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THE

*J. Ogilvie*

# Communicant's Companion:

OR,

INSTRUCTIONS AND HELPS

FOR THE

RIGHT RECEIVING

OF THE

*LORD'S SUPPER.*

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BY MR MATTHEW HENRY,

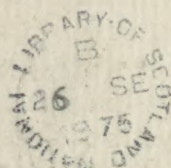
*LATE MINISTER OF THE GOSPEL.*

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EDINBURGH:

PRINTED FOR JOHN AND JAMES FAIRBAIRN,  
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## TO THE READER.

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I HERE humbly offer you, Christian reader, some assistance in that great and good work, which you have to do, and are concerned to do well, when you attend the table of the Lord; a work wherein I have observed most serious people desirous of help, and willing to use the helps they have: which I confess was one thing that invited me to this undertaking.

I offer this service with all due deference and respect to the many excellent performances of this kind, which we are already blessed with, done by far better hands than mine: who yet have not so fully gathered in this harvest, but that these who come after may gather up plentiful gleanings, without robbing their sheaves. *Lord, it is done as thou hast commanded, and yet there is room*; room enough to enlarge upon a subject so copious, and of so great a compass that it cannot be exhausted.

I do this also with a just sense of my own unworthiness, and unfitness to *bear the vessels of the Lord*, and to do any service in his sanctuary. Who am I, and what is my father's house, that I should have the honour to be *a door-keeper in the house of my God*, to shew his guests the way

to his table? And that I should be employed thus to *hew wood, and draw water for the congregation of the Lord?* I reckon it true preferment, and, *by the grace of God, his free grace, I am what I am.* It is service which is its own recompence. Work which is its own wages. In helping to *feed* others, we may *feast* ourselves; for our master hath provided that *the mouth of the ox be not muzzled when he treads out the corn.* For my part, I would not exchange the pleasure of converse with the scriptures and divine things, for all the *delight of the sons and daughters of men, and the peculiar treasures of kings and provinces.* It was a noble saying of the Marquis of Vico, *Let their money perish with them, who esteem all the wealth of this world worth one hour's communion with God in Jesus Christ.*

In doing this, I hope I can truly say, my desire and design is to contribute something to the faith, holiness, and joy of those that in this solemn ordinance have *given up their names to the Lord Jesus.* And if, God, by his grace will make this endeavour some way serviceable to that end, I have what I wish, I have what I aim at; and it will not be the first time that *praise* hath been *perfected, and strength ordained out of the mouths of babes and sucklings.*

In this essay I have an eye particularly to that little handful of people among whom I have been (in much weakness) ministering in these holy things now seventeen years; during all which time, through the good hand of our God upon



us, we have never once been disappointed of the stated solemnities, either of our new moons or our sabbaths. As I designed my *Scripture-Catechism*, and the other *little one* that followed it, to be a present, and perhaps ere long it may prove my legacy, to the young ones, the lambs of the flock; so I recommend this to the adult, and leave it with them, being desirous that the sheep we are charged to feed, may *go in and out, and find pasture*. And I earnestly wish, that both these may prove successful expedients to preserve some of those things they have been taught, from being quite forgotten; and that, *after my decease, they and theirs will have those things always in remembrance*.

And, *lastly*, I send this abroad under the protection and blessing of heaven; with a hearty prayer to God to forgive what is *mine*, that is, whatever is amiss and defective in the performance; and graciously to accept what is *his own*, that is, whatever is good and profitable: hoping that, if God pardon my defects and infirmities, my friends also will overlook them; and that, if he favourably accept my endeavours through Christ, they also will accept them: for truly it is the top of my ambition to approve myself

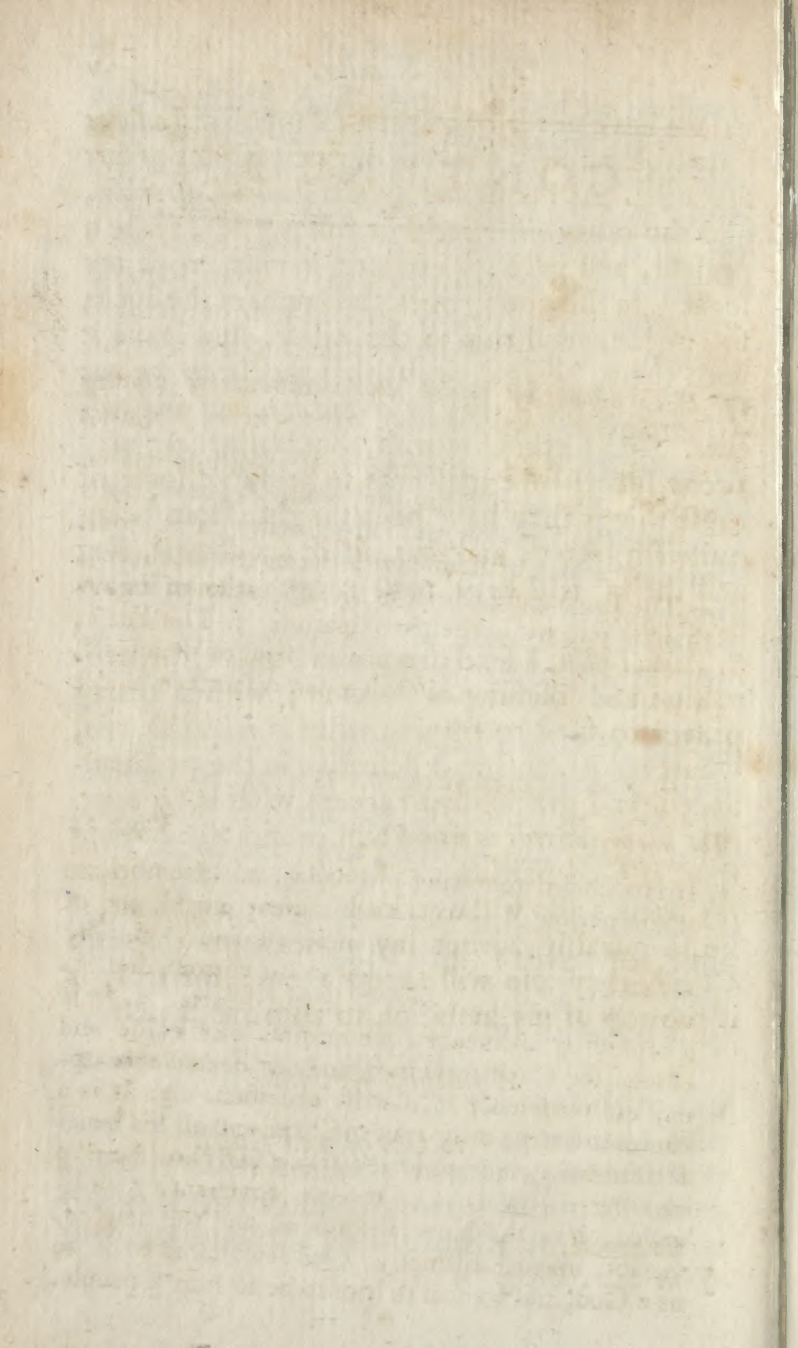
*A faithful servant*

*to Christ and souls,*

MATTH. HENRY.

CHESTER,  
June 21. 1704. }





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THE

# Communicant's Companion:

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## C H A P. I.

*The Names by which this Ordinance is usually called.*

IN discoursing of this great and solemn ordinance, which every serious Christian looks upon with a peculiar regard and veneration, because I purpose, as God shall enable me, to open as well the doctrine as the duty of it, it will be proper enough, and I hope, profitable, to take some notice of the several names by which it is known.

*First,* We call it the sacrament: This is the name we commonly give it, but improperly, because it doth not distinguish from the ordinance of baptism, which is as much a sacrament as this; a sacrament which we have all received, are all bound by, and are concerned to improve, and live up to: But, when we call this ordinance the sacrament, we ought to remind ourselves that it is a sacrament; that is, it is a sign, and it is an oath.

I. It is a sign, an outward and visible sign of an inward and spiritual grace; for such sacraments are de-

signed to be. It is a parable to the eye; and in it God uses similitudes, as he did of old by his servants the prophets, Hof. xii. 10. In it Christ tells us earthly things, John iii. 12. that thereby we may come to be more familiarly acquainted, and more warmly affected with spiritual and heavenly things. In it Christ speaks to us in our own language, and accommodates himself to the capacities of our present state. Man consists of body and soul, and the soul admits impressions, and exerts its power by the body: here's an ordinance therefore, which consists of body and soul too; wherein Christ, and the benefits of the new covenant, are, in the instituted elements of bread and wine, set before us, and offered to us. We live in a world of sense, not yet in the world of spirits; and, because we therefore find it hard to look above the things that are seen, we are directed in a sacrament to look through them, to those things not seen, which are represented by them. That things merely sensible, may not improve the advantage they have from our present state, wholly to ingross our thoughts and cares, in compassion to our infirmity, spiritual things are in this ordinance made in a manner sensible.

Let us therefore rest contented with this sign which Christ hath appointed, in which he is *evidently set forth crucified among us*, Gal. iii. 1. and not think it can be any honour to him, or advantage to ourselves, but, on the contrary, a dishonour to him, and an injury to ourselves, to represent by images and pictures the same things which this ordinance was designed to be the representation of. If infinite wisdom thought this sign sufficient, and most proper to affect the heart, and excite devotion, and stamp it accordingly with an institution, let us acquiesce in it.

Yet let us not rest contented with the sign only, but converse by faith with the things signified, else we receive the grace of God in this appointment in vain; and sacraments will be to us, what parables were to

them that were wilfully blind, blinding them the more, Mark iv. 11, 12. What will it avail us to have the shadow without the substance, the shell without the kernel, the letter without the Spirit? *As the body without the soul is dead*, so our seeing and receiving bread and wine, if therein we see and receive not Christ crucified, is *dead also*.

2. It is an oath. That's the ancient signification of the word sacrament. The Romans called the oath which soldiers took to be true to their general, *Sacramentum militare*; and our law still uses it in this sense, *dicunt super sacramentum suum*, they say, *Upon their oath*, so that to take the sacrament, is to take an oath, a solemn oath, by which we bind our souls with a bond unto the Lord, Numb. xxx. 2. It is an oath of allegiance to the Lord Jesus, by which we engage ourselves to be his dutiful and loyal subjects, acknowledging him to be our rightful Lord and Sovereign. It is as a freeman's oath by which we enter ourselves members of Christ's mystical body, and oblige ourselves to observe the laws, and seek the good of that Jerusalem which is from above, that we may enjoy the privileges of that great charter by which it is incorporated. An oath is an appeal to God's knowledge of our sincerity and truth in what we assert or promise; and in this ordinance we make such an appeal as St Peter did, *Lord, thou knowest all things, thou knowest that I love thee*, John xxi. 17. An oath is an imprecation of God's wrath upon ourselves, if we deal falsely, and wilfully prevaricate; and something of that also there is in this sacrament; for, if we continue in league with sin, while we pretend to covenant with God, *we eat and drink judgment to ourselves*, 1 Cor. xi. 29.

Let us therefore, according to the character of a virtuous man, Eccl. ix. 2. *fear this oath*: Not fear to take it; for it is our duty, with all possible solemnity, to oblige ourselves to the Lord; but fear to break it, for oaths are not to be jested with. God hath said it, and hath sworn it by himself, Isa. xlv. 23. *Unto me c-*



*very tongue shall swear* : But he hath said also, Jer. iv. 2. That we must swear to him in truth, in judgment, and in righteousness ; and, having sworn, we must perform it, Psal. cxix. 106. If we come to this sacrament carelessly and inconsiderately, we incur the guilt of rash swearing : if we go away from this sacrament, and walk contrary to the engagements of it, we incur the guilt of false-swearing. Even natural religion teacheth men to make conscience of an oath ; much more doth the Christian religion teach us to make conscience of this oath, to which God is not only a witness, but a party.

*Secondly*, We call it the Lord's supper, and very properly, for so the scripture calls it, 1 Cor. xi. 20. where the apostle, reproving the irregularities that were among the Corinthians, in the administration of this ordinance, tells them, *This is not to eat the Lord's Supper.*

1. It is a supper. A supper is a stated meal for the body ; this is so for the soul, which stands in as much need of its daily bread as the body doth. Supper was then accounted the principal meal ; this ordinance is so among Christ's friends, and in his family ; it is the most solemn entertainment. 'Tis called a supper, because it was first instituted in the evening, and at the close of the passover-supper ; which, tho' it tie not us always to administer it about that time, because it would be inconvenient for religious assemblies, yet it signifies, (1.) That Christ now, in the end of the world, in the declining part of its day, as the great evening sacrifice, ' hath appeared to put away sin,' Heb. ix. 26. ' This glorious discovery was reserved for us ' upon whom the ' ends of the world are come,' 1 Cor. x. 11. (2.) That comfort in Christ is intended for those only that dwell in God's house, that are night lodgers there, and not only day-visitants ; and for those only that have done the work of the day in its day, according as the duty of every day required. They only that work with Christ shall eat with him. (3.) That the chief blessings of the new

covenant are reserved for the evening of the day of our life. The everlasting feast is a supper designed for us, when we have *accomplished as an hireling our day*, and come home at night.

2. It is the Lord's Supper : the Lord Christ's supper. The apostle, in his discourse concerning this ordinance, 1 Cor. xi. 23, &c. all along calls Christ the *Lord*, and seems to lay an emphasis upon it : for as the ordaining of this sacrament was an act of his dominion, and, as his church's Lord, he appointed it ; for in receiving this sacrament, we own his dominion, and acknowledge him to be our Lord. This also puts an honour upon the ordinance, and makes it look truly great ; however, to a carnal eye it hath no form nor comeliness, that it is the Supper of the Lord. The sanction of this ordinance is the authority of Christ ; the substance of this ordinance is the grace of Christ. It is celebrated in obedience to him, in remembrance of him, and for his praise. justly is it called the Lord's Supper ; for it is the Lord Jesus that sends the invitation, makes the provision, gives the entertainment : in it we feed upon Christ : for he is the bread of life : we feed with Christ ; for he is our beloved and our friend, and he it is that bids us welcome to his table. In it Christ *supps with us, and we with him* ; he doth us the honour to sup with us, tho' he must bring his own entertainment along with him : he gives us the happiness of supping with him upon the dainties of heaven, Rev. iii. 20.

Let our eye therefore be to the Lord, to the Lord Christ, and to the remembrance of his name, in this ordinance. We see nothing here, if we see not the beauty of Christ ; we taste nothing here, if we taste not the love of Christ. The Lord must be looked upon as the Alpha and the Omega, the beginning and the end, and all in all, in this solemnity. If we receive not Christ Jesus the Lord here, we have the supper, but not the Lord's Supper.

*Thirdly*, We call it the communion, the holy communion ; and fitly do we call it so ; for,

1. In this ordinance we have communion with Christ our head. ‘ Truly our fellowship is with him.’ 1 John i. 3. He here manifests himself to us, and gives out to us his graces and comforts : we here set ourselves before him, and tender him the grateful returns of love and duty. A kind correspondence between Christ and our souls is kept up in this ordinance : such as our present state will admit. Christ, by his word and Spirit, abides in us ; we, by faith and love, abide in him ; here therefore, where Christ, seals his word, and offers his Spirit, and where we exercise our faith, and have our love enflamed, there is communion between us and Christ.

This communion supposeth union ; this fellowship supposeth friendship : for, ‘ Can two walk together, except they be agreed ?’ Amos iii. 3. We must therefore in the bond of an everlasting covenant, join ourselves to the Lord, and twist interests with him ; and then, pursuant thereto, concern him in all the concerns of our happiness ; and concern ourselves in all the concerns of his glory, and this communion.

2. In this ordinance, we have communion with the universal church, ‘ even with all that in every place call ‘ on the name of Jesus Christ our Lord, both theirs and ‘ ours,’ 1 Cor. i. 2. Hereby we profess, testify and declare that ‘ we, being many, are one bread and one body,’ by virtue of our common relation to our Lord Jesus Christ ; ‘ for we are all partakers of that one bread,’ ‘ Christ the bread of life,’ signified and communicated in this sacramental bread, 1 Cor. x. 13. All true Christians, tho’ they are many, yet they are one, and we express our consent to, and complacency in that union, by partaking of the Lord’s Supper. I say, tho’ they are many, that is, tho’ they are numerous, yet as a vast number of creatures make one world governed by one providence ; so a vast number of Christians make one church, animated by one Spirit, the soul of that great body. Tho’

they are various, far distant from each other in place, of distinct societies, different attainments, and divers apprehensions in lesser things : yet all meeting in Christ, they are one. They are all incorporated in one and the same church, all interested in one and the same covenant, all stamped with one and the same image, partakers of the same new and divine nature, and all intitled to one and the same inheritance. In the Lord's Supper we are ' made to drink into one Spirit,' 1 Cor. xii. 13. And therefore, in attending on that ordinance, we are concerned not only to preserve, but to cultivate and improve Christian love and charity ; for what will this badge of union avail us, without the unity of the Spirit?

*Fourthly,* We call it the Eucharist ; so the Greek church called it, and we from them. It signifies a thanksgiving : and it is so called,

(1.) Because Christ, in the institution of it, gave thanks, 1 Cor. xi. 24. It should seem that Christ frequently offered up his prayers in the form of thanksgivings, as John xi. 41. ' Father, I thank thee, that thou ' hast heard me ;' and so he blessed the bread and the cup, by giving thanks over them ; as the true Melchisedec, who, when he ' brought forth bread and wine to Abraham, blessed the most high God,' Gen. xiv. 18, 20. Though our Saviour, when he instituted the sacrament, had a full prospect of his approaching sufferings, with all their aggravations, yet he was not thereby indisposed for thanksgiving ; for praising God is a work that is never out of season. Though the Captain of our salvation was now but girding on the harness, yet he gives thanks as though he had put it off, being confident of a glorious victory ; in the prospect of which, even before he took the field, he did, in this ordinance, divide the spoils among his followers, and gave gifts unto men, Psal. lxxviii. 18

(2.) Because we, in the participation of it, must give thanks likewise. It is an ordinance of thanksgiving,



appointed for the joyful celebrating of the Redeemer's praises. This sacrifice of atonement Christ himself offered once for all, and it must not, it cannot be repeated; but sacrifices of acknowledgement Christians must offer daily, that is, 'the fruit of our lips, giving thanks 'to his name,' Heb. xiii. 15. The cup of salvation must be a cup of blessing, with which, and for which, we must bless God, as the Jews were wont to do very solemnly at the close of the passover-supper; at which time Christ chose to institute this sacrament, because he intended it for a perpetual thanksgiving, till we come to the world of praise.

Come therefore, and let us sing unto the Lord in this ordinance; let the high praises of our Redeemer be in our mouths, and in our hearts; would we have the comfort, let him have the praise of the great things he hath done for us; let us remember, that thanksgiving is the business of the ordinance, and let that turn our complaints into praises; for whatever matter of complaint we find in ourselves, in Christ we find abundant matter for praise; and that is the pleasant subject, which, in this ordinance, we should dwell upon.

*Fifthly,* We call it the feast, the Christian feast. Christ our passover being sacrificed for us, in this ordinance we *keep the feast*, 1 Cor. v. 8. They that communicate, are said to feast with us, Jude ver. 12. This name, tho' not commonly used, yet it is very significant; for it is such a supper as is a feast. Gospel preparations are frequently compared to a feast, as Isa. xxv. 6. Luke xiv. 16. The guests are many, the invitation solemn, and the provision rich and plentiful, and therefore fitly is called a feast, a feast, of souls; *a feast is made for laughter*, Eccl. x. 19. so is this for spiritual joy; the wine here is designed to make glad the heart. A feast is made for free conversation, so is this for communion between heaven and earth; in this banquet of wine, the golden sceptre is held out to us, and this fair proposal made, 'What is thy petition, and it shall be granted thee?'



Let us see what kind of a feast it is.

(1.) It is a royal feast. 'A feast like the feast of a king,' 1 Sam. xxv. 36. *i. e.* a magnificent feast. 'Tis a feast like that of king Ahasuerus, Esth. i. 3, 4, 5. 'A feast for all his servants,' and designed, as that was, not only to shew his good will to those whom he had feasted, but to 'shew the riches of his glorious kingdom, and the honour of his excellent majesty.' The treasures hid in Christ, even his unfearchable riches, are here set open, and the glories of the Redeemer illustriously displayed. He who is Kings of kings, and Lord of lords, here issues out the same orders that we find him giving, Rev. xix. 17, 18. 'Come gather yourselves together to the supper of the great God;' and that must needs be a great supper. The wisest of kings introduceth wisdom herself as a queen or princess making this feast, Prov. ix. 1, 2. 'Wisdom hath killed her beasts, and mingled her wine.' At a royal feast the provision we may be sure is rich and noble, such as becomes a king to give, tho' not such beggars as we are to expect: the welcome also we may be sure is free and generous; Christ gives like a king.

Let us remember that in this ordinance we sit to eat with a Ruler, with a Ruler of rulers, and therefore must consider diligently what is before us, and observe a decorum, Prov. xxiii. 1. He is a King that comes in to see the guests, Matth. xxii. 11. and therefore we are concerned to behave ourselves well.

(2.) It is a marriage feast; it is a feast made by a King at the marriage of his Son; so our Saviour represents it, (Matth. xxii. 2, 3.) not only to speak it exceeding rich and sumptuous, and celebrated with extraordinary expressions of joy and rejoicing, but because the covenant here sealed between Christ and his church is a marriage-covenant, such a covenant as makes two one, Eph. v. 31, 32. A covenant founded in the dearest love, founding the nearest relation, and designed to be perpetual. In this ordinance, (1.) We celebrate the me-

memorial of the virtual espousals of the church of Christ when he died upon the cross, to 'sanctify and cleanse' it, that he might present it to himself,' Eph. v. 6. 'That was the day of his espousals, the day of the gladness of his heart.' 2. The actual espousals of believing souls to Christ, are here solemnized, and that agreement ratified, Cant. ii. 16. 'My beloved is mine, and 'I am his.' The soul that renounces all other lovers which stand in competition with the Lord Jesus, and joins itself by faith and love to him only, is in this ordinance 'presented as a chaste virgin to him,' 2 Cor. xi. 2. (3.) A pledge and earnest of the public and complete espousals of the church of Christ at his second coming, is here given: 'then the marriage of the Lamb comes,' Rev. xix. 7. and we, according to his promise, hereby declare that we look for it.

If we come to a marriage-feast, we must not come without a wedding-garment, that is, a frame of heart, and a disposition of soul agreeable to the solemnity, conforming to the nature, and answering the intentions of the gospel, as it is exhibited to us in this ordinance. *Holy garments, and garments of praise*, are the wedding garments; *Put on Christ, put on the new man*: these are the wedding-garments. In these we must, with our lamps in our hands, as the wise virgins, go forth, with all due observance, to attend the royal bridegroom.

(3.) It is a feast of memorial, like the feast of the passover, of which it is said, Exod. xii. 14. *This day shall be unto you for a memorial, and you shall keep it a feast to the Lord,—a feast by an ordinance for ever.* The deliverance of Israel out of Egypt was a work of wonder never to be forgotten; the feast of unleavened bread was therefore instituted to be annually observed throughout all the ages of the Jewish church, as a solemn memorial of that deliverance, that the truth of it, being confirmed by this traditional evidence, might never be questioned; and that the remembrance of it, being frequently revived by this service, might never be lost by

tract of time. Our redemption by Christ from sin and hell, is a greater work of wonder than that was, more worthy to be remembered, and yet (the benefits that flow from it being spiritual) more apt to be forgotten : this ordinance was therefore instituted, (and instituted in the close of the passover-supper as coming in the room of it) to be a standing memorial in the church, of the glorious atchievements of the Redeemer's cross ; the victories obtained by it over the powers of darkness, and the salvation wrought by it for the children of light. ' Thus the Lord hath made his wonderful works to be ' remembered,' Psal. cxi. 4.

(4.) It is a feast of dedication. Solomon made such a feast for all Israel, when he dedicated the temple, 1 Kings viii. 65. as his father David had done, when he brought the ark into the tabernacle, 2 Sam. vi. 19. Even ' the ' children of the captivity kept the dedication of the house ' of God with joy,' Ezra vi. 19. In the ordinance of the Lord's Supper, we dedicate ourselves to God as living temples, temples of the Holy Ghost, separated from every thing that is common and profane, and entirely devoted to the service and honour of God in Christ ; to shew that we do this with cheerfulness and full satisfaction, and that it may be done with an agreeable solemnity, this feast is appointed for the doing of it, that we may, like the people of Israel, when Solomon dismissed them from his feast of dedication, ' go to our tents joy- ' ful and glad of heart, for all the goodness that the Lord ' has done for David his servant, and for Israel his people.

(5.) It is a feast upon a sacrifice. This, methinks, is as proper a notion of it as any other. It was the law and custom of sacrifices, both among the Jews, and in other nations, that when the beast offered was slain, the blood sprinkled, the fat, and some select parts of it burnt upon the altar, and the priest had his share out of it, then the remainder was given back to the offerer ; on which he and his family and friends feasted with joy. Hence we read of Israel after the flesh, eating the sacri-

fices, and so partaking of the altar, 1 Cor. x. 18. that is in token of their partaking of the benefit of the sacrifice, and their joy therein. And this eating of the sacrifices was a religious rite, expressive of their communion with God in and by the sacrifice.

Now, (1.) Jesus Christ is the great and only sacrifice, who, by being 'once offered, perfected for ever them 'which are sanctified;' and this offering needs never to be repeated; that once was sufficient.

(2.) The Lord's Supper is a feast upon this sacrifice, in which we receive the atonement, as the expression is, Rom. v. 11. that is, we give consent to, and take complacency in the method which infinite wisdom hath taken of justifying and saving us by the merit and mediation of the Son of God incarnate. In feasting upon the sacrifice, we apply the benefit of it to ourselves, and ascribe the praise of it to God with joy and thankfulness.

(6.) It is a feast upon a covenant. The covenant between Isaac and Abimelech was made with a feast, Gen. xxxi. 30, 31. So was that between Laban and Jacob, Gen. xxxi. 46, 54. and their feasting upon the sacrifices was a federal rite, in token of peace and communion between God and his people. In the Lord's Supper we are admitted to feast with God, in token of reconciliation between us and him through Christ. Though we have provoked God, and been enemies to him in our minds by wicked works, yet he thus graciously provides for us, to shew, that now he hath reconciled us to himself, Col. i. 21. His enemies hungering, he thus feeds them: thirsting, he thus gives them drink; which, if like coals of fire heaped upon their heads, it melts them into a compliance with the terms of his covenant, they shall henceforth, as his own familiar friends, eat bread at his table continually, till they come to sit down with him at his table in his kingdom.



C H A P. II.

*The Nature of this Ordinance.*

WHEN the Jews, according to God's appointment, observed the passover yearly throughout their generations, it was supposed that their children would ask them, *what mean ye by this service?* and they were directed what answer to give to that enquiry, Exod. xii. 26, 27. The question may very fitly be asked concerning our gospel passover. What mean we by this service? We come together in a public and select assembly of baptized Christians, under the conduct and presidency of a gospel minister; we take bread and wine, sanctified by the word and prayer, and we eat and drink together in a solemn religious manner, with an eye to a divine institution, as our warrant and rule in so doing: this we do often; this all the churches of Christ do, and have done in every age from the death of Christ down to this day, and we doubt not but it will continue to be done till time shall be no more. Now, what is the true intent and meaning of this ordinance? What did Christ design it for in the institution? And what must we aim at in the observation of it?

It was appointed to be a commemorating ordinance, and a confessing ordinance; a communicating ordinance, and a covenanting ordinance.

*First,* The ordinance of the Lord's supper is a commemorating ordinance. This explication our Lord himself gave of it, when he said, Luke xxii. 19. *Do this in remembrance of me.* Εἰς τὴν ἐμὴν ἀνάμνησιν. Do it for my memorial. Do it for a remembrance of me. In this ordinance he hath recorded his name forever, and this is his memorial throughout all generations. We are to do this,

1. In remembrance of the person of Christ, as an absent friend of ours—It is a common ceremony of friendship, to lay up something in remembrance of a friend we have valued, which, we say, we keep for his

fake, when he is gone, or is at a distance ; as it is usual likewise to drink to one another, remembring such a friend that is absent. Jesus Christ is our beloved and our friend, the best friend that ever souls had ; he is now absent, he hath left the world, and is gone to the Father, and the heavens must contain him till the time of the restitution of all things : Now this ordinance is appointed for a remembrance of him. We observe it in token of this, that though the blessed Jesus be out of sight, he is not out of mind. He that instituted this ordinance, did, as it were, engrave this upon it for a motto :

*When this you see,  
Remember me.*

Remember him ! Is there any danger of our forgetting him ? If we were not wretchedly taken up with the world and the flesh, and strangely careless in the concerns of our souls, we could not forget him. But, in consideration of the treachery of our memories, this ordinance is appointed to mind us of Christ.

Ought we not to remember, and can we ever forget such a friend as Christ is ? A friend that is our near and dear relation ? ‘ Bone of our bone, flesh of our flesh, ‘ and not ashamed to call us brethren ? ’ A friend in covenant with us, who puts more honour upon us than we deserve, when he calls us his servants, and yet is pleased to call us friends, John xv. 15. A friend that hath so wonderfully signalized his friendship, and commended his love : he hath done that for us, which no friend we have in the world did, or could do for us : he hath laid down his life for us, then when the redemption of our souls was grown so precious, as otherwise to have ceased for ever. Surely we must forget ourselves, if ever we forget him, since our happiness is intirely owing to his kindness.

Ought we not to remember, and can we ever forget a friend, who, though he be absent from us, is negotiating our affairs, and is really absent for us ? He is

gone, but he is gone upon our business; as the forerunner he is for us entered: he is gone to appear in the presence of God for us, as our advocate; he is gone to prepare a place for us, as our agent. Can we be unmindful of him, who is always mindful of us, and who, as the great high priest of our profession, bears the names of all his spiritual Israel in his breast plate, near his heart, within the veil?

Ought we not to remember, and can we ever forget a friend, who, though he be now absent, will be absent but a while? We see him not, but we expect to see him shortly, when he will 'come in the clouds, and every eye shall see him;' will come to receive us to himself, to share in his joy and glory. Shall we not be glad of any thing that helps us to remember him, who, not only remembered us once in our low estate, but, having once remembered us, will never forget us? Shall not his name be written in indelible characters upon the tables of our heart, who hath graven us upon the palms of his hands? Surely we must continually remember our Judge and Lord, when behold, the Lord is at hand, and the Judge standeth before the door. Thus must we shew him forth till he come; for he comes quickly.

(2.) We are to do this in remembrance of the death of Christ as an ancient favour done us. This ordinance was instituted in the night wherein our Master was betrayed, (that *night of observations*, as the first passover-night is called, *Exod xii. 42.* margin) which intimateth the special reference this ordinance was to have, to that which was done that night, and the day following. In it we are 'to know Christ, and him crucified,' 1 Cor. i. 2. and to remember his sufferings, to remember his wounds in a special manner. All the saints, and all the churches, could not see Christ upon the cross; therefore, in this ordinance, that great transaction is set before us, upon which the judgment of this world turned, John xii. 31. 'Now is the judgment of this world.'

Here we remember the dying of the Lord Jesus ; that is,

(1.) We endeavour to preserve the memory of it in the church, and to transmit it pure and entire through our age, to the children which shall be created, that the remembrance of it may be ever fresh, and may not die in our hands. That good thing which was committed to us, as a trust, we must thus carefully keep, and faithfully deliver down to the next generation ; evidencing that we firmly believe, and frequently think of Christ's dying for us, and desiring that those who shall come after us may do so too.

(2.) We endeavour to revive and incite the remembrance of it in our own hearts. The ordinance was intended to *stir up our pure minds* (our impure minds we have too much reason to call them) *by way of remembrance*, as the expression is, 2 Pet. iii. 1. That, giving so earnest a heed to the things that belong to the great salvation, as the solemnity of this ordinance calls for, we may not at any time let them slip ; or if we do, we may in the use thereof speedily recover them, Heb. ii. 1, 3. The instituted images of Christ crucified, are in this ordinance very strong and lively, and proper to make deep impressions of his grace and love upon the minds that are prepared to receive them, and such as cannot be worn out.

We see then, what we have to do in our attendance upon this ordinance ; we must remember the sufferings of Christ there, else we do nothing.

(1.) This supposeth some acquaintance with Christ crucified : for we cannot be said to remember that which we never knew. The ignorant therefore, to whom the great things of the gospel are as strange things, which they are not concerned to acquaint themselves with, cannot answer the intention of this ordinance ; but they offer the blind for sacrifice, not discerning the Lord's body, and the breaking of it. It concerns us therefore to cry after this knowledge, and to labour after a clearer insight into the mystery of our redemption by the death



of Christ; for, if we be ignorant of this, and rest in false and confused notions of it, we are unworthy to wear the Christian name, and to live in a Christian nation.

(2.) It implies a serious thought and contemplation of the sufferings of Christ, such as is fed and supplied with matter to work upon, not from a strong fancy, but from a strong faith. Natural passions may be raised by the power of imagination, representing the story of Christ's sufferings as very doleful and tragical; but pious and devout affections are best kindled by the consideration of Christ's dying, as a propitiation for our sins, and the Saviour of our souls; and this is the object of faith, not of fancy. We must here look unto Jesus as he is lifted up in the gospel, take him as the word makes him, and so behold him.

(3.) The contemplation of the sufferings of Christ must make such an impression upon the soul, as to work it into a fellowship with, and conformity to Christ in his sufferings. This was the knowledge and remembrance of Christ which blessed Paul was ambitious of, to 'know Christ, and the fellowship of his sufferings,' Phil. iii. 10. and we all, by our baptism, are in profession 'planted together in the likeness of his death,' Rom. vi. 5. Then we do this in remembrance of Christ effectually, when we experience the death of Christ killing sin in us, mortifying the flesh, weaning us from this present life, weakening vicious habits and dispositions in us, and the power of Christ's cross, both as a moral argument, and as the spring of special grace, *crucifying us to the world, and the world to us*, Gal. vi. 14. When, in touching the hem of his garment, we find, like that good woman, Mark v. 27. *virtue comes out of him* to heal our souls, then we rightly remember Christ crucified.

*Secondly*, It is a confessing ordinance. If the heart believe unto righteousness, hereby confession is made unto salvation, Rom. x. 10. The Lord's supper is one of

the peculiarities of our holy religion, by the observance of which, the professors of it are distinguished from all others. Circumcision, which was the initiating ordinance among the Jews, by leaving its mark in the flesh, was a lasting badge of distinction; baptism, which succeeds it leaves no such indelible character in the body; but the Lord's supper is a solemnity by which we constantly avow the Christian name, and declare ourselves not ashamed of the banner of the cross under which we were listed, but resolve to continue Christ's faithful servants and soldiers to our lives end, according to our baptismal vow.

In the ordinance of the Lord's supper we are said to shew the Lord's death, 1 Cor xi. 26. that is,

(1.) We hereby profess our value and esteem for Christ crucified. *Καταγγέλλετε*, ye shew it forth with commendation and praise; so the word sometimes signifies. The cross of Christ was to the Jews a stumbling-block, because they expected a messiah in temporal pomp and power. It was to the Greeks foolishness, because the doctrine of man's justification and salvation by it, was not agreeable to their philosophy. The wisdom of this world, and the princes of it, judged it absurd to expect salvation by one that died a captive, and honour by one that died in disgrace; and turned it to the reproach of Christians, that they were the disciples and followers of one that was hanged on a tree at Jerusalem. They who put him to such an ignominious death, and loaded him with all the shame they could put upon him, hoped thereby to make every one shy of owning him, or expressing any respect for him: but the wisdom of God so ordered it, that the cross of Christ is that which above any thing else Christians have cause to glory in, Gal. vi. 14. Such are the fruits, the purchases, the victories, the triumphs of the cross, that we have reason to call it our crown of glory, and diadem of beauty. The politicians thought it had been the interest of Christ's followers to have concealed their Lord's death, and that

they should have endeavoured to bury it in forgetfulness ; but, instead of that, they are appointed to shew forth their Lord's death, and to keep it in everlasting remembrance before angels and men.

This then we mean when we receive the Lord's supper ; we thereby solemnly declare that we do not reckon the cross of Christ any reproach to Christianity ; and that we are so far from being ashamed of it, that, whatever constructions an unthinking, unbelieving world, may put upon it, to us it is the wisdom of God, and the power of God ; it is all our salvation, and all our desire. We think never the worse of Christ's holy religion for the ignominious death of its great Author ; for we see God in it glorified, man by it saved ; then is the offence of the cross ceased ; then is the reproach of it rolled away for ever.

(2.) We hereby profess our dependance upon, and confidence in, Christ crucified. As we are not ashamed to own him, so we are not afraid to venture our souls, and their eternal salvation with him, believing him *able to save to the uttermost, all that come to God by him.* And as willing as he is able, and making confession of that faith. By this solemn rite we deliberately, and of choice put ourselves under the protection of his righteousness, the influence of his grace, and the conduct and operation of his holy Spirit. The concerns that lie between us and God, are of vast consequence, our eternal weal or wo depends upon the right management of them ; now hereby we solemnly declare, that having laid them near our own hearts in a serious care about them, we chuse to lodge them in the Redeemer's hands, by a judicious faith in him, which we can give a good reason for. God having declared himself well pleased in him, we hereby declare ourselves well pleased in him too ; God having committed all judgment to the Son, we hereby commit all our judgment to him likewise ; as the sole Referee of the great cause, and the sole Trustee of the great concern, *knowing whom we have believed, even*

*one who is able and faithful to keep what we have committed to him against that day, that great day when it will be called for, 2 Tim. i. 11.*

This then we mean when we receive the Lord's supper; we confess that Jesus Christ is Lord, and we own ourselves to be his subjects, and put ourselves under his government: we confess that he is a skilful physician, and own ourselves to be his patients, resolving to observe his prescriptions; we confess that he is a faithful Advocate, and own ourselves to be his clients, resolving to be advised by him in every thing. In a word, in this ordinance we profess that we are not ashamed of the gospel of Christ, nor of the cross of Christ, in which his gospel is all summed up, knowing it to be 'the power of God unto salvation to all them that believe,' Rom. i. 16. and having found it so to us.

*Thirdly,* It is a communicating ordinance: here are not only gospel-truths represented to us, and confessed by us; but gospel-benefits offered to us, and accepted by us; for it is not only a *faithful saying*, but well *worthy of all acceptance*, that Christ Jesus died to save sinners, 1 Tim. i. 15. This is the explication which the apostle gives of this ordinance, 1 Cor. x. 16. *The cup of blessing which we bless*, that is, which we pray to God to bless, which we bless God with and for, and in which we hope and expect that God will bless us, it is *the communion* (*κοινωνία* the communication) *of the blood of Christ; the bread which we break, is the communion, or communication, of the body of Christ*, which was not only broken for us upon the cross, when it was made an offering for sin, but is broken to us, as the children's bread is broken to the children in the everlasting gospel, wherein it is made the food of souls.

By the body and blood of Christ, which this ordinance is the communion of, we are to understand all those precious benefits and privileges, which were purchased for us by the death of Christ, and are assured to us upon gospel-terms, in the everlasting covenant.



When the sun is said to be with us, and we say we have the sun, as in the day, as in the summer, it is not the body and bulk of the sun that we have, but his rays and beams are darted down upon us, and by them we receive the light, warmth, and influence of the sun; and thus the sun is communicated to us, according to the law of creation; so in this ordinance we are partakers of Christ, Heb. iii. 14. not of his real body and blood; it is senseless and absurd, unchristian and unhuman to imagine so: but of his merits and righteousness for our justification, his spirit and grace for our sanctification. We must not dream of ascending up into heaven, or of going down to the deep to fetch Christ into this ordinance: that we may partake of him; no; the word is nigh thee, and Christ in the word, Rom. x. 6, 7, 8.

Unworthy receivers, that is, those who resolve to continue in sin, because grace hath abounded, partake of the guilt of Christ's body and blood, and have communion with those that crucified him; for, as much as in them lies, they crucify him afresh, Heb. vi. 6. What they do, speaks such ill thoughts of Christ, that we may conclude, if they had been at Jerusalem when he was put to death, they would have joined with those that cried, *Crucify him, crucify him.*

But humble and penitent believers partake of the blessed fruits of Christ's death; his *body and blood* are their food, their physic, their cordial, their life, their all. All the riches of the gospel are virtually in them.

(1.) Christ and all his benefits are here *communicated to us*: here is not only bread and wine *set before us* to be looked at, but *given to us* to be eaten and drunk; not only Christ *made known* to us, that we may contemplate the mysteries of redemption, but Christ *made over* to us, that we may participate of the benefits of redemption. God in this ordinance, not only assures us of the truth of the promise, but, according to our present case and capacity, conveys to us by his Spirit the good things promised; receive Christ Jesus the Lord, Christ

and a pardon, Christ and peace, Christ and grace, Christ and heaven ; it is all your own, if you come up to the terms on which it is offered in the gospel.

Fountains of life are here broken up, wells of salvation are here opened, the stone rolled away from the well's mouth, and you are called upon to come and draw water with joy ; the well is deep, but this ordinance is a bucket by which it is easy to draw : let us not forsake these living streams for puddle water. Breasts of consolation are here drawn out to us, from which we may suck and be satisfied. These are wisdom's gates, where we are appointed to wait for wisdom's gifts, and we shall not wait in vain.

(2.) Christ and all his benefits are here to be received by us. If we do indeed answer the intention of the ordinance, in receiving the bread and wine, we accept the offer that is made us ; *Lord, I take thee at thy word : be it unto thy servant according to it.* We hereby interest ourselves in Christ's mediation between God and man, and take the benefit of it, according to the tenor of the everlasting gospel. Christ in this ordinance graciously condescending to shew us the print of the nails, and the mark of the spear, to shew us his pierced hands, his pierced side, those tokens of his love and power as redeemer ; we, by partaking of it, comply with his intentions, we consent to him, and close with him, saying, as Thomas did, John xx. 28. *My Lord, and my God,* none but Christ, none but Christ. We do here likewise set ourselves to participate of that spiritual strength and comfort, which, through grace, flows into the hearts of believers from their interest in Christ crucified. The gospel of Christ, here solemnly exhibited, is meat and drink to our souls ; it is bread that strengthens man's heart, and is the staff of life ; it is wine that makes glad the heart and revives the spirits. Our spiritual life is supported and maintained, and the new man enabled for its work and conflicts, by the spiritual benefits which here we communicate of, as the

natural life, and the natural body, is by our necessary food. From the fulness that is in Christ crucified, we here derive grace for grace, grace for gracious exercises, as the branches derive sap from the root, and as the lamps derive oil from the olive-trees, Zech. iv. 11, 12. John i. 16. and so, like healthful growing children, are nourished 'up in the words of faith and of good 'doctrine,' 1 Tim. iv. 6. 'till we all come to the perfect man, to the measure of the stature of the fulness of Christ.' Thus it is our communion with, and communicating of Christ's body and blood.

*Fourthly,* It is a covenanting ordinance. This cup, our Saviour tells us, (that is, this ordinance) is the New Testament, Luke xxii. 20. not only pertaining to the New Testament, but containing it; it hath the whole New Testament in it, and is the sum and substance of it. The word διαθήκη signifies both a testament and a covenant: in general, it is an instrument by which a right passeth, and is conveyed; and a title to some good thing given. The gospel revelation of God's grace and will is both a testament and a covenant, and the Lord's Supper hath a reference to it as both.

1. It is the New Testament. The everlasting gospel is Christ's last will, by which he hath given and bequeathed a great estate to his family on earth, with certain precepts and injunctions, and under certain provisos and limitations. This will is become of force, by the death of the Testator, Heb. ix. 16, 17. and is now unalterable; it is proved in the court of heaven, and administration given to the blessed Spirit, who is as the executor of the will; for of him the Testator said, John xvi. 14. 'He shall receive of mine, and shew it unto you'. Christ having purchased a great estate by the merit of his death, by his testament he left it all to his poor relations, that had need enough of it, and for whom he bought it; so that all those who can prove themselves a kin to Christ, by their being born from above, John iii. 3. their partaking of a divine nature, 2 Pet. i. 4. and their

doing the will of God, Matth. xii. 50. may claim the estate by virtue of the will, and shall be sure of a present maintenance, and a future inheritance out of it.

The Lord's Supper is this New Testament: it is not only a memorial of the testator's death, but it is the seal of the Testament. A true copy of it, attested by this seal, and pleadible, is hereby given into the hands of every believer, that he may have strong consolation. The general record of the New Testament, which is common to all, is hereby made particular.

(1.) The charge given by the will is hereby applied and enforced to us. The Testator hath charged us to remember him, hath charged us to follow him whithersoever he goes; he hath charged us to love one another, John xiii. 34. and the estate he hath left us is so devised, as not to give any occasion to quarrel, but rather, to be a bond of union. He hath charged us to espouse his cause, serve his interest, and concern ourselves in his concernments in the world, to seek the welfare of the great body, and all the members of it. He hath likewise charged us to expect and prepare for his second coming: his word of command is, *watch*. Now in the Lord's Supper we are minded of this charge, and bound afresh faithfully to observe whatsoever Christ hath commanded, as the Rechabites kept the command of their Father, Jer. xxxv. 6, 8.

(2.) The legacies left by the will, are hereby particularly consigned to us; paid in part, and the rest secured to be paid when we come to age, even at the time appointed by the Testator. What is left for us is not only sufficient to answer the full intention of the will, enough for all, enough for each: but is left in good hands, in the hands of the Spirit of truth, who will not deal unfaithfully with us; for (as Christ tells us, John xiv. 17.) *We know him*. Nay, Christ himself is risen from the dead, to be the overseer of his own will, and to see it duly executed: so that we are in no danger of losing our legacies, unless by our own default.



These are good securities, and what we may with abundant satisfaction rely upon; and yet our Lord Jesus, more abundantly to shew the heirs of promise the immutability of his counsel, hath confirmed it by an oath,' (by a sacrament, which is his oath to us, as well as ours to him) that by all those 'immutable things, in which it is impossible for God to lie, we might have strong consolation,' that have ventured out all in the New Testament, Heb. vi. 18.

2dly, It is the new covenant.—Though God is our sovereign Lord and owner, and we are in his hand as the clay in the hand of the potter: yet he condescends to deal with us about our reconciliation and happiness in the way of a covenant, that they which are saved may be the more comforted, and they which perish may be rendered the more inexcusable. The tenor of this covenant is, Acts xvi. 31. 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Salvation is the great promise of the covenant, believing in Christ the great condition of the covenant; now this cup is the covenant, that is, it is the seal of the covenant. There seems to be an allusion to that solemnity, which we read of, Exod. xxiv. 7, 8. where Moses read the book of the covenant in the audience of the people, and the people declared their consent to it, saying, 'All that the Lord hath said we will do, and will be obedient; and then Moses took the blood, and sprinkled it upon the people.' Part of it having before been sprinkled upon the altar, 'and said, behold the blood of the covenant which the Lord hath made with you concerning all these words.' Thus, the covenant being made by sacrifice, Psal. l. 5. and the blood of the sacrifice being sprinkled both upon the altar of God, and upon the representatives of the people, both parties did, as it were, interchangably put their hands and seals to the articles of agreement. So the blood of Christ having satisfied for the breach of the covenant of innocency, and purchased a new treaty, and being the sacrifice by which the covenant is made, is fitly called the blood of

the covenant. Having sprinkled this blood upon the altar in his intercession, when by his own blood he entered in once into the holy place, he doth in this sacrament sprinkle it upon the people; as the apostle explains this mystery, Heb. ix. 11, 20. A bargain is a bargain, tho' it be not sealed, but the sealing is the ratification and perfection of it. The internal seal of the covenant, as administered to true believers, is the spirit of promise, Eph. i. 13. *whereby we are sealed to the day of redemption*, Eph. iv. 30. But the external seals of the covenant, as administered in the visible church, are the sacraments, particularly this of the Lord's Supper. Sealing ordinances are appointed to make our covenanting with God the more solemn, and consequently the more affecting, and the impressions of it the more abiding. The covenant of grace is a covenant never to be forgotten, Jer. l. 5. This ordinance therefore was instituted to assure us, that God will never forget it, and to assist us, that we never may forget it. It is the seal of the new covenant; that is,

(1.) God doth, in and by this ordinance, seal to us, to be to us a God. This article of the covenant is inclusive of all the rest: in giving himself to us to be ours, he gives us all things, for he is God all-sufficient. This is the grant, the royal grant, which the eternal God here seals, and delivers to true believers as his act and deed. He gives himself to them, and impowers them to call him theirs. What God is in himself, he will be to them for their good. His wisdom theirs, to counsel and direct them; his power theirs, to protect and support them; his justice theirs, to justify them; his holiness theirs, to sanctify them; his goodness theirs, to love and supply them: his truth is the inviolable security of the promise; and his eternity the perpetuity of their happiness. He will be to them a Father, and they shall be his sons and daughters, dignified by the privileges of adoption, and distinguished by the Spirit of adoption. Their maker is their husband, and

he hath said, that he is married to them, and rejoiceth in them as the bridegroom in his bride, Isa. lxii. 4, 5. The Lord is their shepherd, and the sheep of his pasture shall not want. He is the portion of their inheritance in the other world, as well as of their cup in this; he hath prepared for them a city, and thereby is not ashamed to be called their God, Heb. xi. 16. Compare Luke xx. 37.

(2.) We do, in and by this ordinance, seal to him to be to him a people. We accept the relation by our voluntary choice and consent, and bind our souls with a bond, that we will approve ourselves to him in the relation. We hereby resign, surrender, and give up our whole selves, body, soul, and spirit, to God the Father, Son, and Holy Ghost; covenanting, and promising that we will by his strength serve him faithfully, and walk closely with him in all manner of gospel-obedience, all our days. Claiming the blessings of the covenant, we put ourselves under the bonds of the covenant. O Lord, truly I am thy servant, I am thy servant; wholly, and only, and for ever thine. And this is the meaning of this service.

### C H A P. III.

#### *An Invitation to this Ordinance.*

**P**LENTIFUL and suitable provision is made in this ordinance out of the treasures of the Redeemer's grace; and ministers, as servants, are sent to bid to the feast, to invite those that the master of the feast hath designed for his guests, and to hasten those that are invited to this banquet of wine, alluding to Elish. vi. 14. Wisdom hath sent forth her maidens on this errand, and they have words put in their mouths, Luke xiv. 17. 'Come, for all things are now ready:' This is our message.

*First*, We are to tell you that all things are ready,

now ready : he that hath an ear, let him hear this. All things are now ready in the gospel feast, that are proper for, or will contribute to the full satisfaction of an immortal soul, that knows its own nature and interest, and desires to be truly and eternally happy in the love and favour of its Creator.

1/*st*, All things are ready ; all things requisite to a noble feast. Let us a little improve the metaphor.

(1.) There is a house ready for the entertainment of the guests, the gospel church, wisdom's house, which she hath built upon seven pillars, Prov. ix. 1. God hath set up his tabernacle among men, and the place of his tent is enlarged, and made capacious enough ; so that though the table has been replenished with guests, yet still there is room, Luke xiv. 12.

(2.) There is a table ready spread in the word and ordinances, like the table in the temple on which the shew bread was placed, a loaf for every tribe. The scripture is written, the canon of it compleated, and in it a full declaration made of God's good-will towards men, which he that runs may read.

(3.) There is a laver ready for us to wash in. As at the marriage feast at Cana, there were six water pots set for purification, John ii. 6. Least sense of pollutions contracted should deter us from the participation of these comforts, behold there is 'a fountain opened,' Zech. xiii. 1. Come and wash in it, that being purged from an evil conscience by the blood of Jesus, you may, with humble confidence, compass God's altar.

(4.) There are servants ready to attend you, and those are the ministers, whose work it is to direct you to the table, and, 'to give to every one their portion of meat 'in due season, rightly dividing the word of truth.' They are not masters of the feast, but only stewards, and 'your servants for Christ's sake,' 2 Cor. iv. 5.

(5.) There is a deal of company already come ; many have accepted the invitation, and have found a hearty welcome : Why then should your place be empty ? Let



the communion of saints invite you into communion with Christ.

(6.) A blessing is ready to be craved. He is ready that is to bless the sacrifice, 1 Sam. ix. 13. The great high priest of our profession, ever living to intercede for us, and attending continually to this very thing, is ready to command a blessing upon our spiritual food.

(7.) The master of the feast is ready to bid you welcome, as ready as the father of the prodigal was to receive his repenting, returning son, whom he saw when *he was yet a great way off*, Luke, xv. 20. God's ear is open to hear, his hand open to give, Isa. lxxv. 24.

(8.) The provision is ready for your entertainment. All things are ready, (1.) For our justification; divine justice is satisfied, an everlasting righteousness is brought in; an act of indemnity hath passed the royal assent, and a pardon office is erected, where all that can make it appear that they are interested in the general act, may sue out their particular charter of pardon. There's a plea ready, an advocate ready; *Behold he is near that justifieth us*, Isa. l. 8. (2.) For our sanctification; there's a fulness of grace in Christ, from which we may all receive. The word of grace is ready as the means, the Spirit of grace is ready as the Author: every thing ready for the mortifying of sin, the confirming of faith, and our furtherance in holiness. (3.) For our consolation: a well of living water is ready, if we can but see it: peace is left us for a legacy, which we may claim if we will; promises are given us for our support, which, if we have not the benefit of, it is our own fault. There is something in the new covenant to obviate every grief, every challenge, every fear, if we will use it. (4.) For our salvation, ready to be revealed, 1 Pet. i. 5. angels upon the wing are ready to convey us; Jesus standing at the Father's right hand is ready to receive us; the many mansions are ready prepared for us. "All things are ready."

2dly, All things are now ready, just now, for *Behold now is the accepted time*, 2 Cor. vi. 2.

(1.) All things are now readier than they were under the law. Grace then lay more hid than it doth now, when life and immortality are brought to so clear a light by the gospel. Christ in a sacrament is much readier than Christ in a sacrifice.

(2.) All things are now readier than they will be shortly, if we trifle away the present season. Now the door of mercy stands open, and we are invited to come and enter; but it will shortly be shut. Now the golden sceptre is held out, and we are called to come and touch the top of it; but it will be otherwise when the days of our probation are numbered and finished, and he that now saith, 'Come for a blessing,' will say, 'Depart with a curse.'

*Secondly*, We must call you to come; this is now the call, Come, come: *the Spirit saith, Come: and the bride saith, Come*, Rev. xxii. 17. Come to Christ in the first place, and then come to this ordinance. All things are ready, be not you unready.

This exhortation must be directed to three sorts of persons; (1.) Those who are utterly unmeet for this ordinance, must be exhorted to qualify themselves, and then come. (2.) Those, who through grace are in some measure meet for this ordinance, must be exhorted speedily to enter themselves. (3.) Those who have entered themselves, must be exhorted to be constant in their attendance upon it.

*First*, I must apply myself to those that by their ignorance, profaneness, irreligion, or reigning worldliness, put a bar in their own way, and may not be admitted to this ordinance. If these lines should fall under the eye of any such, let them know I have a message to them from God, and I must deliver it, whether they will hear, or whether they will forbear.

Dost thou live a carnal wicked life, in the service of sin and Satan, without fear, and without God in the world? Light is come into the world, and dost thou love darkness rather, not knowing nor desiring to know, the way of the Lord, and the judgement of thy God? Art

thou a drunkard, a swearer, a Sabbath-breaker? Art thou an adulterer, fornicator, or unclean person? Art thou a liar, a deceiver, a railer, or a contentious person? Art thou a mere drudge to the world, or a slave to any base lust? Doth thy own conscience tell thee, *Thou art the man*, or would it not tell thee so, if thou wouldst suffer it to deal faithfully with thee?

(1.) Know then, that thou hast no part nor lot in this matter: while thou continuest thus, thou art not an invited guest to this feast; the servants dare not bid thee welcome, for they know the Master will not, but will ask thee, *Friend, how camest thou in hither? What hast thou to do to take God's covenant, and the seal of it, into thy mouth, seeing thou hatest instruction?* Psal. 1. 6. &c. Read that scripture, and hear God speaking to thee in it. *It is not meet to take the children's bread, and cast it to dogs.* Thou art forbidden to touch these sacred things with thine unhallowed hands: for, *What communion hath Christ with Belial?* If thou thrust thyself upon this ordinance, while thou continuest under such a character, instead of doing honour to the Lord Jesus, thou puttest a daring affront upon him, as if he were altogether such an one as thyself; instead of fetching in any true comfort to thine own soul, thou dost but aggravate thy guilt and condemnation; thy heart will be more hardened, thy conscience more seared, Satan's strong holds more fortified, and thou eatest and drinkest judgment to thyself, not discerning the Lord's body; not putting a difference between this bread and other bread; but trampling under foot the blood of the covenant as a profane and common thing.

(2.) Know also that thy condition is very miserable while thou debarrest thyself from this ordinance, and art, as polluted, put from this priest-hood. How light soever thou mayest make of it, this is not of thy whoredoms, this is not of thy miseries, a small matter, that thou shuttest thyself out of covenant and communion with the God that made thee: and, in effect, disclaimest

any interest in the Christ that bought thee, as if thou hadst taken the devils words out of their mouths. *What have we to do with thee, Jesus thou son of God?* And, if thou persist in it, so shall thy doom be, thou thyself hast decided it. If now it be as nothing to thee to be separated from the sheep of Christ, and excluded from their green pastures, yet it will be something shortly, when thou shalt accordingly have thy place among the goats, and thy lot with them for ever. Thou thinkest it no loss now to want the cup of blessing, because thou prefecest the cup of drunkenness before it; but what dost thou think of the cup of trembling, that will ere long be put into thy hand, if thou repent not? Thou hast no desire to the wine of the love of God, but chusest the puddle water of sensual pleasures rather; but, canst thou *drink of the wine of the wrath of God*, which shall be *poured out without mixture, in the presence of the Lamb*, Rev. xiv. 10. Thou thinkest thyself easy and happy, that thou art not under the bonds and checks of this ordinance; but dost thou not see thyself extremely miserable, while thou hast no right to the blessings and comforts of this ordinance? If there were not another life after this, thou mightest have some colour for the blessing thyself thus in thine own wicked way; (and yet, if so, I should see no cause to envy thee) but, wretched soul *What wilt thou do in the day of visitation?* Thou that herdest thyself with the sinners in Sion, and chusest them for thy people, *Canst thou dwell with devouring fire? Canst thou inhabit everlasting burnings?* Isa. xxxiii. 14. God by his grace open thine eyes, and give thee to see thy misery and danger, before it be too late.

(3.) Yet know, though thy condition is very sad, it is not desperate. Thou hast space yet given thee to repent, and grace offered thee! O refuse not that grace, slip not that space. Leave thy sins, and turn unto God in Christ; cast away from thee all thy transgressions, make thee a new heart, begin a new life, for-



Take the foolish, and live to some purpose, and to go in the way of understanding; and then, in Wisdom's name, I am to tell thee, that, notwithstanding all thy former follies, thou art welcome to her house, welcome to her table, freely welcome to *eat of her bread, and to drink of the wine which she hath mingled*, Prov. ix. 4, 5, 6. Now at least, now at last, *in this thy day, know the things that belong to thy peace*; be wise for thyself, be wise for thine own soul, and cheat not thyself into thine own ruin.

Poor sinner! I pity thee, I would gladly help thee; the Lord pity thee, and help thee! He will, if thou wilt pity thyself, and help thyself. Wilt thou be persuaded, by one that wishes thee well, to exchange the service of sin, which is perfect slavery, for the service of God, which is perfect liberty? To exchange the base and sordid pleasures of a sensual life, which level thee with the beasts, for the pure and refined pleasures of a spiritual and divine life, which will raise thee to a communion with the holy angels; I am confident thou wilt quickly find it a blessed change. *Awake, shake thyself from the dust, loose thyself from the bands of thy neck*, Isa. liii. 2. Give up thyself in sincerity to Jesus Christ, and then come and feast with him; thou shalt then have in this ordinance the pledges of his favour, assurances of thy reconciliation to him, and acceptance with him, and all shall be well, for it shall end everlasting-ly well.

*Secondly*, I must next apply myself to those who, having competent knowledge in the things of God, and making a justifiable profession of Christ's holy religion, cannot be denied admission to this ordinance, and yet deny themselves the benefit and comfort of it. Such are hereby exhorted, without further delay, solemnly to give up their names to the Lord Jesus in and by this sacrament. Hear Hezekiah's summons to the passover Chron. xxx. 8. *Yield yourselves unto the Lord, give the land unto the Lord*, so the Hebrew phrase is; join

yourselves to him in the bond of the covenant, and then exchange the ratifications, enter into the sanctuary. First give your ownelves unto the Lord, and then confirm the surrender by the solemnity of this ordinance.

1<sup>st</sup>, Let me direct this exhortation to young people, that were in their infancy baptized into the Christian faith, and have been well educated in the knowledge of God, and of his ways, and are now grown up to years of discretion, are capable of understanding what they do, of discerning between their right hand and their left in spiritual things, and of chusing and refusing for themselves accordingly; and that have had some good impressions made upon their souls by divine things, and some good inclinations towards God and Christ, and heaven: such are invited to the table of the Lord, and called upon to come, for all things are now ready, and it is not good to delay.

You that are young, will you now be prevailed with to be serious, and resolved for God? You now begin to act with reason, and to put away childish things; you are come to be capable of considering, and you are thinking how you must live in this world: O that I could prevail with you to think first how you may live for another world! I am not persuading you to come rashly and carelessly to the Lord's table, as when you were little children you went to church for fashion's sake, and, because your parents took you with them: but I am persuading you, now in the days of your youth, from a deep conviction of your duty and interest, and a serious concern about your souls and eternity, intelligently, deliberately, and with a fixed resolution, to join yourselves unto the Lord in an everlasting covenant, and then to come and seal that covenant at his table. You are now come to the turning time of life, to those years when ordinarily people fix for their whole lives; I beg of you for Christ's sake, and for your own precious souls sake, that now you will turn to God, and fix for him, and set your faces heaven-wards.

Come and let us reason together a little, and I beseech you to reason with yourselves.

(1.) Are you not by baptism given up unto the Lord? Are not the vows of God already upon you? Is not your baptism your honour? Is it not your comfort? It is so; but you are unworthy of that honour, unworthy of that comfort, if, when you arrive to a capacity for it, you decline doing that for yourselves, which was done for you when you were baptized. How can you expect that your parents dedication of you to God then, should avail you any thing, if you do not now make it your own act and deed? Might not your backwardness to confirm the covenant, by this solemn taking of it upon yourselves be construed as an implicit renunciation of it, and be adjudged a forfeiture of the benefit of it? I believe you would not for a world disclaim your baptism, nor disown the obligation of it, you will not, I am confident you will not throw off your Christianity, nor join with those that say, We have no part in David, nor inheritance in the son of David. Come then and ratify your baptism; either let these articles be cancelled, or now, you are of age, come and seal them yourselves; either stand to the bargain, or say you will not; either be Christians complete, Christians by your own consent, or not Christians at all. The matter is plain; the bonds of both the sacraments are the same: you are under the bonds of the one, which I know you dare not renounce; therefore come under the bonds of the other. Consider, take advice, and speak your minds.

(2.) How can you dispose of yourselves better, now, in the days of your youth, than to give up yourselves unto the Lord? These are your chusing days; you are now chusing other settlements, in callings, relations, and places of abode; why should you not now chuse this settlement in the service of God, which will make all your other settlements comfortable? Chuse you therefore this day whom ye will serve; God or the World, Christ or the flesh; and be persuaded to bring the

matter to a good issue ; determine the debate in that happy resolve which the people of Israel came to, when they said, *Nay, but we will serve the Lord*, Josh. xxiv. 21. Why should not he, who is the first and the best, have the first and best of your days ? Which I am sure you cannot bestow better, and which it is both your duty and interest to bestow thus.

(3.) What will you get by delaying it ? You intend some time or other solemnly to give up yourselves unto the Lord in this ordinance, and you hope then to receive the benefit and comfort of it ; but the tempter tells you, 'Tis all in good time, and you dismiss your convictions as Felix did Paul, Acts xxiv. 25. with a promise, that, 'at a more convenient season you will send for them.' You are ready to say, as the people did, Hag. i. 2. 'the time is not come, the time that the Lord's house should be built ;' you think you must build your own first, and what comes of those delays ? Satan, ere you are aware, gets advantage by them, and cozens you of all your time, by cozening you of the present time ; your hearts are in danger of being hardened, the Spirit of grace may hereby be provoked to withdraw, and strive no more : And what will become of you, if death surprise you before your great work be done ?

(4.) What better provision can you make for a comfortable life in this world, than by doing this great work betimes ? You are setting out in a world of temptations more than you think of ; and how can you better arm yourselves against them, than by coming up to that fixed resolution which will silence the tempter, with, *Get thee behind me, Satan ?* When Naomi saw that Ruth was 'steadfastly resolved, she left off speaking to her.' The counsel of the ungodly will not be so apt to court you to the way of sinners, and the seat of the scornful, when you have avowed yourselves set out in the way of God, and seated already at the table of the Lord. You are launching forth into a stormy sea, and this will furnish you with ballast ; your way lies through a vale of



tears, and therefore you have need to be well stocked with comforts: and where can you stock yourselves better than in an ordinance which seals all the promises of the new covenant, and conveys all the happiness included in them?

And now, shall I gain this point with young people? Will they be persuaded betimes to resolve for God and heaven? *Remember thy Creator*, remember thy Redeemer *in the days of thy youth*: and then it is to be hoped thou wilt not forget them, nor will they forget thee, when thou art old.

2dly, Let me address this exhortation to those whose inclinations are good, and their conversation blameless, but their desires are weak, and their affections cool and indifferent, and therefore they keep off from this ordinance. This is the character of very many who are honest, but they want zeal and resolution enough to bring them under this engagement. They can give no tolerable reason why they do not come to the sacrament; it may be they have bought a piece of ground, or a yoke of oxen, their hands are full of the world, and they are too busy, they are unsettled, or not settled, to their minds, and this makes them uneasy, and they hope that therefore they may be excused; but the true reason is, they are slothful and dilatory, and the things that remain are ready to die; they cannot find in their hearts to take pains, the pains they know, they must take in a work of this nature: they are not willing to be bound to that strictness, care and watchfulness, which this sacrament will oblige them to: they will be as they are, and make no advances: they 'have hid their hand in their bosom, and, it grieves them to bring it to their mouth again', *i. e.* they will not be at the pains to feed themselves, Prov. xxvi. 15.

What shall we say to rouse these sluggards? to persuade them to press forward in their profession, forgetting the things that are behind, and not resting in them! Hear, ye virgins, that slumber and sleep, and let your

lamps ly by neglected, hear the cry, *Behold the Bridegroom cometh, cometh in this ordinance, to espouse you to himself; stir up yourselves, and, go ye forth to meet him.* Hear ye servants, ye slothful servants, your Master's voice, *How long wilt thou sleep, O sluggard?* Is it not high time to awake out of sleep, and apply thyself more closely and vigorously to the business of a Christian? Is it not far in the day with thee, perhaps the sixth hour, or further on, dinner time; and yet hast thou no appetite to this spiritual feast, to which thou art invited? Thou hast lost a great deal of time already, should not thou now think of redeeming time for thy soul and eternity? And how can that be better done, than by improving such advantageous opportunities as sacraments are? Hear that call to careless and trifling professors, as if thou thyself wert called by name in it, Eph. v. 14. 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.'

(1.) Consider what an affront you put upon the Lord Jesus, while you live in the neglect of this ordinance; you contemn his authority, who hath given this command to all his disciples (and among them you reckon yourselves) *Do this in remembrance of me.* And is it nothing to live in the omission of a known duty, and in disobedience to an express precept? Is the law of Christ nothing with you? If you know to do good, and do it not, is it not sin? is not this as much an ordinance of Christ, as the word and prayer? You would not live without them, nor would you be yourselves, or suffer your children to be without baptism: Why then is this neglected? you arraign Christ's wisdom; he instituted this ordinance for your spiritual good, your strength and nourishment; and you think you need it not, you can do as well without it: this appointment, you think, might have been spared, that is, you think yourselves wiser than Christ. You likewise hereby put a great slight upon the grace and love of Christ, which hath made such rich provision for you, and given you so kind an invitation to it.

This is excellently well urged in the public form of invitation to the holy communion, which warns those that are scandalous to keep off, in these words: 'If any of you be a blasphemer of God, a hinderer or slanderer of his word, an adulterer, or be in malice or envy, or in any other grievous crime; repent you of your sins, or else come not to that holy table; lest, after the taking of that holy sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.'

But the other exhortation stirs up those that are negligent, in these words: 'Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come: Which of you in such a case would not be moved? Who would not think it a great injury and wrong done unto him? Wherefore most dearly beloved in Christ, take ye good heed lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business, but such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come; wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say, Ye will not come? When ye should return to God, will you excuse yourselves, and say, You are not ready? Consider earnestly with yourselves, how little such feigned excuses will avail before God. They that refused the feast in the gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast.'

(2.) Consider what an injury you hereby do to your own souls. You know not what you lose while you live in the neglect of this ordinance. If you be deprived of opportunities for it, that is an affliction, but not a sin; and, in such a case, while you lament the want of it, and keep up desires after it, and improve the other helps you have, you may expect that God will make up the want some other way; though we are tied to ordinances, God is not; but, if you have opportunities for it, and yet neglect it, and when it is to be administered, turn your back upon it, you serve your souls so as you would not serve your bodies; for you deny them their necessary food, and the soul that is starved is as certainly murdered as the body that is stabbed, and its blood shall be required at thy hands. 'No man ever yet hated his own flesh, but 'nourisheth and cherisheth it:' yet thou deniest thine own soul that which would nourish and cherish it, and thereby shewest how little thou lovest it. If thou didst duly attend on this ordinance, and improve it aright, thou wouldst find it of unspeakable use to thee for the strengthening of thy faith, the exciting of holy affections in thee, and thy furtherance in every good word and work. So that, to thy neglect of it, thou hast reason to impute all thy weakness, and all the strength and prevalence of thy temptations; all the unsteadiness of thy resolutions, and all the unevenness of thy conversation. How can we expect the desired end, while we persist in the neglect of the appointed means?

Think not to say within yourselves, We are not clean, surely we are not clean, therefore we come not to the feast. If you are not, why are you not? Is there not a fountain opened? Have you not been many a time called to wash you and make you clean? You are unready, and therefore you excuse yourselves from coming: but, is not your unreadiness your sin? And will one sin justify you in another? Can a man's offence be his defence? You think you are not serious enough, nor devout



enough, nor regular enough in your conversations to come to the sacrament: and perhaps you are not: but why are you not? What hinders you? Is any more required to fit you for the sacrament, than is necessary to fit you for heaven? And dare you live a day in that condition, in which, if you die, you will be rejected and excluded as unworthy for heaven! Be persuaded therefore to put on the wedding-garment, and then come to the wedding-feast. Instead of making your unreadiness an argument against coming to this ordinance, make the necessity of your coming to this ordinance an argument against your unreadiness. Say not, I am too light, airy, too much addicted to sport and pleasures; am linked too close in vain and carnal company, or plunged too deep in worldly care and business, and therefore I must be excused from attending this ordinance: for this is to make ill worse: but rather say, It is necessary I come to the Lord's Supper, and come in a right manner; my soul withers and languishes, dies and perishes if I do not; and therefore I must break off this vain and sensual course of life, which unsuits me for, and indisposes me to that ordinance: therefore I must disentangle myself from that society, and disengage myself from that incumbrance, whatever it is, which cools pious affections, and quenches that coal. Shake off that whatever it is, which comes between you and the comfort and benefit of this ordinance: dally no longer in a matter of such vast moment, but speedily come to that resolution, Psal. cxix. 115. 'Depart from me ye evil doers, and evil doings; for I will keep the commandment of my God.'

3dly, Let me address this exhortation to those whose desires are strong towards the Lord, and towards the remembrance of his name in this ordinance; but they are timorous, and are kept from it by prevailing fears. This is the case of many who we hope *fear the Lord, and obey the voice of his servant*, but they *walk in darkness, and have no light*, Isa. 1. 10. who follow Christ;

but they follow him trembling. Ask them why they do not come to this sacrament, and they'll tell you they dare not come, they are unworthy, they have no faith, no comfort in God, no hope of heaven; and therefore, if they should come, they should *eat and drink judgment to themselves*. They find not in themselves that fixedness of thought, the flame of pious and devout affections which they think should be; and, because they cannot come as they should, they think it better to stay away. What is said for the conviction and terror of hypocrites and presumptuous sinners, notwithstanding our care to distinguish between the precious and the vile, they misapply to themselves; and so the heart of the righteous is made sad which should not be made sad. We are commanded to 'strengthen the weak hands, and confirm the feeble knees; to say to them that are of a fearful heart, be strong, fear not,' Isa. xxxv. 3, 4. But werewith shall we comfort such, whose souls many times refuse to be comforted? If we tell them of the infinite mercy and goodness of God, the merit and righteousness of Christ, the precious promises of the covenant, their jealous hearts reply, All this is nothing to them; the Lord, they think, has forgotten them, their God hath forgotten them, and 'utterly separated them from his people; as vinegar upon nitre, so is he that signeth songs to an heavy heart,' Prov. xxv. 20.

But, O ye of little faith, who thus doubt, would you not be made whole? Would not you be strengthened? Is it not a desirable thing to attain to such a peace and serenity of mind, as that you may come with a humble, holy boldness to this precious ordinance?

For your help then, take these two cautions,

(1.) Judge not amiss concerning yourselves. As it is a damning mistake, common among the children of men, to think their spiritual state and condition to be good when it is very bad; for, 'there is that maketh himself rich, and yet hath nothing,' so it is a disquieting mistake, common among the children of God, to think their

spiritual state and condition to be bad, when it is very good : for, ' there is that maketh himself poor, and yet ' hath great riches,' Prov. xiii. 7. But it is a mistake, which I hope, by the grace of God, may be rectified : and though a full assurance is rarely attained to, and we ought always to keep up a godly jealousy over ourselves, and a holy fear, lest we seem to come short : yet such *good hope thro' grace*, as will enable us to rejoice in God, and go on cheerfully in our work and duty, is what we should aim at, and labour after, and which we ought not to deny ourselves the comfort of, when God by his grace hath given us cause for it. Wherever there is such a serious concern about the soul, and another world, as produceth a holy fear, even that gives ground for a lively hope.

You think you have no grace, because you are not yet perfect ; but, why should you look for that on earth, which is to be had in heaven only ? A child will at length be a man, though as yet, he ' think as a child, and speak ' as a child.' Blessed Paul himself had not yet attained, nor was already perfect, Phil. iii. 12. Gold in the ore is truly valuable, though it be not yet refined from its dross, ' Despise not the day of small things,' for God doth not, Zech. iv. 10. Deny not that power and grace which hath brought you out of the land of Egypt, though you be not yet come to Canaan.

You think you have no grace, because you have not that sensible joy and comfort which you would have ; but those are spiritually enlightened who see their own deformity, as well as those that see Christ's beauty. ' The ' child that cries is as sure alive as the child that laughs.' Complaints of spiritual burdens are the language of the new nature, as well as praises for spiritual blessings.

Drooping soul, thou art under grace, and not under the law ; and therefore judge of thyself by the measures of grace, and not by those of the law. Thou hast to do with one that is willing to make the best of thee, and will accept the willingness of the spirit, and pardon the

weakness of our flesh. Take thy work before thee, therefore, and let not the penitent humble sense of thy own follies and corruptions eclipse the evidence of God's graces in thee, nor let the diffidence of thyself shake thy confidence in Christ. Thank God for what he has done for thee: let him have the praise of it, and then thou shalt have the joy of it. And this is certain, either thou hast an interest in Christ, or thou mayest have. If thou doubt therefore whether Christ be thine, put the matter out of doubt by a present consent to him; I take Christ to be mine, wholly, only. and for ever mine; Christ upon his own terms, Christ upon any terms.

(2.) Judge not amiss concerning this ordinance. It was instituted for your comfort, let it not be a terror to you; it was instituted for your satisfaction, let it not be your amazement. Most of the messages from heaven which we meet with in scripture, delivered by angels, began with, Fear not; and particularly that to the women which attended Christ's sepulchre, Matth. xxviii 5. 'Fear not ye: for I know that ye seek Jesus,' and do not you seek him? Be not afraid then. Chide yourselves for, chide yourselves out of, these disquieting fears which steal away your spear, and your cruse of water, 1 Sam. xxvi. 12. rob you both of your strength and of your comfort.

You say you are unworthy to come; so were all that ever came, not unworthy to be called children, nor to eat of the children's bread; in yourselves there is no worthiness; but is there none in Christ? Is not he worthy, and is not he yours? have not you chosen him? Appear therefore before God in him. Let faith in his mediation silence all your fears, and dismiss their clamours with that, 'But thou shalt answer, Lord, for me.'

You say you dare not come, lest ye should eat and drink judgement to yourselves; but ordinarily, those that most fear that, are least in danger of it. That dreadful word was not intended to drive men from the sacrament, but to drive them from their sins. Can you not say,



through grace, you hate sin, you strive against it, you earnestly desire to be delivered from it ? then certainly your league with it is broken ; though the Canaanites be in the land, you do not make marriages with them. Come then and seal the covenant with God, and you shall be so far from eating and drinking judgment to yourselves, that you shall eat and drink life and comfort to yourselves.

You dare not come to this sacrament, yet you dare pray, you dare hear the word, I know you dare not neglect either the one or the other ; and what is the sacrament but the doing the same thing by a visible sign, which is and ought to be done in effect by the word and prayer ? Nor ought we to put such an amazing distance between this and other ordinances. If we pray in hypocrisy, our prayers are an abomination : if we hear the word and reject it, it is a savour of death unto death ; shall we therefore not pray, not hear ? God forbid. Commanded duty must be done ; appointed means must be used : and that which disfits and hinders us must be removed, and we must in sincerity give up ourselves to serve God ; do as well as we can, and be sorry we can do no better ; and then, having an high-priest, which is touched with the feeling of our infirmities, we may come boldly to the throne of grace, and to this table of grace.

You say, your faith is weak, your pious affections are cool and low, your resolutions unsteady, and therefore you keep away from this ordinance. That is, as if a man should say, he is sick, and therefore he will take no physic ; he is empty, and therefore he'll take no food ; he is faint, and therefore he'll take no cordials ; this ordinance was appointed chiefly for the relief of such as you are ; for the strengthening of faith, the enflaming of holy love, and the confirming of good resolutions : in God's name therefore use it for those purposes ; pine not away in thy weakness while God has ordained thee strength ; perish not for hunger, while

there is bread enough in thy Father's house, and to spare ; die not for thirst, while there is a well of water by thee.

*Thirdly*, This chapter must conclude with an exhortation to those that have given up their name to the Lord in this ordinance, and have sometimes sealed their covenant with God in it, but they come very seldom to it, and allow themselves in the neglect and omission of it. Frequent opportunities, they have for it, stated meals provided for them, the table spread and furnished. Others come, and they are invited ; but time after time they let it slip, and turn their backs upon it, framing to themselves some sorry excuse or other to shift it off.

Shall I desire such to consider seriously,

(1.) How powerful the engagements are, which we lie under, to be frequent and constant in our attendance on the Lord in this ordinance ? It is plainly intimated in the institution, that the solemnity is oft to be repeated ; for it is said, *Do this, as oft as ye drink it, in remembrance of me.* Baptism is to be administered but once, because it is the door of admission, and we are but once to enter in by that door ; but the Lord's supper is the table in Christ's family, at which we are to eat bread continually, alluding to 2 Sam. ix. 13. The law of Moses prescribed how oft the passover must be celebrated under very severe penalties ; but the gospel being a dispensation of greater love and liberty, only appoints us to observe its passover oft, and then leaves it to our own ingenuity and pious affections to fix the time, and determine how oft. If a deliverance out of Egypt merited an annual commemoration, surely our redemption by Christ, merits a more frequent one, especially since we need not go up to Jerusalem to do it. If this tree of life, which bears more than twelve manner of fruits, yieldeth her fruit to us every month, Rev. xxii. 2. I know not why we should neglect it any month. Where there is the truth of grace, this ordinance ought to be improved, which, by virtue of the divine appointment,

is a moral influence upon our growth in grace. The great master of the family would have none of his children missing at meal time.

While we are often sinning, we have need to be often receiving the seal of our pardon ; because, though the sacrifice be perfect, and ' able to perfect for ever them which are sanctified', so that that needs never to be repeated : yet the application of it being imperfect, (*ad modum recipientis*) has need to be often made afresh. The worshipper, though once purged, having still consciences of sins in this defective state, Heb, x. 2. they must oft have recourse to the fountain opened for the purging of their consciences, from the pollutions contracted daily by dead works, to serve the living God, Heb. ix. 14. Even he that is washed thus, needs to wash his feet, or he cannot be easy, John xiii. 10.

While we are often in temptation, we have need to be often renewing our covenants with God, and fetching strength from heaven for our spiritual conflicts. Frequent fresh recruits, and fresh supplies, are necessary for those that are so closely besieged, and are so vigorously attacked by a potent adversary. He improves his advantages against us, therefore it is our wisdom not to neglect any advantage against him, and particularly this ordinance.

While we are often labouring under great coldness and deadness of affection towards divine things, we need to use those means which are proper to kindle that holy fire, and keep it burning. We find, by sad experience, that our coal from the altar is soon quenched, our thoughts grow flat and low, and unconcerned about the other world, by being so much conversant with this ; we have therefore need to be often celebrating the memorial of Christ's death and sufferings, in which nothing can be more affecting to a Christian than which more proper to raise and refine the thoughts : it is a subject that more than once has made the disciples *burn within them*, Luke xxiv. 32.

Much of our communion with God is kept up by the renewing of our covenant with him, and the frequent interchanging of solemn assurances. It is not superfluous, but highly serviceable, both to our holiness and our comfort, oft to present ourselves to God as living sacrifices, alive from the dead. It is a token of Christ's favour to us, and must not be slighted, that he not only admits, but invites us oft to repeat this solemnity, and is ready again to seal to us, if we be but ready to seal to him, Jonathan therefore *caused David to swear again, because he loved him*, 1 Sam. xx. 17. And an honest mind will not startle at assurances. Fast bind, fast find.

(2.) Consider how poor the excuses are, with which men commonly justify themselves in this neglect. They let slip many an opportunity of attending upon the Lord in this ordinance, and why do they?

Perhaps they are so full of worldly business, that they have neither time nor a heart for that close application to the work of a sacrament, which they know is requisite; the shop must be attended, accounts must be kept, debts owing them must be got in, and debts they owe must be paid: it may be, some affair of more than ordinary difficulty and importance is upon their hands, which they are in care about the issue of; and, till that be over, they think it is not amiss to withdraw from the Lord's supper. And is this thy excuse; Weigh it in the balances of the sanctuary then; and consider, Is any business more necessary than the doing of thy duty to God, and the working out of thine own salvation; Thou art careful and troubled about many things! but is not this the one thing needful, to which every thing else should be obliged to give way? Dost not thou think thy worldly business would prosper and succeed the better for thy care about the main matter? If it were left at the bottom of the hill, while thou comest hither to worship, mightest thou not return to it with greater hopes to speed in it? And dost thou not spare time from thy



business for things of much less moment than this? Thou wilt find time, as busy as thou art, to eat, and drink, and sleep, and converse with thy friends; and is not the nourishment of thy soul, its repose in God, and communion with him, much more necessary? I dare say, thou wilt own it is.

If indeed thou canst not allow so much time for solemn secret worship in preparation for this ordinance, and reflection upon it, as others do, and as thou thyself sometimes hast done, and wouldst do, yet let not that keep thee from the ordinance: thy heart may be in heaven, when thy hands are about the world; and a serious Christian may, through God's assistance, do a great deal of work in a little time. If the hours, that should be thus employed, be trifled away in that which is idle and impertinent, it is our sin; but if they be forced out of our hands by necessary and unavoidable avocations, it is but our affliction, and ought not to hinder us from the ordinance. The less time we have for preparation, the more close and intent we should be in the ordinance itself, and so make up the loss. A welcome guest never comes unseasonably to one that always keeps a good house.

But if, indeed, thy heart is so set upon the world, so filled with the cares of it, and so eager in the pursuits of it, that thou hast no mind to the comforts of this ordinance; no spirit nor life for the business of it, surely thou hast lost thy first love, and thou hast most need of all to come to this ordinance for the recovery of the ground thou hast lost. Dost thou think that the inordinancy of thine affections to the world, will be a pardonable excuse for the coldness of thine affections to the Lord Jesus? Make haste, and get this matter mended, and conclude that thy worldly business then becomes a hindrance to thee, and thy concern about it, is excessive and inordinate, and an ill symptom, when it prevails to keep thee back from this ordinance.

Perhaps some unhappy quarrels, with relations or

with neighbours, some vexatious law-suit they are engaged in, or some hot words that have past, are pleaded as an excuse for withdrawing from the communion. They are not in charity with others, or others are not in charity with them; and they have been told, and it is undoubtedly true, that it is better to stay away than come in malice; but then the malice is so far from being an excuse for the staying away, that really the staying away is an aggravation of the malice. The law in this case is very express, If thy brother has ought against thee, i. e. If thy conscience tell thee that thou art the party offending, do not therefore leave the altar, but leave thy gift before the altar, as a pawn for thy return, and go first and be reconciled to thy brother, by confessing thy fault, begging his pardon, and making satisfaction for the wrong done, and then be sure to come and offer thy gift, Matth. v. 24. But, on the other hand, If ye have ought against any, if thou be the party offended, then forgive, Matth. xi. 25. Lay aside all uncharitable thoughts, angry resentments, and desire of revenge, and be in readiness to confirm and evidence your love to those that have injured you; and then, if they will not be reconciled to you, yet your being reconciled to them, is sufficient to remove that bar in your way to this ordinance. In short, strife and contention, as far as it is our fault, must be truly repented of, and the sincerity of our repentance evidenced by amendment of life; and then it needs not hinder us: as far as it is our cross, it must be patiently borne, and we must not be disturbed in our minds by it; and then it needs not hinder us. And that law-suit which cannot be carried on without malice, and hatred of our brother, had better be let fall, whatever we lose. Law is costly, indeed, when it is followed at the expence of love and charity.

But, *lastly*, If the true reason of your absenting yourselves so often from the Lord's supper be, that you are not willing to take that pains with your own hearts, and

to lay that restraint upon yourselves both before and after, which you know you must if you come; if indeed you are not willing to have your thoughts so closely fixed, your consciences so strictly examined, and your engagements against sin so strongly confirmed, as they will be by this ordinance; if this be your case, you have reason to fear that *the things which remain are ready to die, and your works are not found filled up before God.* It is a sad sign of spiritual decay, and it is time for thee to *remember whence thou art fallen, and to repent, and do thy first works.* Time was, when thou hadst a dear love to this ordinance, when thou longedst for the returns of it, and it was to thee, *more than thy necessary food: such was the kindness of thy youth, such the love of thine espousals:* but it is otherwise now. Do you now set loose to it? Are you indifferent whether you enjoy the benefit of it or no? Can you live contentedly without it? You have reason to fear least you are of those that are drawing back to perdition. Having *begun in the Spirit, will you now end in the flesh?* What iniquity have you found in this ordinance, that you have thus forsaken it? Has it been, *as a barren wilderness to you, or as waters that fail?* If ever it were so, was it not your own fault? Return therefore, ye backsliding children, be persuaded to return; return to God, return to your duty, to this duty; be close and constant to it as you were formerly; for, I dare say, *then it was better with you than now,* Hos. ii. 7.

Those that by the grace of God do still keep up a love for this ordinance, should contrive their affairs so, as if possible, not to miss any of their stated opportunities for it. Thomas, by being once absent from a meeting of the disciples, lost that joyful sight of Christ, which the rest then had. It is good to have a nail in God's holy place; Ezra ix. 8. Blessed are they that dwell in his house; not those that only sojourn there as a way-faring man, that turns aside to tarry but for a night; but those that take it for their home, their rest for ever.

Yet, if God by his providence prevent our enjoyment of an expected opportunity of this kind, at any time; though we must lament it as an afflictive disappointment, and take that occasion to humble ourselves for our former unprofitableness; yet we may comfort ourselves with this, that though God has tied us to ordinances, he has not tied himself to them, but by his grace can make providences work, instead of them, for the good of our souls. It is better to be, like David, under a forced absence from God's altar, and have our hearts there, Psal. lxxxiv. 1, 2. than to be, like Doeg, present under a force, *detained before the Lord*, 1 Sam. xxi. 7. and the *heart going after covetousness*. It is better to be lamenting and longing in the want of ordinances than loathing in the fulness of them.

#### C H A P. IV.

*Helps for Self-Examination before we come to this Ordinance.*

**H**OW earnest soever we are in pressing people to join themselves to the Lord in this ordinance, we would not have them to be *rash with their mouth, nor hasty to utter any thing before God*, Eccl. v. 2. It must be done, but it must be done with great caution and consideration. Bounds must be set about the mount on which God will descend, and we must address ourselves to solemn services with a solemn pause. It is not enough that we seek God in a due ordinance, but we must *seek him in a due order*, 1 Chron. xv. 13. that is, we must *stir up ourselves to take hold on him*, Isa. lxiv. 7. *Prepare to meet thy God, O Israel*, Amos iv. 12. Those that labour under such an habitual indisposition to communion with God, and liable to so many actual discomposures, as we are conscious to ourselves of, have need to take pains with their heart, and should, with a very serious thought and steady resolution, engage them to approach unto God.



Now, the duty most expressly required in our preparation for the ordinance of the Lord's Supper is that of self-examination. The apostle, when he would rectify the abuses which had sullied the beauty of this sacrament in the church of Corinth, prescribes this great duty as necessary to the due management of it, and a preservative against sharing in the guilt of such corruptions, 1 Cor. xi. 28. 'But let a man examine himself, and so let him eat of that bread, and drink of that cup.' He that desires the Lord's Supper (to allude to that of the apostle, 1 Tim. iii. 1.) desires a good work; but as it follows there, ver. 10. let these also first be proved, let them prove their own selves, 2 Cor. xiii. 5. and so let them come; so upon that condition, so with that preparation, as Psal. xxvi. 6. 'I will wash my hands in innocency, so will I compass thine altar.' In this method we must proceed.

*Let a man examine himself* —δοκίμαζειτε— The word signifies either to prove, or to approve, and appoint such an approbation of ourselves, as is the result of a strict and close probation; and such a probation of ourselves issues in a comfortable approbation according to the tenor of the new covenant. It is so to prove ourselves, as to approve ourselves to God in our integrity, 'Lord, thou knowest all things thou knowest that I love:' so as to appeal to God's enquiry, 'Examine me, O Lord, and prove me,' Psal. xxvi. 2.

To examine ourselves, is to discourse with our own hearts; it is to converse with ourselves; a very rational, needful, and improving piece of conversation. When we go about this work, we must retire from the world, *be alone and keep silence*; We must retire into our own closets and consider ourselves, reflect upon ourselves, inquire concerning ourselves, enter into a solemn conference with our own souls, and be inquisitive concerning their state. Those who are ignorant, and cannot do this, or careless and secure, and will not do it, are unfit for this ordinance.

Shall I illustrate this by some similitudes?

(1.) We must examine ourselves, as metal is examined by the touchstone, whether it be right or counterfeit. We have a shew of religion; but are we what we seem to be? Are we current coin, or only washed over, as 'a potsherd covered with silver dross?' Prov. xxvi. 23. Hypocrites are reprobate silver, Jer. vi. 30. True Christians, when they are tried, come forth as gold, Job xxiii. 10. The word of God is the touchstone by which we must try ourselves. Can I through grace answer the characters which the scripture gives of those whom Christ will own and save? It is true, the best coin has an alloy which will be allowed for, in this state of imperfection; but the question is, Is it Sterling, is it standard? Tho' I am conscious to myself, there are remainders of a baser metal; yet, is love to God the predominant principle? Are the interests of Christ the prevailing interest in my soul above those of the world and the flesh? I bear God's image and superscription; Is it of God's own stamping? Is it upon an honest and good heart? It is a matter of great consequence, and in which it is very common, but very dangerous to be imposed upon; and therefore we have need to be jealous over ourselves. When we are bid to try the spirits, 1 John iv. 1. it is supposed we must begin with our own, and try them first.

(2.) We must examine ourselves, 'as a malefactor is examined by the magistrate,' that we may find out what we have done amiss. We are all criminals: that is readily acknowledged by each of us, because it is owned to be the common character, 'All have sinned, and come short of the glory of God.' We are all prisoners to the divine justice, from the arrests of which we cannot escape, and to the processes of which we lie obnoxious: being thus in custody, that we may not be judged of the Lord, we are commanded to judge ourselves, 1 Cor. xi. 31. We must enquire into the particular crimes we have been guilty of, and their circum-

stances, that we may discover more sins, and more of the evil of them, than at first we were aware of, dig into the wall, as Ezekiel did, chap. viii. 8. and see the secret abominations of your own hearts; look further, as he did, ver. 13, 15. and you will see more and greater. The heart is deceitful, and has many devices, many evasions, to shift convictions; we have therefore need to be very particular and strict in examining them, and to give them that charge which Joshua gave to Achan, when he had him under examination, Josh. vii. 19. 'Give glory unto the God of Israel, and make a confession unto him; tell me now what thou hast done, hide it not from me.'

(3.) We must examine ourselves, as a copy is examined by the original, to find out the errata, that they may be corrected. As Christians, we profess to be the disciples of Christ, 2 Cor. iii. 3. to have his law and love transcribed into our hearts and lives; but we are concerned to enquire, whether it be a true copy, by comparing ourselves with the gospel of Christ, whether our affections and conversations be conformable to it, and such as becomes it. How far do I agree with it, and where are the disagreements? What mistakes are there? What blots, and what omissions? That what hath been amiss may be pardoned, and what is amiss may be rectified. In this examination, faith must read the original, and then let conscience read the copy, and be sure that it read true, because there will shortly be a review.

(4.) We must examine ourselves as a candidate is examined that stands for preferment. Enquiry is made into his fitness for the preferment he stands for: we are candidates for heaven, the highest preferment to be to our God kings and priests. We stand for a place at the wedding-feast; have we on the wedding garment? Are we made meet for the inheritance? What knowledge, have we? What grace? Are we skilled in the mystery we make profession of? What improvement have we made in the school of Christ? What proficiency in divine learning? What testimonials have we to produce?

Can we shew the seal of the Spirit of promise? Have we a ticket? If not, we shall not be welcome.

(5.) We must examine ourselves, as a wife is examined of her consent to the levying of a fine for the confirming of a covenant. It is a common usage of the law. A covenant is to be ratified between God and our souls in the Lord's Supper: Do we freely and cheerfully consent to that covenant; not merely thro' the constraint of natural conscience, but because it is a covenant highly reasonable in itself, and unspeakably advantageous to us? Am I willing to make this surrender of my self unto the Lord? Am I freely willing? not because I cannot help it, but because I cannot better dispose of myself! We must examine ourselves as Joshua examined the people, whether they would chuse to serve the Lord or no, Josh. xxiv. 15. &c. and the product of the enquiry must be a fixed resolution, like theirs, verse 21. 'Nay, but we will serve the Lord.'

(6.) We must examine ourselves, as a way faring man is examined concerning his business. Our trifling hearts have need to be examined as vagrants, whence they come, whither they go, and what they would have; we are coming to a great ordinance, and are concerned to enquire, what is our end in coming? What brings us thither? Is it only custom or company that draws us to this duty? or, is it a spiritual appetite to the dainties of heaven? Our hearts must be catechised, as Elijah was, 1 Kings xix. 9. 'What dost thou here, Elijah?' That we may give a good account to God of the sincerity of our intentions in our approaches to him, we ought, before we come, to call ourselves to an account concerning them.

More particularly to examine ourselves, is to put serious questions to ourselves, and to our own hearts; and to prosecute them till a full and true answer be given to them. These six questions (among others) are good for each of us to put to ourselves in our preparation to the Lord's Supper, both at our admission, and



in our after approaches to it, 'What am I? What have I done? What am I doing? What ground do I get? What do I want? And what shall I resolve to do?

*First, Enquire, What am I?* It needs no enquiry, but it calls for serious consideration, that I am a reasonable creature, lower than the angels, higher than the brutes, capable of knowing, serving, and glorifying God in this world, and of seeing and enjoying him in a better. I am made for my Creator, and am accountable to him. This I am, God grant I have not such a noble and excellent being in vain! but here this question has another meaning; all the children of men, by the fall of the first Adam, are become sinners; some of the children of men, by the grace of the second Adam, are become saints; some remain in a state of nature, others are brought into a state of grace; some are sanctified, others unsanctified. This is a distinction which divides all mankind, and which will last when all other divisions and subdivisions shall be no more: for according to this will the everlasting state be determined. Now, when I ask, *What am I?* The meaning is, Which of these two do I belong to? Am I in the favour of God, or under his wrath and curse? Am I a servant of God, or a slave to the world and the flesh? Look forwards, and ask, *Whither am I going?* To heaven or hell? If I should die this night (and I am not sure to live till to morrow) whither would death bring me? Where would death lodge me? in endless light or in utter darkness? Am I in the narrow way that leads to life, or in the broad way that leads to destruction? I am called a Christian, but am I a Christian indeed? Have I a nature answerable to the name?"

It highly concerns us all to be strict and impartial in this enquiry? What will it avail us to deceive ourselves? God cannot be imposed upon, though men may. It is undoubtedly true, if we be not saints on earth, we shall never be saints in heaven. It is not a small thing which I am now persuading thee to enquire about; no, it is thy life, thy precious life, the life of thy soul, thine eternal

life which depends upon it. Multitudes have been deceived in this matter, whose ways seemed right, but the end of it proved the ways of death; and after they had long flattered themselves in their own eyes, they perished at last, with a lie in their right hand. We also are in danger of being deceived, and therefore have need to be jealous over ourselves with a godly jealousy: and being told that many who eat and drink in Christ's presence will be disowned and rejected by him in the great day, we have each of us more reason to suspect ourselves than the disciples had, and to ask, Lord, is it I?

But it especially concerns us to insist upon this inquiry when we draw near to God in the Lord's Supper. It is children's bread that is there prepared: Am I a child? If not, I have no part nor lot in the matter: I am there to seal a covenant with God; but, if I never made the covenant, never in sincerity consented to it, I shall put the seal to a blank, nay, to a curse.

Therefore, that I may discover in some measure what my spiritual state is, let me seriously enquire,

(1.) *What choice have I made?* Have I chosen God's favour for my felicity and satisfaction, or the pleasures of sense and the wealth of this world? Since I came to be capable of acting for myself, and discerning between my right hand and my left, have I made religion my deliberate choice? Have I chosen God for my portion, Christ for my master, the scripture for my rule, holiness for my way, and heaven for my home and everlasting rest? If not, how can I expect to have what I never chose? If my covenant with the world and the flesh (which certainly amounts to a covenant with death and an agreement with hell) be still in force, and never yet broken, never yet disannulled, What have I to do to take God's covenant, and the seal of it, into my mouth? But if I have refused Satan's offer of the kingdoms of this world, and the glory of them, and given the preference to the gospel-offer of a kingdom in the other world, and the glory of that, I have reason 'to bless the Lord who gave

'me that counsel,' Psal. xvi. 4. 5, 6, 7. and to hope that he, who hath directed me to chuse the way of truth, will enable me to 'stick to his testimonies,' Psal. cxix. 30, 31.

(2.) *What change have I experienced?* When I ask, Am I a child of wrath, or a child of love? I must remember that I was by nature a child of wrath; now, can I witness to a change? Though I cannot exactly tell the time and manner, and steps of that change, yet one thing I know, that whereas I was blind, now I see! John ix. 25. Though in many respects it is still bad with me, yet thanks be to God, it is better with me than it has been. Time was when I minded nothing but sport and pleasure, or nothing but the business of this world, when I never seriously thought of God and Christ, and my soul, and another world; but now it is otherwise: now I see a reality in invisible things. I find an alteration in my care and concern; and now I ask more solicitously, 'What shall I do to be saved?' than ever I asked, 'What shall I eat, or what shall I drink, or wherewithal shall I be clothed?' Time was, when this vain and carnal heart of mine had no relish at all of holy ordinances, took no delight in them, called them a task and a weariness: But now it is otherwise: I love to be done with God; and though I bring little to pass, yet I love to be doing in his service. If I have indeed experienced such a change as this; if this blessed turn be given to the bent of my soul, grace, free grace, must have the glory of it, and I may take the comfort of it. But if I have not found any such work wrought in my heart, if I am still what I was by nature, vain, and carnal, and careless; if Jordan run still in the old channel, and was never yet driven back before the ark of the covenant, I have reason to suspect the worst by myself. If I go one way without struggle or opposition, it is to be feared it is not the right way.

(3.) *What is the bent of my affections?* The affections are the pulse of the soul; If we would know its

state, we must observe how that pulse beats. How do I stand affected to sin? Do I dread it as most dangerous, loath it as most odious, and complain of it as most grievous? Or do I make a light matter of it, *as the mad man that casteth fire-brands, arrows and death, and saith, Am not I in sport?* Which lies heavier, the burden of sin, or the burden of affliction; and which am I most desirous to be eased of? What think I of Christ? How do I stand affected to him? Do I love him, and prize him as the fairest of ten thousands in himself, and the fittest of twenty thousands for me? or, hath he in mine eyes no form nor comeliness? and is he no more than another beloved? How do I stand affected to the word and ordinances? Are God's tabernacles amiable with me, or are they despicable? Am I in God's service as in my element, as one that calls it a delight? or am I in it as under confinement, and as one that calls it a drudgery? How do I stand affected to good people? Do I love the image of Christ wherever I see it, though it be in rags, or though not in my own colour? Do I honour them that fear the Lord, and chuse his people for my people in all conditions? Or do I prefer the gaieties of the world before the beauties of holiness? How do I stand affected to this world? Is it under my feet, where it should be? or in my heart, where Christ should be? Do I value it, and love it, and seek it with a prevailing concern? or do I look upon it with a holy contempt and indifferency? which have the greater command over me? and which, in my account, have the most powerful and attractive charms; those riches, honours and pleasures, that are worldly, or those that are spiritual and divine?—How do I stand affected to the other world? Do I dread eternal misery in a world of spirits more than the greatest temporal calamities here in this world of sense? Do I desire eternal happiness in a future state, more than the highest contentments and satisfactions this present state can pretend to? Or are the things of the other world, though sure and near looked



upon as doubtful and distant, and consequently little ?  
 By a close prosecution of such enquiries as these, with a  
 charge to conscience, in God's name, to make a true  
 answer to them, we may come to know our ourselves.

(4.) What is the course and tenor of our conversati-  
 ons ? The tree is known by its fruits. Do I work the  
 works of the flesh, or bring forth the fruits of the Spi-  
 rit ? The apostle gives us instances of both, Gal. v. 19.—

3. Be not deceived yourselves, neither let any man de-  
 ceive you: *He that doth righteousness is righteous*, 1 John  
 i. 7. And the surest mark of uprightness is *keeping*  
*ourselves from our own iniquity*, 2 Sam. xxii. 24. Do I  
 follow myself in any known sin under the cloak of a vi-  
 ble profession ? Dare I upon any provocation swear,  
 or curse, or profane God's holy name, and therein speak  
 the language of his enemies ? Dare I upon any allure-  
 ment, to please my appetite, or please my company,  
 sink to excess, and sacrifice my reason, honour, and  
 conscience, to that base and brutish lust ? Dare I defile  
 the living temple of the Holy Ghost by adultery, forni-  
 cation, uncleanness, or an act of lasciviousness ? Dare I  
 tell a lie for my gain or reputation ? Dare I go beyond,  
 or defraud my brother in any matter, cheat those I deal  
 with, or oppress those I have advantage against ? Dare  
 I deny relief to the poor that really need it, when it is  
 in the power of my hand to give it ? Dare I bear malice  
 to any, and study revenge ? If so, I must know that these  
 are not the spots of God's children, Deut. xxxii. 5. If  
 this be the life I live, I am certainly a stranger to the  
 life of God. But if, upon search, my own heart tells me,  
 that I keep myself pure from these pollutions, and *berse-*  
*ni exercise myself, to have always a conscience void of*  
*offence, both towards God and towards man* ; If I have  
 respect to all God's commandments, and make it my  
 daily care in every thing to frame my life according to  
 them, and to keep in the fear of God every day, and  
 all the day long, and wherein I find I am defective and  
 some short of my duty, I repent of it, and am more

watchful and diligent for the future, I have reason to hope, that though I have not attained, neither am already perfect, yet there is a good work begun in me, which shall be performed unto the day of Christ.

Thus we must examine our spiritual state; and, that the trial may come to an issue, we must earnestly pray to God to discover us unto ourselves, and must be willing to know the truth of our case, and the result must be this;

(1.) If we find cause to fear that our spiritual state is bad, and that we are yet unsanctified and unregenerate, we must give all diligence to get the matter mended. If our state be not good, yet thanks be to God, it may be made good. *There is hope in Israel concerning this thing.* Rest not therefore in thy former faint purposes, and feeble efforts, but consider, more seriously than ever, the concerns of thy soul; pray more seriously than ever, for the sanctifying grace of God; put forth thyself more vigorously than ever, to improve that grace; resolve more firmly than ever to live a holy life, and depend more closely than ever upon the merit and strength of Jesus Christ, and I hope thou wilt soon experience a blessed change.

(2.) If we find cause to hope that our spiritual state is good, we must take the comfort of it, and give God the praise, and not hearken to the tempter when he would disturb our peace, and hinder our progress, by calling it in question. Though we must always abase ourselves, and be jealous over ourselves, yet we must not derogate from the honour of God's grace, nor deny its work in us. God keeps us all, both from deceiving ourselves with groundless hopes, and from disquieting ourselves with groundless fears.

*Secondly,* Enquire, What have I done? We come to the ordinance of the Lord's supper to receive the remission of our sins, according to the tenor of the new covenant. Now, one thing required of us, in order to peace and pardon, is, That we confess our sins; If we

o that, *God is faithful and just to forgive them*, 1 John 9. But if we cover them, we cannot prosper, Prov. xviii. 13. Not that we can, by our confession, inform God of any thing he did not know before, as earthly princes are informed by the confessions of criminals : but this we must give glory to God, and take shame to ourselves, and strengthen our own guard against sin for the future. In the confession of sin it is requisite that we be particular ; the high priest, on the day of atonement, must confess over the scape-goat, *all the iniquities of the children of Israel, and all their transgressions in all their sins*, Lev. xvi. 21. It is not enough to say, as Saul, *I have sinned*, 1 Sam. xv. 30. but we must say, as David, *I have sinned, and done this evil*, Psal. li. 4. As Achan, *I have sinned, and thus and thus have I done*, Josh. vii. 20.) A broken heart will hereby be more broken, and better prepared to be bound up : a burdened conscience will hereby be eased, as David's was, when he said, *I will confess*, Psal. xxxii. 3, 4, 5. commonly the more particular and free we are in confessing our sins to God, the more comfort we have in the sense of the pardon : deceit lies in generals.

It is therefore necessary, in order to a particular confession of sin, that we *search and try our ways*, Lam. iii. 5. that we examine our consciences, look over their records, reflect upon the actions of our life past, and seriously call to mind wherein we have offended God in any thing. The putting of this question is spoken of as the first step towards repentance, Jer. viii. 6. *No man repenteth him of his wickedness, saying, What have I done?* For want of this enquiry duly made, when men are called to return, they baffle the call with that careless question, Mal. iii. 7. *Wherein shall we return?* Let us therefore set ourselves to look back, and remember our faults this day : it is better to be minded of them now, when the remembrance of them will open us a door of hope, than be minded of them in hell, where, if remembered, will aggravate an endless despair.

We ought to be often calling ourselves to an account: in the close of every day, of every week, the day's work, the week's work should be reviewed. It is one of the richest of Pythagoras's golden verses, that wherein, though a heathen, he adviseth his pupil, every night before he sleep, to go over the actions of the day, and revolve them three times in his mind, asking himself seriously these questions.

Πῶς ἡμαρτήκα; τί δ' ἐποίησα; τί μοι ἔτιον καὶ ἔτιμεινον; *Wherein have I transgressed? What have I done? What duty hath been omitted?* the oftener it is done, the easier it is done: even reckonings make long friends. But it is especially necessary that it be done before a sacrament: former reflections made, ought then to be repeated; and with a particular exactness we must consider what our ways have been since we were last renewing our covenants with God at his table, that we may be humbled for the follies we have returned to since God spoke peace to us, and may be more particular and steady in our resolutions for the future.

To give some assistance in this enquiry, I shall instance in some heads of it. Let the interrogatories be such as these;

(1.) *How have I employed my thoughts?* Hath God been in all my thoughts? it is well if he has been in any. When I awake, am I still with him? Or, am I not still with the world and the flesh? When I should have been contemplating the glory of God, the love of Christ, and the great things of the other world, hath not my heart been with the fool's eyes in the ends of the earth, *following after lying vanities, and forsaking mine own mercies?* How seldom have I thought seriously, and with any fixedness, of spiritual and divine things? I set myself sometimes to meditate, but I soon break off abruptly, and this treacherous heart starts aside like a broken bow, and nothing that is good, is brought to any head: but how have vain thoughts and vile thoughts lodged within me, gone out and come in with me, lain



own and risen up with me, and crowded out good thoughts? Hath not the *imaginations of the thought of my heart* been *evil, only evil*, and that continually? Gen. viii. 21.

(2.) *How have I governed my passions?* Have they been kept under the dominion of religion and right reason, or have they not grown intemperate and headstrong, and transgressed due bounds? Have not provocations been too much resented, and made too deep an impression? Hath not my heart many time been too hot within me, too hot, so that its heat hath consumed the peace of my own mind, and the love I owe my brother? Hath not anger rested in my bosom? Have not malice and uncharitableness, secret enmities and antipathies, been harboured there, where love and peace should have reigned and given law?

(3.) *How have I preserved my purity?* Have I possessed my vessel in sanctification and honour, or am I not conscious to myself of indulging the lust of uncleanness? O, by the grace of God, I have kept my body pure, yet, hath not my spirit been defiled by impure thoughts and affections? I have made a covenant with mine eye not to look and lust, but have I made good that covenant? Have I in no instance transgressed the laws of chastity in my heart, and modesty in my behaviour? Let this enquiry be made with a strict guard upon the soul, least that which should not be named among Christians, be thought of without that just abhorrence and detestation which becometh saints.

(4.) *How have I used my tongue?* It was designed to be my glory, but has it not been my shame? Hath not much corrupt communication proceeded out of my mouth, and little of that which is good, which might either manifest grace, or minister grace? Have not I sometimes spoke unadvisedly, and said that in haste which at leisure I could have wished unsaid, Have not I said that by which God's great name hath been dishonoured, or my brother's good name reproached, or

my own exposed? If, for every idle word that I speak, I must give account to God, I had best call myself to an account for them, and I shall find innumerable of these evils compassing me about.

(5.) *How have I spent my time?* So long I have lived in the world, to what purpose have I lived? What improvement have I made of my days for doing or getting good? it is certain I have lost time; have I yet begun to redeem it, and to repair those losses? How many hours have I spent that might have been spent much better? There is a duty which every day requires, but how little of it has been done in its day?

(6.) *How have I managed my worldly calling?* Have I therein abode with God, or have I not in many instances of it wandered from him? Have I been just and fair in all my dealings, and spoken the truth from my heart? Or have I not sometimes dealt deceitfully in bargaining, and said that which bordered upon a lie? Hath not fleshly wisdom governed me more than that simplicity and godly sincerity which becomes an Israelite indeed? Have I no wealth got by vanity, no unjust gain, no blot of that kind cleaving to my hand?

(7.) *How have I received my daily food?* Have I never transgressed the law of temperance in meat and drink, and so made my table my snare? Have not God's good gifts been abused to luxury and sensuality, and the body, which by the sober use of them should have been fitted, by the excessive use of them disfigured to serve the soul in the service of God? Have I not eaten to myself, and drunk to myself, Zech. vii. 6. when I should have eaten and drunk to the glory of God?

(8.) *How have I done the duty of my particular relations?* The word of God hath expressly taught me my duty as a husband, a wife, a parent, a child, a master, a servant; but have I not in many things failed of my duty? Have not I carried myself disrespectfully to my superiors, disdainfully to my inferiors, and disingenuously to my equals? Have I given to each that which is just

and right, and rendered to all their dues? Have I been a comfort to my relations, or have I not caused grief.

(9.) *How have I performed my secret worship?* Have I been constant to it, morning and evening; or have I not sometimes omitted it, and put it by with some frivolous excuse? Have I been conscientious in it, and done it with an eye to God; or have I not kept it up merely as a custom, and suffered it to degenerate into a formality? Have I been lively and serious in secret prayer and reading, or have I not rested in the outside of the performance, without any close application and attention of mind in it?

(10.) *How have I laid out what God has given me in the world?* I am but a steward, have I been faithful? Have I honoured the Lord with my substance, and done good with it; or have I wasted and misapplied my Lord's goods? Hath God had his dues, my family and the poor their dues out of my estate? What should have been consecrated to piety and charity, hath it not been either sinfully spared, or sinfully spent;

(11.) *How have I improved the Lord's day, and other the helps I have had for my soul?* I enjoy great plenty of the means of grace, have I grown in grace in the use of those means, or have I not received the grace of God therein in vain? Have I called the Sabbath a delight, the holy of the Lord and honourable; or have I not snuffed at it, and said, *When will the Sabbath be gone?* How have I profited by sermons and sacraments, and other the advantages of solemn assemblies? Have I received and retained the good impressions of holy ordinances, or have I not lost them, and let them slip?

(12.) *How have I borne my afflictions?* When providence had crossed me, and frowned upon me, what frame have I been in, repining or repenting? Have I submitted to the will of God in my afflictions, and patiently accepted the punishment of my iniquity? or have I not striven with my Maker, and quarrelled with his

disposals? When mine own foolishness hath perverted my way, hath not my heart fretted against the Lord. What good have I gotten to my soul by my afflictions? What inward gain by outward losses? Hath my heart been more humbled and weaned from the world? or have I not been hardened under the rod, and trespassed yet more against the Lord?

Many more such queries might be instanced, but these may suffice for a specimen. Yet it will not suffice to put these questions to ourselves, but we must diligently observe what return conscience, upon an impartial search, makes to them. We must not do as Pilate did, when he asked our Saviour, *What is truth?* but would not stay for an answer, John xviii. 28. No, we must take pains to find out what hath been amiss, and herein must accomplish a diligent search.

And, (2.) As far as we find ourselves not guilty, we must own our obligations to the grace of God, and return thanks for that grace, and let the testimony of conscience for us, be our rejoicing. *If our heart condemn us not, then we have confidence towards God.*

(1.) As far as we find ourselves guilty, we must be humbled before God for it, mourn and be in bitterness at the remembrance of it, cry earnestly to God for the pardon of it, and be particular in our resolutions, by God's grace, to sin no more. Pray as Job is taught, *That which I see not, teach thou me*; and promise as follows there, *Wherein I have done iniquity, I will do no more.*

Thirdly, Enquire, *What am I doing?* When we have considered what our way hath been, it is time to consider what it is. *Ponder the path of thy feet*, Prov. ver. 26.

(1.) What am I doing in the general course of my conversation? Am I doing any thing for God, for my soul, for eternity, any thing for the service of my generation: or, am I not standing all the day idle? It is the law of God's house, as well of ours: he that *will not labour, let him not eat*, 2 Thes. iii. 10. If I find that,



according as my capacity and opportunity is through the grace of Christ, I am going on in the way of God's commandments, this ordinance will be comforting and quickening to me; but if I give way to spiritual sloth and slumber, and do not mind my business, let this shame me out of it, and humble me for it: How unworthy am I to eat my master's bread, while I take no care to do my master's work?

(2.) *What am I doing* in this approach to the ordinance of the Lord's Supper? I know what is to be done, but am I doing it? Do I apply myself to it in sincerity, and with a single eye, in a right manner, and for right ends? Am I by repentance undoing that which I have done amiss? And am I, by renewing my covenant with God, doing that better which I have formerly done well? Am I joining myself unto the Lord with purpose of heart to cleave unto him to the end? it is the preparation for the passover; Am I doing the work of that day in its day? Am I purging out the old leaven, buying such things as I have need of against the feast, without money and without price? Am I engaging my heart to approach unto God? or, am I thinking of something else? Am I slothful in this business? or, do I make a business of it?

Here it is good to examine, whether, beside the common and general intentions of this ordinance, there be not something particular, which I should more especially have in my eye in my preparation for it? do I find my heart at this time more than usually broken for sin, and humbled at the remembrance of it? Let me then set in vigorously with those impressions, and drive that nail: or, is my heart in a special manner affected with the love of Christ, and enlarged in holy wonder, joy and praise? Let its out-goings that way be quickened, and those thoughts imprinted deep, and improved; so of the like.

*Fourthly, Enquire, What ground do I get?* If upon examination, there appear some evidences of the truth

of grace, I must then examine my growth in grace; for grace, if it be true, will be growing; that 'well of water will be springing up; and he that hath clean hands will be stronger and stronger.' There is a spiritual death, or at least some prevailing spiritual disease, where there is not some improvement and progress towards perfection.

By what measures then may I try my growth in grace?

(1.) 'Do I find my practical judgement more settled and confirmed in its choice of holiness and heaven?' If so, it is a sign I am getting forward. We cannot judge of ourselves by the pangs of affection; those may be more sensible and vehement at first, and their being less so afterwards, ought not to discourage us: The fire may not blaze so high as it did, and yet may burn better and stronger. But, do I see more and more reason for my religion? Am I more strongly convinced of its certainty and excellency, so as to be able better than at first to 'give a reason of the hope that is in me?' My first love was able to call religion a comfortable service; Was my after-light better able to call it a reasonable service? I was extremely surprized when at first *I saw men as trees walking*: But, am I now better satisfied, when I begin to see all thing more clearly? Mark viii. 24, 25. Am I through God's grace better rooted? or, am I through my own folly still as 'a reed shaken with the wind?'

(2.) 'Do I find my corrupt appetites and passions more manageable? or, are they still as violent and headstrong as ever?' Doth the house of Saul grow weaker and weaker, and its struggles for the dominion less frequent and more feeble? If so, it is a good sign the house of David grows stronger and stronger. Tho' these Canaanites are in the land, yet do they not make head as they have done, but are under tribute; then the interests of Israel are getting ground. Do I find that my desires towards those things that are pleasing to sense are not so eager as they have been, but the body is kept under more,

and brought into subjection to grace and wisdom, and it is not so hard a thing to me, as it had been sometimes to deny myself? Do I find that my resentments of those things which are displeasing to the flesh, are not so deep and keen as they have been? Can I bear afflictions from a righteous God, and provocations from unrighteous men, with more patience and better composure and command of myself than I could have done? Am I not so peevish and fretful, and unable to bear an affront or disappointment, as sometimes I have been? If so, surely he that hath 'begun they good work is carrying it on.' But, if nothing be done towards the suppressing of these rebels, towards the weeding out of these 'roots of bitterness' which spring up and trouble us, tho' we lament them, yet we do not prevail against them; it is to be feared we stand at a stay, or go back.

(3.) 'Do I find the duties of religion more easy and 'pleasant to me?' Or, am I still as unskilful and unready in them as ever? Do I go dexterously about a duty, as one that understands it, and is used to it, and as a man that is master of his trade, goes on with the business of it? or do I go awkwardly about it, as one not versed in it? When God calls, *Seek ye my face?* Do I, like the child Samuel, run to Eli, and terminate my regards in the out-side of the service? Or, do I, like the man David, cheerfully answer, 'Thy face, Lord, will I seek; and so enter into that within the veil? Though, on the one hand, there is not a greater support to hypocrisy than a formal and customary road of external performances; yet, on the other hand, there is not a surer evidence of sincerity and growth, than an even, constant, steady course of lively devotion, which, by daily use becomes familiar and easy, and, by the new nature, natural to us. A growing Christian takes this word before him, and sings at it.

(4.) 'Do I find my heart more weaned from this present life, and more willing to exchange it for a better?' or, am I still loath to leave it? Are thoughts of

death more pleasing to me than they have been, or are they still as terrible as ever? If through grace we are got above the fear of death, by reason of which many weak and trembling Christians, are all their lifetime subject to bondage, and can truly say, 'We desire to depart' and to be with Christ, which is far better,' it is certain we are getting ground, though we have not yet attained.

(5.) If, upon search; we find, that we make no progress in grace and holiness, let the ordinance of the Lord's Supper be improved for the furtherance of our growth, and the removal of that, whatever it is, which hinders it; if we find we thrive, tho' but slowly; and that tho' it is not so well with us as it should be, yet thro' grace it is better with us, than it hath been, and that we are not always babes, let us be encouraged to abound so much the more. 'Go on and prosper, the Lord is with thee, while thou art with him.'

*Fifthly, Enquire, What do I want?* A true sense of our spiritual necessities is required to qualify us for spiritual supplies. The hungry only are filled with good things. It concerns us therefore, when we come to an ordinance, which is as a spiritual market, to consider what we have occasion for, that we may know what to lay hold on, and may have an answer ready to that question which will be put to us at the banquet of wine, 'What is thy petition, and what is thy request?' or, that which Christ put to the blind man, Matth. xx. 32. 'What wilt thou that I shall do unto you?'

'Grace and peace from God the Father, and from our Lord Jesus Christ,' are inclusive of all the blessings we can desire, and have in them enough to supply all our needs: Since therefore we must ask and receive, that our joy may be full, it concerns us to enquire, what particular grace and comfort we need, that we may, by faith and desire, reach forth towards that in a special manner.

(1.) 'What grace do I most want? Wherein do I find'



myself most defective, weakest, and most exposed? what corruption do I find working most in me? the grace that is opposite to that I most need. Am I apt to be proud or passionate? Humility and meekness then are the graces I most want. Am I apt to be timorous and distrustful? Faith and hope then are the graces I most want. What temptations am I most frequently assailed with? Which way doth Satan get most advantage against me, by my constitution, calling, or company? There I most want help from heaven, and strength to double my guard. Am I in danger of being drawn by my outward circumstances to intemperance, or deceit, or oppression, or dissimulation? Then sobriety, justice and sincerity are the graces I most want.—What is the nature of the duties I am mostly called out to, and employed in? Are they such as oblige me to stoop to that which is mean? Then self-denial is the grace I most want: Are they such as oblige me to struggle with that which is difficult and discouraging? Then courage and wisdom are the graces I most want. Whatever our wants are, there are promises in the new covenant adapted to them, which in this ordinance we must in a particular manner apply to ourselves, and claim the benefit of, and receive as sealed to us. If we cannot bethink ourselves of particular promises suited to our case, yet there is enough in the general ones; ‘I will put my Spirit within you, and cause you to walk in my statutes,’ Ezek. xxxvi. 27. ‘I will put my law in your hearts,’ Heb. viii. 10. ‘and my fear,’ Jer. xxii. 40. and many the like. And we know who hath said, ‘My grace is sufficient for thee,’ 2 Cor. xii. 9.

(2.) *What comfort do I most want?* What is the burden that lies most heavy? I must seek for support under that burden. What is the grief that is most grieving? I must seek for a balance to that grief. The guilt of sin is oft disquieting to me: O for the comfort of a sealed pardon! The power of corruption is very discouraging: O for the comfort of victorious grace? I am oft

tossed with doubts and fears about my spiritual state, as if the Lord had 'utterly separated me from his people, 'and I were a dry tree,' Isa. lvi. 3. O for the comfort of clear and unclouded evidences ! I am sometimes tempted to say, 'The Lord hath forsaken me, my God hath 'forgotten me,' Isa. xlix. 14. O that he would seal to my soul that precious promise, 'I will never leave thee nor forsake thee !' Heb. xiii. 5. But my greatest trouble arises from the sense of my own weakness, and bent to backslide ; and I am sometimes ready to make that desperate conclusion, 'I shall one day perish by the hand 'of Saul,' 1 Sam. xxvii. 1. O that I might have the comfort of that promise, 'I will put my fear in their hearts 'that they will not depart from me,' Jer. xxxii. 48. There is in the covenant of grace, a salve for every sore, a remedy for every malady, comforts suited to every distress and sorrow ; but that we may have the benefit of them, it is requisite that we 'know every one his own 'sore, and his own grief,' as it is expressed, 2 Chron. vi. 29. that we may spread it before the Lord, and may apply to ourselves that relief which is proper for it, and 'from the fulness which is in Jesus Christ, may receive, 'and grace for grace, grace for all occasions, John i. 16.

Here it may be of use to take cognizance even of our outward condition, and inquire into the cares and burdens, the crosses and necessities of that ; for even against those there is comfort provided in the new covenant, and administered in this ordinance ; 'Godliness hath the 'promise of the life that now is.' When Christ was inviting his disciples to come and dine with him, he asked them first, *Children, have ye any meat ?* John xxi. 5, 12. Christ's inquiry into our affairs directs us to make known before him, in particular the trouble of them. Let every care be cast upon the Lord in this ordinance, lodged in his hands, and left with him : and let our own spirits be eased of it, by the application of that general word of comfort to this particular case whatever it is, *He careth for you,* 1 Pet. v. 7. What is the concern I am most

thoughtful about, relating to myself, my family, or friends? Let that way be committed to the Lord, and to his wife and gracious conduct and disposal; and then let my thoughts concerning it be established. What is the complaint I make most feelingly? is it of a sickly body, disagreeable relations, a declining estate, the removal of those by death that were very dear? Whatever it is, spread it before the Lord, as Hezekiah did Rabshakeh's letter, 2 Kings xix. 4. and allow no complaint that is not fit to be spread before him. When God came to renew his covenant with Abraham, and to tell him that he was his shield and his exceeding great reward, Abraham presently puts in a remonstrance of his grievance: 'Behold, to me thou hast given no seed,' Gen. xv. 1, 2, 3. Hannah did so, when she came up to worship, 1 Sam. i. 11. And we also must bring with us such a particular sense of our afflictions, as will enable us to receive and apply the comforts here offered us, and no more. Holy David observed how his house was with God, and that it was not made to grow, when he was taking the comfort of this, that, however it were, 'God hath made with him an everlasting covenant,' 2 Sam. xxiii. 5.

*Sixthly, Enquire, What shall I resolve to do?* This question is equivalent to that of Paul, Acts ix. 6. 'Lord what wilt thou have me to do? We come to this ordinance solemnly to engage ourselves against all sin, and to all duty; and therefore, it is good to consider, what that sin is which we should particularly covenant against, and what that duty which we should most expressly oblige ourselves to. Though the general covenant suffice to bind conscience, yet a particular article will be of use to mind conscience, and to make the general engagement the more effectual. It is good to be particular in our pious resolutions, as well as in our penitent reflections.

For our assistance herein, let us enquire,

(1.) 'Wherein we have most missed it hitherto? Where

we have found ourselves most assaulted by the subtilty of the tempter, and most exposed by our own weakness, there we should strengthen our defence, and double our guard. What is the sin that hath most easily beset me? Heb. xii. 1. *Ευπερίστατον αμαρτίαν* the well circumstanced sin: that is it which I must more particularly resolve against in the strength of the grace of God. What is the duty I have most neglected, have been most backward to, and most careless in? To that I must most solemnly bind my soul with this bond.

(2.) ‘Wherein we may have the best opportunity of ‘glorifying God?’ What can I do in my place for the service of God’s honour, and the interests of his kingdom among men? ‘The liberal deviseth liberal things,’ and so the pious deviseth pious things, that he may both engage and excite himself to those liberal pious things, in and by this ordinance. What is the talent I am intrusted with the improvement of? My Lord’s goods I am made a steward of. What is it that is expected from one in my capacity? What fruit is looked for from me? That is it that I must especially have an eye to in my covenants with God; to that I must bind my soul; for that I must fetch in help from heaven, that, having sworn, I may perform it.

## CHAP. V.

*Instructions for renewing our Covenants with God in our Preparation for this Ordinance.*

IT is the wonderful condescension of the God of heaven, that he hath been pleased to deal with man in the way of a covenant, that on the other hand we might receive strong consolations from the promises of the covenant, which are very sweet and precious; and on the other hand, might lie under strong obligations from the conditions of the covenant, which on this account have greater cogency in them than mere precept, that we



ourselves have occasioned to them, and that we have therein consulted our own interest and advantage.

The ordinance of the Lord's supper being a seal of the covenant, and the solemn exchanging of the ratifications of it, it is necessary we make the covenant before we pretend to seal it. In this order therefore we must proceed, first give the hand to the Lord, and then enter into the sanctuary; first in secret consent to the covenant, and then solemnly testify that consent: this is like a contract before marriage. They that *ask the way to Zion, with their faces thitherward, must join themselves to the Lord in a perpetual covenant*, Jer. l. 5. The covenant is mutual, and in vain do we expect the blessings of the covenant, if we be not truly willing to come under the bonds of the covenant. We must enter into covenant with the Lord our God, and into his oath; else he doth not establish us this day for a people unto himself, Deut. xxix. 12, 13. We are not owned and accepted as God's people, though we *come before him as his people come, and sit before him as his people sit*, if we do not in sincerity avouch the Lord for our God, Deut. xxvi. 17, 18. in our baptism this was done for us, in the Lord's supper we must do it for ourselves, else we do nothing.

Let us consider then, in what method, and. after what manner, we must manage this great transaction.

For the *first*, In what method we must renew our covenant with God in Christ, and by what steps we must proceed.

*First*, We must repent of our sins, by which we have rendered ourselves unworthy to be taken into covenant with God. Those that would be exalted to this honour, must first humble themselves. *God layeth his beams in the waters*, Psal. civ. 3. The foundations of spiritual joy are laid in the waters of penitential tears, therefore this sealing ordinance sets that before us, which is proper to move our godly sorrow; in it we look on him whom we have pierced, and if we do not

mourn, and be not in bitterness for him, surely our hearts are as hard as a stone, yea, harder than a piece of the nether millstone, Zech. xii. 10. Those that join themselves to the Lord, must go weeping to do it; so they did, Jer. l. 4, 5. That comfort is likely to last, which takes rise from deep humiliation, and contrition of soul for sin. Those only that go forth weeping, bearing this precious seed, shall come again rejoicing in God as theirs, and bring the sheaves of covenant blessings and comforts with them, Psal. cxxvi. 5, 6. Let us therefore begin with this:

(1.) We have reason to bewail our natural estrangement from this covenant. When we come to be for God, we have reason to be affected with sorrow and shame, that ever we were for any other; that ever there should have been occasion for our reconciliation to God, which supposeth that there hath been a quarrel. Wretch that I am, ever to have been a stranger, an enemy, to the God that made me; at war with my Creator, and in league with the rebels against his crown and dignity! O the folly, and wickedness, and misery of my natural estate! My first father an Amorite, and my mother a Hittite, and myself a transgressor from the womb, alienated from the life of God, and cast out in my pollution. Nothing in me lovely, nothing amiable, but a great deal loathsome and abominable. Such as this was my nativity, my original, Ezek. xvi. 3.

(2.) We have reason to bewail our backwardness to come into this covenant. Well may we be ashamed to think how long God called and we refused; how oft he stretched forth his hand before we regarded; how many offers of mercy we slighted, and how many kind invitations we stood it out against; how long Christ stood at the door and knocked before we opened to him; and how many frivolous excuses we made to put off this necessary work. What a fool was I to stand in mine own light so long? How ungrateful to the God of love, who waited to be gracious? How justly might I

have been for ever excluded this covenant, who so long neglected that great salvation? Wherefore I abhor myself.

(3.) We have reason to bewail the disagreeableness of our hearts and lives to the terms of this covenant, since first we professed our consent to it. In many instances we have dealt foolishly, it is well if we have not dealt falsely, in the covenant. In our baptism we were given up to Christ to be his, but we have lived as if we were our own; we then put on the Christian livery, but we have done little of the Christian's work; we were called by Christ's name to take away our reproach, but how little have we been under the conduct and government of the Spirit of Christ? Since we became capable of acting for ourselves, perhaps we have oft renewed our covenant with God, at his table and upon other occasions, but we have despised the oath, *in breaking the covenant, when lo, we had given the hand*, Ezek. xvii. 18. Our performances have not answered the engagements we have solemnly laid ourselves under. Did we not say, and say it with the blood of Christ in our hands, That we would be the faithful servants of the God of heaven; we did, and yet, instead of serving God, we have served divers lusts and pleasures, we have made ourselves slaves to the flesh, and drudges to the world; and *this hath been our manner from our youth up*. Did we not say, *We would not transgress*, Jer. ii. 20. *we would not offend any more?* Job xxxiv. 31. We did, and yet, *our transgressions are multiplied, and in many things we offend daily*. Did we not say, we would walk more closely with God, more circumspectly in our conversation; we would be better in our closets, better in our families, better in our callings, every way better? We did, and yet we are still vain, and careless, and unprofitable; all those good purposes have been to little purpose: this is a lamentation, and should be for a lamentation. Let our hearts be truly broken for our former breach of covenant with God, and then the

renewing of our covenant will be the recovery of our peace, and that which was broken shall be bound up, and made to rejoice.

*Secondly*, We must renounce the devil, the world, and the flesh, and every thing that stands in opposition to, or competition with, the God to whom we join ourselves by covenant. If we will indeed deal sincerely in our covenanting with God, and would be accepted of him therein, our *covenant with death must be disannulled, and our agreement with hell must not stand*, Isa. xxviii. 18. All these foolish, sinful bargains which were indeed null and void from the beginning, by which we had alienated ourselves from our rightful owner, and put ourselves in possession of the usurper, must be revoked and cancelled, and our consent to them drawn back with disdain and abhorrence. When we take an oath of allegiance to God and Christ, as our rightful King and Sovereign, we must therein abjure the tyranny of the rebellious and rival powers. *O Lord our God, other lords besides thee have had dominion over us*, while sin hath reigned in our mortal bodies in our immortal souls, and every lust hath been a lord; but now we are weary of that heavy yoke, and through God's grace it shall be so no longer: for, from henceforth, *by thee only will we make mention of thy name*, Isa. xxvi. 13.

The covenant we are to enter into is a marriage covenant, *Thy Maker is to be thy husband*, Isa. liv. 5. and thou art to be *betrotted to him*, Hos. ii. 19. and it is the ancient and fundamental law of that covenant, that all other lovers be renounced, all other beloved ones forsaken; and the same is the law of this covenant, Hos. iii. 3. 'Thou shalt not be for another man, so will I also be for thee;' Quitting all others, we must cleave to the Lord only, lovers and crowned heads will not endure rivals: on these terms, and no other, we may covenant with God, 1 Sam. vii. 3. If ye do return 'unto the Lord with all your hearts, then put away



'the strange gods, and Ashtaroth,' else it is not a return to God.

(1.) We must renounce all subjection to Satan's rule and government. Satan's seat must be overturned in our hearts, and the Redeemer's throne set up there upon the ruins of it. We must disclaim the devil's power over us, cast off that iron yoke, and resolve to be deceived by him no more, and led captive by him at his will no more. We must quit the service of the citizen of that country, and feed his swine no longer, feed upon his husks no more, that we may return to our Father's house, where there is bread enough and to spare. We must renounce the treacherous conduct of the evil spirit, that we may put ourselves under the gracious guidance of the holy and good Spirit. All that turn to God, must turn from the power of Satan, Acts xxvi. 18. for what communion hath Christ with Belial? Our covenant with God engageth us in a war with Satan; for the controversy between them is such as will by no means allow us to stand neuter.

(2.) We must renounce all compliance with the wills and interests of the flesh. The body, though near and dear to the soul, yet must not be allowed to have dominion over it. The liberty, sovereignty, and honour of the immortal Spirit, by which we were allied to the upper world; that world of spirits must be asserted, vindicated, and maintained against the usurpation and encroachments of the body, which is of the earth earthly, and by which we are allied to the beasts that perish. The elder too long hath served the younger, the nobler hath served the baser; it is time that the yoke should be broken from off its neck, and that that part of the man should rule under Christ, whose right it is. The servants on horseback must be dismounted, the lust of the flesh denied, and its will no longer admitted to give law to the man; and the princes who have walked like servants upon the earth, must be raised from the dunghill, and made to inherit the throne of glory: the dictates,

I mean of right reason, guided by revelation, and consulting the true interest of the better part, must have the commanding sway and empire in us, Ecc. x. 7. 1 Sam. ii. 8. We must never more make it our chief good to have the flesh pleased, and the desires of it gratified; nor ever make it our chief business to make provision for the flesh, that we may fulfil the lusts of it. Away with them, away with them; crucify them, crucify them; for, like Barabbas, they are robbers, they are murderers, they are enemies to our peace: We will not have them to reign over us; No, no, we know them too well; we have no king but Jesus.

(3.) We must renounce all dependance upon this present world, and conformity to it. If we enter into a covenant which ensures us a happiness in the other world, on which we look with a holy concern, we must disclaim the expectations of happiness in this world, and therefore look upon this with a holy contempt. God and mammon, God and gain, these are contrary the one to the other: so that, if we will be found loving God, and cleaving to him, we must despise the world, and set loose to that, Matth. vi. 24. We must so far renounce the way of the world, as not to govern ourselves by that, and take our principles and measures from it; for we must not be conformed to this world, Rom. xii. 2. nor walk according to the course of it, Eph. ii. 2. We must so far renounce the men of the world, as not to incorporate ourselves with them, nor chuse them for our people; because, though we are in the world, we are not of the world, nor have we received the spirit of the world, but Christ hath chosen and called us out of it, John xv. 19. We must so far renounce the wealth of the world, as not to portion ourselves out of it, nor lay up our treasure in it; nor to take up with the things of this world, as our good things, Luke xvi. 25. as our consolation, Luke vi. 24. as our reward, Mat. vi. 2. as the penny we agree for, Mat. xx. 13. For in God's favour is our life, and not in

the smiles of this world. The Lord make us cordial in thus renouncing these competitors, that we may be found sincere in covenanting with God in Christ.

*Thirdly*, We must receive the Lord Jesus Christ, as he is offered to us in the gospel. In renewing our covenants with God, it is not enough to enter our dissent from the world and the flesh, and to shake off Satan's yoke, but we must enter our consent to Christ, and take upon us his yoke. In the everlasting gospel, both as it is written in the scripture, and as it is sealed in this sacrament, salvation by Christ, that great salvation, is fairly tendered to us; to us who need it, and are undone for ever without it; we then come into covenant with God, when we accept of this salvation, with an entire complacency and confidence in those methods which infinite wisdom hath taken, of reconciling a guilty and obnoxious world to himself, by the mediation of his own Son, and a cheerful compliance with those methods for ourselves and our own salvation. Lord, I take thee at thy word; be it unto thy servant according to that word, which is so well ordered in all things, and so sure.

We must accept the salvation in Christ's way, and upon his terms, else our acceptance is not accepted.

(1.) By a hearty consent to the grace of Christ, we must accept the salvation in his own way, in such a way as for ever excludes boasting, humbles man to the dust, and will admit no flesh to glory in his presence: such a way as, though it leaves the blood of them that perish upon their own heads, yet lays all the crowns of them that are saved at the feet of free grace. This method we must approve of, and love this salvation; not going about to establish our own righteousness, as if, by pleading, not guilty, we could answer the demands of the covenant of innocence, and so be justified and saved by that; but submitting to the righteousness of God by faith, Rom. x. 3. All the concerns that ly between us and God, we must put into the hands of the Lord Jesus, as the great Mediator, the great manager; we must be

content to be nothing, that the Lord alone may be exalted, and Christ may be all in all. God hath declared more than once by a voice from heaven, *This is my beloved Son, in whom I am well pleased.* To consent to Christ's grace, accept of salvation in his way, is to echo back to that solemn declaration. This is my beloved Saviour, in whom I am well pleased: The Lord be well pleased with me in him; for out of him I can expect no favour.

(2.) By a hearty consent to the government of Christ we must accept the salvation on his own terms. When we receive Christ, we must receive an entire Christ for, *is Christ divided?* A Christ to sanctify and rule us as well as a Christ to justify and save us; for he is priest upon his throne, and the council of peace is between them both, Zech. vi. 13. What God has joined together, let us not think to put asunder. He saves his people from their sins, not in their sins; and is the author of eternal redemption to those only that obey him. That very grace of God which bringeth salvation, teacheth us to deny ungodliness and worldly and fleshly lusts, and to live soberly, righteously and godly in this world. Titus ii. 11, 12. Life and peace are to be had on these terms, and on no other: And, are we willing to come up to these terms? Will we receive Christ and his law, as well as Christ and his love? Christ and his cross as well as Christ and his crown? Lord, I will, faith the believing soul; Lord, I do; *My beloved is mine, and I am his*, to all the intents and purposes of the covenant.

*Fourthly*, We must resign and give up ourselves to God in Christ. God in our covenant makes over, not only his gifts and favours, but himself to us, [*I will be to them a God.*] What he is in himself, he will be to us a God all-sufficient; so we in the covenant must offer up, not only our services but ourselves, our own selves, our whole selves, body, soul, and spirit, to God the Father, Son, and Holy Ghost, according to the obligation



of our baptism, as those that are bound to be to him a people. This surrender is to be solemnly made at the Lord's table, and sealed there ; it must therefore be prepared and made ready before. Let us see to it, that it be carefully drawn up without exception or limitation, and the heart examined, whether a free and full consent be given to it. We must first give our own selves unto the Lord, 2 Cor. viii. 5. and I know not how we can dispose of ourselves better. By the mercies of God, which are inviting, and very encouraging, we must be wrought upon to present our bodies and souls to God a living sacrifice of acknowledgement, not a dying sacrifice of atonement, which, if it be holy, shall be acceptable, and it is our reasonable service, Rom. xii. 1. Thus he that covenants with God, is directed to say, ' I am the 'Lord's,' and for the greater solemnity of the transaction, to ' subscribe with his hand unto the Lord,' Isa. xlv. 5. Not that we do, or can hereby transfer or convey to God any right to us which he had not before : He is our absolute Lord and Owner, and hath an uncontested sovereignty over us, and propriety in us, as he is our Creator, Preserver, Benefactor, and Redeemer : But hereby we recognize and acknowledge his right to us. We are his already by obligation, more his than our own : But, that we may have the benefit and comfort of being so, we must be his by our own consent. More particularly,

(1.) To resign ourselves to God, is ' to dedicate and 'devote ourselves to his praise.' 'Tis not enough to call ourselves by his name, and herd ourselves among those that do so, to take away our reproach : But we must consecrate ourselves to his name, as living temples. *Корѡв.* It is a gift, a gift to God, all I am, all I have, all I can do is so ; it is a dedicated thing, which it is sacrilege to alienate. All the powers and faculties of our souls, all the parts and members of our bodies we must, as those that are alive from the dead, freely yield up to God as instruments of righteousness, to be used and employed

in his service for his glory, Rom. vi. 13. All our endowments, all our attainments, all those things we call accomplishments, must be accounted as talents, which we must trade with for his honour. All being of him and from him, all must be to him and for him. Our tongues must not be our own, but his in nothing to offend him, but to speak his praise, and plead his cause, as there is occasion: Our time not our own, but as a servant's time, to be spent according to our master's directions, and some way or other to our master's glory, every day being in this sense our Lord's day: Our estates not our own, to be spent or spared by the direction of our lusts, but to be used as God directs; 'God must be honoured ' with our substance, Prov. iii. 9. and our merchandize ' and our hire must be holiness to the Lord,' Isa. xxiii. 18. Our interest not our own, with it to seek our own glory; but to be improved in seeking and serving God's glory; that is, God's glory must be fixed and aimed at, as our highest and ultimate end, in all the care we take about our employments, and all the comforts we take in our enjoyments. 'As good stewards of the manifold ' grace of God,' we must have this still in our eye, 'that ' God in all things may be glorified thro' Jesus Christ,' 1 Pet. iv. 10, 11. By this pious intention common actions must be sanctified, and done 'after a godly sort,' 3 John ver. 6. Our giving up ourselves to be to God a people, is thus explained, Jer. xiii. 11. it is, 'to be to ' him for a name, and for a praise, and for a glory.'

(2.) To resign ourselves to God, 'is to subject and ' submit ourselves to his power:' to the sanctifying power of his Spirit, the commanding power of his law, and the disposing power of his providence. Such as this is the subjection we must consent to, and it hath in it so much of privilege and advantage, as well as duty and service, that we have no reason to stumble at it.

(1.) We must submit ourselves to the sanctifying power of God's Spirit. We must lay our souls as soft wax under this seal, to receive the impressions of it: as

white paper under this pen, that it may write the law there. Whereas we have resisted the Holy Ghost, quenched his motions, and striven against him when he hath been striving with us. We must now yield ourselves to be led and influenced by him, with full purpose of heart in every thing to follow his conduct, and comply with him. When Christ in his gospel breathes on us, saying, *Receive ye the Holy Ghost*, John xx. 22. my heart must answer, *Lord, I receive him*, I bid him welcome into my heart; though he comes as a Spirit of judgment, and a Spirit of burning, as a refiner's fire, and fuller's soap, yet, *Blessed is he that cometh in the name of the Lord*. Let him come and mortify my lusts and corruptions, I do not desire that any of them should be spared: let them die, let them die by the sword of the Spirit, Agag himself not excepted, though he comes delicately. Let every thought within me, even the inward thought, Psal. xlix. 11. 'be brought into captivity to the obedience of Christ,' 2 Cor. x. 5. Let the blessed Spirit do his whole work in me, and fulfill it with an Almighty power.

(2.) We must submit ourselves to the commanding power of God's law. The law, as it is in the hand of the Mediator, is God's instrument of government; if I yield myself to him as a subject, I must in every thing be observant of, and obedient to, that law, and now I covenant to be so, in all my ways to walk according to that rule. All my thoughts and affections, all my words and actions shall be under the direction of the divine law, and subject to its check and restraint. God's judgments will I lay before me, and have respect to all his commandments; by them I will always be ruled, over-ruled. *Let the word of the Lord come (as a good man once said) and if I had six hundred necks, I would bow them all to the authority of it*. Whatever appears to me to be my duty, by the grace of God I will do it, how much soever it interfere with my secular interest; what ever appears to me to be a sin, by the grace of God I will avoid it, and refrain from it, how strong soever

my corrupt inclination may be to it. 'All that the Lord shall say to me, I will do, and will be obedient.'

(3.) We must submit ourselves to the disposing power of God's providence. This must be the rule of our patience and passive obedience, as the former of our practice and active obedience. All my affairs relating to this life, I cheerfully submit to the divine disposal; let them be directed and determined as infinite wisdom sees fit, and I will acquiesce. Let the Lord save my soul, and then as to every thing else, 'let him do with me and mine as seemeth good unto him;' I will never find fault with any thing that God doth. *Not as I will, but as thou wilt.* I know I have no wisdom of my own; I am a fool if I lean to my own understanding: And therefore I'll have no will of my own: Father, thy will be done. The health of my body, the success of my calling, the prosperity of my estate, the agreeableness of my family, the continuance of my comforts, and the issue of any particular concern my heart is upon, I leave in the hands of my heavenly Father, who knows what is good for me better than I do for myself; if in any of these I be crossed, by the grace of God I will submit without murmuring or disputing: *All is well that God doth,* and therefore welcome the will of God in every event; while need is mine, and I am his, nothing shall come amiss to me.

*Fifthly,* We must resolve to abide by it as long as we live, and to live up to it. In our covenanting with God there must be, not only a present consent, Lord, I do take thee for mine. I do give up myself to thee to be thine; but this must be ripened into a resolution for the future, 'with purpose of heart to cleave unto the Lord,' Acts xi. 23. We must lay hold on wisdom, so as to retain her, Prov. iii. 18 and chuse the way of truth, so as to stick to it, Psal. cxix. 30, 31. 'The nail in the holy place,' Ezra viii. 9. must be well cleansed, that it may be a 'nail in a sure place,' Isa. xxii. 23. Many a pang of good affections, and many a hopeful turn of good inclinations, comes to nothing for want of resolution. It is said



of Rehoboam, 2 Chron. xii. 14. that he *did evil, because he prepared not, or, he fixed not, his heart*, so the word is in the margin, *to seek the Lord*. The heart that is unfixed is unprepared. Joshua took pains with the people to bring them up to that noble resolution, Josh. xxiv. 21. *Nay, but we will serve the Lord*; and we should not be content till we are also in like manner resolved; and firmly fixed for God and duty, for Christ and heaven. This is the preparation of the gospel of peace, wherewith our feet must be shod, Eph. vi. 15.

Let us enquire what that resolution is, which, in an entire dependance upon the grace of Christ, we should come up to in our covenanting with God.

(1.) We must come up to such a settled resolution as doth not reserve a power of revocation for ourselves: The covenant is in itself a perpetual covenant, and as such we must consent to it: not as servants hire themselves for a year, or to be free at a quarter's warning; not as apprentices bind themselves for seven years, to be discharged at the expiring of that term: But it must be a covenant for life, a covenant for eternity, a covenant never to be forgotten, and in this beyond even the marriage-covenant; for that is made with this proviso, Till death us do part; but death itself must not part us and Christ. Our covenant must be made like that servant's who loved his master, and would not go out free; our ears must be nailed to God's door post, and we must resolve to *serve him for ever*, Exod. xxi. 5, 9. A power of revocation reserved is a defeasance of the covenant; it is no bargain if it be not for a perpetuity, and if we consent not to put it past recal.

Let not those that are young, and under tutors and governors, think to discharge themselves of those obligations, when they come to be of age, and to put them off with their childish things: No, you must resolve to adhere to it, as Moses did, when you come to years, Heb. xi. 24. As children are not too little, so grown people are not too big to be religious. You must resolve to live

under the bonds of this covenant, when you come to live of yourselves, to be at your own disposal, and to launch out never so far into this world. Your greatest engagements in care and business cannot disengage you from these. Whatever state of life you are called to, you must resolve to take your religion with you into it.

Let not those who are in the midst of their days think it possible or desirable to outlive the binding force of this covenant. If now we set out in the way we should go, it must be with a resolution, if we live to be old, how wise and honourable soever old age be, yet then we *will not depart from it*, Prov. xxii. 6. as knowing that the hoary hairs are then only *a crown of glory when they are found*, as having been long before fixed, *in the way of righteousness*, Prov. xvi. 31.

(2.) We must come up to such a strong resolution as will not yield to the power of temptation from the enemy. When we engage ourselves for God, we engage ourselves against Satan, and must expect his utmost efforts to oppose us in our way, and to draw us out of it. Against these designs we must therefore arm ourselves, resolving to stand in the evil day, and having done all in God's name to stand our ground, Eph. vi. 13. saying to all that which would either divert or deter us from prosecuting the choice we have made, as Ruth did to Naomi, when she was stedfastly resolved, Ruth i. 16. Intreat me not to leave Christ, or turn from following after him; for whither he goes, I will follow him, though it be to banishment; where he lodges I will lodge with him, though it be in a prison; for death itself shall never part us.

We must resolve, by God's grace, never to be so elevated or enamoured with the smiles of the world, as by them to be allured from the paths of serious godliness; for our religion will be both the safety and honour of a prosperous condition, and will sanctify and sweeten all the comforts of it to us.

And we must in like manner resolve never to be discouraged and disheartened by the frowns of the world, as by the force of them to be robbed of our joy in God, or by the fear of them to be driven from our duty to God. We must come to Christ with a steady resolution to abide by him all weathers: Lord, I will follow thee whithersoever thou goest. Though I should die with thee, yet will I not deny thee. None of these things move me.

*Sixthly*, We must rely upon the righteousness and strength of our Lord Jesus Christ in all this. Christ is the Mediator of this peace, and the guarantee of it, the surety of this better covenant, that blessed days-man, which hath laid his hand upon us both, who hath so undertaken for God, that *in him all God's promises to us, are yea and Amen*, 2 Cor. i. 20. and, unless he undertakes for us too, how can our promises to God have any strength or stability in them? When therefore we enter into covenant with God, our eye must be to Christ, the Alpha and Omega of that covenant. When God had sworn by himself, that, unto him every knee should bow, and every tongue should swear, Isa. xlv. 23. immediately it follows, verse 24. *Surely shall one say*, every one that vows and swears to God, *In the Lord have I righteousness and strength*, in the Lord Jesus is all my sufficiency for the doing of this well. In making and renewing our covenant with God, we must take instructions from that of David, Psal. lxxi. 16. *I will go on in the strength of the Lord God; I will make mention of thy righteousness, even of thine only.*

(1.) We must depend upon the strength of the Lord God for assistance, and for the working of all our works in us and for us. In that strength we must go, go forth, and go on, as those that know we can do nothing that is good of ourselves; our own hands are not sufficient for us, but we can *do all things through Christ strengthening us*, Phil. iv. 13. Our work then goes on, and then only, when we are *strengthened with all might by his*

*Spirit.* This way we must look for spiritual strength, as Nehemiah, ch. vi. 9. *Now therefore, O God, strengthen my hands.* On this strength we must stay ourselves, in this strength we must engage ourselves, and put forth ourselves, and with it we must encourage ourselves.

We cannot keep this covenant when it is made, but in the strength of Christ; nor make it at all. Nature, corrupt nature, inclines to the world and the flesh, and cleaves to them; without the influences of special grace, we should never move towards God, much less resolve for him: we cannot do it well, but in Christ's strength, and in a dependence upon that. If, like Peter, we venture on our own sufficiency, and use those forms of speech which import a reliance on the divine grace, only as words of course, and do not by faith trust to that grace and derive from it, we forfeit the aids of it, our covenant is rejected as presumptuous, and shall not avail us. Promises made in our own strength betray us, and do not help us, like the house built on the sand.

We cannot keep this covenant when it is made, but in the strength of Christ: for we stand no longer than he by his grace upholds us; we go no further than he by his grace not only leads us, but carries us. His promises to us are our security, not ours to him; from his fulness, therefore, we must expect to receive grace for grace; for it is not in ourselves, nor is it to be had any where but in him. We then that are principals in the bond, knowing ourselves insolvent, must put him in as surety for us: he is willing to stand, and without him our bond will not be taken; we are too well known to be trusted; for all men are liars, and the heart is deceitful above all things. Go to Christ therefore with that address, Psal. cxix. 122. *Be surety for thy servant for good,* Isa. xxxviii. 14. *I am oppressed, undertake for me.*

(2.) We must depend on the righteousness of Christ, making mention of that, even of that only, for acceptance with God in our covenanting with him. We have nothing in us to recommend us to God's favour,



no righteousness of our own wherein to appear before him; we have by sin not only forfeited all the blessings of the covenant, but incapacitated ourselves for admission into it: by sacrifice therefore, by a sacrifice of atonement, sufficient to expiate our guilt, and satisfy the demands of injured justice, we must make a covenant with God: and there is none such but that one offering by which Christ hath *perfected for ever them which are sanctified*; that is the blood of the covenant, which must be sprinkled upon our consciences, when we join ourselves to the Lord, *Exod. xxiv. 8.* That everlasting righteousness which Messiah the Prince hath brought in, must be the cover of our spiritual nakedness, our wedding garment to adorn our nuptials, and the foundation on which we must build all our hopes to find favour in the sight of the Lord.

I shall not here draw up a form of covenanting with God, both because such may be found drawn up by far better hands than mine, as Mr Baxter's, Mr Allein's and others, and because a judicious Christian may, out of the foregoing heads, easily draw up one for himself.

For the 2d thing; after what manner we must renew our covenant with God, that we may therein please God, and experience the good effect of it in our own souls.

(1.) We must do it intelligently. Blind promises will produce lame performances, and can never be acceptable to the seeing God: ignorance is not the mother of this devotion. Satan indeed puts out mens eyes, and so brings them into bondage to him, and leads them blindfold; for he is a thief and a robber, that comes not in by the door, but climbeth up some other way; and therefore to him we must not open; but the grace of God takes the regular way of dealing with reasonable creatures; opening the understanding first, and then bowing the will; this is entering in by the door, as the shepherd of the sheep doth, *John x. 1, 2.* In this method therefore we must see that the work be

done. We must first acquaint ourselves with the tenor of the covenant, and then consent to the terms of it. Moses read the book of the covenant in the audience of the people, *Exod. xxiv. 7.* and then sprinkled upon them the blood of the covenant, *verse 8.* And we must take the same method; first peruse the articles, and then sign them. That faith which is without knowledge, is not the faith of God's elect.

(2.) We must do it considerately. We need not take time to consider whether we should do it or no, the matter is too plain to bear that debate; but we must seriously consider what we do, when we go about it. Let it be done with a solemn pause, such as Moses put Israel upon, when he said, *Deut. xxix. 10, 12. Ye stand this day all of you before the Lord your God—that thou shouldst enter into covenant with the Lord my God, and into his oath.* Consider how weighty the transaction is, that it may be managed with due seriousness; and of what consequence it is that it be done well: for it is to be hoped, that if it be once well done, it is done for ever. We must sit down and count the cost, consider the restraints this covenant will put upon the flesh, the loss and expence we may sustain by our adherence to it, the hazards we run, and the difficulties we must reckon upon, if we will be faithful unto death; and in the view of these consent to the covenant, that hereafter, when tribulation and persecution ariseth because of the word, we may not say, *This was what we did not think of.* Do it deliberately therefore, and then it will not be easily undone. The rule in vowing is, *Be not rash with thy mouth, neither let thy heart be hasty to utter any thing before God, Eccl. v. 2.* It is the character of a virtuous woman, that *she considers a field, and buys it.* And it hath been thought a dictate of prudence, though it seem a paradox, 'Take time, and you will have done the sooner.' Many that without consideration, have put on a profession, when the wind hath turned, have in like manner, without consideration, thrown it

off again. Light come, light go. Those therefore that herein would prove themselves honest, must prove themselves wise.

(3.) We must do it humbly. When we come to covenant with God, we must remember what we are, and who he is with whom we have to do, that the familiarity we are graciously admitted to, may not beget a contempt of God, or a conceit of ourselves; but rather, the more God is pleased to exalt us, and condescend to us, the more we must honour him, and abase ourselves. *Abraham fell on his face*, in a deep sense of his own unworthiness, then when God said, *I will make my covenant between me and thee*, and began to talk with him concerning it, Gen. xvii. 2, 3. And afterwards, when he was admitted into an intimate communion with God, pursuant to that covenant, he drew near as one that knew his distance, expressing himself with wonder at the favour done him, Gen. xviii. 27. *Behold, now I have taken upon me to speak unto the Lord, who am but dust and ashes*. When the covenant of royalty was confirmed to David, and *God regarded him according to the state of a man of high degree*, he sits down as one astonished at the honour conferred upon him, and humbly expresseth himself thus, *Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?* Chron. xvii. 16, 17. Thus must we cast ourselves down at the footstool of God's throne, if we would be taken up into the embraces of his love. He that humbles himself, shall be exalted.

(4.) We must do it cheerfully; for here, in a special manner, God loves a cheerful giver, and is pleased with that which is done, not of constraint, but willingly. In our covenanting with God, we must not be actuated by spirit of bondage and fear, but by a spirit of adoption, spirit of power and love, and a sound mind, Rom. viii. 5. 2 Tim. i. 7. We must join ourselves to the Lord, not only because it is our duty, and that which we are bound

to, but because it is our interest, and that by which we shall be unspeakable gainers, not with reluctance and regret, and with a half consent extorted from us, but with an entire satisfaction, and the full consent of a free spirit. Let it be a pleasure to us to think of our interest in God as ours, and our engagement to him as his; a pleasure to us to think of the bonds of the covenant, as well as of the blessings of the covenant. Much of our communion with God (which is so much the delight of all that are sanctified) is kept up by the frequent recognition of our covenant with him, which we should make as those that like our choice too well to change; and as the men of Judah did, when *they sware unto the Lord with a loud voice, and with shouting, and with trumpets: and all Judah rejoiced at the oath; for they had sworn with all their heart, and sought him with their whole desire*, 2 Chron. xv. 14, 15. Christ's soldiers must be volunteers not pressed men; and we must repeat our consent to him with such joy and triumph as appears in that of the spouse, Cant. v. 16. *This is my beloved, and this is my friend.*

(5.) We must do it in sincerity: this is the chief thing required in every thing wherein we have to do with God; *Behold he desires truth in the inward parts.* When God took Abraham into covenant with himself, this was the charge he gave him, *Walk before me and be thou perfect*, that is, upright; for uprightness is our gospel perfection. Writing the covenant, and subscribing it, signing and sealing it, may be proper expressions of seriousness and resolution in the transaction, and of use to us in the review: but, if herein we 'lie unto God' with our mouth, and flatter him with our tongue,' as Israel did, Psal. lxxviii. 36. tho' we may put a cheat upon ourselves and others, yet we cannot impose upon him; *Be not deceived, God is not mocked.* If we only give the hand unto the Lord, and do not give our hearts to him, whatever our pretensions, professions, and present pangs of devotion may be, we are but as sounding brass, and



a tinkling cymbal. What will it avail us to say, we covenant with God, if we still keep our league with the world and the flesh, and have a secret antipathy to serious godliness? Dissembled piety is no disguise before God, but is hated as double iniquity. It is certain thou hast no part nor lot in the matter, whatever thou mayst claim, if thy heart be not right in the sight of God, Acts viii. 21. I know no religion but sincerity: our vows to God are nothing, if they be not bonds upon the soul.

## C H A P. VI.

*Helps for Meditation and Prayer in our Preparation for the Ordinance.*

**M**editation and prayer are the daily exercise and delight of a devout and pious soul. In meditation we converse with ourselves; in prayer we converse with God: and what converse can we desire more agreeable and more advantageous? They who are frequent and serious in these holy duties at other times, will find them the easier, and the sweeter on this occasion; the friends we are much with, we are most free with: but if at other times we be not so close and constant to them as we should be, we have the more need to take pains with our own hearts, that we may affectionally engage them in these services, when we approach the ordinance of the Lord's Supper.

Enter into thy closet, therefore, and shut the door of that against diversions from without: be not shy of being alone. The power of godliness withers and declines, if secret devotion be either neglected or negligently performed. Enter into thy heart also, and do what thou canst to shut the door of that against distraction from within. Compose thyself for business, and summon all that is within thee to attend on it, separate thyself from the world, and the thoughts of it: leave

all its cares at the bottom of the hill, as Abraham did his servants when he was going up into the mount to worship God, Gen. xxii. 5. and then set thyself about thy work; gird up thy loins and trim thy lamps: Up, and be doing, and the Lord be with thee.

(1.) We must set ourselves to meditate on that which is most proper for the confirming of our faith, and the kindling of pious and devout affections in us. Good thoughts should be oft in our minds, and welcome there, so should our souls oft breathe towards God in pious ejaculations that are short and sudden: but as good prayers, so good thoughts, must sometimes be set, and solemn; morning and evening they must be so, on the Lord's day also, and before the Lord's Supper.

Meditation is thought engaged, and thought enflamed:

(1.) It is thought engaged: in it the heart fastens upon, and fixes to, a select and certain subject, with an endeavour to dwell and enlarge upon: not matters of doubtful disputation, or small concern, but those things that are of greatest certainty and moment: and since few of the ordinary sort of Christians can be supposed to have such a treasury of knowledge, such a fruitfulness of invention, and so great a compass and readiness of thought, as to be able to discourse with themselves for any time upon any one subject, so closely, methodically, and pertinently as one would wish, it may be adviseable, either to fasten upon some portion of scripture, and to read that over and over, with a closeness of observation and application; or to recollect some profitable sermon lately heard, and think that over; or to make use of some books of pious meditations, or practical discourses, (which, blessed be God, we have great plenty and variety of in our own tongue) and not only read them, but descant and enlarge upon them in our minds, still giving liberty to our own thoughts to expatiate, as they are able; but borrowing help from what we read, to reduce them when they wander, refresh them

when they tire, and to furnish them with matter when they are barren. In the choice of helps for this work, wisdom and experience are profitable to direct, and no rule can be given to fit all capacities and all cases: the end may be attained in different methods.

(2.) It is thought enflamed. To meditate, is not only to think seriously of divine things, but to think of them with concern and suitable affection. *While we are thus musing, the fire must burn*, Psal. xxxix. 3. When the heart meditates terror, Isa. xxxiii. 18. the terrors of the Lord, it must be with a holy fear: when we contemplate the beauty of the Lord, his bounty and his benignity, which is better than life, we must do it with a holy complacency, solacing ourselves in the Lord our God: the design of meditation is to improve our knowledge, and to affect ourselves with those things with which we have acquainted ourselves, that those impressions of them upon our souls may be deep and durable, and that, *by beholding the glory of the Lord, we may be changed into the same image.*

Serious meditation before a sacrament will be of great use to us, to make those things familiar to us, which in that ordinance we are to be conversant with; that good thoughts may not be to seek when we are there, it is our wisdom to prepare them, and lay them ready before hand. Frequent acts confirm habit, and pious dispositions are greatly helped by pious meditations. Christian graces will be the better exercised in the ordinance, when they are thus trained and disciplined, and drawn out in our preparation for it.

For our assistance herein, I shall mention some few of those things which may most properly be pitched upon for the subject of our meditations before a sacrament: I say, before a sacrament, because though this be calculated here for the sacrament of the Lord's Supper, yet it may equally serve us in our preparations for the other sacrament, both that we may profit by the public administration of it, and especially that we may,

in an acceptable manner, present our children to it; for which service we have as much need carefully to prepare ourselves as for this. As we must in faith join ourselves to the Lord, so we must in faith dedicate those pieces of ourselves to him.

That our hearts then may be raised and quickened, and prepared for communion with Christ at his table,

*First*, Let us set ourselves to think of the sinfulness and misery of man's fallen state. That we may be taught to value our recovery and restoration by the grace of the second Adam, let us take a full and distinct view of our ruin by the sin of the first Adam. Come and see what desolations it hath made upon the earth, and how it hath turned the world into a wilderness. *Now is the gold become dim, and the most fine gold changed?* What wretched work did sin make! What a black and horrid train of fatal consequences attended its entrance into the world!

Come, my soul, and see how the nature of man is corrupted and vitiated, and lamentably degenerated from its primitive purity and rectitude: God's image defaced and lost, and Satan's image stamped instead of it. The understanding blind, and unapt to admit the rays of the divine light; the will stubborn, and unapt to comply with the dictates of the divine law; the affections carnal, and unapt to receive the impressions of the divine love. Come, my soul, and lament the change, for thou thyself fielest from it, and sharest in the sad effects of it: for a nature thus tainted, thus depraved, I brought into the world with me, and carry about with me to this day sad remainders of its corruptions. It was a nature by creation, little lower than that of angels, but become by sin much baser than that of brute. It was like the Nazarites, *purer than snow, whiter than milk, more ruddy than the rubies, and its polishing was of sapphires: but now its visage is blacker than a coal*, Lam. iv. 7, 8. Never was beauty so deformed, never was strength so weakened, never was a healthful consti-



tution so spoiled, never was honour so laid in the dust. 'How is the faithful city become an harlot? Man's nature was planted a choice vine, wholly a right seed; but alas, it is become the degenerate plant of a strange vine, Jer. ii. 21. I find it in myself by sad experience. I am naturally prone to that which is evil, and backward to that which is good. Foolishness is daily breaking out in my life, and by that I perceive, it is bound up in my heart; for these things I blush, and am ashamed; for these things I tremble and am afraid: 'for these things I weep, mine eye, mine eye runs down with tears,' Lam. i. 16.

Come, my soul, and see how miserable fallen man is; see him excluded God's favour, expelled the garden of the Lord, and forbidden to meddle with the tree of life: see how odious he is become to God's holiness, and obnoxious to his justice, and by nature a child of wrath. See how calamitous the state of human life is; what troops of diseases, disasters and deaths, in the most horrid and frightful shapes, man is compassed about with. Lord, 'how are they increased that trouble him?' See him attacked on every side by the malignant powers of darkness that seek to destroy: see him sentenced for sin to utter darkness, to the devouring fire, to the everlasting burning. 'How art thou fallen, O Lucifer son of the morning?' O what a gulph of misery is man sunk into by sin? separated from all good to all evil; and his condition in himself helpless and hopeless. A deplorable case! And it is my case by nature; I am of this guilty, exposed, condemned race; undone, undone for ever; as miserable as the curse of heaven, and the flames of hell can make me, if infinite mercy do not interpose. And shall not this affect me? Shall not this afflict me? Shall not these thoughts beget in me a hatred of sin, that evil, that only evil? Shall I ever be reconciled to that which hath done so much mischief? Shall I not be quickened hereby to flee to Christ, in whom alone help and salvation is to be had? Is this thy con-

dition, O my soul, thinkest by nature? and is there a door of hope opened to thee by grace? 'Up, then, get thee out of this Sodom; escape for thy life, look not behind thee, stay not in all the plain, escape to the mountain, the mountain of holiness, lest thou be consumed.'

*Secondly*, Let us set ourselves to think of 'the glory of the divine attributes, shining forth in the work of our redemption and salvation.' Here is a bright and noble subject, the contemplation and wonder of angels and blessed spirits above, and which eternity itself will be short enough to be spent in the admiring view of.

Come then, O my soul, come and think of the kindness and love of God our Saviour, his good-will to man, which designed our redemption; the spring and first wheel of that work of wonder. Herein is love. Tho' God was happy from eternity before man had a being, and would have been happy to eternity, if man had never been or had been miserable; tho' man's nature was mean and despicable; though his crimes were heinous and detestable; though by his disobedience he had forfeited the protection of a prince; though by his ingratitude he had forfeited the kindness of a friend, and tho' by his perfidiousness he had forfeited the benefits of a covenant; yet the tender mercies of our God moved for his relief. Come and see a world of apostate angels: passed by, and left to perish; no Redeemer, no Saviour provided for them: but fallen men pitied and helped, though angels had been more honourable, and would have been more serviceable.

Come and think of God's patience and forbearance exercised towards man; 'The long suffering of our Lord is salvation.' Think how much he bears, and how long, with the world, with me, though most provoking. This patience left room for the salvation, and gives hopes of it. 'If the Lord had been pleased to kill us,' he would have done it before now.

Come, and think especially of the wisdom of God which is so gloriously displayed in the contrivance of the work of our redemption: Here is the wisdom of God

‘ in a mystery, even the hidden wisdom which God ordained before the world for our glory,’ 1 Cor. ii. 7. Think of the measures God hath taken, the means he hath devised, that the banished ‘ might not be for ever expelled from him,’ 2 Sam. xiv. 14. Think with wonder how all the divine attributes are by the method pitched upon, secured from danger and reproach, so that one is not glorified by the diminution of the lustre of another. When sin hath brought things to that strait, that one would think either God’s justice, truth, and holiness, must be eclipsed or clouded, or man’s happiness must be ever lost; infinite Wisdom finds out an expedient for the securing both of God’s honour, and of man’s happiness: it is now no disparagement at all to God’s justice to pardon sin, nor to his holiness to be reconciled to sinners; for, by the death of Christ, justice is satisfied, and by the Spirit of Christ, sinners are sanctified. ‘ Mercy and truth here met together; behold ‘ Righteousness and peace kiss each other.’ Be astonished O heavens, at this, and wonder, O earth. And thou my soul, that owest all thy joys, and all thy hopes for this contrivance, despairing to find the bottom of this unfathomable fountain of life, sit down at the brink, and adore the depth! ‘ O the depth of the wisdom and ‘ knowledge of God!’ Rom. xi. 33.

*Thirdly,* Let us set ourselves to think of the ‘ person of ‘ the Redeemer, and his glorious undertaking of the ‘ work of our salvation.’ Come, my soul, and think of Christ, who thought of thee; think of him as the eternal son of God, ‘ the brightness of his Father’s glory, ‘ and the express image of his person, who lay in his bosom from all eternity, and had an infinite joy and glory with him before the worlds were, and in whom dwells all the fulness of the Godhead; the eternal Wisdom, the eternal Word, that hath life in himself, and is one with the Father, and who thought it no robbery to be equal with God. He is thy Lord, O my soul, and worship thou him.

Think of him as the former of all things, without whom was not any thing made that was made. ‘ Thrones

‘and dominions, principalities and powers, all things were created by him, and for him, and he is before all things, and by him all things consist; Col. i. 16, 17. Let this engage my veneration for him, let this encourage my faith and hope in him: If I have my being from him, I must consecrate my being to him, and may expect my bliss in him.

Think of him as Emmanuel, the Word incarnate, ‘God manifested in the flesh,’ clothed with our nature, taking part of flesh and blood, that for us in our nature he might satisfy the justice of God whom we had offended, and break the power of Satan, by whom we are enslaved. Come, my soul, and with an eye of faith, behold the beauties, the transcendent, unparallelled beauties of the Redeemer. See him, ‘white and ruddy, fairer than the children of men,’ perfectly pure and spotless, wise and holy, kind and good, that hath the infinite mercies of a God, and withal, the experimental compassions of a man, that hath been ‘touched with the feeling of our infirmities.’ See him by faith, as John saw him in vision, Rev. i. 13. &c. See him, and admire him as one that in all things hath the pre-eminence; none like him, or any to be compared with him.

Think of him as the undertaker of our redemption, the redemption of the soul, which was so precious, that otherwise it must have ceased for ever. When the sealed book of God’s counsels concerning mans redemption was produced, ‘none in heaven or earth was found worthy to open that book, or to look thereon, Rev. v. 3, 4. When sacrifice and offering for sin would not do, and the blood of bulls and of goats had been tried in vain, and found ineffectual, then said he, ‘Lo, I come; this ruin shall be under my hands;’ alluding to Isa. iii. 6. Come, my soul, and see help laid upon one that is mighty; one chosen out of the people, and every way qualified for the undertaking, able to do the Redeemer’s work, and fit to wear the Redeemer’s crown. See how willingly he offered himself to the service, how cheerfully



he obliged himself to go through with it, and engaged his heart to approach unto God as our advocate. It is 'the voice of thy Beloved, O my soul; behold, he cometh leaping upon the mountains, skipping upon the hills, making nothing of the difficulties that lay in his way. Behold, the King cometh, thy Bridegroom cometh; go forth, my soul, go forth to meet him with thy joyful hosannas, and bid him welcome: 'Blessed is he that cometh in the name of the Lord.'

*Fourthly*, Let us set ourselves to think of the 'cross of our Lord Jesus Christ, the dishonours done to him, and the honours done to us by it.' Here is, a wide field for our meditations to expatiate in, nor can we determine to know any thing before a sacrament more proper and profitable, than Jesus Christ, and him crucified; lifted up from the earth, and drawing all men unto him, as the attractive load-stone of their hearts, and the common centre of their unity. Come then, and behold the man; represent to thyself, O my soul, not to thy fancy, but to thy faith, 'the Lamb of God taking away the sins of the world by the sacrifice of himself.'

Come and look over the particulars of Christ's sufferings, all the humiliations and mortifications of his life, but especially the pains, agonies, and ignominies of his death. Review the story, thou wilt still find something in it surprising and very affecting: take notice of all the circumstances of his passion, and say, 'Never was any sorrow like unto his sorrow.' Take notice especially of the disgrace and reproach done him in his sufferings, the shame he was industriously loaded with. This contributed greatly to the satisfaction made by his sufferings. God had been injured in his glory by sin; and no other way could be injured; he therefore who undertook to make reparation for that injury, not only denied himself in, and divested himself of, the honours due to an incarnate Deity, but, though most innocent and most excellent, voluntarily submitted to the utmost disgraces that could be done to the worst of criminals: thus he

‘restored to that which he took not away.’ See him my soul, see him ‘enduring the cross, and despising the shame.’

Come and see the purchases of the cross. The blood there shed is the ransom with which we are redeemed from hell; the price with which heaven is bought for us: see it a price of inestimable value: ‘The topaz of Ethiopia cannot equal it, nor shall it be valued with the gold of Ophir, with the precious onyx or the sapphire.’ No, my soul, thou wast not redeemed with such corruptible things. The pardon of sin, the favour of God, the graces of the Spirit, the blessings of the covenant, and eternal life, could not be purchased with silver and gold, but are dearly bought and paid for with the precious blood of the son of God. All the praise be to the glorious purchaser.

Come and see the victories of the cross; see the Lord Jesus even then a conqueror, when he seemed a captive; then spoiling principalities and powers, when he seemed totally defeated and routed by them. See Christ upon the cross, breaking the serpent’s head, disarming Satan, triumphing over death and the grave, leading captivity captive, and going forth in that chariot of war, conquering and to conquer.

Think, my soul, think what thou owest to the dying of the Lord Jesus: the privileges of thy way, and the glories of thy home; all thou hast, all thou hopest for that is valuable, they are all precious fruits gathered from this tree of life. Christ’s wounds are thy healing, his agonies thy repose, his conflicts thy conquests, his groans thy songs, his pains thine ease, his shame thy glory, his death thy life, his sufferings thy salvation.

*Fifthly*, Let us set ourselves to think of the present glories of the exalted Redeemer. When we meditate on the cross he bore, we must not forget the crown he wears within the veil. Think, my soul, think where he is, at the right hand of the Father, far above all principalities and powers, and every name that is named; he

is set down upon the throne of the Majesty in the highest heavens. Having obtained eternal redemption for us, he is *entered with his own blood into the holy place*. Think how he is attended there with an innumerable company of angels that continually surround the throne of God and of the Lamb; think of the songs there sung to his praise, the crowns there cast at his feet, and the name he hath there above every name. Think especially what he is doing there: he always appears in the presence of God as the great High Priest of our profession, to intercede for all those that come to God by him; and he attends continually to this very thing; there he is preparing a place for all his followers; and thence he will shortly come to receive them to himself, to behold his glory, and to share in it.

Dwell on these thoughts, O my soul, and say as they did, who saw his glory in his transfiguration. It is good to be here; here let us make tabernacles; let these thoughts kindle in thee an earnest desire, (shall I call it a holy curiosity) to see him as he is, face to face. His advancement is thine advantage: as the forerunner he is for me entered; let the contemplation of the joy he is entered into, and the power he is there girded with, have such an influence upon me, as that by faith I may be raised up likewise, and *made to sit together with him in heavenly places*, Eph. ii. 6.

*Sixthly*, Let us set ourselves to think of the unsearchable riches of the new covenant, made with us in Jesus Christ, and sealed to us in the sacraments. Peruse this covenant in the several dispensations of it, from the dawning of its day in the first promise, to that noon-day-light, which life and immortality are brought to by the gospel. Read over the several articles of it, and observe how well ordered it is in all things, so well, that it could not be better. Review its promises, which are precious and many, very many, very precious, and sure to all the feed. Search into the hidden wealth that is treasured up in them; dig into these mines; content not

thyself with a transient view of these fountains of living water, but bring thy bucket, and draw with joy out of those wells of salvation. Go, *walk about this Zion, this city of God, tell the towers, mark well the bulwarks, consider the palaces*, and say, *This God, who is our God in covenant, is ours for ever and ever, he will be our guide, even unto death*, Psal. xlviii. 12, 13, 14.

Stir up thyself, therefore, O my soul, to meditate on the privileges of a justified state; the liberties and immunities, the dignities and advantages that are conveyed by the charter of pardon. O the blessedness of the man whose iniquities are forgiven! See him secured from the arrests of the law, the curse of God, the evil of affliction, the sting of death, and the damnation of hell. Read with pleasure the triumphs of blessed Paul, Rom. viii. 33. &c. Happy thou art, my soul, and all is well with thee, or shall be shortly, if thy sin be pardoned.

Meditate on the honours and comforts of a state of grace. If now I am a child of God, adopted and regenerated, and have received the spirit of adoption, have liberty of access to the throne of grace, I have sanctified use of my creature-comforts, my fellowship with the Father, and with his son Jesus Christ; *all is mine, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are mine*, 1 Cor. i. 21, 22. I have meat to eat that the world knows not of, joy that a stranger doth not intermeddle with. Let thoughts of these privileged work in thee, O my soul, a holy disdain of the pleasures of sense, and the profit of the world? whenever they come in competition with the gain of godliness, and the delight of spiritual life, offer those to them that know no better.

*Seventhly*, Let us set ourselves to think of the communion of saints. This contributes something to our comfort in communion with Christ, that, through him we have fellowship one with another, 1 John i. 7. 'So



‘that we being many, are one bread, and one body; for  
‘Christ died to gather together, in one, the children of  
‘God that were scattered abroad, John xi. 52. that all  
might be one in him, in whom we all meet, as many  
members in one head, so making one body; many  
branches in one root, so making one vine; and many  
stones in one foundation, so making one building.

Enlarge thy thoughts then, O my soul, and let it be  
a pleasure to thee to think of the relation thou stand-  
est in to the whole family, both in heaven and earth,  
which is named of Jesus Christ; to think, that thou  
art come, in faith, hope and love, even to the in-  
numerable company of angels, and to the spirits of just  
men made perfect, Heb. xii. 22, 23. Even these are thy  
brethren and fellow-servants. Rejoice in thine alliance  
to them, in their affection to thee, and in the prospect  
thou hast of being with them shortly, of being with  
them eternally. Here we sit down with a little hand-  
ful of weak and imperfect saints, and those mixed with  
pretenders; but we hope shortly to have a place and  
a name in the general assembly of the first-born, and  
to ‘sit down with Abraham, and Isaac, and Jacob, in  
‘the kingdom of our Father,’ with all the saints, and  
none but saints, and saints made perfect, and so to be  
together for ever with the Lord.

Please thyself also, O my soul, with thinking of the  
spiritual communion thou hast in the acts of Christian  
piety, and in the exercise of Christian charity, with ‘all  
‘that in every place on this earth, call on the name of Je-  
‘sus Christ our Lord, both theirs and ours,’ 1 Cor. i. 2.  
Some good Christians there are, that fall within the  
reach of our personal communion, to whom we give the  
right hand of fellowship: Others within the line of our  
acquaintance and correspondence; and many more whom  
we know not, nor have ever heard of, never saw, nor  
are ever likely to see in this world; but all these are our  
‘companions in the kingdom and patience of Jesus  
‘Christ: They and we are guided by the same rule, ani-

mated by the same Spirit, confirmed to the same image interested in the same promises, and joined to the same great body : they and we meet daily at the same throne of grace, under the conduct of the Spirit of adoption which teaches us all to cry, *Abba, Father* ; and they and we hope to meet shortly at the same throne of glory, under the conduct of the same Jesus, who will gather his elect from the four winds, and present them all together unto the Father. Christ hath prayed, that *all that believe on him may be one* ; and therefore we are sure they are so, for the Father heard him always, John xvii. 20, 21. Let this subject yield us some delightful thoughts here in a scattered world, and a divided church.

*Eightly*, Let us set ourselves to think of the happiness of heaven. A pleasant theme this is, very improveable, and pertinent enough to an ordinance which hath so much of heaven in it. If indeed we have heaven in our eye, as our home and rest, and our conversation there, we cannot but have it much upon our hearts. Have we good hope through grace of being shortly with Christ in the heavenly paradise, where there is fulness of joy, and pleasures for ever more, where we shall see God's glory, and enjoy his love immediately, to our complete and eternal satisfaction : do we expect that yet a little while the vail shall be rent, the shadows of the evening shall be done away, and we shall see as we are seen, and know as we are known ? Are we in prospect of a crown of glory that fades not away, an incorruptible and undefiled inheritance ?

Raise thy thoughts then, O my soul, to the joyful contemplation of the glory to be revealed : Arise then and survey this land of promise, as Abraham, Gen. xiii. 14. Go with Moses to the top of Pisgah, and take a view of it by faith. Get a scripture map of that Canaan, and study it well. Think, my soul, what they see in that world, who always behold the face of our Father, and in it see all truth and brightness, and the perfection of

beauty: Think what they have there, that eat of the tree of life, and the hidden manna: whose faculties are enlarged to take in the full communication of divine love and grace, and who have God himself with them as their God, Rev. xxi. 3. Think what they are doing there, who dwell in God's house, and are still praising him, and rest not day nor night from doing it. Think of the good company that is there, thousands of thousands of blessed angels and holy souls, with whom we shall have an intimate and undisturbed converse in perfect light and love.

Compare the present state thou art in, my soul, with that thou hopest for; and let it be a pleasure to thee to think, that, whatever is here, thy grief and burden shall be there removed and done away for ever. Satan's temptations shall there no more assault thee; thine own corruptions shall there no more ensnare thee; the guilt of sin, and doubts about thy spiritual state, shall there no more terrify and perplex thee; no pain nor sickness, nor sorrow shall be an allay to the enjoyments of that world, as they are to those of this world. All tears shall there be wiped away, even those for sin.

On the other side, whatever is here thy delight and pleasure, shall there be perfected. The knowledge of God, joy in him, and communion with him, are here, as it were, thy running banquets; there they shall be thy continual feast. The work of grace begun in thee, is that which reconciles thee to thyself, and gives thee some pleasure now in thy reflections upon thyself: This work shall be there compleated, and the finishing strokes given to it by the same skilful and happy hand that begun it.

Come now, my soul, and *neglect not the gift that is in thee, but meditate upon these things, give thyself wholly to them*, 1 Tim. iv. 14, 15. *Εὐ τὸ τοῦ ἰσθι, Be thou in them*, as in thy business, as in thine element. Think of the things that are not seen, that are eternal, the things of the invisible and unchangeable world, till

thou findest thyself so affected with them as even to forget the things that are here below, that are here behind, and look upon them with a holy negligence, that thou mayest, with great diligence reach towards 'the things that are here before, and press toward the mark for the prize of the high calling,' Phil. iii. 13, 14.

II. We must not only meditate, but we must pray, and cry earnestly to God for assistance and acceptance in what we do. When the apostle had reckoned up all the parts of the Christian's armour, he concludes with this, *praying always*, Eph. vi. 18. Prayer must gird on the whole armour of God, for without prayer all our endeavours are vain and ineffectual. Therefore, in our preparations for the Lord's supper, time must be spent, and pains taken in prayer, for two reasons;

(1.) Because this is a proper means of quickening ourselves and stirring up our graces. One duty of religion is of use to dispose and fit us for another; and the most solemn services ought to be approached gradually, and through the outter courts. In prayer the soul ascends to God, and converseth with him; and thereby the mind is prepared to receive the visits of his grace, and habituated to holy exercises. Even the blessed Jesus prepared himself for the offering up of the great sacrifice by prayer, a long prayer in the house, John xvii. and strong cryings with tears in the garden. Three times Christ was spoken to while he was here upon earth by voices from heaven, and they all three found him praying: That at his baptism, Luke iii. 21. *Jesus being baptized, and praying, the heaven was opened*: That at his transfiguration, Luke ix. 29. *As he prayed, the fashion of his countenance was altered*; and at a little before his passion, John xii. 27, 28. when he praying, *Father, glorify thy name*, the voice came from heaven, *I have glorified it*, &c. Saul of Tarsus prays, and then sees a vision, Acts ix. 11, 12. and afterwards, Acts xxii. 17, 18. Cornelius had his vision when he was at prayer, Acts x. 30. and Peter his, ver. 9, 10. All which in-



stances, and many the like, suggest to us, That communion with God in prayer, prepares and disposes the mind for communion with him in other duties.

(2.) Because this is the appointed way for fetching in that mercy and grace which God hath promised, and which we stand in need of. In God is our help, and from him is our fruit found; and he hath promised to help us, and to give us, 'a new heart, to put his Spirit within us, and to cause us to walk in his statutes,' Ezek. xxxvi. 26, 27. but it follows there, verse 37. 'I will yet for all this be enquired of by the house of Israel to do it for them.' How can we expect the presence of God with us, if we do not invite him by prayer? or, the power of God upon us, if we do not by prayer derive it from him? The greatest blessings are promised to the prayer of faith? but God will not give, if we will not ask: why should he?

But what must we pray for, when we draw near to God in this solemn ordinance? Solomon tells us, that both the *preparations of the heart in man, and the answer of the tongue is from the Lord*, Prov. xvi. 1. To him therefore we must apply ourselves for both. The whole word of God is of use to direct us in these prayers, and in it the blessed Spirit *helpeth our infirmities, inasmuch as we know not what to pray for*, in this, or in any other case, *as we ought*.

(1.) We must pray, that we may be prepared for this solemnity before it comes. Whatever is necessary to qualify us for communion with God in it, is spoken of in scripture as God's gift; and whatever is the matter of God's promise, must be the matter of our prayers; for promises are given, not only to be the ground of our hope, but also to be the guide of our desire in prayer. Is knowledge necessary? *out of his mouth cometh knowledge and understanding*, Prov. ii. 6. and at wisdom's gates we must wait for wisdom's gifts, rejoicing herein *that the Son of God is come and hath given us an understanding*, 1 John v. 20. Is faith necessary? That is not

‘of ourselves, it is the gift of God,’ Eph. ii. 8. Him therefore we must attend, who is both the author and the finisher of our faith. To him we must pray, Lord, increase our faith: Lord, perfect what is lacking in it; Lord, fulfil the work of faith with power. Is love necessary? It is the ‘Holy Ghost that sheds abroad that love in our hearts, and circumciseth our hearts to love the Lord our God.’ To that heavenly fire we must therefore go for this holy spark, and pray for the breath of the Almighty to blow it up into a flame. Is repentance necessary? It is God that gives repentance, that takes away the stony heart, and gives a heart of flesh: and we must beg of him to work that blessed change in us. *Behold the fire and the wood*, the ordinance instituted, and all needful provision made for our sacrifice; *But where is the lamb for a burnt offering?* Where is the heart to be offered up to God? If God did not provide himself a lamb, the solemnity would fail, Gen. xxii. 7, 8. to him therefore we must go to buy such things as we have need of against the feast, that is, to beg them; for we buy without money and without price: and such buyers shall not be driven out of God’s temple, nor slighted there, however they are looked on in mens markets.

(2.) Pray, that our hearts may be enlarged in the duty. It is the gracious promise of God, that he will open rivers in the wilderness, and streams in the desert, and the joint experience of all the saints, that they looked unto him and were lightened; such outgoings of soul, therefore, towards God, as may receive the incomes of divine strength and comfort we should earnestly desire and pray for. Pray, pray that God would grace his own institutions with such manifest tokens of his presence as these two disciples had who reasoned thus for their own conviction that they had been with Jesus, ‘did not our hearts burn within us?’ Luke xxiv. 32. Pray that, by the grace of God, the business of the ordinance may be faithfully done; the work of the day, the sacrament-day, in its day, according as the duty of the

day requires, Ezra iii. 4. Pray that the ends of the ordinance may be sincerely aimed at, and happily attained, and the great intentions of the institution of it answered; that you may not receive the grace of God therein in vain. O that my heart may be engaged to approach unto God! So engaged as that nothing may prevail to disengage it! Come, blessed Spirit, and breathe upon these dry bones! Move upon the waters of the ordinances, and produce a new creation, 'Awake, O north wind, and come thou south, and blow upon my garden, that the spices thereof may flow forth: and then, let my beloved come into his garden, (his it is, and then, it will be fit to be called his) and eat his pleasant fruits,' Cant. iv. 16.

(3.) Pray, that we may be favourably accepted of God, both in the preparation and in the performance. In vain do we worship, if God do not accept us: The applause of men is but a poor reward (such as the hypocrites were content with, and put off with) if we come short of the favour of God: Herein therefore we should labour, this we should be ambitious of as our highest honour, the top of our preferment, 'that whether present or absent, we may be accepted of the Lord, 2 Cor. iv. 5. About this therefore, we should be very solicitous in our enquiries, 'Wherewithal shall I come before the Lord,' so as to please him? For this we should be very importunate in our prayers, 'O that I knew where I might find him!' Job xxiii. 3. O that I might be met at the table of the Lord with a blessing, and not with a breach! O that God would smile upon me there, and bid me welcome! O that the beloved of my soul would shew me some token for good there, and say unto me, I am thy salvation! Son, daughter, 'be of good cheer, thy sins are forgiven thee. Let him kiss me with the kisses of his mouth, for his love is better than wine.' O that it might be a communion indeed between Christ and my soul! That which is in vogue with the most of men is, 'Who will shew us any good?' But when I am admitted

to touch the top of the golden sceptre, this is my petition, this is my request, Lord lift up the light of thy countenance upon me, and that shall put true gladness into my heart, greater than the joy of harvest.

(4.) Pray, that what is amiss may be pardoned in the blood of Christ. This prayer good Hezekiah hath put into our mouths; God put it into our hearts ! 2 Chron. xxx. 18, 19. ‘ The good Lord pardon every one that ‘ prepareth his heart in sincerity to seek the Lord God ‘ of his fathers, and aims honestly, tho’ he be not cleansed according to the purification of the sanctuary.’ We cannot but be conscious to ourselves, that in many things we come short of our duty, and wander from it : The rule is strict : it is fit it should be so, and yet no particular rule more strict than that general and fundamental law of God’s kingdom, *Thou shalt love the Lord thy God, with all thy heart, and soul, and mind, and might.* But our own hearts know, and God, who is greater than our hearts, and knows all things, knows that we do not come up to the rule, nor *continue in all things that are written in the book of the law to do them.* By our deficiencies we become obnoxious to the curse, and should perish by it if we were under the law : But we are encouraged by a penitent believing prayer to sue out our pardon, having an advocate with the Father.

Would we take with us words in these prayers ? David’s psalms, and St Paul’s epistles will furnish us with great variety of acceptable words : words which the Holy Ghost teacheth ; and other helps of devotion, which, thanks be to God, we have plenty of, may be used to much advantage : And if in these prayers we stir up ourselves to take hold on God, our experience shall be added to that of thousands : That Jacob’s God never said to Jacob’s seed, *Seek ye me in vain.*



## C H A P. VII.

*Directions in what Frame of Spirit we should come to,  
and attend upon this Ordinance.*

TO make up the wedding garment, which is proper for this wedding-feast, it is requisite, not only that we have an habitual temper of mind agreeable to the gospel, but that we have such an actual disposition of spirit, as is consonant to the nature and intentions of the ordinance. It is an excellent rule in the scripture-directory of religious worship, Eccl. v. 1. 'Keep thy foot when thou goest to the house of God, (that is) 'Keep thy heart with all diligence.' Prov. iv. 23. Look well to the motions of thy soul, and observe the steps it takes. When we are to see the goings of our God, our King in the sanctuary, Psa. lxxviii. 24. It concerns us to see our own goings, *Keep thy foot*, that is, do nothing rashly; but, 'when thou goest to eat with a ruler, consider diligently what is before thee,' Prov. xxiii. 1. It was not enough for the priests under the law that they were washed and dressed in their priestly garments when they were first consecrated, but they must be carefully washed and dressed every time they went in to minister, else they went in at their peril: We are spiritual priests to our God, and must do the office of our priesthood with a due decorum, remembering that this is that which the Lord hath said, God by his grace speak it home to our hearts: 'I will be sanctified in them that come nigh me;' that is, I will be attended as a holy God, in a holy manner, 'and so before all the people I will be glorified,' Lev. x. 3. We then sanctify God in holy duties, when we sanctify ourselves in our approaches to them: that is, when we separate ourselves from every thing that is common or unclean, 'from all filthiness both of flesh and spirit,' and consecrate ourselves to

God's glory as our end, and to his service as our business. If we would have the ordinance sanctified to us for our comfort and benefit, we must thus sanctify ourselves for it. Joshua's command to the people, when they were to follow the ark of the covenant through Jordan, should be still sounding in our ears the night before a sacrament, Josh. iii. 5. 'Sanctify yourselves, for to-morrow the Lord will do wonders among you.' When the God of glory admits such dunghill worms, such a generation of vipers, as we are, into covenant and communion with himself; when he gives gifts, such gifts even to the rebellious; when by the power of his grace he sanctifies the sinful, and comforts the sorrowful, and gives such holiness and joy as is life from the dead: surely then he does wonders among us. That we may see these wonders done, and share in the benefit of them, that we may experience them done in our souls, 'Jordan driven back at the presence of the Lord, at the presence of the God of Jacob,' to open a passage for us into the heavenly Canaan; let us sanctify ourselves and earnestly pray to God to sanctify us.

For our help herein, the following directions perhaps may be of some use.

*First*, Let us address ourselves to this service with a fixedness of thought. There is scarce any instance of the corruption of nature, and the moral impotence which by sin we are brought under, more complained of by serious Christians than the vanity of the thoughts, and the difficulty of fixing them to that which is good, They are apt to wander after a thousand impertinencies, and it is no easy matter to gather them in, and keep them employed as they should be; we all find it so by sad experience. 'Vain thoughts lodge within us,' and are most a hinderance and disturbance to us when good thoughts are invited into the soul, and should be entertained there. When therefore we apply ourselves to a religious service, which will find work for all our thoughts, and which presents objects well worthy of our closest

contemplation, we are concerned to take pains with ourselves to get ourselves engaged, and to 'bring every thought into obedience to the law of this solemnity.'

This is a time to set aside the thoughts of every thing that is foreign and unseasonable; and all those foolish speculations which use to be the unprofitable amusement of our idle hours, and the sports and pastimes of our carnal minds; away with them all: clear the court of those vagrants, when the doors are to be opened for the King of glory to come in. Are they thoughts that pretend business, and are as buyers and sellers in the temple? Tell them you have other business to mind; bid them depart for this time, and at a more convenient season you will call for them. Do they pretend urgent business, as Nehemiah's enemies did when they sought to give him a diversion? Give them the repulse that he gave, and, like him, repeat it as oft as they repeat their solicitations, Neh. vi. 2, 3, 4. 'I am doing a great work, why should the work cease, while I leave it and come down to you?' Do they pretend friendship, and send in the name of thy mother and thy brethren standing without, to speak with thee? Yet dismiss them as Christ did, by giving the preference to better friends: Let not thoughts of those we love best, divert us from thinking of Christ, whom we know we must love better.

This is a time to summon the attendance of all the thoughts, and keep them close to the business we are going about. Suffer none to wander, none to trifle; for there is employment, good employment for them all, and all little enough. Though a perfect fixation of thought without any distractions during the solemnity, is what I believe none can attain to in this state of imperfection; yet it is what we should desire and aim at, and come to as near as we can. Let us charge our thoughts not to straggle, keep a watchful eye upon them, and call them back when they begin to rove, keep them in full employment about that which is proper and pertinent.

which will prevent the starting aside to that which is otherwise, Come, 'bind the sacrifice with cords to the 'horns of the altar,' that it may not be to seek when it should be sacrificed, Psal. cxviii. 27. Be able to say thro' grace, 'O God, my heart is fixed, my heart is fixed;' tho' unfixed at other times, yet fixed now. Look up to God for grace to establish the heart and keep it steady: Look with sorrow and shame upon its wanderings: Shut the door against distractions: Watch and pray against the temptation: and when those birds of prey come down upon the sacrifices, do as Abraham did, Gen. xv. 11. *Drive them away.* And, while you sincerely endeavour to keep your hearts fixed, be not discouraged; the vain thoughts that are disallowed, striven against, and repented of, though they are our hinderance yet they shall not be our ruin.

*Secondly,* Let us address ourselves to this service, with an evenness and calmness of affection, free from the disorders and ruffles of passion. A sedate and quiet spirit; not tossed with the tempests of care and fear, but devolving care on God, and silencing fear with faith; not sinking under the load of temporal burdens, but supporting itself with the hopes of eternal joys; easy itself, because submissive to its God; this is the spirit fit to receive and return divine visits. They were still waters, on the face of which the spirit moved to produce the world: 'The Lord was not in the wind, was not in the 'earthquake.' The prince of the power of the air raised storms, for 'he loves to fish in troubled waters.' But the Prince of peace stills storms, and quiets the winds and waves; for he casts his net into a calm sea; 'The 'waters of Shiloah run softly, and without a noise,' Isa. viii. 6. And that 'river, the streams whereof make glad 'the city of our God, is none of those, the waters where- 'of roar and are troubled,' Psal. xlv. 3, 4.

Let us therefore always study to be quiet; and, however we are crossed and disappointed 'let not our hearts be troubled, let them not be cast, down and disquieted



'within us.' Let us not create or aggravate our own vexations, nor be put into a disorder by any thing that occurs; but let the peace of God always rule in our hearts, and then that peace will keep them. They whose natural temper is either fretful or fearful, have the more need to double their guard; and, when any disturbance begins in the soul, should give diligence to suppress the tumult with all speed, lest the Holy Spirit be thereby provoked to withdraw, and then they will have but uncomfortable sacraments.

But especially, let us compose ourselves, when we approach to the table of the Lord. Charge the peace then, in the name of the King of kings; command silence, when you expect to hear the voice of joy and gladness: Stop the mouth of clamorous and noisy passions, banish tumultuous thoughts, *suffer not those evil spirits to speak*, but expel them; and let your souls return to God, and repose in him as their rest. Bring not unquiet distempered spirits to a transaction, which requires the greatest calmness and serenity possible. Let all intemperate hearts be cooled, and the thoughts of that which hath made an uproar in the soul be banished, and let a strict charge be given to all about you, to all within you, *by the roes and the binds of the field*, those innocent pleasant creatures, that they stir not up, nor awake your love, nor give any disturbance to your communion with him.

*Thirdly*, Let us address ourselves to it with a holy awe and reverence of the divine Majesty. We ought to be in the fear of the Lord every day, and all the day long; for he is our strict observer wherever we are, and will be the judge of persons and actions, by whose unerring sentence our eternal state will be decided; but, in a special manner, he is *greatly to be feared in the assemblies of his saints, and to be had in reverence of all them that are about him*, Psal. lxxxix. 7. and the nearer we approach to him, the more reverent we should be. Angels, that always behold God's face, see cause to cover their own.

Even then when we are admitted to sit down at God's table, we must remember that we are worshipping at his footstool, and therefore must lay ourselves very low before him. and 'in his fear worship towards his holy temple,' Psal. v. 7. Let us not rush into the presence of God in a careless manner, as if he were a man like ourselves: nay, so as we would not approach to a prince or a great man; but observe a decorum, *giving to him the glory due unto his name*, and taking to ourselves the shame due to ours. If he be a Master, where is his fear? We do not worship God acceptably, if we do not worship him *with reverence and godly fear*, Heb. xii. 28.

(1.) We must worship him with reverence, as a glorious God, a God of infinite perfection, and almighty power, who *covers himself with light as with a garment*, and yet, as to us, makes darkness his pavilion. Dare we prophane the temples of the Holy Ghost, by outward indecencies of carriage and behaviour, the manifest indications of a vain and regardless mind? Dare we allow of flat and common thoughts of that God who is over all blessed for ever more? See him, my soul, see him by faith upon a throne, high and lifted up: not only upon a throne of grace, which encourages thee to come with boldness, but upon a throne of glory, and a throne of government, which obliges thee to come with caution. Remember, that 'God is in heaven, and thou art upon earth: and therefore, let thy words be few,' Eccl. v. 2. 'Be still, and know that he is God,' that he is great, and keep thy distance. Let an awful regard to the glories of the eternal God, and the exalted Redeemer, make thee humble and serious, very serious, very humble in thine approach to this ordinance, and keep thee so during the solemnity.

(2.) We must also worship him with godly fear, as a holy God, a God whose name is jealous, and who is a consuming fire, Heb. xii. 29. We have reason to fear before him, for we have offended him, and have made

ourselves obnoxious to his wrath and curse; and we are put upon our good behaviour, as probationers for his favour. He is not a God that will be mocked. that will be trifled with: If we think to put a cheat upon him, we shall prove in the end to have put the most dangerous cheat upon our own souls. In this act of religion, therefore, as well as in others, we must *work out our salvation with fear and trembling.*

*Fourthly,* Let us come to this ordinance with a holy jealousy over ourselves, and a humble sense of our own unworthiness. We must sit before the Lord in such a frame as David composed himself into, when he said, *Who am I, O Lord God, and what is my father's house, that thou hast brought me hitherto?* 2 Sam. vii. 18. Nothing prepareth the soul more for spiritual comforts than humility doth.

(1.) It may be we have reason to suspect ourselves, lest we come unworthily. Though we must not cherish such suspicions of our state as will damp our joy in God, and discourage our hope in Christ, and fill us with amazement; nor such as will take off our chariot wheels, and keep us standing at a gaze when we should be going forward; yet we must maintain such a jealousy of ourselves, as will keep us humble, and take us off from all self-conceit and self-confidence; such a jealousy of ourselves, as will keep us watchful, and save us from sinking into carnal security. And now is a proper time to think how many there are that eat bread with Christ, and yet lift up the heel against him: The hand of him that betrayeth him perhaps is with him upon the table: which should put us upon asking, as the disciples did, just before the first sacrament, *Lord, is it I?* Matth. xxvi. 22. Many that eat and drink in Christ's presence, will be rejected and disowned by him in the great day; Have I not some reason to fear, lest that be my doom at last? To fear, lest a promise being left me of entering in to rest, I should seem to come short? To fear, lest, when the King comes in to see the guests, he find me without a

wedding-garment: Be not too confident, O my soul, lest thou deceive thyself; 'Be not high minded, but 'fear.'

(2.) However, it is certain we have reason to abase ourselves; for, at the best, we are unworthy to come. If we are 'less than the least of God's mercies,' how much less are we than the greatest, than this, which includes all? We are unworthy of the crumbs that fall from our Master's table, much more unworthy of the children's bread, and the dainties that are upon the table. Being invited we may hope to be welcome; but what is there in us that we should be invited? Men invite their friends and acquaintance to their tables, but we were naturally 'strangers and enemies in our 'mind by wicked works,' and yet are we invited: Men invite such as they think will, with their quality or merit, grace their tables; but we are more likely to be a reproach to Christ's table, being poor and maimed, halt and blind, and yet are picked up out of the high ways and the hedges, Luke xiv. 21. Men invite such as they are under obligations to, or have expectations from; but Christ is no way indebted to us, nor can he be benefited by us; our goodness extends not to him, and yet he invites us. We have much more reason than Mephibosheth had, when he was made a constant guest at David's table, to bow ourselves, and say, 'What is 'thy servant, that thou shouldst look upon such a dead 'dog as I am?' 2 Sam. ix. 8. They who thus humble themselves shall be exalted.

*Fifthly,* Yet let us come to this ordinance with a gracious confidence, as children to a father, to a father's table: not with any confidence in ourselves, but in Christ only. That slavish fear, which represents God as a hard master, rigorous in his demands, and extreme to mark what we do amiss; which straitens our spirits, and subjects us to bondage and torment, must be put off, and striven against: and we must come boldly to the throne of grace, to the table of grace, not as having any



thing in ourselves to recommend us, not as having a high Priest, who is touched with the feeling of our infirmities, Heb. iv. 15, 16. As a presumptuous rudeness is a provocation to the master of the feast, so a distrustful shyness is displeasing to him, which looks as if we questioned either the sincerity of the invitation, or the sufficiency of the provision.

This is the fault of many good Christians: they come to the sacrament rather like prisoners to the bar, than like friends and children to the table; they come trembling and astonished, and full of confusion. Their apprehensions of the grandeur of the ordinance, and the danger of coming unworthily, run into an extreme, and become a hinderance to the exercise of faith, hope, and love: this extreme we should carefully watch against, because it tends so much to God's dishonour, our own prejudice, and the discouragement of others. Let us remember we have to do with one who is willing to make the best of sincere desires, and serious endeavours, tho' in many things we be defective: and who deals with us in tender mercy, and not in strict justice, and who, tho' he be out of Christ a consuming fire, yet in Christ is a gracious Father: let us therefore draw near with a true heart, and in full assurance of faith, Heb. x. 22. It is related of Titus the emperor, that when a poor petitioner presented his address to him with a trembling hand, he was much displeased, and asked him, Dost thou present thy petition to thy prince, as if thou wer't giving meat to a lion? Chide thyself for these amazing fears? 'Why art thou cast down. O my soul? and why art thou disquieted within me?' If the Spirit undertake to work all my works in me, as the Son hath undertaken to work all my works for me, both the one and the other shall be done effectually; therefore 'hope thou in God; for I shall yet praise him.'

*Sixthly*, Let us come to this ordinance with earnest desire towards God, and communion with him. It is a feast, a spiritual feast; and we must come to it with an

appetite, a spiritual appetite : for the full soul lothes even the honey-comb, and flights the offer of it ; but to the hungry soul, that is sensible of its own needs, every bitter thing is sweet, even the bitterness of repentance, when it is in order to peace and pardon. Our desires towards the world and the flesh must be checked and moderated, and kept under the government of religion and right reason : for we have been too long spending our money for that which is not bread, and which is at the best unsatisfying ; but our desires towards Christ must be quickened and stirring. *As the hart, the hunted hart, panteth after the refreshment of the water brook,* so earnestly must our souls pant for the living God, Ps. xlii. 1, 2. The invitation is given, and the promise made to them only that hunger and thirst ; they are called to come to the waters, Isa. lv. 1. to come and drink, John vii. 37. and it is promised to them that they shall be filled, Mat. v. 6. It is very necessary therefore that we work upon our hearts the consideration of those things that are proper to kindle this holy fire, and to blow up its sparks into a flame. We are then best prepared to receive temporal mercies, when we are most indifferent to them, and content, if the will of God be so, to be without them. *Did I desire a son of my Lord ?* said the good Shunamite, 2 Kings iv. 28. Here the danger is of being too earnest in our desires, as Rachel, *Give me children, or else I die.* But we are then best prepared to receive spiritual mercies, when we are most importunate for them : Here the desires cannot be too vehement. In the former case, strong desires evidence the prevalency of sense ; but in this, they evidence the power of faith, both realizing and valuing the blessings desired. The devout and pious soul thirsts for God, for the living God, as a thirsty land, Psal. cxliii. 6.—lxiii. 1. It longs, yea even faints for the courts of the Lord, and for communion with God in them, Psal. lxxxiv. 2. It *breaks for the longing it hath unto God's judgments at all times,* Psal. cxix. 20. Can our souls witness to

such desires as these? O that I might have a more intimate acquaintance with God and Christ, and divine things? O that I might have the tokens of God's favour, and fuller assurances of his distinguishing love in Jesus Christ? O that my covenant interest in him, and relation to him, might be cleared up to me, and that I might have more of the comfort of it! O that I might partake more of the divine grace, and, by its effectual working on my soul, might be made more conformable to the divine will and likeness; more holy, humble, spiritual, heavenly, and more meet for the inheritance? O that I might have the earnest of the Spirit in my heart, sealing me to the day of redemption!

Thus the desire of our souls must be towards the Lord and towards the remembrance of his name. In this imperfect state, where we are at home in the body, and absent from the Lord, our love to God acts more in holy desires, than in holy delights. It is rather love in motion, like a bird upon the wing, than love at rest, like a bird upon the nest, Psal. lxxxiv. 3. All those who have the Lord for their God, agree to desire nothing more than God, for they know they have enough in him; but yet still they desire more and more of God; for, till they come to heaven, they will never have enough of him. Come then, my soul, why art thou so cold in thy desires towards those things which are designed for thy peculiar satisfaction, distinct from the body? Why so eager for the meat that perisheth, and so indifferent to that which endures to everlasting life? Hast thou no desire to that which is so necessary to thy support, and without which thou art undone? No desire to that which will contribute so much to thy profit, and yield thee an unexpressible satisfaction? Provision is made in the Lord's Supper of bread to strengthen thee, will not the sense of thine own weakness and emptiness make thee hunger after that? Canst thou be indifferent to that which is the staff of thy life? Provision is made of pleasant food, fat things full of marrow, and wines on the

lees ; art thou not desirous of dainties, such dainties ? Was the tree of knowlege such a temptation, because it was *pleasant to the eye, and a tree to be desired to make one wise*, that our first parents would break through the hedge of a divine command, and venture all that was dear to them to come at it ? And, shall not the tree of life, which we are not only allowed, but commanded to eat of, and the fruit of which will nourish us to life eternal ; shall not that appear more pleasant in our eyes, and more to be desired ? God, even thine own God, who hath wherewithal to supply all thy needs, and hath promised to be to thee a God all-sufficient, a God, that is enough, he hath said it, Psal. lxxxi. 10. *Open thy mouth wide, and I will fill it.*—Thou art not straitened in him, be not straitened in thine own desires.

*Seventhly*, Let us come to this ordinance with raised expectations. The same faith that enlargeth the desire, and draws out that to a holy vehemence, should also elevate the hope, and ripen that to a holy confidence. When we come thirsting to these waters, we need not fear that they will prove like the brooks, in summer, which disappoint the weary traveller : for, *when it is hot, they are consumed out of their place*, Job vi. 15. &c. Such are all the broken cisterns of the creature, they perform not what they promise, or rather what we foolishly promise to ourselves from them : no, but these are inexhaustible fountains of living waters, in which there is enough for all, though never so many ; enough for each, though never so needy ; enough for me, tho' most unworthy.

Come, my soul, what dost thou look for at the table of the Lord ? The Maker of the feast is God himself, who doth nothing little, nothing mean, but is 'able to do exceeding abundantly above what we are able to ask or think.' When he gives, he gives like himself, gives like a king, gives like a God, all things richly to enjoy ; considering not what becomes such ungrateful wretch-



es as we are to receive, but what it becomes such a bountiful benefactor as he is to give. A lively faith may expect that which is rich and great from him that is possessor of heaven and earth, and all the wealth of both; and that which is kind and gracious from him that is the *Father of mercies, and the God of all consolation*. A lively faith may expect all that is purchased by the blood of Christ from a God who is righteous in all his ways, and all that is promised in the new covenant from a God who cannot lie nor deceive.

The provision in this feast is Christ himself, and all his benefits; all we need to save us from being miserable, and all we can desire to make us happy: and glorious things, no doubt, may be expected with him, in whom *it pleased the Father, that all fulness should dwell*. Let our expectations be built upon a right foundation; not any merit of our own, but God's mercy, and Christ's mediation: and then build large, as large as the new covenant in its utmost extent; build high, as high as heaven in all its glory. Come expecting to see that which is most illustrious, and to taste and receive that which is most precious: come expecting that with which you will be abundantly satisfied.

Though what is prepared seems to a carnal eye poor and scanty, like the five loaves set before five thousand men; yet, when Christ hath the breaking of those loaves, they shall all eat and be filled. In this ordinance the oil is multiplied, the oil of gladness; it is multiplied in the pouring out, as the widow's oil, 2 Kings iv. 2, &c. Do as she did therefore bring empty vessels, bring not a few, they shall all be filled; the expectations of faith shall all be answered; the oil stays not, as there verse 6. while there is an empty vessel waiting to be filled: Give faith and hope their full compass, and thou wilt find, as that widow did, ver. 7. there is enough of this oil, this multiplied oil, this oil from the good olive, to pay thy debt, and enough beside for thee and thine to live upon. As we often wrong ourselves by expecting too much.

from the world, which is vanity and vexation ; so we often wrong ourselves by expecting too little from God whose *mercy is upon us, according as we hope in him* and who, in exerting his power, and conferring his gifts still saith, *According to your faith, be it unto you.* The king of Israel lost his advantage against the Syrians, by *smitting thrice, and then staying, when he should have smitten five or six times,* 2 Kings xiii. 18, 19. And we do often in like manner prejudice ourselves by the weakness of our faith ; we receive little, because we expect little ; and are like them among whom *Christ could not do many mighty works, because of their unbelief,* Mark vi. 5.

*Eighthly,* Let us come to this ordinance with rejoicing and thanksgiving. These two must go together for whatever is the matter of our rejoicing, must be the matter of our thanksgiving. Holy joy is the heart of our thankful praise, and thankful praise the language of holy joy ; and both these are very seasonable when we are coming to an ordinance, which is instituted both for the honour of the Redeemer, and for the comfort of the redeemed.

Beside the matter for joy and praise which we are furnished with in our attendance on the ordinance, even our approach to it is such an honour, such a favour as obligeth us to *come before his presence with singing, and even to enter into his gates with thanksgiving,* Psal. c. 2, 4. *With gladness and rejoicing shall the royal bride be brought,* Psal. xlv. 15. Those that in their preparations for the ordinance have been *sowing in tears, may not only come again with rejoicing, bringing their sheaves with them,* but go with rejoicing to fetch their sheaves to meet the ark, *lifting up their heads with joy, knowing that their redemption,* and the sealing of them to the day of redemption, *draws nigh.* Let those that are of a sorrowful spirit hearken to this ; cheer up and be comforted : *This day is holy unto the Lord your God, mourn not, nor weep,* Neh. viii. 9. *It is the day that*

the Lord hath made, and we must rejoice and be glad in  
: and the joy of the Lord will be our strength, and  
l to our wheels. All things considered, thou hast a  
reat deal more reason than Haman had, to go in  
errily with the king, to the banquet of wine, Esther

4.

Two things may justly be matter of our rejoicing  
and thanksgiving in our approach to this ordinance :

(1.) That God hath put such a price as this into our  
hands to get wisdom : that such an ordinance as this was  
stituted for our spiritual nourishment and growth in  
grace : that it is transmitted down to us, is administered  
among us, and we are invited to it. This is a token for  
good, which we have reason to rejoice in, and be very  
thankful for, that our lot is not cast either among those  
that are strangers to the gospel, and so have not this or-  
dinance at all, or among those that are enemies to the  
gospel, and have it wretchedly corrupted, and turned  
into an idolatrous service ; but that Wisdom's table is  
spread among us, and her voice heard in our streets,  
and we are called to her feasts, we have a nail in God's  
holy place, a settlement in his house, and stated oppor-  
tunities of communion with him, *If the Lord had been  
pleased to kill us, he would not have shewn us such things  
as these.* O what a privilege is it thus to eat and drink  
in Christ's presence ! to sit down under his shadow at  
his table with his friends and favourites ! that we, who  
deserved to have been set with the dogs of his flock,  
should be set with the children of his family, and eat of  
the children's bread ! Nay, that we should be numbered  
among his priests, and eat of the dedicate things ! *Bless  
be the Lord, O my soul,*

(2.) That God hath given us a heart to the price in  
our hands. We have reason to be thankful that he hath  
not only invited us to this feast, which is a token of his  
good-will towards us ; but that he hath inclined us to  
accept the invitation, which is the effect of a good work  
upon us. Many that are called make light of it, and go

their way to their farms and merchandize ; and if we had been left to ourselves, we should have made the same foolish choice, and, in the greatness of our folly, should have gone astray, and wandered endlessly. It was free grace that made us willing in the day of power, and graciously compelled us to come in to the gospel-feast ; it was distinguishing grace that revealed to us babes, the things which were hid from the wise and prudent : let that grace have the glory, and let us have the joy of this blessed work.

*Ninthly*, Let us come to this ordinance in charity with all men, and with a sincere affection to all good Christians. It is a love-feast, and if we do not come in love, we come without the wedding garment, and forfeit the comforts of the feast. This is to be seriously thought of, when we bring our gift to the altar, as we hope for acceptance there.

When we come to the sacrament, we must bring with us ill-will to none, good-will to all, but especially to them who are of the household of faith.

(1.) We must bear ill-will to none ; no, not to those that have been most injurious and provoking to us : though they have affronted us never so much in our honour, wronged us in our interest, and set themselves to vilify us, and do us mischief, yet we must not hate them, nor entertain any malice towards them ; we must not be desirous or studious of revenge, to seek their hurt in any respect, but must from our heart forgive them, as we ourselves are, and hope to be forgiven of God. We must see to it, that there be not the least degree of enmity to any person in the world lodged in our breast, but carefully purge out all that old leaven ; not only lay aside the thoughts of it for the present, but wholly pluck up, and cast out that root of bitterness, *which bears gall and wormwood*. Pure hands must in this ordinance, as well as in prayer, be *lifted up without wrath and doubting*, 1 Tim. ii. 8. How can we expect that God should be reconciled to us, if we bring not



with us a disposition to be reconciled to our brethren ; for our trespasses against God are unspeakably greater than the worst of our brethren's trespasses against us. O that each would apply this caution to themselves ! You have a neighbour, that, upon some disgust conceived, you cannot find in your hearts to speak to, nor to speak well of ; some one, that you have entertained a prejudice against, and would willingly do an ill turn to, if it lay in your power : some one, whom it may be you are ready to say, you cannot endure the sight of ; And, dare you retain such a spirit when you come to this ordinance ? Can you conceal it from God ? Or, do you think you can justify it at his bar, and make it out that you do well to be angry ? Let the fear of God's wrath, and the hope of Christ's love, reduce you to a better temper, ; and when you celebrate the memorial of the dying of the Lord Jesus, be sure you remember this, that he is our peace, and that he died to slay all enmities.

(2.) We must bear good-will to all, with a particular affection to all good Christians. Christian charity doth not only forbid that which is any way injurious, but it requires that which is kind and friendly.

The desire of our hearts must be towards the welfare of all. If we be indeed solicitous about the salvation of our own souls, we cannot but have a tender concern for the souls of others, and be hearty well-wishers to their salvation likewise, For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved.' 1 Tim. ii. 3, 4. True grace hates monopolies. We must thus love those whose wickedness we are bound to hate ; and earnestly desire their happiness, even while we industriously decline their fellowship.

But the 'delight of our souls must be in the saints that are on the earth, those excellent ones,' as David was, Psal. xvi. 4. They are 'precious in God's sight, and honourable, and they should be so in ours ; they have

‘fellowship with the Father, and with his Son Jesus Christ,’ and therefore, by a sincere and affectionate love to them, we also should have fellowship with them. Our hearts will then be comforted, when they are knit together in love, Col. ii. 2. This love must not be confined to those of our own communion, our own way and denomination; then we love them for our own sakes, because they credit us; not for Christ’s sake, because they honour him: but since God is no respecter of persons, we must not be such. In every nation, he that fears God, and works righteousness is accepted of him, and should be so of us, Acts x. 34, 35. Doubtless there may be a diversity of apprehensions in the less weighty matter of the law, such as the distinction of meats and days, and a diversity of practice accordingly, and yet a sincerity of mutual love, according to the law of Christ. Those who think it is not possible, should be content to speak for themselves only, and must believe there are those who have much satisfaction in being able to say, that they love the image of Christ wherever they see it and highly value a good man, though not in every thing of their mind. He that casteth out devils in Christ’s name must be dear to us, tho’ he follow not us, Mark ix. 38. The differences that are among Christians, tho’ fomented by the malice of Satan, for the ruin of love, are permitted by the wisdom of God for the trial of love, that they which are perfect therein may be made manifest. Herein a Christian commendeth his love, when he loves those who differ from him, and joins in affection to those with whom he cannot concur in opinion: this is thank-worthy. The kingdom of God is not meat and drink: they that have tasted of the bread of life, and the water of life, know it is not; but it is ‘righteousness, and peace, and joy in the Holy Ghost: he therefore that in these things serveth Christ, is acceptable to God;’ and therefore, tho’ he esteem not our days, tho’ he relishes not our meats he should be acceptable and dear to us.

Let us then, in our approach to this sacrament, stir up ourselves to holy love. love without dissimulation; let us bear those on our hearts, whom the great high Priest of our professions bears on his, and, as we are 'taught 'of God to love one another, let us increase therein 'more and more,' 1 Thess. iv. 9, 10. Christ having loved us, is a good reason why we should love him; Christ having loved our brethren also, is a good reason why we should love them. 'Behold how good and how pleasant a thing it is for Christians to be kindly affectionated one towards another,' of one heart, and of one soul! there the Lord commands the blessings, and gives earnest of the joys of that world, where love is perfected, and reigns eternally.

## C H A P. VIII.

*Some Account of the affecting Sights that are to be seen by Faith in this Ordinance.*

CARE being taken, by the grace of God, to compose ourselves into a serious frame of spirit, agreeable to the ordinance, we must next apply ourselves to that which is the proper business of it, that we may do the work of the day in its day, of the hour in its hour. And the first thing to be done is to contemplate that which is represented to us, and set before us there. This David aimed at, when he coveted 'to dwell in the house of the 'Lord all the days of his life, that he might behold 'the beauty of the Lord,' Psal. xlvii. 4. might see his power and his glory, Psal. lxxiii. 2. To the natural man, who receiveth not the things of the Spirit of God, there appears in it nothing surprising, nothing affecting, no form nor comeliness: but to that faith, which is the 'substance and evidence of things not seen, there appears a great sight, which, like Moses, Exod. iii. 3. it will, with a holy reverence, turn aside now to see. As

therefore, in our preparation for this ordinance, we should pray, with David, ‘Open thou mine eyes that I may see the wonderful things of thy law and gospel;’ so we should, with Abraham, Gen. xv. 14. ‘lift up our eyes now and look.’

When the Lamb that had been slain had taken the book, and was going to open the seals, St. John, who had the honour to be a witness in vision of the solemnity, was loudly called, by one of the four living creatures, to *come and see*, Rev. vi. 1, 3, 5, 7. The same is the call given to us when in this sacrament there is a door opened in heaven, and we are bidden to *come up hither*, Rev. iv. 1.

*First*, In general, we are here called to see the Lamb that had been slain, opening the seals. This is the general idea we are to have of the ordinance. We would have thought ourselves highly favoured indeed, and beloved disciples, if we had seen it in vision, as John did; behold, we are all invited to see it in a sacramental representation.

(1.) In this ordinance is shewed the Lamb as it had been slain. John the Baptist pointed to him as the Lamb of God, and called upon his followers to behold him, John i. 29. A Lamb designed for sacrifice, in order to the taking away of the sins of the world; a harmless, spotless Lamb: but John the divine goes further, and sees him a Lamb slain, now sacrificed for us in the outer court; and not only so but appearing ‘in the midst of the throne, and of the four beasts, and of the elders,’ as if he were newly slain, bleeding afresh, and yet alive, and *lives for evermore*, Rev. v. 6.—i. 18. constantly presenting his sacrifice within the vail. The blood of the Lamb always flowing, that it may still be sprinkled on our consciences, to purify and pacify them, and may still speak in heaven for us, in that prevailing intercession which the Lord Jesus ever lives to make there in the virtue of his satisfaction.

In this ordinance the Lord’s death is shewed forth;



It is shewed forth to us, that it may be shewed forth by us. Jesus Christ is here 'evidently set forth crucified among us,' Gal. iii. 1. that we may 'all with open face behold, as in a glass, the glory of God, in the face of Christ.' Thus, as Christ 'was the Lamb slain from the foundation of the world,' in the types and prophecies of the Old Testament, and the application of his merits to the saints that lived then; so he will be the lamb slain to the end of the world, in the word and sacraments of the New Testament, and the application of his merits to the saints that are now, and shall be in every age. Still he is seen as a Lamb that had been slain; for this sacrifice doth not, like the Old Testament sacrifices, decay and wax old.

This is the sight, the great sight we are here to see, the bush burning, and yet not consumed; for the Lord is in it, his people's God and Saviour. The wounds of this Lamb are here open before us: Come see in Christ's hands the very print of the nails, see in his side the very marks of the spear. Behold him in his agony, sweating as if it had been 'great drops of blood falling to the ground;' then accommodating himself to the work he had undertaken: couching between two burdens, and bowing his shoulder to bear them. Behold him 'in his bonds, when the breath of our nostrils, the anointed of the Lord, was taken in their pits,' and he was bound that we might go out free. Behold him at the bar, persecuted and condemned as a criminal, because he was made sin for us, and had undertaken to answer for our misdemeanours. Behold him upon the cross, enduring the pain, and despising the shame of the accursed tree. Here is his body broken, his blood shed, his soul poured out unto death; all his sufferings, with all their aggravations, are here, in such a manner as the divine Wisdom saw fit, by an instituted ordinance, represented to us, and set before us.

(2.) In this ordinance is shewed us the Lamb that was slain, opening the seals of the everlasting gospel;

not only discovering to us the glories of the divine light but dispensing to us the graces of the divine love: opening the seals of the fountain of life, which had been long as a spring shut up; and rolling away the stone, that from thence we may draw water with joy: opening the seals of the book of life, that things hid from ages and generations might be manifested unto us, and we might know the things which are freely given us of God: opening the seals of God's treasures, 'the unsearchable riches of Christ,' which should have been sealed up forever from us, if he had not found out a way to supply and enrich us out of them; opening the seals of heaven's gates, which had been shut and sealed against us and consecrating for us 'a new and living way into the holiest by his own blood.' This is a glorious sight and that what cannot but raise our expectations of something further: this is the principal sight given us in this ordinance; but when we view this accurately we shall find there is that in it which 'eye hath not seen nor ear heard.'

*Secondly,* In particular we are here called to see many other things which we may infer from this general representation of the sufferings of Christ. It is a very fruitful subject, and that which will lead us to the consideration of diverse things very profitable. When we come to this sacrament, we should ask ourselves the question, which Christ put to those that had been John's hearers, *What went ye out for to see?* What do we come to the Lord's table to see? We come to see that which, if God gives us the eye of faith to discern, it will be very affecting. Let this voice therefore be still sounding in our ears, *Come and see.*

*1<sup>st</sup>,* Come and see the evil of sin. This we are concerned to see, that we may be truly humbled for our sins past, and may be firmly engaged by resolution and holy watchfulness against sin for the future. It was for our transgressions that Christ was thus wounded, for our iniquities that he was bruised; 'Know therefore, O my

‘foul, and see, that it is an evil thing, and bitter, that  
‘thou hast forsaken the Lord thy God, and that my fear  
‘is not in thee, saith the Lord God of hosts,’ Jer. ii. 19.  
That was a great provocation to God, which nothing  
would atone for but such a sacrifice; a dangerous disease  
to us, which nothing would heal but such a medicine.  
‘This is thy wickedness, because it is bitter, because it  
‘reacheth unto thine heart,’ Jer. iv. 18.

Here sin appears sin, and by the cross of Christ, as  
well as by the command of God, it becomes exceeding  
sinful, Rom. vii. 13. The malignity of its nature was  
very great, and more than we can conceive or express;  
for it had made such a breach between God and man,  
as none less than he who was both God and man could  
repair; none less than he durst undertake to be made  
sin for us, to become surety for that debt, and inter-  
cessor for such offenders. It ‘was impossible that the  
‘blood of bulls and goats should take away sin:’ the  
stain was too deep to be washed out so; ‘Sacrifice  
‘and offering God did not desire,’ would not accept as  
sufficient to purge us from it; no, the Son of God him-  
self must come to ‘put away sin by the sacrifice of him-  
‘self,’ or it will for ever separate between us and God.

Here sin appears death, and in the cross of Christ,  
shews itself exceeding hurtful. Behold, my soul, and  
see what mischief sin makes, by observing how dear it  
cost the Redeemer, when he undertook to satisfy for it;  
how he sweat and groaned, bled and died, when the Lord  
‘laid upon him the iniquity of us all.’ Look on sin  
through this glass, and it will appear in its true colour,  
black and bloody; nothing can be more so. The fatal  
consequences of sin are seen more in the sufferings of  
Christ than in all the calamities that it has brought upon  
the world of mankind. O what a painful, what a shame-  
ful thing is sin, which put the Lord Jesus to so much  
pain, to so much shame, then, when he ‘bore our sins  
‘in his own body upon the tree.’

See this, my soul, with application: it was thy sin, thy own iniquity, that lay so heavy upon the Lord Jesus, when he cried out, *My soul is exceeding sorrowful, even unto death.* It was thy pride and passion, thy worldliness and uncleanness, the carnal mind in thee, which is enmity against God, that crowned him with thorns, and nailed him to the cross, and laid him for a time under the sense of God's withdrawing from him. Is this so? And shall I ever again make a mock at sin? ever again make a light matter of that which Christ made so great a matter of; God forbid! 'Is it a small thing' to weary men, but have I by my sin wearied my God 'also?' Isa. vii. 13, 'Have I made him thus to serve, thus to suffer by my sins?' Isa. xliii. 24. and shall I ever be reconciled to sin again? or, shall I ever think a favourable thought of it any more? No, by the grace of God, I never will. The carnal pleasure, and worldly profit that sin can promise me, will never balance the pain and shame that it put my Redeemer to.

Meditate revenge, my soul, a holy revenge, such a revenge as will be no breach of the law of charity; such a revenge as is one of the fruits of godly sorrow, 2 Cor. vii. 11. If sin was the death of Christ, why should not I be the death of sin? When David lamented Saul and Jonathan, who were slain by the Archers of the Philistines, 1 Sam. xxxi. 3. it is said, 2 Sam. i. 18. *He taught the children of Judah the use of the bow,* that they might avenge the death of their princes upon their enemies. Let us thence receive instruction: Did sin, did my sin crucify Christ? and shall not I crucify it? If it be asked, Why, what evil has it done? say, it cost the blood of the Son of God to expiate it; and therefore, cry out so much the more, *Crucify it, crucify it.* And thus all that are Christ's have in some measure crucified the flesh, Gal. v. 24. As Christ died for sin, so we must die to sin.

2dly, Come and see the justice of God. Many ways the great judge of the world hath made it to appear



that he hates sin: and, both by the judgements of his mouth in the written word, and the judgement of his hand in the course of his providence, he hath 'revealed his wrath from heaven against all ungodliness and unrighteousness of men.' It is true that he is gracious and merciful; but it is as true, that *God is jealous, and the Lord revengeth*, Nah. i. 2. God even our God, is a consuming fire, and will reckon for the violation of his laws, and the injuries done to his crown and dignity. The tenor of the scripture from the second of Genesis to the last of Revelation proves this, *The soul that sinneth, it shall die*. In many remarkable punishments of sin, even in this life, it is written as with a sun beam, so that he that runs may read, that the Lord is righteous, 2 Chron. xii. 6.

But never did the justice of God appear so conspicuous, so illustrious, as in the death and sufferings of Jesus Christ set before us in this ordinance. Here his *righteousness is like the great mountains, though his judgements are a great deep*, Psal. xxxvi. 6. Come and see the holy God shewing his displeasure against sin in the death of Christ, more than in the ruin of angels, the drowning of the old world, the burning of Sodom, the destruction of Jerusalem; nay, more than in the torments of hell, all things considered.

(1.) God manifested his justice, in demanding such satisfaction for sin, as Christ was to make by the blood of his cross. Hereby he made it to appear how great the provocation was which was done him by the sin of man, that, not only such an excellent person must be chosen to intercede for us, but his sufferings and death must be insisted on to atone for us. Sin, being committed against an infinite Majesty, seems by this to have in it a kind of infinite malignity, that the remission of it could not be procured, but by a satisfaction of infinite value. If mere mercy had pardoned sin, without any provision made to answer the demands of injured justice, God had declared his goodness: but, when Jesus Christ

is set forth to be a propitiation for sin, and God is pleased to put himself to so vast an expence, for the saving of the honour of his government in the forgiveness of sin, this declares his righteousness; It declares, I say, at this time his righteousness. See what an emphasis the apostle lays upon this, Rom. iii. 25, 26.

Sin hath wronged God in his honour, for he cannot otherwise be wronged by any of his creatures. In breaking the law we dishonour God; we sin and come short of his glory: for this wrong, satisfaction must be made, that which first offers itself is the eternal ruin of the sinner; *currat Lex*; let the sentence of the law be executed, and thereby God may get him honour upon us in lieu of that he should have had from us, Exod. xiv. 17. But, can no expedient be found out to satisfy God, and yet save the sinner? Is it not possible to offer an equivalent? 'Will the Lord be pleased with thousands of rams, or ten thousand rivers of oil? Shall we give our first born for our transgression, the fruit of our body for the sin of our soul?' No, these are not tantamount. No submissions, sorrows, supplications, services or sufferings of ours, can be looked upon as a valuable consideration for the righteous God to proceed upon, in forgiving such injuries, and restoring such criminals to his favour. The best we do is imperfect? the utmost we can do is already owing: Here therefore, the Lord Jesus interposeth, undertakes to make a full reparation of the injury done to God's glory by sin; clothes himself with our nature, and becomes surety for us, as Paul for Onesimus, Philem. 18, 19. 'If they have wronged thee, or owe thee ought, put that on mine account; I have written it with my own hand, with my own blood, I will repay it. He was made sin for us, 2 Cor. v. 21. a curse for us, Gal. iii. 13. An offering for our sin, Isa. liii. 10. he bore our sins in his own body on the tree,' 1 Pet. ii. 24. And thus the justice of God was not only satisfied, but greatly glorified. Come and see how bright it shines here.

(2.) God manifested his justice in dealing as he did with him, who undertok to make satisfaction. Having 'laid upon him the iniquity of us all, he laid it home to him; for it pleased the Lord to bruise him, and to put him to grief, Isa. lii. 10. He was not only despised and rejected of men, who knew him not, but he was stricken, smitten of God, and afflicted.<sup>2</sup> The antient way in which God testified his acceptance of sacrifices, was by consuming them with fire from heaven, Lev. ix. 25. 2 Chron. viii. 1. 1 Kings xviii. 38. The wrath of God, which the offerers deserved should have fallen upon them, fell upon the offering; and so the destruction of the sacrifice was the escape of the sinner. Christ becoming a sacrifice for us, the fire of God's wrath descended upon him, which troubled his soul, put him into an agony, and made him cry out, 'My God, my God, why hast thou forsaken me? Come then, and behold the goodness and severity of God, Rom. xi. 22. Christ being made sin for us, God did not spare him, Rom. viii. 32. By the determinate counsel and foreknowledge of God, he was delivered to them, who with wicked hands crucified and slew him. Awake, O sword, the sword of divine justice, furbished and bathed in heaven: Awake, against my shepherd,' 'and against the man that is my fellow, saith the Lord of hosts, smite the Shepherd,' Zech. xiii. 7.

Let us look on the sufferings of Christ, and say, as he himself hath taught us, Luke xxiii. 31. *If this be done in the green tree, what shall be done in the dry?* What was done to him shews what should have been done to us if Christ had not interposed, and what will be done to us if we reject him. If this were done to the Son of God's love, what shall be done to the generation of his wrath? If this were done to one that had but sin imputed to him; who, as he had no corruptions of his own for Satan's temptations to fasten upon, so he had no guilt of his own for God's wrath to fasten upon, who was as a green tree, not apt to take fire: What shall be

done to those who have sin inherent in them, which makes them as a dry tree, combustible, and proper fuel for the fire of God's wrath? If this were done to one that had done so much good, what shall be done to us that have done so little? If the Lord Jesus himself was put into an agony by the things which were done to him, was sorrowful and very heavy; 'can our hearts endure, or can our hands be strong when God shall deal with us!' Ezek. xxii. 14. 'Who would set the briers and thorns against him in battle?' From the sufferings of Christ, we may easily infer, what a *fearful thing it is to fall into the hands of the living God*, Heb. x. 31.

(3.) Come and see the love of Christ. This is that which with a peculiar regard we are to observe and contemplate in this ordinance; where we see Christ and him crucified, we cannot but see the love of Christ, which passeth knowledge. When Christ did but drop a tear over the grave of Lazarus, the Jews said, *See how he loved him*, John xi. 36. much more reason have we to say, when we commemorate the shedding of his blood for us. See how he loved us. *Greater love hath no man than this, to lay down his life for his friend*. Thus Christ hath loved us: nay, he laid down his life for us when we were enemies, John xv. 13. Rom. v. 8. Herein is love, love without precedent, love without parallel. Come and see the wonders of this love.

(1.) It was free love. Christ gave himself for us, and what more free than a gift? It was free, for it was unasked; nothing cried for this mercy, but our own misery; when no eye pitied us, of his own good will he relieved us, *said to us when we were in our blood, Live; yea, he said to us, Live*: That was a time of love indeed. It was free, for it was unmerited; there was nothing in us desireable, nothing promising; the relation we stood in to God as creatures, did but aggravate our rebellion, and make us the more obnoxious. As he could not obtain any advantage by our happiness, so he would not have sustained any damage by our misery:



If there were no profit in our blood (which is pleaded, Gal. xxx. 9. yet for certain, there would have been no loss by it: No, but the reasons of his love were fetched from within himself, as God's love of Israel was, Deut. ii. 7, 8. He loved them, because he would love them. —It was free, for it was unforced: he willingly offered himself. Here am I, send me. This sacrifice was bound to the horns of the altar, only with the cords of his own love.

(2.) It was distinguishing love. It was good-will to fallen man, and not to fallen angels. He did not lay hold on a world of sinking angels; as their tree fell, so it lies, and so it is like to ly for ever: But on the seed of Abraham he taketh hold, Heb. ii. 16. The nature of angels was more excellent than that of man, their place in the creation higher, their capacity for honouring God greater; and yet they were passed by. Man that sinned was pitied and helped, while angels that sinned were not so much as spared. The deplorable state of devils serves as a foil to set off the blessed state of the ransomed of the Lord.

(3.) It was condescending love. Never did love humble itself and stoop so low as the love of Christ did. It was great condescension, that he should pitch his love upon creatures so mean, *Man that is a worm, the son of man that is a worm*, so near a-kin to the brutal part of the creation, especially since the fall, that one would think he should rather be the scorn than the love of the spiritual and purely intellectual world; yea this is the creature that is chosen to be the darling of heaven, and in whom Wisdom's delights are, Prov. viii. 31. But especially, that, in persecution of this love, he should humble himself as he did; humble himself to the earth in his incarnation; humble himself into the world, in the meanness of life; humble himself into the earth, when he went to the grave, the place where mankind appears under the greatest mortification and disgrace.

(4.) It was expensive love. His washing the feet of

his disciples, is spoken of as an act of love to them John xiii. 1. and that was condescending love, but not costly like this. He loved us and bought us, and paid dear for us, that we might be unto him a purchased people, 1 Pet. ii. 9. Because he loved Israel, he gave *men for them, and people for their life, even Egypt for their ransom*, Isa. xliii. 3, 4. but because he loved us he gave himself for us, even his own blood for the ransom of our souls.

(5.) It was strong love, strong as death, and which many waters could not quench, Cant. viii. 6, 7. This was the greatness of his strength, in which the Redeemer travelled, who is mighty to save, Isa. lxiii. 1. It was strong to break through great difficulties, and trample upon the discouragements that lay in his way. When he had his baptism to be baptized with, this baptism of blood, it was love that said, *How am I straitened till it be accomplished?* Luke xii. 50. It was love that said, *With desire have I desired to eat this passover*, which he knew was to be his last. It was the strength of his love that reconciled him to the bitter cup which was put into his hand, and made him wave his petition, *That it might pass from him*; which, for ought we know, if he had insisted upon, it had been granted, and the work undone.

(6.) It was an everlasting love, Jer. xxxi. 3. It was from everlasting in the counsels of it, and will be to everlasting in the consequences of it: Not like our love, which comes up in a night and perisheth in a night. He loved to the end, and went on with his undertaking till he said, *It is finished*. Never was there such a constant lover as the blessed Jesus, whose gifts and callings are without repentance.

(7.) Come and see the conquest of Satan: and this is a very pleasing sight to all those who through grace are turned from the power of Satan unto God, as it was to the Israelites, when they had newly shaken off the Egyptian yoke to see their task-makers and pursuers dead

upon the sea-shore, *Exod. xiv. 30* Come and see our Joshua discomfiting the Amalekites : our David with a sling and a stone, vanquishing that proud Goliath, who not only himself basely deserted, but then boldly defied the armies of the living God. Come and see, not Michael and his angels, but Michael himself, Michael our prince, who trode the wine press alone, entering the lists with the dragon and his angels, and giving them an effectual overthrow : The seed of the woman, though bruised in the heel, yet breaking the serpent's head, according to that antient promise made unto the fathers, *Gen. iii. 15*. Come and see the great Redeemer, not only making peace with earth, but making war with hell ; dispossessing the strong man armed, ' spoiling principalities and powers, making ' a shew of them openly, and triumphing over them in ' his cross,' *Col. ii. 15*.

Come and see Christ triumphing over Satan at his death. Though the war was in heaven, *Rev. xii. 7*. yet some fruits of the victory even then appeared on earth. Though, when Christ was in the extremity of his sufferings, there was darkness over all the land, which gave the powers of darkness all the advantage they could wish for ; yet he beat the enemy upon his own ground. Satan, some think, terrified Christ in his agony, but then he kept possession of his own soul, and steadily adhered to his Father's will, and to his own undertaking : so he baffled Satan. Satan put it into the heart of Judas to betray him ; but in the immediate ruin of Judas, who presently went and hanged himself, Christ triumphed over Satan, and made a shew of him openly. Satan tempted Peter to deny Christ, desiring to have him, that he might sift him as wheat ; but, by the speedy repentance of Peter, who, upon a look from Christ, went out and wept bitterly, Christ triumphed over Satan, and baffled him in his designs. Satan was ready to swallow up the thief upon the cross, but Christ rescued him from the gates of hell, and raised him to the glories of



heaven, and thereby spoiled Satan, who was as a lion disappointed of his prey.

Come and see Christ triumphing over Satan by his death: the true Sampson, that did more towards the ruin of the Philistines, dying than living. See Judges xvi. 23. having, by his life and doctrine, destroyed the works of the devil; at length, by his death, 'he destroyed the devil himself, that had the power of death, Heb. ii. 14. In him was fulfilled the blessing of the tribe of Gad Gen. xlix. 19. 'A troop shall overcome him, but he shall overcome at the last;' and, 'through him that loved us, we are conquerors, yea, more than conquerors.'

(1.) Christ, by dying, made atonement for sin, and so conquered Satan. By the merit of his death he satisfied God's justice for the sins of all that should believe in him: and if the Judge remit the sentence, the executioner hath nothing to do with the prisoner. We were ready to fall under the curse, to be made an Anathema, that is, to be delivered unto Satan: Christ said, Upon me be the curse; this blotted out the hand writing, that was against us, took that out of the way, nailed that to the cross; and so Satan is spoiled; who shall condemn? It is Christ that died, Rom. viii. 33, 34. When God forgives the iniquity of his people, he brings back their captivity, Psal. lxxxv. 1, 2. If we shall not come into condemnation, we are saved from coming into execution.

(2.) Christ, by dying, sealed the gospel of grace, and purchased the Spirit of grace, and so conquered Satan. The Spirit acting by the gospel as the instrument, and the gospel animated by the Spirit as the principal, are become *mighty to the pulling down of Satan's strong holds*. Thus a foundation is laid for a believer's victory over the temptations and terrors of the wicked one. Christ's victory over Satan is our victory, and we overcome him *by the blood of the Lamb*, Rev. xii. 11. Thus kings of armies did flee apace, and even they that tarried at home, and did themselves contribute nothing to the



victory, yet *divided the spoil*, Pſal. lxxviii. 12. Chriſt having thus trodden Satan under our feet, he calls to us, as Joſhua to the captains of Iſrael, Joſh. x. 24. 'Come near, put your feet upon the necks of theſe kings: 'Reſiſt the devil, and he ſhall flee from you;' for he is a conquered enemy.

(5.) Come and ſee the worth of ſouls. We judge of the value of a thing by the price which a wiſe man that underſtands it gives for it: He that made ſouls, and had reaſon to know them, provided for their redemption, not 'corruptible things as ſilver and gold, but the precious blood of his own ſon,' See 1 Pet. i. 18, 19. It was not a purchaſe made haſtily, for it was the contrivance of infinite Wiſdom from eternity; it was not made for neceſſity, for he neither needed us, nor could be benefited by us; but thus he was pleaſed to teach us what account we ſhould make of our own ſouls, and their ſalvation and happineſs. The incarnation of Chriſt put a great honour upon the human nature; never was it ſo dignified, as when it was taken into union with the divine nature in the perſon of Immanuel: but the death and ſufferings of Chriſt add much more to its value; for he laid down his own life to be the ranſom of ours, when nothing elſe was ſufficient to answer the price, 'Lord, what is man that he ſhould be thus viſited, thus 'regarded!' That the ſon of God ſhould not only dwell among us, but die for us!

Now, (1.) Let us ſee this, and learn how to put a value upon our own ſouls. Not ſo as to advance our conceit of ourſelves, nothing can be more humbling and abaſing, than to ſee our lives ſold by our own folly, and redeemed by the merit of another; but ſo as to increaſe our concern for ourſelves, and our own ſpiritual intereſts. Shall the ſouls, the precious ſouls which Chriſt put ſuch a value upon, and paid ſuch a price for, debaſe and undervalue themſelves ſo far as to become ſlaves to Satan, and drudges to the world and the fleſh! We are bought with a price, and therefore, we not only in-

jure the purchaser's right to us, if we alienate ourselves to another, but we reprove his wisdom in paying such a price, if we alienate ourselves for a thing of nought. It is the Apostle's argument against uncleanness, 1 Cor. vi. 20. and against making ourselves the servants of men, 1 Cor. vii. 23. Christ having purchased our souls at such a rare, we disparage them if we stake them to the trifles of this world, or pawn them for the base and sordid pleasures of sin. Shall that birth-right be sold for a mess of pottage, which Christ bought with his own blood? No, while we live let our souls be our darling (as they are called, Psal. xxii. 20.—xxxv. 17.) for his sake to whom they were so dear. If Christ died and suffered so much to save our souls, let us not hazard the losing of them, though it be to gain the whole world, Matth. xvi. 26.

(2.) Let us see this, and learn how to put a value upon the souls of others. This forbids us to do any thing that may turn to the prejudice of the souls of others, by drawing them to sin, or discouraging them in that which is good. The Apostle lays a great stress upon this argument, against the abuse of our Christian liberty, to the offence of others, Rom. xiv. 15. *Destroy not him with thy meat for whom Christ died*; and again he urges it on the same occasion, 1 Cor. viii. 11. Shall not we deny ourselves and our own satisfaction, rather than occasion guilt or grief to them for whom Christ humbled himself, even to the death of the cross? Shall we slight those whom Christ put such a value upon? Shall we set those with the dogs of our flock, whom Christ purchased with his own blood, and set among the lambs of his flock; God forbid.

This also commands us to do all we can for the spiritual welfare and salvation of the souls of others. Did Christ think them worth his blood? and shall not we think them worth our care and pains? Shall not we willingly do our utmost to save a soul from death, and thereby hide a multitude of sins, when Christ did so

much, and suffered so much, to make it feasible! Shall not we pour out our prayers for them for whom Christ poured his soul unto death? and bear them upon our hearts whom Christ laid so near his? Blessed Paul, in consideration hereof, not only made himself the servant of all, to please them for their edification, but was willing to be *offered upon the sacrifice and service of their faith*, Phil. ii. 17. *and so to fill up what was behind of the afflictions of Christ for his body's sake*, Col. i. 24. And if we be at any time called upon even to lay down our lives for the brethren, we must remember, that in that, as well as in washing their feet, Christ hath left us an example, 1 John iii. 16.

(6.) Come and see the purchase of the blessings of the new covenant. The blood of Christ was not only the ransom of our forfeited lives, and the redemption of our souls from everlasting misery; but it was the valuable consideration upon which the grant of eternal life and happiness is grounded. Christ's death is our life; that is, it is not only our salvation from death, but it is the fountain of all our joys, and the foundation of all our hopes. All the comforts we have in possession, and all we have in prospect; all the privileges of our way, and all those of our home, are the blessed fruits of that accursed tree on which our Redeemer died.

(1.) See the blood of Christ, the spring from whence all the blessings of the covenant flow. That is the price of all our pardons, 'We have redemption through his blood, even the forgiveness of sins,' Eph. i. 7. without the shedding of blood, that blood, that precious blood, there had been no remission. That is the purchase of the divine favour, which is our life, we are made accepted only in the beloved, Eph. i. 6. Peace is made, a covenant of peace settled, and peace secured to all the sons of peace, by the blood of his cross, and not otherwise, Col. i. 20. That is the price paid for the 'purchased possession, that they which are called may receive the promise of eternal inheritance,' Heb. ix. 15. Christ

was made a curse for us, not only to redeem us from the curse of the law, but that we through him might inherit the blessing, Gal. iii. 13, 14. Thus 'out of the eater cometh forth meat, and out of the strong sweetness.' Behold he shews us a mytery.

(2.) See the blood of Christ, the stream in which all the blessings of the covenant flow to us. The blood of Christ, as it is exhibited to us in this ordinance, is the vehicle, the canal of conveyance, by which all graces and comforts descend from heaven to earth. 'This cup is the New Testament in the blood of Christ,' and so it becomes a cup of blessing, a cup of consolation, a cup of salvation. All the hidden manna come to us in this dew. It is the blood of Christ speaking for us, that pacifies an offended God: It is the blood of Christ sprinkled on us, that purifies a defiled conscience. 'As it was the blood of Jesus that consecrated for us the new and living way,' and opened the kingdom of heaven to all believers; so it is by that blood that we have boldness 'to enter into the holiest, Heb. x. 19, 20.

Come and see how much we owe to the death of Christ, the rich purchases he made for us, that he might cause us to inherit substance, and might fill our treasures. Let this encrease our esteem of the love of Christ, which was not only so very expensive to himself, but so very advantageous to us: Let this also inhance the value of covenant blessings in our eyes. The blessings of this life we owe to the bounty of God's providence, but spiritual blessings in heavenly things we owe to the blood of his Son: Let these therefore be to us more precious than rubies: Let these always have the preference: Let us be willing to part with any thing rather than hazard the favour of God, the comforts of the Spirit, and eternal life, remembering what these cost. Let us never make light of Wisdom's preparations, when we see at what rate they were brought in. To them who believe they are precious; for they know they were purchased with



the precious blood of Christ, which we undervalue as a common thing, if we prefer farms and merchandize before heaven and the present earnestness of it.

## C H A P. IX.

*Some Account of the precious Benefits which are to be received by Faith in this Ordinance.*

IN the Lord's Supper, we not only *shew the Lord's death*, and see what is to be seen in it, as many who, when he was upon the cross, stood afar off beholding: No, we must there be more than spectators, we must eat of the sacrifice, and so *partake of the altar*, 1 Cor. xi. 18. The bread which came down from heaven, was not designed merely for shew-bread, bread to be looked upon; but for household-bread, bread to be fed upon, bread to strengthen our hearts, and wine to make them glad: and Wisdom's invitation is, 'Come eat of my bread, and drink of the wine that I have mingled.' Christ's feeding great multitudes miraculously, more than once, when he was here upon earth, was (as his other miracles) significant of the spiritual provision he makes in the everlasting gospel for the support and satisfaction of those that leave all to follow him: If we do not all eat, and be not *all filled, abundantly satisfied with the goodness of his house*, it is our own fault. Let us not then straiten and starve ourselves, for the master of the feast has not stinted us: he has not only invited us, and made provision for our entertainment, but he calls to us, as one that bids us hearty welcome, 'Eat O friends; drink, yea drink, abundantly, O beloved,' Cant. v. 1.

All people are for what they can get: Here is something to be got in this ordinance, if it be rightly improved, which will turn to our account infinitely more than the *merchandize of silver, or the gain of fine gold*.

Christ and all his benefits are here, not only set before us, but offered to us : not only offered to us, but settled upon us, under certain provisos and limitations ; so that a believer, who sincerely consents to the covenant, receives some of the present benefits of it in and by this ordinance ; both in the comfortable experiences of communion with God in grace, and the comfortable expectations of the vision and fruition of God in glory.

Gospel-ordinances in general, and this in particular, which is the seal of gospel promises, are wells of salvation, out of which we may draw water with joy ; breasts of consolation, from which we may suck and be satisfied ; golden pipes, thro' which the oil of grace is derived from the good olive, to keep our lamps burning ; We receive the grace of God herein in vain, if we take not what is here tendered : gospel-blessings upon gospel-terms. We are here to receive Jesus Christ the Lord : and, since *with him God freely gives us all things*, Rom. viii. 32. we must with him by faith take what he gives ; *All spiritual blessings in heavenly things by Christ Jesus*.

*First*, Here we may receive the pardon and forgiveness of our sins. This is that great blessing of the great covenant, which makes way for all other blessings (*removendo prohibens*) by taking down that wall of partition which separated between us and God, and hinders good things from us : It is the matter of that promise which comes in as a reason for all the rest : I will do so and so for them, *for I will be merciful to their unrighteousness*, Heb. viii. 11.—This is that great blessing which Christ died to purchase for us ; his blood was shed for many, for the remission of sins ; and perhaps he intimated this to be in a special manner designed by him in his sufferings, when the first word we find recorded, that he spoke after he was nailed to the cross, was, *Father forgive them*, Luke xxiii. 34. which seems to look not only to those that had an immediate hand in his death, but to

those that are remotely accessory to it, as all sinners are, though they know not what they do.

The everlasting gospel is an act of indemnity: an act of oblivion we may call it, for it is promised that our sins and iniquities he will remember no more; it is indeed an act of grace; repentance and remission of sins is by it published in Christ's name to all nations. It is proclaimed to the rebels, that, if they will lay down their arms, acknowledge their offence, return to their allegiance, approve themselves good subjects for the future, and make the merits of him whom the Father hath appointed to be the Mediator, their plea in suing out their pardon, the offended prince will be reconciled to them, their attainder shall be reversed, and they shall not only be restored to all the privileges of subjects, but advanced to the honours and advantages of favourites. Now it concerns us all to be able to make it out that we are intitled to the benefit of this act, that we are qualified according to the tenor of it, for the favour intended by it; and if we be so indeed, in the Lord's Supper we receive that pardon to us in particular, which in the gospel is proclaimed to all in general. We do here receive the atonement as the expression is, Rom. v. 11. God hath received it for the securing of his honour, and we receive it for the securing of our happiness and comfort; we claim the benefit of it, and desire to be justified and accepted of God for the sake of it.

The sacrament should therefore be received with a heart thus lifting up itself to God: 'Lord, I am a sinner, a great sinner; I have done very foolishly; I have forfeited thy favour, incurred thy displeasure, and deserve to be for ever abandoned from thee: But Christ has died, yea rather is risen again; hath finished transgression, made an end of sin, made reconciliation for iniquity, and brought in an everlasting righteousness; he gave his life a ransom for many,' and, if for many, why not for me? In him a free and full remission is promised to all penitent and obedient

believers ; by him all that believe are justified ; and to them there is no condemnation. ‘ Thou, even thou art ‘ he that blottest out their transgressions for thine own ‘ sake, and art gracious and merciful, nay, thou art ‘ faithful and just to forgive them their sins.’ Lord, I repent, I believe, and take the benefit of those promises, those exceeding great and precious promises, which are to my soul as life from the dead. I flee to this *city of refuge*, I take hold of the horns of this altar : Here, I humbly receive the forgiveness of my sins, through Jesus Christ, the great propitiation, to whom I entirely owe it, and to whom I acknowledge myself infinitely indebted for it, and under the highest obligations imaginable to love him, and live to him : He is ‘ the Lord ‘ our righteousness,’ so I accept him ; let him be made of God to me righteousness, and I have enough, I am happy for ever.

Every time we come to the Lord’s Supper, we come to receive the *remission of sins*, that is,

(1.) A renewed pardon of daily trespasses. In many things we offend daily, and even he that is washed, that is in a justified state, needs to wash his feet, 1 John iii. 10. and blessed be God, there is a fountain opened for us to wash in, and encouragement given to pray for daily pardon as duly as we do for daily bread. We have to do with a God that multiplies to pardon. Lord, the guilt of such a sin lies upon me like a heavy burden ? I have lamented it, confessed it, renewed my covenants against it, and now in this ordinance I receive the forgiveness of that sin ; and here it is said to my soul, ‘ The ‘ Lord hath put away thy sin, thou shalt not die.’ Many a fault I have been overtaken in, since I was last with the Lord at his table ? and, having repented of them, I desire to apply the blood of Christ to my soul in a particular manner for the forgiveness of them.

(2.) A confirmed pardon of all trespasses. I come here to receive further assurances of the forgiveness of my sins, and further comfort arising from those assurances.



I come to hear again that voice of joy and gladness, which hath made many a broken bone to rejoice, ' Son, daughter, be of good cheer, thy sins are forgiven thee ; I come for the Father's kiss to a returning prodigal, which seals his pardon, so as to silence his doubts and fears. When God would by his prophets speak comfortably to Sion, thus he saith, ' Thy warfare is accomplished, thine iniquity is pardoned, Isa. xl. 2. And the inhabitant shall not say, I am sick,' that is, he shall see no cause to complain of any outward calamity, if his iniquity be forgiven, Isa. xxxiii. 24. O that I might here have the white stone of absolution, Rev. ii. 17. and my pardon written more legible ! O that Christ would say to me as he did to that woman, to whom much was already forgiven, Luke vii. 48. *Thy sins are forgiven!* This is that I come to receive, O let me not go away without it !

*Secondly,* Here we may receive the adoption of sons. The covenant of grace not only frees us from the doom of criminals, but advanceth us to the dignity of children ; Christ redeemed us from the curse of the law, in order to this. that *we might receive the adoption of sons*, Gal. iv. 5. The children's bread given us in this ordinance, is as it were livery and sash, to assure us of our adoption upon the terms of the gospel, that if we will take God in Christ to be to us a Father, to rule and dispose of us, and to be feared and honoured by us, he will take us to be his sons and daughters. *Behold what manner of love this is!* Be astonished, O heavens, and wonder, O earth ! Never was there such compassionate, such condescending love ! God hear seals us the grant both of the privileges of adoption, and the spirit of adoption.

(1.) Here is a grant of the privileges of adoption sealed to us. Here we are called the children of God, and he calls himself our Father, and encourages us to call him so. *Seemeth it to you a light thing*, saith David, 2 Sam. xviii. 23. *to be a king's son-in-law, seeing that*

*I am a poor man, and lightly esteemed? And shall it not seem to us a great thing, an honour infinitely above all those which the world can pretend to confer, for us who are worms of the earth, and a generation of vipers, children of disobedience and wrath by nature to be the adopted children of the king of kings? This honour have all the saints.* Nor is it an empty title that is here granted us, but real advantages of unspeakable value.

The eternal God here saith it, and seals it to every true believer, Fear not, I will be a Father to thee, an ever-loving, ever-living Father. Leave it to me to provide for thee, on me let all thy burdens be cast, with me let all thy cares be left, and to me let all thy requests be made known. *The young lions shall lack and suffer hunger,* but thou shalt want nothing that is good for thee, nothing that is fit for thee. My wisdom shall be thy guide, my power thy support, and *underneath thee shall be the everlasting arms.* *As the tender father pities his children, so will I pity thee, and spare thee as a man spareth his son that serves him.* Thou shalt have my blessing and love, the smiles of my face, and the kisses of my mouth; and in the arms of my grace will I carry thee to glory, as the nursing father doth the sucking child. Doth any thing grieve thee? Whither shouldst thou go with thy complaint but to thy Father? saying to him as that child, 2 Kings iv. 9. *My head, my head; and thou shalt find, that as one whom his mother comforteth, so will the Lord thy God comfort thee.* Doth any thing terrify thee? 'Be not afraid, for I am thy God: when thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee.' Art thou in doubt? Consult me, and *I will instruct thee in the way that thou shalt go, I will guide thee with mine eye.* Acknowledge me, and I will direct thy steps. Doest thou offend? Is there foolishness bound up in thy heart? Thou must expect fatherly correction; *I will chasten thee with the rod of men,*

*and with the stripes of the children of men, but my loving kindness will I not utterly take from thee; thine afflictions shall not only consist with, but flow from, covenant love; and but for a season, when need is, shalt thou be in heaviness.*

*'I will be a Father to thee; and, Son, thou shalt be ever with me, and all that I have is thine; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are thine,' as far as is necessary to thine happiness; nor shall any thing ever be able to separate thee from my love. I will be a Father to thee, and then Christ shall be thy elder brother, the Prophet, Priest, and King of the family, as the first-born among many brethren. Angels shall be thy guard, with the greatest care and tenderness shall they bear thee up in their arms, as ministering spirits charged to attend the heirs of salvation. Providence shall be thy protector, and the disposer of all thine affairs for the best; so that, whatever happens, thou mayst be sure it shall be made to work for thy good, tho' as yet thou canst not see how or which way. The assurances of thy Father's love to thee in his promises, and communion with him in his ordinances, shall be thy daily bread, thy continual feast, the manna that shall be rained upon thee, the water out of the rock that shall follow thee in this wilderness, till thou come to Canaan.*

*Now art thou a child of God; but it doth not yet appear what thou shalt be. When thou wast predestinated to the adoption of sons, thou wast designed for the inheritance of sons; if a child, then an heir. Thy present maintenance shall be honourable and comfortable, and such as is fit for thee in thy minority, while thou art under tutors and governors; but what is now laid out upon thee, is nothing in comparison with what is laid up for thee; an inheritance incorruptible, undefiled, and that fades not away. If God be thy Father, no less than a crown, a kingdom shall be thy portion, and*

heaven thy home, where thou shalt be for ever with him: in thy Father's house there are many mansions and one for thee, if thou be his dutiful child. It is thy Father's good pleasure to give thee the kingdom

(2.) Here is a grant of the spirit of adoption sealed to us. As the giving of Christ for us was the great promise of the Old Testament, which was fulfilled in the fulness of time; so the giving of the Spirit to us is the great promise of the New Testament, and a promise that is sure to all the seed: this promise of the Father, which we have heard of Christ, we in this ordinance wait for, Acts i. 4. and it follows upon the former; for wherever God gives the privileges of children, he will give the nature and disposition of children: regeneration always attends adoption; *Because ye are sons, God hath sent forth the Spirit of his Son into your hearts* Gal. iv. 6. Great encouragement we have to ask this gift, from the relation of a Father, wherein God stands towards us: If earthly parents *know how to give good gifts to their children*, such as are needful and proper for them; *much more shall our heavenly Father give the Holy Spirit to them that ask him*, Luke xi. 18. He will give the Spirit to teach his children, and, as their tutor, to lead them into all truth, to govern his children, and, as the best of guardians, to dispose their affections while providence disposeth their affairs for the best. He will give his Spirit to renew and sanctify them, and to make them meet for their Father's service in this world, and their Father's kingdom in a better world; to be the guide of their way, and the witness of their adoption, and to seal them to the day of redemption.

An earnest of this grant of the Spirit to all believers in this ordinance, Christ gave, when in his first visit he made to his disciples after his resurrection, having shewed them his hands and his side, his pierced hands, his pierced side (which in effect he doth to us in this sacrament) he breathed on them, and said unto them *Receive ye the Holy Ghost*, John xx. 22. What he



said to them, he saith to all his disciples, making them an offer of this inestimable gift, and bestowing it effectually on all believers, who are all *sealed with that Holy Spirit of promise*, Eph. i. 13. Receive ye the Holy Ghost then, in the receiving of this bread and wine; the graces of the Spirit, as bread to strengthen the heart, his comfort, as wine to make it glad. Be willing and desirous to receive the Holy Ghost, let the soul and all its powers be put under his operations and influences: Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and then this King of glory shall come in, to all that invite him, and will bid him welcome.

*But will God in very deed thus dwell with men, with such men upon the earth? And shall they become temples of the Holy Ghost? Shall he come upon them? Shall the power of the Highest overshadow them? Shall Christ be formed in me a holy Thing? Say then, my soul, say as the blessed virgin did, Here I am, be it unto me according to thy word.* I acknowledge myself unworthy the being of a man, having so often acted more like a brute; much more unworthy the dignity of a son; I have been an undutiful, rebellious prodigal; I deserve to be turned out of doors, abandoned and disinherited, and forbidden my Father's house and table: but who shall set bounds to infinite mercy, and to the compassions of the everlasting Father? If, notwithstanding this, he will yet again take me into his family, and clothe me with the best robe, though it is too great a favour for me to receive, who am a child of disobedience; yet it is not too great for him to give, who is the Father of mercies. To thee, therefore, O God, I give up myself; and I will *from this time cry unto thee, my Father, thou shalt be guide of my youth*, Jer. iii. 4. Though I deserve not to be owned as a hired servant, I desire and hope to be owned as an adopted son. Be it unto thy servant according to the promise.

*Thirdly, Here we may receive peace and satisfaction in*

our own minds. This is one of the precious legacies Christ hath left to all his followers, and it is here in this ordinance paid, or secured to be paid, to all those that are ready and willing to receive it, John xiv. 17. *Peace I leave with you, my peace I give unto you*, such a peace as the world can neither give nor take away. This is the repose of the soul, in God; our reconciliation to ourselves, arising from the sense of our reconciliation to God; the conscience being purged from dead works, which not only defile, but disturb and disquiet us. When the *Spirit is poured out from on high, then the work of righteousness is peace, and the effect of righteousness, quietness and assurance for ever*, Isa. xxxiii. 15, 17. The guilt of sin lays the foundation of trouble and uneasiness; where that is removed by pardoning mercy, there is ground for peace; but there must be a farther act of the divine grace to put us in the actual possession of that peace: when he who alone can open the ear to comfort, as well as discipline, makes us to hear joy and gladness, then the storm ceaseth; and there is a calm. The mind that was disturbed with the dread of God's wrath, is quieted with the tokens of his favour and love.

This we should have in our eye at the Lord's table: here I am waiting to hear what God the Lord will speak, and hoping that he, who speaks peace to his people and to his saints, will speak that peace to me, who make it the top of my ambition to answer the character, and have the lot of his people and saints. This peace we may here expect to receive for two reasons:

(1.) Because this ordinance is a seal of the promise of peace: In it God assures us that his thoughts towards us are thoughts of peace, Jer. xxix. 11. and then ours towards ourselves may be so. We are here among his people, whom he hath promised to bless with peace, Psal. xxix. 11. and we may apply that promise to ourselves, plead it, and humbly claim the benefit of it. This is that rest to the soul, which our Master hath promised to all those that come to him, and take his yoke upon

them, Math. xi. 28, 29. and this promise among the rest is here ratified, as yea and Amen in Christ. The covenant of grace is a covenant of peace, in the blessed soil of which *light is sown for the righteous, and gladness for the upright in heart*, Psal. xcvii. 11. And this covenant of peace is that which eternal Truth hath said shall never be removed, but shall stand firm as a rock, when the *everlasting mountains shall melt like wax, and the perpetual hills shall bow*, Isa. l. 10. Hath God so far consulted my present repose, as well as my future bliss, that he hath provided not only for the satisfaction of his own justice, but for the satisfaction of my conscience; and shall I indulge my own disturbance, and refuse to be comforted? No, welcome the promised peace, the calm so long wished for, the desired haven of a troubled spirit, tossed with tempest. Come, my soul, and take possession of this Canaan; by faith enter into this rest, and let not thine own unbelief exclude thee, Heb. iv. 3. If the God of peace himself speak peace, tho' with a still small voice, let that silence the most noisy and clamorous objections of doubts and fears; and, if he give quietness, let not them make trouble, Job xxxiv. 29.

(2.) Because this ordinance is an instituted means of obtaining the peace promised. As the sacrifice was ordained to make attonement for the soul, so the feast upon the sacrifice was intended for the satisfaction of the soul concerning the attonement made, to remove that amazement and terror which arose from the consciousness of guilt. This ordinance is a feast appointed for that purpose. God doth here not only assure us of the truth of his promise to us, but gives us an opportunity of solemnizing our engagements to him, and sealing to be his, which is appointed not to satisfy him, (he that knows all things, knows if we love him) but to satisfy ourselves, that, thus taking hold of the hope set before us, we may have strong consolation. The blood of Christ is in this ordinance sprinkled upon the conscience to pacify that,

having been already sprinkled upon the mercy seat; to make attonement there, so making the comers thereunto perfect, Heb. ix. 13, 14.

When the Lord Jesus appeared to his disciples after his resurrection, the first word he said to them was, *Peace be unto you*, Luke xxiv. 36. and he saith the same to us in this ordinance, *Peace be unto this house, Peace to this heart*. But the disciples of Christ, like those that are apt to be terrified and *affrighted*, *supposing that they had seen a spirit* or apparition, verse 37. fearing that it is but all a delusion, it is too good news to be true; what have they to do with peace, think they, while their corruptions, follies and infirmities are so many? But Christ, by this sacrament, checks those fears as these, ver. 38, 39. *Why are ye troubled? And why do thoughts arise in your hearts? behold my hands and my feet*. There is that in the marks of the nails, which is sufficient to stop the mouth of unbelief, and to heal the wounds of a broken and contrite spirit. There is merit enough in Christ, though in us there is nothing but meanness and unworthiness. Such considerations this ordinance offers, as has oft been found effectual by the grace of God to create the fruit of the lips, peace, and to restore comfort to the mourners, Isa. lvii. 17, 18. In it Christ saith again, *Peace be unto you*, as he did, John xx. 21. And sometimes a mighty power hath gone along with that word to lay a storm, as it did with that, Mark iv. 39. *Peace, be still*, so that the soul so calmed, so quieted, hath gone away, and said with wonder, *What manner of man is this? for even the winds and the seas obey him*.

*Fourthly*, Here we may receive supplies of grace. Jesus Christ is in this ordinance made of God to all believers, not only righteousness, but sanctification; so we must receive him, and having received him, so we must walk in him. It is certain, we have as much need of the influences of the Spirit to furnish us for our duties, as we have of the merit of Christ to atone for our sins; and



as much need of divine grace to carry on the good work, as to begin it. We are in ourselves not only ungodly, but without strength, impotent in that which is good, and inclined to that which is evil, Rom. v. 6. and, *In the Lord alone have we both righteousness and strength*, Isa. xlv. 24. If therefore, we have it in him, hither we must come to have it from him; for gospel-ordinances, and this particularly, are the means of grace, and the ordinary vehicle in which grace is conveyed to the souls of believers. Though God is not tied to them, we are, and must attend them with an expectation to receive grace from God by them, and an entire submission of soul to the operation and conduct of that grace. This ordinance is as the pool of Bethesda, which our weak and impotent souls must lye down by, waiting for the moving of the waters, as those that know there is a healing virtue in them, which we may experience benefit by, as well as others. Here, therefore, we must set ourselves, expecting and desiring the effectual workings of God's grace in us, attending at Wisdom's gates for Wisdom's gifts, and endeavouring to improve the ordinance to this end.

From the fulness that is in Jesus Christ, in whom *it pleased the Father that all fulness should dwell*, we are here waiting to receive grace for grace, John i. 16. that is, *Abundance of grace, and of the gift of righteousness*, Rom. v. 17. Where there is true grace, there is need of more, for the best are sanctified but in part; and there is a desire of more, forgetting the things which are behind, and reaching forth to those things which are before, pressing towards perfection; and there is a promise of more, for to him that hath shall be given; and *he that hath clean hands shall be stronger and stronger*. Therefore, in a sense of our own necessities, and a dependance upon God's promises, we must by faith receive and apply to ourselves the grace offered us. *What things soever we desire*, according to the will of God, *if we believe that we receive them*, our Saviour hath

told us, *we shall have them*, Mark xi. 24. *According to thy faith be it unto thee.*

Reach forth a hand of faith therefore; and receive the promised grace, both for the confirming of gracious habits, and for the quickening of gracious acts.

(1.) Let us here receive grace for the confirming of gracious habits, that they may be more deeply rooted. We are conscious to ourselves of great weakness in grace; it is like a grain of mustard seed, as a bruised reed, and smoking flax; we are weak in our knowledge, and apt to mistake; weak in our affections, and apt to cool, weak in our resolutions, and apt to waver; How weak is my heart! But here is bread that strengthens mans heart, signifying that grace of God, which confirms the principles, and invigorates the powers of the spiritual and divine life in the souls of the faithful. Come, my soul, come eat of this bread, and it shall strengthen thee; though perhaps thou mayest not be immediately sensible of this strength received, the improvement of habits is not suddenly discerned, yet thro' this grace thou shalt find, hereafter, that thy path hath been like the shining light, which shineth more and more.

We find there is much lacking in our faith, in our love, in every grace; here therefore we must desire and hope, and prepare to receive from Christ such gifts of the Holy Ghost as will be mighty through God to increase our faith. that its discoveries of divine things may be more clear and distinct, and its assurances of the truth of them more certain and confident; that its consent to the covenant may be more free and resolved, and its complacency in the covenant more sweet and delightful. And that which thus increaseth our faith will be effectual to inflame our love, and make that strong as death in its desires towards God, and resolutions for him. We must here wait to be strengthened with all might, by his spirit in the inner man, unto all patience in suffering for him, and diligence in doing for him, and both with joyfulness, Col. i. 11. We here put ourselves under

the happy influence of that exceeding great and glorious power, which worketh mightily in them that believe, Eph. i. 19.

(2.) Let us here receive grace for the quickening of gracious acts, that they may be more strongly exerted. We come to this throne of grace, this mercy seat, this table of our God, that here we may not only obtain mercy to pardon, but may find *grace to help in every time of need*, Heb. iv. 16. Grace to excite us, to direct us in, and thoroughly furnish us for, 'every good word and work, according as the duty of every day requires.' It was a very encouraging word which Christ said to Paul, when he prayed for the removal of that messenger of Satan which was sent to buffet him, 2 Cor. xii. 9. *My grace is sufficient for thee*; and all true believers may take the comfort of it; what was said to him is said to all, whatever the exigence of the case is; they that commit themselves to the grace of God, with a sincere resolution in every thing to submit to the conduct and government of that grace, shall be enabled to do all things through Christ strengthening them.

Let a lively faith here descend to particulars, and receive this grace with application to the various occurrences of the Christian life. When I go about any duty of solemn worship, I find I am not sufficient of myself for it, not so much as to think one good thought of myself, much less such a chain of good thoughts as is necessary to an acceptable prayer, to the profitable reading and hearing of the word, and the right sanctification of a Lord's day; but all our sufficiency for these services is of God, and of his grace. That grace I here receive according to the promise, and will always go forth, and go on in the strength of it.

When an opportunity offers itself of doing good to others, to their bodies, by relieving their necessities, or contributing any way to their comfort and support; or, to their souls, by seasonable advice, instruction, reproof, or other good discourse; we must depend on this

grace for ability to do it prudently, faithfully, and successfully, and so as to be accepted of God in it. I find I want wisdom for these and such like services, and for the ordering of all my affairs; and whither shall I go for it but to Wisdom's feasts, whose preparations are not only good for food, and pleasant to the eye, but greatly to be desired to make one wise: Here, therefore I receive *Christ Jesus the Lord, as made of God unto me wisdom*; wisdom dwelling with prudence; wisdom to understand my way, that wisdom which in every doubtful case is profitable to direct. Having many a time prayed Solomon's prayer, for a wise and understanding heart, I here receive the sealed grant in answer to it; *Wisdom and knowledge are given thee*; so much as shall be sufficient for thee in thy place and station, to guide thee in glorifying God, so as that thou mayest not come short of enjoying him.

When we are assaulted with temptations to sin, we find how weak and ineffectual our resistance hath often been; here, therefore, we receive grace to fortify us against all those assaults, that we may not be foiled and overcome by them. All that in this sacrament list themselves under the banner of the Captain of our salvation and engage themselves as his faithful soldiers in a holy war against the world, the flesh, and the devil, may here be furnished with the whole armour of God, and that power of his might, as it is called, Eph. vi. 10. wherewith they shall be able to stand and withstand in the evil day, Eph. vi. 10, &c. I now receive from God and his grace, strength against such a sin that hath oft prevailed over me, such temptation that hath oft been too hard for me; *Now therefore, O God, strengthen my hands*. Through God I shall do valiantly.

When we are burdened with affliction, we find it hard to bear up; we faint in the day of adversity, which is a sign our strength is small; we grieve too much, and are full of fears in a day of trouble, our hearts many a time are ready to fail us: hither therefore we come to re-



ceive grace sufficient for our support under the calamities of this present time, that, whatever we lose, we may not lose our comfort, and, whatever we suffer, we may not sink: Grace to enable us, whatever happens, to keep possession of our own souls, by keeping up our hope and joy in God; that, when flesh and heart fail, we may find God the strength of our heart; and, if he be so, *as the day is, so shall thy strength be*, Deut. xxxiii. 25. Such assurances are here given to all believers of God's presence with them in all their afflictions, and the concurrence of all for their good, that being thus encouraged, they have all the reason in the world to say, Welcome the will of God; nothing can come amiss.

We know not how we may be called on to bear our testimony to the truths and ways of God in suffering for righteousness sake, we are bid to count upon them, and to prepare for them. We must in this ordinance faithfully promise, that, however we may be tried, we will never forsake Christ, nor turn from following after him: Though we should die with him, yet will we not deny him. But we have no reason to confide in any strength of our own, for the making good of this promise: Nor can we pretend to such a degree of resolution, steadiness, and presence of mind, as will enable us to encounter the difficulties we may meet with: Peter, when he shamed himself, warned us to take heed lest we fall, when we think we stand: Here, therefore, we must receive strength for such trials, that we may overcome them by the blood of the Lamb, and by not loving our lives unto the death, and that the prospect of none of these things may move us.

*Lastly*, How near our great change may be, we cannot tell, perhaps nearer than we imagine: we are not sure that we shall live to see another opportunity of this kind: but this we are sure of, that it is a serious thing to die, it is a work we never did, and when we come to do it, we shall need a strength we never had. In this sacrament therefore, from the death of Christ, we must fetch

in grace to prepare us for death, and to carry us safely and comfortably through that dark and dismal valley. I depend not only on the providence of God, to order the circumstances of my removal hence for the best to me, but upon the grace of God to take out the sting of death, and then to reconcile me to the stroke of death, and to enable me to meet death's harbinger, and bear its agonies, not only with the constancy and patience that becomes a wise man, but with the hope and joy that becomes a good Christian.

*Fifthly*, Here we may receive the earnest of eternal bliss and joy. Heaven is the crown and center of all the promises, and the perfection of all the good contained in them; all the blessings of the new covenant have a tendency to this, and are in order to it. Are we predestinated? It is to the inheritance of sons: Called? It is to his kingdom and glory: Sanctified? It is that we may be made meet for the inheritance and wrought to the self-same thing. This therefore we should have in our eye, in our covenant and communion with God, that eternal life which God that cannot lie promiseth. We must receive the Spirit in his graces and comfort as the earnest of our inheritance, Eph. i. 14. 2 Cor. 22.—v. 7. They that deal with God, must deal upon trust, for a happiness in reversion, a recompense of reward to come; must forsake the world in sight and present, for a world out of sight and future. All believers consent to this; they lay up their treasure in heaven and hope for what they see not. This they depend upon and in prospect of it, they are willing to labour and suffer, to deny themselves and take up their cross, knowing that heaven will make amends for all; tho' they may be losers for Christ, they shall not be losers by him in the end: this is the bargain: In the Lord's Supper Christ gives us earnest upon this bargain, and what we receive there, we receive as earnest. An earnest not only confirms the bargain, and secures the performance of it.

but is itself part of payment, though but a small part in comparison with the full sum.

We here receive the earnest of our inheritance ; that is,

(1.) We receive the assurance of it : the royal grant of it is here sealed and delivered by the King of kings ; *Teste me ipso*. God here saith to me as he did to Abraham, Gen. xiii. 14. *Lift up thine eyes now, and look from the place where thou art*. Take a view of the heavenly Canaan, that land which eternally flows with better things than milk and honey, Immanuel's land : open an eye of faith, and behold the pleasures and glories of that world, as they are described in scripture, such as eye hath not seen, nor ear heard ; and know of a surety that all the land which thou seest, and that which is infinitely more and better than thou canst conceive, to thee will I give it, to thee for ever. *Fear not, little flock*, fear not, ye little ones of the flock, *it is your Father's good pleasure to give you the kingdom*. Follow Christ and serve him, and you shall be for ever with him : continue with him now in his temptations, and you shall shortly share with him in his glories. Only be faithful unto death, and the crown of life is as sure to you, as if it were already upon your heads. Here is livery and sash upon the deed. Take this and eat it, take this and drink it ; in token of this, *I will be to thee a God* ; that is, a perfect and everlasting happiness, such as shall answer the vast extent and compass of that great word, Heb. xi. 16.

Come now, my soul, and accept the security offered. The inheritance secured is unspeakably rich and invaluable ; the losses and sufferings of this present time are not worthy to be compared with it ; the title is good, it is a purchased possession, he that grants it hath power over all flesh, that he should give eternal life, John xvii. 2. The assurances are unquestionably valid, not only the word and oath, but the writing and seal of the eternal God, in the scriptures and sacraments : here is that,

my soul, which thou mayest venture thyself upon, and venture thine all for; do it then, do it with a holy boldness. Lay hold on eternal life, lay fast hold on it, and keep thy hold. Look up, my soul, look as high as heaven, the highest heaven; look forward, my soul, look as far forward as eternity, and let eternal life, eternal joy, eternal glory be thine aim in thy religion, and resolve to take up with nothing short of these. God hath been willing more abundantly to shew to the heirs of promise the immutability of his counsel, and therefore hath thus confirmed it, so as to leave no room for doubting. that by all these *immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us*, Heb. vi. 17, 18. Take him at his word then, and build thy hope upon it. Be not faithless, but believing; be not careless, but industrious. Here is a happiness worth striving for; *run with patience the race that is set before thee*, with this prize in thine eye.

(2.) We receive the foretastes of it. We have in this ordinance, not only a ratification of the promise of the heavenly Canaan, but a pattern or specimen given us of the fruits of that land, like the bunch of grapes which were brought from the valley of Eshcol to the Israelites in the wilderness; a view given us of that land of promise, like that which Moses had of the land of Canaan from the top of Pisgah. As the law was a type and figure of the Messiah's kingdom on earth, so the gospel is of his kingdom in heaven; both are *shadows of good things to come*, Heb. x. 1. like the map of a rich and large country in a sheet of paper. Our future happiness is, in this sacrament, not only sealed to us, but shewed to us; and we here taste something of the pleasures of that better country. In this ordinance we have a sight of Christ, he is evidently set forth before us; and what is heaven but to see him as he is, and to be for ever beholding his glory? We are here receiving the pledges



and tokens of Christ's love to us, and returning the protestations and expressions of our love to him; and what is heaven but an eternal interchanging of love between a holy God and holy souls? We are here praising and blessing the Redeemer, celebrating his honour, and giving him the glory of his achievements; and what is that but the work of heaven? It is what the inhabitants of that world are doing now, and what we hope to be doing with them to eternity. We are here in spiritual communion with all the saints, coming in faith, hope, and love to the general assembly and church of the first-born; and what is heaven but that in perfection? In a word, heaven is a feast, and so is this; only this is a running banquet, that is an everlasting feast.

Come, my soul, and see a door here opened in heaven; look in at that door now, by which thou hopest to enter shortly. Let this ordinance do something of the work of heaven upon thee, God having provided in it something of the pleasures of heaven for thee. Heaven will for ever part between thee and sin; let this ordinance therefore set thee at a greater distance from it. Heaven will fill thee with the love of God; in this ordinance therefore let that love be shed abroad in thine heart. In heaven thou shalt enter into the joy of thy Lord; let that joy now enter into thee, and be thy strength and thy song. Heaven will be perfect holiness; let this ordinance make thee more holy, and more conformable to the image of the holy Jesus: heaven will be everlasting rest: here therefore return to God as thy rest, O my soul, and repose thyself in him. Let every sacrament be to thee a heaven upon earth, and each of these days of the Son of man, as one of the days of heaven.

## C H A P. X.

*Helps for the exciting of those pious and devout Affections which should be working in us while we attend this Ordinance.*

**W**onderous fights are here to be seen, where the Lord's death is shewed forth; precious benefits are here to be had, where the covenant of grace is sealed; the transaction is very solemn, very serious, nothing more so on this side death: But what impressions must be made hereby upon our souls? How must we stand affected while this is in doing? Is this service only a show, at which we may be unconcerned spectators? or is it a market-place, in which we may stand all the day idle? No, by no means; here is work to be done, heart-work, such as requires a very close application of mind and a great liveliness and vigour of spirit, and in which all that is within us should be employed, and all little enough. Here is that to be done which calls for fixed thoughts and warm affections, which needs them, and well deserves them. What sensible movings of affection on we should aim at, is not easy to direct; tempers vary: some are soon moved, and much moved with every thing that affects them; from such it may be expected, that their passions, which are strong at other times, should not be weak at this ordinance; and yet no doubt there are others whose natural temper is happily more calm and sedate, that are not conscious to themselves of such stirring of affections as some experience, at this ordinance, and yet have as comfortable communion with God, as good evidence of the truth and growth of grace, and as much real benefit by the ordinance as those that think themselves even transported by it. The deepest rivers are scarce perceived to move and make the least noise. On the one hand there may be much heat where there is little light, and strong pas-

sions where there are very weak resolutions : like the waters of a land flood, which make a great show, but are shallow and soon gone ; we must not therefore build a good opinion of our spiritual state upon the vehemence of our affection. A romance may represent a tragical story so pathetically, as to make a great impression upon the minds of some, who yet know the whole matter to be both feigned and foreign : *Bodily exercise*, if that be all, *profits little*. And, on the other hand, there may be a true and strong faith, informing the judgement, bowing the will, and commanding the affections, and purifying the heart and life, where yet there are not any transports, or pathological expressions. There may be true joy, where the mouth is not filled with laughter, nor the tongue with singing ; and true sorrow, where yet the eye doth not run down with tears. They whose hearts are firmly fixed for God, may take the comfort of that, though they do not find their hearts sensibly flowing out towards him.

And yet in this sacrament, where it is designed, that the eye should affect the heart, we must not rest in the bare contemplation of what is here set before us, but the consideration thereof must make an impression upon our spirits, which should be turned as clay to the seal. If what is here done do not affect us for the present, it will not be likely to influence us afterwards ; for we retain the remembrance of things better by our affections than by our notions : *I shall never forget thy precepts, when by them thou hast quickened me*. Here therefore let us stir up the gift that is in us, endeavouring to affect ourselves with the great things of God and our souls ; and let us pray to God to affect us with them by his Spirit and grace, and to testify his acceptance of the sacrifice of a devoted heart, which we are to offer, by kindling it with this holy fire from heaven. *Awake, O north-wind, and come thou south, and blow upon my garden. Come thou blessed Spirit, and move upon these waters, these dead waters, to set them a moving in ri-*

vers of living water ; come and breathe upon these dry bones, that they may live. O that I might now be in the mount with God ! that I might be so taken up with the things of the Spirit, and the other world, that for the time I may even forget that I am yet in the body, and in this world ! O that I might now be soaring upwards, upwards toward God, pressing forwards, forwards towards to heaven, as one not slothful in his business, but fervent in spirit, serving the Lord, for here it is no time to trifle ?

Let us then see in some particulars how we should be affected when we are attending on the Lord in this solemnity, and in what channels these waters of the sanctuary should run, that we may take our work before us and apply our minds to the consideration of those things that are proper to excite those affections.

*First*, Here we must be sorrowing for sin, after a godly sort, and blushing before God at the thought of it. Penitential grief and shame are not at all unsuitable to this ordinance, though it is intended for our joy and honour, but excellent preparatives for the benefit and comfort of it. Here we should, like Ephraim, be bemoaning ourselves ; like Job, abhorring ourselves, renewing those sorrowful reflections we made upon our own follies, when we were preparing for this service, and keeping the fountain of repentance still open, still flowing. Our sorrow for sin needs not hinder our joy in God, and therefore our joy in God must not forbid our sorrow for sin.

(1.) Our near approach to God in this ordinance should excite and increase our holy shame and sorrow. When we see what an honour we are advanced to, what a favour we are admitted to, it is seasonable to reflect upon our own unworthiness, by reason of the guilt of sin, and our own unsuitness, by reason of the power of sin, to draw near to God. A man's deformity and defilement is never such a mortification to him as when he comes into the presence of those that are comely, clean,



and fashionable ; and when we are conscious to ourselves that we have dealt basely and disingenuously with one we are under the highest obligations to love and honour, an interview with the person so offended cannot but renew our grief.

I am here drawing nigh to God, not only treading his courts with Christians at large ; but sitting down at his table with select disciples ; but, when I consider how pure and holy he is, and how vile and sinful I am, I am ashamed, and blush to lift up my face before him : To me belongs shame and confusion of face. I have many a time heard of God by the hearing of the ear, but now I am taken to sit down with him at his table ; mine eyes see him, see the King in his beauty : wherefore I abhor myself, and repent in dust and ashes. What a fool, what a wretch have I been, to offend a God who appears so holy in the eyes of all that draw nigh unto him, and so great to all them that are about him ? Wo is me, for I am undone, lost and undone for ever, if there were not a Mediator between me and God, because I am a man of unclean lips, and an unclean heart : Now I perceive it, and my own degeneracy and danger by reason of it ; for mine eyes have seen the king, the Lord of hosts, Isa. vi. 5. I have reason to be ashamed to see one I am so unlike to, and afraid to see one I am so obnoxious to. The higher we are advanced by the free grace of God, the more reason we shall see to abase ourselves, and cry, God be merciful to us sinners.

(2.) A sight of Christ crucified, should increase and excite our penitential shame and sorrow ; and that evangelical repentance, in which there is an eye to the cross of Christ. It is prophesied, nay it is promised, as a blessed effect of the pouring out of the Spirit, in gospel times *upon the house of David, and the inhabitants of Jerusalem*, that they shall *look on him whom they have pierced, and shall mourn*, Zech. xii. 10. Here we see Christ pierced for our sins, nay pierced by our sins ; our sins were the cause of his death, and the grief of his heart.

The Jews and Romans crucified Christ; but, as David killed Uriah with his letter, and Ahab killed Naboth with his seal; so the hand writing that was against us for our sins, nailed Christ to the cross, and so he nailed it to the cross. We had eaten the four grapes, and his teeth were set on edge. Can we see him thus suffering for us, and shall not we suffer with him? Was he in such pain for our sins, and shall not we be in pain for them? Was his soul exceeding sorrowful even unto death, and shall not ours be exceeding sorrowful, when that is the way to life? Come, my soul, see by faith the holy Jesus made sin for thee; the glory of heaven made a reproach of men for thee; his Father's joy made a man of sorrows for thy transgressions; see thy sins burdening him when he sweat, spitting upon him, and buffeting him, and putting him to open shame; crowning him with thorns, and piercing his hands and his side; and let this melt and break this hard and rocky heart of thine, and dissolve it into tears of godly sorrow. Look on Christ dying, and weep not for him. (though they who have any thing of ingenuity and good nature, will see reason enough to weep for an innocent sufferer) but weep for thyself, and thine own sins; for them be in bitterness as one that is in bitterness for an only son.

Add to this, That our sins have not only pierced him, as they were the cause of his death, but as they have been the reproach of his holy name, and the grief of his holy Spirit. Thus we have crucified him afresh, by doing that which he has often declared to be a vexation and dishonour to him, as far as the joys and glories of his present state can admit. The consideration of this should greatly humble us: nothing goes nearer to the quick with a true penitent, nor touches him in a more tender part than this, Ezek. vi. 9. 'They shall re-  
- 'member me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me,' A strange expression, that the great God should reckon himself broken by

the sins of his people ! No wonder it follows they shall ' loath themselves for the evils which they have committed.' Can we look upon an humbled broken Christ with an unhumbled broken heart ? Do our sins grieve him, and shall they not grieve us ? Come, my soul, and sit down by the cross of Christ, as a true mourner ; let it make thee weep to see him weep, and bleed to see him bleed. That heart is frozen indeed, which these considerations will not thaw.

(3.) The gracious offer here made us of peace and pardon, should excite and encrease our godly sorrow and shame. This is a gospel motive, *Repent, for the kingdom of heaven is at hand* ; that is, the promise of pardon upon repentance is published, and sealed, and whoever will, may come and take the benefit of it. The terrors of the law are of use to startle us, and put us into a horror for sin as those that are afraid of God ; but the grace of the gospel contributes more to an ingenuous repentance, and makes us more ashamed of ourselves. This rents the heart, to consider God so gracious and merciful, so slow to anger, and ready to forgive, Joel ii. 13. Let this loving kindness melt thee, O my soul, and make thee to relent more tenderly than ever. Wretch that I have been ! to spit in the face, and spurn at the bowels of such mercy and love by my wilful sin ! to despise the riches of gospel grace ! I am ashamed, yea, even confounded, because I do bear the reproach of my youth. Doth God meet thee thus with terms of reconciliation ? Doth the party offended make the first motion of an agreement ? Shall such an undutiful, disobedient, prodigal son as I have been, be embraced and kissed, and clothed with the best robe ? this kindness overcomes me : Now it cuts me to the heart, and humbles me to the dust, to think of my former rebellions ; they never appeared so heinous, so vile, as they do, now I see them pardoned. The more certain I am that I shall not be ruined by them, the more reason I see to be humbled for them. When God promised to establish his covenant

with repenting Israel, he adds, ' That thou mayst remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee, Ezek. xvi. 62, 63. To see God provoked causeth a holy trembling, but to see God pacified causeth a holy blushing. The day of atonement, when the sins of Israel were to be sent to a land of forgetfulness, must be a day to afflict the soul, Lev. xvi. 29. The blood of Christ will be the more healing and comforting to the soul, for its bleeding afresh thus upon every remembrance of sin.

*Secondly*, Here we must be confiding on Christ Jesus, and relying on him alone for life and salvation. When we mourn for sin, blessed be God, we do not sorrow as those that have no hope; true penitents are perplexed, but not in despair; cast down but not destroyed. Faith in Christ turns even their sorrows into joy, gives them their vineyards from thence, and even the valley of Achor, (of trouble for sin) for a door of hope, Hos. ii. 15. We have not only an all sufficient happiness to hope for, but an all sufficient Saviour to hope in: here therefore let us exercise and encourage that hope; let us trust in the name of the Lord Jesus, and stay ourselves upon him; come up out of this wilderness, leaning upon your beloved, Cant. viii. 5. Come, my soul, weary as thou art, and rest in Christ; cast thy burden upon him, and he shall sustain thee; commit thy way to him, and thy thoughts shall certainly be established; commit thyself to him, and it shall be well with thee; he will keep through his own name that which thou committest to him. Commit thyself to him, as the scholar commits himself to his teacher to be instructed, with a resolution to take his word for the truth of what he teacheth; (*oportet discipulum credere*) as the patient commits himself to his physician to be cured, with a resolution to take whatever he prescribes, and punctually to observe his orders; as the client commits himself to his counsel, to draw his plea, and to bring him off when he is judged,



with a resolution to do all such things as he shall advise: as the traveller commits himself to his guide, to be directed in his way, with a resolution to follow his conduct: as the orphan commits himself to his guardian, to be governed and disposed of at his discretion, with a resolution to comply with him. Thus must we commit ourselves to Christ.

(1.) We must confide in his power, trusting in him as one that can help and save us. (1.) He hath an unquestionable authority, is a Saviour by office, sanctified and sealed, and sent into the world for this purpose: help is laid upon him. We may well offer to trust him with our part of this great concern, which is the securing of our happiness; for God trusted him with his part of it, the securing of his honour, and declared himself well-pleased in him, Matth. iii. 17. (2.) He hath likewise an unquestionable ability to save to the uttermost: he is mighty to save, and every way qualified for the undertaking: he is skilful; for treasures of wisdom and knowledge are hid in him; he is solvent; for there is in him an inexhaustible fulness of merit and grace, sufficient to bear all our burdens, and to supply all our needs. We must commit ourselves, and the great affairs of our salvation unto him, with a full assurance that he is 'able to keep what we commit to him against that day,' that day, that great day, which will try the foundation of every man's work, 2 Tim. i. 12.

(2.) We must confide in his promise, trusting in him as one that will certainly help and save us on the terms proposed. We may take his word for it, and this is the word which he hath spoken, 'Him that cometh unto me I will in no wise cast out,' John vi. 37. *οὐ μὴ*, a double negative, *I will not, no, I will not*. He is engaged for us in the covenant of redemption, and engaged to us in the covenant of grace; and in both he is the *Amen*, the faithful witness. On this therefore we must rely, the word on which he hath caused us to hope. God hath spoken in his holiness, that he will accept us in the be-

loved, and in that 'I will rejoice; I will divide Shechem, Gilead is mine, and Manasseh is mine,' Psa. lx. 6, 7. Pardon is mine, and peace mine, and Christ mine, and heaven mine; 'for faithful is he that hath promised, who also will do it.'

Come then my soul, come thou, and all thy concerns into this ark, and there thou shalt be safe when the deluge comes: Flee, flee to this city of refuge, and in it thou shalt be secured from the avenger of blood. Quit all other shelters; for every thing but Christ is a 'refuge of lies, which the hail will sweep away.' There is no salvation in any other but in him: Trust him for therefore, and depend upon him only. 'Reach hither thy finger,' and in this ordinance 'behold his hands, reach hither thy hand, and thrust it into his side,' and say as Thomas did, 'My Lord and my God.' Here I cast anchor, here I rest my soul, 'It is Christ that died, yet rather that is risen again,' and is and will be the author of eternal salvation to all them that obey him. To him entirely give up myself, to be ruled, and taught, and saved by him: and in him I have a full satisfaction. I will draw near to God for mercy and grace, in a dependence upon him as my righteousness; I will go forth, and go on, in the way of my duty, in a dependence upon him as my strength; I will shortly venture into the invisible, unchangeable world, in a dependence upon him as the *Captain of my salvation*, who is able to *bring many sons to glory*, and as willing as he is able. *Lord, I believe help thou mine belief.*

Having thus committed thyself, my soul, to the Lord Jesus, comfort thyself in him. Please thyself with the thoughts of having disposed of thyself so well, and of having lodged the great concern of thy salvation in so good a hand; now *return to thy rest, O my soul*, and be easy. Every good Christian may, by faith, triumph as the prophet doth, pointing at Christ, Isa. l. 7, 8. 'The Lord God will help me, therefore shall I not be confounded; therefore have I set my face like a flint,' in a holy

refiance of Satan, and all the powers of darknes; 'and I know that I shall not be ashamed, He is near that justifieth me, who will contend with me?' Take the bible, turn to the viii. of the Romans, and read from ver. 1. to the end of the chapter: if ever blessed Paul rode in a triumphant chariot on this side heaven, it was when he wrote these lines, 'What shall we then say to these things,' &c. Apply those comforts to thyself: 'O my soul, thou hast said of the Lord, he is my Lord;' rejoice in him then, and be exceeding glad. Thy Redeemer is mighty, and he rides upon the heavens for thy help, and his excellency on the sky, Deut. xxxiii. 26. Do thou then 'ride upon the high places of the earth, and suck honey out of this rock, and oil out of this flinty rock.' Deut. xxxii. 13. Isa. lviii. 14. Having made sure of thy interest in Christ, live in a continual dependence upon him; and, being satisfied of his love, 'be satisfied with him: thou hast enough, and needest no more.

*Thirdly,* Here we must be delighting in God, and placing ourselves in his favour. If we had not Christ to hope in, being guilty and corrupt, we could not have God to rejoice in; but, having an Advocate with the Father, so good a plea as Christ dying, and so good a mediator as Christ interceding, we may not only 'come boldly to the throne of grace, but may sit down under the shadow of it with delight, and behold the beauty of the Lord.' That God, who is love, and the God of love, here sheweth us his 'marvellous loving-kindness; he causeth his goodness to pass before us: proclaims his name gracious and merciful.' Here he gives us his love, and thereby invites us to give him ours. It is a love-feast, the love of Christ is here commemorated, the love of God here offered; and the frame of our spirits disagreeable, and a jar in the harmony, if our hearts be not here going out in love to God, the chief good, and our felicity. They that come hither with holy desires, must refresh themselves here with holy delights. If we must 'rejoice in the Lord always,' much

more now ; for a feast was made for laughter ; and this was this for spiritual joy : if ever ‘ Wisdom’s ways ’ be ‘ ways of pleasantness,’ surely they must be so when we come to ‘ eat of her bread, and to drink of the wine which she hath mingled.’

Put thyself (then my soul) into a pleasant frame ; let the joy of thy Lord be thy strength, and let this ordinance ‘ put a new song into thy mouth.’ Come and hear the voice of joy and gladness.

(1.) Let it be a pleasure to thee to think ‘ that there is a God, and that he is such a one as he hath revealed himself to be.’ The being and attributes of God are a terror to those that are unjustified and un sanctified ; nothing can be more so ; they are willing to believe there is no God, or that he is altogether such a one as themselves, because they heartily wish there were none, one that they could be at peace with, and yet continue their league with sin : but to those who, through grace partake of a divine nature themselves, nothing is more agreeable, nothing more acceptable, than the thought of God’s nature and infinite perfections. Delight thyself therefore in thinking, that there is an infinite and eternal Spirit, who is self-existent, and self-sufficient, the best of beings, and the first of causes, the highest powers, and the richest and kindest of friends and benefactors : the fountain of being, and fountain of bliss : the ‘ Father of lights, the Father of mercies.’ Love and think of him whom thou canst not see, and yet cannot but know ; who is not far from thee, and yet between thee and him there is an infinite, awful distance. Let these thoughts be thy nourishment and refreshment.

(2.) Let it be a pleasure to thee ‘ to think of the obligations thou liest under to this God as thy Creator. He that is the former of my body, and the father of my spirit, ‘ in whom I live and move, and have my being is upon that account my rightful owner, whose I am and my sovereign Ruler, whom I am bound to serve



Because he made me, and not I myself, therefore I am not mine own, but his, Psal. c. 3. Please thyself (my soul) with this thought, that thou art not thine own, but his that made thee; not left to thine own will, but bound up by his; not made for thyself, but designed to be to him for a name and a praise. Noble powers are then intended for a noble purpose.—Delight thyself in him as the felicity and end of thy being, who is the fountain and cause of it. Were I to chuse, I would not be mine own master, mine own carver, mine own centre: no, I would not, it is better as it is; I love to think of the eternal God, as the just Director of all my actions, to whom I am accountable, and the wise Disposer of all my affairs, to whom I must submit. I love to think of him as my chief good, who, having made me, is alone able to make me happy; and as my highest end, ‘of whom, and through whom, and to whom, are all things,’ Rom. xi. 36.

3. Let it be a pleasure to thee ‘to think of the covenant-relations wherein this God stands to thee in Jesus Christ.’ This is especially to be our delight in this sealing ordinance; though the sacrament directs us immediately to Christ, yet through him it leads us to the Father. He died, *the just for the unjust, that he might bring us to God.* To God therefore we must go as our end and rest, by Christ as our way; to God as a Father, by Christ as a Mediator. Come then, my soul, and see with joy and the highest satisfaction, the God that made thee entering into covenant with thee, and engaging to make thee happy. Hear him saying to thee, my soul, *I am thy salvation, thy shield*; and not only thy bountiful rewarder, but *thine exceeding great reward*; I am, and will be to thee a God all sufficient; a God, that is enough. *Fear thou not, for I am with thee*, wherever thou art; *be not dismayed, for I am thy God*; whatever thou wantest, whatever thou lovest, call me God, even thine own God; when thou art weak I will strengthen thee, yea, when thou art helpless, I will help thee; yea, when

thou art ready to sink, 'I will uphold thee with the right hand of my righteousness,' Isa. xli. 10. The God that cannot lie hath said it, and here seals it to thee, 'I will never leave thee nor forsake thee.' Let this be to thee my soul, the voice of joy and gladness, making even broken bones to rejoice. Encourage thyself in the Lord thy God. He is thy Shepherd, thou shalt not want any thing that is good for thee, Psal. xxiii. 1, &c. 'Thy Maker is thy husband, the Lord of hosts is his name,' Isa. liv. 5. and, 'As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee,' Isa. lxii. 35. He shall rest in his love to thee, Zeph. iii. 17. Rest then in thy love to him, and rejoice in him always. 'The Lord is thy Law-giver, thy King that will save thee,' Isa. xxxiii. 22. Swear allegiance to him then with gladness and loud hosannas: 'Let Israel rejoice in him that made him, that new made him: Let the children of Zion be joyful in their King,' Psal. cxlix. 2. What wouldst thou more? 'This God is thy God for ever and ever.'

Stir up thyself (my soul) to take the comfort which is here offered thee. Let this strengthen the weak hands: let it confirm the feeble knees: If God be indeed the health of thy countenance, and thy God, why art thou cast down? why art thou disquieted? Die not for thirst when there is such a fountain of living waters near thee: but draw water with joy out of these wells of salvation. Shiver not for cold when there is such a reviving quickening heat in these promises, but say with pleasure, 'Aha! I am warm, I have seen the fire,' Isa. xlv. 16. Faint not for hunger, now thou art at a feast of fat things, but be abundantly satisfied with the goodness of God's house. Psal. xxxvi. 8.-lxv. 4. The God whose wrath and frown thou hast incurred, here favours thee, and smiles on thee; let this therefore give thee a joy greater than the joy of harvest, and far surpassing what they have that divide the spoil. Though thou canst not reach to holy raptures, yet compose thyself to a holy rest; 'Delight

thyself always in the Lord,' especially at this ordinance; and, by thus taking the comfort of what thou hast received, thou qualifiest thyself to receive more for then he shall give thee the desire of thy heart, Psal. xxxvii. 4. The way to have thine heart's desire, is to make God thy heart's delight. Triumph in his love, and thine interest in him: His benignity is better than life, let it be to thee sweeter than life itself. 'Behold God is my Saviour, God is my salvation, I will trust and not be afraid: for the Lord Jehovah is my strength, and therefore my song; the strength of my heart and my portion for ever,' Isa. xii. 2. Psal. lxxiii. 26. When thou comest to the altar of God, call him, 'God thy exceeding joy,' Psal. xliii. 4. 'Thy God, thy glory,' Isa. lx. 19.

*Fourthly,* Here we must be admiring the mysteries and miracles of redeeming love. They that worshipped the beast are said to wonder after him, Rev. xiii. 3. so must they that worship the Lamb; for he hath done marvellous things. We have reason to say, that we were fearfully and wonderfully made; but, without doubt, we were more fearfully and wonderfully redeemed. We were made with a word, but we were bought with a price; stand still then and see the salvation of the Lord, see it with admiration. Affect thyself (my soul) with a pleasing wonder, while thou art seeing this great sight. The everlasting gospel is here magnified and made honourable, let it be so in thine eyes; call it the glorious gospel of the blessed God. Let us take a view of some of the marvellous things which are done in the work of our redemption.

(1.) The contrivance of the salvation is marvellous: It would have for ever puzzled the wisdom of angels and men, to have found out such a method of salvation as might effectually satisfy God's justice, and yet secure mens happiness; save the life of the law-breaker, and yet maintain the honour of the law-maker. This is that mystery which the *angels desire to look into*, and

which the most piercing eye of those inquisitive spirits, that see by the light of the upper-world will not be able to eternity to discern the bottom of. O the depth of this hidden wisdom!

(2.) The purpose of God's love concerning it from eternity are marvellous. Be astonished, O my soul, at this, That the God who was infinitely happy in the contemplation and enjoyment of himself and his own perfections, should yet think thoughts of love towards a remnant of mankind, and towards thee amongst the rest, and design such favours for them, such favours for thee, before the worlds were! 'How precious should these thoughts be unto us! For, how great is the sum of them!' P<sup>sa</sup>l. cxxxix. 17.

(3.) The choice of the Person who should undertake it is marvellous; the Son of his love, that in parting with him for us he might commend his love! The eternal Wisdom, the eternal Word, that he might effectually accomplish this great design, and might not fail nor be discouraged. A person every way fit both to do the Redeemer's work, and to wear the Redeemer's crown. It is spoken of as an admirable invention, Job xxxiii. 24. *I have found a ransom*; and P<sup>sa</sup>l. lxxxix. 19, 20. *I have found David my servant*. On earth there was not his like, nor in heaven neither.

(4.) The Redeemer's consent to the undertaking is marvellous. Considering his own dignity and self-sufficiency, our unworthiness and obnoxiousness, the difficulty of the service, and the ill requitals he foresaw from an ungrateful world, we have reason to admire that he should be so free so forward to it, and should say, *Lo I come: Here am I. send me*. Never was there such a miracle of love and pity; verily it passeth knowledge.

(5.) The carrying on of his undertaking in his humiliation is marvellous. His name was Wonderful, Isa. ix. 6. His appearance in the world, from first to last, was a continued series of wonders; without controversy,



great was this mystery of godliness. The bringing of the first begotten into the world, was attended with the adorations of wondering angels, Heb. i. 6. His doctrine and miracles, while he was in the world, were admirable; they that heard the one, and saw the other, were beyond measure astonished. But, his going out of the world was the greatest wonder of all; it made the earth to shake, the rocks to rend, and the sun to cover his face. Never was there such a martyr, never such a sacrifice, never such a paradox of love as that was. 'God forbid that we should glory, save in the cross of Christ; which is so much the wisdom of God, and the power of God.'

(6.) The honours of this exalted state are marvellous. He that was for a little while lower than the angels, a worm and no man, is now the Lord of angels. One in our nature is advanced to the highest honours, invested with the highest powers; having an uncontestable authority to execute judgment, even for this reason, because he is the son of man, John v. 27. not only tho' he is so, but because he is so. *This is the Lord's doing, and it is, and should be, marvellous in our eyes.*

(7.) The covenant of grace, made with us in him is marvellous. The terms of the covenant are wonderful, reasonable and easy; the treasures of the covenant are wonderful, rich and valuable. The covenant itself is well ordered in all things, and sure; admirable well, both for the glory of God, and the comfort of all believers. God in it *sheweth us his marvellous loving kindness*, Psal. xvii. 7. and we answer not the design of the discovery, if we do not admire it. Other things, the more they are known, the less they are wondered at; but the riches of redeeming love appear more admirable to those that are best acquainted with them.

*Fifthly*, Here we must be caring what we shall render to him that hath thus loved us. This wondrous love is love to us, and not only gives the greatest encouragements to us to come to God for mercy and peace, but

lays the strongest engagements upon us to walk with God in duty and obedience. We are bound in conscience, bound in honour, and in gratitude, to love him, and live to him, who loved us, and died for us. This concern should much affect us, and lie very near our hearts, how we may answer the intentions of this love?

(1.) We should be affected with a jealous fear, lest we prove ungrateful, and, like Hezekiah, *render not again, according to the benefit done unto us*, 2 Chron. xxxii. 25. We cannot but know something by sad experience of the treachery and deceitfulness of our own hearts, and how apt they are to start aside like a broken bow; and therefore we have no reason to presume upon our own strength and sufficiency: we are told of many who eat and drink in Christ's presence, and yet are found at last unfaithful to him; and what if I should prove one of those? This thought is not suggested here to amuse any that tremble at God's word, or to weaken the hands and sadden the hearts of those that are truly willing though very weak; but to awaken those that slumber, and humble those that are wise in their own conceit. Distrust thyself, O my soul, that thou mayest trust in Christ only; fear thine own strength, that thou mayest hope in his. He that hath done these great things for thee, must be applied to, and depended on, to work those great things in thee, which are required of thee: Go forth, therefore, and go on in his strength. If the same that grants us those favours give us not wherewithal to make suitable returns for them, we shall perish for ever in our ingratitude.

(1.) We should be filled with serious desires to know and do our duty, in return for that great love wherewith we are loved. The affections of a grateful mind are very proper to be working in us at this ordinance. Doth not even nature teach us to be grateful to our friends and benefactors? Let us be so to Christ then, the best of friends, and kindest of benefactors. Come, my soul, here I see how much I am indebted, and how

I owe my life, my joy, and hope and all to the blessed Jesus; and is it not time to ask with holy David, Psal. cxvi. 12. 'What shall I render unto the Lord for all his benefits towards me? Shall I not take the cup of salvation, as he doth there, ver. 13. with this thought, What shall I render? Let David's answer to that question, which we find in that psalm, be mine;

(1.) 'I love the Lord,' ver. 1. Love is the loadstone of love; even the publicans love those that love them; Lord, thou hast loved me with an everlasting love; from everlasting in the counsels of it, to everlasting in the consequences of it: and shall not my heart with this loving-kindness be drawn to thee? Jer. xxi. 3. Lord, I love thee; the world and the flesh shall never have my love more; I have loved them too much, I have loved them too long, the best affections of my soul shall now be consecrated to thee, O God: to thee, O blessed Jesus! 'Whom have I in heaven but thee? Lord, thou knowest all things, thou knowest that I love thee.' It is my sorrow and shame that I am so weak and defective in my love to thee: what a wretched heart have I, that I can think, and speak, and hear, and see so much of thy love to me, and be so little affected with it! So low in my thoughts of thee, so cool in my desires towards thee, so unsteady in my resolutions for thee! Lord pity me, Lord help me, for yet I love thee; I love to love thee; I earnestly desire to love thee better, and long to be there, where love shall be made perfect.

(2.) I will offer to thee the sacrifice of thanksgiving, ver. 17. As love is the heart of praise, so praise is the language of love. What shall I render? I must render to all their due: tribute to whom tribute is due: the tribute of praise to God, to whom it is due. We do not accommodate ourselves to this thanksgiving-feast, if we do not attend it with hearts enlarged in thanksgiving, this cup of salvation must be a cup of blessing, in it we must bless God, because in it God blebseth us. Thankful acknowledgements of God's favours to us are

but poor returns for rich receivings, yet they are such as God will accept, if they come from an upright heart; *Bless the Lord therefore, O my soul, and let all that is within me bless his holy name.* Speak well of him who hath done well for thee. Thank him for all his gifts both of nature and grace, especially for Jesus Christ the spring of all. *As long as I live I will bless the Lord, yea, I will praise my God while I have my being;* for he is the God of my life, and the author of my well-being; and, when I have no life, no being on earth, I hope to have a better life, a better being in a better world, and to be doing this work for ever in a better manner.

(4.) *O Lord truly I am thy servant, I am thy servant,* ver. 16. I acknowledge myself already bound to be so, and further oblige myself by solemn promise to approve myself so. What shall I render? Lord, I render myself to thee, my whole self, body, and soul, and spirit; not in compliment, but in truth and sincerity; I own myself thy servant, to obey thy commands, to be at thy disposal, and to be serviceable to thine honour and interest; it will be my credit and ease, my safety and happiness, to be under thy government, make me as one of thy hired servants.

(4.) 'I will call upon the name of the Lord,' ver. 13. This is an immediate answer to that question, What shall I render? And it is a surprising answer; it is uncommon among men to make petitions for further favours, or returns for former favours; yet such a return as this, the God that delights to hear prayers, will be well pleased with. Is God my father? I will apply myself to him as a child, and call him, Abba, Father. Have I an advocate with the Father? Then I will come boldly to the throne of grace. Are there such exceeding great and precious promises made me, and sealed to me? Then will I never lose the benefit of them for want of putting them in suit. As I will love God the better, so I will love prayer the better as long as I live; and having given myself unto God, I will give myself



unto prayer, as David did, Pſal. cix. 4. till I come to the world of everlasting praise.

(5.) 'Return unto thy rest, O my soul, ver. 7. The God who hath pleasure in the prosperity of his servants would have them easy to themselves; and that they can never be, but by reposing in him; this therefore we must render: It is work that has its own wages: honour God by resting in him, please him by being well-pleased in him. Having received so much from him, let us own that we have enough in him, and that we can go no whither but to him with any hopes of satisfaction. Lord, whither shall we go? He hath the words of eternal life.

(6.) 'I will walk before the Lord in the land of the living,' ver. 9. A holy life, though it cannot profit God, yet it glorifieth him: and therefore it is insisted upon as a necessary return for the favours we have received from God. While I am here in the land of the living I will walk by faith, having mine eyes ever towards the Lord, to see him as he reveals himself, hoping that shortly in that land, which is truly the land of the living, above, I shall walk by sight, having mine eyes ever upon the Lord, to see him as he is. God hath here sealed to be to me a God all-sufficient: here therefore I seal to him, according to the tenor of the covenant, that, his grace enabling me, I will 'walk before him and be upright, Gen. xvii. 1.

(7.) 'I will pay my vows unto the Lord,' ver. 14, 18. Those that receive the blessings of the covenant, must be willing, not only to come, but always to abide, under the bonds of the covenant. Here we must make vows, and then go away and make them good. More of this in the next chapter.

## C H A P. XI.

*Directions concerning the solemn vows we are to make to God in this ordinance.*

**A** Religious vow is a bond upon the soul; so it is described, Numb. xxx. 2. where he that voweth a vow unto the Lord, is said thereby to bind his soul with a bond. It is a solemn promise, by which we voluntarily oblige ourselves to God and duty, as a 'willing people in the day of his power, Psal. ex. 3. The cords of a man, and bonds of love, wherewith God draws us and holds us to himself, call upon us by our own act and deed to bind ourselves; and these vows also are cords of a man, for they are highly reasonable and bands of love, for, to the renewed soul, they are an easy yoke, and a light burden.

From all the other parts of our work at the Lord's table, we may infer, that this is one part of it: we must there make solemn vows to God, that we will diligently and faithfully serve him.

(1.) We are here to renew our repentance for sin, and it becomes penitents to make vows. When we profess ourselves sorry for what we have done amiss, it is very natural and necessary to add, that, 'we will not offend any more, as we have done: if I have done iniquity, I will do so no more,' Job xxxiv. 31, 32. We mock God, when we say, we repent that we have done foolishly, if we do not at the same time resolve that we will never return again to folly, Psal. lxxxv. 8. Times of affliction are proper times to make vows; and what is repentance but self-affliction? Trouble for sin was not the least of that trouble which David was in, when his lips uttered those vows which he speaks so feelingly of, Psal. lxvi. 13, 14. Probably it was under this penitential affliction that he 'swore unto the Lord, and vow-

'ed unto the mighty God of Jacob, that he would find 'a place for the ark,' Psal. cxxxii. 1, 2. Vows against sin, resulting from sorrow for sin, shall not be rejected as extorted by the rack, but graciously accepted as the genuine language of a broken heart, and fruits meet for repentance.

(2.) We are here to ask and receive mercy from God, and it becomes petitioners to make vows. When Jacob found himself in special need of God's gracious presence, he vowed a vow, and set up a stone, for a memorial of it, Gen. xxviii. 20. And Hannah, when she prayed for a particular mercy, vowed a vow, that the comfort she prayed for, should be consecrated to God. Great precious things we are here waiting to receive from God; and therefore, though we cannot offer any thing as a valuable consideration for his favours, yet it becomes us to promise such suitable returns as we are capable of making. When God encourgeth us to seek to him for grace, we must engage ourselves, not to receive his grace in vain, but to improve and employ for him what we have from him.

(3.) We are here to give God thanks for his favours to us: now, it becomes us in our thanksgivings to make vows, and to offer to God, not only the calves of our lips, but the work of our hands. Jonah's mariners, when they offered a sacrifice of praise to the Lord, for a calm after a storm, as an appendix to that sacrifice, made vows, Jonah i. 16. The most acceptable vows are those which take rise from gratitude, and which are drawn from us by the mercies of God. Here I see what great things God hath done for my soul, and what greater things he designs for me; shall I not therefore freely bind myself to that which he hath by such endearing ties bound me to?

(4.) We are here to join ourselves to the Lord in an everlasting covenant. And it is requisite, that our general covenant be explained and confirmed by particular vows. When we present ourselves to God as a living

sacrifice, with those cords we must bind that sacrifice the horns of the altar; and, while we experience in ourselves such a bent to backslide, we shall find all the art of obligation little enough, to be used with our own souls. As it is not enough to confess sin in the gross, saying, I have sinned, but we must enter into the detail of our transgressions, saying, with David, I have done this evil, so it is not enough in our covenanting with God, that we engage ourselves in the general to be his, but we must descend to particulars in our covenants, as God doth his commands, that thereby we may the more effectually both bind ourselves to duty, and mind ourselves of duty. If the people must distinctly say amen to every curse pronounced on mount Ebal, Deut. xxvii. much more every precept delivered on mount Horeb.

Come then, my soul, thou hast now thy hand up to the book to be sworn: thou art lifting up thy hand to the most high God, the possessor of heaven and earth, think what thou art doing, and adjust the particulars, that this may not become a rash oath, inconsiderately taken. God is here confirming his promises to us, by an oath, to shew the immutability of his counsels of love to us, Heb. vi. 17, 18. Here, therefore, we must confirm our promise to him by an oath, to walk in God's law, and to *observe and do all the commandments of* Lord our God, Neh. x. 29. Some of the Oriental writers tell us, that the most solemn oath which the Patriarchs before the flood used, was, *By the blood of Abel*; and we are sure, that the blood of Jesus is infinitely more sacred, and speaks much greater, and much better things than that of Abel. Let us therefore testify our value of that blood, and secure to ourselves the blessings purchased by it, by our sincere and faithful dealing with God in that covenant, which this is the blood of.

The command of the eternal God is, that we *cease to do evil and learn to do well: that we put off the old man, and put on the new*: And our vows to God must accordingly be against all sin, and to all duty: and u



der each of these heads we must be particular, according as the case is.

*First*, We must here by a solemn vow bind ourselves from all sin; so as not only to break our league with it, but to enter into league against it. The putting away of the strange wives, in Ezra's time, was not the work of one day or two, Ezra x. 13. but a work of time, and therefore Ezra, when he had the people under convictions, and saw them weeping sore for their sin, in marrying them, very prudently bound them by a solemn covenant that they would put them away, verse 3. If ever we conceive an aversion to sin, surely, it is at the table of the Lord: and therefore we should improve that opportunity to invigorate our resolutions against it, that the remembrance of those resolutions may quicken our resistance of it, when the sensible impressions we are under from it are become less lively. Thus we must by a solemn vow cast away from us all our transgressions, saying with Ephraim, 'What have I to do any more with idols?' Hos. xiv. 8.

(1.) We must solemnly vow, That we will not indulge or allow ourselves in any sin. Though sin may remain, it shall not reign; though those Canaanites be in the land, yet we will not be tributaries to them. However it may usurp and oppress as a tyrant, it shall never be owned as a rightful prince, nor have a peaceful and undisturbed dominion: I may be in some particular instances, through the surprise of temptations, led into captivity by it; but I am fully resolved in the strength of Christ, that I will never join in affinity with it, will never espouse its cause, never plead for it, nor strike in with its interest.

Bind thyself with this bond, O my soul, that tho', through the remainders of corruptions, thou canst not say, *Thou hast no sin*: yet, through the beginnings of grace, thou wilt be able to say, *Thou lovest none*. That thou wilt give no countenance or connivance to any sin; no, not to secret sins, which, though they shame

thee not before men, yet shame thee before God, and thine own conscience; no not to heart sins, those first-born of the corrupt nature, the beginning of its strength. Vain thoughts may intrude, and force a lodging in me, but I will never invite them, never bid them welcome, nor count their stay; corrupt affections may disturb me, but they shall never have the quiet and peaceable possession of me: no, whatever wars against my soul, by the grace of God, I will war against it, hoping in due time to get the dominion, and have its yoke broken from off my neck, when *judgment shall be brought forth into victory*, and grace perfected in glory.

(2.) We must solemnly vow, That we will never yield to any gross sin, such as lying, injustice, uncleanness, drunkenness, profanation of God's name, and such like, which are not the spots of God's children. Though all the high places be not taken away, yet there shall be no remains of Baal, or of Baal's priests and altars in my soul. However my own heart may be spotted by sins of infirmity, and may need to be daily washed, yet by the grace of God, I will never spot my profession, nor stain the credit of that by open and scandalous sin. I have no reason to be ashamed of the gospel, and therefore it shall be my constant endeavour, not to be in anything a shame to the gospel; it is an honour to me, will never be a dishonour to it: I will never do anything, by the grace of God I will not, which may give just occasion to the enemies of the Lord to 'blaspheme that worthy name by which I am called.' So shall it appear, that *I am upright*, if I be innocent from these great transgressions, and truly penitent for all my transgressions, Psal. xix. 13.

(3.) We must solemnly vow, That with a particular care we will keep ourselves from our own iniquity. That sin, which, in our penitent reflections, our own consciences did most charge us with, and reproach us for, that sin we must in a special manner renew our reso-

lutions against. Was it pride? Was it passion? Was it distrust of God, or love of the world? Was it an unclean fancy, or an idle tongue? Whatever it was, let the spiritual force be mustered and drawn out against that. The instructions which Samuel gave to Israel, when they were lamenting after the Lord, are observable to this purpose, 1 Sam. vii. 3. 'If ye do return to the Lord with all your hearts,' and would be accepted of him therein, 'then put away the strange gods and Ashtaroath. Was not Ashtaroath one of the strange gods, or goddesses? Yes: but that is particularly instanced in, because it had been a beloved idol, dearer than the rest, that especially must be put away. Thus, in our covenanting with God, we must engage against all sin, but in particular against that which, by reason of the temper of our minds, the constitution of our bodies, or the circumstances of our outward affairs, doth most easily beset us, and we are most prone to.

Knowest thou thine ownself, O my soul? If thou dost, thou knowest *thine own sickness, and thine own sore*, that is thine own iniquity: bring that hither and slay it; let not thine eye spare, neither do thou pity it. Hide it not, excuse it not, indent not for leave to reserve it, as Naaman did for his house of Rimmon: though it had been to thee as a right eye, as a right hand, as thy guide, and thine acquaintance, it hath been a false guide, an ill acquaintance, pluck it out, cut it off, and cast it from thee. Now come and fortify thy resolutions in the strength of Christ against that; double thy guard against that: fetch in help from heaven against that; be vigorous in thy resistance of that; and how many soever its advantages are against thee, yet despair not of a victory at last.

(4.) We must solemnly vow, That we will abstain from all appearance of evil; not only from that which is manifestly sin, and which carries the evidences of its own malignity written in its forehead, but from that which looks like sin, and borders upon it. Wisdom is here profitable to direct, so as that we may not on the

one hand indulge a scrupulous conscience, and yet on the other hand may preserve a tender conscience. Far be it from us to make that to be sin which God hath not made so: and yet in doubtful cases it must be our care and covenant to keep the safer side, and to be cautious of that which looks suspicious: *He that walks uprightly, walks surely.* That which we have found to be either a snare to us, and an occasion of sin, or a blemish to us, and an occasion of scandal, or a terror to us in the reflection, and an occasion of grief or fear, it may do well expressly to resolve against, though we be not very clear that it is in itself sinful, nor dare censure it as an evil in others; provided that this vow be made with such limitations as that it may not afterwards prove an entanglement to us, when, either by the improvement of our knowledge, or the change of our circumstances, it ceaseth to have in it an appearance of evil.

And art thou willing (my soul) to come under this bond? Wilt thou put far from thee the accursed thing? Wilt thou in this ordinance make a covenant with thine eyes, and oblige them not to look on the wine when it is red; nor to look on a woman to lust after her; Wilt thou shun sin as the plague, and engage thyself, not only never to embrace that adulteress, but never to come nigh the door of her house; Prov. v. 8. Thy vow being like that of the Nazarite, not to drink of this intoxicating wine: let it be then like his, not to eat any thing that cometh of the vine, *from the kernal to the husk*, Num. vi. 3. 4. Abandon sin and all its appurtenances; cast out Tobiah and all his stuff. Resolve to deny thyself in that which is most desirable, rather than give Satan any advantage; to abridge thyself even in that which is lawful, rather than come within the confines of sin, or bring thyself into danger of that which is unlawful; *happy is the man that feareth always.*

(5.) We must solemnly vow, That we will have no fellowship *with the unfruitful works of darkness, neither be partakers of other mens sins*, Eph. v. 11. 2 Tim. iv. 22.



We live in a corrupt and degenerate age, in which iniquity greatly abounds: our business indeed is not to judge others, to their own masters they stand or fall, but our care must be, to preserve ourselves, and the purity and peace of our own minds: our covenant therefore must be, that we will never 'walk in the counsel of the ungodly, nor stand in the way of sinners,' Psal. i. 1. When David engaged himself to keep the commandments of his God, pursuant to that engagement he said to evil-doers, *depart from me*, Psal. cxix. 115. And St Peter reminded his new converts of the necessity of this care, Acts ii. 40, *Save yourselves from this untoward generation*.

Let the Psalmist's vow be mine then, Psal. xxvi. 5. having hated the congregation of evil doers, (such as drunkards, swearers, filthily talkers, and scoffers at godliness) 'I will not sit with the wicked.' Though I cannot avoid being sometimes in the sight and hearing of such, yet I will never take those for my chosen companions, and bosom friends in this world, with whom I should dread to have my portion in the other world. Religion in rags shall be always valued by me, and profaneness in robes despised. Having chosen God for my God, his people shall always be my people: *Lord, gather not my soul with sinners*. If thou art in good earnest for heaven, resolve to swim against the stream, and thou wilt find that sober singularity is an excellent guard to serious piety. On all that glory let there be this defence.

*Secondly*, We must here, by a solemn vow, bind ourselves up to all duty. It is not enough that we depart from evil, but we must do good: it is not enough that we separate ourselves from the service of sin, and shake off Satan's iron yoke; but we must devote ourselves to the service of Christ, and put our necks under the sweet and easy yoke of God's commandments, with a solemn promise faithfully to draw in that yoke all our days. We need not bind ourselves to more than we are already

bound to by the divine law, either expressly, or by consequence; either as primary duties, or secondary, in order to them. We are not called to lay upon ourselves any other burden than necessary things, and they are not heavy burdens, nor grievous to be borne: but we must bind ourselves faster, and by additional ties, to that which we are already bound to.

1<sup>st</sup>, We must, by a solemn vow, oblige ourselves to all the duties of religion in general. Jacob's vows must be ours, Gen. xxvii. 21. *Then the Lord shall be my God.* Having avouched him for mine, I will fear him and love him, delight in him and depend upon him, worship him and glorify him as *my Lord and my God*. Having owned him, as mine, I will ever eye him as mine, and *walk in his name*, Micah iv. 5. David's vow must be ours, that we will *keep God's righteous judgements*, Psal. cxix. 106. that we will keep in them as our way, keep to them as our rule; that we will keep them as the apple of our eye, keep them always unto the end.

In the strength of the grace of Jesus Christ, we must here solemnly promise and vow,

(1.) That we will make religion our business. It is our great business in this world to serve the honour of him that made us, and secure the happiness we are made for: this we must mind as our business, and not, as the most do, make a by-business, of it. Religion must be our calling; the calling we resolve to live in, and hope to live by: in the services of it we must be constant and diligent, and as in our element. Other things must give way to it, and be made as much as may be serviceable to it.—And this must be our covenant with God here, that however we have trifled hitherto, henceforward we will mind religion as the one thing needful, and not be slothful in the business of it, but fervent in spirit serving the Lord. And art thou willing (my soul) thus to devote thyself entirely to the service of thy God? Shall that engage thy cares, fill thy thoughts, command thy time, and give law to the whole man?

Let this matter be settled then in this day's vows, and resolve to live and die by it.

(2.) That we will make conscience of inside-godliness. Having in our covenant given God our heart, which is what he demands, we must resolve to employ it for him: for without doubt he is a Jew, he is a Christian that is one inwardly; and that is circumcision, that is baptism, that is true and pure religion, *which is of the heart, in the Spirit, and not in the letter*, Rom. ii. 29. That we are really, what we are inwardly; and they only are the true worshippers, that worship God in the spirit. This is the power of godliness, without which the form is but a carcase, but a shadow. *The King's daughter is all glorious within.* This therefore we must resolve in the strength of the grace of God, that we will keep our hearts with all diligence, keep them fixed, fixed upon God; that the desire of our souls shall ever be towards God: that our hearts shall be lifted up to God in every prayer, and their doors and gates thrown open to admit his word; and that our constant care shall be about the *hidden man of the heart, in that which is not corruptible*, so approving ourselves to God in our integrity in every thing we do in religion.

(3.) That we will live a life of communion with God. Without controversy, great is this mystery of godliness; if there be a heaven upon earth, certainly this is it; by faith to set the Lord always before us, having an eye to him with suitable affections, as the first cause and last end of all things that concerns us; and so having communion with him in providences as well as ordinances. When we receive the common comforts of every day from his hand with love and thankfulness; and bear the common crosses and disappointments of every day, as ordered by his will, with patience and submission; when we commit every day's care to him, and manage every day's business and converse for him, having a constant habitual regard to God in the settled principles of the divine life, and frequent actual outgoings of soul to-

wards him in pious ejaculations, the genuine expressions of devote affections ; then we live a life of communion with God. Did we know by experience, what it is to live such a life as this, we would not exchange the pleasures of it for the peculiar treasures of kings and provinces.

Engage thyself then, my soul, elevate thyself to this spiritual and divine life, and every day may be thus with thee a communion day, and thy constant fellowship may be with the Father, and with his son Jesus Christ, by the Spirit. Let me resolve henceforward to live, more than hitherto I have done, a life of complacency in God, in his beauty, bounty, and benignity ; a life of dependence upon God, upon his power, providence, and promise ; a life of devotedness to God, to the command of his word, the conduct of his spirit, and the disposal of his providence ; and thus to walk with God in all holy conversation.

(4.) That we will keep heaven in our eye, and take up with nothing short of it. We are made for another world, and we must resolve to set our hearts upon that world, and have it always in our eye ; seeking the things that are above, and slighting things below in comparison with them, as those that are born from heaven, and bound for heaven. Bind thyself, my soul, with this bond, that, ‘ forgetting the things that are behind, as ‘ one that hath not yet attained, neither is already perfect,’ thou wilt reach forth to those things that are before, ‘ pressing forwards towards the mark, for the prize ‘ of the high calling,’ Phil. iii. 13, 14. My treasure is in heaven, my heart and hope, and home are there, I shall never be well till I am there ; there therefore shall my heart be, and to that recompence of reward I will ever have respect ; with an eye to that joy and glory set before me in the other world, I will by the grace of God patiently run the race of godliness set before me in this world, Heb. xii. 1, 2.

2dly, We must, by a solemn vow, oblige ourselves to some duties of religion in particular. As it is good to



engage ourselves by covenant against particular sins, that, by the help of resolution, our resistance of them may be invigorated; so it is good to engage ourselves to particular duties, that thereby we may be quickened closely and diligently to apply ourselves to them, and may see our work before us.

(1.) We should particularly oblige ourselves to those duties which our own consciences have charged us with the neglect of. We have known that good which our own hearts tell us we have not done; we find, upon reflection, it may be, that we have not been constant in our secret devotion, that we have not done that good in our families which we should have done; we have been barren in good discourse, careless of our duty to the souls of others, backward to works of charity, unfurnished for, and indisposed to religious exercises: in these, or other things, wherein we are conscious to ourselves that we have been defective, we must covenant for the future to be more circumspect and industrious, that our works may be found filled up before God. When the Jews in Nehemiah's time made a sure covenant, wrote it, and sealed to it, they inserted particular articles, relating to those branches of God's service which had been neglected, and made ordinances for themselves, according to the ordinances that God had given them, Neh. x. 32. so should we do, as an evidence of the sincerity of our repentance for our former omissions, both of duty, and in duty. That work of our Lord, wherein we have been most wanting, in that we must covenant to abound most, that thereby we may redeem the time.

(2.) We should particularly oblige ourselves to those duties which we have found by experience to contribute most to the support and advancement of the life and power of godliness in our hearts. They that have carefully observed themselves, perhaps can tell what those religious exercises are which they have found to be most serviceable to the prosperity of their souls, and by which they have reaped most spiritual benefit and advantage.

Have our hearts been most enlarged in secret devotion? Hath God sometimes met us in our closets with special comforts, and the unusual manifestations of himself to our souls? Let us from thence take an indication, and covenant to be more and longer alone in secret communion with God. Have public ordinances been to us as green pastures, and have we sitten down by them with delight? Let us resolve to be so much the more diligent in our attendance on them, and wait more closely at those gates where we have so often been abundantly satisfied. Though one duty must never be allowed to entrench upon another, yet those duties which we have found to be the most effectual means of increasing our acquaintance with God, confirming our faith in Christ, and furthering us in our way to heaven, we should with a peculiar care engage ourselves to.

Tho' God hath strictly commanded us the great and necessary acts of religious worship, yet, for the trial of our holy ingenuity and zeal, he hath left it to us to determine many of the circumstances; that even instituted sacrifices may be in some respect free-will offerings: he hath commanded us to pray and read the scriptures, but hath not told us just how oft and how long we must pray and read; here therefore it is proper for us to bind ourselves to that which will best answer the intention of the command in general, best agree with the circumstances we are in, and best advance the interests of our souls: in which we must take heed on the one hand, that we indulge not spiritual sloth, by contenting ourselves with the least proportions of time that may be, much less by confining ourselves to them; and on the other hand, that we make not religious exercises a task and burden to ourselves, by binding ourselves to that at all times, which, in an extraordinary pang of devotion, is easy and little enough. In making resolutions of this kind, we ought to be cautious, and not hasty to utter any thing before God, that we may not afterwards say before the angel, *It was an error*, Eccl. v. 2, 9.

Though such is the decay of Christian zeal in the age that we live in, that few need this caution, yet it must be inserted, because *it is a snare to a man to devour that which is holy, and after vows to make enquiry.*

(3.) We should particularly oblige ourselves to those duties by which we have opportunity of glorifying God, adorning our profession, and doing good in our places. We are not born for ourselves, nor bought for ourselves; we are born for God, and bought for Christ; and both as men, and as Christians, we are members one of another, and we ought to sit down and consider how we may trade with the talent we are intrusted with, though it be but one, to the glory of our Creator; the honour of our Redeemer, and the good of our brethren. The liberal and pious deviseth liberal things and pious things, and oblige themselves to them. Think then, my soul, not only what must I do, but what may I do for God, who hath done such great things for me? How may I be serviceable to the interests of God's kingdom among men? What can I do to promote the strength and beauty of the church, and the welfare of precious souls? And if we have thought of any thing of this kind, that falls within the sphere of our activity, tho' but a low and narrow sphere, it may do well when we find ourselves in a good frame at the table of the Lord, by a solemn vow, with due caution to oblige ourselves to it. that we may not leave room for a treacherous heart to start back. Thus Jacob, for the perpetuating the memory of God's favour to him, made it a part of his vow, Gen. xxviii. 22. *This stone which I have set for a pillar, shall be God's house.* Thus Hannah vowed, that, if God would give her a son, she would give him to the Lord, 1 Sam. i. 11. It is one of the rules prescribed concerning cost or pains bestowed for pious and charitable uses, 2 Cor. ix. 7. *Every man according as he purposeth in his heart, so let him give, so let him do.* Now, lest that purpose should fail, and come to nothing, it is good, when the matter of it

is well digested, to bring it to a head in a solemn promise, that the tempter seeing us stedfastly resolved, he may cease soliciting us to alter our purpose.

(4.) We should particularly oblige ourselves to the duties of our respective callings and relations. Much of Christian obedience lies in these instances; and in them we are especially called to serve God and our generation, and should therefore bind ourselves to do so.

They that are in places of public trust and power should here oblige themselves by a solemn vow to be faithful to the trust reposed in them, and to use their power for the public good. They that rule over men must here covenant that they will be just, ruling in the fear of God. Their oaths must here be ratified, and David's promise must be theirs, Psal. lxxv. 2. *When I shall receive the congregation, I will judge uprightly.* This ought to be seriously considered by all those who receive this holy sacrament at their admission into the magistracy. When publicans and soldiers submitted to the baptism of John, and thereby obliged themselves to live a holy life, they asked and received of John instructions how to discharge the duty of their respective employments, Luke iii. 12, 13, 14. for when we vow to keep God's commandments, though we must have an universal respect to them all, yet we must have a special regard to these precepts which relate to the calling wherein we are called, whatever it is.

The stewards of the mysteries of God, when they administer this ordinance to others, receive it themselves as an obligation upon them to stir up the gift that is in them, that they may make full proof of their ministry. Their ordination vows are repeated and confirmed in every sacrament, and they are again sworn to be true to Christ and souls. He that ministrerth about holy things must here oblige himself to *wait on his ministring; be that teacheth, on teaching; and be that exhorteth, on exhortation*, Rom. xii. 7, 8.

Governors of families must here oblige themselves, as



David did, to walk before their houses in a perfect way, with a perfect heart : and must affix this seal to Joshua's resolution, that, whatever others do ' they and ' their houses will serve the Lord,' Psal. ci. 2. Josh. xxiv. 15. Here they must consecrate to God a church in their house, and bind themselves to set up, and always to keep up, both an altar and a throne for God in their habitation, that they may approve themselves the spiritual seed of faithful Abraham, who was famous for family-religion. It is with this intent, I suppose, that the rubric of the public establishment declares it convenient, ' that new married persons should receive the holy communion at the time of their marriage, or at the first ' opportunity after their marriage;' that, being engaged to each other in a new relation, they may solemnly engage themselves to discharge the duties of that relation in the fear of God.

And inferior relations must here oblige themselves to do the duty they owe to their superiors ; children to be dutiful to their parents, servants to be obedient to their masters : yea, all of us to be subject one to another. They that are under the yoke, as the Apostle speaks, 1 Tim. vi. 1. I may here make the yoke they are under easy to them, by obliging themselves to draw in it from a principle of duty to God, and gratitude to Christ, which will both sanctify and sweeten the hardest services and submission.

Whatever our employments are, and our dealings with men, we must here promise and vow, that we will be strictly just and honest in them ; that, whatever temptations we may be under to the contrary at any time, we will make conscience of ' rendering to all their due, ' and of speaking the truth from the heart ; that we will ' walk uprightly and work righteousness, despise the ' gain of oppression, and shake our hands from holding of ' bribes,' knowing that they who do so, ' shall dwell on ' high, their place of defence shall be the munition of ' rocks, bread shall be given them, and their waters shall

‘be sure,’ Isa. xxxiii. 15, 16. We find it upon record to the honour of Christ’s holy religion, when it was first planted in the world, that Pliny, a heathen magistrate and a persecutor of Christianity, giving an account to the emperor Trajan, of what he had discovered concerning the Christians, in an epistle yet extant, acknowledgeth, that in their religious assemblies they bound themselves by a sacrament, it is the very word he uses, *Non in scelus aliquod, sed ne furta, ne latrocinia, ne adulteria committerent; ne fidem fallerent, ne depositum appellatum abnegarent*, That is, They bound themselves not to do any ill thing, but that they would not rob or steal, or commit adultery; that they would never be false to any trust reposed in them, never deny any thing that was put into their hands to keep; and the like. The same is still the true intent and meaning of this service: it is the bond of a covenant, added to the bond of a command, *Tha we do justly, love mercy, and walk humbly with our God*.

Come then, my soul, come under those bonds, come willingly and cheerfully under them; he that bears a honest mind, doth not startle at assurances: be not afraid to promise that which thou art already bound to do; for these vows will rather facilitate thy duty, than add to the difficulty of it; the faster thou findest thyself fixed to that which is good, the less there will be of uneasy hesitation and wavering concerning it, and the less danger of being tempted from it.

Only remember, that all these vows must be made with an entire dependence upon the strength and grace of Jesus Christ, to enable us to make them good. We have a great deal of reason to distrust ourselves, so weak and treacherous are our hearts: Peter betrayed himself by confiding in himself, when he said, ‘Tho’ I should die with thee, yet will I not deny thee:’ but we have encouragement enough to trust in Christ; in his name therefore let us make our vows, in this grace let us be strong: surely ‘in the Lord alone have we righteousness and strength: he is the surety of the covenant for both

parties ; into his custody therefore, and under the protection of his grace, let us pour out our souls, and we shall find he is able to keep what we commit to him.

## C H A P. XII.

*Directions concerning the Frame of our Spirits when we come away from this Ordinance.*

THEY that have fellowship with the Father, and with his Son Jesus Christ, at the table of the Lord, whose hearts are enlarged to send forth the working of pious and devout affections towards God, and to take in the communication of divine light, life and love from him, cannot but say, as Peter did upon the holy mount, *Lord, it is good for us to be here : here let us make tabernacles.* They sit down under the refreshing shadow of this ordinance with delight, and its fruit is sweet unto their taste ; Here they could dwell all the days of their life, beholding the beauty of the Lord, and enquiring in his temple : But it is not a continual feast ; we must come down from this mountain ; these sweet and precious minutes are soon numbered and finished ; supper is ended, thanks are returned, the guests are dismissed with a blessing ; the hymn is sung, and we go out to the mount of Olives ; even in this Jerusalem, the city of our solemnities ; we have not a continuing city ; Jacob hath an opportunity of wrestling with the angel a while, but he must *let him go, for the day breaks*, Gen. xxxii. 26. and he hath a family to look after, a journey to prosecute, and the affairs thereof call for his attendance. We must not be always at the Lord's table ; the high priest himself must not be always within the vail, he must go out again to the people when his service is performed ; now, it ought to be as much our care to return in a right manner from the ordinance, as to approach in a right manner to the ordinance. That caution is

here needful, 2 John ver. 8. 'Look to yourselves, that we loose not those things which we have wrought,—which we have gained,'—so some read it. Have we in this ordinance wrought any thing, or gained any thing that is good; we are concerned to see to it, that we do not undo what we have wrought, and let slip what we have gained. When the solemnity is done, our work is not done, still we must be pressing forwards in our duty. This perhaps is the mystery of that law in Ezekiel's temple service, Ezek. xlii. 9. that they should not return from worshipping before the Lord in the solemn feasts 'through the same gate by which they entered in, but by that over against it,' Forgetting those things which are behind, still we must reach forth to those things which are before.

Let us enquire then, what is to be done at our coming away from the ordinance, for the preserving and improving of the impressions of it?

*First*, We should come from this ordinance, admiring the condescensions of the divine grace to us. Great are the honours which have here been done us, and the favours which here we have been admitted to: the God that made us hath taken us into covenant and communion with himself, the King of kings hath entertained us at his table, and there we have been feasted with the dainties of heaven, abundantly satisfied with the goodness of his house; exceeding great and precious promises have been here sealed to us, and earnest given us of the eternal inheritance: now, if we know ourselves, this cannot but be the matter of our wonder, our joyful, and yet awful wonder.

(1.) Considering our meanness by nature, we have reason to wonder, that the great God should thus advance us. Higher than heaven is above the earth, is God above us; between heaven and earth there is, though as vast, yet only a finite distance; but, between God and man there is an infinite disproportion. 'What is man then? (man that is a worm, and the son of man that



' is a worm, that he should be thus visited and regarded : thus dignified and preferred ?' That favour done to Israel sounds great, Psal. lxxviii. 24. *Man did eat angels food* ; but here man is feasted with that which was never angels food, the *flesh and blood of the Son of man*, which gives life to the world. Solomon himself stood amazed at God's condescending to take possession of that magnificent temple he had built, 2 Chron. vi. 18. ' but will God in very deed dwell with men on the earth ?' And, which is more, shall men on the earth dwell in God, and make the most High their habitation ? If great men look with respect upon those that are much their inferior, it is because they expect to receive honour and advantage by them ; but ' Can a man be profitable unto God ?' No, he cannot : ' Our goodness extendeth unto him.' He was from eternity happy without us, and would have been so to eternity, if we had never been, or had been miserable ; but we are undone, undone for ever, if his goodness extend not to us, he needs not our services, but we need his favours men adopt because they are childless, but God adopts us purely because we are fatherless. It was no excellency in us that recommended us to his love, but poverty and misery made us proper objects of his pity.

Come then, my soul, and compose thyself, as king David did, when having received a gracious message from heaven, assuring him of God's kind intentions to him and his family, he went in, and, with a great fixedness of mind, sat before the Lord ; and say, as he said, ' Who am I, O Lord God ? and what is my house, that thou hast brought me hitherto ?' That I should be so kindly invited to the table of the Lord, and so splendidly treated there ? that one so mean and worthless as I am, the poorest dunghill worm that ever called God father, should be placed among the children, and fed with the children's bread ? and yet, as if this were a ' small thing in thy sight, O Lord God, thou hast spoken ' also concerning thy servant for a great while to come,'

even as far as eternity itself reaches; and thus 'thou hast regarded me according to the estate of a man of high degree,' though I am nothing, yea, less than nothing and vanity; 'and is this the manner of men, O Lord God?' Could men expect thus to be favoured? No, but thou givest to men, not according to their poverty, but according to thy riches in glory. Do great men use to condescend thus? No, it is usual with them to take state upon them, and to oblige their inferiors to keep their distance; but we have to do with one that is God, and not man, whose thoughts of love are as much above ours, as his thoughts of wisdom are; and therefore, as it follows there, *What can David say more unto thee?* What account can I give of this unaccountable favour? 'It is for thy word's sake, and according to thine own heart,' for the performance of thy purposes and promises, that thou hast done all these great things, to 'make thy servant know them,' 2 Sam. vii. 18, 21. 1 Chron. xvii. 16, &c.

(2.) Considering our vileness by sin, we have yet more reason to wonder that the holy God should thus favour us. We are, not only worms of the earth, below his cognizance, but a generation of vipers, obnoxious to his curse; not only unworthy of his love and favour, but worthy of his wrath and displeasure: How is it then, that we are brought so near unto him, who deserved to have been sentenced to an eternal separation from him? He hath said, *The foolish shall not stand in his sight*, Psal. v. 5. Foolish we know we are, and yet we are called to sit at his table, being, through Christ, reconciled to him, and brought into covenant with him. Justice might have set us as criminals at his bar; but, behold, mercy sets us as children at his board; and it is a miracle of mercy, mercy that is the wonder of angels, and will be the eternal transport of glorified saints. See how much we owe to the Redeemer, by whom we have access into this grace.

Let me therefore set myself, and stir up myself to ad-

mire it: I have much more reason to say, than Mephibosheth had, when David took him to eat bread at his table continually, 2 Sam. ix. 8. 'What is thy servant, that thou shouldst look upon such a dead dog as I am?' I am less than the least of God's mercies, and yet he hath not withheld the greatest from me; I have forfeited the comforts of my own table; and yet I am feasted with the comforts of the Lord's table; I deserve to have had the cup of the Lord's indignation put into my hand, and to have drunk the dregs of it, but behold, I have been treated with the cup of salvation. Were ever traitors made favourites? such traitors such favourites? Who can sufficiently admire the love of the Redeemer, who *received gifts for men, yea, even for the rebellious also*, upon their return to their allegiance, *that the Lord God might dwell among them?* Psal. lxxviii. 18. And have I shared in these gifts, notwithstanding my rebellions? This is the Lord's doing, and it is marvellous: Whence is this to me, that not the mother of my Lord, but my Lord himself, should come to me? That he should thus prevent me, thus distinguish me with his favours? 'Lord, how is it that thou wilt manifest thyself to me, and not unto the world?'

*Secondly*, We should come from this ordinance lamenting our own manifold defects and infirmities in our attendance upon God in it. When we look back upon the solemnity, we find, that, as we cannot speak well enough of God and of his grace, so we cannot speak ill enough of ourselves, and of the folly and treachery of our own hearts. Now, conscience, thou art charged in God's name to do thine office, and to accomplish a diligent search; review the workings of the soul in this ordinance distinctly and impartially.

And, (1.) If upon search thou findest cause to suspect that all hath been done in hypocrisy, then set thy soul trembling; for its condition is sad, and highly dangerous. If I have been here pretending to join myself in covenant with God, while I continue in league with

the world and the flesh ; pretending to receive the pardon of my sins, when I never repented of them, nor designed to forsake them ; I have but 'deceived myself and have reason to fear that I shall perish at last with lie in my right hand. While this conviction is fresh and sensible, let care be taken to mend the matter ; and blessed be God it may be mended. Have I reason to fear that my heart is not right in the sight of God, and that therefore I have no lot nor part in the matter, but am in the gall of bitterness, and bond of iniquity ? I must then take the advice which Peter gave to Simon Magus when he perceived that to be his condition, after he had received the sacrament of baptism, Acts viii. 21, 22, 23. ' Repent therefore of this thy wickedness, and pray ' God, if perhaps the thoughts of thine heart may be ' forgiven thee.' Let that be done with a double care after the ordinance which should have been done before.

But, (2.) If upon search thou findest that there hath been through grace, truth in the inward part ; yet fe thy soul a blushing, for it hath not been cleansed according to the purification of the sanctuary. When we would do good, evil is present with us : our wine is mixed with water, and our gold with dross : and who is there that *doth good, and sinneth not*, even in his doing good ? We find, by sad experience, that the sons of God never come together, but Satan comes also among them, and stands at their right hand to resist them : and that wherever we go, we carry about with us the remainders of corruption, a body of death, which inclines to that which is evil, and indisposes us to that which is good. If the spirit be willing, yet, alas, the flesh is weak, and we cannot do the things that we would.

O what reason have I to be ashamed of myself, and blush to lift up my face before God, when I review the frame of my heart during my attendance on this ordinance ! How short have I come of doing my duty according as the work of the day required ? My thought



should have been fixed, and the subjects presented to them to fix upon were curious enough to engage them, and copious enough to employ them; and yet they went with the fool's eyes, unto the ends of the earth, and wandered after a thousand impertinencies. A little thing served to give them a diversion from the contemplation of the great things set before me. My affections should have been raised and elevated, but they were low and flat, and little moved: if sometimes they seemed to soar upwards, yet they soon sunk down again, and the things which remained were ready to die. My desires were cold and indifferent, my faith weak and unactive; nor were there any workings of soul in me proportionable to the weightiness of the transaction. Through my own dulness, and deadness, and inadvertency, I lost a deal of time out of a little; and slipt much of that which might have been done and got there, if I had been close and diligent.

This thought forbids us to entertain a good conceit of ourselves, and our own performances, or to build any confidence upon our own merit. While we are conscious to ourselves of so much infirmity cleaving to our best services, we must acknowledge that boasting is for ever excluded; we have nothing to glory of before God, nor can we challenge a reward as of debt, but must ascribe all to free grace. What good there is in us, is all of God, and he must have the honour of it; but there is also much amiss, which is all of ourselves; and we must take the shame of it, lamenting those sad effects of the remainder of sin in us, which we feel to our loss when we draw nigh to God in holy ordinances.

This thought obligeth us likewise to rely on Christ alone, for acceptance with God in all our religious duties: he is that great and gracious high Priest, who 'bears the iniquity of the holy things, which the children of Israel hallow in their holy gifts, that, notwithstanding that iniquity when it is repented of, the gifts may be accepted before the Lord.' Exod.

xviii. 38. 'Of his righteousness therefore we must make mention, even of his only; for the most spiritual sacrifices are acceptable to God, only through him,' 1 Pet. ii. 5.

*Thirdly*, We should come from this ordinance rejoicing in Jesus Christ, and in that great love wherewith he hath loved us. From this feast we should go to our tent, as the people went from Solomon's feast of dedication, *joyful and gladin heart, for all the goodness that the Lord hath done by David his servant, for Israel his people*, 1 Kings viii. 66. They that went forth weeping must come back rejoicing, as they have cause, if they *bring their sheaves with them*, Psal. cxxvi. 5, 6. Hath God here lifted up the light of his countenance upon us? that should *put gladness into our hearts*, Psal. iv. 6, 7. Have we here lifted up our souls to God, and joined ourselves to him in an everlasting covenant? We have reason, with the baptized Eunuch, to *go on our way rejoicing*, Acts viii. 39. The day of our espousals should be the day *of the gladness of our hearts*, Cant. iii. 11. This cup of blessing was designed to be a cup of consolation, and its wine ordained to make glad man's heart, to make glad the heart of the new man: having therefore drunk of this cup, let our souls 'make their boast in the Lord, and sing in his ways, and call him their exceeding joy.'

Let this holy joy give check to carnal mirth; for having seen so much reason to rejoice in Christ Jesus, we deceive ourselves if we rejoice in a thing of nought: we are not forbidden to rejoice, but our joy must be turned into the right channel, and our mirth sanctified, which will suppress and silence the laughter that is mad. The frothiness of a vain mind must be cured by a religious cheerfulness, as well as by a religious seriousness.

Let it give check also to the sorrow of the world, and that inordinate grief for outward crosses, which sinks the spirits, dries the bones, and worketh death. Why art thou cast down? and why disquieted for a light affliction, which is but for a moment? When even that is

so far from doing thee any real prejudice, that it works for thee a far more exceeding and eternal weight of glory. Learn, my soul, to sit down upon the ruins of all thy creature comforts, by a withered fig-tree, a fruitless vine, and a blasted crop, and even then to sing to the praise and glory of God, as the God of thy salvation. When thou art full, enjoy God in all; when thou art empty, enjoy all in God.

Let this holy joy express itself in praises to God, and encouragement to ourselves.

(1.) Let it express itself in the thankful acknowledgment of the favours we have received from God. As spiritual joy must be the heart and soul of divine praise, so divine praise must be the breath and speech of spiritual joy. Whatever makes us joyful, must make us thankful: Do we come from this ordinance easy and pleasant, and greatly refreshed with the goodness of God's house? Let the high praises of God then be in our mouths, and in our hearts. This is a proper time for us to be engaged with great fixedness, and enlarged with great fluency in this service. If we must give thanks for the mercies we receive, at our own table, which relate only to a perishing body, and a dying life, much more ought we to give thanks for the mercies we receive at God's table, which relate to an immortal soul, and eternal life. 'When thou hast eaten, and art full, then thou shalt  
' bless the Lord thy God, for the good land which he  
' hath given thee,' Deut. viii. 10. Bless him for a Canaan on earth, a land of light, and a valley of vision, in which God is known, and his name great; and for the comfortable lot thou hast in that land, a name among God's people, and a nail in his holy place, a portion in Emmanuel's land: bless him for a Canaan in heaven which he hath given thee the promise and prospect of, that land flowing with milk and honey. Rejoice in hope of that, and sing in hope.

'Bless the Lord, O my soul, and let all that is within  
' thee,' all thy thoughts, and all thy powers be employed

in blessing his holy name; and all little enough. O give thanks unto the Lord, for he is good, good to all, good to Israel, good to me. 'I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us,' &c. Psal. lxxiii. 7. Give glory to the exalted Redeemer, and mention to his praise the great things he hath done for us. 'Worthy is the Lamb that was slain,' to take the book, and open the seals; worthy to wear the crown, and sway the sceptre for ever, worthy to receive blessing, and honour, and glory; worthy to be adored by the innumerable company of angels, and the spirits of just men made perfect; worthy to be attended with the constant praises of the universal church; worthy of the innermost and uppermost place of my heart, of the best affections I can consecrate to his praise, and the best services I can do to his name: for he was slain, and hath 'redeemed us to God by his blood; and hath made us to our God kings and priests. He hath loved us, and washed us from our sins in his own blood;' a note of praise, which the angels themselves cannot sing, though they have many a song that we are strangers to. 'He loved me, and gave himself for me,' to satisfy for my sin, and to obtain eternal redemption for me. Blessed, and for ever blessed be the great and holy name of the Lord Jesus, that name which is anointment poured forth, that name which is above every name, which is worthy of, and yet 'exalted far above all blessing and praise.'

And, whenever we confess that Jesus Christ is Lord, let it always be done to the glory of God the Father, Phil. ii. 11. His kindness and love to man was the original spring, and first wheel in the work of our redemption. It was he that 'gave his only begotten Son, delivered him up for us all, and who was in Christ reconciling the world unto himself:' glory therefore, eternal glory be unto God in the highest: for in Christ there is on earth peace, and good-will towards men. God hath in



Christ glorified himself, we must therefore in Christ glorify him, and make all our joys and praises to centre in him. In the day of our rejoicing this must be the burden of all our songs, Blessed be God for Jesus Christ; thanks be unto God for this unspeakable gift, the foundation of all other gifts.

(2.) Let this holy joy speak encouragement to ourselves, cheerfully to proceed in our Christian course. The comfort we have had in our covenant-relation to God, and interest in Christ, should put a sweetness into all our enjoyments, and sanctify them to us. We must see the love of God in them, and taste that he is gracious, and this must make them comforts indeed to us; see the curse removed from them, see a blessing going along with them, and then, 'Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works, Eccl. ix. 7. Have we good ground to hope, that through grace our works are accepted of God? If we sincerely aim at God's acceptance, make that our end, and labour for it, with an eye to Christ as Mediator, we may hope that our persons and performances are accepted: if we accept God's works, accept the disposals of his providence, and the offers of his grace, with a humble acquiescence in both, that will be a good evidence that he accepts our works. And if so, we have reason to rejoice with joy unspeakable, and full of glory. *Eat thy bread with joy*, for it is thy Father's gift, the bread wherewith the Lord thy God feeds thee in this wilderness, through which he is leading thee to the land of promise; *Drink thy wine with a merry heart*, remembering Christ's love more than wine: what thou hast, though mean and scanty, thou hast it with the blessing of God, which will make the little thou hast, *better than the riches of many wicked*, Psal. xxxvii. 16.

Rejoice in the Lord now, O my soul. rejoice in him always: having kept this feast with gladness (as Hezekiah and his people did, 2 Chron. xxx. 33.) carry with

thee some of the comforts of God's table to thine own, and there eat thy meat with gladness, as those primitive Christians did, Acts ii. 46. Live a life of holy cheerfulness, and the joy of the Lord will be thy strength.

*Fourthly*, We should come from this ordinance much quickened to every good work. Seeing ourselves compassed about here with so great a cloud of witnesses, bound by so many engagements, invited by so many encouragements, and obliged to God and godliness by so many ties of duty, interest and gratitude; let us *lay aside every weight, and the sin that most easily besets us*, whatever it is, especially the evil heart of unbelief which is our great hindrance, and *let us run with patience the race that is set before us, looking unto Jesus* Heb. xii. 1, 2. Let the covenants we have here renewed, and the comforts we have here received, make us more ready to every good duty, and more lively in it; more active and zealous for the glory of God, the service of our generation, and the welfare and prosperity of our own souls. From what we have seen and done here we may fetch powerful considerations to shame us out of our slothfulness, and our backwardness to that which is good, and to stir us up to the utmost diligence in our master's work.

When Jacob had received a gracious visit from God, and had made a solemn vow to him, Gen. xxviii. 12, 20. it follows, chap. xxix. 1. *Then Jacob went on his way.* The original phrase is observable. *Then Jacob lift up his feet.* After that comfortable night he had at Bethel, knowing himself to be in the way of his duty, he proceeded with a great deal of cheerfulness; that strengthened the weak hands, and confirmed the feeble knees: Thus should our communion with God in the Lord's Supper enlarge our hearts to run the way of God's commandments: After such an ordinance, we should lift up our feet in the way of God, that is, (as is said of Jehoshaphat, 2 Chron. xvii. 6.) We should lift

up our hearts in those ways, abiding and abounding in the work of the Lord.

Rouse up thyself now, my soul, from thy spiritual slumber; up, and be doing, for the Lord is with thee. Awake, awake, put on thy strength, put forth thy strength, that thou mayst push on thy holy war, thy holy work with vigour: shake thyself from the dust, to which thou hast too much cleaved: loose thyself from the bands of thy neck, with which thou hast been too much clogged, Isa. ii. 1, 2. Meditate more fixedly, pray more earnestly, resist sin more resolutely, keep sabbaths more cheerfully, do good more readily. Thou hast heard the sound of a going in the tops of the mulberry-trees, plain indications of the presence of God with thee, therefore now thou shalt bestir thyself, 2 Sam. v. 24. Let the comforts of this ordinance employ thy wings, that thou mayst soar upwards, upwards towards God, let them oil thy wheels, that thou mayst press forwards, forwards towards heaven: Let God's gifts to thee, stir up his gifts in thee.

*Fifthly,* We should come from this ordinance with a watchful fear of Satan's wiles, and a firm resolution to stand our ground against them. Whatever comfort and enlargement we have had in this ordinance, still we must remember, that we are but girding on the harness, and therefore we have no reason to boast, or be secure, as though we had put it off. When we return to the world again, we must remember that we go among snares, and must provide accordingly: It is our wisdom so to do.

(1.) Let us therefore fear. He that travels with a rich treasure about him, is in most danger of being set upon, and is most afraid of being robbed. The ship that is richly laden, is the pirate's prize. If we come away from the Lord's table replenished with the goodness of God's house, and the riches of the covenant, we must expect the assaults of our spiritual enemies, and not be secure. A strong guard was constantly kept upon the

temple, and there needs one upon the living temples. The mystical song represents the bed which is Solomon's thus surrounded by valiant men, of the valiant of Israel *because of fear in the night*, Cant. iii. 7, 8. The Holy Ghost thus signifying, that believers in this world are in a military state, and the followers of Christ must be his soldiers. They that work the good work of faith, must fight the good fight of faith.

We must always stand upon our guard, for the good-man of the house knows not at what hour the thief will come; but this, we know, that immediately after our Saviour was baptized, and owned by a voice from heaven, *he was led into the wilderness to be tempted of the devil*, Matth. iv. 1. And that immediately after he had administered the Lord's Supper to his disciples, he told them plainly. *Satan hath desired to have you, (ἐξήτνασθε υμᾶς he hath challenged you) that he may sift you as wheat*, Luke xxii. 31. and what he said to them, he said to all, *Watch and pray, that ye enter not into temptation*, Matth. xxvi. We must then double our guard against temptations to rash anger, and study to be more than ordinarily meek and quiet, lest, by the tumults and transports of passion, the Holy Spirit be tempted to withdraw. If we have in this ordinance received Christ Jesus the Lord, let a strict charge be given, like that of the spouse, 'By the roes and by the hinds of the field, that nothing be said, nothing done to stir up or awake our love until he please, Cant. ii. 7. Peace being spoken, peace made, let us be afraid of every thing that may give disturbance to it. We should also watch against the inroads of worldly cares and fears, lest they make a descent upon us after a sacrament, and spoil us of the comforts we have there received.

But with a particular care must we watch against the workings of spiritual pride, after a sacrament. When our Lord Jesus first instituted this ordinance, and made his disciples partakers of it, they were so elevated with



the honour of it, that, not content to be all thus great, a contest immediately rose among them, which of them should be greatest, Luke xxii. 24. And when St Paul had been in the third heavens, he was in danger of being *exalted above measure, with the abundance of the revelations*, 2 Cor. xii. 7. We therefore have cause to fear lest this dead fly spoil all our precious ointment, and to keep a very strict and jealous eye upon our own hearts, that they be not lifted up with pride, *lest we fall into the condemnation of the devil*, 1 Tim. iii. 6. Let us dread the first risings of self conceit, and suppress them; for, *What have we that we have not received? And, if we have received it, why then do we boast*, 1 Cor. iv. 7.

(2.) Let us therefore fix; and let our hearts be established with the grace here received. What we have done in this ordinance, we must go away firmly resolved to abide by all our days. I am now fixed, immovably fixed for Christ and holiness, against sin and Satan: The matter is settled, never to be called in question again, *I will serve the Lord*. The bargain is struck, the knot is tied, the debate is come up to a final resolve; and here I fix, as one steadfastly resolved, with purpose of heart to cleave unto the Lord. No room is left to parley with a temptation: I am a Christian, a confirmed Christian, and, by the grace of God, a Christian I will live and die; and therefore, *Get thee behind me, Satan, thou art an offence unto me*. My resolutions, in which before I wavered, and was unsteady, are now come to an head, and are as a nail in a sure place: I am now at a point; *I have opened my mouth unto the Lord, and I cannot go back*, Judges xi. 35. and therefore, by the grace of God I am determined to go forward, and not so much as look back, or wish for a discharge from those engagements. *I have chosen the way of truth*, and therefore, in thy strength, Lord, *I will stick to thy testimonies*, Psal. cxix. 30, 31. Now my foot stands in an even place, well shod with the preparation of

the gospel of peace. I am now, like a strong man refreshed with wine, resolved to resist the devil, that he may flee from me, and never yield to him.

*Sixthly*, We should come from this ordinance praying; lifting up our hearts to God in ejaculatory petitions; and retiring, as soon as may be, for solemn prayer. Not only before, and in the duty, but after it, we have occasion to offer up our desires to God, and fetch in strength and grace from him.

Two things we should be humbly earnest with God in prayer for, after this solemnity, and we are furnished from the mouth of holy David with very emphatic and expressive petitions for them both: We may therefore take with us these words in addressing to God,

(1.) We must pray, that God will fulfil to us those promises which he was graciously pleased to seal to us in this ordinance. David's prayer for this is, 1 Chron. xvii. 23. *Now, Lord, let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said.* God's promises in the world are designed to be our pleas in prayer, and we receive the grace of God in them in vain, if we do not make that use of them, and sue out the benefits conveyed and secured by them. These are talents to be traded with, and improved as the guide of our desires, and the ground of our faith in prayer, and we must not hide them in a napkin. Having here taken hold of the covenant, thus we must take hold on God for covenant mercies. *Lord remember the word unto thy servant, upon which thou hast caused me to hope,* Psal. cxix. 49. Thou hast not only given me the word to hope in, but the heart to hope in it: It is a hope of thy own raising, and thou wilt not destroy, by a disappointment, the work of thy own hands.

Come, therefore, O my soul, come order thy cause before him, and fill thy mouth with arguments. Lord, is not this the word which thou hast spoken? *Sin shall not have dominion over you; the God of peace shall treat*

*Satan under your feet: There shall no temptation take you, but such as is common to men, and the faithful God will never suffer you to be tempted above what you are able.* Lord, be it unto thy servant according to these words! Is not this the word which thou hast spoken?

That all things shall work for good to them that love thee; that thou wilt be to them a God all-sufficient, their shield, and their exceeding great reward; that thou wilt give them grace and glory, and withhold no good thing from them; that thou wilt never fail them, nor forsake them: Now, Lord, let those words which thou hast spoken concerning thy servant, (and many other the like) be established for ever, and so as thou hast said; for they are the words upon which thou hast caused me to hope.

(2.) We must pray, That he will enable us to fulfil those promises which we have made to him in this ordinance. David's prayer for this is, 1 Chron. xxix. 18. O Lord God of Abraham, Isaac, and of Israel our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare, or confirm their hearts unto thee.' Have there been some good affections, good desires; and good resolutions in the imagination of the thoughts of our hearts at this ordinance, some good impressions made upon us, and some good expressions drawn from us by it? We cannot but be sensible how apt we are to lose the good we have wrought, and therefore it is our wisdom by prayer to commit the keeping of it to God, and earnestly to beg of him effectual grace throughly to furnish us for every good word and work, and throughly to fortify us against every evil word and work. We made our promises in the strength of the grace of God; that strength we must therefore pray for, that we may be able to make good our promises. Lord maintain thine own interest in my soul; let thy name be ever hallowed there, thy kingdom come, and thy will be done in my heart, as it is done in heaven.

When we come away from this ordinance, we return

to a cooling tempting, distracting world; as when Moses came down from the mount, where he had been with God, he found the camp of Israel dancing upon the golden calf, to his great disturbance, *Exod. xxxii. 19*. In the midst of such sorrows, and such snares as we are compassed about with here, we shall find it no easy matter to preserve the peace and grace which we hope we have obtained at the Lord's table; we must therefore put ourselves under the divine protection. Methinks it was with an affecting air of tenderness, that Christ said concerning his disciples, when he was leaving them, *John xvii. 11. Now I am no more in the world, the days of my temptation are at an end; but these are in the world they have their trial yet before them. What then shall I do for them? Holy father, keep through thine own name those whom thou hast given me.* That prayer of his was both the great example, and the great encouragement of our prayers. Now at the close of a sacrament, it is seasonable thus to address ourselves to God. I have not yet put on this body: I am not yet got clear of this world; yet I am a traveller exposed to thieves yet I am a soldier exposed to enemies: Holy Father keep through thine own name the graces and comfort thou hast given me: for they are thine. Mine own hands are not sufficient for me: O let thy grace be so to preserve me to thy heavenly kingdom.

Immediately after the first administration of the Lord's Supper, our Saviour, when he had told Peter of Satan's design upon him, added this comfortable word *Luke xxii. 32. I have prayed for thee, that thy faith fail not; and that is it which we must pray for, That this faith, which we think is so strong in the day of its advantage, may not prove weak in the day of its trial. For, as they who would have the benefit of the Spirit's operation, must strive for themselves; so they that would have the benefit of the Son's intercession, must pray for themselves.*

*Seventhly, We should come from this ordinance with*



a charitable disposition. Antiently the Christians had *Αγαπαί* their love-feasts, or feasts of charity, annexed to the Eucharist; but what needed that, while the Eucharist itself is a love-feast, and a feast of charity? And surely that heart must be strangely hardened and soured, that can go from under the softening sweetening powers of this ordinance in an uncharitable frame.

The fervent charity which now we should have among ourselves, must be a loving, giving, and forgiving charity. Thus it must have its perfect work.

(1.) We must come from this ordinance with a disposition to love our fellow Christians. Here we see how dear they were to Christ, for he purchased them with his own blood; and from thence we may infer, how dear they ought to be to us, and how near they should ly to our hearts. Shall I look strangely upon them that have acquaintance with Christ? or be indifferent towards them that he has so much concern for? No, we that are many, being one bread and one body, and having been all made to drink into one Spirit, my heart shall be more closely knit than ever to all the members of that one body, who are quickened and acted by that one Spirit. I have here beheld the beauty of the Lord, and therefore must love his image wherever I see it on his sanctified ones. I have here joined myself to the Lord in an everlasting covenant, and thereby have joined myself in relation, and consequently in affection, to all those who are in the bond of the same covenant. I have here bound myself to keep Christ's commandments, and this is his commandment, *That we love one another*, and that brotherly love continue.

Those from whom we differ in the less weighty matters of the law, though we agree in the great things of God, we should now think of with particular thoughts of love and kindness, because from them our minds are most in temptation to be alienated: and those to whom we have given the right hand of fellowship in this and in other ordinances, we should likewise be mindful of with

particular endearments, because of the particular relation we stand in to them, as our more intimate companions in the kingdom and patience of Jesus Christ. Yea, after such an ordinance as this, our catholic charity must be more warm and affectionate, more active, strong and stedfast, and more victorious over the difficulties and oppositions it meets with; and, as the apostle speaks, 1 Thes. iii. 12. we should *increase and abound in love one towards another, and towards all men*; and in all the fruits and instances of that love.

(2.) We must come from this ordinance with a disposition to give to the poor and necessitous, according as our ability and opportunity is. It is the laudable custom of the churches of Christ, to close the administration of this ordinance with a collection for the poor; to which we ought to contribute our share, not grudgingly, or of necessity, but with a single eye, and a willing mind, that our alms may be sanctified and accepted of God; and not only to this but to all other acts of charity, we must be more forward and free after a sacrament. Though our Saviour lived upon alms himself, yet, out of the little he had, he gave alms to the poor, particularly at the feast of the passover, John xiii. 29. to set us an example. Days of rejoicing and thanksgiving, and such our sacrament days are, used to be thus solemnized; for, when we *eat the fat, and drink the sweet ourselves, we must send portions unto them for whom nothing is prepared*. Neh. viii. 10. that, when our souls are blessing God, the loins of the poor may bless us. If our hearts have here been opened to Christ, we must evidence that they are so by our being open handed to poor Christians: for since our goodness cannot extend to him, it is his will that it should extend to them, Psal. xvi. 2, 3. If we have here in sincerity given ourselves to God, we have with ourselves, devoted all we have to his service and honour, to be employed and laid out for him; and thus we must testify that we have heartily consented to that branch of the surrender; 'As we have opportunity, w

‘ must do good to all men, especially to them that are  
‘ of the household of faith: remembering that we are but  
‘ stewards of the manifold grace of God.’ If our pray-  
ers have here come up for a memorial before God, as  
Cornelius’s, our alms, like his, must accompany them,  
Acts x. 4. We have seen here how much we owe to  
God’s pity and bounty towards us: Having therefore  
obtained mercy, we ought to shew mercy; knowing the  
grace of the Lord Jesus, ‘ that though he was rich, yet  
‘ for our sakes he became poor, that we through his po-  
‘ verty might be rich,’ 2 Cor. viii. 9. Read Isa. lviii. 7,  
8, 9, 10, 11.

(3.) We must come from this ordinance with a dis-  
position to forgive those that have been provoking and  
injurious to us. Our approach to the sacrament made it  
necessary for us to forgive, but our attendance on it,  
should make it even natural for us to forgive; and our  
experience there of God’s mercy and grace to us,  
should conquer all the difficulty and reluctancy which  
we are conscious to ourselves of therein, and make it as  
easy to forgive our enemies, as it is to forgive ourselves,  
when at any time we happen to have had a quarrel with  
ourselves.

That which makes it hard to forgive, and puts an  
edge upon our resentments, is the magnifying of the  
affronts we have received, and the losses we have sustain-  
ed: Now, in this ordinance, we have had honours put  
upon us sufficient to balance all those affronts, and be-  
nefits bestowed on us sufficient to countervail all those  
losses; so that we may well afford to forgive and forget  
both. With ourselves we have offered up to God our  
names, estates, and all our interests: in compliance  
therefore with the will of God (that God who bid Shi-  
mei curse David, and who took away from Job that which  
the Sabeans and Chaldeans robbed him of) we must  
not only bear with patience the damage we sustain in  
those concerns, but must be charitably affected towards  
those that have been the instruments of that damage;

knowing that men are God's hand, Psal. xvii. 14. and to his hand we must always submit.

But the great argument for the forgiving of injuries when we come from the table of the Lord, is taken from the pardons God hath in Christ there sealed to us. The jubilee trumpet, which proclaimed releases, sounded at the close of the day of atonement ! Is God reconciled to us ? Let us then be more firmly than ever reconciled to our brethren. Let the death of Christ, which we have here commemorated, not only slay all enmities, but take down all partition walls ; not only forbid revenge, but remove strangeness ; and let all our feuds and quarrels be buried in his grave. Hath our master forgiven us that great debt, and a very great debt it was, and ought we not then to have compassion *on our fellow servants*, Mat. xviii. 32, 33. Let us therefore, who have in this ordinance put on the Lord Jesus Christ, put on, *as becomes the elect of God, holy and beloved, bowels of mercies and kindness, inclining us to forgive ; humbleness of mind and meekness*, enabling us to conquer that pride and passion which object against our forgiving, that if any man have a quarrel against any, it may be passed by, as God for Christ's sake hath forgiven us, Col. iii. 12, 13.

*Eightly*, We should come from this ordinance longing for heaven. Every good Christian lives in the belief of the life everlasting, which God, that cannot lie hath promised, looking for the blessed hope : and doubtless, much of the power of godliness consists in the joyful expectation of the glory to be revealed. But though we should look upon ourselves as heathens, if we did not believe it ; and as desperate, if we had not some hopes of it : Yet we have all reason to lament it, as not only our infelicity, but our iniquity, that our desires towards it are so weak and feeble. We are too apt to take up our rest here, and wish we might live always on this earth ; and we need something to make us hunger and thirst after that perfect righteousness, that crown of righ-



teousness, with which only we shall be filled: For this good end the Lord's Supper is very improveable, to hasten us towards the land of promise, and carry out our souls in earnest breathings after the felicity of our future state.

(1.) The complaints we find cause to exhibit at this ordinance, should make us long for heaven; for whatever is defective and uneasy here, we shall be for ever freed from when we come to heaven. When here we set ourselves to contemplate the beauty of God and the love of Christ, we find ourselves in a cloud, we see but through a glass darkly; let us therefore long to be there where the veil shall be rent, the glasses we now make use of laid aside, and we shall not only see face to face, but, which will yield us more satisfaction, we shall see how we are seen, and know how we are known. When here we would soar upwards upon the wings of love, we find ourselves clogged and pinioned; this immortal spirit is caged in a house of clay, and doth but flutter at the best: Let us therefore long to be there, where we shall be perfectly delivered from all the incumbrances of a body of flesh, and all the entanglements of a world of sense; and love in its highest elevations, and utmost enlargements, shall survive both faith and hope. When here we would fix for God, and join ourselves closely to him, we find ourselves apt to wander, apt to waver, and should therefore long to be there, where our love to God will be no longer love in motion, constant motion, as it is here, but love at rest, an everlasting rest. Here we complain, that when we would do good, evil, one evil or other, is still present with us; but there we shall for ever do good, and all evil shall be for ever distant from us. Here we complain, that, through the infirmity of the flesh, we are soon weary of well doing; and, if the spirit be willing, yet the flesh is weak, and cannot keep pace with it: But there we shall run and not be weary, we shall walk and not faint: and shall not rest, because we shall not need to rest day or night from

praising God. O when shall I come to that world, where there is neither sin, nor sorrow, nor snare; and to the spirits of just men made perfect there, who are as the angels of God in heaven!

(2.) The comforts, which through grace we experience in this ordinance, should make us long for heaven. The foretastes of those divine joys should whet our appetites after the full fruition of them. The bunch of grapes that meets us in this wilderness should make us long to be in Canaan, that land of over-flowing plenty, where we shall wash our garments in this wine, and our clothes in the blood of the grape, Gen. xlix. 11. Rev. vii. 14. If communion with God in grace here affords us such a satisfaction as far surpasseth all the delights of the sons of men, what will the fulness of joy be in God's presence, and those pleasures for evermore? If the shadows of good things to come be so refreshing, what will the substance be, and the good things themselves? If God's tabernacles be so amiable, what will his temple be? If a day in his courts, an hour at his table, be so pleasant; what then will an eternity within the vail be? If I find myself so enriched with the earnest of the purchased possession, what then will the possession itself be? If the joy of my Lord, as I am here capable of receiving it, and as it is mixed with so much alloy in this imperfect state, be so comfortable: what will it be when I shall enter into that joy, and bathe myself eternally in the spring-head of these rivers of pleasure.

Pant then, my soul, pant after those fountains of living water, out of which all these sweet streams arise that boundless bottomless ocean of delights into which they all run. Rest not content with any of the contentments here below; no, not with those in holy ordinances (which are of all others the best we meet with in this wilderness,) but long for the enjoyments above in the vision of God. It is good to be here, but it is better to be there; far better to depart, and to be with Christ. While thou art groaning under the burdens of this pre-

sent state, groan after the glorious liberties of the children of God in the future state. Thirst for God, for the living God: O when shall I come and appear before God! That the day may break, and the shadows flee away, *Make haste, my beloved, and be thou like to a roe, or to a young hart upon the mountains of spices.*

### C H A P. XIII.

*An exhortation to order the Conversation aright after the Ordinance.*

WE will now suppose the new moon to be gone, the Sabbath to be past, and the solemnities of the sacrament day to be over; and is our work now done? No, now the most needful and difficult part of our work begins; which is, to maintain such a constant watch over ourselves, as that we may, in the whole course of our conversation, exemplify the blessed fruits and effects of our communion with God in this ordinance. When we come down from this mount, we must, as Moses did, bring the tables of the testimony with us in our hands, that we may in all things have respect to God's commandments, and frame our lives according to them. Then we truly get good by this ordinance, when we are made better by it, and use it daily as a bridle of restraint to keep us in from all manner of sin, and a spur of constraint to put us on to all manner of duty.

I shall endeavour, *1<sup>st</sup>*, To give some general rules for the right ordering of the conversation after we have been at the Lord's Supper; and then, *2<sup>dly</sup>*, I shall instance, in some particulars, wherein we must study to conform ourselves to the intentions of that ordinance, and abide under the influence of it.

For the *first*, The Lord's supper was instituted, not

only for the solemnizing of the memorial of Christ's death at certain times, but for the preserving of the remembrance of it in our minds at all times, as a powerful argument against every thing that is ill, and a prevailing inducement to every thing that is good: in this sense we must *bear about with us continually the dying of the Lord Jesus, so as that the life also of Jesus may be manifested in our mortal bodies*, 2 Cor. iv. 10. It was instituted not only for the sealing of the covenant, that it may be ratified, but for the imprinting of it upon our minds, that we may be ever mindful of the covenant, and live under the commanding power of it.

We must see to it, that there be an agreement between our performances at the Lord's table, and at other times; that we be uniform in our religion, and not guilty of a self-contradiction. What will it profit us, if we pull down with one hand what we build up with the other? and undo in our lives what we have done in our devotion? That we may not do so, let us be ruled by these rules:

1<sup>st</sup>, Our conversation must be such as that we may adorn the profession which in the Lord's Supper we have made. We have in that ordinance solemnly owned ourselves the disciples and followers of the Lord Jesus; we have done ourselves the honour to subscribe ourselves his humble servants, and he hath done us the honour to admit us into his family: and now we are concerned to walk worthy of the vocation wherewith we are called: that, our relation to Christ being so much an honour to us, we may never be a dishonour to it. We are said to be taken into covenant with God for this very end, that we may be unto him *for a name, and for a praise, and for a glory*, Jer. xiii. 11. that we may be witnesses for him, and for the honour of his name among men.

We must therefore be very cautious, that we never say or do any thing to the reproach of the gospel, and Christ's holy religion, or which may give any occasion to the enemies of the Lord to blaspheme. If those that



profess to be devout towards God, be unjust and dishonest towards men, this casts reproach upon devotion, as if that would consist with, and countenance, immorality. If those who call themselves Christians walk as other Gentiles walk, and do Satan's drudgery in Christ's livery, Christianity suffers by it, and religion is wounded in the house of her friends. Injuries are done it, which cannot be repaired; and those will have a great deal to answer for another day, for whose sake the name of God and his doctrine are thus evil spoken of. By our coming to the Lord's supper, we distinguish ourselves from those whose profession of Christianity, by their being baptized in infancy, seems to be more their chance than their choice; and, by a voluntary act of our own, we surname ourselves by the name of Israel: now, if after we have thus distinguished ourselves, and so raised the expectations of our neighbours from us, we do that which is unbecoming the character we bear, if we be vain and carnal, and intemperate, if we be false and unfair, cruel and unmerciful, What will the Egyptians say? They will say, Command us to the children of this world, if these be the children of God; for what do they more than others? Mens prejudices against religion are hereby confirmed, advantage is given to Satan's devices, and the generation of the righteous is condemned for the sake of those who are spots in their feasts of charity. Let us therefore always be jealous for the reputation of our profession, and afraid of doing that which may in the least be a blemish to it; and the greater profession we make, the more tender let us be of it, because we have the more eyes upon us, that which for our halting: when we do good, we must remember the apostle's caution, *Let not your good be evil spoken of*, Rom. xiv. 16.

We must also be very studious to do that which will redound to the credit of our profession. It is not enough that we be not a scandal to religion, but we must strive to be an ornament to it, by excelling in virtue, and be-

ing forward to every good word. Our light must shine as the face of Moses did, when he came down from the mount; that is, our good words must be such, as that they who see them, may give religion their good word and thereby, *glorify our Father which is in heaven*. Matth. v. 16. *Our conversation must be as becomes the gospel of Jesus Christ*, that they who will not be won by the word, may be won by it to say, *We will go with you for we have heard that God is with you*. 'If there be any virtue, if there be any praise, more amiable and lovely than others, let us think on these things,' Phil. iv. 8. Are we children? Let us walk as obedient children, well taught, and well managed. Are we soldiers? Let us approve ourselves good soldiers, well trained, and well disciplined; so shall we do honour to him that hath called us. If God's Israel carefully keep and do his statutes, it will be said of them to their honour among the nations. 'Surely they are a wise and understanding people.' Deut. iv. 6. And this will redound to the honour of Christ; for thus wisdom is justified of her children.

2dly, Our conversation must be such as that we may fulfil the engagements which at the Lord's supper we have laid ourselves under. Having at God's altar sworn that we will keep his righteous judgements, we must conscientiously perform it in all the instances of a holy, righteous, and sober conversation. The vows we have made, express or implicit, must be carefully made good by a constant watchfulness against all sin, and a constant diligence in all duty; because, 'better it is not to vow than to vow and not to pay,' Eccl. v. 4, 5.

When we are at any time tempted to sin, or in danger of being surprised unto any ill thing, let this be our reply to the tempter, and with this, let us quench his fiery darts, 'Thy vows are upon me, O God. Did I not say, I will take heed to my ways, that I sin not with my tongue? I did say so, and therefore I will keep my mouth as with a bridle,' Psal. xxxix. 1. 'Did not I make a covenant with mine eyes? I did

that therefore shall be to me a covering of the eyes, that they may never be either the inlets or outlets of sin. Did I not say, 'I will not transgress? Jer. ii. 20. I did say so; and therefore, by the grace of God, I will 'abstain from all appearance of evil, and have no fellowship with the unfruitful works of darkness.' An honest man is as good as his word.

When we begin to grow slothful and careless in our duty, backward to it, and slight in it, let this stir up the gift that is in us, and quicken us to every good word and work. 'O my soul, thou hast said unto the Lord, 'thou art my Lord;' thou hast said it with the blood of Christ in thy hand: 'He is thy Lord then, and worship thou him, Psal. xvi. 2.—xlv. 11. When a lion 'in the way, a lion in the streets,' deters us from any duty, and we cannot 'plow by reason of cold, nor sow 'or reap for fear of winds and clouds,' let this help us over the difficulty with a steady resolution; it is what I have promised, and I must perform it: I will not, I dare not, be false to my God and my covenants with him; 'I 'have opened my mouth unto the Lord, and, without 'incurring the guilt of perjury, I cannot go back.'

3dly, Our conversation must be such, as that we may make some grateful returns for the favours which we have here received.' The law of gratitude is one of the laws of nature; for the ox knows his owner, and the ass his master's crib; and some have thought that all our gospel-duty may very fitly be comprized in that of gratitude to our Redeemer. In the Lord's Supper we see what Christ hath done for us, and we receive what he bestows on us; and, in consideration of both, we must set ourselves, not only to love and praise him, but to walk before him in the land of the living; that tho' we cannot return him any equivalent for his kindness, yet, by complying with his will, and consulting his honour, we may shew that we bear a grateful mind, and would render again according to the benefit done unto us.

By wilful sin after a sacrament, we load ourselves with the guilt, not only of treachery, but of base ingratitude. It was a great aggravation of Solomon's apostacy, that *he turned from the Lord God of Israel, which had appeared unto him twice*, 1 Kings xi. 9. More than twice, yea, many a time hath God appeared, not only for us in his providences, but to us in his ordinances, manifesting himself in a distinguishing way to us, and not unto the world: now, if we carry ourselves strangely to him who hath been such a friend to us, if we affront him who hath so favoured us, and rebel against him who hath not only spared but ransomed us, we deserve to be stigmatized with a mark of everlasting infamy, as the most ungrateful wretches that ever God's earth bore, or his sun shone upon. Foolish people and unwise are we, thus to requite the Lord. Let us therefore reason that with ourselves, when at any time we are tempted to sin. After he hath given us such a deliverance as this, shall we again break his commandments? Shall we spit in the face, and spurn at the bowels of such loving kindness? After we have eaten bread with Christ, shall we go and lift up the heel against him? No, God forbid; we will not continue in sin after grace has thus abounded? Rom. vi. 1, 2.

By an exact and exemplary conversation we shew ourselves sensible of the mighty obligations we lie under to love him, and live to him, who loved us, and died for us: we should therefore form a principle of gratitude, always abound in the work of the Lord, and lay out ourselves with zeal, and cheerfulness in his service; thinking nothing too much to do, too hard to suffer; or too dear to part with, for him that hath done and suffered and parted with so much for us. Let the love of Christ constrain us.

*4thly*, Our conversation must be such as that we may preserve the comforts which in the Lord's Supper we have tasted. Have we been satisfied with the goodness of God's house? Let us not receive the grace of God



therein in vain, by the forfeiture or neglect of those satisfactions. Fear the Lord and his goodness, Hof. iii. 5. that is, Fear lest you sin against that goodness, and so sin it away. Have we received Christ Jesus the Lord? Let us hold fast what we have received, that no man take our crown, and the comfort of it. Hath God here spoken peace to us? Let us then never return to folly, lest we break in upon that peace that God hath spoken: it is a jewel too precious to be pawned, as it is by the covetous for the wealth of this world, and by the voluptuous for the pleasures of the flesh? Have we tasted that the Lord is gracious? Let us not put our mouths out of taste to those spiritual and divine pleasures, by any carnal delights or gratifications. Hath God made us to hear joy and gladness? Let us not set ourselves out of the hearing of that joyful sound, by listening to the voice of Satan's charms, charm he never so wisely.

If we walk loosely and carelessly after a sacrament, we provoke God to hide his face from us, to take from us the cup of consolation, and to put in our hands, instead of it, the cup of trembling; we cloud our evidences, shake our hopes, and wither our comforts, and undo what we have been doing at this ordinance. That caution therefore which the apostle gives to the elect lady and her children, should be ever sounding in our ears, 2 John ver. 8. 'Look to yourselves, that we lose not the things which we have wrought:' or, as the margin reads it, 'the things that we have gained.' Let us not, by our own folly and neglect, let slip the benefit of what we have done, and what we have got at the table of the Lord.

Especially, we should take heed lest Satan get an advantage against us, and improve that to our prejudice, which we do not take due care to improve as we ought to our benefit. After the sop, Satan entered into Judas, John xiii. 27. If the comforts which we think we have received in this ordinance do not make us more watchful, it is well if they do not make us more secure. If

they be not a savour of life unto life, by deterring us from sin, there is danger lest they prove a savour of death unto death, by hardning us in sin. It was one of the most impudent words which that adulterous woman spoke, and she spoke a great many, when she allured the young man into her snares, Prov. vii. 15. *I have peace offerings with me; this day I have paid my vows: therefore come I forth to meet thee.* I have confessed and been absolved, and therefore can the better afford to begin upon a new score; I know the worst of it, it is but being confessed and absolved again: but shall we continue in sin, because grace hath abounded, and that grace may abound? God forbid: far be it, far be it from us ever to entertain such a thought. Shall we suck poison out of the balm of Gilead? and split our souls upon a rock of salvation? *Is Christ the minister of sin?* Shall the artifices of our spiritual enemies turn this table into a snare, and that on it, which should be for our welfare, into a trap? Those are but pretended comforts in Christ, that are thus made real supports in sin. Be not deceived, God is not mocked. Hell will be hell indeed to those who thus ‘trample under foot the blood of the covenant, as an unholy thing,’ and do despite to the Spirit of grace.’ Their case is desperate indeed, that are emboldened in sin by their approaches to God.

5thly, Our conversation must be such as that we may evidence the communion we have had with God in Christ at the Lord’s table. It is not enough to say that we have fellowship with him; the vilest hypocrites pretend to that honour, but, by walking in darkness, they disprove their pretensions, and give themselves the lie, 1 John i. 6. We must therefore shew that we have fellowship with him, by walking in the light, ver. 7. and as he also walked, 1 John ii. 6. By keeping up communion with God in providences, having our eyes ever towards him, and acknowledging him in all our ways; receiving all our comforts as the gifts of his bounty, and bearing

our afflictions as his fatherly chastisements, we evidence that we have had communion with him in ordinances. They that converse much with scholars, evidence it by the tongue of the learned; as one may likewise discover by the politeness and refinedness of a man's air and mien, that his conversation hath been much with persons of quality: thus they that have communion with the holy God, should make it appear in all holy conversation; not suffering any corrupt communication to proceed out of their mouth, but abounding in that which is good, and to the use of edifying, that by our speech and behaviour it may appear what country we belong to.

When Peter and John acquitted themselves before the council with such a degree of conduct and assurance, as one could not have expected from unlearned and ignorant men, not acquainted with courts, or camps, or academies; it is said, that they who marvelled at it, *took knowledge of them that they had been with Jesus*, Acts iv. 13. And from those who had been with Jesus, who had followed him, sat at his feet, and eaten bread, with him, very great things might be expected. In this ordinance we have been with Jesus, we have been seeing his beauty, and tasting his sweetness; and now we should live so, as that all who converse with us may discern it, and by our holy heavenly converse may take knowledge of us, that we have been with Jesus.

For the second thing proposed, Let us instance in some particulars, wherein we ought in a special manner to approve ourselves well after this solemnity, that, *as we have received Christ Jesus the Lord, we may so walk in him*, Col. ii. 6.

After we have been admitted into communion with God, and have renewed our covenants with him at his table, it behoves us to be careful in these six things,

(1.) We must see to it, that we be sincerely devout and pious. It is not enough that we live soberly and righteously, but we must live godly in this present world, and our sacramental engagements should stir

us up to abound therein more and more. After an interview with our friends, by which mutual acquaintance is improved, and mutual affections confirmed, we are more constant and endearing in our correspondence with each other: so we should be with God after this ordinance, more frequent in holy ejaculations, and breathings of soul towards God, intermixed even with common business and conversation; more abundant in reading, meditation, and solemn prayer; more diligent in our attendance on public ordinances; more fixed and enlarged in closet devotions, and more lively and affectionate in our family worship. Those religious exercises wherein we have formerly been remiss and careless, easily persuaded to put them by, or put them off, we should now be more constant to, and more careful in, more close in our application to them, and more serious in our performance of them.

If we have indeed found, that it is good for us to draw near to God, we will endeavour to keep near him, so near him, as upon every occasion to speak to him, and to hear from him. If this sacrament has been our delight, the word will be our delight, and we will daily converse with it: prayer will be our delight, and we will give ourselves to it, and continue instant in it. They that have been feasted upon the sacrifice of atonement, ought to abound in sacrifices of acknowledgement, the spiritual sacrifices of prayer and praise, and a broken heart, which are acceptable to God through Christ Jesus: and, having in our flock a male, we must offer that, and not a corrupt thing.

It is the shame of many who are called Christians, and have a name and a place in God's family, that they are as backward and indifferant to holy duties, as if they were afraid of doing too much for God and their own souls, and as if their chief care were to know just how much will serve to bring them to heaven, that they may do no more. They can be content to go a mile, but



they are not willing to go twain. And doth it become those, on whom God hath sown so plentifully, to make their returns so sparingly? Ought we not rather to enquire what free-will offerings we may bring to God's altar? and how we may do more in religion than we have used to do? They that have found what a good table God keeps, and how welcome they have been to it, should desire to dwell in his house all the days of their life; and blessed are they that do so, *they will be still praising him*, Psal. xxvii. 4.—lxxxiv. 4.

(2.) We must see to it that we be conscientiously just and honest. We not only contradict our profession and give ourselves the lie, but we reproach the religion we profess and give it the lie, if, after we have been at this sacrament, we deceive or defraud our brethren in any matter; for this is that which the Lord our God requires of us, that we do justly, *i. e.* that we never do wrong to any, in their body, goods, or good name; and that we ever study to render to all their due, according to the relation we stand in, and the obligation we lie under to them. That therefore which is altogether just, (*justice, justice*, as the word is,) *thou shalt follow*, Deut. xvi. 20. There are many who make no great pretensions to religion, and yet natural conscience, sense of honour and a regard to the common good, keep them strictly just in all their dealings, and they would scorn to do a base and dishonest thing: and shall not the bonds of this ordinance, added to those inducements, restrain us from every thing that hath but the appearance of fraud and injustice? A Christian? A communicant? And yet a cheat! Yet a man not to be trusted, not to be dealt with, but standing on one's guard: how can these be reconciled? Will that man be true to his God whom he hath not seen, that is false to his brother whom he hath seen? Shall he be intrusted with the true riches, that is *not faithful in the unrighteous mammon*? Luke xvi. 11.

Let the remembrance of our sacramental vows be al-

ways fresh in our minds, to give check to those secret covetings, which are the springs of all fraudulent practices. I have disclaimed the world for a portion, shall I then, for the compassing of a little of its forbidden gain, wrong my brother whom I ought to do good to, wrong my profession which I ought to adorn, and wrong my own conscience which I ought to keep void of offence. God forbid. I have likewise renounced the hidden things of dishonesty, and promised not to walk in craftiness. 'By the grace of God I will therefore ever have my conversation in the world, in simplicity, and Godly sincerity, not with fleshly wisdom,' 2 Cor. i. 12.—iv. 2. They that are so well skilled in the arts of deceit, as to save themselves from the scandal of it, and to be able to say with Ephraim, though he had the balances of deceit in his hand, 'In all my labours they shall find no iniquity in me, that were sin,' Hos. xii. 7, 8. yet cannot thereby save themselves from the guilt of it, and the ruin that attends it; for doubtless, 'the Lord is the avenger of all such,' 1 Thess. iv. 6. Those that cheat their neighbours, cannot cheat their God but will prove, in the end, to have cheated themselves into everlasting misery: 'And, what is man profited, if he gain the whole world and lose his own soul?'

(3.) We must see to it, that we be religiously meek and peaceable. We must not only come from this ordinance, in a calm and quiet frame. but we must always keep ourselves in such a frame. By the meekness and gentleness of Christ, (which the Apostle mentions as a most powerful charm, 2 Cor. x. 1.) let us be wrought upon to be always meek and gentle, as those that have learned of him. The storms of passion, that are here laid, must never be suffered to make head again; nor must the enmities that are here slain, ever be revived. Having eaten of this gospel passover, we must all our life long keep the feast without the *leaven of malice and wickedness*, 1 Cor. v. 8. Having been feasted at wisdom's table, we must always abide under the conduct

and influence of that wisdom, which is first pure, and then *peaceable, gentle, and easy to be intreated*, James iii. 17. God was greatly displeased with those that, after they released their bond servants, according to the law, recalled their releases, and brought them into subjection again, Jer. xxxiv. 11, 17. And so will he be with those who seem to set aside their quarrels when they come to the sacrament, but, as soon as the pang of their devotion is over, the heat of their passion returns, and they resume their quarrels, and revive all their angry resentments; thereby making it to appear, that they did never truly forgive, and therefore were never forgiven of God. *Factum non dicitur quod non perseverat.*

Let those that have had communion with God in this ordinance, be able to appeal to their relations and domesticks, and all they converse with, concerning this; and to vouch them for witnesses, that they have mellowed their passions and are grown more mild and quiet in their families than sometimes they have been, and that, even when they are most provoked, they know both how to hear reason, and how to speak it. Whatever others do, let us never give occasion to the enemies of the Lord to say, that the seriousness of religion makes men sour and morose, and that zeal in devotion disposeth the mind to peevishness and passion; but, let us evidence the contrary, that the grace of God doth indeed make men good natured, and that the pleasures of serious Godliness make men truly chearful and easy to all about them. Having been here sealed *to the day of redemption*, let us not grieve the holy Spirit of God, that blessed dove; and that we may not, *let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from us, with all malice.* as it follows there, Eph. iv. 30, 31.

(4.) We must see to it, that we be strictly sober and chaste. Gluttony, and drunkenness, and fleshly lusts are as great a reproach as can be to those that profess relation to Christ, and the expectation of eternal life. It becomes those that have been feasted at the table of the

Lord, and have there tasted the pleasures of the spiritual and divine life, to be dead to all the delights of sense, and to make it appear that they are so, by a holy indifferency to them. Let not the flesh be indulged to the prejudice of the spirit, nor provision made for the fulfilling of the lusts thereof. Have we been entertained with the dainties of heaven? Let us not be desirous of the dainties of sense, nor solicitous to have the appetite gratified, and all our enjoyments to the highest degree pleasing. When our Lord had instituted his Supper, and given this cup of blessing to his disciples, he added Mat. xxvi. 29. *I will not drink henceforth of this fruit of the vine*; Now welcome the bitter cup, the vinegar and the gall: teaching us after a sacrament to sit more loose than before to bodily delights, and to be better reconciled to hardships and disappointments in them. It was the sin and shame of the Israelites in the wilderness, that while they were fed with manna, angelic food, they lusted, saying, *Who will give us flesh to eat*. And they sin after the similitude of that transgression who, when they have eaten of the bread of life, and drunk of the water of life, yet continue to be as curious and careful about their meat and drink as if they knew no better things, and had their happiness bound up in them, as if the kingdom of God were in this sense, meat and drink, and a Turkish paradise were their heaven. Surely they that are of this spirit serve not our Lord Christ but their own bellies.

But if they thus shame themselves who indulge the flesh, though their reason remaineth with them; what shall we think of those who by their intemperance put themselves quite out of the possession of their own souls, disfit themselves for the service God, and level themselves with the beasts? A Christian, a communicant, and yet a tippler, a drunkard, and a companion with those that run to this excess of riot. This, this is the sin that hath been the scandal and ruin of many, who, having begun in the Spirit, have thus ended in the flesh: this



is that which hath quenched the Spirit, hardened the heart, befotted the head, debauched the conscience, withered the profession, and so hath slain its thousands, and its ten thousands. Against this sin therefore the Lord's prophet must cry aloud, and not spare: of the danger of this, the watchman are concerned to give warning; and dare those who partake *of the cup of the Lord, drink of the cup of devils?* 1 Cor. x. 21. Can there be so much concord between light and darkness, between Christ and Belial! No, there cannot, these are contrary the one to the other. If mens communicating will not break them off from their drunkenness, their drunkenness must break them off from communicating, for these are sports in our feasts of charity; and, if God be true, *drunkards shall not inherit the kingdom of God.* Let me therefore with all earnestness, as one that desires to obtain mercy of the Lord to be faithful, warn all that profess religion and relation to Christ, to stand upon their guard against this snare, which hath been fatal to multitudes. As you tender the favour of God, the comforts of the Spirit, the credit of your profession, and the welfare of your own souls here and hereafter, take heed of being entangled in any temptations to this sin; shun the society of these evil doers, abstain from all the appearances of this sin: watch and be sober: *he that loved us and washed us from our sins in his own blood, hath made us unto our God kings and priests,* Rev. i. 5, 6. Are we priests? This was the law of the priesthood, and it was a law made upon occasion of the death of Nadab and Abihu, who probably had *erred through wine,* Lev. x. 9. 'Do not drink wine nor strong drink, when ye go unto the tabernacle of the congregation.' Are we kings? 'It is not for kings, O Lemuel, is it not for kings to drink wine,—lest they drink and forget the law,' Prov. xxxi. 4, 5. It is not for Christians to drink to excess, and to allow themselves in those riotings and revellings, which even the sober Heathen condemned and abhorred.

Adultery, fornication, uncleanness, and lasciviousness are likewise lusts of the flesh, and defiling to the soul which therefore all those must carefully avoid that profess to be led by the Spirit: they are abominable things which the Lord hates, and which we also must hate. Are not our bodies temples of the Holy Ghost? Dare we then defile them? Are they not members of Christ? and shall we make them the members of an harlot? Let those that eat of the holy things, be holy both in body and spirit, and *possess their vessels in sanctification and honour, and not in the lusts of uncleanness*. Let those eyes never be guilty of a wanton look, that have here seen Christ evidently set forth crucified among us: let not lewd corrupt communication proceed out of that mouth into which God's covenant hath been taken: let no unclean lascivious thoughts be ever harboured in that heart which the holy Jesus vouchsafes to dwell in. Let those that have eaten of Wisdom's bread, and drunk of the wine that she hath mingled, never hearken to the invitations of the foolish woman, who courts the unwary to stolen waters, and bread eaten in secret, under pretence that they are sweet and pleasant: *for the dead are there and her guests are in the depths of hell*, Prov. ix. 17, 18.

(5.) We must see to it, that we be abundantly charitable and beneficent. Is it not enough that we do no hurt; but, if we would order our conversation aright, we must, as we have opportunity, do good to all men, and become those to whom God in Christ is good, and doth good, and who profess themselves the disciples and followers of him who went about doing good. Shall we be selfish, and seek our own things only, who have here seen how Christ humbled and emptied himself for us? Shall we be sparing of our pains for our bretherns good, who have here seen Christ among us, as one that serveth, as one that suffereth, and as one who came not to be ministered unto, *but to minister, and to give his life a ransom for many*? Shall we be shy of speaking to, or speaking for our poor brethern, who have here seen our

Lord Jesus not ashamed to own us, and intercede for us, notwithstanding our poverty and meanness? Shall we be strait handled in distributing to the necessities of the saints, who have here found Christ so liberal and open-handed in imparting to us, not only the gospel of God, but even his own soul. After we have been at this ordinance, we should shew how much we are affected with our receivings there, by being ready and forward 'to every good work; because our goodness extendeth not to God, it ought to extend to the saints that are in the earth,' Psal. xvi. 2, 3. Thus we must be 'followers of God as dear children; we must walk in love, as here we see Christ hath loved us, and given himself for us,' Eph. v. 1, 2.

(6.) We must see to it, that we be more taken off from this world, and more taken up with another world. A Christian then lives like himself, when he lives above the things that are seen, which are temporal, and looks upon them with a holy contempt, and keeps his eyes fixed upon the things that are not seen, which are eternal, looking upon them with a holy concern. We are not of this world, but we are called out of it; we belong to another world, and are designed for it; we must therefore 'seek the things that are above, and not set our affections on things beneath.'

The thoughts of Christ crucified should wean us from this world, and make us out of love with it: The world knew him not, but hated him; the princes of this world crucified him: but he overcame the world, and we also by faith in him may obtain a victory over it; such a victory over it, as that we may not be entangled with its snares, encumbered with its cares, or disquieted by its sorrows. By frequent meditation on the cross of Christ, *the world will be crucified to us, and we to the world*, Gal. vi. 14. that is, the world and we shall grow very indifferent one to another, and no love shall be lost between us.

The thoughts of Christ glorified should raise our hearts to that blessed place where Christ *sitteth on the*

*right hand of God*, Col. iii. 1. and *from whence we look for the Saviour*, Phil. iii. 20. When we commemorate Christ's entrance within the vail as our fore-runner, and have good hopes of following him shortly; when we think of his being in paradise, and of our being with him; how should our affections be carried out towards that joy of our Lord? How studious should we be to do the work of heaven, conform to the laws of heaven, and converse as much as may be with the glorious society there? Having received the adoption of sons, we should improve our acquaintance with, and raise our expectations of, the inheritance of sons.

#### C H A P. XIV.

*Some words of comfort which this Ordinance speaks to Serious Christians.*

THE Lord's Supper was intended for the comfort of good people, not only while they are actually attending on God in it, but ever after; not only that their joy may be full, but that this joy may remain in them, John xv. 11. It is a feast which was made for laughter: nor that of the fool, which determines in a flight and the end of it is heaviness, but that of the truly wise man, who hath learned to rejoice evermore, yea, to rejoice in the Lord always; not that of the hypocrite whose triumphing is short, and his joys but *for a moment*, Job xx. 5. but that of the sincere Christian, whom God causeth always *to triumph in Christ*, 2 Cor. iii. 14. The water that Christ here gives, is designed to be a well of water, living water, sending forth 'streams that make glad the city of our God.' This feast, if it be not our own fault, will be to us a continual feast, and a breast of consolation, from which we may daily suck and be satisfied.



(1.) It is the will of God that his people should be a comforted people. The most evangelical part of the prophecy of Isaiah begins with this, Chap. xl. 1 *Comfort ye, comfort ye, my people, saith our God.* He takes pleasure in their prosperity, he delights to see them cheerful, and to hear them sing at their work, and sing in his ways. Religion was never intended to make people melancholy; Wisdom's adversaries do her wrong if they paint her in mourning, and Wisdom's children do not do her right, if they give them occasion to do so; for, though they are, like St Paul, as sorrowful, yet they should be like him, always rejoicing; because, though they seem perhaps to have nothing, yet really they possess all things, 2 Cor. vi. 10. So good a master do we serve, that he hath been pleased to twist interests with us, and so compound his glory and our comfort, that, in seeking the one, we seek the other also. He hath made that to be our duty, which is indeed our greatest privilege, and that is, to delight ourselves always in the Lord, and to live a life of complacency in him. And it is the New Testament character of a Christian indeed, that he rejoiceth in Christ Jesus, Phil. iii. 3.

(2.) Good Christians have of all people most reason to rejoice, and be comforted. As for those that are at a distance from God, and out of covenant with him, they have reason to be afflicted, and mourn and weep: *Rejoice not, O Israel, for joy as other people, for thou hast gone a whoring from thy God.* Hos. ix. 1. To them that eat of the forbidden tree of knowledge, this tree of life also is forbidden: but those that devote themselves to God, have all the reason in the world to delight themselves in God. They that 'ask the way to Zion with 'their faces thitherward, though they go weeping to 'seek the Lord their God,' Jer. l. 4, 5. yet they shall go on rejoicing, when they have found him; for they cannot but find the way pleasantness, and the paths of it peace. Have not they reason to smile, on whom God smiles? If God hath put grace into the heart, hath

he not put gladness there, and a new song into the mouth? Is<sup>t</sup> Christ proclaimed king in the soul? And ought it not to be done with acclamations of joy? Is the atonement received, and the true treasure found? And shall we not rejoice with joy unspeakable? Have we good hope through grace of entering shortly into the joy of our Lord, and have we not cause now to rejoice in hope of it?

(3.) Yet those who have so much reason to rejoice are often cast down and in sorrow, and not altogether without cause. This state of probation and preparation is a mixed state, and it is proper enough it should be so for the trial and exercise of various graces, and that God's power may have the praise of keeping the balance even. In those whose hearts are visited by the day-spring from on high, the light is *neither clear nor dark*, it is *neither day nor night*, Zech. xiv. 6, 7. They have their comforts, which they would not exchange for the peculiar treasure of kings and provinces; but withal they have their crosses, under which they groan, being burdened. They have their hopes, which are as an anchor to the soul, both sure and steadfast, entering into that with the vail; but withal they have their fears, for their warfare is not yet accomplished; they have not yet attained, neither are already perfect. They have their joys, such as the world can neither give nor take away, joys that a stranger doth not intermeddle with; but withal they have their griefs, their way to Canaan lies through wilderness, and their way to Jerusalem thro' the valley of Baca. Their master was himself a man of sorrows, and acquainted with griefs, and they are to be his followers. While we are here, we must not think it strange, if for a season, when need is, we are in heaviness; we cannot expect to reap in joy hereafter, unless we now sow in tears. We must not therefore think that either the present happiness of the saints, which in this world they are to expect, or their present holiness, which in this world they are to endeavour, consists in such delights and

joys, as to leave no room for any mourning, and sense of trouble; no, there is a sorrow, that is a Godly sorrow, a jealousy of ourselves, that is a Godly jealousy: It is only a perfect love that casts out all fear, and all grief, which we are not to expect in this imperfect state. All tears shall not be wiped away from your eyes, nor shall sorrow and sighing quite flee away, till we come to heaven; while we are here, we are in a valley of tears, and must conform to the temper of the climate; we are at sea, and must expect to be tossed with tempests; we are in the camp, and must expect to be alarmed; while without are fighting, no wonder that within are fears.

(4.) Our Lord Jesus hath therefore provided such comforts for the relief of his people, in their present sorrowful state, as may serve to balance their griefs, and keep them from being pressed above measure? and he hath instituted holy ordinances, and especially this of the Lord's Supper, for the application of those comforts to them, that they may never fear, may never sorrow as those that have no hope or no joy. The covenant of grace as it is ministered in the everlasting gospel, hath in it a salve for every sore, a remedy for every malady; so that they who have an interest in that covenant, and know it, may triumph with blessed Paul, 2 Cor. iv. 8, 9. 'Though we are troubled on every side, yet we are not distressed; perplexed sometimes, but, thanks be to God, not in despair; persecuted by men, but not forsaken of God; cast down, and drooping, but not destroyed and lost.' This is that which bears them up under all their burdens, comforteth them in all their griefs, and enableth them to rejoice in tribulation; God is theirs, and they are his, and he hath 'made with them an everlasting covenant, well ordered in all things, and sure, and this is all their salvation, and all their desire, however it be,' 2 Sam. xxiii. 5.

The word of God is written to them for this end, *that their joy may be full*, 1 John i. 3. *and that through patience and comfort of the scriptures, they may have hope*,

Rom. xv. 4. Precious promises are there treasured up to be the foundations of their faith and hope, and consequently the fountains of their joy. Songs of thanksgiving are there drawn up for them to refresh themselves with in their weary pilgrimage, and to have recourse to for the silencing of their complaints. Ministers are appointed to be the helpers of their joy, 2 Cor. i. 24 and to speak comfort to such as mourn in Zion. The Sabbath is the day which the Lord hath made for this very end, that they may rejoice and be glad in it. Prayer is appointed for the ease of troubled spirits, that in it they may pour out their complaints before God, and fetch in comfort from him: *Ask and ye shall receive that your joy may be full.* This sacrament was ordained for the comfort of good Christians, for the confirmation of their faith, in order to the preservation and increase of their joy; and they ought to improve it both for the strengthening of the habit of holy cheerfulness and their actual encouragement against the several particular grievances of this present time. And there is no complaint, which a good Christian hath cause to make at any time, which he may not qualify, and keep from growing clamorous, by comforts drawn from what he hath seen and tasted, what he hath done and received at the Lord's table. Let us therefore be daily drawing water out of these wells of salvation; and when our souls are cast down and disquieted within us, let us fetch argument from our communion with God in this ordinance, both in chiding them for their despondency, and encouraging them to hope and rejoice in God. What is it that grieves and oppresses us? Why is our countenance sad, and why go we mourning all the day long? Whatever the occasion of the heaviness is, let it be weighed in the balance of the sanctuary, and I dare say, there is that comfort to be fetched from this ordinance, which is sufficient to be set in the scale against it, and outweigh it. Let us instance in some of the common causes of our trouble and try what relief we may from hence be furnished with



*First*, Are we disquieted and discouraged by the remembrance of our former sins and provocations? There is that here which will help to quiet and encourage us in reference to this. Conscience sometimes calls to mind the sins of the unconverted state, and charges them home upon the soul, especially if they were heinous and scandalous; it repeats the reproach of the youth: rips up the old quarrels, and aggravates them; rakes in the old wounds, and makes them bleed afresh: and from hence the disconsolate soul, is ready to draw such hard conclusions as those: Surely it is impossible that so great a sinner as I have been, should be pardoned and accepted; that such a prodigal should be welcome home, and such a publican ever find mercy! Can I expect to share in that grace which I so long slighted and sinned against? Or to be taken into that covenant which I have so often cast away the cords of? Will the holy God take one into the embraces of his love that hath been so vile and sinful, and fitter to be made a monument of his wrath! Can there be any hopes for me? or, if there be some hope, yet can there be any joy? If I may, through a miracle of mercy, escape hell at last, which I have deserved a thousand times, yet ought I not to weep mine eyes out, and to go *softly all my years in the bitterness of my soul*, Isa. xxxviii. 15. Ought not I to go down to the grave mourning? Gen. xxxvii. 45. Should not my soul now refuse to be comforted, which so long refused to be convinced.

These are black and sad thoughts, and enough to sink the spirit, if we had not met with that at the Lord's table, which gives a sufficient answer to all these challenges. We have been great sinners, but there we have seen the great Redeemer, able to save to the uttermost all that come to God by him; and have there called him by that name of his, which is ointment poured forth, *The Lord our righteousness*. Our sins have reached to the heavens, but there we have seen God's mercy in Christ reaching beyond the heavens. We have been

wretchedly defiled in our own ways, but there we have seen, not only a laver, but a fountain opened for the house of David to wash in, and have been assured that the blood of Christ cleanseth from all sin, even that which for the heinousness of its nature, and the multitude of its aggravations, hath been as scarlet and crimson, Isa. i. 18. That article of the covenant, which is so expressive of a general pardon, hath been sealed to me upon gospel-terms, Heb. viii. 12. 'For I will be merciful to their unrighteousness, and their sins, and their iniquities I will remember no more;' and this I rely upon. Great sinners have obtained mercy, and why may not I?

And though a humble remembrance of sin will be of use to us all our days, yet such a disquieting remembrance of it, as hinders our faith in Christ, and our joy in God, is by no means good; even sorrow for sin may exceed due bounds, and penitents may be swallowed up with over-much sorrow, 2 Cor. ii. 7. The covenant of grace speaks not only pardon, but peace to all believers; and not only sets the broken bones but makes them to rejoice, Psal. li. 8. When it saith, 'Thy sins be forgiven thee,' it saith also, Son, Daughter, be of good cheer,' Mat. ix. 2. It is the duty of those that have received the atonement, to take the comfort of it, and to joy in God thro' our Lord Jesus Christ, Rom. v. 11. Acts of self-denial and mortification are means and evidences of our sanctification, and such as we ought to abound in: but they are not the grounds of our justification; it is Christ's blood that makes the satisfaction, not our tears. Therefore we must not so remember former sins as to put away present comforts: a life of repentance will very well consist with a life of holy cheerfulness.

*Secondly,* Are we disquieted and discouraged by the sense of our sins of daily infirmity? There is that here which will be a relief against this grievance also: I have not only former guilt to reflect upon, contracted in the

days of my ignorance and unbelief, but, alas, I am still sinning, sinning daily. God knows, and my own heart knows, that in many things I do offend. I come short of the rule, and short of the glory of God every day. Vain thoughts lodge within me, idle words proceed from me. If I would count either the one or the other, they are more in number than the sand. When I think on the strictness and extent of the divine law, and compare my own heart and life with it, I find that innumerable evils compass me about. Neglects of duty are many, and negligence in duty are more. Who can tell how oft he offends? If the righteous God should enter into judgment with me and be extreme to mark what I do amiss, I were not able to answer him for one of a thousand. It might have been expected, that when the God of mercy had, upon my repentance, forgiven the rebellions of my sinful state, taken me into his family, and made me as one of his hired servants, nay, as one of his adopted children, that I should have been a dutiful child, and a diligent servant: But, alas, I have been slothful and trifling, and in many instances undutiful: I am very defective in my duty, both to my master and to my fellow-servants, and in many things transgress daily. For these things I weep, mine eye, mine eyes run down with tears.

But there is that in this ordinance which may keep us from sinking under this burden, though we have cause enough to complain of it: It is true, I am sinning daily, and it is my sorrow and shame that I am so; but the memorial of that great sacrifice which Jesus Christ offered once for all upon the cross, is therefore continually to be celebrated on earth, because the merit of it is continually pleaded in heaven, where Christ ever lives to make intercession in the virtue of his satisfaction: Having therefore celebrated the memorial of it at the table of the Lord, here, in the outer court, I ought to take the comfort of the continual efficacy of it within the veil, and its prevalency for the benefit of all believers

The water out of the rock, the rock smitten, follows God's Israel through this wilderness, in the precious streams of which they that are washed are welcome to wash their feet from the pollutions they contract in their daily walk through this defiling world; and the best have need of this washing, John xiii. 10. That needful word of caution, *that we sin not*, is immediately followed with this word of comfort, *but if any man sin, we have an Advocate with the Father*; one to speak for us, and to plead our cause; and he hath a good plea to put in on our behalf: for *he is the propitiation for our sins*. 1 John ii. 1, 2.

Add to this, That the covenant of grace, which is sealed to us in this ordinance, is so well ordered in all things, and so sure, that every transgression in the covenant doth not presently throw us out of covenant. We do not stand upon the same terms that Adam in innocency did, to whom the least failure was fatal: No, to us God hath *proclaimed his name gracious and merciful, forgiving iniquity, transgression, and sin*. If we mourn for our sins of daily infirmity, are ashamed of them, and humble ourselves to them: if we strive and watch, and pray against them, we may be sure they shall not be laid unto our charge, but in Christ Jesus they shall be forgiven to us, for we are under grace, and not under the law. The God we are in covenant with is a God of pardon, Neh. ix. 17. *With him there is forgiveness*, Psal. cxxx. 4. We are instructed to pray for daily pardon as duly as we pray for daily bread, and are encouraged to come boldly to the throne of grace for mercy: So that, though there be a remembrance made of sin every day, yet thanks be to God, there may be a remembrance made of the sacrifice for sin; by which an everlasting righteousness was brought in.

*Thirdly*, Are we disquieted and discouraged by the sad remainders of indwelling corruption? We may from hence derive support under this burden. All that are enlightened from on high, lament the original sin that



dwelleth in them, as much as the actual transgressions that are committed by them ; not only that they are defective in doing their duty, but that they labour under a natural weakness and inability for it ; not only that they are often overtaken in a fault, but that they have a natural proneness and inclination to that which is evil. It was the bitter complaint of blessed Paul himself, ' O ' wretched man that I am, who shall deliver me from the ' body of this death ;' Rom. vii. 24. and it is the complaint of all that are spiritually alive, while they are here in this imperfect state.

The most intelligent find themselves in the dark, and apt to mistake : the most contemplative find themselves unfixed, and apt to wander ; the most active for God find themselves dull and apt to tire : when the spirit through grace is willing yet the flesh is weak ; and when we would do good, evil is present with us. Corrupt appetites and passions often get head, and betray us into many indecencies. This makes the heart sad, and the hands feeble ; and, by reason of these remaining corruptions, many a good Christian loseth the comfort of his grace. These Canaanites in the land are as thorns in the eyes, and gades in the sides of many an Israelite.

But be not cast down my soul : the covenant which was sealed to thee at the table of the Lord, was a covenant of grace, which accepts sincerity as gospel perfection, not a covenant of innocency, which accepts of nothing less than a sinless spotless purity. Were not these complaints poured out before the Lord, and did he not say, *My grace is sufficient for thee?* And what canst thou desire more ? 2 Cor. xii. 9. Was not orders given at the banquet of wine, for the crucifying of the adversary and enemy, this wicked Haman, so that, though it be not yet dead, it is a body of death, and ere long it shall be put off for ever. Was it not there said to thee, was it not sealed, ' That sin shall not have dominion over ' thee ; but, the God of peace shall bruise Satan under ' thy feet shortly ;' so that, though he may for a while

disturb thy peace, and his troops may foil thee, yet, like Gad in Jacob's blessing, thou shalt *overcome at the last*? Gen. xlix. 18. The 'bruised reed shall not be broken, nor the smoking flax quenched, but judgment shall in due time be brought forth into victory.' Grace shall get the upper-hand of corruption, and be a conqueror, yea, 'more than a conqueror, thro' him that loved us. Come then, come set thy feet upon 'the necks of these kings,' and rejoice in hope of a compleat victory at last. These lusts which war against thee, make war with the Lamb too, and oppose his interests; but, for certain, 'the Lamb shall overcome them; for he is the Lord of lords, and King of kings, and they that are with him, are called and chosen, and faithful,' Rev. xvii. 14. Thou hast seen on how firm a rock the kingdom of God within thee is built, and mayst be sure that 'the gates of hell shall not prevail against it.' Christ hath given thee a banner to be displayed because of the truth, 'and through him thou shalt do valiantly, for he it is that shall tread down thine enemies,' Psal. lx. 4, 12.

Go on, my soul, go on to fight the Lord's battles, by a vigorous resistance of sin and Satan; maintain a constant guard upon all the motions of thy spiritual enemies, hold up the shield of faith, and draw the sword of the Spirit against all their assaults: Suppress the first risings of corruption, make no provision for it, resolve not to yield to it, walk in the Spirit that thou mayst not fulfil the lusts of the flesh; never make league with these Canaanites, but vex these Medianites, and smite them; mortify this body of death and all its members, strengthen such principles, and dwell upon such considerations as are proper for the weakening of the power of sinful lusts: And then, be of good comfort, this house of Saul shall grow weaker and weaker, and the house of David stronger and stronger. Thou hast seen, my soul, thou hast tasted the bread and wine, which the Lord Jesus, that blessed Melchizedek, has provided for the support

and refreshment of all the followers of faithful Abraham, when they return weary (and wounded perhaps) from their spiritual conflicts : Make use of this provision then, feast upon it daily, and go on in the strength of it : Thank God (as St Paul did in the midst of these complaints) for Jesus Christ, who not only hath prayed for thee, that they fail not, but is now like Moses, interceding on the top of the hill, while thou art like Joshua, fighting with these Amalekites in the valley : Be faithful therefore unto the death, and thou shalt shortly have a place in that new Jerusalem, into which no unclean thing can enter. Now thou groanest, being burdened, but in heaven there shall be none of these complaints, nor any cause for them.

*Fourthly*, Doth the trouble arise from prevailing doubts and fears about thy spiritual state ? We may draw that from this ordinance which will help us to silence those fears, and solve those doubts, and to clear it up to us that God in Christ is ours, and we are his, and that all shall be well shortly. Many good Christians, though they are so far willing to hope the best concerning themselves, as not to decline coming to the Lord's table, and there, perhaps they meet with some satisfaction ; yet afterwards the tide of their comforts ebb, a sadness seizeth their spirits, the peace they have had they suspect to have been a delusion, and are ready to give up all for gone ; unbelief makes hard conclusions, clouds the evidences, shakes the hopes, withers the joys, that it is as good give up all pious pursuits, as thus keep them up in vain ; as good make a captain, and return into Egypt, as perish in the wilderness, for this is not the way to Canaan : And thus many are kept from entering into the present Sabbatism or rest, which is intended for the people of God in this life, by unbelief, Heb. iv. 9, 11.

But, ' O thou of little faith, wherefore dost thou doubt ? Come, call to remembrance the former days,' the former sacrament days, and the sweet communion

thou hadst with God in them : days never to be forgotten. Thou doubtest whether God loves thee, and thou art ready to say, as they did, Mal. i. 2. *Wherein hath he loved me?* But dost thou not remember the love-tokens he gave thee at his table, when he embraced thee in the arms of his grace, kissed thee with the kisses of his 'mouth, and his banner over thee was love?' Thou doubtest whether thou be a child of God, and a chosen vessel or no, and are sometimes tempted to say, 'Surely the Lord hath utterly separated me from his people, and 'I am a dry tree,' Isa. lvi. 3. 'How should he set me among the children, and give me a pleasant land?' Jer. iii. 19. But dost thou not remember the children's bread thou hast been fed with at thy Father's table, and the Spirit of adoption there *sent forth into thy heart*, teaching thee to cry, *Abba, Father?* Thou calledst thyself a prodigal, and no more worthy to be accounted a son, because thou didst bear the 'reproach of thy youth, which made thee ashamed, yea, even confounded : ' But, did not God at the same time call thee as he did penitent Ephraim, a dear son, a pleasant child ; were not his bowels troubled for thee? And did he not say, *I will surely have mercy on thee?* Jer. xxxi. 18, 19, 20. Did not thy Father meet thee with tender compassions? Did he not call for the best robe, and put it on thee? Did he not invite thee to the fatted calf? And, which was best of all, give thee a kiss which sealed the pardon? And wilt thou now call that point in question which was then so well settled? 'Is God a man that he should lie, or the son of man that he should repent?' No, 'he is God and not man.' Thou doubtest whether Christ be thine or no? Whether thou hast any interest in his mediation and intercession? Whether he died for thee or no. But, didst thou not, at his table, accept of him to be thine, and consent to him upon his own terms? Didst thou not say to him, with thy finger in the print of the nails, 'My Lord, and my God? And did he not answer thee with good words, and comfort-



able words, saying unto thee, *I am thy salvation?* Hast thou revoked the bargain? Or, dost thou fear that he will revoke it? Was it not 'an everlasting covenant never to be forgotten? Why art thou troubled? And 'why do thoughts arise in thy heart? Was not Christ present with thee, and did he not shew himself well-affected to thee, when at his table, he said unto thee, 'behold my hands and my feet, that it is I myself?' Luke xxiv. 38, 39. Thou doubtest whether thou hast any grace or no, any love to God, any faith, any repentance: But hast thou forgotten God's workings on thy heart, and the workings of thy heart towards God at his table? Did not thine heart burn within thee, when thy dear Redeemer talked with thee there? Didst thou not sit down under his shadow with delight, and say, *It is good to be here?* Didst thou not desire a sign of the Lord, a token for good? Didst thou not say, *Do not deceive me?* And was there not a token for good shewed thee? Was not thy heart melted for sin? Was it not drawn out towards God? Did it not appear that God was with thee of a truth? Wherefore then dost thou doubt of that which thou hadst then such comfortable evidences of? 'Why sayest thou, O Jacob? and 'speakest, O Israel, My way is hid from the Lord, and 'my judgement is passed over from my God?' Why dost thou entertain such hard thoughts of God and thy own state? 'Hast thou not known? Hast thou not heard 'that the everlasting God, even the Lord, the Creator 'of the ends of the earth, fainteth not, neither is weary,' Isa. xl. 27, 28.

And why art thou fearful and faint-hearted? Why dost thou look forward with terror and trembling, while thou hast so much reason to look forward with hope and rejoicing? Alas, saith the troubled spirit, God hath cast me out of his sight, and I fear will cast off for ever, and will be favourable no more: I shall no more see the Lord, even the Lord in the land of the living? My comforts are removed, and all pleasant things are laid

waste? 'My bones are dried, my hope is lost, and I am 'cut off for my part,' Ezek. xxxvii. 11. But hearken to this, thou that thus fearest continually every day: Dost thou not remember the encouragements Christ gave thee at his table to hope in him, and to expect all good from him; Did he not say, 'I will never leave thee nor forsake thee? And didst not thou promise. that thou wouldst never leave nor forsake him? Nay; did not he promise 'to put his fear into thy heart, that 'thou mightest not depart from him.' He did: 'And 'is not he faithful that hath called thee,' faithful that 'hath promised, who also will do it? 'Thou art afraid that some time or other Satan will be too hard for thee, and thou shalt one day perish by his hand: But, hast thou not had that precious promise sealed to thee? That 'the faithful God will never suffer thee to be tempted 'above what thou art able; but will with the temptation 'make a way for thee to escape,' 1 Cor. x. 13. His providence shall proportion the trial to the strength; or (which comes all to one) his grace shall proportion the strength to the trial. Thou art afraid, that after all thou shalt come short; that by reason of the violence of the storm, the treachery of the sea, and especially thine own weakness and unskilfulness, thou shalt never be able to weather the point, and get safe into the harbour at last: But, shall I ask thee, thou that followest Christ thus trembling, 'Dost thou not know whom thou 'hast believed? Is thy salvation intrusted with thyself, and lodged in thine own hands? No, it is not, if it were, thou wouldst have reason to fear the loss of it; But, hath not God committed it, and hast not thou committed it, to the Lord Jesus? And is not he 'able 'to keep that which is committed to him against that 'day? That great day, when it shall be called for? Is not that a divine power that keeps thee? A divine promise that secures thee? Be not fearful then, 'Be not 'faithless, but believing.'

*Fifthly,* Are we disquieted and discouraged by the

troubles and calamities of this life? From our communion with God in the ordinance of the Lord's Supper, we may fetch comfort and support under all the afflictions of this present time, whatever they be. Our master instituted this sacrament in the night wherein he was betrayed, and soon after he put off the body and pleasantly said, *Now, I am no more the world*; but, when we have received this sacrament, we find ourselves still in a house of clay, liable to many shocks, and so close is the union between the soul and the body, that what toucheth the bone and the flesh, cannot but affect the spirit at second hand. We are born and born again to trouble: Besides that, we are exposed with others to the common calamities of human life, and the persecutions which all that will live godly in Christ Jesus must count upon; we are under the discipline of sons, and must look for chastisement. Afflictions are not only consistent with the love of God, but they flow from it; *As many as I love, I rebuke and chasten*. They are not only reconcileable with the covenant, but a branch of it. I will chasten their transgression with the rod, and their sins with stripes, is an article of the agreement with David and his seed, with this comfortable clause added, 'Nevertheless my loving-kindness will I not utterly take from him.—My covenant will I not break,' Psal. lxxxix. 32, 33.

There is no disputing against sense: Christianity was not designed to make men stocks and stones, and Stoicks under their calamities. *No affliction for the present is joyous but grievous*. Hence the best men, as they have their share of trouble, so cannot but have the sense of it; that is allowed them they groan, being burdened; but this sense of trouble is apt to exceed due bounds: It is hard to grieve, and not to over grieve; to lay to heart an affliction, and not to lay it too near the heart. When grief for any outward trouble overwhelms our spirits, embitters our comforts, hinders our joy in God,

stops the mouth of praise, takes off our chariot-wheels, and makes us drive heavily on our way to heaven; then it is excessive and inordinate, and turns into sin to us. When sorrows fills the heart and plays the tyrant there, when it makes us fretful and impatient, and breaks out in quarrels with God in his providence, and robs us of the enjoyment of ourselves, our friends and our God; it is an enemy that we are concerned to take up arms against.

And from our sacramental covenants and comforts we may fetch plenty of arguments against the unreasonable insinuations of inordinate grief. Did I not see at the table of the Lord a lively representation of the sufferings of Christ, the variety and extremity of his sufferings: Did I not see his tears, his sweats, his agonies, his stripes, the pain and shame he underwent? And is the servant better than his master, and the disciple than his Lord? Did Christ go by the cross to the crown, and shall a Christian expect to go any other way? The Captain of our salvation was made perfect through sufferings, and have not we much more need of them for the perfecting of what is lacking in us? Is not this one part of our conformity to the image of Christ, that, as he was a man of sorrows, and acquainted with grief, so we should be, that he might be the first born among many brethren? A sight of Christ's afflictions should reconcile us to our own: especially if we consider, not only what he suffered, but how he suffered; and with what an invincible patience, and cheerful submission to his Father's will leaving us an example, 1 Pet. ii. 21. Have we so oft celebrated the memorial of Christ's sufferings and have we not yet learned of him to say, *The cup that my Father hath given me, shall I not drink it?* Though it be a bitter cup, *Father, not my will, but thy will be done.* Have we not yet learned of him, who was led as a lamb to the slaughter, to be dumb, and not to open our mouths against any thing that God doth; to forgive our enemies, and pray for our persecutors, and cheerfully to commit ourselves to him that judgeth righteously.



Let the same mind be in us, which here we have seen to be in Christ Jesus.

Yet this is not all: In the Lord's Supper we give up ourselves, and all we have unto the Lord, with a promise to acquiesce in all the disposals of his providence concerning us and ours; let us not therefore, by our discontent and uncaliness, revoke the surrender that we then made, or go counter to it. We there said it, and sealed it, that we would be the Lord's; and may he not do what he will with his own, especially when it is so by our own consent? God there said it, and sealed it to us, that he would be to us a Father, and can we take any thing amiss from a Father? such a Father who never chastens us but for our own profit, that we may be partakers of his holiness? Inviolable assurances were there given to us, that all things should work together for our present good, and for our future glory: that, as afflictions abound, consolations should so much the more abound, and some experience we there had of the sweetness and power of those consolations, which we ought to treasure up, that we may have them ready for our supports in the evil day. Can we forget how sweet God's smiles were which there we saw? How reviving his comforts were which there we tasted? And are not those sufficient to countervail the loss of the world's flattering smiles, and the comforts we have in the creature? It is generally supposed, that the comfortable sermon which Christ preached to his disciples on that text, *Let not your hearts be troubled*, John xiv. immediately followed the administration of the Lord's Supper; for it is the will of Christ, that those whom he hath raised up to sit with him by faith in heavenly places, should not be cast down or disquieted for any cross or disappointment in earthly things.

Art thou sick? languishing perhaps under some wasting distemper, which consumes thy strength and beauty like a moth? Or chastened it may be with pain upon thy bed, and the multitude of thy bones with strong

pain? Or, labouring under the infirmities and decays of old age? Take comfort then from thy communion with the Lord at his table. Didst thou not see there, how Christ himself bore our sicknesses, and carried our sorrows then, when he bore our sins in his own body upon the tree, and so took away the sting of them: extracted out of them the wormwood and the gall, which he himself drunk in a bitter cup, and infused into them the comforts of his love, which he hath given us to drink of? Didst thou not there receive a sealed pardon? Did not God, in love to thy soul, cast all thy sins behind his back, and tell thee so? Thou hast then no reason to complain of bodily distempers, Isa. xxxiii. 24. *The inhabitants shall not say, I am sick; How so? How can one that is sick avoid saying, I am sick? Why, it follows, The people that dwell therein shall be forgiven their iniquity.* And sickness is nothing, or next to nothing, to those who know that their sins are pardoned. When thou didst present thy body to God in that ordinance a living sacrifice, and didst engage that it should be for the Lord, was it not graciously added,—and the Lord for the body? 1 Cor. vi. 13. And if the Lord be for the body, he will strengthen thee upon the bed of languishing; and tho' he may not presently help thee off it, yet he will sit by thee; and, which speaks the wonderful condescension of divine goodness, *he will make all thy bed in thy sickness,* Psal. xli. 3. And that bed cannot but be made easy which he hath the making of.

Art thou poor, crossed in thine affairs, disappointed in lawful and hopeful designs? clogged with cares? and perhaps reduced to straits? Let the spiritual riches secured to thee in that sealing ordinance, be a balance to the affliction of outward poverty. The God of truth hath said it, and thou mayest rely upon it, That those that fear him and seek him, shall not want any good thing: not any thing that infinite Wisdom sees really good for them. *Trust in the Lord therefore, and do*

good, with the little thou hast, *so shalt thou dwell in the land, and verily thou shalt be fed*, Pſal. xxxvii. 3. It is not promiſed, that thou ſhalt be feaſted with varieties and dainties; thoſe that are feaſted at God's table need not to complain, though they be not feaſted at their own; but thou ſhalt be fed, fed with food convenient for thee. Some good Chriſtians that have been in a very poor condition have ſaid, That they have made many a meal upon the promiſes, when they wanted bread. *Verily thou ſhalt be fed, paſcere fide*; So the learned Junius reads it: 'Be fed with faith,' and compares it with Hab. iii. 4. 'The juſt ſhall live by his faith:' And good living, good feeding it is. 'Though the fig-tree do not bloſſom, and there be no fruit in the vine; yet, while thou haſt in the Lord's Supper ſeen the Roſe of Sharon bloſſoming, and taſted the fruit of the true Vine, thou haſt reaſon enough, however it be, to 'rejoice in the Lord, and to joy in the God of thy ſalvation, Hab. iii. 17, 18.

Are thy relations a grief to thee? Do thoſe afflict thee of whom thou ſaidſt, Theſe ſhall comfort me? Suppose thy yoke-fellow unfuitable, children undutiſul, parents unkind, friends ungrateful, neighbours injurious; yet the comfort of our relation to God may ſuffice to make up the loſs of comfort in any relation on earth. If man be falſe, yet God is faithful: if man be harſh, yet God is gracious. Though the waters of our rivers may be mudded, or turned into blood, yet the fountain of life runs always clear, and its ſtreams pure as chryſtal, Rev. xxii. 1. It was upon the ſuppoſition of family-diſappointments that David in his laſt words took comfort from the covenant of grace made with him, 2 Sam. xxiii. 5.

Are thoſe who are dear to thee removed from thee by death? It is fit that which is ſo ſown ſhould be watered: but ſacrament comforts will keep us from ſorrowing, as thoſe that have no hope for them that ſleep in Jeſus. We have loſt the ſatisfaction we uſed to have

in them; but is not God better to us than ten sons? Far better than ten thousand such relations could have been. And yet they are not lost, they are only gone before, and death itself cannot wholly cut us off from communion with them, for we are come to the spirits of just men made perfect, and hope to be with them shortly, Heb. xii. 23.

Are the calamities of the church, and of the nation our affliction? It is fit they should be so: for we have eaten and drunk into the great body, and as living members, must feel its grievances: but in the Lord's Supper we have seen what provision the grace of God hath made for his household, and from thence may infer the protection under which the providence of God will always keep it safe. The promises that are sealed to us, are sure to all the seed, and the covenant of grace is the rock on which the church is built so firm, that the gates of hell shall not prevail against it. The Lord, we see hath founded Zion, and the poor of his people shall trust to that. Let us at this ordinance learn this new song, and sing it oft, 'Hallelujah, the Lord God omnipotent reigneth.'

*Sixthly*, Are the fears of death a trouble and terror to us? We may fetch from the Lord's Supper that which will enable us through grace to triumph over these fears. This is a fear which is often found to have torment, and by reason of it, many weak Christians have been all *their life-time subject to bondage*, Heb. ii. 15. It is likewise a fear which often brings a snare, exposeth us to many temptations, and gives Satan advantage against us. There are many who we hope through grace are saved from the second death, and yet are afraid of the first death, being more solicitous than they need to be about a dying life, and more timorous than they need to be of a living death, a death that is their way to life.

But the arrests of death, and its harbingers would not be at all dreadful, if we did but know how to make a



due improvement of the comforts we are made partakers of at the table of the Lord. We there saw Christ dying, dying so great a death, a death in pomp, armed and attended with all its terrors, dying in pain, in shame, in darkness, in agonies, and yet the Son of God, and the heir of all things. This takes off the reproach of death, so that now we need not be ashamed to die: If Christ humbled himself, and became obedient to death, why should not we? It likewise takes off the terror of death, so that now we need not be afraid to die. When we walk thro' that dark and dismal valley, we have no reason to fear any evil, while the great Shepherd of the sheep is not only gone before us, but goes along with us, *his rod and his staff they comfort us*, Psal. xxiii. 4. He is our leader, and we do not approve ourselves his good soldiers, if we be not willing to follow him whithersoever he goes. He went through death to the joy set before him, and we cannot expect to follow him to that joy, but in that way. Through this Jordan we must enter Canaan.

The death of Christ hath broken the power of death, and taken from it all the armour wherein it trusted; so that now, let it do its worst, it cannot do a good Christian any real prejudice; for it cannot *separate him from the love of God*. Surely the bitterness of death is now past, by Christ's tasting it, (Heb. ii. 9.) The sharpness of death Christ hath overcome, by submitting to it, and so hath opened the kingdom of heaven to all believers. 'The sucking child may now play upon this hole of the asp, and the weaned child may put his hand on this cockatrice den; for death itself shall not hurt or destroy in all God's holy mountain.'

Nay, the death of Christ hath quiet altered the property of death. It not only ceaseth to be an enemy, but it is become a friend: the covenant of grace, sealed to us in the Lord's supper, assures us of the unspeakable kindness that even death itself shall do us. *All things*

*are yours*,—and death amongst the rest, 1 Cor. iii. 22. As the death of Christ was the purchase of our happiness, so our own death is the passage to our happiness: it dischargeth us from our prison, and conveys us to our palace. The promise of eternal life sealed to us, and the earnest of that life communicated to us in this ordinance, enable us to look with comfort on the other side death, and then we need not look with terror on this side.

Art thou afraid to give up thy soul? Thou hast already given it up to God in Christ to be sanctified, and therefore then mayst with a holy cheerfulness give it up to God in Christ to be saved. The dying Jesus, by committing his spirit into the hands of his father, hath emboldened all his followers in a dying hour to do the same. Why should that soul be afraid to go out of the body, and quit this world of sense, which is through grace allied to, and by faith acquainted with the blessed world of spirits, and is sure of a guard of angels ready to convey it to that world, and a faithful friend ready to receive it into that world?

Art thou afraid to put off thy body? the covenant sealed to thee at the Lord's table is a covenant with thy dust, and gives commandment concerning thy bones. Fear not the return of thine earth to its earth; it is in order to its being refined, and in due time restored to its soul, a glorious and incorruptible body. Spiritual blessings are perhaps for this reason in the sacraments represented and applied by outward and sensible signs, in the participation of which, the body is concerned, that we might thereby be confirmed in our believing hope of the glory prepared and reserved for these bodies of ours, these vile bodies, which, even while they ly in the grave, still remain united to Christ, and, when they shall be raised out of the grave, shall be made like unto his glorious body.

Let the sinners in Zion be afraid to die, let fearfulness surprise the hypocrites, when their souls shall be required of them: let their hearts meditate terror, and their

faces gather blackness, who having lived a carnal, worldly, sensual life, having no interest in Christ and the promises ; for they shall call in vain to rocks and mountains to shelter them from the wrath of the Lamb : but let them that have joined themselves to the Lord in an everlasting covenant, and have obtained mercy of the Lord to be faithful to that covenant, lift up their heads with joy, for their redemption draws nigh. Death will shortly rend the interposing veil of sense, and time will shortly scatter all the dark and threatening clouds which here hung over our heads, and will open to us a bright and glorious scene in that blessed world of light, life and love, where we shall enjoy the substance of those things which at the Lord's table we are refreshed with the shadows of, and the full vintage of those joys which here we have the first fruits of.

Learn then, my soul, learn thou to triumph over death and the grave ; *O death, where is thy sting ? O grave, where is thy victory ?* Having laid up thy treasure within the vail, and remitted thy best effects, and best affections thither ; and, having received the earnest of the purchased possession, be still looking, still longing for that blessed hope. Fear not death, for it cannot hurt thee ; but desire it rather, for it will greatly befriend thee. When the *earthly house of this tabernacle shall be dissolved* thou shalt remove to the *house not made with hands, eternal in the heavens*. Wish then, wish daily for the coming of thy Lord, for he shall appear to thy joy ; *The vision is for an appointed time, and at the end it shall speak and shall not lie*. Look through the windows of this house of clay, like the mother of Sifera, when she waited for her son's triumph, and cry through the lattice, *Why is his chariot so long in coming ? Why tarry the wheels of his chariots ? Come, Lord Jesus, come quickly*.





