>46</sup> Psalm 66:12.

<sup>47</sup> Leviticus 22:18; Deuteronomy 12:17; Ezekiel 46:12.

<sup>48</sup> Psalm 50:14-15.

<sup>49</sup> Amos 4:5.

<sup>50</sup> 1 Timothy 6:12, 13.

<sup>51</sup> Hebrews 3:1; 4:14; 10:23.

esteemed the Action of the Priest, who offered it, but of God, who by this Means was believed to accept it. For the Fire of the Altar came down from Heaven,<sup>52</sup> when the Tabernacle and Temple were first erected, and this Fire was always preserved alive, to shew that the Sacrifices in whole, or in part consumed by it, were graciously received by God. The laying the Flesh on the Fire, was indeed a Rite, by which the Priests offered it to God: But the burning of it was esteemed the Act, by which God declared his Acceptance of the Sacrifice. It hath indeed been observed, that some real Sacrifices were not at all laid on the Altar, and therefore could not be burnt either, in whole or part, as other Sacrifices were. But in this Case God's Command and Institution did give sufficient Assurance of the Sacrifice being accepted, and that altogether as effectually, as if it had been consumed by the Altar-Fire. It is sufficient that what was offered to God be consumed, or otherwise disposed of as God directs, who hath the sole Right of Sacrifices offered to him.

[Section 23]

And I suppose it certain in Fact, that the much greater Part of the Sacrifices was generally reserved for a religious Feast. The Scripture<sup>53</sup> speaks of *Noah's* offering Burnt-Sacrifices only, yet *Josephus* says, he made a Feast too for his Family. And they who are best versed in the *Jewish* Learning agree in this, that Burnt-Offerings had always Peace-Offerings joined with them (except on the tenth Day of the seventh Month, which was a National Feast;) that so Materials might not be wanting, for the Entertainment of them who officiated, or assisted at the Solemnity.<sup>54</sup> *Jacob offered Sacrifice upon the Mount, and called his Brethren to eat Bread, and they did eat Bread.* And *eating Bread* is a known Phrase for a Banquet.<sup>55</sup> *Jethro took a Burnt-Offering, and Sacrifices for God, and Aaron came, and all the Elders of Israel, and ate Bread with him before God.* The Lambs offered in Sacrifice at the Passover were to be wholly consumed by eating even the Heads with the Legs, and Purtenances thereof. Thus it was before the Law: By the Law sufficient Care was taken to continue this Practice. The whole Carcass of the Peace-Offering was restored to him who brought it to the Altar, for the Entertainment of himself, his Family, and Friends;<sup>56</sup> only the Breast, and right Shoulder was the Priest's Portion; (yet if it was a Sacrifice of Thanksgiving, the Flesh belonged to the Priest, according to the *Greek* Interpreters, who daily saw those Sacrifices practised; for thus they translate the latter Clause of the 14th and the Beginning of the fifteenth Verse of the eighth Chapter of *Leviticus*: *The Heave-Offering shall belong to the Priest that sprinkled the Blood of the Peace-Offering, and the Flesh of the Peace-Offering for Praise, shall belong to him.*) No Part of these but the Fat, Cawl, and Kidneys were burnt on the Altar.<sup>57</sup> And the same may be said of the Sin and Trespass-Offerings, save that the Rump of these was also to be burnt. But then the Carcasses of these last Sacrifices were reserved, not for the Entertainment of the Layman who brought it to the Altar, but of the Priest<sup>58</sup> who officiated at the offering of it, and his Sons. All Festival

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<sup>52</sup> Leviticus 9:24.

<sup>53</sup> Genesis 8:20.

<sup>54</sup> Genesis 31:54.

<sup>55</sup> Exodus 18:12.

<sup>56</sup> Leviticus 7:31-34

<sup>57</sup> Leviticus 3:3, 6; 4:8-10, 35; 7:3.

<sup>58</sup> Leviticus 6:26; 7:7; Numbers 18:9.

Sacrifices were appointed for this Purpose, that all *Israelites might rejoice before the Lord*, and eat, and drink in a more plentiful, and sumptuous Manner, than at other Times; and for this Purpose Peace-Offerings were enjoined at these Times as well as Whole-Burnt-Offerings. Sometimes the Feast was the principal End of the Sacrifice, with regard to Men.<sup>59</sup> *David* on his bringing the Ark to *Zion* offered so many Peace-Offerings, that every one of *Israel* had a good Piece of Flesh. And when he sacrificed his Vows, he declared, the Poor should eat, and be satisfied. King *Josiah*<sup>60</sup> and his Princes, and some generous *Levites*, imitated him in this magnificent Devotion.

[Section 24]

The Meal-Offering was wholly burnt, if the living Creature, offered at the same Time, were so to be consumed;<sup>61</sup> as likewise if it was offered in Behalf of the Priest. In all other Cases the Remainder of the Meal-Offering was reserved for the Priest's Eating. The People were not allowed to taste of the Meal-Offering properly so called. And it does not appear that either Priest or People did at all partake of the Drink-Offering, but that it was wholly poured out on the Altar. If so, then when the Psalmist says,<sup>62</sup> *I will take the Cup of Salvation*, his Meaning must be, that he would take it into his Hands in order to reach it up to the Priest, who stood on the Ascent to the Altar, that he might pour it out before the LORD. And what makes this seem very probable is, that the Priest was forbid to drink Wine when he went into the Sanctuary.<sup>63</sup> And it can scarce be thought that the Wine was allowed to the People, when the Priests were forbid it.

[Section 25]

The Remainder<sup>64</sup> of the Meal-Offering, the Sin-Offering, and the Trespass-Offering, which was the Priest's Part, was called and esteemed<sup>65</sup> *most Holy*, and the *Bread*, or *Food of God*, as well as what was burnt on the Altar. The Remainder of the Peace-Offering never hath any such high Character given to it, but was only esteemed *Holy* in a lesser Degree, it was<sup>66</sup> a *hallowed Thing*. The Law was not more precise in any one Point than concerning the Manner of eating these Remainers; what was *most Holy* was to be eaten<sup>67</sup> by the Priest that offered it, and his Sons only; and they were confined to the Holy Place, that is, the Court before the Sanctuary where the Altar of Burnt-Offering stood, while they were feasting themselves with these sacred Provisions.<sup>68</sup> They might eat the Shoulders, and Breasts of their Peace-Offerings, and all their *Holy Things* in any Place that was clean, and their whole Families might join with them in this Entertainment, but no Stranger, nor hired Servant.

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<sup>59</sup> 1 Chronicles 16:3; Psalm 22:26.

<sup>60</sup> 2 Chronicles 35:7-9.

<sup>61</sup> Leviticus 6:23; Numbers 18:9.

<sup>62</sup> Psalm 106:12.

<sup>63</sup> Leviticus 10:9.

<sup>64</sup> Leviticus 6:16; 10:12-13; 7:7.

<sup>65</sup> Leviticus 2:5; 21:22

<sup>66</sup> Leviticus 19:8.

<sup>67</sup> Leviticus 6:16, 26; 10:12-13.

<sup>68</sup> Leviticus 22:10, etc.

[Section 26]

The Benefit, or good Success of the Sacrifice did very much depend upon the Priests and Peoples eating the Remainder of the Sacrifice in a proper Manner, according to the Rules which God had prescribed. Whatever Priest<sup>69</sup> or Layman ate of the Flesh, or other Materials of a Peace-Offering, while he was under any Uncleanness, *he was to be cut off from his People*, and if he kept it till it was stale, it is declared, that *the Sacrifice should not be accepted*. Moses tells the Sons of Aaron, that God had given the Sin-Offering to be eaten by them,<sup>70</sup> *to bear away the Iniquity of the Congregation, to make Atonement for them before the Lord*. And when Aaron excuses himself for his having omitted to eat the Sin-Offering that Day, because he was under legal Disqualifications, (that is, he was mourning for his Sons *Nadab* and *Abihu*, or had some Uncleanness upon him) he concludes by saying, *If I had eaten the Sin-Offering to Day, should it have been accepted in the Sight of God?* By which he plainly intimates that it would not have been accepted, if it had been eaten by him, while he was under his present Defilement. And therefore God strictly charges the Priests<sup>71</sup> that *they do not profane the Holy Things of the Children of Israel, and bring upon themselves the Iniquity of Transgression in eating of the Holy Things*. And it observable that the worst of High-Priests, *Annas*, and *Caiaphas*, and the other *Jews* that prosecuted our Blessed Lord at his Trial, and made no Conscience of shedding the Blood of the Just, and Holy *Jesus*, yet took special Care of not being defiled,<sup>72</sup> when they were to eat the Passover.

[Section 27]

It was the universal Sentiment of the Ancients, that by offering Sacrifice, Men did enter into Covenant, and Communion with that God whom they worshiped, and with one another. And this Notion was expressed by sharing the Sacrifice between God, and them who offered it. it is St. *Paul's* Observation,<sup>73</sup> that they who eat of the *Sacrifice, are Partakers*, or rather *Communicants of the Altar*; and therefore with that God, whose Table the Altar was. God spake of the *Israelites*, as Men that had made a Covenant with him by Sacrifice.<sup>74</sup> *Abraham* offered to God, at his command, an Heifer of three Years old, a She-Goat, and a Ram of the same Age, with a Turtle-Dove, and a young Pigeon; and it is said, *the same Day the Lord made a Covenant with Abraham*.<sup>75</sup> When *Moses* came down from the Mount, and had fully declared to the People all that God have given him in Charge,<sup>76</sup> *and all the People had answered with one Voce, All that the Lord hath said we will do*, *Moses* is said to have built an Altar and sent young Men (that is, First-born Sons, who were the Priests till the Family of *Aaron* was set apart for the Holy Ministry) *and they offered Burnt-Offerings, and sacrificed Peace-Offerings*: These last

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<sup>69</sup> Leviticus 22:9; 7:15-21; 19:7.

<sup>70</sup> Leviticus 10:17-19.

<sup>71</sup> Leviticus 22:15-16 according to the Septuagint.

<sup>72</sup> John 18:28.

<sup>73</sup> 1 Corinthians 10:18.

<sup>74</sup> Psalm 50:5.

<sup>75</sup> Genesis 15:9-18.

<sup>76</sup> Exodus 24:3-8.

mentioned here on Purpose for a religious Feast for the People, as hath been observed. And thus they communicated with God by eating at his Altar. And it is added, *Moses took the Blood, and sprinkled it on the People, and said, Behold the Blood of the Covenant, which the Lord hath made with you, etc.* And as the Covenant was first struck, so it was continued, by Sacrifice, so it was continued, by Sacrifice. Every single Person entered into it by Circumcision; but the whole Nation was united to God, and each other, by having one Altar of Burnt-Offerings, and worshiping one God in the same Place, and Manner. The *Reubenites* and *Gadites*, by building<sup>77</sup> a new Altar, gave Occasion to the other Tribes to suspect that they intended a Revolt, or Apostasy from God, and the Commonwealth of *Israel*. But it appeared upon Enquiry, that they did it with a quite contrary View. For they declared they had erected this Altar as a Monument, or Testimony of their Communion with the one God, and the other Tribes; for they were afraid, if they had not used this Caution, lest it should be said in after Ages, that *they had no Part in the Lord*.

[Section 28]

As all Sacrifices were intended to be Rites of Covenant, and Communion between God and his People; so the Meal-Offering was more peculiarly intended for this Purpose. And for this Reason the *Israelites* were commanded to make Salt one Ingredient of all their Meal-Offerings; because Salt was always esteemed a Token or Symbol of Society and Friendship. Therefore God by *Moses* gives this Charge to the *Israelites*, *Every Oblation of thy Meal-Offering thou shalt season with Salt;*<sup>78</sup> *neither shalt thou suffer the Salt of the Covenant of thy God to be lacking from thy Meal-Offering.*

VI. I proceed to shew the Advantage of worshiping God by Sacrifice initiated by him.

[Section 29]

1. Prayer and Praise are commonly esteemed the most perfect Worship of God. But now Prayer, and Praise, are necessarily implied in Sacrifice. It was to this End that Men built Altars, and offered Sacrifice, that they might more effectually call on the Name of the LORD, as hath before been intimated. All that will allow the ancient People to have been endued with common Sense must grant, that when they offered Sacrifice, they did it with an Intention to declare their Belief of the Power, and Goodness of that God, to whom they paid this Devotion, and to honour him, by acknowledging the Mercies they had received from his Bounty, or to beg of him what they wanted, and thereby declare their Belief that he only was able to grant it. and they are mistaken who suppose that these were dumb, internal Prayers and Praises, offered only by the Word of the Mind, or expressed by Actions only; they declared to God the secret Thoughts and Desires of their Hearts in the best Forms of Words, which the most knowing pious Men of their own, or of former Ages had provided for them. As they had certain prescribed Prayers pronounced by the Priest for the solemn Oblation, so they had likewise occasional Devotions to be used,<sup>79</sup> while the Sacrifice was burning on the Altar. I am sensible the *Jews*, since they have been driven out of

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<sup>77</sup> Joshua 21.

<sup>78</sup> Leviticus 2:13.

<sup>79</sup> 2 Maccabees 1:23-30. *Outram de Sacrificiis*, Book 1, chapter 22.



their own Country, and been deprived of their Temple, have advanced a Notion, that Prayer and Praise, without material Sacrifice, is better than when joined with it. But all considering Men must confess that this is an Effect of their judicial Blindness. Their Ancestors, when most degenerate, never sacrificed without Prayer and Praise; and how these Prayer and Praise could lose their Value by Means of the Sacrifice offered at the same Time, is very hard to conceive. Yet I fear some *Christians* have followed them in this monstrous Opinion. They ought to have remembered that their Temple was<sup>80</sup> the *House of Prayer*, while it was the *House of Sacrifice*; and that while the Flesh, and other Materials of their Sacrifices were burning on the Altar,<sup>81</sup> *the People fell down to the Earth upon their Faces to worship their Lord god Almighty, the most High; and that they besought the Lord most High by Prayer, till the Solemnity of the Lord was ended, and they had finished his Service.*

[Section 30]

2. But when Men worship God by Sacrifice, they do something more than pray to, and praise him, they *honour the Lord with their Substance*, which was thought a very considerable Point of Religion by the Wise-Man. This was the Temper of *David*, and of the old generous Worshipers of God, the scorned<sup>82</sup> *to offer to God of that which cost them nothing*. Some Men seem to draw all their Schemes of Religion upon this Principle or Foundation, that *Jesus Christ* came into the World to teach Men a more frugal Religion than that contained in the Law of *Moses*, and to save his Disciples Charges. The contrary whereof is most certainly true. For our blessed Master hath expressly taught us, that *except our Righteousness exceed the Righteousness of the Scribes and Pharisees,*<sup>83</sup> *we shall in no Case enter into the Kingdom of Heaven*. And it is certain, the Pharisees never stuck at any Cost which was necessary in order to fulfil the Letter of the Law. And *Righteousness* in the Language of Scripture does more particularly denote the Duty of Liberality, in contributing a good Share of what we have to pious and charitable Uses. We cannot but know how great Countenance our Saviour gave to this Duty,<sup>84</sup> when he approved of the poor Widow's Generosity in giving all she had to the Treasury of the Temple. And this *Treasury* was for the building and repairing the House of God, and maintaining the Service there performed, particularly the Morning and Evening Sacrifice. And the Tribute paid by our Saviour for himself, and his Apostle *Peter*, was for the same Uses.

[Section 31]

3. Nay, when Men worship God by Sacrifice instituted and appointed by him, they do what is greatly beyond all this, they offer, or give to him what he by his revealed Will hath expressly demanded, and hath promised to accept. However weak, and unprofitable, the *Jewish* Sacrifices were in many Respects, if compared with the Sacrifice of *Christ*; yet in one Point they gave Comfort to all that offered them in Cases exprest in their Law, and in a proper religious Manner; I mean in this, that they might depend on God's acceptance of them for the Purposes intended by

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<sup>80</sup> Compare 2 Chronicles 7:12; Isaiah 56:7.

<sup>81</sup> Ecclesiasticus 50:17, 19.

<sup>82</sup> 2 Samuel 24:24.

<sup>83</sup> Matthew 5:20.

<sup>84</sup> Mark 12:43-44.

them. It must be allowed particularly, that they were happy in knowing how they might make Atonement for such Sins, and Trespasses, as had particular Sacrifices assigned for them in their Law; and so had no Reason to doubt of God's Pardon, when they had duly paid their Service at his Altar. How vile soever the Blood of Bulls and Goats was, yet it was by no Means to be despised while God's Declaration stood in Force, viz. that by this Blood, Atonement was made for the Souls of Men. It could not but rejoice the true *Israelite*,<sup>85</sup> while he saw his own Sacrifice fuming on the Altar, to hear, or remember that it was *an Offering by Fire of a sweet Savour unto the LORD*; and that he had an Assurance of this Truth very often repeated to him in Scripture by God himself. And therefore whatever the *Jews* of the present Age may think of it, it was a sore Curse denounced by the Prophet *Hosea* against their Fathers, namely, that<sup>86</sup> *the Bread for their Souls should not come into the House of the Lord*. The Bread, or Food, offered for their Souls was undoubtedly Sacrifice; the Prophet therefore lets them know, that they should no longer enjoy the Blessing of having Sacrifice offered for them in the Temple, because they should all be carried Captives into Countries far distant, and the Temple itself should be burnt.

[Section 32]

From what has been here said, we may see the Reason the Priest's concluding the Sacrifice by pronouncing a Blessing on the People. That it was so we have clear Evidence,<sup>87</sup> for *Aaron lifted up his Hands towards the People, and blessed them, and came down from offering the Sin-Offering, and Burnt-Offering, and Peace-Offerings*. This was the first Time of *Aaron's* offering Sacrifice, and it was designed to be a Pattern of his Ministration for the Time to come. So after the solemn Passover, and other magnificent Sacrifices of King *Hezekiah*,<sup>88</sup> *the Priests and the Levites arose, and blessed the People*. And that this was the settled Method we may learn from *Ecclesiasticus's* Description of Sacrifice. For he tells us,<sup>89</sup> *when the Solemnity of the Lord was ended, then went Aaron down, and lifted up his Hands over the whole Congregation to give the Blessing of the Lord, and they bowed themselves down to receive the Blessing of the Lord*. And the Reason of this is very evident, namely, that when that Service was performed, to which God had promised and annexed his Favours and Mercies, the People had Reason to expect God's gracious Acceptance; and therefore the Priest was authorized to pronounce the Divine Benediction upon them. *Melchisedek* brought forth Bread and Wine, and as a Priest of the Most High God blessed *Abraham*; that is, he offered the Bread and Wine as a Sacrifice to God, and *Abraham* by assisting in this Sacrifice qualified himself for God's Blessing, which he accordingly received from *Melchisedek's* Lips. Therefore the Ancients say, that he blessed *Abraham* in Bread and Wine. And thus the Priest's Office in blessing the People is founded in his Authority to offer Sacrifice.

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<sup>85</sup> Leviticus 17:11.

<sup>86</sup> Hosea 9:4.

<sup>87</sup> Leviticus 9:21.

<sup>88</sup> 2 Chronicles 30:27.

<sup>89</sup> Ecclesiasticus 1:19-20.

VII. I am to consider the Abuses that Men of old were guilty of in relation to Sacrifice.

[Section 33]

1. The first of these was that Men who were not commissioned to offer it, yet usurped this sacred Office. The first notable Example of this Violation of the sacred Order was King *Saul*.<sup>90</sup> His Plea was Necessity: For he was under an Apprehension lest the *Philistines* should fall upon him, before he had made Supplication to God by Sacrifice duly offered; therefore he presumed to perform the Priest's Office with his own Hands: But he forfeited his Royal Dignity for thus invading the sacred Function. From him and *Uzziah* it appears, that Kings thought it a thing worthy of their Ambition in those Ages, to offer Sacrifice and Incense. And God, by making them remarkable Examples of his Displeasure, hath shewed us, that the highest worldly Dignity is not sufficient to protect Men, when they assume to themselves the Prerogative of Priests. As no King of *Israel* or *Juda* were of *Aaron's* Family; so their Sacrifice and Incense had no atoning Virtue, and served to no Purpose but their present ruin, and their eternal Infamy. It is true *Samuel*, *Elias*, and other Prophets, did offer Sacrifice, though they were not Priests. Their singular Gifts, and Power of working Miracles, was as good a Commission to perform the Priest's Office, as if they had been of *Aaron's* Line. and it is observable, that they did not offer their Sacrifices at the one proper Altar, but wherever they saw Occasion. If any Person who had not an extraordinary Privilege and Exemption from the Law of *Moses*,<sup>91</sup> had attempted to do either of these, present Death had been their Punishment.

[Section 34]

2. Another Abuse committed in Sacrifice was the offering such Materials as God had expressly forbidden. Unhappy King *Saul* was a Transgressor in this Point too; he spare the best Sheep and Oxen, which he had taken from the *Amalekites*, and when *Samuel* reprov'd him for it, his Excuse was, that they were intended as a Sacrifice unto the Lord.<sup>92</sup> It is true, Sheep and Oxen were Creatures fit to be offered at God's Altar; but not the Sheep and Oxen of the *Amalekites*, because God had commanded that they should utterly be destroyed. On this Occasion *Samuel* declares, *to obey is better than Sacrifice*. If *Saul* had brought allowed Animals to God's Altar, he had obeyed and sacrificed both in one. But to kill such Creatures under Pretence of doing Honour to God, as he had expressly forbid was rather Profanation and Rebellion, than Sacrifice. But of all Abuses of holy things none is so fatal as that which is committed by the Priests themselves. See what a sever Charge God himself rings against those of the sacred Order, who had been guilty of this in particular,<sup>93</sup> *Ye, O Priests, have despised my Name, and ye say, wherein have we despised thy Name? Ye offer polluted Food upon mine Altar*. In the next Verse we are told what is meant by *polluted Food*, namely, offering the Blind, the Lame, and the Sick, that is, the vilest of their Cattle, the Refuse of their Flocks, and Herds; whereas God had required the best of every Thing in its Kind to be reserved for Sacrifice. God farther reminds them, that they themselves did in

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<sup>90</sup> 1 Samuel 13:11-14.

<sup>91</sup> Leviticus 17:9: Numbers 3:10.

<sup>92</sup> 1 Samuel 15:9.

<sup>93</sup> Malachi 1:6-7.

effect confess the Charge to be true; for they said, <sup>94</sup> *the Table of the Lord, (that is the Altar) and the Food on it was contemptible.* It is plain God resented it as a gross Hypocrisy, as well as Profanation in the Priests, to cry out against the Sacrifices as base and despicable, when they themselves had made them so by their Connivance at the Frugality of the People. Their good Nature betrayed them into this Abuse: For the People were but just returned from their Captivity, and had not yet recruited their Stocks and Granaries; therefore the Priests indulged them in accepting such sordid Oblations at their Hands. Yet God did not more smartly reprehend the Rapine and Debauchery of the Sons of *Eli*, than the Easiness and Popularity of these other Priests, in permitting the People to offer Carrion, Bran, and Vinegar; instead of the fattest Calf, the finest Flour, and the strongest Wine, at his Altar.

[Section 35]

3. Another gross Abuse of Sacrifice was this, that some Men of small Sense and smaller Judgment, observing how strictly Sacrifice was required, and how universally and how assiduously practised in the *Jewish* Religion as well as in all others, from thence concluded that God received some Benefit to himself from the Flesh and Bread, and Wine consumed by the Fire on his Altar, or Table. The *Gentiles* did certainly believe that their Gods received an agreeable Refreshment from the Steams and Fumes of their Sacrifices, and it is probable that some of the grosser *Jews* took these Notions from them. God severely reprov'd these horrible Indignities, and declared his Resolution of abolishing all bloody Sacrifices, and (as it seems to me) the Manner of consuming them in whole, or in part by Fire, on his Altar in those elegant Words, <sup>95</sup> *I will take no Bullock out of thine House, nor He-Goat out of thy Folds. For all the Beasts of the Forest are mine, and so are all the Cattle upon a thousand Hills; I know all the Fowls upon the Mountains, and the wild Beasts of the Field are in my Sight. If I be hungry, I will not tell thee: For the whole World is mine, and all that is therein.* The Meaning of these Words cannot be, that bloody Sacrifice was forthwith abrogated, so soon as God by *Asaph* had said this; but that a Time should hereafter come, when the *Messias* should appear in the World, and abrogate the Sacrifices of Bulls and Goats, and should take away all Occasions of saying, that God required Sacrifice to satisfy his won Hunger.

[Section 36]

4. Another gross Abuse of Sacrifice was, that Men presumed to offer it while they were under Habits of Sin, and the Guilt of gross Vices; as if they hoped to bribe God into a favourable Opinion of their Villainies. The Words of *Isaiah* are most observable on this Head, <sup>96</sup> *To what Purpose is the Multitude of your Sacrifices to me? saith the Lord. I am full of the Burnt-Offerings of Rams, and the Fat of fed Beasts; and I delight not in the Blood of Bullocks, or of Lambs, or of He-Goats;* the twelfth and thirteenth Verses explain all that is here said, *who hath required this at your Hands to tread my Courts? Your Hands are full of Blood:* As if he had said, “Who ever demanded it as a Duty of such vile Wretches as you are, to trample on Holy Ground, or to approach mine Altar? You are a Crew of Blood-thirsty Men, and Murderers in

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<sup>94</sup> Malachi 1:7, 12.

<sup>95</sup> Psalm 50:9-13.

<sup>96</sup> Isaiah 1:11.

your Intention at least, if you have not also committed the inhuman Fact.” As God could never delight, or take any real Pleasure in seeing the Blood of his Creatures shed at the Altar; so the evil Intentions, and Dispositions of them that shed it, rendered their Offerings loathsome in his Sight. And you may observe, that God declares himself displeas’d<sup>97</sup> with their *Sabbaths, and calling of Assemblies*, as well as with their other Services. Nay, he declares against their Prayers as well as their Sacrifices: For, saith he,<sup>98</sup> *when you spread forth your Hands, I will hide mine Eyes from you; yea, when ye make many Prayers, I will not hear.* The same Prophet declares of the same Sort of Men,<sup>99</sup> *He that killeth an Ox, is as if he slew a Man: He that sacrificeth a Lamb, as if he cut off a Dog’s Neck.* And the Reason of it is declared in the same Verse, *They have chosen their own Ways, and their Soul delighteth in their Abominations.* God says by his Prophet Amos,<sup>100</sup> *I hate, I despise your Feasts, I will not smell, or accept the Fume of your Sacrifices, in your solemn Assemblies. Though ye offer me burnt-Offerings, I will not accept them.* The Reason of all this is sufficiently expressed in the same Chapter;<sup>101</sup> for the People to whom he speaks had *turned Judgment into Wormwood, and left off Righteousness; they hated him that rebuked in the Gate, and they abhorred him that spake uprightly; they trod upon the Poor, they afflicted the Just, they took Bribes, their Transgressions were manifold, and their Sins mighty.* There can be no doubt but by the first Laws of Sacrifice given by God to Adam, and from him delivered to the Patriarchs, penitent Hearts, and pious Dispositions, were required in all that undertook to offer Sacrifice. But because the Law of Moses did expressly require no other Preparation for the coming to the Altar but what was merely external, from hence the perverse Jews took occasion to neglect the inward and more necessary Preparation of the Heart and Mind; notwithstanding what their own Wise-man had taught them, viz. that *the Sacrifice of the Wicked is an Abomination to the Lord.*

[Section 37]

5. The last Abuse of Sacrifice which I shall mention is of the same Sort with the former, I mean that too many Men laid a greater Stress on Sacrifice than on moral duty, or the Love of God and Man. The Love of God is, and ever was the first Commandment, the Love of Man is the second, and the Law of Sacrifice is a third, (if we consider it of itself, as abstracted from the Love of God) and by the use of this third, God intended to draw Men to the Practice of the other two: So he who fulfils the Law of Sacrifice does at the same Time fulfil the other two great Laws of Religion. All Duty is imperfect while we do wilfully separate one Part from the other. He who offers Sacrifice with a Heart destitute of Love to God and Man, must of Necessity be Guilty of a very gross and sinful Omission; because his want of this Love must proceed from his own Will and Choice. He who neglects Sacrifice out of Pretence that he loves God, and his Neighbour, and therefore shall be accepted without Sacrifice, he is Guilty of breaking this third Law; and therefore shews that the Love of God is not in him. For God accepts none as true Friends but such as keep all his Commandments. but, if his Love to God and Man be sincere, and he omits Sacrifice, not out of Choice, but for want of Opportunity, or of the outward Means; in this Case

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<sup>97</sup> Isaiah 1:13.

<sup>98</sup> Isaiah 1:15.

<sup>99</sup> Isaiah 66:3.

<sup>100</sup> Amos 5:21.

<sup>101</sup> Amos 5:7, 10-12.

the Man shall be accepted without Sacrifice, because it was not in his Power to offer it. But Sacrifice can never be accepted from a Man that wants the Love of God and his Neighbour. And further, when through some outward Hindrances it so happens, that we must either omit Sacrifice, or an Act of Charity to Man, it is agreed on all Hands, that Charity takes Place of Sacrifice, that is, God in this Case esteems our Charity to Man a better Proof of Love to him, than the immediate Worship of himself either by Sacrifice, or by mere Prayer and Praise. Not that an act of Charity to Man is in itself better than thanking and worshipping God, but because the Charity must be performed now, or not at all; whereas the Worship of God may be performed at another Time as well as now. For if both can go together, they ought not to be put asunder: But when it is impossible to attend at the same Time to a dying or sick Friend, and the Worship of God, then it is evident,<sup>102</sup> *God will have Mercy, and not Sacrifice*. For so I think all do, and must understand that Text. And in this Sense *Solomon* also must be understood, when he says,<sup>103</sup> *To do Justice and Judgment is more acceptable to God than Sacrifice*; that is, when Sacrifice is offered without a Disposition to Justice and Judgment. Our Saviour thought the Scribe *answered discreetly*, when he said,<sup>104</sup> that *to love God with all the Heart, and one's Neighbour as himself, is better than all whole burnt-Offerings, and Sacrifices*, without this Love to God and Man. In a word, Sacrifice duly offered, implies Love to God and Man; and is indeed an effect of Love to God, who has commanded us to offer it. but the *Jews* separated Sacrifice from those two Commandments in Fact, if not in Principle, and hoped to make amends for the Neglect of those two great Commandments, by causing the Altar perpetually to smoke with Plenty of Sacrifices, and then no wonder that they were condemned as notoriously defective in their Duty: this was a most abominable Abuse of Sacrifice.

[Section 38]

VIII. Lastly, I am to shew what Sacrifice is abolished, and what not. And from what was said under the former Head, it is evident that none of those Texts there produced did actually forbid Sacrifice: And but one of them (that is, *Psalms* 50, Verse 9) did foretell that in the times of the *Messias*, God would no longer accept of *Bullocks* and *goats*, or other animals in Sacrifice. It is certain this Way of Worship stood in full Force for so long as our Saviour lived. He frequented the Temple-Service, and kept the *Passover*, and commanded the *Leper*, when he was cleansed, to offer the Gift of Sacrifice<sup>105</sup> which *Moses* required; this Gift was *two Birds*, and on the eighth Day *two He-Lambs, and one Ewe-Lamb*. The Prophets, or rather God by them, in those Texts complained of the Abuses committed in relation to Sacrifice, but did not blame or however did not abolish the Thing itself.

[Section 39]

For the same Reason Sacrifice was not set aside by those Words of *David* to God,<sup>106</sup> *thou desirest no Sacrifice, else would I give it thee; but thou delightest not in burnt-Offerings*. *David* cannot

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<sup>102</sup> Hosea 6:6.

<sup>103</sup> Proverbs 16:3.

<sup>104</sup> Mark 12:33.

<sup>105</sup> Matthew 8; Leviticus 14:4, 10.

<sup>106</sup> Psalm 51:16.

be rationally understood to mean, that God absolutely refused to be worshiped by Sacrifice. for then he need never have used it himself, as yet we are sure he did: Nay, in this very Psalm he expresses his Expectation of a Time yet to come, when *God would be pleased with Burnt-Offerings, and Oblations, etc.*, and he expresseth his Wish and Intention,<sup>107</sup> that they should be *Sacrifices of Righteousness*, that is, generous magnificent Sacrifices, offered in all Respects according to God's Will. Nay, he farther intimates the Time when this was to be,<sup>108</sup> viz. when God became *favourable to Zion*; that is, when *Zion* by a Sign from Heaven shall be chose for the Place of God's Worship. Accordingly when *David* at the Direction of the Prophet had offered Sacrifice in the Threshing-floor of *Araunah*, and God had answered him by sending Fire from Heaven to consume it,<sup>109</sup> *David* soon came to this Resolution, *This is the House of God, this is the Altar of Burnt-Offering*. *David* had offered Sacrifice on *Zion* when he first brought the Ark thither, and probably expected that God should then shew his Will and Pleasure that this should be the Seat of Divine Worship. Soon after his Coronation and Succession tot he entire Kingdom of *Israel* he expresseth his Hope that God would *come to him*; that is, that he would choose *Zion*, where his won Royal Castle stood, for the Place of Worship. But God was not yet pleased to signify his Will and Pleasure in this Point; which made *David* to be in Suspense, and for that Reason he forbore to offer Sacrifice, not only on Occasion of the Victories he obtained, but even when he saw the People die of the Pestilence, and the Angel stretching forth his Hand over *Jerusalem*: He seemed to have no Thoughts of sacrificing till *Gad* the Prophet charged him to do it. For he was still under an Opinion that God *desired no Sacrifice*: for that, if he had desired it, he would by some visible Token have distinguished the Place where it was to be offered. But when God had been thus favourable to *Zion*, by sending the Fire from Heaven to shew the Acceptance of his Sacrifice,<sup>110</sup> for the future, we are told, *he sacrificed there*. As soon therefore as *David* understood that God desired, or would be pleased with Sacrifice offered at *Zion*, he from that Time continued to worship him in that Manner. In the mean Time, while he knew not where to offer material Sacrifice, he declares the only Sacrifice he could pay to God was *a troubled Spirit, a broken and contrite Heart*.

[Section 40]

As it hath been already observed that the 50th Psalm contains a Prophecy of the *Messias*, and of his putting an End to bloody Sacrifices and to all Offerings burnt on an Altar, so the Apostle in my Text will not permit us to doubt that the 40th Psalm contains a Prophecy of the same sort, when *David* there said,<sup>111</sup> *Sacrifice and Offering thou wouldst not, in Burnt-Offerings, and Sacrifices for Sin thou hast no Pleasure*, he spake in the Person of the Son of god. And we are expressly told by the Apostle<sup>112</sup> what Sacrifices are meant, namely, *such as were offered by the Law*. Therefore whatever Sacrifices took their Beginning from *Moses*, are here expressly set aside, annulled and cancelled. When God by *Moses* gave new Laws of Sacrifice, he revoked the old Laws of Sacrifice used by the Patriarchs. For he declared against all Sacrifice, but what was

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<sup>107</sup> Psalm 51:19.

<sup>108</sup> Psalm 41:18.

<sup>109</sup> 1 Chronicles 21:28; 22:1; 1 Samuel 6:18; Psalm 101:2.

<sup>110</sup> 1 Chronicles 21:21

<sup>111</sup> Psalm 40:8-9.

<sup>112</sup> Hebrews 10:8-9.

offered according to the Directions contained in the Books of *Moses*. Therefore now the old Law of Sacrifice used by the Patriarchs, and those which were enjoined to the *Israelites*, are both of them outdated, and set aside.

[Section 41]

But they argue too hastily, who from this, or any other Text conclude, that all Sacrifice is to cease under the Gospel. The contrary does sufficiently appear from my Text. For the Apostle having spoken of the Sacrifice of the Law, and of *the Will of God*, or *the thing which God chose*, or *accepted*, by which he plainly means Christ's *Prepared-Body*, it presently follows, *He* (that is, *Jesus Christ*) *taketh away the first*, that is, the Sacrifice of the Law, *that he may establish the second*, that is, the *Prepared-Body*, the thing chosen, or accepted by god. And by *establishing* of it, it is most reasonable to understand the ordaining of the Use of it to all future Generations. And no *Christian* can doubt but the Body of *Christ* is a true, proper Sacrifice. And I must farther observe,<sup>113</sup> that the *Prepared-Body* of Christ, in this Place mentioned, does, according to the Propriety of the Original, imply a body fit to be eaten, and therefore the Apostle must mean the Sacramental Body of Christ. So again, in the twenty-third Verse, the Apostle admonishes Christians to *hold fast the Free-will-Offering of their Faith* (see Section 22), and this certainly implies a material Sacrifice. And the Communion was ever so thought by the whole Church of *Christ*, till now of late Years. As the Cattle killed at the Altar that had Trumpets blowed over them, was called by the Psalmist,<sup>114</sup> *as Sacrifice of shouting*, so the communion of the Body and Blood of *Christ*, may be justly called an Offering, or Sacrifice of Faith, because none are fit to be present at it but such as are true Believers. When in the 50th Psalm God had foretold a Time when he would no longer accept Bulls, or Goats in Sacrifice, yet he does in the same Psalm very plainly declare his Intention, that Men should still offer to him a *Sacrifice of Thanks*, or *Praise*,<sup>115</sup> and says that he *who offers this Sacrifice honours him*. It is therefore plain, that though all other Sacrifice be taken away' yet this of Thanks and Praise still remains. And the *Eucharist* is this Sacrifice, and is therefore called the *Eucharist*, because the principal Design of it is to praise, and glorify god for the great Work of Redemption in *Christ Jesus*. Thank-Offerings, and Vows, were always some Living-Creatures, or material Things, offered by way of Acknowledgement to God, for singular Mercies received from him. They do but deceive themselves who fancy that this Sacrifice consists only of Words and Thoughts. When the Apostle speaking of this Sacrifice<sup>116</sup> mentions the *Fruits of our Lips*, he means such Alms and Oblations as pious Men had solemnly vowed, or promised to God, when they were under any Calamity, and which they offered to God at the Altar, or Communion Table, when it pleased God to perfect their Deliverance. Such *Alms and Offerings* St. Paul brought from the Churches of the *Gentiles* to those of his own Nation,<sup>117</sup> that is, to the *Christians of Jerusalem and Judea*: And by

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<sup>113</sup> *The Hebrew word פרייה signifies to prepare, but only for a Feast, or a Banquet: So it clearly signifies 2 Samuel 3:35; 2 Kings 4:23; Job 40:25, alias 41:6. the Apostle here renders it prepare, and therefore must mean prepare for a religious, first to be offered to God, then to be eaten*

<sup>114</sup> *compare Numbers 10:10 with Psalm 27:6.*

<sup>115</sup> *Psalm 50:14, 23.*

<sup>116</sup> *Hebrews 13:15.*

<sup>117</sup> *Acts 24:17.*



these Alms and Oblations they made real Confessions of Gratitude to God for his Bounty toward them. When our Saviour speaks of his Disciple as bringing his *Gift* to the Altar, he plainly hints his Will, that there should be an *Altar* in his Church, and that *Christians* should there offer their *Gifts*. And though a Sacrifice may be offered without an Altar; yet an Altar supposes a Sacrifice used to bring Oblations, not only of Bread and Wine, but of whatever was necessary to maintain Divine Service. Out of the Bread and Wine so much was taken as was necessary for the Communion, and this was most solemnly offered to God as a Sacrifice of Thanksgiving for the Redemption of Mankind, and was afterwards distributed to the Faithful. The Remainder of the Offerings of all sorts were applied for the Maintenance of the bishop, the Clergy, and the Poor, and as a Fund for Hospitality, and for supplying the Necessities of other Churches. The Apostle speaking of this Matter says,<sup>118</sup> *We have an Altar, whereof they have no Right to eat who serve the Tabernacle.* By them *who serve the Tabernacle*, he plainly means the *Jewish Priests*, and they being Unbelievers, had indeed no Right to partake of the Sacrifice offered on the *Christian Altar*; neither of the Sacramental Body and Blood of *Christ*, nor of the other Offerings there presented by the People of the *Christian Church*. Some, I am sensible, would turn this into a Figure, and by an Altar whereof *Christians* had a Right to eat, and, whereof the *Jewish People* had no Right to eat, would understand *Christ* himself, and by Eating suppose the Apostle meant Believing. But then it will follow that what the Apostle says, is this, that *Jewish Priests* had no Right to believe in *Christ*. And though this be a very odd Way of speaking; yet certainly, if any Men on Earth might be said to have a Right to believe in *Christ*, the *Jews* were they. Both the Priests and the People of that Nation had *Christ* and his Gospel first proposed to them; and if they had no Right to believe in him, then it must follow that no People had this Right. This therefore cannot possibly be the Apostle's Meaning. And the Church of *Christ* having in all Ages, the best as well as the worst, believed, that the *Eucharist* was a *proper Sacrifice*, and the *Communion-Table* a *proper Altar*, there can be no Reason to suppose that St. *Paul* means any other Altar but the Communion-Table; from which all *Christ's* faithful People have a Right to be fed, and from which the *Jewish People*, and even the Priests themselves, who used to live so richly on the Offerings made at their Altar, have no Pretence to receive the least Crumb of the Bread of God, the least Drop of the Drink-Offering of the Lord. But I shall in my next Discourse speak more largely of our *Christian Sacrifice*.

*The End of the first Discourse.*

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<sup>118</sup> Hebrews 13:10.

## *The Primitive Communicant*

### DISCOURSE II

LUKE 22:19-20

*And he took bread, and gave Thanks, and brake it, and gave unto them, saying, this is my Body which is given for you; this do in Remembrance of me. Likewise also the Cup after Supper, saying, this Cup is the New Testament in my Blood, which is shed for you.*

It might not seem unseasonable that I should here explain the full Meaning of the Word here rendered by our Translators, *gave Thanks*; but this will better fall in with my Design in the *third Discourse*. The only Particulars which I shall at present observe in these Words are,

- I. That *Christ* did at his instituting the Communion offer the Sacrifice of our Redemption.
- II. How far he did at the same Time command his Apostles to perpetuate this Sacrifice. *Do this in Remembrance of me.*

I. *Christ* at his instituting the Communion did offer the Sacrifice of Redemption.

[Section 1]

It was fore-ordained of God that *Christ* should redeem mankind by offering Himself, or his Body and Blood. It was for this Purpose that he was constituted a Priest according to the Order of *Melchisedek*, that he might make an Offering for Sin, and bear away our Iniquities. *In the Volume of the Book*, in the Scriptures of *Moses*, and the Prophets,<sup>1</sup> *it was written of him, that he should do the Will of god, or offer the Thing which god chose, and accepted, the Body which he had prepared.*

[Section 2]

And we are sufficiently assured by the Writers of the New Testament that he did this in the Fulness of time. *St. Paul* affirms,<sup>2</sup> that *he gave or offered himself to God for us, that he became a Sin-Offering, that he offered himself to God without Spot for us, that he appeared to take away Sin by the Sacrifice of himself, that he gave or offered himself to God for us, as an Offering of a sweet-smelling Savour*. Not only the Sacrifices of *Noah*, but all that were duly offered according to the Law of *Moses*, are distinguished by this Character, that they were *Offerings of a sweet-smelling Savour*: And it is for this Reason that the Sacrifice of our Redemption is spoke of in the same Manner, to let us know that it was a true and proper Sacrifice. And accordingly the Church of *Christ* in all Ages hath ever believed it so to be.

[Section 3]

When the Holy Writers affirm *Christ* to have been ordained by God to be a real Sacrifice, and to have been actually offered as such, it is vain to object against this Truth, that *Christ* was never

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<sup>1</sup> Hebrews 10:7.

<sup>2</sup> Galatians 1:4; 2 Corinthians 5:21; Hebrews 9:15-16; Ephesians 5:1.

laid in Whole, or in Part, on any Altar; that his Flesh was not cut, and broiled; that his Blood was not sprinkled by any Priest, nor carried into the Holy of Holies in the Temple at *Jerusalem*; or that neither the *Levitical* nor any other Rites and Forms of Sacrifices, were exactly observed in the Oblation which he made. the solemn offering himself to God while he was yet alive, his being soon after slain, as an Offering for Sin, and his Entrance into the heavenly Holy of Holies with his own Blood after his Resurrection, are sufficient to prove him both a Priest, and Sacrifice. And I have clearly proved, that none of those other Rites now hinted, were in themselves so necessary but that a true Sacrifice might be offered without the Use of any of them. (See *Discourse I, Sections 11, 12, 12.*) Nay, Christ's offering himself in the Manner he did, and his Death following upon it, had been sufficient to render him a true Priest, and Sacrifice, though he had not proceeded to enter into the Holy of Holies, as appears from *Section 13* of the first *Discourse*. As it was absolutely in the Nature of Things impossible that our Saviour could as a Priest offer his own Body and Blood, in the Manner just now described; so, if he could have done it, yet the cutting in Pieces, and broiling his own Flesh, and sprinkling his own Blood on God's Altar, was so inhuman and barbarous, that the very Thoughts of it are sufficient to raise Horror in the Minds of all that are not extremely hardened. Living Creatures could not, generally speaking, be offered without being slain; yet the Scape-Goat was a perfect Sacrifice without losing its Life. And when the Sacrifice must be killed, yet it was not necessary that the Priest should kill it, except in some special Cases. (See *Discourse I, Section 10.*) And if it had, Christ could never have been both Priest, and Sacrifice, as he was. For it was impossible that the Holy Jesus could ever commit so unnatural an Action, as to lay violent Hands on his own Person. I am sensible, some make killing a Sacrifice, and offering it, to be the same thing; but even when the Priest did kill the Sacrifice, yet the offering of it, and the making the Atonement, are never imputed to the Act of killing, but to what was done before, or after it. See *Discourse I, Section 11.*

[Section 4]

Our Saviour in my Text plainly enough tells us, when it was that he gave or offered himself for us, namely, when he took the Bread, and brake it. For he does not more plainly say of the Bread, *it is my Body*, than he at the same Time says, *it is my Body, given or offered to God for you*. All Sacrifices were ever offered to God before they were slain; and this was a standing Rule both among the *Jews*<sup>3</sup> and *Gentiles*. (See *Discourse I, Section 15.*) Two Apostles assure us, that *Isaac* was offered as a Sacrifice, yet he lived above 150 Years after this, and at last died a natural Death. *Christ* was slain within a few Hours after he was offered. But it was necessary his Body should be offered while he was yet alive. For it is evident, this was an established Law of Sacrifice.

[Section 5]

The Prayer of *Christ Jesus* contained in the 18th Chapter of *St. John's Gospel*<sup>4</sup>, must have been pronounced at the Time of his instituting the Communion. For as soon as it was ended, he passed over the Brook *Kedron*, and entered the Garden, and presently after was seized by the

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<sup>3</sup> Hebrews 11:17; John 2:21.

<sup>4</sup> John 18:1.

Band of Soldiers. Now in this Prayer he says to God, *I sanctify*, or rather *consecrate myself*.<sup>5</sup> He could no otherwise consecrate himself but by entering, as Man, on the Exercise of his Priestly Office; and the first Act of his Human Priesthood was the offering his Body as a Sacrifice: Nor was it necessary that he who was solemnly pronounced, and sown to be a Priest by god, should be otherwise inaugurated in his Office. This therefore was what he now did; and so several of the most judicious ancient as well as modern Writers do understand these Words. And I am persuaded they will not admit of any other Meaning. In this same Prayer, our Saviour declares to God the Father,<sup>6</sup> *I have finished the Work, which thou gavest me to do*. I conceive he could not have said this, if the greatest Work which he had to do in this World had been yet undone. And no one, I think, can doubt but the offering himself as a Sacrifice for the Sins of the World, was beyond compare, the greatest Work that he was to accomplish here on Earth. He had therefore done this, when he instituted the Communion, when he gave his Body to god, and shed his Blood for Men. He did not indeed say,<sup>7</sup> *it is finished*, till he had been crucified, and was just giving up the ghost. His Murderers had not performed their Part till he was actually slain: Satisfaction for the Sins of Men could not be made but by his Death. Yet *Christ* had done his Part when he had, as a Priest, given his Body and Blood for us to God in the Communion. *Christ* was not an Agent in his own Death. God forbid any Man should entertains so unworthy a Thought of him. He had finished his Work some Hours before he was nailed to the Cross. His Death was the Work of his Enemies, in which he was a Sufferer only.

[Section 6]

Whatever is most excellent and extraordinary, must for that Reason differ in some respects from all other of the same Kind. Such was the Sacrifice of *Christ*, which therefore cannot in all Particulars agree with other Sacrifices. This for Instance was very singular, that the Priest and Sacrifice were to be the same; that *Christ* was to offer himself, or his own Body and Blood. For in the common Course the Giver of the Gift, the Priest, and the Sacrifice, are perfectly distinct from each other. Therefore our blessed Lord, that he might render his Sacrifice more agreeable to the stated rules, did resolve to depute outward Symbols, and to offer them to God the Father, as earnest and Pledges of his own Body and Blood. The Church of *Rome* will not indeed allow of this Distinction, but affects the Symbols to have been the very Body and Blood of *Christ*, and thereby are driven to the Absurdity of forcing Men to deny their Senses, and so still make the giver and the Gift, the Priest and Sacrifice, to have been perfectly the same, not only in Mystery, but in real Substance. But he who considers the true Meaning and Intention of our Saviour, in deputing outward Signs for the Materials of this Sacrifice, will see that Transubstantiation is contrary not only to Sense and Reason, but to the Design of our Saviour in this holy Institution.

[Section 7]

Farther, our Saviour's Sacrifice was his Body, and Blood separate from each other. When his natural Body, and Blood, were actually separate from each other, he must of Necessity be dead, and therefore incapable of offering Sacrifice. And since therefore his Body, and Blood, were to

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<sup>5</sup> John 17:19.

<sup>6</sup> John 17:4.

<sup>7</sup> John 19:30.

be offered distinctly and apart, there was a Necessity of his doing it by outward Signs and Symbols, or not doing it at all. Whatever was done by our Saviour as a Priest here on Earth must have been concluded before his Death: For while his natural body, and Blood, were separate from each other, he could not act as a Man, or as a Human Priest: Therefore though the *Levitical* Priests made Atonement with the Blood of their Sacrifices, while they lay slain at the Altar; yet it was impossible for our Saviour to render his Sacrifice agreeable to theirs in this respect: Therefore he did all this by Representation while he was yet alive. It has been shewed that all Sacrifices of living Creatures were offered while they were yet alive, either by the Owner, or by the Priest; and all purgative Sacrifices (and such was our Saviour's) by the High-Priest. Our Saviour, as being both Owner, and Priest, made the Oblation while he was yet alive. And because it was impossible for him to make the Priestly Atonement, as was the common Course, while the Sacrifice was dead, therefore he did both in one: For he offered the Bread and Wine, as his Body and Blood, apart from each other; and so did that by Representation, which could not be done by him in real Substance.

[Section 8]

*Christ*, long before his Death, had sufficiently declared his Intention, that his Flesh and Blood offered in Sacrifice should become a Religious Feast for them that believed in him. This he did in the sixth Chapter of *St. John*, and I shall speak at large of this Point: in the next *Discourse*. Now since he intended that his Sacrifice should afford Materials for a Feast, it was absolutely necessary that he should depute some Creatures or other, that were capable of being eaten, and drank, to represent his Body, and Blood. For to eat real human Flesh, and to drink human Gore, is so barbarous and unnatural, that it was an Indignity to our Saviour to suppose that he designed to treat his Disciples in so brutish a Manner. And when *Christ* says, *a Body hast thou, O God, prepared me*, the most proper Meaning of these Words is, 'Thou, *O Heavenly Father*, has assigned such a Substance for a Representative of my natural Body to be offered to thee, as is fit to be made a Feast for such as believe in me.' See *Discourse I, Section 41*.

[Section 9]

And since it was necessary that *Christ* should offer his Sacrifice by Symbols, in Substance and Nature distinct from his Body and Blood, no Materials could be more proper than Bread, and Wine, for this Purpose. *Melchisedek's* Sacrifice<sup>8</sup> was of this Sort, and our Saviour was a Priest of his Order. A Meal Offering was the Sacrifice of *Aaron* on the Day *in which he was anointed* (See *Discourse I, Section 9*.) and therefore it best fitted the High-Priest of our Profession, at that time when he consecrated himself by entering on the Exercise of his Priestly Office. The Meal-Offering of the *Levitical* Law, which was a Type of that offered by our Saviour, was called and esteemed *most Holy*, and therefore best became the most Holy *Jesus*: The Drink-Offering of the *Jews* was so sacred, that neither People nor Priests were permitted to share it, but God reserved it wholly to be poured out at the Altar; and was therefore a fit Type of the Blood of *Jesus Christ*, the Lamb of God; whose Blood was most precious in his Sight. See *Discourse I, Section 24*.

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<sup>8</sup> Genesis 14:18.

[Section 10]

It is true, the Flesh and Blood of any Animal might more nearly resemble the Flesh and Blood of *Christ*, than any other Material could do it. And if *Christ* had designed the holy Sacrament to be barely a Type of his Body crucified, of his Blood shed as a Sacrifice for the Sins of Men, he might have continued the Use of the Paschal Lamb, instead of ordaining a new Type of Bread and Wine. In this respect, I mean in natural Resemblance, every living Creature killed at God's Altar, was a more fit Type of *Christ's* Body, and Blood, than those Symbols which he chose. But our Saviour designed his Sacrifice to be such as might be discerned by the Understanding, or Spirit of Man, rather than by his outward Senses. and his Design was also to abolish all bloody Sacrifices; and therefore he chose to offer the Sacrifice of his own Body, and Blood, in Materials that were without Blood. He designed his Sacrament to be not only a Type, but somewhat more; to be his very Body, and Blood, in Mystery though not in Substance; not to the outward Eye, but to the inward Man; not in Colour and Appearance, but in Life and Efficacy. Further, I take it for certain, that *Christ* by his Divine Omniscience foresaw, that *Christians* in after Ages, under Pretence of believing his Words in the highest and most perfect Sense, would undertake to persuade themselves, and others, that the Signs and Symbols were his natural Flesh and Blood. And it well became him upon this Account, to choose such Materials as were sufficiently unlike to true Flesh and Blood, that so none who did not deny their own Senses, might be led into so gross and Error. If Bread, and Wine, are by so many *Christians* believed to be the very substantial Body and Blood of *Christ*; how much more easy had it been for such Men to believe the same of the real Flesh, and Blood of any Animals? Our Saviour took a proper care to prevent such Misapprehensions of his Meaning.

[Section 11]

It was not at all singular that an offering of Meal, and Wine, was joined to the offering of the natural Body, and Blood of *Christ*: For it was the common Practice in the Tabernacle, and Temple. (See *Discourse I, Section 8.*) And so it was among the *Gentiles* too. What was singular in this respect was, that by offering the Bread, and pouring out the Wine, *Christ* did in his own Intention offer his Body, and shed his Blood before God. This is clearly implied in *Christ's* Words,<sup>9</sup> *This is my Body given [to God] or broken (as St. Paul expresses it) for you. And, this Cup, or Wine poured out for you, is the new Covenant in my Blood.* (This is the true literal Translation of the latter Verse of my Text.) It could not be said of the natural Body, or Blood of *Christ*, as distinguished from the Bread, and Wine, that they were either *broken*, or poured out, while he himself was yet alive, and his Blood running in his Veins: But in breaking, and offering the Bread, he did in his own Intention present his crucified Body to God the Father, and likewise in pouring out the Wine he offered, or resigned his own Blood, to be shed for the Sins of Men. And though *Christ's* Body was in natural Substance a distinct Thing from the Bread as his Blood was from the Wine; yet in Mystery they were the same; so that in offering the outward Symbols, he did at the same Time offer the Things themselves. And as the Symbols could not add to the inestimable Value of the natural Body, and Blood so neither could they at all impair, or lessen it.

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<sup>9</sup> 1 Corinthians 11:24.

[Section 12]

If it be asked, with what Rites, or in what Manner *Christ* offered this Sacrifice? I answer, we have no Intimation of any other outward Rites used by *Christ* in this Ordinance, but taking into his Hands first the Bread, then the Cup; and his so taking them implies his setting them apart to represent his Body, and Blood, which was the Use for which he intended them. At the Time that he brake the Bread he did also give, or offer it to God. This we may learn by comparing the words of St. *Luke*<sup>10</sup> with those of St. *Paul*. For whereas the one hath it, *This is my body given for you*, the other says, *This is my Body broken for you*. As the Sense of both must have been the same; so it follows, that *Christ's* breaking and offering Bread was, as it were, the same Action, or however the two Actions performed for the same Purpose, and at the same Instant of Time: And for the same Reason, the pouring out of the Wine, and the offering of his Blood, may be called either one Action, or two several Actions done in the same Moment.

[Section 13]

It has been proved in *Discourse I, Section 14*, that all Sacrifice was ever offered by Prayer, or by a direct Address to God. And we are not therefore to doubt but that our Saviour performed the solemn Oblation of his Body, and Blood, in the same Manner. The Apostle says,<sup>11</sup> *he offered himself to God by the eternal Spirit*. It is not easy to conceive how the Holy Spirit should concur with *Christ* in this great Action, by any other Means but by raising his human Devotion to the greatest Height, while he was performing the most momentous Actions that he ever did here on Earth, and by infusing a secret Joy into his Mind, while his Soul was making this Offering for Sin. Our Blessed Lord commonly chose to express himself on all Occasions in the Words of the ancient Prophets, when they served his present Purpose. and there is no Text in the whole Bible which better fitted our Saviour's present Case (and which the Apostle seems to mention as the Speech of *Christ Jesus* himself) than that of the Psalmist,<sup>12</sup> "Sacrifice and Offering, and burnt-Offering, and Offering for Sin (meaning such as were offered by the Law) thou wouldst not, neither hast Pleasure therein. But a Body has thou prepared me. Lo! I come, O Lord, to do thy Will, or to offer the chosen or accepted Thing." It is not possible with any Certainty to affirm, that *Christ* pronounced these, or such like Words, with an audible Voice. It is sufficient that he did it, at least, with such outward Circumstances of Devotion as best agreed with the most solemn and momentous Action that was ever done on Earth and in such a Manner that his Apostles might know what he was doing, and be able to attest it. When the Evangelists tell us, that he gave Thanks, and blessed, they do sufficiently declare, that he did so on this Occasion directly address himself to God. And sure no rational thinking Man can believe, that the devout *Jesus* would speak to God the Father, sitting, or leaning on a Couch (as the Practice then was) or in what is called a Table-Posture. He who upon other Occasions kneeled in his Prayer to God,<sup>13</sup> nay, prostrated himself by falling down on his Face, would never make the most important Address that ever was made to the Divine Majesty, in any Posture that did not express Reverence and Devotion.

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<sup>10</sup> Luke 22:19; 1 Corinthians 11:14.

<sup>11</sup> Hebrews 4:14.

<sup>12</sup> Psalm 40:6-7; Hebrews 10:6-7).

<sup>13</sup> Matthew 26:39.

[Section 14]

As it was in itself necessary that the Sacrifice of *Christ's* Body, and Blood, should have been offered by him while he was yet alive; so it was highly proper (to say the least) that it should be done while he had his Apostles with him. Holy Men of old chose to offer their Sacrifices in select Companies of such as were most like themselves. When *David* was to perform his Vows, that is, to offer such Sacrifices, as he had before promised to God, he declares,<sup>14</sup> he would do it *in the Presence of God's People, or in the Sight of them that feared God.* And certainly the Apostles were the most proper Body of Men that our Saviour could choose to be with him, when as a Priest he was to offer the great Sacrifice. They were Witnesses chosen before of God to attest his most remarkable Actions, as well as to be the Stewards of his Mysteries. It is therefore unreasonable to suppose that he would perform the most remarkable Action of all in their Absence. But he knew full well that the Apostles would forsake him before he was crucified; and that none of them but St. *John* would stand so near him as to be Witnesses of what he said while he was hanging on the Cross. And certainly that Multitude of bloody *Jews*, with the *Roman* Soldiers, who surrounded our Saviour, during the Time of his Crucifixion, were the most disagreeable Assembly that could have been drawn together in any Part of the World, to be Witnesses of the most sacred Priestly Oblation of the Son of God for the Redemption of Men. Therefore our Saviour chose to do this while he had the Apostles, his proper Ministers, about him; and while their Minds were in a proper devout Frame immediately after the Celebration of the most solemn Ordinance of the *Jewish* People, I mean the Sacrifice, and Feast of the Passover. It will farther appear presently, to have been absolutely necessary, that this Sacrifice should be offered in the Presence of the Apostles on another Account, namely, because they themselves were by this Sacrifice to be consecrated *Christian Priests.* It will be sufficient at present to observe, that not only the Apostles were, by this personal Sacrifice of *Christ*, ordained to their Office, and their Succession established, but that the *Christian* People, or Laity, were also for ever qualified to bear their Part in the Worship of God. This was done by Virtue of that Prayer of *Christ*,<sup>15</sup> *Neither pray I for these [the Apostles] alone, but for them also which shall believe on me through their Word, that thy all may be one, etc.* The Design of this Prayer evidently was this, that all faithful People living in Unity with the Apostles, and their Successors, might for ever be esteemed as one Body of Men associated together for Divine Worship, in Covenant with God and one another, and whose Devotions should therefore be acceptable to the Divine Majesty. And it was necessary that the Apostles should have been present, when *Christ* put up this important Petition in Behalf of his Church, that they might attest it to all future Generations. The Prayer of *Christ* was as effectual and prevalent with God, as if the whole Number of them who believed in *Christ* had been Eye and Ear-witnesses of it. And the Apostles, not the private Believers, were entrusted with the Publication of it.

[Section 15]

Our Saviour might think it most seasonable to enter on the Exercise of his Priestly Function, by offering the Sacrifice of his Body and Blood, while he was even in the Eye of Man entirely free from all outward Force, before he was apprehended, or under any Confinement, that he might

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<sup>14</sup> Psalm 116:14; 22:15.

<sup>15</sup> John 19:20-21.



take from his Enemies all Occasion of saying, that he offered himself as a Sacrifice for Men, only to avoid the Reproach of a scandalous Death. Therefore he chose to do this before he was their Prisoner. And it was a great Addition to the Merits of his Sacrifice, that it was offered with a perfect Willingness of Mind. The cup which *Christ* prayed to have removed from him, was not the violent Death which he was to undergo, and to which he had absolutely resigned himself; but that violent Agony, which he then felt within him, and from this he was delivered. For there appeared to him an Angel from Heaven to comfort him.

[Section 16]

Enough hath been said to shew, that *Christ*, according to the Law of Sacrifice, was to be offered before he was slain, and that he was so offered, and could not be offered upon earth in any other Manner, but himself as High-Priest; that he performed the Oblation by Prayer, and that no other Manner of offering was necessary to render him, or his body and Blood, a proper Sacrifice. It does not appear that *Christ* did at any other Time, or Place here on Earth, perform the Oblation of himself. Many and great Divines have said, that *Christ* offered himself upon the Cross; and there is no Occasion for me to deny it. But I may safely say, that none of the sacred Writers did ever affirm this. *Christ*<sup>16</sup> *was once offered to bear the Sins of many*. By this Account, his offering of himself was before his suffering, and in order to it: And this well agrees with what I have said on this Head. *He bare our Sins in his own Body on the Tree*, says *St. Peter*.<sup>17</sup> And it is certain he was there slain as a voluntary Sacrifice, and underwent the Punishment due to Men, or made Satisfaction to Divine Justice for their Sins. But it is evident, that he had as a Priest offered himself some Hours before, when he said, *This is my Body given for you*.

[Section 17]

But it much concerns us, more particularly to enquire into the Ends of his thus offering his Body and Blood. And it is evident, as hath been already hinted, and is abundantly clear from Scriptures, that he was a Sacrifice to expiate the Sins of Men. And in one Sense he hath by this one offering once for all, or for ever, procured *Remission of Sins* for his whole Church, both Priests and People; so that we have no Occasion for such purgative Sacrifices as were required every Year to be offered by the High-Priest of the *Jews*: As I have more largely explained this Point in the first *Discourse*, section 18. *Remission of Sin* could not be obtained once for all in any other Sense: Nor could *Christians*, according to any other Notion, be perfected all at once by the Sacrifice of *Christ*. It is certain the *Christians*, as well as *Jews*, still have Occasion to confess, and to obtain Pardon for the wilful Transgression of God's Law, and to beg off the Punishment due to them. but the whole *Christian* Church, consisting of one Society of Priests and People, is for ever perfected, and consecrated for the Service of God, and so needs no new purgative Sacrifices. For by this<sup>18</sup> *one Offering he hath perfected for ever them that are sanctified*, that is, the whole Body of his Church; which cannot be so disqualified for the publick Worship of God as to render their Sacraments ineffectual, or their Services unprofitable by their wilful, or unwilful Pollutions however contracted. All that die impenitent in their wilful

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<sup>16</sup> Hebrews 9:28.

<sup>17</sup> 1 Peter 2:24.

<sup>18</sup> Hebrews 10:14.

Defilements must undoubtedly bear the Punishment of them in the other World. But the *Christian Church* is not so defiled, much less annulled by them as that her Ordinances shall thereby lose their Power and Efficacy, on such as are duly qualified to receive them. In this Sense there is no more Occasion of offering for Sin.<sup>19</sup> *Moses* by his purgative Sacrifice first qualified the *Israelites*, and their Tabernacle, and its Furniture, for the Worship of God. For he sprinkled the Book, and all the People, the Tabernacle and all the Vessels, with the Blood of the living Creatures offered on this Occasion, and the Apostle tells us,<sup>20</sup> that with this Blood they were purged: And they could be purged only from their Unworthiness to be employed in the Worship of God. Things without Life were capable, I conceive of no other Purgation. The Apostle immediately adds, *It was necessary that the Patterns of Things in the Heavens themselves should be purged with these, but the heavenly Things themselves with better Sacrifices than these.* As by the *better Sacrifices* we can rationally understand no other than the Body and Blood of *Christ*, offered to God by the Pledges of Bread and Wine; so by the *Heavenly Things*, purged thereby, can be meant nothing but the *Christian Church*, Priests, and People, with their Sacraments, and all Parts of the Worship there performed: And it is not unusual in the New Testament to give the Title of *Heavenly* to any Institutions of *Christ Jesus*. And the Church itself is called<sup>21</sup> the *Heavenly Jerusalem*. *The Patterns of these Heavenly Things* were the *Levitical* Ordinances, which were types and Shadows of the *Christian* Worship, and Sacraments. In the same Manner therefore that the whole System of *Levitical* Service was first purged by the Sacrifices offered on the Day when the High-Priest entered into the Holy of Holies; in the same Manner was the *Christian* Service purged once for all, by the Sacrifice personally offered by our Lord and Saviour the High-Priest of our Oblation.

[Section 18]

In the Prayer at, or after the Instituting of the Communion, *Christ*, speaking of the Apostles whom he had sent into the World, says: *For their Sakes I consecrate myself, that they also might be consecrated in the Truth.* By the *Truth*, he means the Gospel-Service or *Christian* Worship, as he does again, when he speaks of *worshipping God in Spirit, and in Truth*: And indeed this Word in *St. John's* Writings does generally signify the Gospel, as opposite to the Law. The *Levitical* High-Priest, and Priests, were consecrated by Sacrifice; you have the whole Description of them in *Exodus 29* and *Leviticus 8-9*. *Jesus Christ* consecrated himself, and his Apostles, by the Sacrifice of his Body and Blood. Nay, it deserves our Observation that it was *for their Sakes* he consecrated himself; he now acted as a High-Priest, he offered a Meal-Offering, as *Aaron* did on the Day of his being anointed to his Office,<sup>22</sup> that in, and by the same Sacrifice he might consecrate them: and it was particularly with this View, that he at that time entered upon his Priestly function, that he might enable them to act as Priest in the Sacrifice which he was now instituting, and that not only from Year to Year as the *Levitical* Priests, but once for all. When he said, *Do, or offer this in remembrance of me*, he gave them a Commission to continue the Use of this Sacrifice, but when he thus consecrated them, he farther gave a perpetual Duration to this Commission, so that it need not be renewed, like that of the *Aaronical* Priests, once a Year. *St.*

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<sup>19</sup> Hebrews 10:18.

<sup>20</sup> Hebrews 9:19-21, 23.

<sup>21</sup> Hebrews 12:22.

<sup>22</sup> Leviticus 6:20.

*Paul* is generally believed to be the Author of the Epistle to the *Hebrews*, and he speaks of himself as consecrated with the rest of the Apostles, though he was an Unbeliever at the Time of *Christ's* offering the great Sacrifice:<sup>23</sup> *We have been consecrated once for all*, says he, *by the offering of Christ*. This is a Proof that the Consecration of the Apostles was not confined to their present Persons, but was intended to take in all that should afterwards be called to that Office, and their Successors unto the World's End. And so as all that ever had been, or hereafter should be baptized, obtained a continual free Access to God by Virtue of the personal Sacrifice of *Christ*; so whoever had been, or should be hereafter ordained to the Apostolical, or Episcopal Office, need never have their Commission renewed, but have an indelible Character.

[Section 19]

But it observable that *Christ Jesus* created but one Priesthood, one Society of Men, who were to be in true Unity with their Master, and each other; he gave no Commission, conferred no Privileges, or perpetual Consecration upon any others, as Evangelical Priests. The Sacrifices offered on the Day when the High-Priest entered the most holy Place, were in Behalf of *Aaron*, and his Family only; and could be of no Force for such as were not of that Line: So the Purgation wrought by the Sacrifice of *Christ* can extend to none but the Apostles, and such as have regularly succeeded them, or that claim under them. To suppose that any other Number of Men, or single Man, can without a Power of working Miracles, be qualified to perform the Priestly Office, in the *Christian Church*, is to suppose that *Christ* designed two Churches, or Parties of Apostles; which is a direct Contradiction to that Unity which he intended to settle among all Believers. None can question these Truths but such as are engaged in a Schism, or such as are Well-wishers to it. It is true, they whose Succession is regular, have sometimes made Divisions, and Separations from each other: But in this case, I conceive, the Ministration of both are good, and of Force, so long as there is no Mixture of damnable Heresy in them; and they who are in the Cause of Schism must answer for it at the last Day. What is done in virtue of their Commission is ratified by the Authority of the great High-Priest, and for all Abuses of their Commission they are answerable to him. And in the mean time, if it can certainly be made appear who is, or are, the Occasion of the Schism, the neighbouring Bishops, and all of the same Order, that have a certain Knowledge of it, ought to join in admonishing and condemning the leaders in the Schism, and in using all proper Means to reduce them to that State of Unity, which was the original Intention of *Christ Jesus* in founding of his Church.

[Section 20]

Forasmuch as no Body of Men can without a continual Miracle keep themselves free from Corruption, and that Disputes will arise in all Societies more or less concerning their Governors, and the Ways and Means of their Advancement to their Dignity, and the Regularity of their Succession and Administration, and their good or ill Qualities: Therefore I conceive *Christ*, in Prudence and Compassion to his Church, did design, by his first original Sacrifice of his Body

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<sup>23</sup> Hebrews 10:10. *I am of Opinion these Words ought in strictness to be rendered thus: We who are employed in offering the Body of Jesus Christ have been consecrated once for all: by we, he means himself, and the rest of the Apostles, and declares it to be their Office to offer Christ's Body.*

and Blood, to purge all such accidental Defects, Lapses, and Irregularities, as through the Infirmary of Men, or the Art and Policy of *Satan*, are scarce wholly to be avoided. And if the voluntary sins of Priests, and People, cannot dissolve the *Christian* Church, or forfeit its Charter; much less is it to be supposed that lesser Faults, and especially Disputes in Cases where it is hard for the wisest to say which side is in the right, should have such Effects as to annul the Administrations of those who appear to be duly commissioned by the Descendants of the Apostles. There is one Particular, which of late Ages hath given Occasion to Surmises, and even Divisions, in a Point, which may I think justly be reduced to one Head. I mean Lay-Deprivations of bishops, and substituting others in their stead, in a Way not so agreeable to the Primitive Method. Now though I am far from approving such Violation of Episcopal Succession; yet I cannot but hint my Opinion, that those Breaches of Canonical Orders do not at all affect the Efficacy of Sacraments, or other religious Offices of the Church of *England*; because I take it to be one of those Irregularities, which were purged by the Sacrifice of *Christ*, and as what cannot always, and altogether be prevented, even though the Church had both Swords in her Hand, which God never intended. I suppose the *Jewish* Priesthood was no more made subject to the Civil Power, as to its Succession, than the *Christian* Priesthood is: Yet it is certain, that the Civil *Roman* Government assumed to itself the Power of deposing High-Priests, and place others in their stead at Discretion. *Josephus* gives us<sup>24</sup> five Instances of this in one Chapter; *Joazer* was removed by *Cyrenius*, and *Ananus*, whom the Evangelists call *Annas*, put in his room; and *Gratus*, in the eleven Years of his Government, did by Force remove three High-Priests *Annas*, *Ismael*, and *Eleazer*, (the two last advanced to that Dignity by his own Appointment) and filled their Places with others. The last promoted by him was *Caiaphas*, who sate during the whole Time of our Saviour's Ministry, though *Annas* was yet alive. We don't find, that our Saviour did directly, or indirectly condemn this, but he, and the holy Writers, do rather acknowledge *Caiaphas* as High-Priest. If indeed *Caiaphas* had not been of the Line of *Aaron*, it cannot be but our Saviour would have disowned his Authority. And for the same Cause, if any should be promoted to the Dignity of Bishop without a just Ordination, by a mere Lay-Power; then he would have the Name of a bishop without any spiritual Right, and the withdraw Obedience from such a one would be just and meritorious. *Christ's* Sacrifice was intended to wipe off the Stains of such as are ordained Bishops, though not in the most pure and justifiable Manner; and of People that are baptized, though they did not receive, or preserve their Baptism, so undefiled as in Strictness they ought: To wipe them off, not so as to free them from Punishment hereafter, if their Defilements were gross and wilful; but so as that these Corruptions shall not pollute the Worship of the Church, at least not to such a Degree as to render her Sacraments, or Administrations, of none Effect. And in this Sense *Christ* hath in the most perfect Manner *put away Sin*;<sup>25</sup> if, by Sin, we mean those Infirmities of our Nature, and other Pollutions whatever they be, which make us unfit, and unworthy to appear in God's Presence, or to join in his Worship: For notwithstanding any Stain of Blood which descends to us from our first Parents, or any Forfeiture of our Souls incurred by our own Disobedience, whether we are of the Clergy, or of the Laity, our personal Faults, or Vices, cannot disqualify the Church from performing her religious Services in a Manner acceptable to God; nor us from joining in it, till the Church by her just Discipline denies us that Privilege. The Power of Sin is in this respect wholly annulled and abolished, and she has no Occasion to get her Charter renewed every Year, as the *Jewish* Priest

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<sup>24</sup> *Antiquities* 50.8 c. g.

<sup>25</sup> Hebrews 9:16.

and People were obliged to do. In no other Sense hath *Christ* put away Sin, or wholly annulled it.

[Section 21]

*Christ*, by this one Sacrifice once personally offered, hath not only made the Purgative Sacrifices of the Law unnecessary, but hath once for all abolished them. and all other *Levitical* Ordinances, and Institutions of *Moses*,<sup>26</sup> *he wholly took them away, and nailed them to his Cross*. He hath declared that the Sacrifices, Offerings, and Burnt-Offerings for Sin required by the Law, are Things which god no longer desires, neither hath Pleasure therein. this is one of the Liberties purchased by the Blood of *Christ*, in which the Apostles admonishes<sup>27</sup> all *Christians* to *stand free, and not to permit themselves again to be entangled with that Yoke of Bondage*.

[Section 22]

But there is a *Remission of Sins* also very different from the former, which is owing to the great, or personal Sacrifice of *Christ*, considered as truly expiatory, and as a Satisfaction for the Sins of Men. I mean the taking away the Guilt, and Punishment of all our wilful Transgressions of God's Law, upon our Repentance, and making proper Application at the Throne of Grace. For it is<sup>28</sup> the *Blood of Jesus Christ which cleanseth us from all Sins*. The Merits of his Death are the great Treasure of the Church, by which alone our Souls can be ransomed from that Death, and Misery, which is the Wages of Sin. This is a Thing so well known to all *Christians*, that I can see no Occasion to enlarge upon it. I shall rather make it my Business to shew the Difference between this *Remission of Sins*, and that spoken of before.

[Section 23]

That *Remission of Sins*, whereby the Church is qualified to continue her publick Worship, and by which her Sacraments have their Effect, notwithstanding the Infirmities and Sins of her Priests and People is a Privilege for which we have no Occasion to pray, or intercede with God, because the Church is in actual Possession of it: We have it without seeking for it; we need not put ourselves to the Cost of Sacrifice to renew or make good our Claim. *Christ* endowed his Church with this Liberty of free Access to god upon her first Foundation; and is therefore by himself called THE WAY AND THE DOOR; because by him the whole Church is introduced to make her Requests known unto God. but the *Remission of sins*, which concerns us as particular Men, and by which we are delivered from the Wrath to come, and from the Torments of Hell, is not to be obtained without very considerable Pains, and Labour, Humiliation, Compunction, Prayer, and proper Application to God through *Christ*, and the inward Sacrifice of a broken Heart, and a bruised Spirit. If indeed the Sacrifice of *Christ* were not of a purgative Nature, and had not removed from us that natural Disability we are under to Worship God in an acceptable Manner, all our Repentance, and Prayers, and even Tears would be in vain. For we are corrupt by Nature, and God does not permit us to come to him, but only in virtue of the great Sacrifice offered by

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<sup>26</sup> Colossians 2:14.

<sup>27</sup> Galatians 5:1.

<sup>28</sup> 1 John 1:7.

*Christ*. And without this all Men must be yet in their Sins, nay, they could not upon any certain Grounds dare to ask Pardon of God. For by *Christ* only we have Access to the Father. And therefore we are to esteem this Purgative Power of *Christ's* Sacrifice, as necessary in order to our applying the Merits of the Expiation made by it to our Souls. For we must first have Leave to make our Address to God, before we can to any Purpose beg Forgiveness of him.

[Section 24]

That *Remission of Sins* whereby *Christians* are permitted to draw near to God was a Right conferred all at once by *Christ Jesus* on his Church, and on every single Member of it, not only on the Body of Believers that were in the World at the Time of our Saviour's offering the great Sacrifice, but on the Church of all succeeding Ages; and to all that should live and die in her Communion. for it is in itself evident, and allowed by all *Christians*, that the Church hath this Liberty of worshiping God, in Confidence of the Mediation of *Christ* without any other purgative Sacrifices; and she holds it by an indefeasible Right never to be forfeited, or lost. But the Pardon of particular Men's Sins was not thus obtained, and conferred all at once; but is occasionally applied to Men, as they do, or shall need it, and prepare themselves for the receiving of it. Sins before they were committed might be, and are so far pardoned by the divine Declaration contained in the New Testament, that they do not, nor ever shall be deprived the church of her Privilege of Access to God, and of the Efficacy of her Sacraments, and Ministration, nor the Sinner himself of the right of performing his Part in religious Offices, till he be deprived of it by the Authority of the Church. But I conceive it impossible that the Guilt of Sin can be taken off, till the Sinner have repented, and used all proper Means to reconcile himself to God through *Christ*. Therefore *Christ* could not apply the Merits of his Death to particular Men, so as to free them from Guilt and Punishment, because their Sins were not yet committed, they and their Sins had not yet a Being when *Christ* offered his great Sacrifice; much less had they confessed, and repented of them. And I take it for as certain a Truth as any contained in Scripture, that without Repentance no wilful Sinner can be pardoned so as to escape Punishment in the other World: And that therefore the good Effects of *Christ's* Sacrifice could not be applied to particular Men at the Time of his offering it, because infinite Numbers of Men not yet born could hereafter have Occasion for Pardon, but could not have Pardon granted them, because they had not yet repented of their Sins; nay, they had not yet committed them. God through *Christ* so far forgives the Sins of *Christians*, even without Repentance, that he does not forbid them to come into his Presence, or the publick Worship in order to confess their Sins, and obtain Pardon for them. God so far shews his Indulgence to the whole *Christian* Church as not to reject her Services, or annul her Sacraments, for the private or publick Offences of the Priests, and People; but he does not forgive the Sins of particular Men, so far as to free them from Punishment, till by their personal Repentance, and Amendment, they have qualified themselves for his Mercy. And farther the Church, and the several Branches of it, and the Men whereof it consists, must in every Age expect to meet with new Difficulties, to feel particular Wants, to stand in Need of special Favours, which it was not in the Nature of Things possible that God should give Redress, or apply Relief, or make a Grant of at the Time of *Christ's* Passion.

[Section 25}

And from hence appears the Necessity of having still a Sacrifice in the *Christian* Church. A Sacrifice not like those which were killed by the High-Priest of the *Jews*, and whose Blood was carried into the Holy of Holies, and whereby the Priests, and People, and Place of Worship, were so reconciled to God, as that he accepted their Services there for the Year next coming: For *Christ's* whole Church is so far reconciled to God once for ever, as to need no such Remission of sins, and where Remission of these is, there is no farther Occasion for such Sacrifices for sin, as was yearly offered by the *Jews* on the tenth Day of the seventh Month. But it appears by what hath been said in *Discourse I, Sections 2, 3, and 4*, that Sacrifice is a Way of Worship instituted by God himself; that God's People did ever worship him in this Manner, and that though God hath often by his Prophets reprov'd men for their Abuse of Sacrifice yet he never absolutely abolished it; nay, that he so far approved of it, that he decreed the Redemption of the World to be accomplished by the Sacrifice of *Christ's* Body and Blood. and though it is certain that all bloody Sacrifices, nay all that were first brought into Use by the *Levitical* Law, are done away by *Christ*; yet there are very plain Intimations of a Sacrifice still to continue in the *Christian* Church, and that such Intimations are given us even by the Writers of the New Testament. (See *Discourse I, Section 41.*) It appears by what was said next above, that though the Merits of the great Sacrifice offered by *Christ* in Person are sufficient, abundantly sufficient, to expiate the Sins of all Men; yet these Merits could not actually be applied to Men that were to live in after Ages, by *Christ*, when he solemnized the Sacrifice of our Redemption. It farther appears, that *Christ* offered the Sacrifice of his Body and Blood, by deputing Bread and Wine, and presenting them to god the Father as representative Symbols of that his Body and Blood. And though he was to die but once, and could therefore be sacrificed but once in his own Person, yet the representative Symbols might be, and were a proper Sacrifice. I proceed to consider,

II. How far *Christ did* command this Sacrifice to be perpetuated. *Do this in Remembrance of me.*

[Section 26]

When *Christ* bids us to *do*, or offer this, he cannot mean less than that we should take Bread and Wine, and offer them as deputed by him to represent his Body and Blood. When we are commanded to do what *Christ* did, we must in all respects follow him, so far as the Nature of the Thing will bear. And few Actions can be done with less Difficulty than those of taking Bread and Wine, breaking the One, pouring out the other, and presenting both to God the Father: This therefore must be done by all Priests who sincerely desire to fulfil the Will of their dying Master. This the Primitive Church ever did, and indeed all Churches, even of the darkest as well as brightest Ages; they all did it in a solemn Form and Manner. This was in some Sort enjoined to be done by the first *English* Liturgy drawn by our Reformers in the Reign of King *Edward*, the Sixth.

[Section 27]

*Christ* offered his Sacrifice in order to his Death, the Bread as a Figure of his Body soon after to be slain, the Wine as a Figure of his Blood soon after to be shed. This we cannot do because

*Christ* can die no more. and if he could die again, yet it would be impious for us to offer his Body and Blood, in order to its being crucified and shed again. If he were in this Manner to have been offered, he must often have suffered since the Foundation of the World.<sup>29</sup> But we may, and ought to offer Bread and Wine, as Resemblances of his Body and Blood by his own Appointment. And this is clearly what he requires of us. And if we do it not, we fail in our Duty toward Him.

]Section 28]

It is not necessary that a Sacrifice of Remembrance should be offered for the same Ends precisely, for which the principal Sacrifice was offered. We have a remarkable Instance of this in the Passover. The Lambs killed in *Egypt* were a Sacrifice for redeeming the first-born from that Death, to which they had other ways been liable, or to prevail with God<sup>30</sup> that *the Destroyer might not come into the Houses of the Israelites to smite them*. And this first sacrifice was likewise intended to be a Pattern, to shew them how they were to observe this Ordinance in their Generations for ever;<sup>31</sup> for they were *to keep this Service* in the Land which God had promised to give them. Yet when they were settled in the Land of *Canaan* they could no longer offer the Lambs for these Ends. For their first-born were not now in Danger of being slain, as they had been when the Passover was first enjoined; nor did they want a Pattern for offering their Sacrifice, after it had once been done, in the Night on which they came out of *Egypt*. Therefore all the Passovers observed, and the lambs slain on this Occasion in future Ages were only Sacrifices of Remembrance offered by Way of Thanksgiving to God for the Deliverance of the *Israelites* from the *Egyptian* Bondage: Though yet it had also an atoning Virtue; for the Blood of these Lambs made an Atonement for the Soul, as well as that of other Sacrifices.<sup>32</sup> And in Truth all Sacrifice was in its own Nature Propitiatory, or atoning, whether it was bloody, or unbloody.

[Section 29]

Therefore though the first Ends of *Christ's* Sacrifice are already obtained, that is, though the Right of the Christian Church to perform her publick Worship be fixed, and settled on an immoveable Foundation, and the *Levitical* Law be repealed; and the Merits of the great Sacrifice were sufficient to procure Pardon for all Sin whatsoever; and therefore we cannot rationally offer our Sacrifice for the same Ends, or with the same View that *Christ* first offered it; yet we may, and must do, or offer it, as *Christ* hath commanded, by Way of Remembrance, or Thanksgiving for his great Mercy in the Redemption of the World by *Christ Jesus*. The Passover was but once offered to God as a Sacrifice for averting of Evil, the Death of the first-born, from the *Israelites*; it was offered in after Ages by Way of Thanks and Praise, for the Preservation of the first-born, and in general to engage God's Mercy, and Favour toward his People, but as a Sacrifice still. (See *Discourse I, Section 12.*) And if the many hundred following Passover were Sacrifices in Remembrance of the first Passover in *Egypt*, much more reasonable is it to believe, that the Remembrance of the Sacrifice of our Redemption, the greatest that ever was offered, is to be a

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<sup>29</sup> Hebrews 9:26.

<sup>30</sup> Exodus 12:23. Hebrews 11:28.

<sup>31</sup> Exodus 12:25.

<sup>32</sup> Leviticus 17:11.



Sacrifice also. It has already been shewed that when the bloody Sacrifices, and all other *Levitical* Ordinances were to cease, yet a Sacrifice of Thanksgiving was to remain in force. (See *Discourse I, Section 41.*) And it does in the same Place appear that the Apostle St. *Paul* makes mention of a Sacrifice of Confession, or Thanksgiving, and that the Communion is the Sacrifice there meant. And it was for this Reason that the Primitive *Christians* commonly called this Sacrament the *Eucharist*, that is, *Thanksgiving*. This was the Name they gave to the Bread and Wine, offered on the Christian Altar as Representatives of *Christ's* body and Blood. for it appears that all Sacrifices of old, took their Name from the End for which they were offered. And as the bullock, or other living Creature offered for Benefit received, was called *Thanks*, or *Praise* by the *Jews*; so the Christian Sacrifice of *Thanks*, for the Redemption of Mankind was for the same Reason called *Eucharist*. See *Discourse I, Section 21.*

[Section 30]

Though the *Eucharist* was ever esteemed principally a Sacrifice of Thanksgiving, yet it was ever offered by the best Christians with Hopes and Expectations of attaining thereby all the Effects of *Christ's* Death, I mean *Remission of Sins*, or the Forgiveness of all Punishment due to them that offered it, for their wilful Transgressions, and all the Benefits of *Christ's* Passion consequent thereupon. For it is a Sacrifice of *Christ's* Body and Blood, of the thing which God hath chosen, and which he accepts, and therefore in its Sacramental Nature fit to prevail with him for the Purposes to which he designed it. Our Saviour calls<sup>33</sup> *the Cup the New Covenant in his Blood*, and declares<sup>34</sup> it is shed, or *poured out for the Remission of Sins*. Modern Doctors have taken Pains to have this understood of the Natural Blood of *Christ* only. But it is evident that the holy Writers meant it of the Cup, or Wine in the Communion, which is in Mystery the same with his Blood, though in Substance distinct from it. And as the Blood of the Covenant was spoken of in the Law and Prophets, as the Foundation of all the Privileges enjoyed by the *Israelites*, so is the Cup at the *Eucharist* mentioned by our Saviour as the Means by which all the Mercies of God in *Christ Jesus* are conveyed to the Church, and to every good Communicant. For when he stiles it *the New Covenant in his Blood*, his meaning is, that as the Covenant between God and all the *Israelites*, was first established, and afterwards continued, by Virtue of the Blood of animals shed in Sacrifice by his Direction; so the Covenant betwixt God and the Christian Church, was first struck, and is for ever to be continued by this Sacramental Blood of his, which is in Mystery<sup>35</sup> *the Blood of the Everlasting Covenant*. And *Remission of Sins* is here to be taken in its widest Sense, as it signifies not only a Freedom from our Unworthiness to be employed in the Worship of God, but also the taking off all Punishment threatened to Sinners. For it is certain *Christ* offered his Body and Blood for both these Ends.

[Section 31]

No Meal-Offering was attended with a Drink-Offering among the *Jews*, unless some Animal were offered at the same Time. See *Discourse I, Section 9.* And because our Saviour's original Sacrifice was not accomplished without the shedding of his Blood, therefore he not only added a

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<sup>33</sup> Luke 22:19.

<sup>34</sup> Matthew 26:28.

<sup>35</sup> Hebrews 13:20.

Drink-Offering, but seems to lay a singular Stress on this Appendage of his Sacrifice, and makes it the Cement and Seal of the Covenant between God and his People, as being that which supplies the Place of his Blood, and is his Blood to all Intents and Purposes of Religion and by the Power of it all the Articles of the Covenant are confirmed between God, and them. And as Forgiveness of Sin is the first Article of this Covenant, so Divine Grace, or Spiritual Strength in this Life, and Eternal Happiness in the Life to come, are the Consequences of it. After this to dispute whether the Eucharist be a Sacrifice propitiatory, and expiatory, is a mere strife about Words.

[Section 32]

One principal Use of Sacrifice is to enforce our Prayers, and render them more prevalent with God; as I have shewed in *Discourse I, Sections 28 and 29*. We may certainly with greater Confidence ask of God Pardon of our Sins, Divine assisting Grace, and eternal Life in and by this Sacrifice, than any other Benefits whatsoever: Because, as hath been just now hinted, these are the Articles, or Terms of the Covenant settled, and confirmed by this Sacrifice. Yet we are not in offering this Sacrifice to confine our Devotions to these Heads only. As the Eucharist is the only Sacrifice of the Christian Church so in and by it we are to intercede with God for all other blessings to ourselves, and to other Men, especially to the Christian Church. Thus did the Primitive Christians. After the Bishop, or Priest had offered the Bread and Wine to God, and said the solemn Prayer of Consecration, immediately followed the most solemn Intercession for all Men, especially for all Saints, for all Mercies, both publick and private. and when can we pray with more just Hopes of Success, than when we put up our Petitions to God in Virtue of the Sacrifice instituted by his Son, in virtue of his body and Blood represented to god by Symbols of his own Appointment? Yet, as hath been hinted, we are not to put up these Prayer with so great an Assurance, as those in which we ask only the fulfilling of his Covenant. to ourselves and all truly Christian Communicants. For that very Sacrifice, which we offer to God for the obtaining these Ends, is intended by God as an Answer to our Prayers, and a Testimony of our Persons, and Prayers being accepted by God.

[Section 33]

From what hath been said it is evident, that the Eucharist is not only a Sacrifice, but that it answers all the Ends of the numerous Sacrifices, and Oblations of the *Levitical Law*; so that it may be justly stiled *all Sacrifices in one*. Even the old Meal-Offering appointed by *Moses* served for all Purposes that a bloody Sacrifice could do, when he that offered it was not able to bring an Animal: See *Discourse i, Section 8*. And it is true that as to its instrinsick Value the Meal-Offering of he *Jews* was not inferior to the bread offered in the Christian Church. The Advantage of the Christian Sacrifices does not consist in the gross Bulk of the Materials offered to God. The Excellency of it proceeds from much higher Considerations, namely, that it is a Sacrifice instituted by one greater than *Moses*, a Sacrifice offered, and founded by the Son of God, and in which he offered himself for our Redemption, appointed to be the figure of his Flesh and Blood, and that is his Flesh and Blood so far as is possible, without a change of Substance or Nature; and so as the *Jewish* Meal-Offering ever was. The Prophet *Malachi* speaks<sup>36</sup> of *Incense*,

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<sup>36</sup> Malachi 1:11; Leviticus 2:1.

*and a pure Meal-Offering to be offered everywhere, from the rising up of the Sun to the going down thereof, by which God's Name should be great among the Gentiles.* One Sort of this was to be laid on the Meal-Offering when it was brought to the Priest, and to be burnt in the fire by him, and this with the Mixture of Oil, and part of the Meal-Offering itself was called the Memorial, which was that by which the Sacrifice was brought in Remembrance before God. But as the Incense typified the Prayers of the Christian Church, so the pure Meal-Offering does clearly denote the Eucharist, which is the only Meal-Offering that hath ever been offered to the true God in the *Gentile* World, or in *every Place*. For the *Jewish* Meal-Offering could by *Moses's* Law be brought to no Altar, but that which stood in the Door of the Tabernacle of the Congregation. And thus is this ancient Prophecy remarkably fulfilled in the Christian *Eucharist*. And it hath been observed by many Christian Writers, that several *Jewish* Rabbis have affirmed, that all *Sacrifices* shall cease in the Times of the *Messias*, except that *Mincha* or *Meal-Offering*.

Let me make some Reflections on the Doctrines here laid down, and so conclude. And

[Section 34]

1. By duly offering to God, the Sacrifice of the Eucharist, we do the greatest Honour to God the Father, that can be done him by rational Creatures. *Christ's* offering to him his own Body and Blood, was the most valuable Service that ever was, or can be paid to the Divine Majesty here on Earth, the greatest that God is capable of receiving. He who offered it, if we consider him even in his State of Incarnation, was superior to all Creatures. And he had nothing of greater Price to offer than his own Body and Blood. There never was, or can be a Person of greater worth to offer a Sacrifice to the God the Father; nor did this World ever afford a Thing of greater Value to be offered. It must therefore be confessed, that our Saviour did by this Sacrifice, perform the most worthy and sublime Act of Worship to god the Father that can possibly be paid him. Croesus, King of Lydia, is reported to have melted down by Way of Sacrifice to his Gods (such as they were) all his Golden and Silver Vessels, and Furniture, in which he abounded, and have required all his Subjects to do the same. But if all the Kings and Peoples in the Universe had brought all their Treasures to one common Heap, or Pile, and offered this vast Mass of Riches to the true God, it would all have been a sordid, worthless, contemptible Oblation, if compared with that Body of *Christ* without Spot or Blemish, which was conceived and inhabited by the *Holy Ghost*, born of the Virgin Mary, from which Rays of Divine Power and Goodness were perpetually streaming forth, and shedding themselves upon miserable Men, for the cure of their Diseases, for their Relief from the Tyranny of evil Spirits, and for the Illustration of the excellent Doctrine which he taught; and which was afterwards raised from the Dead, and is since set down on the right Hand of the Divine Majesty. The Apostle doth justly magnify this Sacrifice, when he observes,<sup>37</sup> that we were not redeemed with Gold or Silver, but with *the precious Blood of Christ*. and though *Christian* Priests and People do not offer the very natural Body and Blood of *Christ*, and it would be inhuman so to do, yet they offer what *Christ* hath appointed instead thereof, and what God therefore accepts. They offer what is much to be preferred before the Cattle upon a thousand Hills, before all the hidden and visible Treasures of the Earth. The principal End of all Sacrifice is to acknowledge God's Sovereign Dominion and Goodness. (See

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<sup>37</sup> 1 Peter 1:18-19.

*Discourse I, Section 17.*) *Christ Jesus* made the most simple Acknowledgement of this Sort, when he who even in his human Nature is the second Person in the Universe, yet offered his Body and Blood in Sacrifice to him. And we do the same, in the best Manner that he hath directed and enabled us to do it, when we duly solemnize the Eucharist. By this we do, in the most effectual Manner, declare and confess the Almighty to be the Father of our Lord *Jesus Christ*, the Fountain of Divinity; we do there, in the most proper Way that possibly we can, express our Belief of his most lovely Attribute, his Goodness, and Love of Mankind, as being the Author of our Redemption and Salvation in *Christ Jesus*; and that all Blessings are derived from the Father through the Son to us. the only singular Honour which the primitive Church paid to God the Father, and which they did not pay to the Son, was this, that they forbade the Prayers at the Altar, or in the Communion Service to be directed to any of the three Divine Persons but the Father only.

[Section 35]

2. By offering the Sacrifice of the Eucharist we best shew our Value and Esteem of the great Sacrifice of our Redemption. I have sufficiently proved (inn *Discourse I, Sections 29, 30, and 31*) that the most honorary external Service we can pay to God is that of Sacrifice: Therefore it was reasonable, that the Acknowledgments we make to him for the greatest Blessing that was ever conferred on Mankind, should be done in this most honorary Way of Worship. It is true sincere hearty Thanks, and Praise, even without and outward Expression of it, are well-pleasing to God. But when the inward Sense of Men's Minds is declared by Words, and outward Actions, and when great Numbers, and Bodies of Men join with an unanimous Devotion in these Words and Actions, then more Honour is done to God; and the Service paid him is therefore still more acceptable to him, and especially when these Words or Actions are of his own Appointment. It is true, all outward Actions done without inward Faith, Devotion, and other good Dispositions, are despised, and even loathed by God. When he requires any outward Service from us, he, at the same Time, expects that we should do it with such a Frame and Composure of Mind, as best fits and becomes those who are employed in this outward Service: Therefore, the Question is not, whether inward Gratitude of the Mind be not better than outward Declarations of it? But whether inward Gratitude expressed by outward Declarations be not better than without them, and especially when god hath expressly commanded those outward Declarations? which is clearly the present Case: For no Commandment of God in the Old or New Testament is more clear than that we should *do*, or *offer* this Bread and cup in Remembrance of *Christ*. and what greater Thing can be said of any Fact, performed by the greatest Person that ever lived, than this; that the Memory of it still remains both with God and Man; that it is often, and even daily renewed and commemorated with the most solemn Devotions, and the most excellent Worship that God ever prescribed to Men, that is, by Sacrifice? And this may be said of the great Work of Redemption, or might at least have been said of it for several hundred Years together, in the best times of the *Christian* Church. this was the Remembrance of it which *Christ* intended, and for which all good *Christians* should use their bet Endeavours that it may be revived, as to all Particulars in which it hath been corrupted or impaired. It is not easy to say, or conceive, how Men can shew a greater and more real Regard to the Sacrifice of Redemption, than by taking all Occasions to present the Memorial of it to god, and making their Hopes and Comfort depend wholly upon it. And when infinite Numbers of Men do this, even as many as are good Communicants through the whole World, then is a just Esteem paid to *Christ*, as the Lamb of

God that takes away the Sins of the World, as he became a Sacrifice to make Satisfaction for our Guilt. If we relied upon our own Act and Deed, or placed any Merits in the Eucharist offered by us, as distinguished from the great personal Sacrifice of *Christ*, this might justly be deemed a lessening of that only truly meritorious Oblation. But all sound *Christians* consider the Eucharist as a Means of drawing down from Heaven all Blessings upon the Priest and People that offer it, not by any separate Power that is in the Eucharist, as a Sacrifice distinct from that of *Christ Jesus*, but by its being the same with it, the same in Mystery though not in Substance. I am mistaken, if it be possible to set a greater Value, to ascribe more Worth and Dignity to the great Sacrifice, than by affirming, that all the Benefits that flow from the Eucharist are originally derived to us from that Fountain Head; or that we can give more Honour to our ever blessed Redeemer, and the Redemption wrought by him, than by depending on the Sacrifice of his Body and Blood, for the supply of all our necessary spiritual Wants, and for our Improvement in Grace here, and in Glory hereafter. And this I take to be the plain Meaning of frequently offering the Sacrifice of the Eucharist.

[Section 36]

By asserting the Eucharist to be a Sacrifice, and practising it as such, we do best shew our just Esteem of this Sacrament. For since Sacrifice is the most excellent Worship, it follows, that if the Eucharist be not a Sacrifice, it cannot be the most excellent Worship, and therefore, they who deny the Eucharist to be a Sacrifice, must of Consequence believe it to be an Ordinance inferior to the Passover: for that certainly was a Sacrifice (See *Discourse I, Section 12.*) Nay from hence it would follow that all the Sacrifices of old, offered by the *Jews*, were more lively Types of *Christ* than the Eucharist. Even in being Sacrifices they were types of *Christ's* body, and more lively types than our communion-Bread, if they were Sacrifices, and that be not. It is sufficient to provoke the concern of an honest *Christian*, to consider how some that shew a Zeal for our Religion, yet can speak of Sacrifice with Contempt, not considering, as I charitably presume, that our Redemption itself was wrought by Sacrifice. and for this Reason all judicious *Christians* must see that it is an Honour to the Eucharist, that it is a Sacrifice, and the most worthy and eminent in Kind, of any that ever was offered by mere Men, or instituted by God, as sufficiently appears from what hath been, and shall be said on this Subject. When God by his Prophet *Malachi* had declared,<sup>38</sup> that *a pure Meal-Offering should be offered in every Place*, it presently follows, *for my Name shall be great among the Heathen, saith the Lord of Hosts*. Sacrifice was ever esteemed the most honorary Worship that could be paid to the divine Majesty. And therefore God's Name was to be magnified among the *Gentiles*, because the *Christian* Sacrifice of Bread, the pure Meal-Offering, was to be presented at Altars erected to the true God, in all Parts of the *Heathen* World. This Prophecy hath actually and literally been fulfilled: For in what Part of the then known World was not this eminent Worship paid to the true God in the ancient Times of Christianity? How shall it be proved that the Name of God hath been duly magnified among the *Heathen*, if the most excellent Worship hath not been paid to him in these Countries? Or, how could it be proved to the *Heathen* of that Age, who universally esteemed Sacrifice the most excellent Worship? Let us take Heed that we do not elude, or enervate the Oracles of God by modern Glosses.

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<sup>38</sup> Malachi 1:11.

[Section 38]

As this is a Sacrifice of Thanksgiving, let us make it our principal Care to have our Hearts duly affected with a Sense of those Mercies which we enjoy by virtue of the great Sacrifice, of which this is a Remembrance, and especially with the infinite Nature and Sovereignty of that God, before whom we appear, when we come to the Holy Communion. The first End of all Sacrifice is to honour God, and acknowledge his Dominion. But we shall do this with the greater Cheerfulness, when our Minds are first filled with a Perception of his great Mercies and Indulgences to Mankind in general, and to ourselves in particular. Every Communicant therefore should make it his chief business to imprint upon his own Mind the thoughts of God's wonderful Power and Goodness, manifested in the Creation of the World, and of all Men and of himself, with the Wisdom of his Providence, in governing the World in such a Manner as he does: And no good Man can want a Proof of this, if he reflects on the Methods by which he hath been brought into that happy State, in which he now stands. That above all, it behoves a Communicant to have his Heart touched with a just Sense of the infinite Mercy of God, in sending his Son into the World to teach Men the Way to Heaven; and more particularly for the Provision he made in him of a Sacrifice for our Sins. For it was principally for this End that God ordained the Sacrifice of the Eucharist, and therefore on this our thoughts should chiefly be employed, while we are preparing ourselves for this holy Sacrament, and while we are engaged in it. And as the Remembrance of these Things will give us a just Sense of God's Goodness, so if we farther consider the immense Power which was necessary to make a World, and all Things therein, whereby our Saviour wrought so many Miracles, whereby he was conceived in the Virgin's Womb, raised from the Dead, and carried up into Heaven, and whereby he afterwards gradually established the *Christian* Religion, in Opposition to the Craft and violence of hellish Spirits, and of the *Gentile* and *Jewish* World, that Power by which all Enemies to his eternal Truths shall be crushed, and broken in Pieces like Potter's Vessels; this will, at the same time, fill us with Joy and Reverence, and teach us to approach him with a due Mixture of exultation and Trembling, which best of all befits Men, when they come before him on Purpose to make an Acknowledgment of his Sovereign Dominion and Love to Mankind.

[Section 39]

And to this Purpose, I mean, that we may have our Souls possessed with a full Persuasion of our Obligations to God, and of his Power and Greatness, and good Inclinations to Mankind; let us convince ourselves of our natural Unworthiness to appear before God, and our Disability to perform any Service that may deserve his Acceptance. Let us remember that we are the Posterity of corrupted Parents, driven from Paradise, placed out of the Reach of the Fruit of the Tree of Life, for their Transgression of God's Laws forbid all Access to the Divine Majesty, and laid under a Sentence of Condemnation, from which we are not in any Measure able to extricate ourselves by the Dint of our own Reason, or by any Means, which natural Sense could point out to us; and that we are ransomed from this unhappy state by Virtue of that great sacrifice alone which we commemorate in the Eucharist. And it deserves our singular Consideration, that it is a Privilege obtained by the first Offering personally made by *Christ*, that we are put in a capacity to worship God, and especially to offer this Sacrifice of the Eucharist to him, as may be seen in *Section 1q8, Discourse I, and Sections 17, 18, and 19 of this*. For it was by *Christ's* once offering his Body and Blood, that the Apostles were consecrated to their Office, and the

*Christian* Priesthood founded, and that the People of the church were qualified to join in so sacred a Service. By Consequence it is by that great Sacrifice of *Christ* in Person, that the Sacraments retain their Efficacy, and that the Church itself subsists. And we have no Occasion to perplex ourselves with Scruples concerning the call of our Pastors, so long as we may easily satisfy ourselves that our Bishops received their Ordination from such as were justly believed to have their Succession from the Apostles, and no Priests are allowed to officiate but such as have been ordained by them. And all known or unknown Defects or Flaws in their Manner of Promotion, Election, and Ordination, all Irregularities and Blemishes in their Persons, and Ministrations, are cured by the infinite personal Sacrifice of *Christ*, they are so far cured, I mean, that the Church and Sacraments are not annulled, or impaired by the Faults or Follies of Men. It is owing to this great Sacrifice, that we have the one single Oblation of the Eucharist instead of the numerous Sacrifices, and endless Rites of the *Levitical* Law; that we have Forgiveness of all our wilful Transgressions sealed to us, either in baptism or in the holy Eucharist; that we have Grace to help in Time of Need, and eternal Life assuredly promised to us, if we do not fail in the Performance of the Conditions required on our Part: These are the Mercies and Blessings for which we use to offer this Sacrifice, and they are sufficient to open the Lips of all devout *Christians*, and make their Mouths shew forth God's Praise. And they who have a just Sense of the Value of them, will think they can never too frequently or too earnestly pay their Devotions to Heaven on these Accounts.

[Section 40]

6. From what hath been already said, it is easy to see one Reason why the Eucharist is a spiritual Sacrifice; namely, because we cannot perceive the Nature of it by our bodily Senses, but by our spiritual Faculties. We see, and feel, and smell it to be Bread and Wine, but by our inward Perception we discern them to be the Body and Blood of *Christ*. And though we know Bread and Wine to be poor beggarly Elements, and a very worthless Sacrifice in themselves: Yet, when we view them in a spiritual Light, as designed by our Saviour to represent his Body and Blood, and as such to be offered to God, we cannot doubt of their virtue and Efficacy, for all those Purposes for which they were intended; we cannot but esteem them the richest Sacrifice that ever was offered, excepting the Principal. and we have the greater Reason to confide in it, when we consider *Christ* as the *High-Priest of our Oblation*, always appearing in the highest Heavens, the true Holy of Holies, to enforce the Sacrifice of the Church with his own natural body and Blood, by which he is able to save to the utmost, all that come to God by him. It is true, *Papists* and *Protestants* are agreed, in calling the Communion a spiritual Sacrifice. The *Papists* call it a spiritual Sacrifice, because, though they assert the very Substance of *Christ's* Body to be in the Sacrament, yet, they say, it is there only in a spiritual Manner, which, to me, seems an inconsistent contradictory Doctrine. Some *Protestants* call it a spiritual Sacrifice, because they think it is not to be a real, but only a figurative Sacrifice. The *Lutherans* and *Calvinists* do both of them, according to their several Schemes, assert that the very natural Body and Blood of *Christ* is in the Communion, though the Substance of the bread and Wine remain there also; yet they will not allow, as the *Papists* do, that it is there to be offered to God. I take it for certain, that they do all greatly err in affirming, the very Substance of *Christ's* Body to be there; and the *Papists* do most of all err in affirming, that the Bread and Wine vanish, and are no more, when the Words of Consecration have once been pronounced. And it is evident from Scripture, that *Christ's* real Body was to be offered but once. Therefore, I rather subscribe to the

ancient Doctrine of the Church in the purest Ages, which was, that the Eucharist was a spiritual Sacrifice, because one thing was seen and another meant; the Bread and Wine were visible, the Body and Blood of *Christ* designed or represented by them: Therefore they called it a mental, rational, intellectual, or spiritual Sacrifice. The Primitive Church, indeed, never dreamed of any Body or Blood in the Sacrament, but what were seen, and what they believed to be Bread and Wine. But they considered them there as the Body and Blood of *Christ* in a Mystery, and in a religious, though not natural Sense, and as such they offered them to God, and therefore as a real Sacrifice.

[Section 41]

Since the Eucharist is so great and excellent a Sacrifice, let us beware that we be guilty of none of those Abuses, which Men of old committed, in relation to this Way of Worship. (See *Section 18* of this *Discourse*.)

(1.) And first, and especially, that we do not perform the Priest's Part in making this good Oblation, without being duly commissioned for so sacred an Office. *Christ* consecrated one body of Men for this Purpose. And the Bishops of the *Eastern* and *Western* Church have ever been believed to derive their Succession from them. and since no others do assume to themselves this Privilege, we have just Reason to believe, that they are the Men. For it is certain, that *Christ* shall, when he comes a second time, find<sup>39</sup> a *Steward* or *Ruler over his Household*, to give them Meat in due Season, and one too<sup>40</sup> *appointed by his Lord*. but if the Succession should once fail, it would be impossible, without a Miracle, to repair, or renew it; all the Christian People in the World, by uniting their Suffrages together, could not give any Authority to offer this Sacrifice, since it is a Power that *Christ* hath reserved to himself. He who gives Meat to *Christ's* Family must be appointed by his proper Lord. And it is certain, none can be so appointed but the Descendants of the Apostles, and such as are authorized by them. The right of performing the Priest's Office, in offering Sacrifice, hath been so appropriated by God to one Order of Men, that the Thoughts of usurping without a regular Call, are sufficient to strike terror into the Hearts of all Men, who believe the Scripture to be the Word of god. And I know not, whether the chief reason that some Men have had to deny any proper Sacrifice in the Christian Church have not been this, that by allowing the Eucharist to be a Sacrifice, they should raise inexpressible Horror in their own, or other Men's Consciences, for presuming to offer it without a proper Commission: Whereas, to preside in Prayer, and in a religious Feast (and such therefore they concluded the Eucharist to be) was an Office that Men might usurp without being hardened to such a Degree as *Saul* was, when he offered Sacrifice. (See *Discourse I, Section 33*.)

[Section 42]

(2.) Another Abuse to be avoided is, offering other Things, as Part of the Sacrifice, besides what *Christ* hath ordained.<sup>41</sup> Our Saviour when he speaks of gifts at his Altar, does not, indeed, confine Men to bring Bread and Wine only, and no question any Thing may be presented there,

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<sup>39</sup> Matthew 24:41.

<sup>40</sup> Luke 12:42.

<sup>41</sup> Matthew 5:23.



that is necessary for the Support of the Clergy, the Poor, or of the Church, or Altar itself: But nothing is there to be offered by the Priest as a proper Sacrifice, save Bread and Wine only. It is in the highest Degree probable, that the Bread offered by *Christ* was unleavened: For it is not to be supposed, that our Saviour would use leavened Bread at the Passover, because this was contrary to the express Command<sup>42</sup> of God; and there is just Reason to believe that the Wine, which he poured out before God, had a Mixture of Water, yet, we have not so good Authority for this as for the unleavened Bread: For we have it only from the *Jewish* Writings, which testify, that their Paschal Cup was diluted with Water, and the cup thus mingled was still called *Wine* or *the Fruit of the vine*: And what adds to the Probability of it, is, that the ancient Church did generally, and as I believe, perpetually mingle Water with the sacramental Wine. No Church or Congregation ought therefore to be condemned for choosing unleavened Bread, or Wine mingled with Water, rather than leavened Bread and mere Wine, for the *Christian* Sacrifice: Nor do I dare condemn any Church for omitting the Water, and adding the Leaven. Our Saviour's Practice either makes both Water and unleavened Bread, or neither of them necessary. The Leaven, or Yeast added in our Country, doth as much alter the Substance of the Bread, as the Omission of the Water alters the Substance of the Cup. The *Greek* Church useth leavened Bread, and declares,<sup>43</sup> she does it in Opposition to the *Jews*, who keep their Feast with unleavened Bread: If she followed her own Rule, she must also lay aside the Water, because the *Jews* celebrate their Passover in a mingled Cup. The Tradition of the *Christian* Church is, indeed, stronger for the Water in the Wine, than for the unleavened Bread: But Scripture Proof without Tradition is of more Weight than Tradition without Scripture. And the Use of unleavened Bread in the Passover, and therefore in the Eucharist, may certainly be proved from Scripture; but the Use of Water in the Cup, is owing wholly to Tradition, and attested by *Jews* as well as *Christians*. The *Jews* testify, that the Wine in their Passover was mingled with Water; and we know that our Saviour instituted the Sacrament in wine left after the Paschal Feast; and *Christians* testify, that the *Christian* church did usually celebrate the Sacrament in such a mingled Cup.

[Section 43]

(3.) None of old wee guilty of a more gross Abuse of Sacrifice, than those Wretches who believed that God was beholden to them for their Sacrifices; that his Hunger, and his Thirst, was supplied by the Flesh, and Bread, and Wine, which was offered on his Table or Altar; and that, therefore, his enjoining them to offer these Materials was only a specious Way of robbing their Flocks, Granaries, and Cellars. (See *Discourse I, Section 35.*) We shall too much resemble these Men in their Notions, if we ascribe any Merit to the mere outward Work of the *Christian* Sacrifice, as distinguished from the great Sacrifice offered by *Christ* in Person. None but senseless, or atheistical, scoffing *Jews* or *Gentiles*, could be guilty of the first Abuse just now mentioned: But it is to be feared, too many erroneous *Christians* are to answer for the other.

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<sup>42</sup> Exodus 12:15, 19.

<sup>43</sup> See M. Blastar. Book I, chapter 4, and Balsam on Apostolic Canon 70.

[Section 44]

but the most horrible Profanation of Sacrifice that *Christians* can commit, is the join in it, while they remain impenitent in wilful Sin, or before they have actually reformed it. The Apostle tells us how we are to *draw near to God* in this ordinance,<sup>44</sup> that it is *with Hearts sprinkled from an evil Conscience, and with bodies washed with clean Water*; that is, in short, with the inward Baptism as well as the outward. It hath already been observed (in *Discourse I, Section 36*) that penitent Hearts and pious Dispositions, were of old required in all that offered Sacrifice; therefore<sup>45</sup> *Job* sent and *sanctified his Sons*, that is, he required them to humble themselves before God, for all the Excesses they had been guilty of in their free Way of living, before he offered Sacrifice for them. All the Washings, and other preparative Rites of the *Levitical Law*, were only Hints of those inward Purifications of ourselves, that are necessary to qualify us for offering Sacrifice in a proper acceptable Manner: And even the *Heathen* themselves drove such as the esteemed profane from their Altars. And shall we *Christians* come with less Awe and Reverence to offer Sacrifice to the only true God, than they did to their idols? Our Sacrifice is indeed full of Power and Merit, though not from the Part we perform in it, yet from its Author, and from the original Sacrifice from whence this takes its Being and Virtue. but the more holy and excellent our Sacrifice, the more pure and powerful the god to whom we offer it is, the greater ought our Care to be, that we do not approach them with filthy polluted Minds or Bodies. Our Sacrifice itself is all-sufficient for the Supply of our spiritual Wants, but like the Author of it<sup>46</sup> *separate from Sinners*. None of its Power or Merits can touch a Soul defiled with wilful Guilt, and continuing impenitent under it. There is a figurative inward Sacrifice of a broken Heart, or bruised Spirit, necessary to be offered by all that have committed wilful Sin, before they presume to do their Parts in offering the Sacrifice of *Christ's* sacramental Body and Blood. One great end in offering the *Christian* Sacrifice is to obtain the Benefits of *Christ's* Redemption; and the first of these Benefits is the Pardon of our sins: But sure no *Christian* can be ignorant, that Repentance is necessary to qualify us for the Application of this Pardon on our own Souls. How great soever the worth and Dignity of our Sacrifice be, yet God will not take it in Exchange for our Duty, or as a Bribe to excuse us from Repentance, and a new Life. Our Saviour never intended by his Sacrifice to procure divine Favours for Sinners, till they actually amend. *Christ's* Altars were never designed to be Sanctuaries for Criminals, or to yield Protection and Encouragement to Men that persist obstinately in their Vices. And we cannot offer a more vile Indignity to our God and Saviour, than to suppose that he so far countenances Sinners, as to invite them to his Altars while they remain in their State of Uncleanness; or that he will, on Account of the Excellency of the Sacrifice accept them with all their Vices. Whether evil Men are willing to hear it or not it is as certain, that *Christ* says to them now, as that he will say to them at the last day, *depart from me, all ye Workers of Iniquity*.

[Section 45]

(5) The last Abuse of Sacrifice, is the exalting the Power of it in Prejudice to our other Duty, or Love to God and Man. I have already explained myself as to this particular *Discourse I, Section*

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<sup>44</sup> Hebrews 10:22.

<sup>45</sup> Job 1:5.

<sup>46</sup> Hebrews 6:27.

37, but shall now farther observe, that none are fit to come to *Christ's* Sacrifice, but such as are carried to it by a sincere Love of God, and that carry along with them Hearts well affected toward all Men. These are the two great Commandments: And it will signify nothing to obey the Law of Sacrifice, unless we shew we have a true Love to God, by paying him due Obedience in all Respects to the best of our Power; and that we have a true Compassion and Charity for all Men and even for our Enemies, according to the Example that *Christ* shewed us in the great Sacrifice: For that was offered for all Men, even those who *denied him*,<sup>47</sup> on Condition that they turned, and repented; and he died for no sinners, but on this Condition. It is certain,<sup>48</sup> that *Christ gave himself* [to God as a Sacrifice] *for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People zealous of good Works*. If, therefore, we have not a Zeal for Piety and Holiness, we are none of his People. The Eucharist is a Sacrifice of Thanksgiving for the Redemption of the World by *Christ*: It is, therefore, the peculiar right of those who are redeemed by him to offer this Sacrifice. What Occasion hath the profane, the unclean, the intemperate, the unjust, the uncharitable *Christian*, to thank God for the Redemption of the World through *Jesus Christ*? It is certain, whatever *Christ* hath done, or suffered for Mankind, it shall be so far from yielding any Advantage, or Comfort to them who continue in sin, that it will be a great Addition to their Misery; because they live and die in Rebellion, against that Light which *Christ Jesus* gives to the World. They can only, in good Sense, praise God for sending his Son to be a Sacrifice for Sin, who pursue the Ends of that Sacrifice by dying to Sin, and living to Righteousness; who shew themselves to be his redeemed People, by their Zeal for good Works.

[Section 46]

(6.) You are not to wonder, that I have all along spoken of the People's offering the Sacrifice as well as the Priest's: For it is certain, that in the Generality of Sacrifices the People concurred, or joined with the Priest in offering it to God. It was thus even under the Law: For it is said of the Layman,<sup>49</sup> if his Offering be a Burnt-Sacrifice of the Herd, let him *offer* a Male, etc. And when any Man will *offer* a Meal-Offering, his Offering shall be of fine Flour, etc. If his Offering be a Sacrifice of Peace-Offering, if he *offer* it of the Herd, he shall *offer* it without Blemish. The Priest is indeed the Principal, and to him the atoning Part is chiefly ascribed in all Sacrifices. But the Layman must be supposed to be perfectly stupid, if he did not go along with the Priest, in offering the Sacrifice in his own Behalf. God grant that *Christian* Priests and Laymen may be so unanimous in this, and all other Parts of their Duty, that their Sacrifices and other Devotions may be acceptable to God, as in Days of old.

*The End of the second Discourse.*

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<sup>47</sup> 2 Peter 2:1.

<sup>48</sup> Titus 2:12.

<sup>49</sup> Leviticus 1:3; 2:2; 3:3.

## *The Primitive Communicant*

### DISCOURSE III

JOHN 6:27

*Labour not for the Meat which perisheth, but for the Meat which endureth to everlasting Life, which the Son of Man shall give you.*

I have in the two former Discourse given an Account of the Nature of Sacrifice in general, and shewed that the Eucharist, or Communion, is a true proper Sacrifice. But I have hitherto spoken of the offering of this Sacrifice only. Now I proceed to speak of the consuming of it by eating, and drinking, I shall reduce what I have to say to the following Method, that is,

I. I shall shew, that the Meat spoken of in my Text, in the remaining part of this Chapter, is the Bread in the Eucharist.

II. By what Means the Bread and Cup in the Eucharist become *Christ's* Flesh and Blood, and obtain the excellent Qualities ascribed to them by our Saviour in this Context.

III. How we ought to eat, and drink them.

[Section 1]

The Meat here spoken of is the Bread in the Eucharist. There is no Room to doubt but the Meat is the same with the Bread, and the Flesh so often mentioned in the following Verse. He could not mean his natural Flesh: For it was impossible that could be eat by his Disciples, except they had been Savages. And when he speaks of drinking his Blood, he could not, for the same Reason, mean his natural Blood. So long as they that heard our Saviour were *Jews*, though they had been Savages, they could not have even been prevailed upon to drink real Blood, nor could it in Reason be supposed that *Christ* required it. For nothing was more expressly forbidden them by the Law of God. When our Saviour took Bread and blessed it, and said, *Take, Eat this is my Body*, then he explained what he meant by promising his Flesh. When he *took the Cup*, and said, *Drink ye all of this*, then he sufficiently expounded his Intention in promising to give his Blood for Drink. And, if we will not allow our Saviour to be his own Interpreter in this Case, it is scarce to be thought that we shall see greater Reason to do so in any other.

[Section 2]

The Phrases of *eating our Lord's Flesh*, or *Body*, and *drinking his Blood*, are very singular, and extraordinary; they were never used in a religious Sense by the Founder of any Religion, but by our Saviour only, and he never appears to have used them but Twice; first here in this Chapter, and then again when he offered the Sacrifice of our Redemption, and instituted the Eucharist, or Communion; they who will suppose that he did at these two several Times intend the Phrases to be taken in two several Senses, must have very dishonourable Thoughts of him; as if his Discourses were not consistent, or all of apiece, so that we cannot in any Case fix any certain determinable Sense upon his Words; or find out his Meaning in one Place by what he says in another. Sure never did any Master of Religion, whether true, or false, make on Expression, and that Expression peculiar to himself, to have two distinct Significations. Yet this Imputation they

lay upon *Christ Jesus*, who would persuade Men that in this Chapter he meant one Thing by these Phrases, another in the Institution of the Communion.

[Section 3]

The most prevailing Mistake concerning this Matter is, that eating *Christ's* Flesh, and drinking his Blood, here in the sixth Chapter of St. *John*, signifies no more than believing on him, or receiving his Doctrine. But this I have justly called a Mistake. For in my Text *Believing* is a Work of Labour; but the *Meat* is the Wages, or Reward in Hand for that Labour. And certainly these two Things must be perfectly distinct from each other. That Faith, or Believing, is the *Work*, our Saviour expressly teaches us in Verse 39. *This is the Work of God, that ye believe in him whom he hath sent.* And the *Meat* is clearly his Flesh, or Body. No Man surely can imagine that the Labour, and the *Meat* is all one, or that Working, and Eating are the same Thing. So again in Verse 35. *He that cometh to me, says Christ, shall never Hunger, and he that believeth in me shall never Thirst.* Coming to, or believing in *Christ*, is clearly the Work, or Labour; the Reward, or Wages, is the *Meat*, the Flesh and Blood, which they that eat, and drink, shall never suffer famishing Hunger, or killing Thirst. Their spiritual Wants shall all be supplied in this Heavenly Feast.

[Section 4]

*Solomon* in a figurative Manner describes<sup>1</sup> Wisdom as having killed her Beasts, mingled her Wine, furnished her Table, and as inviting her Guests in these Words, *Come, eat of my bread, and drink the Wine that I have mingled;* yet by all this Entertainment, is meant only Doctrine, or Instruction. and several Writers by *Meat* and Drink, Easting and Drink, have indeed meant no more than hearkening to good Advice, and imbibing wholesome Precepts. But no Writer did ever speak of any Teacher, as saying to his Disciples, *eat my Flesh, drink my Blood*, excepting *Christ Jesus* only. and this Difference in the Words (though seemingly small) makes very great Odds in the Sense. And if an Instance could be produced of some other Master of Religion who had said, *eat my Flesh*, yet this would not come up to the present Case, unless it could be proved too, that this Master of Religion had instituted a Feast, which he called *the Feeding on his Body, or Flesh*: For our Saviour hath evidently enjoined his Disciples such a Feast; and it is therefore more just and natural to understand him here, as speaking of this Feast, than to suppose that he coined such a very singular Phrase, as does most properly denote that Feast and yet was meant of quite another Thing.

[Section 5]

It is true, the Fault charged upon the loose Part of *Christ's* Hearers from first to last, is want of Faith. From hence some conclude, that all our Saviour meant by easting his Flesh, and drinking his blood, was believing his Doctrine: And it is certain, their Fault was entirely want of faith; but it cannot from hence be concluded, that to eat *Christ's* Blood signifies believing, but rather, that they wanted a Faith strong enough to believe what *Christ* had told them here in this Chapter, concerning his feeding them with bread from Heaven, which should endure to everlasting Life,

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<sup>1</sup> Proverbs 9:2-5.

that this Bread was his Flesh, and that this Flesh was fit for the Life or Maintenance of the whole World, and the like. It was upon this *they strove*, the Question that stuck with them was this, *How this Man could give them his Flesh to eat*, Verses 51 and 52. This was the *hard Saying* they complained of, Verse 60. It was at the *they murmured, and were offended*, Verse 61. The plain Meaning of this last Word is, they stumbled into Unbelief: So that it was not for want of a general Faith in *Christ*, so much as of a particular Faith as to the Doctrine which *Christ* was now teaching them, that was the Occasion of their falling off from him; the Doctrine I mean of the Necessity of eating his Flesh, and drinking his Blood. If *Christ's* Hearers had supposed that he taught them nothing now but what they had formerly heard, and that he had not added a new Article of Faith to those which he had at other Times insisted on, there could be no Cause why they should leave him now any more than they did before.

[Section 6]

It is incredible to suppose, that our Saviour should express so plain and known a Thing as Faith, or believing in him by so harsh and unagreeable a Phrase, as eating his Flesh and drinking his Blood, if he meant no more than receiving the Doctrine, which they had before been taught. Will any *Christian* say, or can he think, that our blessed Lord would willingly offend great Numbers of Men to such a Degree as to make them desert him, and shake the Faith even of his Apostles, by using very dark, and perfectly new Ways of Expression, and forbearing fully and directly to explain himself? It was certainly unworthy of our Blessed Master, to stagger his Hearers with obscure Phrases, which carried a Sound of what was perfectly unnatural, when he meant nothing but what was easy and obvious. Therefore, I take it for certain, that he spake in this Manner, because this was the most proper Way of Speaking. He was treating of a great and sublime Mystery, and this Mystery could not be justly expressed in other Words than those, which he therefore used.

[Section 7]

If it be said that the new Article of Faith now taught them by *Christ* was, that they must believe in a crucified Saviour, and that this was what *Christ* meant when he declared the Necessity of eating his Flesh, and drinking his Blood, the Difficulty will not be much lessened by this Means: For to say that we eat *Christ's* Flesh and drink his Blood, by believing the Power and Efficacy of his Death, is to say, that *Christ* expressed himself in a very singular and harsh Manner, and yet did never expound his own Meaning. And in this Case too, there will be no Difference between the Work and the Meat: For if to eat his Flesh, and to drink his Blood, is to believe in him as crucified, then to work and to eat, the Faith and Meat, are the same Thing: But *Christ* plainly distinguishes between these in my Text, as was observed, *Section 3*. It is farther observable, that not only *Christ's* loose Followers, but his own Apostles, all the Twelve, were very much shocked with this Discourse of his, insomuch that he saw Occasion to say to them, *Will ye also go away?* Verse 67. But the Death of *Christ* could be no Secret to them, however not to those who had been *John Baptist's* Disciples: For they first believed in *Christ* under that Character given him by *John*,<sup>2</sup> that he was *the Lamb of God, who was to take away the Sins of the World*, and

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<sup>2</sup> John 1:29, 36, etc.

therefore certainly to be slain as a Sacrifice for Sin, yet these, as well as the rest, were utter Strangers to the Doctrine of the Sacrament, which he was now teaching them.

[Section 8]

As I am fully convinced by the Force of our Saviour's Words in this Chapter, that he intended what he said to be understood of the Communion of his Body and Blood; so I am confirmed in this Opinion by the general Consent of the ancient Fathers, and the Primitive Church in this Point.<sup>3</sup> And I am persuaded, that the first real Occasion of taking our Saviour in another Sense, and that a very wrong one, was really this: The Pope having wickedly deprived the People of the Cup in Communion, found it necessary to employ his Divines to contrive some new Glass on this Context. The forbidding the Cup to the Laity, stood expressly condemned by our Saviour, *Verse 53, except ye eat the Flesh of the Son of Man, and DRINK HIS BLOOD, ye have no Life in you.* so long as this was understood of the Eucharist, the Practice of the Church of Rome could not be defended, or even palliated: Therefore, they found it necessary to hammer out some new Notions on this whole Discourse of *Christ Jesus*. And the Majority of the *Romish* Divines, in the Council of *Trent*, as long before, countenanced these loose Notions, and carried it against the more judicious Part of that Assembly. the most ancient *Protestants* did affirm, that this Context in *John 6* was meant of the Eucharist; but *Luther*, and *Calvin*, with their Followers, whose Doctrine of the Eucharist was perfectly new, though they did not agree in other Points, yet fell in with the Stream of *popish* Divines as to this Particular; though their Motives thus to interpret this Context, were very different from those which inclined the *Popish* Divines this Way. Ye the learned *Poynt*,<sup>4</sup> Bishop of *Winchester*, here in *England*, in the Reign of King *Edward VI* gave not only his Testimony to this Truth, that our Saviour in this Phrase speaks of the Eucharist, but his Authorities from the best ancient Writers, and declares, that they are not to be regarded who deny it, in Opposition to *so great a Cloud of Witnesses.*" To which Sentiment of his I readily subscribe.

II. I proceed now to shew by what means the Bread and Cup, in the Communion, become *Christ's* Flesh and Blood, and attain those excellent Properties ascribed to them in this Chapter, by our blessed Saviour.

[Section 9]

Now this is to be learned principally from the History of the Institution of the Sacrament, as it is briefly recorded by St. *Matthew*, Chapter 26, from the twenty-sixth to the twenty-eighth Verse, by St. *Mark*, Chapter 14, from the twenty-second to the twenty-fourth Verse, by St. *Luke*, Chapter 22, Verses 19 and 20, and St. *Paul*, 1 *Corinthians* 11, from the twenty-third to the twenty-sixth Verse. St. *Luke* tells us, *Christ took Bread and gave Thanks*; so doth St. *Paul*; St. *Matthew* and St. *Mark*, instead of *giving Thanks*, say, *he Blessed it*. From this, it may fairly be concluded, that the *Greek* Word used by St. *Luke*, and St. *Paul*, though turned in our Translation, as well as others, *giving Thanks*, yet implies a real Blessing imparted to the Bread. In like

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<sup>3</sup> See Unbloody Sacrifice, Part I, pages 354-390, and St. *Augustine*, *de Consensu Evangelistarum*, Book III, chapter 1.

<sup>4</sup> See Unbloody Sacrifice, page 429.

Manner our Saviour having taken the Cup is said to have *given Thanks* by St. *Matthew*, and St. *Mark*; yet St. *Paul* calls it<sup>5</sup> *the Cup of Blessing, which we bless*. And this I take to be a Demonstration, that the Actions on this Occasion, performed by our Blessed Saviour over the Bread and Wine, has their final Effects on the Creatures, or Symbols; or that by his Devotion addressed to God the Father, he procured the Divine Benediction to descend upon them. But I shall give the full Import of this *giving Thanks*, or *eucharistizing*, as I should choose with the Ancients to call it, if it were not too hard a Word to be used in a Discourse of this Nature.

[Section 10]

It is allowed on all Hands, that our Saviour did on this Occasion give Thanks. This cannot be denied. What is said next above sufficiently proves this. For the *Greek* Word here used, does certainly import thus much; but it imports something more too. It is of the same Signification with the *English* Word *Blessing*, which denotes both praising God, and performing some religious Office toward his Creatures. Here each Word hath both these Senses. The *Jews* used to bless the Wine at the Paschal Feast, three or four several Times, by saying over it, “Blessed be thou, O Lord, our God, who createst the Fruit of the Vine,” or else some Par of Psalm 136 or 145. Our Saviour, before he entered upon the Exercise of his Priestly Office, in consecrating the Eucharist, took the Paschal Cup,<sup>6</sup> *and gave Thanks, and said, Take this, and divide it among yourselves*. Therefore he had blessed the Cup in the *Jewish* Manner, before he began to institute the Sacrament. It seems highly unreasonable to suppose, that our Saviour made no Difference in his Blessing of the Cup at the End of the Passover, and that in the Communion. No doubt but the Words, in which he gave Thanks in the Communion, were such as fitted the present Occasion; particularly that he praised God for sending him into the World for the Redemption of Men. And the Primitive Church did sufficiently express her Sentiment in this Point, by beginning the Communion Office with those excellent Words, which still shine in our *English* Liturgy, *viz. Lift up your Hearts, etc. It is very meet, right, and our bounden Duty, that we should at all Times give Thanks, etc.* and then followed a large Recital of God’s gracious Providences toward Mankind, especially to his Church, and above all in the Redemption of the World by *Jesus Christ*.

[Section 11]

But this giving Thanks, or Blessing, implies somewhat more still; it implies something done, in relation to the Bread and Wine. Praising God over them does not so directly import any Blessing conferred on those Creatures. St. *Matthew* and St. *Mark* say expressly, *he blessed the Bread*. St. *Paul* calls the Wine in the Communion, *the Cup which we bless*. and the other Word rendered *giving Thanks*, carries the same Signification with it, as hath been already observed.

(1.) Both the Elements were blessed by being appointed to represent his Body and Blood: For whatever was assigned, or separated, for so sacred and religious a Purpose, might justly be esteemed to be Blessed, or Consecrated. *Why doth one Day excel another, says Ecclesiasticus,*<sup>7</sup>

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<sup>5</sup> 1 Corinthians 10:16.

<sup>6</sup> Luke 22:17.

<sup>7</sup> Ecclesiasticus 33:7, 9.



*when all the Light of every Day in the Year is of the Sun? The Answer is, God hath made some high Days, and hallowed them, and some of them he hath made ordinary Days. So all Bread is of Wheat, or Corn, and all Wine of the Juice of the Grape, and therefore of the same Nature; yet what was taken out of the common Mass for so great and holy an Use, as to represent Christ's Body and Blood, was thereby advanced, and exalted above, and beyond all the Bread and Wine then in the Universe; and was thereby sanctified, or nobly distinguished from all Materials of the same Sort. Christian Priests do this, when in rehearsing the Words of Institution, they Point out that Part of the Bread and Wine which is designed for this sacred Purpose, of being the Deputies of Christ's Body and Blood.*

[Section 12]

It hath been shewed in the second *Discourse, Section 6* and so on to the ninth, that *Christ* offered the Bread and Wine to God the Father, as the Pledge, Earnest, and Representatives of his Body and Blood: and that in doing this he accomplished the Sacrifice of Redemption. But now whatever had been offered in Sacrifice was ever, by all People esteemed Holy in a peculiar Manner. Every Meal-Offering, and Offering for Sin, was by God in the *Levitical Law* declared to be *most Holy*, or consecrated in a Manner beyond all other Sacrifices whatsoever. (*See first Discourse, Section 9.*) And why every Meal-Offering should be *most Holy*, though all bloody Sacrifices were not so, it will be hard to assign any other Reason but this, *viz.* that the *Levitical Meal-Offering* was the special Type of the *Christian Sacrifice*. And for the same Reason, I conceive, the Meal-Offering was also honoured with the Title of *the Bread, or Food of God*: (*see first Discourse, Section 25*) as no bloody Sacrifices were, except those for Sin, or Trespass. It is for this Reason that *Christ* calls himself *the Bread of God*, in the thirty-third Verse of this Chapter from whence I have taken my Text, because he was to be a Sacrifice for Sin, and was to offer this Sacrifice under the Symbols of Bread and Wine. For nothing is in Scripture ever called the Bread of God but either a Meal-Offering, or an Offering for Sin and Trespass. And it is observable that our Saviour throughout this Chapter calls the Sacrifice which he was to offer, and with which he was to feed his Disciples, he calls it, I say, promiscuously, *I, ME, my FLESH, and BLOOD, or MEAT, BREAD, BREAD of GOD*, by which we are to understand, that the Bread and Wine are the same with himself, or with his Body and Blood, in Mystery, though not in Substance.

[Section 13]

(3.) God the Father, in Token of his Acceptance of the Sacrifice, gave it yet a farther and higher Benediction, a Consecration from the Divine Spirit, the Fountain of all Holiness. No *Christian* can doubt of the Acceptance of the Sacrifice. As of old Sacrifices were burnt by a Fire from Heaven, to shew that God graciously received what was offered him: (*See first Discourse, Section 22.*) so the most proper Way for God to accept the most excellent Sacrifice, that was ever offered, was to cause the Holy Spirit to shed its Rays upon it, not in order to consume it, but thereby to give it the highest Degree of Sanctity, and Benediction, that any Sacrifice is capable of receiving. and this is what our Saviour *Christ* declares in these Word, *Verse 63. It is the Spirit that quickeneth*, or giveth Life, and Power to the Sacrament. *The Flesh, or sacramental Body of itself profiteth nothing. The Words which I speak, or the Promises which I pronounce, are not only material visible Things; but they are Spirit, and they are Life.* The outward signs are full of

inward Grace. So the Ancients understood that Text; and the Apostle seems clearly to speak of the Cup in the Sacrament, and of the Communicants receiving it, when he says,<sup>8</sup> *We have all been made to drink into the same Spirit*. And the Primitive Church, in full Confidence of this Truth, did always, after the Symbols had been offered as a Sacrifice to God, pray to him to accept of the Oblation, and look favourably on the Gifts, and cause the Holy Spirit to descend upon them: And by Virtue of the Consecration thus finished by the special Presence of the Spirit, the Eucharist was also esteemed a spiritual Sacrifice, as well as on another Account mention in the second *Discourse, Section 40*. And the Sacrifice being thus consecrated was too holy a thing to be treated as the Sacrifices of the Ancients were, that is, to be laid on the Fire in whole, or in part; but was entirely to be consumed in the most honourable Manner, that is, to be wholly eaten and drank, by faithful People, in an Act of most solemn Devotion.

[Section 14]

And it was the universal Belief of the Ancients, that, by the special Presence of the Holy Spirit, the Bread and Wine were made the Body and Blood of *Christ*, in Life and Power, as they were before in Figure and Representation. As the natural Body of *Christ* was formed in the Womb by the overshadowing of the Holy Ghost; so they expected, and prayed, that by the Operation of the same Spirit, the Bread and Wine might be made the body and Blood, in a more effectual Manner than they were, when offered to God as mere Representatives: And it was their certain Belief that the Bread, thus consecrated by the secret Influence of the Spirit, was the very Body of *Christ* in Power, and Energy, and to all Intents and Purposes of Religion, and so far as it was possible for one Thing to be made another, without change of Substance. This was indeed no Article of their Creed, because the Creed was originally drawn not for Communicants, but to be rehearse by Persons that were to be baptized, or their Sureties. But it was an Article to which all Communicants gave their Consent so oft as they received. For the Priest of old said, at the Delivery of the Bread to every single Communicant, *The Body of Christ*; And every Communicant answered, *Amen*; by which he was understood to give his Consent to what the Priest said. And in the same Manner they acknowledge the sacramental Wine to be the Blood of *Christ*. The Primitive Church believed not any Change of Substance in the Sacrament. For they ever affirmed the Bread and Wine to remain after Consecration; but that by the overshadowing of the Holy Ghost they were *Christ's* Body and Blood, not only by Way of Type, or Figure, but in Real Power and Effect.

[Section 15]

And we are to observe that, in the Institution *Christ* says of the Bread, *This is my Body*; of the Cup, or Wine, *This is my Blood*, without adding any Words to abate the Signification of that Expression. He calls the sacramental Bread *my Flesh*, five times in six Verses in this Chapter, from which I take my Text, beginning at Verse 51, ending at Verse 56; Nay, he calls it *My Flesh, which I will give for the Life of the World*, Verse 41. And it appears under this Pledge of Bread he did actually offer his Body to the Father for the Redemption of Mankind. See *Section 6*, and so on to the ninth, *Discourse II*. And he calls the Cup, or Wine, *his Blood*, four times within the Compass of four Verses, beginning at the fifty-third, ending at the fifty-sixth. He knew full

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<sup>8</sup> 1 Corinthians 12:13.

well what captious Hearers he had, and that they were upon the Point of deserting him on this Account; yet he does not forbear to speak of the Mystery, as that Mystery deserved. St. Paul tells them that unworthily received the Sacrament,<sup>9</sup> that *they were guilty of the Body, and Blood of the Lord*; and the same Apostle says of the Cup, that *it is the Communion of the Blood of Christ*; and of the Bread, that *it is the Communion of the Body of Christ*, without any mollifying Addition. We are not therefore to wonder that the Primitive Church made this an Article of Faith, though not of their Creed.

[Section 16]

And the consecrated Bread and Wine being thus, by the secret Operation of the Holy Spirit made the Body and Blood of *Christ*, did fully answer the Characters which *Christ* gives us of his Flesh and Blood in this sixth Chapter of St. *John's* Gospel. When the *Jews* upbraided *Christ* for not feeding them with Manna, or Bread from Heaven, as *Moses* by the Divine Power had fed their Ancestors, he replies, *Verse 32, Moses gave you not that Bread from Heaven*, which best deserves that Name; he gave you not my sacramental Flesh; *but my Father is now about to give you the true Bread from Heaven*. He calls his sacramental Flesh *Bread from Heaven*, for the same Reason that his natural Flesh might so be called; because both became what they were by *the Power from on High*, the Operation of the Holy Spirit, as hath before been hinted, *Section 14*. If the Baptism of *John* were *from Heaven*,<sup>10</sup> much more the Sacraments of the Gospel. Another Character which *Christ* gives of his sacramental Flesh and Blood, is, that it *endures* (in its Effects at least) *to everlasting Life*, *Verse 27*, that it is *the Bread of Life*, or, *which giveth Life unto the World*, *Verses 33, 35, 48*, such *Bread*, that *a Man may eat*, or rather *feed thereon*, and *not die*, *Verse 50*, *but be raised up at the last Day* to a happy Immortality, and *never die* the Death of a Sinner, *Verses 51 and 54*, and that therefore this *Flesh is true Meat*, this *Blood, true Drink*, *Verse 55*. By all this, I conceive, our Saviour gives, and repeats to us his Promise, that his sacramental *Flesh* and *Blood* shall be the most proper and efficacious Means, to raise, and preserve in us, all the Virtues of the Christian Life; that they shall be to us Channels of Divine Grace, and convey to us the Principles of a happy Resurrection, and of eternal Life. Another Quality of this Meat and Drink is, that he that duly uses it, in the Words of our Saviour, *dwelleth in me, and I in him*, *Verse 56*. There is the most perfect Agreement, Friendship, and Union, betwixt *Christ* and such a Man; therefore such a man can *never hunger or thirst*, as it is in *Verse 35*, he cannot labour under spiritual Wants, being so richly provided by this religious Feast.

[Section 17]

And the Case is very plain, that the Holy Sacrament being a Feast upon a Sacrifice, a Feast upon the Sacrifice of *Christ Jesus*, all the Effects and Merits of that all-sufficient Sacrifice are applied to those who duly communicate in this sacred Feast. As therefore Pardon of Sin, Divine Grace, and everlasting Happiness, are the Ends, for which the Sacrifice of *Christ* and the *Church* were, and are offered; so *Christ*, by making all his sincere Disciples invited Guest at this Feast upon his Sacrifice, does thereby make them Partakers of all those Privileges now mentioned. And it is evident beyond all doubt, that they who, according to the prescribed Rules do offer, and join in

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<sup>9</sup> 1 Corinthians 11:27; 1 Corinthians 10:16.

<sup>10</sup> Matthew 21:25.

feasting upon, any Sacrifice offered by God's Appointment, are thereby received into full Communion with God, and may depend upon him for the fulfilling his Covenant. Since therefore Forgiveness of Sin, God's Grace, and endless Happiness, are the Articles by the Covenant established through the Sacrifice of *Christ* to be granted to all, who take hold of this Covenant in the Way directed by him, that is, by eating his Flesh and drinking his Blood; it is evident that they who comply with these Terms, are entitled to those great and glorious Promises, are in all Respects one with him, and can have no religious Wants to complain of.

[Section 18]

It is very easy and obvious to object against what is here laid down, that Pardon of Sin, and Divine Grace, and eternal Life, are Rewards too great to be given to Men, merely for eating and drinking this Sacrament; and it is chiefly on this Account that some great Men among the *Protestants* have been willing to have this whole Context understood of any Thing rather than of eating and drinking *Christ's* Flesh and Blood, in a sacramental Manner. And it must be confest to be very unreasonable to suppose, that *Christ* should annex all the Blessings and Privileges of the Gospel to a mere external Action: It must be owned that nothing can be more contrary to the main Tenor of the Gospel, than to suppose, that a Man, by eating with his Fellow-Christians, should give himself a Right to all the Promises of God in his Son *Christ Jesus*. But then it is to be remembered, that the Eucharistical Bread is here spoken of by our Saviour, as the *Bread of God*, Verse 33, that is, as a Sacrifice, and that for this Reason Men ought to come to it with penitent Hearts, and pious Dispositions. For this was ever a Law of Sacrifice. See *Discourse II*, Sections 38, 44, and 45, and *Discourse III*, Section 12. And farther, our Saviour has prevented the Force of this Objection in the very first Words of his Discourse on this Subject, I mean in the Words of my Text; for he declares, that *we must labour for that Meat that endureth to everlasting Life*: And when his Hearers asked him what this Work or Labour was which was required of them, his Answer was, *they should believe in Him whom God had sent*. It is therefore evident that Faith in *Christ Jesus*, and his Gospel, or a sincere Consent to all the Doctrines preached by him, is a Condition necessary to the receiving of *Christ's* Flesh and Blood. By explaining this, I shall say all that need be said to shew,

III. How we ought to eat *Christ's* Flesh, and drink his Blood, in the holy Communion: and here,

[Section 19]

*First*, There is one Condition, without which no Man can have a just Right, or Claim, to this sacred Meat, as hath been just before hinted; and this is a sincere Belief in *Christ Jesus* as sent by God. They who affirm eating and drinking the body and Blood of *Christ*, to signify nothing but Faith in him as crucified for us, must by Consequence allow, that all the great Promises of eternal Life, Union with *Christ*, and spiritual Satisfaction, as they were particularly explained in Section 16 of this *Discourse*, do belong to those who do believe; therefore with much better Reason may it be affirmed, that they belong to those who not only believe, but, in Consequence of their Faith, do comply with this great Institution of *Christ*. And from this it appears, that it is not barely an external eating, or feeding on the Sacrament, to which our Saviour hath promised all these Blessings; but to them who by a sincere Faith have qualified themselves for the outward Action, and for the inward Grace. As Labour does not only entitle Men to Wages, but quickens

the Appetite, and strengthens the Digestion of the Meat thereby earned; so Faith not only is the Condition necessary in order to obtaining the Benefit of the Sacrament, but is likewise a proper Means to raise our Desires toward the Sacrament, and also to make the Use of it effectual to the Ends intended.

[Section 20]

This is especially true, if we consider Faith with a particular regard to that Doctrine, concerning the Sacrament, delivered by Christ in this Chapter. For he who by the Eye of Faith discerns the Body and Blood of his Redeemer, and receives them as given to God for the Sins of Men, (not in Substance, but Mystery) will certainly take heed that he do not pass any Contempt or Profanation upon such sacred Things, either by receiving them while he is in a State of Sin, or by committing any Indecency in his outward Behaviour, while he is performing so holy and solemn an Action. The Apostle assures us,<sup>11</sup> that *he who eats and drinks the Mysteries unworthily, eats and drinks Damnation to himself*; and he hints the Reason of this in the next Words, namely because *he discerns not the Lord's body*; that is, he wants that Faith, or Belief of our Saviour's Words, whereby he ought to be assured that the Bread is *Christ's* Flesh, and the Wine his Blood, to all Intents and Purposes of Religion. It is true, the Apostle by unworthy receiving in this Place, does particularly mean Quarrelling, drawing Sides, or making Divisions among themselves, and being actually *drunk*,<sup>12</sup> or under the Effects of some lesser Degrees of Intemperance, at the Place and Time of receiving. But the Reason there given why such Men as these were condemned, extends to all that come to the Sacrament, while they are under the Dominion of any Sin: For certainly he, who discerns the Lord's Body there to be received, will see just Cause to beware of all Sins as well as those here mentioned. It is true, the Sins there mentioned were more visible, and therefore more scandalous, than many others. But it is unworthy of the Apostle to suppose, that he reprehended those Sins only on Account of the outward Offence given to Men: For it is the inward Filth, and Defilement of wilful Sin, that makes it damnable, much more than the outward Scandal. Our Saviour particularly requires every Disciple of his to be reconciled to his Brother, when he brings his Gifts to the Altar;<sup>13</sup> that is, to be free from all injurious Practices or Designs toward other Men: And charges him, that if he remember aught that his Brother hath against him, he should not offer his Gift, though he had it ready to present at the Altar. Now certainly any other wilful Crime ought to be esteemed as just an Obstruction to the making our Offering at God's Altar, as an Injury done to another Man. Therefore, whoever comes to the Sacrament with a discerning Faith, will be as much afraid of coming to it under the unrepented Guilt of any known Sin, as in the Commission of those two mentioned by the Apostle. It is true, the Indecency of quarrelling, and Intemperance, at the Time and Place of receiving, were an Aggravation of the Fault: But Guilt is certainly more odious in the Sight of God, than any Indecency considered abstractly, or apart from that Guilt.

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<sup>11</sup> 1 Corinthians 11:29.

<sup>12</sup> 1 Corinthians 11:18, 21.

<sup>13</sup> Matthew 5:23.

[Section 21}

Yet great Regard is likewise to be had of external Decency in receiving. The *Levitical* Law was very precise in determining the Manner of eating the Remainder, as may be seen, *Sections* 25 and 26. And it will there also appear, that the Success of the Sacrifice did much depend upon observing these Rules. Much greater Reason have *Christians* to avoid any unbecoming Actions, Words, and Thoughts, while they are entertaining themselves at so sacred a Feast; and not to indulge themselves in any Motions or Postures that shew a want of Reverence and Devotion.

[Section 22]

As Faith in *Christ*, taken in its widest Sense, is a purifying Grace; so a Belief of what *Christ* and his Apostles have taught us, concerning this Sacrament in particular, is very proper to raise and improve all *Christian* Virtues and Dispositions in our Minds. For he who is under a full Persuasion, that, by taking the Sacrament, he receives *Christ's* Body and Blood, though not in a natural, yet in a spiritual Manner, and that we are to do it to this End, that we may be one with *Christ*, or that he and we may mutually dwell with each other, will not only take Care to banish every Thing from his Mind, and Body, that may be distasteful and offensive to so great a Guest; but will also endeavour to furnish himself with all those inward Ornaments of the Mind, which he knows to be most agreeable to him, and will soon, before, at, or after receiving the Sacrament, take all possible Opportunities of exercising those Duties, which he knows to be most acceptable to his Lord and Saviour; or if he want Opportunities for some of them, yet he will, in his Devotions, solemnly declare his Readiness to obey his God and Redeemer in those Points, whenever a just Occasion shall offer itself, and he has Power to use it. A good Communicant ought to rejoice at any proper Opportunity of expressing his Love to God or Man, his Humility, Self-Denial, and other Virtues, because he knows that these are the Qualities that best become those who are engaged in so holy a Service, and who expect the Enjoyment of those Blessings, which are in this Chapter ensured to faithful Receivers.

[Section 23]

As the first Care of a Communicant ought to be, that his Heart be well affected to God, so should he consider that God accepts our Good-Will to our Fellow-Creatures as a Proof of our Love to him. If there be some Virtues which we cannot put in actual Practice at the Communion, yet there is one, which, if we are able, we shall never want Opportunity of exercising, I mean Alms-Deed. The Primitive Church maintained the Bishops, Clergy, and Poor, out of the voluntary Offerings made by the People at the Altar. All these have now among us a settled, legal Provision. Yet the Poor (to say nothing at present of the Clergy) notwithstanding the Care taken by the Law, have Wants which we may hear and see. The Primitive Way of supplying them is by converting our Alms into Offerings, and rendering our Devotions to God a Supply for the Necessities of Men. It is contrary to the Practice of God's People in all Ages to appear empty-handed before the Lord. *Christ* supposes that his Disciples will not appear at the Altar without his Gift,<sup>14</sup> or Offering. The first *Christians* were so liberal in this Point, that their Contributions at the Communion served for the Maintenance of the Poor in other Churches, that were

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<sup>14</sup> Matthew 5:23.

oppressed with Famine, or publick Calamities, as well as of that where they were made. St. *Paul* tells us of his bringing such Alms and *Offerings* from other Churches to his own Country of *Judea*.<sup>15</sup> And even in the Ages long before *Christ*, generous Men, when they offered Sacrifice, made large Provisions for the decent Entertainment of others. See *Discourse I, Section 23*.

[Section 24]

As it is necessary that, in order to render ourselves good Communicants, we should enter into a strict Examination of our own Hearts, that so we may discover all our wilful Sins, and humble ourselves under the Hand of God, and resolve to avoid them for the future; so it is likewise necessary on another Account, namely, that we may likewise discern our own good Dispositions, and Growth in Virtue. By being blind to our own good Deeds and Graces, we ourselves lose the Comfort, and God loseth the Glory of them. It is our Duty, when we have done well, to have *a rejoicing in ourselves*,<sup>16</sup> as it is, when we have done ill, to afflict our Souls, and to be revenged on ourselves for our Folly and Presumption. In this Sacrifice of Thanksgiving, next to the Redemption of the World by *Christ Jesus*, there is nothing for which we can more seasonably praise God, than for calling us to the Knowledge of his Gospel, and to be Members of his Church, and for our personal Improvement of these great Mercies. There is no Incense more fit to perfume our Devotions than a just Perception of the Power of God's Grace, in enabling us to overcome any strong Temptations, and especially any rooted Habit of Vice. Next to the Sacrifice of the *Christian Church*, there is no Oblation more acceptable to God than a Lust, or Passion, well conquered and mortified: And he is the happiest Man, who either never was under the Dominion of any Sin, or who hath at last shaken that Yoke off his Neck, and can now with an humble Triumph offer up his Trophies and Achievements at God's Altar; acknowledging at the same Time, that from thence he received such Supplies and Recruits of Divine Grace, as at last gained him the Victory. And he best pursues the Ends of the great Sacrifice of *Christ*, and is therefore the best Communicant, who, as often as he comes to the Altar to remember *Christ's* bearing our Sins in his own Body on the Tree,<sup>17</sup> endeavours to be conformable to him in dying to Sin, and living unto Righteousness.

[Section 25]

But let no *Christian* deceive himself, as if these inward Graces, and holy Dispositions of Mind, were the real Sacrifice, which is to be offered in the *Christian Church*, when they are in Truth only the Decorations, or Embellishments, or proper Dress of those who are to join in the offering of it. The real Sacrifice is the Bread and Wine, offered on God's Altar, and sanctified by the Divine Spirit, and then eat and drank by the Priests and People. *The Flesh of the Sacrifice of Peace-Offering for Thanksgivings, (says Moses<sup>18</sup>) shall be eaten the same Day it is offered*: And again,<sup>19</sup> *When ye will offer a Sacrifice of Thanksgiving, on the same Day it shall be eaten*. These Texts sufficiently proved, that a Sacrifice of Thanks in the Scripture-Notion is some substantial

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<sup>15</sup> Acts 29:17.

<sup>16</sup> Galatians 6:4.

<sup>17</sup> 1 Peter 2:24.

<sup>18</sup> Leviticus 7:15.

<sup>19</sup> Leviticus 22:29.

Thing fit to make a Feast of. See *Discourse I, Sections 21 and 41*. Words and Thoughts are too thin in their Nature to make a real proper Sacrifice.

[Section 26]

I must farther add, that *Christ* had annexed these great Privileges to the due receiving of this Sacrament, on Condition we do it not once, or twice, or very rarely, but very frequently, or as oft as we have Opportunity. This is evident from the whole Context. The Chapter begins with a Narrative of our Saviour's feeding a great Multitude of *Jews* with five Barley-Loaves and two small Fishes. They were so affected with this, that they designed to take him by Force, and make him their King, *Verse 15*. For they thought him a fit Person to head an Army against the *Romans* who could subsist an Army by Miracles. Our Saviour withdraws himself into a lonesome Mountain, and in the Night crosses the Sea of *Tiberias* with his Apostles, in order to defeat the Intentions of the Multitude. Yet many of them next Day pursue, and find him. He tells them, they follow him for the sake of the Loaves, *Verse 26*. And they confirm this Saying of our Saviour, by presently reminding him of their Fathers being fed with Manna in the Wilderness; and they were not fed for once, and away, as themselves had now been with the Loaves and Fishes, but for forty Years together. It is evident therefore, they followed our Saviour in Expectation of constant Maintenance, and they themselves speak this plainly enough, when they say, *Lord, evermore give us this Bread*, *Verse 34*. It is clear, they hoped to live at the Expense of our Saviour's Miracles, not only for a Day or two, but for a Constancy; therefore when the People say, *Our Fathers did eat Manna in the Desert*, *Verse 31*, their Meaning was, Manna was their constant Food. And our Saviour himself by *eating* must also intend a constant feeding, when he says, *Your Fathers did eat Manna in the Wilderness, etc.*, *Verse 49*. When therefore in the next Verse, and in several other Places of this Chapter, he speaks of eating the Bread from Heaven, or his Flesh, we ought to take him in the same Sense, as designing thereby to let us know, that it was not any occasional eating, but a constant feeding on his sacramental Flesh, to which he had promised such great Privileges. And certainly no Man can think it unreasonable, that he who by the Work of Faith hath earned this spiritual Meat, and never omits an Opportunity of eating it, with such Affections and Dispositions of Mind as so heavenly an Entertainment requires, should have a Right to all the Blessings and Promises of the Gospel.

[Section 27]

The Apostolical Church continued stedfastly, and even daily, in *breaking of Bread*.<sup>20</sup> The Primitive Church, for several hundred Years, called it the *Daily Oblation*, and offered and received it as such. Such *Christians* as lived in remote Places of the Country, and could not therefore attend the holy Sacrifice every Day, yet never willingly omitted it once a Week, and particularly on the Lord's Day. And even in the fourth Century, that Layman, who omitted the receiving of the Sacrament for three successive Lord's Days together, was laid under a Sentence of Excommunication. And as for the Clergy, they were obliged to assist at the daily Ministration of it. There were then three ranks of Laymen, that is, Catechumens, who attended the Sermons of the Church, and shewed a good Inclination to *Christianity*, but were not yet baptized; the Penitents, who had been baptized, and admitted to the Communion, but had been guilty of some

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<sup>20</sup> Acts 2:41, 46.



Crime, for which they were obliged to Penance, and, during that Time, to abstain from the Eucharist; and lastly, the Faithful, or Communicants: There was then no such Rank of Laymen as the Generality now are among us, I mean, such as have been baptized, and yet are neither Penitents, nor Communicants.

#### Section 28

From what hath been just now said it is evident, that the Eucharist is the proper, solemn Worship of *Christians*. Our Saviour clearly intended it as such. He never instituted any other publick, joint Devotion, or Service of God; and this he intended to be the perpetual constant Sacrifice of his Church. Prayer is a Duty of natural Religion, used in all Ages, and Places, and though he hath given us better Directions and Instructions for Prayer, than were ever given by any before, yet he cannot be said to be the first that taught Men to pray to God. But the Eucharist is entirely of his Foundation: And he clearly founded it as the constant, settled Worship of his People gathered together in his Name. If there were in the Primitive Church any publick Assemblies for the Worship of God, without the Celebration of the Eucharist, (which is not certain) yet we are sure that the Eucharist was the principal and daily Service of the ancient *Christians*; and in and by this Sacrifice they offered all their most important Prayers and Intercessions to Almighty God. And then they did most properly pray in the Name of *Christ*, when thy put up their Petitions at the Throne of Grace, with the sacramental Body and Blood of *Christ* placed before God upon the Altar.

#### [Section 29]

It is therefore to be considered, and practised, to be offered, eat, and drank, as the one publick Sacrifice, and common Feast of the *Christian* Church, not as the private, singular Devotion of any one, or of a few Men, or of some particular Congregations. For it deserves our Observation, that all spiritual Privileges belong to us, not in our own personal Capacities, but as we are Members of the one Body. No *Christian* ought to put too much Confidence in his own separate Devotions, but to expect all spiritual Blessings in common with his Brethren, and by Virtue of *Christ's* public Institutions. We are *called in Peace*, and therefore *called in one Body*.<sup>21</sup> It was the Church which *Christ* purchased with his Blood; this is that Body, of which he is the Head and Saviour, and which he fills with his Graces. Therefore he hath annexed all Divine Favours and Mercies to his Church assembled to fulfil his Will, and sacred Institutions, and not to single Persons, as separated from others.

#### [Section 30]

This shews how just and rational the Zeal of all sound and well instructed *Christians* is, and ever was, for maintaining the publick Worship, and for joining in it, even at the Hazard of their Lives. This they learned from *Christ Jesus*, who expressly told his Hearers, *except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you*, Verse 53. And it is evident from what hath been said, and from the Practice of the ancient Church, that as this Easting and Drinking ought to be very frequent, so it is to be performed by the joint Assembly of Priests and

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<sup>21</sup> Colossians 3:15; Acts 20:28; Ephesians 1:23-5:23.

People under their Care, as a publick Ordinance of the *Christian* Church. It was principally by this Means that *Christ* intended to preserve his Disciples consolidated together as a Rock. They who take a Pleasure in vilifying the Primitive *Christians*, think this a considerable Objection against them, that they shewed an invincible Zeal in keeping up their publick Assemblies, in Opposition to the Civil Laws, and by this exposed themselves to the merciless Fury of their Enemies: And they would have had them more discreet, and submissive to human Policy in this respect. But these most excellent *Christians* knew how much their eternal Welfare depended upon their unanimous joining in the offering, eating and drinking the sacramental Body and Blood of *Christ*, and therefore no Danger of Life or Liberty could deter them from this Service to their God and Redeemer. They knew that *Christ Jesus* intended this Ordinance as a common Tie to keep *Christians* united together, as a Society of Men entered into an Alliance for the Maintenance and Exercise of the Worship of God; and, by the Blessing of God upon the sincere Belief and Practice of this Principle, Persecution was a Means of giving Growth and Vigour to *Christianity*. But, if once the Enemies of *Christianity* can persuade us, that the Sacrament, and the Assemblies held for the Celebration of it, are not so necessary, but that they may be dispensed with in Times of Danger, they know very well, that the next Persecution may extinguish *Christianity* in any Country where this Notion prevails.

[Section 31]

It is very evident from what hath been said, that *Christ Jesus* lays a great Stress upon the due Administration of the Eucharist, as the only publick Worship of baptized *Christians* instituted by himself, and that we ought to be very frequent in this Duty. And the nearer we come to the Primitive, Apostolical Frequency, the more perfect Communicants we shall be, if we study to keep our Minds in such a Frame as the Celebration of so sublime an Office or Religion requires. Methinks all serious *Christians* should think it too great a Delay to have it but once a Month. If we had lived in the Primitive Church, the best of us in this respect, who commonly receive it but once a Month, should have been thought to deserve publick Censure, according to what I observed in *Section 27* of this Discourse. It is, in Truth, a sad Reflection, that the proper *Christian* Worship is so rare among us, that a private *Christian*, whatever his habitual, or actual Preparation for it be, yet cannot join in the proper *Christian* Worship above once in a Moon, even in populous Places. When once Men are inwardly touched with a true Love of their Redeemer, and do delight themselves in drawing near to God, and do really perceive the Pleasures of his House, and especially of his Altar, and have attained to a just Sense of this Institution, they will discern the uncomfortable, imperfect State of those *Christians*, who are forced to live so many Weeks together without this Bread of Life. Every Congregation of *Christians* had the Sacrament administered to them once a Week, that is, every Lord's Day at the farthest, for seven or eight hundred Years after *Christ*. Then the People's Zeal waxed cold, and left the Priest to receive it himself alone, excepting on the greater Festivals. And this evil Practice still continues in the Church of *Rome*: The Priest every *Sunday* and Holiday says the whole Service, nay, it is said by many of them every Day of the Week, and the Consecration and Oblation are performed; but there is none to communicate with the Priest. This is a very great Corruption: So is the Rarity of the Communion among us. A weekly Communion is what all good *Christians* should make it their Endeavour to see restored.

[Section 32]

But there are some Particulars, which highly deserve our Consideration before I conclude: And

1. The first is, the true Nature of the Communion of the Body and Blood of *Christ* spoken of by *St. Paul*.<sup>22</sup> Communion consists in giving and receiving. And it is clear from what hath been said, that in this Ordinance we communicate with God the Father, to whom we offer the sacramental Body and Blood of *Christ*, and from whom we receive them back again, enriched with the gracious, invisible Operation of the Holy Spirit. We communicate with his Son *Jesus Christ*, whose Body is thus by Representation, according to his own Appointment, offered to the Divine Father, and restored to us for our spiritual Entertainment, by which Means we are made to dwell in him, and he in us. We communicate with the Holy Ghost, by Virtue of whose sacred Influences the Sacrament, and they who worthily offer and receive it, are what they are. And we communicate with each other in this same holy Institution, not only with those present at the same Time and Place, but with all good Communicants throughout the whole World. *For we being many are one Loaf, and one body*, says the Apostle,<sup>23</sup> *for we are all Partakers of that one Loaf*. Our Sacrifice is the same, our Feast upon that Sacrament the same. The several Masses of Bread, offered in the several most distant Regions of the Universe, are mystically but one Loaf, as representing the one Body of *Christ*, and consecrated by the one Spirit. And therefore the several Congregations are by this Means but one Church, confederated together by this one Sacrifice, and influenced by the one Spirit.

[Section 33]

All Sacrifice was ever esteemed to be a Covenant, or Communion with that God to whom it was offered;; and for this Reason some part of the Materials brought to the Altar was returned back to them who offered it, to make a religious Feast, as I have shewed in *Discourse I, Section 27*. The whole Christian Sacrifice is by God yielded to the Priest, and People who presented it to him, and none of it consumed by Fire on the Altar to removed that Reproach of ancient Scoffers, as if God's Hunger was satisfied by accepting one Share of the Sacrifice as peculiarly his own; of which I spake in *Discourse I, Section 35*. But farther this Communion of God with the Offerers was very imperfectly represented in the *Levitical Law*. For the Laity had no share in any Sacrifices but the Passover, and the Peace-Offerings, and Sin, and Trespass-Offerings, and they themselves did not taste of the Drink-Offerings; as may appear from *Discourse I, Sections 9, 23, 24, and 25*. But now, under the Gospel, both Priest and People are admitted into full Communion with God. They are both by *Christ's* Institution, and the Practice of the Church through all Ages, excepting some of the last, and worst, to partake of the sacramental Body and Blood of *Christ*. The Communion of God with his Church, and of the Members of the Church with each other, before the coming of *Christ* was merely external, by letting them eat some Share of what was offered at the Altar. But this Communion is now perfected by the inward Power and Energy of the Holy Spirit.

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<sup>22</sup> 1 Corinthians 10:16.

<sup>23</sup> 1 Corinthians 10:17.

[Section 34]

As the Eucharist is a covenanting Sacrifice, whereby the Church communicates with the Holy Trinity, and the several Members of it with each other; so our Saviour in this respect lays a greater Stress on the sacramental Blood than on the Body. For *this Cup*, says he, *is the new Covenant in my Blood*. Both the Old and the New Covenant were confirmed with bloody Sacrifice. And the Cup in the Eucharist *is the Blood of the everlasting Covenant* to the *Christian Church*, and to every Member of it. See *Discourse II, Sections 30 and 31*. And by drinking of this Cup in a *Christian Manner* the Covenant is renewed, and the Communion continued between God and us. The Ruling Part of the Church of *Rome* can never answer their Tyranny toward their Laity, in depriving them of this sacred Legacy, bequeathed to them by *Christ Jesus*. For though the Church of *Rome* offer to God both the Bread and the Wine, yet the Priest that officiates distributes the Bread, or Hosts, only to the People, or the assisting Clergymen, but the drinks the whole himself. He cannot fulfil the Commandment of his Master, who said, *Drink ye ALL of this*, without incurring the wicked Censure of his Superiors. This Proceeding of theirs is the more intolerable, because by this Means one main End of the Sacrifice is defeated; that is, the Communion of the People with God, which consists principally in their drinking of the Cup, is maimed, if not entirely intercepted. It is pretended, that the People in receiving the Body do at the same Time receive the Blood also. But this is all mere human Invention. It is evident, that our Saviour intended his Body and Blood to be offered and received in the Sacrament, separate, and distinctly from each other. See *Discourse II, Sections 7, 30, and 31*.

[Section 35]

Therefore every good Communicant may depend on the Blessing pronounced by the Priest at the Conclusion of the Communion Service. For all spiritual Benedictions are assured by *Christ* to those who labour for this Food, by bringing themselves to a sincere Belief in *Christ*, and his Gospel, and in the Promises settled by him on those who eat this Bread, and drink this Cup, according to his Directions. The Priest's Benediction did ever conclude the sacrificial Service, as I have shewed in *Discourse I, Section 32*. And no *Christian* will doubt but the *Christian Sacrifice* is as fruitful in all spiritual Blessings, as the *Levitical* was in temporal.

2. From what hath been said in this Discourse, they who live in the Contempt, or Neglect, of the Communion, may see their own Danger. *Jesus Christ* expressly tells his Disciples, *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you*, Verse 53. Such Men may indeed lead inoffensive Lives, and so may a *Turk*, or *Heathen*: But they must want the Principle of the true spiritual Life, because this is to be drawn from him that is the only Author of it, that is, *Christ Jesus*. But by neglecting the Means of Communion with him, they lose all the Privileges which flow from it. It is evident, that they who wilfully abstain from this Sacrament, do it, either

[Section 37]

(1.) Out of an Opinion, that the Sacrament is not necessary to Salvation, even when it may be had. I shall only desire such *Christians* to hearken to the Words of *Christ Jesus* just now cited, rather than to their own vain groundless Fancies. I hope, they expect true life from *Christ Jesus*

only; if they expect it from any other, they are not *Christians*, and therefore I am not at present speaking to them; if they expect it from him, they ought to comply with the Terms on which he promiseth it. As the Words themselves do plainly, and strongly, imply the Necessity of receiving of the Sacrament; so I crave leave to say, that there is nothing to be said, that looks like a Proof to the contrary. *Christians* had been persuaded out of their Senses, by being made to believe that there was neither Bread nor Wine in the Communion, before ever they entertained a Conceit that these Words were not to be understood of the Sacrament. We have recovered ourselves from these foul Mistakes, so far as to see, and taste, that the Bread and Wine do remain after Consecration, and to give Credit to the Testimony of our Eyes, and Palates, in this Point. And it is to be hoped, that we shall by degrees perceive, and be convinced, that *Christ* hath no Flesh that we can eat, no Blood that we can drink, but in the Sacrament only; and that therefore, if we believe him, and desire and expect true Life from him, we must comply with the Conditions fixed by him, and therefore eat his Body, and drink his Blood. We have no such Reason to be fond of this Error, as the Pope and his Clergy have: They cannot confess the Necessity of drinking *Christ's* Blood, but they must at the same Time acknowledge their own Tyranny, in denying the Cup to the Laity. We have taken away the Occasion of this false Gloss, this grievous Error; let us take away the Error too. And, in Truth I cannot conceive, how the Man who believes *Christ Jesus* to have eternal Life and Death at his Disposal, can be in any Measure easy while he lives in the Transgression of as direct and plain a Law as he ever gave to Men, namely, that they should eat this Bread, and drink this Cup; or how they can think themselves good *Christians*, while they wholly abstain from the proper *Christian* Worship; or how they can persuade themselves that they are in Communion with God and *Christ Jesus*, so long as they forbear that Ordinance, in which alone *Christ* promises to confer all the Blessings of his Gospel to his Disciples.

[Section 38]

(2.) Or else Men refuse to communicate out of an Opinion that they are unworthy. And if they really are so, it does indeed nearly concern them to abstain from the Sacrament: But then, I think, it is agreed on all Hands, that nothing can make Men unworthy but wilful Sin, and Impenitence under the Guilt of it; or an Ignorance of the Nature of this Ordinance. Neither of these are a just Excuse for our not receiving; because it is in our Power to remove them, and that too with all possible Expedition. Wilful and known Sin, so long as we remain impenitent in it, is a Bar to our entering into Heaven, as well as to our going to the Altar. And can any sincere *Christian* enjoy himself with any tolerable Degree of Patience, while he is in such a State as that the Wrath of God abideth on him? For no Man, who believes the Scriptures, can doubt but that all who have been guilty of such Sin, and not repented of it, are in a very unsafe Condition, whether they receive the Sacrament, nor not. Some Men seem to act as if they thought that such as do not communicate, are for that Reason at Liberty to proceed in their Sins. But be not deceived: For *the Unrighteous shall not inherit the Kingdom of God*. And if, by their own Confession, they are unfit to receive the sacramental Body and Blood of *Christ*, sure they cannot judge themselves fit to enjoy *Christ* himself in his eternal Kingdom. As while they remain in this Condition they are indeed unfit to receive the Communion; so they ought to be sensible, that while they remain in this State they are very miserable, and therefore ought in Reason, and in Compassion to their own Souls, to make haste out of it. If Ignorance be their Plea, why do they not endeavour to inform themselves? Let them assure themselves that affecting Ignorance is so

far from being an Excuse, that it is an Aggravation. For according to our Saviour's Observation,<sup>24</sup> the Reason why Men *have the Light, and love Darkness rather than Light, is because their Deeds are evil*: They avoid Instruction, because if they once get a Knowledge of their Duty this will give them a new Trouble, that is, either to practise it, or to kick against the Pricks of their own Conscience, if they should continue to act contrary to their Knowledge.

[Section 39]

(3.) Or else they are such as defer the receiving of the Sacrament for the present, in hopes that they shall come to a riper Age, and a cooler State, than they feel themselves in at present, and that they shall have Time to fit themselves for the Communion, and for their Remove into another World, both at once. These are the Triflers in Religion, who neither discard, nor espouse it, neither abandon, nor practise it; but talk, and perhaps do really think of making it their last Refuge. But in the mean Time they pass a great Slight, and shew a perfect Indifference toward it. all that is usually said against a Death-Bed Repentance is of force against these Men, who delay their time of beginning to be Communicants: And this especially ought to be considered, that the time which they expect to come may fail them; and that they may pass out of this World into the next without any Notice, or Warning. But supposing they should have their Wish, and that they should be aware of their approaching End, for some Weeks, or Months before hand, and that during this Time of gradual Decay, they should receive the Sacrament once, or twice; or somewhat oftener; yet I will leave it to themselves to judge, whether by this Means they can be said to be habitual Communicants, or to eat and drink the sacramental Body and Blood of *Christ*, with that Frequency as they ought to do, according to what has been laid down in the twenty-sixth and twenty-seventh *Sections of this Discourse*. All *Christians*, I conceive, ought to be exhorted not to put any Confidence in their receiving the Sacrament of the Eucharist once and away; especially if it be done for some worldly End, or upon a Death-Bed. Because as Baptism was designed to be the Sacrament of Entrance into the *Christian* Church and Worship; so the Eucharist, in the Intention of our Lord, is the proper Business and Employ of that Church the very Worship to which we are admitted by Baptism. And what a *Christian* is he who hath through the main Course of his Life neglected the proper, solemn, *Christian* Worship, and performed it once or twice, must when he was upon his Departure; and this too perhaps when he was scarce a living Member of the *Christian* Church, but half dead with Diseases, or Infirmities, when he was not capable of going to join with any *Christian* Congregation, which is the proper Place, and Manner of doing it; but must have this most solemn, publick Ordinance celebrated in a private House, and with much less Decency and Reverence, than so great and important a Service justly requires? I cannot think, that a Man fulfils the Law of eating and drinking the Sacrament, by doing it some few Times toward his End; any better than that Man fulfils the Law of reading the Scriptures, or of hearing God's Word, who hath done these Things three or four times in his whole Life. We have heard of some Divines that have asserted it to be sufficient for a Man once before he dies to put forth an Act of Love to God. And they must proceed on the same Grounds, who can imagine that a Man does enough to save his Soul from eternal Punishment, who practises any of these Duties now and then, very rarely, which ought in Reason to be very often repeated, and be made Parts of our constant Study and Employ.

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<sup>24</sup> John 3:19-20.

3. But the main Point in this Affair, which all who desire to be good Communicants ought to secure, is their Faith. I do not mean their general Faith only, but their hearty Consent to the Doctrine of our Saviour, concerning eating his Flesh and drinking his Blood, contained in this Chapter. There are two Diseases which have spread themselves far and near among the *Christians* of this Age, which would effectually be cured by such a Faith. The first is, that of receiving the Sacrament without any Examination, or just Thought of the Ordinance, or of their own spiritual State. It is true that *Christians* of great Proficiency, who for a long Time past have made Religion their Study and Practice, and have willingly omitted no Opportunity of receiving the Sacrament, by their daily Devotions, Searches into their own Hearts, and Humiliations under the Hand of God, are habitually prepared for the Holy Sacrament, and like the Primitive *Christians*, are so daily to receive it. But they who lead careless Lives, and are now beginning to enter upon a religious Course, and to become Communicants, ought first to be well assured, that they do competently well know the Nature of the Sacrament, and that they themselves are in a fit Disposition to receive it. He who considers the Eucharist only as a Piece of Bread, and a little Wine taken in Memory of a crucified *Jesus*, can see small Reason to be very careful in preparing himself for the receiving of it. And an Atheist, (if there be such a Monster in the World) may believe this. But he who hath those just Conceptions of the Eucharist which are given us in this Chapter, and other Parts of the New Testament; that esteems it as the sacramental Flesh and Blood of his Redeemer, consecrated, and made what it is, by the Power of the Holy Spirit; by receiving whereof we communicate with God the Father, the Son, and the Holy Ghost, as well as with one another; that by receiving it as *Christians* ought to do, we receive the Pardon of our Sins, the Assurance of Divine Grace, and of a happy Resurrection; that by unworthy receiving of it, we eat and drink our Damnation; such a Man will no more presume to communicate, while he is under any wilful Defilement, than *Adam* durst put forth his Hand to eat of the Fruit of the Tree of Life, after a Cherub with a flaming Sword was set to guard it. The Apostle tells us<sup>25</sup> that many of the *Christians* of Corinth were weak, and sickly, and many slept, or had actually died by a Divine Judgment, for their Indignities committed against the body and Blood of *Christ*, in the Holy Sacrament. The *Jews* tell us that several of their High Priests were struck dead by a Sword proceeding from the Cherubim in the Holy of Holies, for their Omissions, or Defects, in the sacred Ministrations. If we see nothing of this now-a-days, it is not because God winks at the Neglect, the Contempt of his own Institutions; but because he reserves his Vengeance to be displayed all once at the great and terrible Day of Judgment. On the other Side it is not to be conceived, that Men who sincerely believe the Gospel, could be so hardy as to live, and even dye without communicating in this sacred Ordinance, if they did consider our Saviour as speaking of this Matter, when he says, *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you*; and especially when it is remembered that he means an habitual, a constant, or very frequent Eating, as I have shewed in the twenty-sixth and twenty-seventh *Section of this Discourse*. How can it be thought that any *Christian* Man should wilfully, even through the main Course of his Life, abstain from the Sacrament, if he were thoroughly convinced, that all the Blessings of the Gospel did depend on his worthy, and frequent receiving of it, when it may be had? And I am firmly persuaded that this is the Sum of

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<sup>25</sup> 1 Corinthians 11:30.

what *Christ* teacheth us in this Chapter: And I cannot doubt of it when I consider, that this was the Belief of all *Christians* in the first and purest Ages.

[Section 41]

To believe this Doctrine, is indeed a *Work*, or *Labour*, so our Saviour justly calls it: A great Part of those who first heard it, could not be persuaded that it was possible for him, in any good Sense, to give his Flesh to be eat, his Blood to be drank; or that, if he could, the Benefit of eating, and drinking them, could be so great as he had promised; therefore, *they went away and walked no more with him*, Verse 66. *Christ* foreknew what corrupt Glosses Men of latter Ages would put upon his Words, and how difficult it would be for private *Christians* to break through Prejudices, and Mistakes, made current by the Countenance and Traditions of great Men. And perhaps there is no one Point in our Religion, that requires more Labour, and Study, to be rightly informed in, at this Day, than this of which I am now speaking: I mean the true discerning of our Lord's Body and Blood in the Holy Sacrament, and the Benefits promised to them who receive it, in this sixth Chapter of *St. John's Gospel*. Let me prevail with any sensible *Christian* to read this Chapter with Seriousness and Attention, and especially from the twenty-sixth to the thirty-sixth Verse, and to permit his own Reason to be Judge of the Meaning and Intention of our Saviour in this Place; let him hear the Voice of his Blessed Master speaking to him, and not be drawn aside by the artful Glosses of the *Popish*, or mistaken *Protestant* Commentators; and I judge it impossible for him to misunderstand such plain Declarations as *Christ* there makes, concerning the Sacrament of his Flesh, and Blood. They are plain to us who know that our Lord did afterwards ordain such a Sacrament. Though when our Saviour spake them, the Apostles themselves were shocked with them, because they were not yet acquainted with his Intention.

[Section 42]

Certainly it is a Matter of great Importance rightly to understand *Christ's* Words in this Place. It does not appear that he did ever, in the whole Course of his Ministry, preach with more Earnestness and Emotion: He never used such Repetitions, and Inculcations of the same Thing, in Variety of Phrases to the same Purpose, as he does upon this Occasion. These are no vain Repetitions, but evident Demonstrations, that he spake concerning a Point of the greatest Consequence, and in which a Mistake would prove very dangerous. He was speaking of the only Sacrifice, the peculiar Worship of his Church, the most sublime Ordinance that ever had been, or could be delivered to Men. And this was a just Reason why he should insist on it with an unusual Warmth. Let others then labour for the Bread that perisheth, for the transitory fading Enjoyments of this Life: But let all honest *Christians* exercise their Care, and Industry, to work in their Hearts a just Notion of this sublime Mystery, and a sincere Faith of what *Christ* hath taught us concerning it, and then let them reform their Thoughts, and Words, and Actions, so as to render them suitable to the End, and Design, of the *Christian* Sacrifice. This will indeed be a Work, but it is a Work well befitting a *Christian*. It is a Labour that shall not be in vain. *For he who eats Christ's Flesh, and drinks his Blood, hath eternal Life*. To him, with the Father, and the Holy Ghost, be ascribed all Honour, Glory, etc., World without End. *Amen*

*The End of the third Discourse.*



## *Devotions for the Altar*

### *I. Such Acts of Faith in Christ, as are necessary to make us good Communicants.*

I bow my Heart and Knees to thee, O merciful God, and Father of our Lord Jesus Christ, acknowledging that I am not by Nature able or worthy to offer up any Devotions to thee, with Assurance of being accepted; and confessing at the same Time thy Grace and Goodness, by which thou hast granted us Access to thee, through thy beloved Son Jesus Christ, and encouraged me to confide in him, as the only Mediator and Advocate. I earnestly desire so to consider the Miracles of his Birth, Life, Death, Resurrection, and Ascension, that I may grow and abound in the Faith of him, as the great Prophet that was to come into the World; that by this Means I may be disposed to make a proper Use of his Mediatorship, by being constant and zealous in all the holy Duties and Services, which he demands of us, and to which he doth so strongly invite us, and in which he doth so powerfully assist us, and for which at last he will so plentifully reward us.

Above all the publick Services which I owe to thee, I desire not to be defective in that which is the most perfect of all, the Ordinance of thy Son's own Institution, the receiving the Bread, and Cup, which he himself first blessed, and by which we are commanded to shew forth his Death, till his second coming to judge the World. And to the end that I may be fit and worthy to eat that Bread, which endureth to everlasting Life, do thou enable me to perform that Work, and Labour of Faith, which is necessary to this Purpose. May I every Day more and more firmly believe Jesus Christ to be that Lamb of God, who was offered as a Sacrifice to thee, O Heavenly Father, for taking away the Sins of the World; that was offered in Mystery, under the Symbols of Bread and Wine. O may I, on all Occasions, so eat this Bread in the Kingdom of God here on Earth, that I may discern and perceive it to be the Seal of my Pardon, and of my future Resurrection to eternal Life. May I relish and digest it by Faith, as the Bread of God, as enriched and consecrated by the Divine Spirit, through whom our Saviour offered himself to God for us.

Thou, O Jesus Christ, hast the Words of eternal Life, and thou thyself hast said, *My Flesh is Meat indeed, my Blood is Drink indeed; and he that eateth my Flesh, and drinketh my Blood, hath eternal Life.* Lord, I admire, and abhor the thoughtless Stupidity of those, who said, *this is a hard Saying, who can hear it?* I am taught of God (blessed be his holy Name) to say, I hear these Words of thine with a sincere Faith, and with an inward secret Joy. And do thou evermore give me this Flesh to eat, this Blood to drink. I affect not the delicious Banquets, the luxurious Dainties of the World; the most pleasing Entertainment to me is thy Flesh and Blood, most dear, and holy Jesus! an Entertainment that promotes not Death and Corruption, but heavenly divine Love, the spiritual Life, and a blessed Immortality. And may this be my Portion for ever! *Amen, Amen.*

### *II. Acts of Humiliation and Purity, and of Love to God, and Man, preparative for the Holy Sacrament.*

Lord God! I loath, and abhor my sinful self, my natural Propensity to Evil, and especially my own actual, wilful Transgressions of thy holy Commandments. I am unworthy of the least of thy Mercies, much more of that which is the greatest that thou affordest us in this Life, which is the

receiving of the mysterious Flesh and Blood of thy Son Jesus Christ. I acknowledge my Guilt to be so great, that if thou didst proceed against me with strict Justice, thou mightest have banished me from thy Presence, and deprived me of the Bread of Life, by driving me into the dark Corners of the Earth, to dwell with Infidels, Idolaters, and Barbarians, on whom the heavenly Manna does not fall, and from who the Bread of God is withheld. But, Lord, though my Sins are many, and great, yet I confess them, I take Shame to myself for them, I persist not in them. I do from this Time forward renounce and abandon them. I life not up myself against thee, but own thy Authority in making Laws, and thy Justice in punishing those who transgress them. Though I am a Sinner, yet I am sincerely penitent. And I fear, it would be Pride and Arrogance in me to abstain from his sacramental Flesh and Blood, because I should thereby resist my Lord and Saviour, who commands me to receive them. His Flesh and Blood are given for the Life of repenting Sinners. O let me not lose a Share in them! Thou art a holy God, and who is fit to stand before Thee, if thou shouldst be extreme to mark what is done amiss? It becomes all those who draw near thy Altars, and join in the offering of the Gospel Sacrifice, to do it with clean Hands, and a pure Heart. Thou knowest all my Defects and my most secret Blemishes: And thou seest my Hatred, and Abhorrence of all gross Profaneness, of all wilful presumptuous Defilement, of all Contempt of thy Name, thy Will, and Laws; all Blasphemy, Perjury, Neglect of thy Worship, Cruelty and Revenge, filthy Lucre, and immoderate Pursuit of worldly Profits and Pleasures, studied Lying, and Deceits, and of every great Offence: And I do farther pray, and endeavour, and hope, that by a frequent steady Contemplation of the Purity of thy Nature, and of the Religion which I profess, and by often receiving this Sacrament with a well prepared Heart, the lesser Spots and Deformities of my Mind may be gradually wrought off; and that by having thy Divine Perfections always in my Sight, I may have such a Love of Thee, and thy Will, raised in my Heart, as may dispose me to refrain, and subdue, not only such Thoughts and Actions as are directly contrary to thy Will, and expose us to Punishment, but even such smaller Faults as render us, in lesser Degrees, uncomformable to the strictest Rules of Virtue and Holiness. May I be so duly affected with the Consideration of all thy Mercies toward us, especially with that of sending thy Son to be a Sacrifice for our Sins, that my Love toward thee may prevail against all Passions, and Desires, that can prove dangerous to my Soul. For thy Sake may I love all Men, especially those who are most like to thee. May I earnestly seek the eternal Good even of those whose filthy Conversation makes them the worst Enemies to thee. May my delight be with the Saints upon Earth and such as excel in virtue; may I treat all Men with Justice, and Mercy, and all my Christian Brethren, with singular Lenity and Compassion. I desire now, and ever, to keep the Christian Feast, not with the old Leaven, nor with the Leaven of Malice, and Wickedness, but with the unleavened Bread of Sincerity and Truth, that no Uncleaness of Mind may intercept that Sight of thyself, which thou hast promised to those that are pure in Heart, through the Blood, and Mercies of thy unspotted Lamb.

### *III. A Recognition of the Gospel-Covenant*

O God of Truth, who faithfully keepest Covenant with thy Church, and distinguishest thine own People from the rest of Mankind, by making gracious Promises to them on Condition that they live in Obedience to thy Will; I bless, and praise thy holy Name, for this thy Condescension to thine own undeserving Creatures. Thou didst from the Beginning make Sacrifice a Means whereby thy Saints and Servants entered into Covenant with thee. They offered some Creatures in Devotion to thy Divine Majesty, as an Acknowledgment of thy Sovereign Dominion over

them, and over the whole Universe; and as a Token of their good, obedient Affections toward thee, and in order to gain thy Grace, and good Will toward themselves. And they had some Part of that which they had offered in Sacrifice restored to them for a religious Feast, in Token of thy favourable Acceptance of them, and their Services. And these were Figures of our Christian Sacrifice, in which Bread and Wine are offered to thee, as Christ's Body and Blood, which thou returnest back to thy Priests, and People, for the Refreshment, and Strengthening of their Souls. But our Sacrifice is more noble than those before, and under the Law: It is the very Body and Blood of Christ (though not in Substance, yet in Life and Power) that is our Sacrifice, and by mutually giving it to thee, and receiving it from thee, our Covenant, and Communion with thee is maintained. And by this Covenant we have an Assurance of Pardon, and Divine Grace, and of a happy Resurrection. I do therefore glorify thy holy Name for this better Sacrifice, and those better, and more precious Promises established by it. Lord, thou knowest it to be the sincere Desire of my soul effectually to take hold of this covenant, and to be sanctified by the Blood thereof, and to fulfil my Part of it by keeping myself unspotted from the World, and by purging myself from all Filthiness of the Flesh, and Spirit, by being holy, harmless, undefiled, separate from Sinners, according to the Example of our ever blessed Redeemer; that so I may at last follow him into that blessed Rest, which he hath prepared for those who keep their Covenant with thee. I know, O Lord, that it is not in the Power of Man to save himself by his own Performances, or Merits; and therefore, in order to avoid that Tribulation, and Anguish, which is justly due to me for my Sins, I betake myself to thee, in and by this Blood of the new, eternal Covenant, hoping for Salvation by no other Means. As I now feel my Mind earnestly disposed, by the Power of thy holy Spirit, to acquit myself as a faithful Covenant-Servant to thee my Sovereign Lord, and Master; so I humbly address myself to thee at thy Throne of Grace, beseeching that thou wilt always assist me in bringing my honest Desires to good Effect; and in my Endeavours to work out my own Salvation; and that I may ever keep so jealous an Eye upon the Treachery, and Weakness of my own Nature, that I may not fall from my present Stedfastness; but may finally conquer all Temptations, through Christ that strengtheneth me. And, O thou Son of God, and Angel of the Covenant, be pleased to preserve me in all my Ways, and to support the Weakness of my Prayers, and of all my Endeavours to thy Honour and Glory, for thine own Mercies' and Compassion's sake. *Amen.*

#### ***IV. A Recognition of the Priesthood of Christ***

O Infinite, and Almighty God the Father, who hadst from the beginning thy Word and Son dwelling with thee, and in thee, who was the Light of Men, by shedding on the ancient Patriarchs and Prophets, and all holy People before, and under the Law, whatever Knowledge they had of thee, and of spiritual Things; and which was the very Life and Soul of those good Men: By which Means, thou, and these thy Creatures were made mutually well affected toward each other; they were disposed to serve thee, and thou to bless them: I desire to acknowledge, and glorify thee, and thy divine Son, for these early Dawnings of the Grace and good Will toward Mankind; especially I confess, and adore thy immense Goodness, and Mercy, for that thou didst in the Fulness of Time send this thy Word, and Son, to take upon him our Nature, and as a Priest according to the Order of *Melchisedech*, to fulfil, and abolish all the types of the Aaronical Priesthood, and Sacrifices, and to bless the spiritual Posterity of *Abraham*, in and by the Sacrifice of his Body and Blood, represented in the Bread and Wine. Praise the Lord, O my Soul, all the Days of thy Life, for such a Priest, and Sacrifice, by which the Gospel Ministry, and Church,

have been once for ever consecrated and perfected, and their Services established, and a perpetual Availment given to them; and all the Defects and Blemishes of them that attend thine Altars supplied by the abundant Merits of this great High-Priest, and his most efficacious Oblation. Praise the Lord, O my Soul, all the Days of thy Life, for such a Priest, and for the Oblation of his Body and Blood, which he commanded for ever to be continued in Remembrance of him; for the mysterious Bread given for the Life of the World, for the Cup poured out for the Remission of the Sins of Men. May all Christians be touched with a just Sense of such inestimable Mercies. May they reserve their best Thanks,— their most devout Praises, to be offered to thee in this most solemn Ordinance of Religion. May we all use our best Endeavours to prepare our Minds for receiving the Blessings there bestowed; with humble, lowly, penitent, and obedient Hearts. Praise the Lord, O my Soul, all the Days of thy Life, for this High-Priest according to the Order of *Melchisedech*, and for this pure Oblation of Bread and Wine, by which we serve all the Ends, and obtain all, and more than all the Benefits procured by the manifold Sacrifices under, and before the Law: Of that Bread, and Wine, in the offering whereof Christ consigned himself to the Cross, there to suffer Death, and make a full Satisfaction for the Sins of all, who should with true penitent Hearts apply themselves to thee through his all-sufficient Death, and Sacrifice. Praise the Lord, O my Soul, all the Days of thy Life, for this High-Priest of our Oblation, who after he had finished the Works and Sufferings, which thou hadst assigned him here on Earth, didst visibly ascend into Heaven, and sit down on thy Right Hand: And now with his crucified, and glorified body appears in thy Presence to give Force and Effect to the Devotions of his Church, and especially to the Ordinances of his own Institution. May all Christian Priests and People for evermore rejoice in this most prevailing Mediator, and never seek for any other. May they with Diligence and Constancy employ themselves in those Duties of Religion, in which they may most safely depend on the Intercession of this High-Priest; especially in the Commemorative Oblation of his Body and Blood. May we make it our chief Care and Study to imitate his Example in all the Virtues of a holy Life; that so we may at last receive the Reward of faithful Servants, and follow him into the Holy of Holies, for his Merits' and for thy Mercies' sake. *Amen.*

#### *V. A Contemplation of Christ Crucified*

Conduct me, O blessed Jesus, while I contemplate thy last, extreme Sufferings. Open thou my Mind, that I may have a full Perception, and a just Admiration, and a lasting Impression of them made upon my Thoughts, and that I may be so affected with the View of them, as earnestly to pursue those Ends, which thou didst propose to thyself in undergoing them. The Devil, the old Serpent, saw Destruction threatened to his Kingdom by thy Death and Passion: Therefore he was very active, and employed all his Agents, and the utmost of his Power, to raise Fears and Perturbations in the Mind both of thy self, and thy best Friends, the eleven faithful Apostles; hoping thereby to terrify thee, and make thee desist from thy glorious Undertaking, and to bereave thee of all human Comfort and Support, when thou hadst the greatest Occasion for it. The Apprehension of this caused thee to say, some Days before thy Crucifixion,<sup>1</sup> *My Soul is exceeding troubled*, and to pray to thy divine Father to *deliver thee from that Hour*. It was this wicked Spirit that prompted thy false Apostle *Judas* to betray and sell thee, and who had long before been inciting him to this horrid Treachery. And while this Traitor, with his Comrades,

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<sup>1</sup> John 12:27.

were restless, and kept awake by a diabolical Fury, to accomplish thy Death, the true Apostles were laid asleep, that thou mightest be left alone, without the Presence of any Man, who might either by Word or Deed relieve, or even pity thee, in thy most grievous Agony, when hellish Spirits conspired together to assault thee with their utmost Force and Malice, to raise a violent Storm within thee, which forced a bloody Sweat to stream from thy sacred Body, and caused thee, through Dolor and Anguish, to pray that this Agony might cease, this Cup pass from thee, which thou foundest more hard to be endured than Death itself; and which might have forthwith put an End to thy Life, if an Angel had not been sent from Heaven to support thy sinking Spirits. As soon as thy Apostles were roused from Sleep, by the Approaches of them that came to apprehend thee, they all took the first Opportunity of deserting thee, (save only thy beloved Disciple, who followed thee, though at a Distance;) and they who were so heavy with Sleep, while they remained with thee, were swift to fly from thee, when once they saw thee in Custody; while the ruffianly Soldiers led thee from one Court of high Injustice to another, and treated thee with all possible Rudeness and Insolence. And the first of thy Friends, who had before shewed some Courage on thy Behalf, by cutting off the Ear of one of thy Aggressors, was yet terrified into a Denial of thee, when charged by a Servant-Maid to be one of thy Followers. (Lord, deliver me from those Temptations which arise from Fear of Men.) Thou wast condemned to Death, both by the *Jewish* High-Priests and by the *Roman* thy Hands and thy Feet Governor, who yet contradicted his Sentence, by declaring thee innocent. Thy Body was adjudged to be whipped by the unmerciful Hands of the *Roman* Soldiers. Thou wast forced to bear the Burden of thine own Cross, till it appeared thy Body was ready to sink under the Weight of it. Thy Hands and thy Feet were pierced with Iron Nails, by which thou wast fastened to the Cross; where thou didst stand, with extended Arms, by the Hands, torn as upon Tenters, for six long Hours together, in the Sight of thy tender Mother whose Grievs, and Pangs, and Throws, (greater than those of Childbirth) added an Edge to all thy Pains. And all this Time the Devil continued his furious Attacks against thee; and the Joy and Comfort, which thy Divine Nature had formerly shed upon thy human Soul, were intercepted. A frightful Darkness spread itself through the Air: The very Earth was shaken, and the Rocks rent; that all Sorts of Men, both *Jews* and *Gentiles*, might be alarmed, and wonder, and be astonished at so singular an Event, as the Death of the Son of God. and the Veil of the Temple was torn asunder, that they who ministered, and worshipped there, might have a strong Remembrance of the Moment when thou gavest up the Ghost, imprinted on their Mind. Nay, the graves were opened, and some Saints arose from the Dead, that the other World, as well as this, might not want a Testimony of so prodigious a Fact. But most to be admired is the Stupidness of those Men, who were Witnesses and Instruments of thy Sufferings, and yet remained hardened in their Unbelief, and unaffected with all which they heard, and saw, and felt. What would have satisfied those common Murderers, did but enrage and provoke thine, to contrive all possible Means of heightening thy Sufferings, by adding all Circumstances of Contempt and Reproach. They thought it not sufficient that thou shouldst die as a Criminal, till thou hadst first been bought and sold at the stated Price of the vilest Slave, and then as a Slave, or even a Dog, been put to Death by Crucifixion. They defiled thy Face with their own filthy Spittle. They called thee *Christ* with a Sneer, and so turned thy own just title into a Name of Reproach. They blindfolded, and smote thee, and then challenged thee to say, who it was that poured this Contempt upon thee: And thus ludicrously treated thee as a Diviner, instead of a Prophet. Though thou wast a real King, and hadst the Blood of *David* running in thy Veins; yet thou hadst all the Indignities of a Mock-Prince put upon thee. and *Herod*, Tetrarch of *Galilee*, did not disdain to perform his Part in this impious Buffoonry; and prostituted his own

Greatness to render this Affront more solemn and injurious to thee. Thy Robe was indeed of Purple, but thy Scepter a Reed, thy Crown made of Thorns. and thus thy Royal dignity was exposed to the Derision of the Multitude. The *Jewish* Rabble preferred a bloody Rebel before thee, most holy Jesus, and voted Life and Liberty to him, the Cross to thee. thou was crucified between two notorious Malefactors, that to those who knew thee not, thou mightest seem the worst of the three. Thou was vilified as one not able to save thyself, whilst thou promised to save others. and when, through Extremity of Pain, and inward Conflicts, thy Tongue cleaved to the Roof of thy Mouth, they gave thee Vinegar to drink. They scoffed at, and misconstrued thy dying Prayer, as if it had been offered to a dead Prophet, when it was, in Truth, addressed to the living God. Nor did their Hatred and Envy die with thee, but followed thee beyond the Grave: For they suborned Witnesses to prove thee a Deceiver, O most veracious and faithful Jesu. They commanded those that guarded thy Sepulchre, to say, that thy Disciples came by Night, and stole away thy Corps, when in Truth thou wast by the Divine Power raised from the Dead and by that Means hadst wiped off all the Contempt and Scandal of the Cross, and of thy other Sufferings, and rendered thy Death the Foundation of spiritual Life.

All this thou didst suffer, O blessed Jesu, of thine own Free-Will and Choice, on Purpose to increase the Merits of thy Sacrifice: For thou hadst Legions of Angels ready to rescue thee, if this had been thy Pleasure. But thou camest into the World to bear Witness to the Truth, and didst therefore die a willing Martyr for the whole Gospel, that we might not doubt of the Truth of any Part of it. By undergoing so vile a Death, so full of Pain and Shame, thou hast given us a Pattern of submitting to the sharpest Sufferings, especially for the sake of divine Truth. by humbling thyself, when thou wast Lord of all, to a base and bitter Life, and Death, and permitting evil Men to inflict so much Scorn and Pain upon thee, and bearing of it all with perfect Patience and Submission, without expressing any Resentments either against God or Men, thou hast taught us how to suffer according to the Will of God, and the Method how we may truly exalt ourselves. By forgiving, and praying for all that contributed to thy Sufferings, thou hast taught us how to behave ourselves toward our most malicious Enemies. Thy afflictive Life, and Death, O Son of God, in whom yet thy Divine Father was well pleased, hath given us a full Proof, that they who are most miserable here, may be most of all in his Favour, and that worldly Ease, and Prosperity, are no certain Token of his Love towards us. (May I, and all my Fellow-Christians, learn to pray that we may not have our Portion in this Life.) As the principal End of thy Death was to be a Sacrifice for the Sins of Men; so may I make it my principal Care, that the Merits of it may not be lost upon my Soul, for want of a proper Application. And may these Considerations teach me to cherish in my Heart such an Esteem and Love for thee, who hast done, and borne so much for my sake, as may prevail against all my Desires, and Affections to the Things below. Never any Thing that hath happened from the Beginning of the World was so memorable as thy Death, O holy Jesus. Thou art a Person of the greatest Dignity that ever lived a mortal Life, and therefore all that ever died. Thy Death alone was truly meritorious for the Pardon of the Sins of Men. It was wholly intended for their Benefit, and that Benefit the greatest that we are capable of having conferred upon us. On all these Accounts thy Death deserves to be remembered by us, above, and beyond all the Events that ever were seen here on Earth. And thou hast justly ordained a Sacrament on Purpose to continue the Commemoration of it, unto the World's End. May I never grow cold, or weary in performing my Part in this most solemn, religious Institution. May I always receive the Blessings there conferred on all pious, and well-disposed Communicants, for thy own Goodness' and Compassion's Sake. *Amen.*

## *VI. An Exercise of Communion with god, and his Church, in the Holy Eucharist*

O God of Peace, and Love, who didst send thy Son into the World to gather a holy Nation, a peculiar People, an universal Church, from among all Kingdoms, Tongues, and Countries, and to unite them together in the same Faith and Worship; and to bring them all at last to the same blessed Place of eternal Rest and Joy; I glorify thy holy Name for thy good Providence in calling me, thy unworthy Servant, to be one of thy Flock and of the Sheep of thy Pasture, and I desire, and by thy Grace will endeavour to improve this Mercy, to the Honour of tee, and to my own eternal Benefit. Thou didst purchase this Church to thyself, by the precious Body and Blood of thine own Son offered in Sacrifice to thee; and madest the Commemoration of that Sacrifice the Center, and Ligament, of that Worship we owe thee, and of that Communion, which thou didst intend to continue between thee and thy Church. The many Loaves offered to thee in all the Congregations of Christians throughout the World are but one and the same Sacrifice, to the same God, and Father of all, and are sanctified by the same holy Spirit, and are made the one mysterious Flesh of our one Mediator; and all that partake of it with Faith, Thanksgiving, Repentance, Charity, Devotion, and Intentions of a new Life, have the same Graces, Privileges, and Promises conveyed to them; they dwell in Christ, and Christ in them, and are united with thee the Divine Father, and thy holy Spirit, and tied to each other by a mutual Tendency of Will and Affection; by Streams of Favours and Blessings flowing down from the Father of Lights, and also from the Son, and Holy ghost; and the Returns of Praise, of Love, and Obedience, ascending up to Heaven from the Hearts of all good Communicants. Therefore I not only believe my Blessed Saviour, when he says, *Except ye eat the Flesh of the Son of Man, ye have no Life in you*; but I perceive the Reason of it. For Communion with the Father, Son, and Holy Spirit, is the Foundation of our Spiritual Life: and this Communion subsists, and is supported by the Mediation of Christ exercised in the Sacrament of his Body and Blood. And as we are not severally and apart, but as one Society, or Body of Men, to come to the Throne of Grace; so it most highly concerns all Christians to join in this sacred Ordinance with a Heart sincerely well affected to all Men, especially to each other, how far soever distant in Place, and outward Condition. And do thou, Lord God, send out thy lively and powerful Spirit, to unite all Christians in the sincere Belief, and Practice of these sacred Truths, that they with one Heart, and one Voice, may offer this one Sacrifice, that thy Church, and the Services of it, may be perfectly one. As I fell in my Heart (blessed be thy holy Name) the Spirit of Christ Jesus disposing me to the same Will and Desires, Love of what is Good, and Abhorrence of what is Evil, Zeal for thy Church, Charity to all its Members, and Pity for those that are not, which rendered him well pleasing to thee; so I cannot doubt of thy acceptance of me; while I persevere, with an honest and sincere Heart, in frequenting this most sacred Service; and do humbly trust, to the unspeakable Joy of my Soul, that I communicate with tee, and thy Church, in Spirit and Power, as well as in the outward Ordinance. And do thou, O heavenly Father, grant, that by persisting in my present Dispositions, there may be as constant a Communion between tee, and me (a true Member of thy Church) as is consistent with my present frail and infirm State, and that it may at last be finished in an eternal uninterrupted Union, between thee and all beatified Men, in that Kingdom of Glory which shall never have an End. May this e my Portion for ever through thy Son Jesus Christ our Lord. *Amen.*

***VII. An Eucharistick Prayer, to be said just before the Receiving of the Sacramental Body and Blood***

The highest Praises, Honours, and Thanksgivings, be to God the Father, who sent his Son into the World to make an Atonement for the Sins of Men; and to his son, for willingly offering himself as a Ransom for our Souls; and to the eternal Spirit, with whose Concurrence this inestimable Offering was made, and this glorious Work of our Redemption was accomplished. The whole Church was first founded, and raised to be a Holy Nation, and peculiar People, for this setting forth the Praises of God, and offering spiritual Sacrifices for the Salvation purchased by the Blood of Christ. At the same Time that the Holy Jesus declared his Body to be given, his Blood to be shed for us, he did command, that this Remembrance should be continued, till his coming again. And this is that Sacrifice of Thanksgiving in which we see the Salvation of God; and in, and by which we receive, and enjoy all the Benefits of Christ's Death and Passion, if we come with Hearts prepared for such great Blessings; Blessings! sufficient to open the Mouths, and raise the Voices, of all that can discern and relish them, into the sublimest Strains of rational Zeal, and Gratitude. O my God, may I never go without my Share in the Graces, and Glories purchased by the Blood of my Redeemer. May I never want a Heart to value, and rejoice over them, or an Opportunity of joining with the Priests, and People of thy Church, in presenting this Sacrifice of Praise to thee, the God of all our Mercies. The Holy Jesus did rejoice to do, and suffer thy Will, when it was exceeding severe and bitter to those human Infirmities, with which he was then encompassed; and shall we be cold, and backward in so easy and agreeable a Duty, as that of a devout and thankful Remembrance, and Representation of the Sacrifice offered by him? The favourable Acceptance of the Sacrifices offered to thee of old, did much depend on the eating them in a due and just Manner. and it was declared that he who eat of them, without observing the Rules prescribed by the Law, should bear his Iniquity, and be cut off from thy People: And thou hast declared by thy Apostle, that he who eateth and drinketh the Body and Blood of the Lord unworthily, eateth and drinketh damnation to himself. Lord God, do thou be pleased so to dispose my Heart, while I am approaching thy Mysteries with Joy, and Praise, at the same time to be assisted with such Awe, and reverence, such a judicious Fear, and Trembling, as befits those who are employed in so solemn and concerning an Ordinance. And to that End, grant me a true Discernment of our Lord's body, that I may taste, and see it here present on thy Table, and given to those who come thither, though not in gross substance, yet in Power, and Efficacy; that so I may be restrained from eating of this Bread of God, whenever I am under the Defilement of any wilful or presumptuous Sin. And however well persuaded I am of my own Integrity, and Freedom from all such Sin; yet may I never presume to maintain this spiritual Life in me, except I continue in eating the Flesh of the Son of Man, and drinking his Blood; may I always retain such a lively Sense, and just Veneration of this Divine Institution, as may make me fear to approach it without a just Examination and Enquiry into my own Heart, and such sincere Resolutions of persisting in my duty as may serve to keep, and improve me in as constant a Rectitude of Will, Affections, and Desires, as is consistent with my present State of Weakness, and Frailty. As no Christian ought to doubt but that the Christian Sacrifice is accepted on the Heavenly Altar, and that the sacramental Body and Blood of Christ are replenished with his Merits, and enriched with the special Presence of the Holy Spirit; so it is the sincere Desire of my Heart, that I myself, and all who communicate in this holy Sacrament, may perceive, and lay hold, and possess themselves of these rich Treasures; and that they may by them be strengthened, and enabled to conquer and triumph over all our spiritual Enemies, and



offer up by Degrees all our evil Lusts, and Passions, as Trophies at thine Altar; and that, looking to Christ Jesus as the Author and Finisher of our Faith and good Services, and on his all-sufficient Sacrifice as the Foundation of all our Hopes, and Devotions, we may at last obtain the Reward of faithful Servants, for the Sake of the same Jesus Christ our Lord. *Amen.*

***All Christian Duty is comprised, and all Privileges of the Gospel conferred, or renewed, in the Communion of the body and Blood of Christ.***

***The actual intention whereby the Christian Communicant fulfils the whole Law of Christ, and actually receives all the Blessings conferred by him.***

***This is expressed in the following Prayer.***

I come to thee, O Almighty Father, in the most awful and sacred Ordinance of Religion, and I abhor the Mockery of drawing near to thee in this highest Solemnity of the gospel, if I were not in my Heart fully convinced, that *thou art*, and that thou art a Rewarder of all that faithfully serve thee, and an Avenger of all that live and die in Rebellion against thee. Together with thee, I worship and glorify thy Son, and the Holy Ghost, who concurred with thee in the great Work of our Redemption. As all good Christians are called in one Body, which is thy Church; so it is the Desire of my Heart to continue inseparably united to that Body, by the same Catholic Faith. I do from my Heart declare, and promise, all Honour to thy Name, Constancy, and sincere Devotion in the Worship of thee, a just Regard to all times, Places, Things, and Persons, dedicated to thy Service; and I detest and renounce all wilful Profanation of them. I resign my Soul up to thee, praying that it may be possessed with such a Fear of thy Power and Justice, as that it may greatly fear nothing else; and with such a Love of thy Mercy and Goodness, as may overcome all my other Inclinations and Affections, and strongly dispose me to keep all thy Commandments, and to employ my best Powers in serving thee, and doing glory and Praise to thee, especially in this most excellent Sacrifice of Thanksgiving for the Redemption of the World by Christ Jesus, while I know myself wilfully defective in any Point of Duty to thee, O Father of all. Far be it, dear God, from me, to receive that Body and Blood (in Mystery) which he offered to thee for every Man, even for the whole World, not excepting his greatest Enemies, on Condition that they repented, and believed in him, while I bear ill will to any, even to those that hate and injure me. In vain should I presume to communicate with thee, O Father, who dost Good to all, and with thee, O Son, and Holy Spirit, whose Blessings, and Graces are denied to none that duly seek them, if I am wilfully wanting to any that need my Help, in works of Charity and Benevolence; or if I look upon any Man, for whom my blessed Saviour died, to be unworthy of my Regard and Affection. The Death of my Saviour, which I now commemorate, is a most perfect Example of Obedience to thee, O God, and to the higher Powers here on Earth: O let me not by my Rebellion against thy Will, or against any lawful Authority, contradict his Example, while by partaking of this Sacrament I pretend an Union with thee. My dying Saviour had no Guile or Deceit found in his Lips; how can I claim a Share in his Merits, if I cherish any Falsity either in my Mind or Tongue? What Hardness of Heart is that, which can prompt a Man to receive the chaste, undefiled, innocent, uncorrupted Flesh and Blood of my Lord and Master, into a Mouth or body polluted with filthy Lusts or Desires, Cruelty, Drunkenness, or Intemperance? The Body of my Lord was mortified to the Luxury, Poms, and Vainglories of the World, before it was fastened to the Cross. May I receive it as such, and as a Pattern how my own ought to be

governed and subdued. covetousness was the Vice which betrayed my Lord, and caused his Blood to be separated by Death from his Body. May the holy Sacrament imprint on my Mind a just Abomination of the immoderate Love of Money, and of the things below. I have here before my Eyes the mysterious Flesh and Blood of Christ Jesus, the holy, the innocent, the righteous; him I have chosen for my Example, my Lord, and Lawgiver; him will I follow and obey, both in his Pattern, and in his Precepts. He humbled himself from Heaven to Earth; he submitted and abased himself to Death, even the Death of the Cross, when he was Lord of all. O may Humility be the Ornament of all my other Graces or Virtues. May I ever, as I now do, detest the assuming to myself any Honours, Powers, or Privileges, that of Right belong not to me, and the valuing myself too much, others too little. Let me never think I step too low, when it is in order to do Honour to thee, or Good to Men. And thus in Commemoration of the Sacrifice and Death of Christ, I have Respect unto all thy Commandments, and do fulfil them all in my Will and Desire. On the other Side, I fully trust in thee, O God, that I shall not depart from thy Altar without all the Blessings of the gospel; but shall have the Pardon of my sins, and the Assurance of Grace, and a happy Immortality, sealed to me in this Sacrament, which is therefore the Sum both of my Duty and Reward in this Life. Glory be to thee, O God, through Christ Jesus, for so perfect an Institution, and for my own Enjoyment of it. May I never forfeit this my Acceptance in thy beloved Son, etc.