

this ordinance. Why was he made sin? It was 'that we might become the righteousness of God in him.' It is answerable to that other expression in Gal. iii. 13, 14. He hath borne the curse, 'was made a curse for us.' To what end? That 'the blessing of faithful Abraham might come upon us;' or, that we might be completely made righteous. The design of our assembling together, is to remember how we come to be made righteous; it is, by Christ's being made sin.

III. We may see three things concerning ourselves.

1. Our own sin and guilt: he was made sin 'for us.' If Christ was made sin for us, then we were sinners.

2. We may remember our deliverance; how we were delivered from sin, and all the evils of it. It was not by a word of command, or power, or by the interposition of saints or angels, or by our own endeavours; but by the sufferings of the Son of God. And,

3. God would have us remember and call to mind the state whereinto we are brought, which is a state of righteousness; that we may bless him for that which in this world will issue in our righteousness, and in the world to come, eternal glory.

These things we may call over for our faith to meditate upon. Our minds are apt to be distracted; the ordinance is to fix them: and if we act faith in an especial manner in this ordinance, God will be glorified.

DISCOURSE II.*

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?—1 COR. x. 16.

THERE is, in the ordinance of the Lord's supper, an especial and peculiar communion with Christ in his body and blood to be obtained. One reason why we so little value the ordinance, and profit so little by it, may be, because we understand so little of the nature of that special communion with Christ, which we have therein.

* Delivered November 26, 1669.

We have this special communion upon the account of the special object that faith is exercised upon in this ordinance, and the special acts that it puts forth in reference to that, or those objects. For the acts follow the special nature of their objects. Now,

1. The special object of faith, as acted in this ordinance, is not the object of faith, as faith; that is, the most general object of it, which is the divine veracity. 'He that hath received his testimony, hath set to his seal, that God is true;' John iii. 33. The divine veracity, or the truth of God, that is the formal object of faith, as faith; and makes our faith to be divine faith. But now this is not the special object of faith in this ordinance, but something that doth suppose that.

2. The special object of faith, as justifying, is not the special object of faith in this ordinance. The special object of faith, as justifying, is the promise, and Christ in the promise, in general, as 'the Saviour of sinners:' so when the apostle called men 'to repent and believe,' he tells them, 'The promise is to you;' Acts ii. 38. And, I suppose, I need not insist upon the proof of this, that the promise, and Christ in the promise, as Saviour and Redeemer, is the object of faith, as it is justifying. But this also is supposed in the actings of faith in this ordinance; which is peculiar, and gives us peculiar communion with Christ. Therefore,

3. The special and peculiar object of faith, the immediate object of it in this ordinance, in its largest extent is,

1. The human nature of Christ, as the subject wherein mediation and redemption was wrought. Christ is considered to come as a sacrifice; that is laid down as the foundation of it, Psal. xl. 6. Heb. x. 5. 'A body hast thou prepared me;' which is synecdochically taken for the whole human nature. Faith, when it would lead itself unto the sacrifice of Christ, which is here represented, doth in an especial manner consider the human nature of Christ; that God prepared him a body for that end. This we are to have peculiar regard unto, when we come to the administration, or participation of this ordinance; for that end we now celebrate it. Nay,

2. Faith goes farther, and doth not consider merely the human nature of Christ, but considers it as distinguished into its integral parts, into body and blood; both which

have a price, value, and virtue given unto them by their union with his human soul; for both the body of Christ and the blood of Christ, upon which the work of our redemption is put in Scripture, have their value and worth from their relation unto his soul; as soul and body, making the human nature, had its value and worth from its relation unto the Son of God: otherwise, he saith of his body, 'Handle it, it is but flesh and bones.' But where the body of Christ is mentioned, and the blood of Christ is mentioned, there is a distribution of the human nature, into its integral parts, each part retaining its relation to his soul, and from thence is its value and excellency. This is the second peculiar in the object of faith in this ordinance.

3. There is more than this; they are not only considered as distinguished, but as separate also; the blood separate from the body, the body left without the blood. This truth our apostle, in this chapter and the next, doth most signally insist upon; viz. the distinct parts of this ordinance, one to represent the body, and the other to represent the blood; that faith may consider them as separate.

The Papists, we know, do sacrilegiously take away the cup from the people: they will give them the bread, but they will not give them the cup: and as it always falls out, that one error must be covered with another, or else it will keep no man dry under it; they have invented the doctrine of concomitance: that there is a concomitance, that is, whole Christ is in every kind, in the bread, and in the wine; the one doth accompany the other; which is directly to overthrow the ordinance upon another account, as it is to represent Christ's body and blood as separated one from the other. Our Lord Jesus blessed the bread and the cup, and said, 'This is my body;' which cannot be spoken distinctly, unless supposed to be separate.

Here then is a threefold limitation of the act of faith, even in this ordinance, in a peculiar manner restraining it to a special communion with God in Christ; that it hath a special regard to the human nature of Christ: to his human nature, as consisting of body and blood; and as it respects them as separated body and blood.

Yea, 4. It respects them as separate in that manner. You all along know that I do not intend these objects of

faith as the ultimate object ; for it is the person of Christ that faith rests in ; but those immediate objects that faith is exercised about, to bring it to rest in God : it is exercised about the manner of this separation ; that is, the blood of Christ comes to be distinct, by being shed ; and the body of Christ comes to be separate, by being bruised and broken. All the instituted sacrifices of old did signify this, a violent separation of body and blood ; the blood was let out with the hand of violence, and so separated, and then sprinkled upon the altar, and then towards the holy place ; and then the body was burned distinct by itself. So the apostle tells us, ‘ It is the cup which we bless, and the bread which we break ;’ the cup is poured out, as well as the bread broken, to remind faith of the violent separation of the body and blood of Christ. From this last consideration of faith acting itself upon the separation of the body and blood of Christ, by way of violence, it is led to a peculiar acting of itself upon all the causing of it ; whence it was that this body and this blood of Christ was represented thus separate ; and by inquiring into the cause of it, it finds a moving cause, a procuring cause, an efficient cause, and a final cause ; which it ought to exercise itself peculiarly upon always in this ordinance.

(1.) A moving cause ; and that is, the eternal love of God, in giving Christ in this manner, to have his body bruised, and his blood shed. The apostle, going to express the love of God towards us, tells you it was in this, ‘ That he spared not his own Son ;’ Rom. viii. 32. One would have thought, that the love of God might have wrought in sending his Son into the world ; but it also wrought in not sparing of him. Thus faith is called in this ordinance to exercise itself upon that love which gives out Christ not to be spared.

(2.) It reflects upon the procuring cause ; whence it is or what it is, that hath procured it, that there should be this representation of the separated body and blood of Christ ; and this is even our own sin. ‘ He was delivered for our iniquities,’ given for our transgression, died to make reconciliation and atonement for our sins ; they were the procuring cause of it, upon such considerations of union and covenant, which I shall not now insist upon. It leads faith, I say, upon a special respect to sin, as the procuring cause of

the death of Christ. A natural conscience on the breach of the law leads the soul to the consideration of sin, as that which exposes itself alone to the wrath of God and eternal damnation; but, in this ordinance, we consider sin as that which exposed Christ to death; which is a peculiar consideration of the nature of sin.

(3.) There is the efficient cause. Whence it was that the body and blood of Christ was thus separated; and that is threefold, principal, instrumental, and adjuvant.

What is the principal efficient cause of the sufferings of Christ? Why, the justice and righteousness of God. 'God sent him forth to be a propitiation to declare his own righteousness;' Rom. iii. 25. Whence it is said, 'He spared him not;' he caused all our sins to meet upon him, 'the chastisement of our peace was upon him.'

Again, There is the instrumental cause; and that is the law of God. Whence did that separation, which is here represented unto us, ensue and flow? It came from the sentence of the law, whereby he was hanged upon the tree.

Moreover the adjuvant cause, was those outward instruments, the wrath and malice of men: 'For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together;' Acts iv. 27.

Faith considers the cause whence it was that Christ was thus given up, the eternal love of God; the procuring cause was our own sins; and if once faith takes a view of sin, as that which hath nailed Christ to the cross, it will have a blessed effect on the soul; and it considers the efficient cause, which is the justice and righteousness of God. The law of God was the instrument in the hand of righteousness, which was holpen on by those outward instruments, who had a hand in his suffering, but none in his sacrifice.

(4.) Faith considers in this matter the end of this separation of the body and blood of Christ, which is thus represented; and that is ultimately and absolutely the glory of God. He set him forth for 'the declaration of his righteousness;' Rom. iii. 25. Eph. i. 6. God aimed at the glorifying of himself. I could easily manifest unto you, how all the glorious properties of his nature are advanced, exalted, and will be so to eternity, in this suffering of Christ. The sub-

ordinate ends are two ; I mean, the subordinate ends of this very peculiar act of separation of the body and blood. [1.] It was to confirm the covenant. Every covenant of old was to be ratified and confirmed by sacrifice ; and in confirming the covenant by sacrifice, they divided the sacrifice into two parts, and passed between them before they were offered ; and then took it upon themselves, that they would stand to the covenant, which was so confirmed. Jesus Christ, being to confirm the covenant, Heb. ix. 16. the body and blood of Christ, this sacrifice was to be parted, that this covenant might be confirmed. And,

[2.] A special end of it was for the confirming and strengthening of our faith. God gives out unto us the object of our faith in parcels. We are not able to take this great mysterious fruit of God's love in gross, in the lump ; and therefore he gives it out, I say, in parcels. We shall have the body broken to be considered ; and the blood shed is likewise to be considered. This is the peculiar communion which we have with Christ, in this ordinance ; because there are peculiar objects for faith to act itself upon in this ordinance above others.

The very nature of the ordinance itself gives us a peculiar communion ; and there are four things that attend the nature of this ordinance that are peculiar. It is commemorative, professional, eucharistical, and federal.

1. The ordinance is commemorative ; ' Do this in remembrance of me.' And there is no greater joy to the heart of sinners, and a man knows not how to give greater glory to God, than to call the atonement of sin unto remembrance. It is observed in the offering for jealousy, Numb. v. 15. if a man was jealous, and caused an offering to be brought to God, God allowed neither oil, nor frankincense ; and the reason is, ' because it was to bring sin to remembrance. But how sweet is that offering that brings to our remembrance the atonement made for all our sins ? That is pleasing and acceptable unto God, and sweet unto the souls of sinners.

2. It has a peculiar profession attending it ; saith the apostle, doing this, ' Ye shew forth the Lord's death till he come ;' you make a profession and manifestation of it ; and give me leave to say it, they that look towards Christ, and do not put themselves in a way of partaking of this ordi-

nance, they refuse the principal part of that profession which God calls them unto in this world. The truth is, we have been apt to content ourselves with a profession of moral obedience; but it is a profession of Christ's institution by which alone we glorify him in this world. I will have my death shewn forth, saith Christ, and not only remembered. The use of this ordinance is to shew forth the death of Christ. As Christ requires of us to shew forth his death, so surely he hath deserved it by his death.

3. It is peculiarly eucharistical: there is a peculiar thanksgiving that ought to attend this ordinance. It is called 'the cup of blessing,' or 'the cup of thanksgiving:' the word *Ἐυλογία*, is used promiscuously for blessing and thanksgiving. It is called the 'cup of blessing,' because of the institution, and prayer for the blessing of God upon it; and it is called the cup of thanksgiving, because we do, in a peculiar manner, give thanks to God for Christ, and for his love in him.

4. It is a federal ordinance, wherein God confirms the covenant unto us, and wherein he calls us to make a recognition of the covenant unto God. The covenant is once made; but we know that we stand in need that it should be often transacted in our souls, that God should often testify his covenant unto us, and that we should often actually renew our covenant engagements unto him. God never fails, nor breaks his promises; so that he hath no need to renew them, but testify them anew: we break and fail in ours, so that we have need actually to renew them. And that is it which we are called unto in this ordinance, which is the ordinance of the great seal of the covenant in the blood of Christ.

Upon all these accounts have we special communion with Christ in this ordinance. There is none of them but I might easily enlarge upon; but I name these heads; and my design is to help my own faith and yours from roving, in the administration of this ordinance, or from a general acting of itself, to fix it to that which is its particular duty; that we may find no weariness nor heaviness in the administration: here in these things is there enough to entertain us for ever, and to make them new and fresh to us. But while we come with uncertain thoughts, and know not what to

direct our faith to act particularly upon, we lose the benefit of the ordinance,

For the use, it is,

1. To bless God for his institution of his church, which is the seat of the administration of this ordinance, wherein we have such peculiar and intimate communion with Christ. There is not one instance of those which I have named, but if God would help us to act faith upon Christ in a peculiar manner through it, would give new strength and life to our souls. Now in the church we have all this treasure. We lose it, I confess, by our unbelief and disesteem of it, but it will be found to be an inestimable treasure to those that use it, and improve it in a due manner.

2. Doth God give us this favour and privilege, that we should be invited to this special communion with Christ in this ordinance? Let us prepare our hearts for it in the authority of its institution. Let us lay our souls and consciences in subjection to the authority of Christ, who hath commanded these things, and who did it in a signal manner the same night wherein he was betrayed. So that there is a special command of Christ lies upon us; and if we will yield obedience to any of the commands of Christ, then let us yield obedience to this. Prepare your souls for special communion with him then, by subjugating them thoroughly to the authority of Christ in this ordinance.

3. It will be good for us all to be in a gradual exercising of our faith unto these special things, wherein we have communion with Christ. You have heard sundry particulars: here is an object of your faith that is given to be represented unto you in this ordinance, that God hath prepared Christ a body, that he might be a sacrifice for you, and that this body was afterward distinguished into his body strictly so taken, and his blood separated from it; and this in a design of love from God, as procuring the pardon of our sins, as tending to the glory of God, and the establishing of the covenant. Train up a young faith in the way it should go, and it will not depart from it when old. And new things will be found herein every day to strengthen your faith, and you will find much sweetness in the ordinance itself.

DISCOURSE III.*

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?—1 COR. x. 16.

I HAVE been treating somewhat about the special communion which believers have with Christ in the ordinance of the Lord's supper. There remains yet something farther to be spoken unto for our direction in this great work and duty; and this is taken from the immediate ends of this ordinance. I spake, as I remember, the last day to the specialty of our communion, from the consideration of the immediate ends of the death of Christ: now I shall speak to it in reference unto the immediate ends of this ordinance, and they are two; one whereof respects our faith and our love, and the other respects our profession; which two make up the whole of what is required of us. For as the apostle speaks, Rom. x. 10. 'With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' Both these ends, that which respects our faith and love, and that which respects our profession, are mentioned by our apostle in the next chapter; ver. 24. there is mention of that end of this ordinance which respects our faith; now that is recognition. Recognition is a calling over, or a commemoration of the death of Christ; 'Do this,' says he, 'in remembrance of me.' That which respects our profession, is a representation and declaration of the Lord's death; ver. 26. 'When ye eat this bread, and drink this cup, ye shew forth,' ye declare, ye manifest the Lord's death till he come.' These are the two immediate great ends of this ordinance, a recognition of the death of Christ, which respects our faith and love; and a representation of it, which respects our profession; both are required of us.

There is that which respects our faith. The great work of faith is to make things that are absent, present to a soul,

* Delivered December 10, 1669.

in regard to their sweetness, power, and efficacy; whence it is said to be 'the evidence of things not seen;' and it looks backward into the causes of things; and it looks forward unto the effects of things; to what hath wrought out grace, and to what grace is wrought out; and makes them in their efficacy, comfort, and power, to meet and centre in the believing soul.

Now there are three things in reference unto the death of Christ that faith in this ordinance doth recognise, call over, and commemorate. The first is, the faith of Christ in and for his work. The second is, the obedience of Christ. And the third is the work itself.

1. Faith calls over the faith of Christ. Christ had a double faith in reference to his death; one with respect unto himself, and his own interest in God; and the other in respect to the cause whose management he had undertaken, and the success of it. He had faith for both these.

(1.) The Lord Christ had faith in reference to his own person, and to his own interest in God. The apostle declaring, Heb. ii. 14. that because 'the children were partakers of flesh and blood, Christ also did partake of the same,' that so he might die to deliver us from death, brings that text of Scripture, ver. 13. in confirmation of it, which is taken out of Psal. xviii. 2. 'And again,' saith he, 'I will put my trust in him.' How doth this confirm what the apostle produces it for? Why from hence, that in that great and difficult work that Christ did undertake, to deliver and redeem the children, he was all along carried through it by faith and trust in God. 'He trusted in God,' saith he, and that made him undertake it: and he gives a great instance of his faith, when he was departing out of the world. There are three things that stick very close to a departing soul; The giving up of itself; the state wherein it shall be when it is given up; and the final issue of that estate. Our Lord Jesus Christ expressed his faith as to all three of them. As to his departure; Luke xxiii. 46. 'He cried with a loud voice, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost.' What was his faith as to what would become of him afterward? That also he expresses, Psal. xvi. 10. 'For thou wilt not leave

my soul in hell, neither wilt not suffer thine Holy One to see corruption.' My soul shall not be left under the state of the dead, whereunto it is going; nor my body see corruption. What was his faith as to the future issue of things? That he expresses, ver. 11. 'Thou wilt shew me the path of life' (which is his faith for his rising again); 'in thy presence is fulness of joy, and at thy right hand are pleasures for evermore;' where he was to be exalted: and these words, 'Father, into thy hand I commend my spirit,' were the first breaking forth of the faith of Christ towards a conquest. He looked through all the clouds of darkness round about him towards the rising sun; through all storms, to the harbour, when he cried those words with a loud voice, and gave up the ghost. And by the way, it is the highest act of faith upon a stable bottom and foundation, such as will not fail, to give up a departing soul into the hands of God, which Jesus Christ here did for our example. Some die upon presumptions, some in the dark; but faith can go no higher than, upon a sure and stable ground, to give up a departing soul into the hands of God; and that for these reasons, to shew the faith of Christ in this matter.

[1.] Because the soul is then entering into a new state, whereof there are these two properties that will try it to the utmost; that it is invisible, and that it is unchangeable. I say, there are two properties that make this a great act of faith; 1st. The state is invisible. The soul is going into a condition of things that 'eye hath not seen, nor ear heard;' that nothing can take any prospect into but faith alone. However men may talk of the invisible state of things, which our souls are departing into, it is all but talk, and conjecture, besides what we have by faith. So that to give up a soul cheerfully and comfortably into that state, is a pure act of faith.

2dly. It is unchangeable. It is a state wherein there is no alteration. And though all alterations should prove for the worse, yet it is in the nature of man to hope good from them. But here is no more alteration left: the soul enters into an unchangeable state. And,

[2.] The second reason is, because the total sum of a man's life is now cast up, and he sees what it will come to. While men are trading in the world, though they meet with

some straits and difficulties, yet they have that going on which will bring in something this way, or that way. But, when it comes to this, that they can go no farther, then see how things stand with a departing soul; the whole sum is cast up, there is no more venture to be made, no more advantage to be gained, he must stand as he is. And when a man takes a view of what he is to come to, he needs faith to obtain a comfortable passage out of it. And,

[3.] Even death itself brings a terror with it, that nothing can conquer but faith; I mean, conquer duly. He is not crowned that doth not overcome by faith. It is only to be done through the death of Christ. 'He delivered them that by reason of death were in bondage all their days.' There is no deliverance that is true and real from a bondage-frame of spirit to death, but by faith in Christ.

I touch on this by the way, to manifest the glorious success the faith of Christ had, who, in his dying moment, cried out, 'Father, into thy hands I commend my spirit.' And this is that we are to call over in the remembering of his death. It is a very great argument the apostle uses to confirm our faith, when speaking of the patriarchs of old; he says, 'All these died in faith.' But that 'all' is nothing to this argument, that Jesus Christ, our head and representative, who went before us, 'He died in faith.' And this is the principal inlet into life, immortality, and glory, the consideration of the death of Christ, dying in that faith, that he gave up his soul into the hands of God, and was persuaded God would 'not leave his soul in hell, nor suffer his Holy One to see corruption;' but that he would shew him the 'path of life,' and bring him to his 'right hand, where there are pleasures for evermore.'

(2.) Christ had a faith for the cause wherein he was engaged. He was engaged in a glorious cause, a great undertaking, to deliver all the elect of God from death, hell, Satan and sin; to answer the law, to undergo the curse, and to bring his many children unto glory. And dreadful oppositions lay against him in this his undertaking. See what faith he had for his cause, Isa. l. 7—9. 'The Lord will help me, therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will con-

tend with me? Who is mine adversary? Let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Who is my adversary? or (as in the Hebrew), who is the master of my cause? I have a cause to plead, who is the master of it? I am engaged in a great cause, saith he, and I am greatly opposed; they seek to make me ashamed, to confound me, to condemn me. But here is faith for his cause; 'the Lord God will justify me,' saith he. It was with Christ as it would have been with us under the covenant of works; man ought to have believed he should be justified of God, though not by Jesus Christ; so here, he had faith that he should be justified. God will justify me, I shall not be condemned in this cause that I have undertaken.

It is matter of great comfort and support, to consider, that when the Lord Jesus Christ had in his eye all the sins of all the elect upon the one hand, and the whole curse of the law and the wrath of God on the other, yet he cried, 'I shall not be confounded,' I shall go through it, I shall see an end of this business, and make an end of sin, and bring in everlasting righteousness; and God will justify me in it. We are in an especial manner to call to remembrance the faith that Christ had for his cause; and we ought to have the same faith for it now, for this great conquest of overcoming the devil, sin, death, hell, and the saving of our souls: he hath given us an example for it.

There is one objection lies against all this, and that is this; But did not Christ despond in his great agony in the garden, when he cried three times, 'Father, if it be possible let this cup pass from me?' And in that dreadful outcry upon the cross which he took from the twenty-second Psalm, a prophecy of him, 'My God, my God, why hast thou forsaken me?' Doth not Christ seem to repent here, and to despond?

I answer, In this difficult inquiry two things are to be stated; First, In reference to his person, that it was impossible Christ should have the indissolubility of his personal union utterly hid from him. He knew the union of his human nature unto the Son of God could not be utterly dissolved, that could not be utterly hid from him; so that there could not be despair, properly so called, in Christ. And,

secondly, This is certain also, that the contract he had with the Father, and the promises he had given him of being successful, could never utterly be hid from him. So that his faith, either as to his person or cause, could not possibly be utterly ruined: but there was a severe and terrible conflict in the human nature, arising from these four things:

First, From the view which he was exalted to take of the nature of the curse that was then upon him. For the curse was upon him, Gal. iii. 13. 'He was made a curse for us, as it is written, Cursed is every one that hangeth on a tree.' Give me leave to say, Jesus Christ saw more into the nature of the curse of God for sin, than all the damned in hell are able to see; which caused a dreadful conflict in his human soul upon that prospect.

Secondly, It arose from hence, that the comforting influences of the union with the divine nature were restrained. Jesus Christ was, in himself, 'a man of sorrows, and acquainted with grief.' But yet all the while there were the influences of light and glory from the divine nature to the human by virtue of their union; and now they are restrained, and instead of that, was horrible darkness, and trembling, and the curse, and sin, and Satan round about him; all presenting themselves unto him: which gave occasion to that part of his prayer, Psal. xxii. 12—21. 'Deliver my soul from the sword, my darling from the power of the dog. Save me from the lion's mouth,' &c. There was the sword in the curse of the law, and the dog and the lion, or Satan, as it were, gaping upon him, as if ready to devour him; for it was the hour and power of darkness, dread and terror. Besides, there were cruel men, which he compares to 'the bulls of Bashan,' which rent him. This caused that terrible conflict.

Thirdly, It was from the penal desertion of God. That he was under a penal desertion from God, is plain; 'My God, my God, why hast thou forsaken me?' And when I say so, I know little of what I say, I mean, what it is to be under such penal desertion. For the great punishment of hell, is an everlasting penal desertion from God.

Fourthly, It was from the unspeakable extremity of the things that he suffered. Not merely as to the things themselves, which outwardly fell upon his body; but as unto

that 'sword of God, which was awakened against him,' and which had pierced him to the very soul. The advantage which he had in his sufferings by his divine union, was that which supported and bore him up under that weight which would have sunk any mere creature to nothing. His heart was enlarged to receive in those pains, that dread and terror, that otherwise he could not have received. And notwithstanding all this, as I shewed before, Christ kept up his faith in reference to his person, and kept up his faith in reference to his cause; and a great example he hath given unto us, that though the dog and the lion should encompass us, though we should have desertion from God, and pressures more than nature is able to bear, yet there is a way of keeping up faith, trust and confidence through all, and not to let go our hold of God.

Now this is the first thing we are to call over in remembrance of Christ, in reference to his death: that faith he had, both for his person and his cause, in his death. For if you remember any of the martyrs that died, you will stick upon these two things, more than upon the flames that consumed them; they expressed great faith of their interest in Christ; and in reference to the cause they died for. They are things you will remember. And this you are to remember of him, who was the head of the martyrs, our Lord Jesus Christ's faith.

2. We are to call over 'his obedience in his death.' The apostle doth propose it unto us, Phil. ii. 5, 6, &c. 'Let the same mind be in you which was in Christ Jesus; who, when he was in the form of God, and thought it no robbery to be equal with God, made himself of no reputation, and took upon him the form of a servant, and became obedient unto death, even the death of the cross.' We are to call over the mind of Christ in suffering. And the following things the Scripture doth peculiarly direct us to consider in the obedience of Christ unto death: The principle of it, which was love; readiness to and for it; submission under it; his patience during it. They are things the Scripture minds us concerning the obedience of Christ in his death.

(1.) Consider his love, which is one of the principal things to be regarded in this obedience of Christ. The love wherewith it was principled; Gal. ii. 20. 'He loved me,'

saith the apostle, 'and gave himself for me.' 1 John iii. 16. 'Hereby perceive we the love of God, because he laid down his life for us.' It was his love did it; Rev. i. 5. 'Who loved us, and washed us from our sins in his own blood.' This gives life to the whole sufferings of Christ, and to our faith too. It was a high act of obedience to God, that he laid down his life; but that obedience was principled with love to us.

And now, I pray God to enable me to consider this with my own soul, what that love would stick at that did not stick at this kind of death we have been speaking of. If Jesus Christ had reserved the greatest thing he was to do for us unto the last, we had not known but his love might have stuck when it come to that; I mean, when it came to the curse of the law, though he had done other things. But having done this, he that would not withdraw, nor take off from that, because he loved us, what will he stick at for the future? Our hearts are apt to be full of unkind and unthankful thoughts towards him, as though upon every dark and black temptation and trial he would desert us, whose love was such as he would not do it when himself was to be deserted and made a curse. Call over then the love of Christ in this obedience. Yes; but love prevails sometimes, you will say, with many, to do things that they have no great mind to. We come very difficultly to do some things, when yet out of love we will not deny them. But it was not so with Christ; his love was such that he had,

(2.) An eternal readiness unto his work. There are two texts of Scripture inform us of it; Prov. viii. 30, 31. where the Holy Ghost describes the prospect that the wisdom of God, that is, the Son of God took of the world, and the children of men, in reference to the time he was to come among them; 'I was,' saith he, 'daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth, and my delights were with the sons of men.' He considered what work he had to do for the sons of men, and delighted in it. The fortieth Psalm expounds this, ver. 6—8. 'Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me,' &c. Sacrifice and burnt-offering

will not take away sin, saith he; 'Then, lo, I come.' But doth he come willingly? Yes, 'I delight,' saith he, 'to do thy will, O my God; yea, thy law is within my heart.' What part of the will of God was it? The apostle tells you, Heb. x. 10. 'Offering the body of Jesus Christ once for all; by which will we are sanctified.' He came not only willingly, but with delight. The baptism he was to be baptized with, he was straitened till it was accomplished. The love he had unto the souls of men, that great design and project he had for the glory of God, gave him delight in his undertaking, notwithstanding all the difficulties he was to meet with.

(3.) We are to remember his submission to the great work he was called unto. This he expresses, Isa. l. 5, 6. 'The Lord,' saith he, 'hath opened mine ear, and I was not rebellious, neither turned away back: I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.' The Lord God called him to it, and he was not rebellious, but submitted unto it.

There is one objection arises against this submission, and that is the prayer of Christ in the garden; 'Father, if it be possible, let this cup pass from me.'

I answer, That was an expression of the horror which was upon the human nature, which we mentioned before. But there were two things that Christ immediately closed upon, which gave evidence to this submission, that he did not draw back, nor rebel, nor hide himself, nor turn away his face from shame and spitting; one was this, 'Father, thy will be done,' saith he; and the other was this, That he refused that aid to deliver him which he might have had: 'Know ye not that I could pray the Father, and he would give me more than twelve legions of angels?' He then suffered under the Roman power, and their power was reduced to twelve legions. Saith he, I could have more than these; which argues his full submission unto the will of God.

(4.) We are to call over his patience under his sufferings, in his obedience, Isa. liii. 7. 'He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so opened he not his mouth.' The highest ex-

pressions of an absolute, complete and perfect patience: though he was afflicted, and though he had all manner of provocations, 'though he was reviled, he reviled not again.' The apostle tells us, Heb. xii. 2. 'He endured the cross' (that is, he patiently endured it, as the word signifies) 'and despised the shame, that he might sit down at the right hand of God.'

You see then the end of this ordinance of the Lord's supper, is to stir us up to call over the obedience of Christ, both as to his love in it, as to his readiness for it, submission to the will of God in it, and patience under it.

3. Faith is to call over the work itself, and that was the death of Christ. I shall not now be able to manifest under what consideration in this ordinance faith calls over the death of Christ; but these are the heads I shall speak unto. It calls it over as a sacrifice, in that it was bloody; it calls it over as shameful, in that it was under the curse; it calls it over as bitter and dreadful, in that it was penal. It was a bloody, shameful, and penal death; as bloody, a sacrifice; as cursed, shameful; and as it was penal, it was bitter. In the work of faith's calling over these things there is a peculiar work of love also. Saith our Saviour, 'Do this in remembrance of me.' These are the words we would use unto a friend, when we give him a token or pledge, 'Remember me.' What is the meaning of it? Remember my love to you; my kindness for you; remember my person. There is a remembrance of love towards Christ to be acted in this ordinance, as well as a remembrance of faith; and as the next object of faith is, the benefits of Christ, and thereby to his person; so the next object of love is the person of Christ, and thereby to his benefits; I mean, as represented in this ordinance. Remember me, saith he, that is, with a heart full of love towards me. And there are three things wherein this remembrance of Christ by love in the celebration of this ordinance doth consist: delight in him, thankfulness unto him, and the keeping of his word. He that remembers Christ with love, hath these three affections in his heart.

(1.) He delights in him. The thoughts of Christ are sweet unto him, as of an absent friend; but only in spiritual things we have this great advantage, we can make an absent Christ present to us. This we cannot in natural things.

We can converse with friends only by imagination. But by faith we make Christ present with us, and delight in him.

(2.) There is thanksgiving towards him. That love which is fixed upon the person of Christ will break forth in great thankfulness, which is one peculiar act of this ordinance. The cup which we bless, or give thanks for.

(3.) It will greatly incline the heart to keep his word. If ye are my disciples, 'if ye love me, keep my commandments.' Every act of love fixed upon the person of Christ, gives a new spring of obedience to all the ordinances of Christ: and the truth is, there is no keeping up our hearts unto obedience to ordinances, but by renewed acts of obedience upon the person of Christ: this will make the soul cry, When shall I be in an actual observation of Christ's ordinance, who hath thus loved me, and washed me with his own blood, that hath done such great things for me?

This is the end of the death of Christ, which concerns our faith and love; the end of commemoration, or calling to remembrance.

There is an end of profession also; which is, 'to shew forth the Lord's death till he come.' But this must be spoken to at some other time. If we come to the practice of these things, we shall find them great things to call over; viz. the whole frame of the heart of Christ in his death, and his death itself, and our own concern therein, and the great example he hath set unto us. Some of them, I hope, may abide upon our hearts and spirits for our use.

DISCOURSE IV.*

As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—1 COR. xi. 26.

ONE end, you see, of this great ordinance, is to shew the Lord's death, to declare it, to represent it, to shew it forth, hold it forth; the word is thus variously rendered. And in the especial ends of this ordinance it is, that we have special communion with our Lord Jesus Christ.

* Delivered December 24, 1669.