

should have cemented us in love, and sodered our hearts together, though our corruption hath been the occasion, not the cause of great breaches and divisions in the Church of God.

Thus if you seriously consider your own frequent wants, and often reflect upon your often need of this Ordinance, you will see sufficient reason for your often participation of so frequently needful an Ordinance.

## CHAP. VII.

*Third Conclusion, proving we are to give great diligence to prepare our selves for the receiving of the Lords Supper.*

**T**HAT *whenever you are to partake of the Lords Supper, you are to be painful and serious in making preparation for it.*

This preparation must be for these reasons, which you may lay to your heart, and find them to be quickning motives to stir you up thereunto.

First, From the preparation they were wont to make for the Passeeover under the Law, 2 Chron. 30. 3. *They could not keep it at that time, because the Priests had not sanctified themselves sufficiently: They did for a while defer it till they had made more preparation for it: And after their diligence to prepare, they prayed for the pardon of their imperfect preparation, 2 Chron. 30. 18, 19. The good Lord pardon every one that prepareth his heart*

to seek God, the Lord God of his Fathers, though he be not cleansed according to the purification of the Sanctuary: If any man were unclean, he was to stay another Month, and then eat it, *Numbers 9. 10, 11.*

That they prepared for the Passover, appears by

1. The Actions they did before the Passover.
2. The Discourse they had with their Children before the Passover.
3. The Time they took up before the Passover.

First, From the Actions before.

First, Before they did eat the Passover, they were to cleanse their Household-stuff, their Vessels and Utensils from all leavened Bread, that none might be found in them, nor cleave unto them.

The Parallel is, Before we eat the Lords Supper, we must cleanse our hearts and lives from all known sin, that we allow our selves in no known wickedness, that we do not drive a trade of sin, nor be drudges to the Devil, nor Factors for Hell; we may come with many sins bewailed, striving against, and groaning under them, but not with one sin allowed and approved of.

Secondly, Then they made a stricter search after any bit of leavened Bread, by lighting a Candle, and looking into every little Corner and Chink in the House, the Night before the Passover.

The Parallel of this is, a Closer searching of our hearts, by lighting the Candle of Conscience at the Fire of Gods Word, and looking into every Room and Corner of our Hearts, lest there should be any sin lurking in our Souls, and remaining undiscovered: We should enquire after the

the sins in our understanding, Will, and Affections, what is amiss in our Love, Delight, Joy, &c.

Thirdly, Then having found the Reliques and Fragments of leavened Bread, they cast it out: That they would not only not use it, but not have it in their sight, that they may not set their Eyes upon it, nor look towards it, or would burn it till it were consumed.

The parallel of this, is, The casting away of our sins, when by diligent search we have found it out: We must not find our sin, to indulge it, but to forsake and kill it: Not to have our Hearts to hanker after our sin, when we come to the Lords Table.

Fourthly, they had a Form of Words for the cursing of that leavened Bread, which they could not find out, viz. *All the Leaven that is in my power, whether seen by me, or not seen, cleansed by me, or not cleansed; let it be nothing, let it be esteemed as nothing; as the dust of the Earth, let it be scattered and destroyed.*

The Parallel of this, is, The disowning of every sin, seen or not seen, after this manner, *Lord, if there be any sin in me, which after all my searching of my Heart, I have not found out, let it be accursed, let it be as nothing, as the dust of the Earth; if there be any sin in me, which is not dealt severely with, it is not because I love it, but because I could not find it.*

Secondly, From the Discourse they had before they came, appears they did prepare for it. This was betwixt the Father and his Children.

First, The Children inquired, *What is the meaning of this Service;* Then the Parents answered, *It is the Lords Pascheover, who passed over the*  
houses



houses of the Children of *Israel* in *Egypt*, when he smote the *Egyptians*, and delivered our Houses, *Exod. 12. 26, 27.*

The Parallel of this, is, That Christians should discourse together, or speak unto themselves in holy Soliloquy, *viz.* What is the meaning, O my Soul, of this Service, of this Love of Christ in appointing this holy Ordinance? What doth it bring to thy remembrance, O my Soul? And here you have Occasion of expatiating the whole method of God in exalting the freeness of his Grace in Mans Redemption. *Oh, what meant my dearest Lord in shedding of his blood, and ordaining this for the commemoration of it! Surely it was, O my Soul, to deliver thee from misery, to make thee Partaker of his Grace and Love, and to seal it to thee, and make thee to rejoyce in the remembrance of it.*

Secondly, The Children ask, *why do we eat it with bitter Herbs?* The Parents answered, Because the *Egyptians* made the Life of our Fathers bitter in *Egypt*, that they may be stirred up to greater thankfulness unto God.

The Parallel of this, is, That we should reflect upon our sins, which made our lives bitter while we lived in them, and that now we should taste more bitterness in our sins, than ever we found sweetness, pleasure and delight therein.

Thirdly, *Why do we eat it with unleavened bread?* The Parents were to answer, Because the Dough of our Fathers had not time to be leavened.

The Parallel of this, is, That we must make hast to Christ, and eat this New-Testament Passover with the unleavened Bread of sincerity and truth: That we must not delay to come out of spiritual *Egypt*, nor go to Christ in hypocrisie, but in truth.

Thirdly,



Thirdly, From the time there was betwixt the taking, and the killing of the Paschal Lamb; the Lamb was taken the tenth day, and killed the fourteenth day of the month, *Exod. 12. 3. ad 7.* And it is received as a Tradition among the *Jews*, that for the duration of those four days, the Lamb was tied to their Bed-posts, that in the Evening when they went to bed, and in the Morning when they arose, and in the day-time when they were private in their Chambers; the sight of the Lamb might affect their hearts, and put them in mind of the work they were to do, and bethink themselves of the greatness of Gods Mercy towards them, in delivering them from *Egyptians* Bondage.

The parallel of this, is, That Believers, before the Lords Supper, should take a competent measure of time to bethink themselves of the Love of God in delivering them from Sin and Hell, infinitely worse than *Egyptian* Bondage, and prepare themselves to commemorate the Death of Christ, and be partakers of the great Blessing that at the Lords Table true Believers have conferred upon them.

It is not sufficient to spend an hour the night before, or in the morning you are to approach unto it, but some day before to have it in your thoughts, that you may consider the greatness of the work you are to go about.

This Example of the *Jews* is cogent unto us, forasmuch as the Lords Supper is not inferiour to the Passeeover.

1. Neither in the *Institution* of it; the Passeeover was by Gods Ordination, and so is the Lords Supper, but God appointed that by *Moses*: But this

this was by Christ himself in his own person.

2. Nor in the *signification* of it: That to put them in remembrance of their deliverance from *Ægypt*, and Typically from Hell: This puts us in remembrance of the love of Christ, in bringing us from misery, and freeing us from torments infinitely worse than *Ægyptian* slavery.

3. Nor in the *use and end* of it, this being a seal of the Covenant of Grace, to convey to Believers an assurance of the blessings of the Covenant of promise.

4. Nor in the *manner* of its signification: That a sign of Christ that was to come and suffer; this, that Christ is come, and hath already suffered.

This is my first Argument why, and Motive that we should approach to the Lords Supper, after painful and serious preparation: *No Preparation, no participation.* It is not then putting on our finer cloaths on a Sacrament day, but the Trimming of our hearts, that God expecteth at our hands.

The second Argument for preparation for the Sacrament, is taken from the *Author* of it, which is God: The more he that doth invite you to his Table is your Superiour, the more you prepare your selves to go to sit down thereat, more than if he be your Inferiour, or your equal. God is infinitely your Superiour: Consider what this God is that prepares this Banquet for you, and prepare for it.

1. He is a great and a *mighty* God, a God of inconceivable Majesty, and transcendent Glory, whose perfection is infinitely above the most raised apprehensions of Angels and Men: and would

you go unto the Table of a great King with filthy Hands, and in your rags? And would you go to the Table of the great King of Heaven and Earth with a filthy heart, and in your sins?

2. He is a pure and *an holy God*: Indeed every thing here is holy, the *Signs* are holy Signs, the *things signified* are holy things, the *Ends* of the Institution are holy ends, and the *Author* of it is the holy God; and shall our hearts only be unholy? the very externals and utensils about it, are and should be clean; the Cups are clean, the Cloath is clean, else you would be offended, and should not your Heart be clean? If not, would not your God be offended?

3. The Author of this Ordinance is a *God of infinite jealousy*, and he is most jealous in the matters of his Worship. In the Second Command, which sets forth the manner of Gods Worship, he makes himself known by this Attribute, That he is a *jealous God*; and if his jealousy should be kindled against you at his Table, it would be uncomfortable, it will be terrible to you.

4. The Author of this Ordinance is an *Omni-scient God*, and cannot be deceived; if there be but one among a thousand that receiveth unworthily, his eye will be upon him; he knows his Name, and sees where he sits. God knows the frame of your heart, he knows your end why you are there, and what your diligence was before you came; then come prepared.

The third Argument for diligent preparation is taken from the *matter* of this Sacrament: The more excellent and noble any thing is, the more hainous is the abuse thereof. If a Servant brake and spoil some earthen Pitchers, his Master may  
more



more easily pass it by, but if he take his Jewels, and his precious Pearls, and cast them in the kennel, and bury them in the dunghil, he will be more difficultly pacified. If a man shall deal unjustly with another, it will be displeasing unto God; but if he shall deal unworthily with his Son, he will be provoked: If you should abuse your common Bread and Drink, which God daily gives you for your ordinary repast and nourishment, you commit a Soul-damning Sin; but if you prophane these spiritual dainties, without repentance, your damnation will be aggravated.

Here you have to do with blood, and *then* if ever, you should be serious; but most of all when it is the blood of God. Consider before you go, that you are to have *to do with the Blood of Christ*, and let that quicken you to preparation.

The fourth Argument for diligent preparation is from the *subject* that is to be partaker of it; as we may be considered in a twofold state or capacity.

What we were.

What we are.

First, *Every Man is born unfit for the Lords Table*: We were Enemies to God, and therefore except we will come in our enmity to God, we must prepare and fit our selves, by being reconciled unto God: We are *born* spiritually dead, and it would not be so loathsome a sight to us to have a dead Corps full of plague sores set down at our Table, as a man dead in Sin to sit down at Gods Table, is loathsome unto God: *Where there is no Life, there is no Appetite; and where there is no Appetite, there is no actual preparation to this duty.*

See.

Secondly, Such as are *truly converted*, may yet *be indisposed for this duty*; therefore there must be preparation. It is not every one that hath true grace, is presently to be judged *actually* fit for this Ordinance: As a man that is asleep, is a living, real man, but yet he is not fit to eat, and drink, and converse with men; so a man may have Faith, and Love, and Hope, and yet not be fit for this duty, if his Faith be asleep, and Love and Hope be asleep: For a *man that is a worthy Receiver, might receive unworthily*; my meaning is, That one that is habitually prepared by having the truth of grace may receive amiss, by being not actually prepared by the drawing forth of his graces into act and exercise; and how much time must be spent in fervent prayer, in holy meditation, and other duties, before you can feel the actings of Faith and Love, Desire and Delight in God, before you can bring your heart to be broken for your sin, &c.

Fifth Argument for Preparation, is taken from the *Consequents* which will be answerable to our preparation, or neglect thereof, which will be either bad or good. For though God doth not bestow the great things in the Sacrament *for* our preparation, yet he will not give them *without* our preparation.

First, The consequents of coming unprepared will be very dreadful.

1. *Such do fearfully increase their guilt, in a very high degree*, in making themselves guilty of the Body and Blood of Christ, though not as an *Actor* in his death, yet virtually as an *Abetter* and *Consenter*; for an *unworthy receiver is a Christ-murderer*, as he that defaceth the Kings Picture, doth

doth reflect upon his Person. He that dares rush upon the Sacrament with *reigning sin* in his heart, would be a *Judas* unto Christ, if he were personally upon earth; and had *Judas* his opportunity, temptations and other circumstances, he would wash his hands in the blood of Christ: that comes, but not to have his *heart* washed in the Sacrament, 1 Cor. 11. 27. And will you *so come*, to have your sin increased, instead of having of it pardoned?

O what a crying Sin is *Blood-guiltiness*, though it be but the blood of a common man! But what will it be to be guilty of the Blood of the Son of God! Did not the Blood of *Abel* cry against *Cain* for vengeance? Oh what a *voice* and *cry* will there be then in the Blood of Christ! and will you have the Blood of Christ *cry against* you, instead of *pleading for* you? Nay, you will sin more than many of the *Jews*, that did actually crucifie him, for many of them did it ignorantly; for had they known him, they could not have crucified the Lord of Glory, 1 Cor. 2. 8. But you know and acknowledge him to be such, and yet will be guilty of his Blood; they did it in his state of humiliation, but you do it in his state of exaltation. It would have been better for *Judas* if he had not been born, and it would be better for you if you never had received.

2. Such draw down great judgments upon themselves; and no wonder if great guilt and great sin be followed with great judgments; for God will proportion mens sufferings to their sinnings. *He that cometh without the Wedding garment on his Soul, shall go away with a Curse upon his Head and Heart.*

Consider,



(1.) Such deserve eternal torments, and the damnation of Hell, 1 Cor. 11. 29. *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself:* Not to another that partaketh with him. *Eateth damnation!* Oh what a dreadful Morfel is damnation! whence you see the reason why the Devil puts on many Drunkards to be so eager after this Sacrament, it is that they may drink their own damnation, there is *Death to them in this Cup.* The word *κρίμα* as well as *κατακρίσις* is rendred damnation in other places, *John 3. 17. 2 Thes. 2. 12.* Yea, this might be the case of a Child of God, that he may deserve damnation, though not be (through repentance) *actually damned.* Damnation is the desert of this sin, though not the portion of the sinner that is brought to repentance for his sin. God may send an Hypocrite from his Table unto Torment. The same Red-Sea that was Salvation to the Israelites, was death and destruction to the Egyptians. *Eateth Damnation!* Oh what a dreadful word is this *Damnation!* And that when a man comes to be Partaker of a Saviour. Take heed what you do when you receive: Damnation is not a business to be jested with, nor the Sacrament a work to be trifled at. *Adam* did eat his own death, and so may you your own damnation.

(2.) Such provoke God to inflict upon them oftentimes heavy and dreadful punishments in this life: So that though God will not send a Believer to Hell for this his sin, yet he might send him to his Grave for this sin, 1 Cor. 11. 30. *For this cause many are sickly among you, and many weak, and many are fallen asleep.* It is thought that God sent a Plague among the *Corinthians* for prophaning

ning the Lords Supper. It is not usual with people in their sickness to reflect upon their unworthy receiving as the Cause thereof: They say, such a time I did overheat my self, and caught cold, and so my sickness came: But not, I went to the Lords Table in my sin, or without actual preparation, and so my sickness came: If unworthy Recievers had no love unto their Souls, yet for the love they bear unto their Bodies, they should be perswaded to forbear till they were prepared. If Damnation and Hell being out of sight will not affright them, yet Death and the Grave, that is a nearer object methinks should. Oh how careful should we be to prepare for that which else might be death to our Bodies, and damnation to our Souls?

(3.) Such *Provoke God to take away this Ordinance from them.* Gods own People by abusing of this priviledge, might forfeit the opportunity of approaching unto it: As a Father, when he seeth his Children abuse their food, may call his Servants to take away, and set it up, till they shall prize it more, and use it better.

Secondly, The good Consequents are very great if you rightly receive it, with due preparation and care; and is not that your end in coming to it, that you may be better for it? He that aimeth not at this spiritual advantage in subordination to and conjunction with the glory of God, comes he knows not why: And to come *for this*, without preparation, is to separate betwixt the end and the means. Consider,

1. Such as come in a right manner, *shall receive more from God when they come*: The time of preparation is your sowing times: When you should

sow

sow in tears, and the time of receiving is your reaping time; and he that prepares negligently, shall reap sparingly: he that prepares diligently, shall reap abundantly. For,

1. Such shall receive *more grace* from God, they shall come away with more love to God, with more desires after God, with more faith in Christ, and hatred to their sins.

2. Such shall receive *more comfort, and peace, and joy in the holy Ghost*. If you sorrow and weep before you go, you shall come away with your heart full of joy, and your mouth of praises. When you have been formal and lukewarm in your preparation, your heart hath been dull and dead in, and after your receiving; but when lively and diligent, God hath spoken peace unto your Conscience, and assured you of the pardon of your sins, and sent you from *his* Table to your *own*, with a joyful heart, and with a chearful countenance.

3. Such shall be *more acceptable and welcome unto God*: What you have done aright, he will graciously accept; and wherein you failed, he will freely pardon; then the *Father* will bid you welcome, and the *Son* will bid you welcome, and the *Holy Ghost* will bid you welcome, when you have been weeping and mourning in secret for your sin, whereby you have crucified the Lord of Life; when you have been begging at the Throne of Grace, Lord give me a spiritual Appetite after this Heavenly food: Lord give me power against my pride, and passion, and earthly mindedness; after you have been searching into every corner of your heart, that you may find out every *Aban* in your Soul, God will say, *Yonder*



is a Soul that hath taken pains with himself in secret, and hath cryed unto me for a gracious acceptance of his person and performances, and now he shall find that he is welcome; for I will send forth my Spirit, and comfort him, I will give him my Grace, and quicken him, I will give him my Son, and satisfy him. Oh it will be sweet to have God to smile upon you at his Table: But to have him frown when you are there, will be uncomfortable; and to have him withdraw, will make your duty to be unprofitable: Could you take delight at a Mans Table, if he frown upon you for every Morsel that you eat? and will it not be worse, when you take the Bread, then to have God to frown? And when you take the Cup, then to have God to frown, and say Friend, how came you in hither amongst my Children, when you have not on the Wedding-garment? or if you have Grace, you have not endeavoured by painful preparation, to have it drawn forth into act and exercise.

Sixth Argument; God makes great preparations for us in this Ordinance, therefore we should make great preparations when we come to partake of it; and shall not we be preparing to receive, what God is preparing to give? Doth the great God make preparations to entertain poor Sinners at his Table, and shall we come rashly and carelessly to it? *Matth. 22. 4. Tell them that are bidden, Behold I have prepared my dinner, my Oxen, and my Fatlings are killed, and all things are ready.* Oh what delightful words are these! Oh that they were delighting to my Soul! Oh how refreshing are these things prepared! and how sweet is the invitation of God to us to come and be partakers of them! Justice might have prepared

pared Torments for us, but behold, Mercy hath prepared precious Priviledges for us! Oh what great things were to be done, that this Supper might be prepared for us. The Son of God must come down from Heaven to Earth, and become the Son of Man; he must suffer and bleed, and dye, and have his garments dyed in blood, that this Ordinance might be prepared for Believers. Besides, here are great things prepared to be given to such as do prepare to come rightly to it; here is *pardon* of sin prepared for you; here is *peace* and *comfort* prepared for you; here is further *increase* of Grace prepared for you: But where are your preparations to receive them? Here is *merit* ready to justifie you: Here is *blood* ready to wash and sanctifie you; here is *righteousness* ready to be imputed to you: But is your *faith* ready to receive them? Is your *love* ready to be acted towards this God that hath made them ready for you? Is your *heart* ready to give thanks and praises to this God that will bestow these things upon you? Or will you give occasion to your God to complain of you, and say, *I* am ready to give increase of Grace to yonder Believer, but he is not ready to receive it; he hath not enlarged the capacity of his Soul, by getting greater hunggings and thirstings after it: *I* am ready to give in peace and comfort, when his Soul wants both peace and comfort, but yet he is not ready to partake thereof.

But if you come in your sins, great and terrible things are prepared for you; a heavy charge is drawn up against you, that you do abuse the blood of Christ; that you crucifie the Lord anew: And Conscience is ready to accuse you,  
the



the *Law* and *Gospel* ready to condemn you, *Satan* ready to seize upon you, and *Death* and *Judgment* ready to invade you, and *Hell* ready to torment you, and this is dreadful.

Seventh Argument, *God looketh for great entertainment in our hearts, and at our hands, and therefore we should prepare for him: God welcomes you unto his Table, and you must welcome God into your heart; and both require preparation.* When you expect some Noble Man to come into your house, what preparations do you make for him? Your house is cleansed, your best furniture brought forth, and all your Servants ready to attend him: When you come unto a Sacrament, the great God is to come into your heart, therefore set open the everlasting gates of your Soul, that the King of Glory may enter in: And let every room in your heart be washed and cleansed, and hung with the Tapstery, and Embroidery of the Spirit, and let all the Faculties of your Soul and the Graces in your heart, be ready to attend him. Let Love receive him, let Faith eye him, and your Soul have Converse and Communion with him.

Eighth Argument, *The many Duties that here in order are to be performed, and the many Graces that are here to be exercised, call for diligent preparation.* If you were to perform any of those duties singly, which you are here to do joyntly, it is your duty to prepare for each of them. Here sometimes you are to pray to him: Here sometime you are to be employed in praising of him: Here sometime you are to hear from him: And here sometime you are to meditate upon him, and upon the great work of Mans Redemption:



and will you not prepare for all these Duties which are so hard and difficult rightly to be done? Here your heart is to be broken, and to be bound up: Here your Soul is to have a mixture of affection of joy, and sorrow; Sorrow that you sinned; and by your sins did bring all this sorrow, and sufferings upon your Lord: Joy, that your Lord would die and suffer for your sins; here you are to love him, and to hate your sins; here you are to receive him, and apply him, and all his priviledges to your Soul. And do not such great things as these require your greatest preparations?

## CHAP. VIII.

*Containing several Questions to excite us to greater diligence in preparation.*

**B**UT because your hearts are too apt to do the greatest work with slightness, and where there should be the greatest care and diligence? I shall further add a few considerations to your mind, wherewith you would do well to urge your heart whenever you are to go unto this Ordinance: In the fear of God I beseech you answer these following demands.

Quest. 1. *What if you were to dye this day, what preparations would you have made then?* The same you are to make when you are to receive the Lords Supper.

Two Things especially concern a man to get before

before he dyes, and look what degrees of necessity there is of both for a mans Death, the same proportion of necessity there is of both for the Lords Supper.

1. *It doth concern a man before he dye, to get the truth of Grace*, that he have real Love to GOD, Faith in Christ, Peace with God through Christ, and without this a man cannot dye happily: This is as necessary for a man that is to come to the Lords Supper, that he love God, that he do indeed believe and hate his sins, or else he cannot receive worthily: Wo be to that man that goes down to his grave before he be converted; and wo be to that man that comes to the Sacrament before he be born again.

2. *It concerns a man before he dye, to get some evidences of his grace*, and this is necessary to his more comfortable dying: a man may have grace, and so be delivered from the hurt of death; but if he have not some evidences of this grace, he will lye under the fears of death. So a man, before he goes to the Lords Table, should endeavour to get the knowledge, sight and evidence of his interest in Christ, and this is necessary to his more comfortable receiving; without which, though he may receive worthily, yet not without some fears; *I fear Christ did not dye for me, I fear this blood was not shed for me, I fear I do not love God*; and so will be deprived of those joyes and comforts which would come in by a particular application of Christ to himself; if he can conclude, *Here is blood, and it was shed for me; Here is righteousness, and it is imputed unto me*: I think a man that is not fit to dye, is not fit to receive: A Man should sit down at the Lords Table with  
as

as great care as he would lye down in his Grave; and be as serious for his Soul at this Ordinance as he would upon his dying Bed: *You should go to the Lords Table, as carefully as if you were going into another World.*

But do you so? Tell me, if you had been to dye this day you come to receive, would you not have prayed more than you have done? Would you not have shed more tears for your sins? would not more of your groans and sighs have pierced the Heavens, and reached the ears of God? Would you not have searched your heart more narrowly? and passed sentence upon your self more impartially? And been humbled more deeply? Would you not have said, If I be mistaken about the truth of Grace, now I am to dye I am lost for ever? And will you not say, If I be mistaken about the truth of Grace, now I am to sit down at the Lords Table, without my serious Repentance, I am undone for ever? And instead of having the pardon of my sin sealed to my Soul, by my unworthy going, I bind the guilt of all my former sins upon my Soul, as if the other were not burthen great enough. I have added this to all the rest, in making my self guilty of the blood of Christ.

But that you may receive with the same seriousness as if you were to dye, ask your self these three Questions.

1. *What sin would most disturb the peace of my Conscience, If I were to dye to day?* And mourn most for that sin at the Lords Table: What is the Sin that would make you most affraid to dye, and be a trouble to your departing Soul? Would it be your Pride or Passion, or your inordinate loving

of



of the world? Would it be your neglect of secret duty, or your careless performance of it, that you prayed no more frequently, no more fervently? Would it be that you forgot the Lord so long, and neglected your precious Soul so long, that you have done no more for God, that you have lived no more unto him? That so much of your precious time is gone, and so little of your necessary work is done? Let that cause trouble to your heart, and fetch tears from your eyes, when you are at the Lords Table.

2. *What Mercy is it you would beg from God if now you were dying?* O beg that mercy when you are receiving; if you were dying, would you ask for Riches, or for Honours, or the great things of this World? alas, these would not fit you for your death; or would it not be the truth of grace, the favour of God, assurance of his love, an interest in Christ, in his Promises, in his Privileges, and an evidence of your title to his Kingdom? Would you not then wish, O that God would pardon me, and tell me he hath pardoned me! Oh that he would now be mine, and own me for his own! would not these be your desires if you were to dye?

Desire the same when you are to receive the Supper of your Lord. Will you go thither with desires after riches, and temporal enjoyments? or with desires that others would think well of you, and esteem you as a Christian, though you care not to be so? These things will not fit you for receiving no more than for dying: If you were to dye, would you desire to be thought godly, rather than be so indeed? What if one should think you dye with grace in your heart, and you do

do not? and what if others should think you receive with grace in your heart, and do not; neither of these would do you real good: beg then the same things when you receive, as you would if you were to die.

3. *What mercy is there you would especially bless God for, if you were to dye?* Give thanks to God for that mercy when you do receive: If you were to die, would you chiefly bless God for making of you rich and great in the world? or for making of you truly good and holy towards God? would you not upon a dying Bed bless God for Christ, for the Pardon of your sins, and for the hopes you have of an eternal blessed life? give thanks to God for these, with as great reality at the Lords Table, as if you were going to the Bar of God from a dying Bed.

Quest. 2. *What if Christ were personally present, and were to administer the Sacrament to you with his own hands, what preparation would you make then?* If Christ your Lord and Master were now upon the Earth, and were to sit with you at the Table, what care would you have used to have got your heart into an holy frame? If Christ had been with you in your Closet, when you were upon your knees, would you not have prayed more earnestly, and wept more abundantly than you did? if Christ had been with you the night before, and seen you look more into your Shop-Book, than into the Book of God, and the Book of your Heart; and seen you turn over the leaves of your Books of Account, and not the Volume of your life; and been with you when you were more busie in cleansing of your House, than of your Heart? would you not have blushed to look him in the

face



face at his Table? Why, *Christ as God*, was really with you, when you were preparing of your heart, and took special notice of your diligence, or remissness in that work: He is with you in the morning before you go, he observes what time you rise, what time you spend, what pains you take in order to this duty: And though they be poor, mortal, sinful men, that do administer this Ordinance to you in *Christs Name* and stead, yet he requires you should be as serious as if he himself were visibly present; for as he is God, he is really present: And will you not reverence and dread *Christ as God*, as much as you would *Christ as Man*? The Master of the Feast doth surely come and view his Guests, and if there were one Hypocrite amongst a thousand Receivers, he would know him by name, and fix his eye upon him, and say, *Friend, what make you here amongst my people, when you have not that love to me as they have, nor take that pains to prepare your self as they have done?* Mar. 22. 11, 12, 13. He did say, this is the *Judas* that will betray me; and he will say, This is the man that profanes my Table; this is the woman that abuses my Blood: Think of this when you are to come unto this duty, and this dignity, to be a Guest at this Table of the Lord.

Quest. 3. *What if you should see God strike every unworthy Receiver down dead in the place with the bread in his mouth, or with the Cup in his hand, what preparation would you make then? Or if God should inflict some painful and tormenting disease upon every one that comes amiss, how careful would you be then? if God should say to Death, as Absalom did to his Servants concerning Amnon,* 1 Sam. 13. 28. *Absalom commanded his Servants, saying,*



saying, mark ye now when Ammons heart is merry with Wine, and when I say unto you, Smite Ammon, then kill him, fear not, have not I commanded you? What if God should say to Death, when such a Man is receiving the Sacramental Wine, and I say unto thee, Smite him, then kill him; fear not, I have commanded thee! If God should deal with you as he did with the Israelites, in Psal. 78. 30, 31. *While the Meat was in their Mouths, the wrath of God came upon them, and slew the fattest of them.* It would surely be a dreadful sight to see an unworthy Receiver go down to his Grave, and to Hell with the Sacrament in his Mouth: Or what if God should do as it is exprest in another case, *Job 20. 23. When he is about to fill his Belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.* How would you come then? Or what if you should fall down at the Ministers feet, as *Ananias and Saphira* at the Apostles feet, if you should dare to come unworthily, what care would you take then?

You do not know but God may do so, and to venture upon a Tryal here, is dangerous. Unworthy Receiving hath been the death, as well as the damnation of many that so came. Therefore beware.

Q. 4. *What if men could look into your heart, and observe the frame and temper of your soul, what preparations would you make then?* If it should be known to the Minister, and to all the Receivers, what time you spent in secret, in praying and self-examination, would you not spend more time than now you do? Else many would have a less esteem of your Piety than now they have. If an  
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Holy Man (unknown to you) had stood at your Closet door and overheard you pray so lukewarmly as you did, would you not have blushed that he should have seen you at the Sacrament? And all this is known to God; and should not the eye and knowledge of God affect you more, than if all the Men in the world could know and see your heart? He sees your *principle* and *end* more exactly than men could do, if your breast were all of transparent glass.

Qu. 5. *What if this were the last opportunity you should ever have to be at Gods Table, what preparation would you make then?* If you were to do that which is of so great concernment, which you must never do more; If God from Heaven should call to you the night before, and say, Now look well to the frame of your heart, that you go with care, and eat in Faith, and come away with profit, for you shall never receive more; would you then be so slight as now you are? Why, how do you know you shall? Are you not Mortal; And have you not seen some at one time at a Sacrament, that were dead and in their Graves, and their Souls in Heaven or in Hell before the next? Hath God given you a Lease of your Life? Or hath he told you when you have one opportunity, that he will give to you another? Come then every time, as you would do, if you were sure it were your last, as you are not sure but it may be indeed your last.

Qu. 6. *What if you were to go from the Sacramental board to Gods Bar from his Table to his Tribunal, what preparation would you make then?* If God should from Heaven tell you, *The same day you do receive, the same day I will judge you, the same day I will require*



require an account of you, how you came, and why you came, and whether you did eat in faith, and drink in faith, and do all as one that did believe a Judgment, and a life to come; why this may be your case, and thus God might deal with you, and how if he should, after you have come unpreparedly?

Quest 7 *What if you had been then present under the Cross of Christ, when he was crucified, and seen his wounds, and heard his dying groans, and were then to come to commemorate this Death of Christ, what preparation would you have made then?* What if you had seen your Lord sweating drops of Blood in a cold season, and seen the Thorns upon his head, the Spear thrust into his side, that you might have a window to look into his heart, to see how he hath loved you, and seen the Nails in his hands and feet; and were, after such a sight as this, to come unto this Table, with what affection would you then come? Why, all this is really represented to you in this Ordinance, and should be as certainly believed, as if you had with your eyes beheld it done. What affections do some discover in beholding the execution of a common Malefactor? And shall not we before-hand endeavour to raise our affections when we are to come to see the Crucifixion of our dearest Lord?

Quest. 8. *What if one that hath been damned for unworthy receiving, should come unto thee from the place of Torment, and tell thee he hath found it a provoking sin; and that which makes damnation more intolerable, to eat unworthily at the Table of the Lord, what preparation wouldst thou make then?* It is no breach of Charity to conceive, or to conclude, that some that have been at the Lords Table,



Table, are now in Hell, and shall be there for ever: for if drunkards, swearers, or hypocrites shall come unto this Ordinance, that shall not save them, *dying such*. Christ himself that at the terrible day of his coming shall judge these men for abusing of his Blood, hath told us before-hand, than many such shall be cast into everlasting torments, Luke 13. 25. *When once the Master of the House is risen up, and hath shut too the Door, and ye begin to stand without and to knock at the door, saying, Lord, Lord, open to us; and he shall answer and say unto you, I know ye not whence ye are: ver. 26. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets; As if they should say, Lord, we think it strange to find the Gates of Heaven shut against us; we think it strange that we that have been thy hearers, and have been at thy Table, that thou shouldest not know whence we are, that thou shouldest not approve us, nor receive us: But Christ again replies, ver. 27. But he shall say, I tell you, I know you not whence you are, depart from me ye workers of iniquity: As if he should say, I told you once before, that I did not know you, love you, nor approve you; and though you plead your outward Church-priviledges of hearing and receiving, yet I tell you once again, I know you not; go get you gone, go, get you down into eternal torments, depart, depart: You were Professors of Piety, but you were Lovers and Workers of iniquity. Now, suppose one that thou hast known and seen at this Table with thee, that hath died in his sins, and been damned for them and hath been in Hell a year or two suffering the Vengeance and the wrath of God for this, as  
for*

for his other sins, should he come to thee and tell thee, I have known since I departed out of this life, in which thou now dost live. what is the punishment that is due unto unworthy Receivers, for I have felt it; believe me, *though a damned Soul*, for I have felt it; I suffer much for my unjust dealing with men, but I suffer more for my unjust meddling with the Blood of Christ; I suffer much for my excessive use of provisions at my own Table, for my Gluttony and Drunkenness, but I suffer more for abusing of the Body and Blood of Christ in the Lords Supper, when I was upon the Earth. Or suppose he had been an Hypocrite that is now in Hell for this so heinous crime, and should come and tell thee, When I was in thy capacity of life; when it was my time to live where thou now dost, I was admitted to the Lords Supper, as now thou art, and I gave as good an account unto the Minister (as to words and expressions) as thou hast done; I told him I was convinced of my lost estate, that I was weary of sin, and grieved for it, and was willing to accept of Christ upon his Gospel-terms, and this I said with tears in my eyes; that the Minister thought my Condition good, but I deceived him and my self too, by lying to him; for now *I find I was not willing to let such a particular lust go*, that parted betwixt me and Christ: And the *Congregation* with whom I did receive, did think my condition to be good, because they saw me weep when I took the Bread, and saw my tears run down my cheeks when I took the Wine, but they did not see the Hypocrisie of my heart, nor the sin I did indulge, and would not part with at Christs command: But now I am under

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der the sentence of damnation, and have suffered more than thou canst conceive for this my sin; Oh, *I am damned*, for the abusing of that Blood that should have saved me! *I am for ever damned* for dabling in that blood as an unholy thing, in which *I was often intreated to have had my heart been washed*: It is *dreadful, dreadful, dreadful*? Thou dost not know that yet art upon the Earth, what a *dreadful* thing it is to lye in Hell, and bear the punishment that is inflicted upon unworthy Receivers. After such an admonition as this from a damned Soul, what preparations wouldst thou make; why, the Ministers of God do tell thee so, and why wilt thou not credit our Doctrine as much as the words of a damned Soul! Nay, God himself doth tell thee plainly in his Word the greatness of this sin, and the punishment thereof, and wilt thou not believe the true eternal God before a damned Reprobate? Or shall not the words of that God that shall Judge thee, affect thine heart, and make as deep an impression upon thy Soul, as would the words of one that should come to thee from amongst the damned?

*Q. 9. What if Christ should call from Heaven as he did to Saul in another case; Saul, Saul, why persecutest thou me? So what if he should call to thee while thou art eating, or while thou art drinking at his Table, Sinner, Sinner, why prophaneest thou my Blood? And should mark thee out, and make thee known, what preparation wouldst thou make then? When Christ was upon the Earth, eating with the Twelve, he said, Verily, I say unto you, that one of you shall betray me: Oh what an amazing word was this! how did it fill their hearts with fear and sorrow, yet not knowing who was the Man that should*



should do this! How did they look one upon another! and said one by one, *Lord is it I?* and another, *Lord is it I?* and were very inquisitive to know who was the man that should do this so heinous fact; whom the Lord discovered by a sign, *He that dippeth with me in the dish, the same shall betray me*, that is the Man, that is the Traitor.

So, if while the Congregation is met to commemorate his death, Christ should cry from Heaven, saying, There is one amongst you that is prophaning of my blood, that is unworthily eating of my Body, that is come hither in his sins; how wisely would they look upon one another, with paleness in their faces, and fear in their hearts, not knowing who should be the Person that is doing this? one saying within himself, *Lord, I hope it is not I*; and another, *Lord, I hope it is not I*. No saith Christ, it is yonder man that hath now the bread in his mouth, or yonder man that sits in yonder seat, and is now taking the Cup into his hand, and drinking of it; this is the man, have him out from among you: If this should be the course that Christ would take, what preparation wouldst thou make then? how narrowly wouldst thou search thy heart? how fervently wouldst thou pray before thou comest, that thou mightest not be the person that Christ should thus cry out against from Heaven; nor thus shame thee before the publick Congregation? Why, though Christ doth not thus for the present, yet he will discover the sinner, and publish the sin, at a more Dreadful day, and before a greater Congregation; when all the World shall be gathered together, and before them all, he shall lay this unto thy charge,

charge, before Angels Men and Devils: *This is the Man that did carelesly come unto my Table, and did prophane my holy Institution, therefore take him Devils, and drag him down with you into eternal torments, and cast him into the Lake of Fire, where he shall suffer the vengeance of eternal burnings, for his bold adventure in coming unprepared, and in his sins unto my Table: Devils, take him with you, for he shall never come into my Kingdom.*

These questions I would desire you with greatest seriousness to propound unto your self when you are to approach to this solemn duty, and find your hearts to be slight in, and backward to proportionable Preparation to the weightiness of the work.

## CHAP. IX.

*Containing some Directions to get our hearts rightly disposed for the receiving of the Lords Supper.*

**H**AVING thus far proceeded in proving it your important duty, to prepare your hearts for this Ordinance, and laying down some serious Questions for quickning you thereunto; I next come to give you some Directions what you must do, that your receiving may be acceptable unto God and profitable unto you: And they are these four.

First, Search your own heart, enquiring narrowly into the state of your Soul, how it is betwixt God & you.

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Secondly, Solemnly consider such things as have a tendency in them to dispose your heart thereto.

Thirdly, Fervently pray to God before you go, that you may receive worthily when you are there.

Fourthly, Seriously discourse with some (if you have opportunity) about such things as may conduce to raise your Affections and quicken your Graces before you go.

First, Strictly search thine own heart, 1 Cor. II. 28. But let a man examine himself, and so let him eat of that Bread, and drink of that Cup. The word signifieth a diligent and narrow search into the Nature and Properties of the thing that is the Object thereof, as a Goldsmith proves the goodness of his Mettle. Now, Christian Reader, for thine help therein, I would advise thee to put such Questions as these unto thy self, and after due deliberation with thy self, and prayer unto God, that he would discover the state of thy Soul unto thee, give in a true and serious Answer, as one that knows thou must again be called to an Account, and be examined by God himself at the last Day.

Quest. 1. Have I a principle of spiritual life, or am I yet dead in Trespases and Sins? Oh my Soul! the work thou art intending at a Sacrament, it is lively work; and if thou art dead thou canst not do it: thou art to go feed upon the bread of life, and if thou art dead, thou canst not do it. Thou art to feast not only *with*, but *upon* the Lord? But if thou art dead thou canst not do it. I find it recorded in Numb. 39. 10, 11. If any man was defiled by reason of a dead body, he was not to eat the Lords Passover till the second Month. How much more unfit am I to eat the Lords Supper, if yet my heart be



be dead, not only dull, but dead; there is no converse between the living and the dead; dead men do not converse with living men; and a dead heart, altogether void of spiritual life, cannot converse with a living God.

In order therefore to the discovering of thy spiritual life, I will propound these following Enquiries, to which give in thy answer seriously, as in the fear of God; and solemnly, as in the presence of that God that doth search thy heart, and know thy state, and let thy Conscience make reply as thou wouldest do if thou wast now to dye.

First, *Hast thou ever had any spiritual sense of things good and evil?* Didst thou ever see the excellency and the beauty of Christ, and the vileness and deformity of sin? Is Christ most lovely, and sin most loathsome in thine eyes? Didst thou ever taste such sweetness that there is in Christ, in a Promise, or in communion with God, that it makes thee choose Christ, embrace a promise, prefer Communion with God above all things in this World? or *didst* thou ever taste such bitterness in sin, that makes thee loath it, and unfeignedly willing to leave and to forsake it? once thou hadst no relish in spiritual things, but hast thou now? time was when thou didst taste sweetness in thy sin, when thou didst delight therein: but is it as bitter to thee now, as then it was pleasant and delightful? Thou hast had an ear to hearken to the Temptations of the Devil, the Flatteries of the World, to Sinners enticing thee to Sin, to the corruptions of thine own heart, calling thee to yield to all these: but thou hadst not an ear to listen to the Motions of the Spirit of God, nor to

the voice of the Ministers of God, nor to the voice of the Mercies, nor the Judgments of God, nor to the voice and cry of thy own Conscience; but now thou art deaf unto the former, the Devil calls, but thou wilt not hear, and Sinners call, but thou wilt not hearken; and thine ears are open to the Latter, if God, calls thou sayest, *Speak Lord, thy Servant beareth*: If the Spirit whispereth to thy Heart, thou perceivest his meaning, and obeyest, &c. Thou once didst feel Ordinances and Duties to be a Burden to thee, and groanedst under them as a Load too heavy for thee to bear, and this was when thou didst make light of Sin: Christs *ease* yolk thou thoughtest to be *intolerable*, but Sins *intolerable* yolk thou judgest to be *ease*; because Sin was in thy Heart, as (an Element) in its proper place: But tell me, dost thou not now groan under the weight of Sin? Dost thou not really think there is no evil of affliction so heavy as the evil of transgression? Doth it not make thee to cry out, *O Wretched Man that I am, who shall deliver me from this body of Death*? That now thou couldest, at least sometimes, desire that thou mightest be be loosed from thy body of flesh, that thou mayst be freed from this body of sin? if so, thou art alive.

Secondly, *Hast thou mortified sin, or hast thou not*; is sin dead or alive? if thy sin do live and reign, then thou art dead; if thy sin be dead then thou dost live; the life and reign of sin, and the life and power of grace cannot consist in the same Soul at the same time: though sin be in thine Heart, yet thine Heart is not *for*, nor in thy sins, though sin be in thy affections, yet *in*ered Sin hath lost thine affections; as there is

Sin



Sin in thy love, but thou dost not love thy Sin; there is Sin in thy joy, but thou dost not rejoyce in thy Sin; thou dost not find those flaming desires of thine Heart after forbidden things, as sometime thou didst; neither hath sin that *universal, acknowledged* Authority in thy Soul, as once it had; nor that peaceable possession in thy heart, which once thou wast contented to give and yield unto it; but it is even Death to thee to feel these lusts so much as crawling in thy heart, though they do not rule; if so, then Sin is dead, and thou dost live; if not so, then Sin doth live, and thou art dead.

Thirdly, *Canst thou groan and cry unto the Lord, and will nothing still thee but a Christ?* then surely thou dost live; though thou canst not word thy Desires at the Throne of Grace (as New born Babes cannot ask, but yet can cry for the breast) nor in such Language (as others) ask for Christ and Grace; yet thou canst Cry for Christ, and weep for Grace, and all the Creatures cannot quiet thee till thou hast hopes that Christ is formed in thee: Surely they have spiritual Life, that in this sense do thus cry after Christ.

Fourthly, *Dost thou grow in the Graces of the Spirit?* It may be thou darest not say thou hast more Grace, but this thou findest, thou hast more desires after Grace; *that is more Grace*. Art thou indeed thankful for a little Grace, but yet art reaching after more? Thou prizest one dram of Grace above thousands of Gold and Silver; yet it is not a little will serve thy turn; dost thou grow more weary of thy Sin? Dost thou grow more earnest after Christ, and God, and Heaven? Surely growth is a proof of life.



Fifthly, *Dost thou work for God, and Christ, and Heaven, and for thy Soul in a spiritual manner?* Spiritual Operations do discover spiritual life. Many live a natural life, that will not work; but those that be spiritually alive, be at work, though some more, and some less. *Dost thou pray, and labour in thy prayers?* *Dost thou hear, and take pains with thy heart in hearing?* *Dost thou do thy work according to those spiritual Rules which God hath given thee in his Word, or wherein thou failest thou art grieved for it?* *Dost thou work from a spiritual principle of love to God, and holy fear of him?* *dost thou pray unto him because thou lovest him?* and *dost thou abstain from sin, and watch and pray against it, because thou wouldest neither offend nor grieve him?* Hast thou a spiritual end in working while thou livest, that thou mayest glorifie and honour God? Though all thy working in this manner deserve nothing from the Lord; neither dost thou thus labour in all thy duties, to rely upon them, and to take thee off from resting upon Christ; yet are they evidences that thou art raised from the death of sin, to a life of grace; and having life, thou must have food, and God hath prepared it for thee upon his Table, and thou mayest go and feed thereon. This is the first thing that you should enquire after, as to your state, whether you be spiritually alive.

Qu. 2. *Do I hunger and thirst after Christ?* This also will be an evidence of your spiritual life; for dead men do not hunger, they do not thirst: Say then to thy self, Lo, Oh my Soul! thou art invited to a Feast, to a Banquet of Gospel-dainties, to a Feast of fat things, a Feast of Wines on the Lees, of fat things full of Marrow, of Wines on the Lees,

well

well refined, Isa. 25. 6. Lo Oh my Soul, Wisdom hath killed her Beasts, she hath mingled her Wine, she hath also furnished her Table, she hath sent forth her Maidens, she cryeth upon the high places of the City; who so is simple let him turn in hither: As for him that wanteth understanding, she saith unto him, Come eat of my Bread, and drink of the Wine which I have mingled, Prov. 9. 2, 3, 4, 5. Thus the Lord doth call thee, O my Soul! to rich and costly provisions, but where is thy hunger? where is thy appetite? If I could find I hunger, I could find an Invitation to go, for I read my Lord hath said, Isa. 55. 1. Ho! every one that thirsteth, come ye to the Waters, and he that hath no money, come ye, buy and eat, yea come, buy Wine and Milk without money, and without price. And John 7. 37. In the last day, the great day of the Feast, Jesus stood and cried, saying, If any man thirst let him come unto me and drink. If I could find I hunger, I can find a promise that I shall be satisfied, Matth. 5. 6. Blessed are they which hunger and thirst after righteousness, for they shall be filled. Come then, tell me, O my Soul! Dost thou feel an emptiness in thy self, and a want of those things which alone can satisfy spiritual hungerings? Art thou pinched? Art thou pained with the sense of the want of Christ? Art thou impatient till he come unto thee? Dost thou think the time is long till he doth fill thee? Canst thou take any pains that thou mightest enjoy him? Must thou have a Christ, or nothing will content thee? Then thou art one whom God doth call; be encouraged, arise, and go to the Table of thy Lord. This is another thing that thou must enquire after, because it is not only thy duty



to have life, but to have spiritual hungrings after Christ, when thou goest unto the Table of the Lord.

Quest. 3. *Do I love God and Christ, or do I not?*  
 If I do not love him, what have I to do to go unto his Table? if God be an enemy to me, and I yet an enemy to God, wherefore should I go and bring down wrath upon my self? but if I love him, why should I be so dismayed because I am a Sinner, since the Lord is willing freely to bestow all things that are here provided, upon them that love him? The more sin I find I have, if I love him, I see the greater need I have to go unto him. Put then the question to thy self, as Christ did unto Peter, John 21. 15. *So when they had dined, Jesus said unto Simon Peter, Simon Son of Jonas, lovest thou me more than these?* He saith unto him, *Yea, Lord, thou knowest that I love*——— And this question Christ put to him the second, and the third time: So do thou before thou goest to this Supper; ask thy Soul, O my Soul! *lovest thou the Lord Jesus?* Canst thou say, the Lord knoweth that I love him? Yet ask again the second time, Oh my Soul, *lovest thou the Lord Jesus?* Canst thou again with Peter answer, *Yea, Lord, thou knowest that I love thee?* but that thou mayest be sure, enquire again the third time, Tell me, Oh my Soul! *Lovest thou indeed the Lord Jesus?* For there are many that be mistaken, and think they love him, but they do not: Canst thou therefore appeal to God, and say, *Lord, thou that knowest all things, thou knowest that I love thee;* I do not indeed love thee as thou hast loved me, yet I love thee: I do not love thee as much as others



others do, nor as much as I my self desire to do, and that is my grief and sorrow; but yet I love thee, and that is my peace and comfort: And I have these evidences of my love, that makes me say, *Lord I love thee*, for I hate that which is a grief unto thee, and that because it grieves thee. Lord, *I love thee*, for I am grieved at thy absence, and am rejoyced at thy presence; Lord *I love thee*, for I love any that are like thee, that bear thy Image, and thy Stamp upon their hearts: O my Lord, *I love thee*, for I love the place and duties where thou wert wont to warm thy peoples hearts; but if thou beest not there, I cannot take up contentedly with them, except I see thee. Lord, I do humbly say, *I love thee*, for I dare not deny but that I am grieved when thou art dishonoured by my self or others; tho' I grieve for this less than I should, because I love thee less than I ought. Lord, *I love thee*, for I desire to have an heart that should be willing to part with all for thee; things sinful in themselves at all times, and things lawful when thou callest me to it. Once more, I humbly say, *I love thee*, for I would have an heart to love, and long, and look for thy coming and appearance in thy Glory: Come away then, O my Love, (saith Christ unto thee) and commemorate the Death of thy Lord whom thou dost love. O my Soul! thy Lord doth call thee, arise and go unto his Table, where thou shalt see how he hath loved thee, and where thou mightest have thy love to him more encreased and inflamed. Thus thou shouldest enquire concerning thy love to Christ, when thou art to go unto this Feast of Love.

Quest. 4. *Do I believe on Jesus Christ, or do I not? Have I the Faith of Gods Elect, or have I not? If I should not eat in Faith, and drink in Faith, I should not receive aright; but if I do believe, though my Faith be weak, I have a right to him, and to his priviledges which he hath purchased by his death, and will seal unto me in the Sacrament. Then turn thy Speech to God, and say, Lord, If I do prize thy Son above all things in the World, may I then conclude I do believe? God tells thee that thou mayest, 1 Pet. 2. 7. Unto you therefore that believe, he is precious. If I make it my business to purifie my heart, do I then believe? God tells thee that thou dost, Acts 15. 9. Purifying their hearts by Faith. If I take thy Son for my Lord and Saviour, and receive him upon Gospel terms into my heart, might I then conclude that I have Faith? God tells thee that thou mayest, John 1. 12. But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name. If so, then Lord, I will in obedience to thy command, do this in remembrance of thee.*

Qu. 5. *Once more enquire of thy self, and say, Have I repented of my Sins that I have committed against the Lord, and am I truly humbled for the same? For how shall I behold my Saviour broken for my sins, if my heart was never broken for my sins? Though I do come short of that degree of brokenness of heart for sin, as some of Gods People have attained unto, yet have I that repentance which will prove repentance unto life? Though my tears are not so many as my sins, nor my sorrow as great as my transgressions, yet have I so much sight and sense of sin, as makes me loath*  
my

my self, and abhor my sins, and willing to forsake them; and separates me from the love of them, and delight in them: Oh my Conscience, canst thou not bear me witness, that it is the breaking of my heart that I have broken Gods Commands; that my mourning proceeds from love, and a sence of Gods kindness and his goodness to me; that it is my unfeigned desire to be washed from the filth, as well as delivered from the guilt of sin; to be freed from the power and dominion, as well as from the punishment and damnation that is due unto me for my sins; that though I did not know but Hell might be my portion, yet I would not sin against the Lord? Canst thou not bear me witness, that I do endeavour (though I come short in my endeavours) to keep my self unspotted from the World, and that I hate the Garments spotted with the flesh? That sin in the *Temptation* to it, is grievous to me, as well as after the *Commission* of it; that I do groan (though not so much as I should) under this body of sin, longing for the time when I shall be delivered from it; crying out in the bitterness of my Soul, Lord, when shall it be? Lord, when shall it be, that I shall be perfectly freed from this loathsome body of sin, which (through thy Grace) is so offensive to my Soul? if so, then I will arise, and approach unto this Ordinance, where I may be assured of my pardon, and be furnished with further Strength and Power against my Sin. Thus thou shouldest enquire, whether thou hast repented of thy sin, when thou art to go and see what hath been done unto thy Lord, by reason of thy Sins. Thus far for Tryal.

Secondly, When thou hast thus proceeded to find



find out the truth of thy grace, thou next go on to solemn meditation, to consider of those things which might excite and stir up thy graces, the truth of which thou findest to be already wrought in thy heart; that so thou mightest go unto this Ordinance with lively exercise of grace, that all thy graces might be ready to act according to thy duty in this work: For it will be thy *sin* to go unto the Table of the Lord with dull affections, and deadness upon thy heart; and it is an *aggravation* of thy sin, if it be through want of diligent endeavour to get thy Soul affected and inflamed with love before thou goest. Now for thy help therein, I shall instance in some of those things which will be fit and suitable objects for thy thoughts before thou goest, and not unseasonable to meditate upon while thou art there.

First, Meditate and dwell in thy thoughts upon the Love of God in the great work of Mans Redemption. Consider that thou wast in a fallen and miserable estate, under the Curse of the Law, liable to the wrath of God, the Torments of Hell; under the power of thy lusts, and the bondage of the Devil; and couldst not help thy self, nor recover thy self to the Happiness from which thou didst fall: then get thy heart affected with the love of God, who in the eternal project of his Counsel, hath contrived a way for thy Salvation: And here, if thy heart be not yet affected.

1. Urge it with the *freeness* of this love: Consider, O my Soul! it was free love, that God would send his Son to die for fallen Man, and not for fallen *Angels*; to take upon him not the nature of *Angels*, but the seed of *Abraham*. But yet consider, O my Soul! the freeness of this love to

to thee, who hath ordained thee to Salvation by the death of Christ, when thousands of others are passed by, and suffered to perish in their sins! God might have Passed thee by, and applyed it unto others, whereas he hath passed many others by and applyed it unto thee; it may be, thy nearest Relations have no share, nor saving benefit by this Redemption, when there was no more in thee to move God unto this love, than there was in them: Yea, as much in thee to oppose, and resist the application of this Redemption, as was in the heart of the vilest of the Children of men. Surely some believing thoughts of the freeness of Gods love to thee in particular, will warm thy heart before thou approachest to the Table of the Lord, and fill thee with desires to be there, and the more inflame thy heart when thou art there. If yet thy heart be dull, do but ask it this one question, *What wouldst thou have done, O my Soul! and where shouldst thou have for ever been, if God had not loved thee, freely loved thee?*

2. Urge thine heart till it be affected with this Love of God, which is *such pure love*; no advantage redoundeth unto God, by his loving of thee; if thou hadst been damned, God had not been prejudiced thereby: Nay, he could have glorified himself in thy damnation: And if thou shalt be saved, there is no addition made thereby to Gods happiness, for that was perfect before the world began. Oh, the difference betwixt the love of God, and the love of men! Men do Love, where their love doth redound to their benefit and advantage: Yea, the love of Saints to God, though it should be purely for himself, yet there

is real, lasting the greatest benefits redounding to them ther-by: But the love of God is altogether pure in this respect, that he is not profited by his love.

3. Urge thine heart till it be affected with this love of God, which is such *manifest and undeniable Love*, as doth appear in sending of his Son, 1 John

4. 9. *In this was manifest the love of God towards us, because God hath sent his only begotten Son into the World, that we might live through him.* Herein God doth commend his love to poor Sinners. *Rom. 5. 8. But God commendeth his love towards us, in that while we were yet sinners, Christ dyed for us.* When *Abraham* would have offered up *Isaac*, the Angel of the Lord said unto him, *Gen. 22. 12. Now I know that thou fearest God seeing thou hast not withheld thy Son, thine only Son from me.* So mightest thou say, Now Lord, I know that thou lovest me, seeing thou hast not withheld thy Son, thine only Son from me. Especially if these differences be considered.

1. It was possible for *Abraham* to have another Son, but it is not possible for God to have another *begotten Son*.

2. God loved his Son better, infinitely better, than *Abraham* loved his.

3. That *Abraham* was Commanded by his Superior to offer up his Son; but there could be no Law given unto God to send his Son.

4. *Abraham* received his Son from God, and therefore he was to be at his disposal, as all his Creatures are; but Gods Son was from himself by eternal generation.

5. *Abraham* would have offered his Son unto his  
Crea-



Creator, and to God, that was his Friend, but God gave his Son for his Creatures, and those that were his Enemies.

6. *Abraham* offered up his Son in purpose and intention, but God gave his Son to dye for us really and indeed.

7. *Isaac* was to be offered by his Fathers hands, but Christ was given to be slain by the hands of his Enemies, that did hate him, and reproach him; therefore if *Abrahams* love to God was manifested by his offering up of *Isaac his Son*, the love of God is much more manifested unto us, by giving us Christ *his Son*; and will not such manifest and undeniable love yet affect thy heart? Thus thou mightest proceed to other Properties of the love of God in sending of his Son to suffer for thee, which I purposely omit, because I would not be large.

Secondly, Meditate and dwell in thy thoughts upon the *Sufferings of thy Lord Redeemer when he came into the world*. It will be profitable before thou goest to the Sacrament, to view over the History of his Sufferings, from his Birth to his Cross. Oh what love was this, that God should give his Son, and the Son should give himself to dye for thee! Never love like this! *John 15. 13.* Greater love hath no man than this, that a man lay down his life for his friends. But greater love than this had the Son of God, when he laid down his life for his Enemies. But if thine heart be not yet affected, consider,

1. The Dignity of the Sufferer: He that had the *Heavens* for his Throne, was laid in a *Manger*; The Ancient of days became a Babe: He that was above all, was abased more than all: He that was

richer

richer than any, being Lord of all; was made so exceeding poor, that he had not where to lay his head: He that was the wisest in the World, that never man spake like him; was derided and laughed to scorn, and was reproached in all his Offices: The King of Kings, the great and only Potentate is crowned with Thorns; the Prophet of Prophets hath his face covered, and then smitten, and then they reproached him, saying, *Prophesie who it was that smote thee.* To the great High-Priest it was said in scorn, *He saved others, himself he cannot save.* The most Mighty is bound; the most Innocent is scourged and condemned; the most Lovely is despised; the Physitian is wounded, that the sick Patient may be healed: The Lord dyeth for his Servants. Oh think of this, till thou feel thy heart to work in love, and to reach forth in burning desires after him.

2. The *Variety* of his Sufferings; He that was more precious than Rubies, and all things that can be desired are not to be compared to him; yet was sold for thirty pieces of Silver, a goodly price that he was prized at by the Sons of sinners, *Zech. 11. 13.* He was sold by one, denied by another, forsaken of all: He was buffeted and spit upon; a Murderer preferred before him: While he lived he was accounted a Blasphemer, and when he dyed, he was reckoned among Transgressors. *I cannot tell what it was he did endure, but I can tell it was his love that moved him to it.* Oh with what heart inflamed with love shouldest thou go unto that Ordinance, wherein all this is represented to thy Faith! *O Love, Love, Love!* art thou banished from my Soul, that I do not feel thee more working in my heart while

while I ponder these things within my thoughts? O my Lord, thou lovedst me in my blood, and when I see thee in thy blood (if my heart were not so very bad) I could not but exceedingly love thee! When thou sawest me in my blood, it was polluted Blood: but when I see thee in thy blood, I see, I find, I feel it is love inflaming blood.

Thirdly, Meditate and dwell in thy thoughts upon *the priviledges and benefits that were purchased by the death of Christ*: And surely if we may judge by the price that was paid for them, they must be very great. Some believing thoughts upon this Subject, would affect and warm my heart before thou goest to this Table, and when thou art there. Oh what a priviledge is it to be united unto Christ, to be justified by his Blood, to be sanctified by his Spirit, to have sin pardoned and subdued, to be reconciled unto God, to be adopted now, and saved hereafter! All these be blessed fruits that thou wilt find to grow upon the Tree on which thy Saviour dyed: and there is much in these, in every one of these, to inflame thy Love to God and Christ, and to stir up thy heart to go unto that Ordinance, where thou mightest be assured of them, by having them sealed to thy Soul.

Fourthly, Meditate and dwell in thy thoughts upon *thy sin, that thou mayest be humbled, because thy sins were the procuring cause of all the Sufferings of thy Lord*. It was not for himself but for thee; there was no guile in his mouth, nor Wickedness in his heart, but *he just suffered for the unjust*. Thy sins were the Judas that betray'd him, the Thorns that Crowned him, the spears that pierced him, the Nails that fastened him upon the Tree.

To



To see an ordinary man dying for thy faults, would it not affect thy heart? Yonder is one that is groaning, bleeding, dying for the evil I have done! Oh then, how should thy affections work when thou seest the Son of God bleeding (having his side opened that thou mightest look into his heart) when thou seest him wounded, his hands and his feet pierced; when thou hearest him cry out with a loud voice, and seest him give up the Ghost, and all this for thy pride and unbelief, for thy worldliness and passion, for thy Disobedience and Rebellion! how will this fill thy Soul with sorrow and joy, thy eyes with tears, and thy mouth with praises; the one, because thou hast sinned, the other because thy Lord would dye to save thee from thy sins.

And here it would not be unuseful nor unreasonable to produce the Catalogue of thy sins, that thou mayst see how far thou hast acted, to bring all these sorrowings and sufferings upon thy loving Lord: For if thou shalt be saved by his Death; surely then thy sins were Causes of his Death; for it was the pardon of thy sins, the sanctifying of thy heart, and the saving of thy Soul, with the rest of Gods Elect, that he intended *effectually to procure*, when he was lifted up upon the Cross; but did not intend or purpose the certain *Application* of his Death and Sufferings unto reprobates: So that had it not been for the sakes of Gods Elect and Chosen People, he never had exposed himself to so great Sufferings, nor come down from Heaven, nor gone up upon the Cross; And will not this yet affect thine heart? Consider then what thy sins have been before and since Conversion, in their *Nature*, in their

Numbers,

Numbers, and in all their *aggravations*; every one of which deserved the heavy and eternal Wrath of God. Oh then, what loads and heaps of Wrath did they all deserve! How much more all the sins of all the Elect of God! Oh what a burden did thy Saviour bear, when all these were laid upon him? What didst thou do against thy Lord, all those years thou livedst in an unconverted state? How many sins didst thou commit every Day, every Week, and every Month? When thou wast in that estate in which thou didst nothing else but sin, when all thy thoughts were sin, and all thy Words and Action, all were sin; all which, thy Lord was to make satisfaction for, when he was dying on the Cross; Dear Jesus, how unkind and cruel was I then to thee, who wast so kind and merciful unto me!

But yet consider, what thy sins have been since thy Lord hath applyed his Death to thee, which should have engaged thee to be more holy, and to walk more closely with him; but *since* thy sins in some respects, have been worse than all thou didst before thou wast converted; for thou hast sinned against dearer love, and clearer light: thou hast sinned against that Lord that died for thee, and after by his Spirit he hath applyed his death unto thy Soul; thou hast sinned after thou hast had a Pardon of thy sin, and after he did assure thee of thy Pardon: thou hast sinned against the Father who did ordain thee unto life; against the Son that did redeem thy Soul from death, and purchase for thee eternal life; against the Holy Spirit, that hath been fitting and preparing thee to be partaker of the Inheritance of the Saints in light; thou hast sinned after rich and  
large

large Experiences of God's Goodness and Mercy to thy Soul; after thou hast tasted the bitterness of sin, and sweetness of the love of God; after thou hast resolved against thy Sin, and promised unto God upon thy knees, that if he would pardon thee, and tell thee he had pardoned thee, thou wouldest be more watchful for the time to come: God did what thou didst desire, but thou hast not done that which thou didst promise. Let all this then awaken thee to sorrow and repentance, before thou goest to the Table of the Lord.

Thirdly, Then next proceed to solemn, serious, fervent Prayer, and make thine Addresses to thy God: For all that thou canst think upon, and all the course that thou canst take, will not affect thine heart, except the God of Heaven shall work them on thy heart, and cause them to make some Impression on thy Soul: Then go to God, and say, *O Lord, I am ashamed to think how dully I do think of these great affecting things: With what an hard and stupid heart I roll over in my mind the Death and Sufferings of thy Son: O Lord, it is time that I should come to thee, that I might have some warmth from thee, that I might be inflamed with love; and were it possible, might be turned into love; and might be made up all of Love. O Lord, I have been trying to get my heart affected with the Death of Christ, and with thy love and his, manifested to my Soul therein; but, Lord, my heart is dull: And sometime when the Coal begins to glow, it is covered with ashes before I am aware. It is too great a work for me to raise my heart to him who condescended to come down for me; if I could, I would, Lord, I would, but cannot: but this I know, that if thou wilt, thou*

canst



canst : Yea, Lord, I do believe that both thou canst, and wilt ; and therefore it is that I am come to thee, O Lord, the time draws near, in which I am to go unto thy Table, but shall the time of receiving come, before thou comest into my heart, to stir up thy graces in me, that I may be fitted to receive? True, Lord, I am unworthy, altogether unworthy of what I do desire ; but what thou dost to any, it is not because they be worthy, but because it pleaseth thee to do for thine, what they ask of thee according to thy will : I am vile, I am vile, O Lord, I am exceeding vile ; but if thou wilt cloath me with the righteousness of thy Son, and look upon me through his wounds, then thou wilt love me. Remember not my sins against thee, but remember what thy Son hath done and suffered for me : thou commandest me in the Sacrament to remember what thy Son hath suffered, that I may be thankful unto thee ; do thou remember what thy Son hath suffered, and be thou gracious unto me : that I might see thy smiles, and perceive thy love, when I am there ; that I might come from thence with my pardon sealed, my sins subdued, my Soul strengthened to run the ways of thy Commandments, till thou shalt come and take me to thy self, where I shall see my Saviour in his glory, and behold my Lord that dyed for me on the Cross.

Fourthly, Next I would advise thee ( if thou hast opportunity ) to discourse with others of such things that may tend to raise, and not to damp thy heart. When thou hast been taking pains with thy self in secret ; when thou comest from thy Chamber, take heed with whom thou dost Converse, and what thou sayest : For if in secret thou didst find thy love excited, thy desires enlarged, thy faith fastning upon Christ ; frothy and unseasonable discourse

discourse before thou goest, might damp all again: or if in secret thy heart were dull, yet God might bless a word or two in holy discourse for the quickning of thy heart, and raising of thy affections towards him: when thou sittest at thy Table, or by the Fire the Night before the Sacrament, by speaking of the wonderful grace of God, the Death of Christ, of the benefits thereby, of hope of Heaven, of the coming of the Lord, of the glory there is above, of the Sabbath the redeemed of the Lord shall keep above in the Kingdom of their Father. When the two Disciples were discoursing of Christs Death and Sufferings, Christ came and joyned himself unto them, Luke 24. 13, 14, 15. If you be two discoursing together, Christ might come and make the third, and then your hearts will burn within you.

Having thus endeavoured to get thine heart prepared, as thou passest from thine house to the House of God, from thine House unto this Ordinance, watch over thy thoughts as thou walkest along, and let thine heart be working towards God and Christ. *Oh that I might feel the Power of Christs Death this Day! Oh that I might have my Pardon Sealed to me this day? That I might be made conformable to Christs Death, see his smiles, tast his love, and be strengthened with strength in my Soul:* And when thou comest to joyn in the Publick Solemn Worship, with others of Gods people, then mind the Work that is before thee, and labour so to behave thy self in the Duty, that thou mightest not lose thy pains thou hast taken in preparing for the duty. And this brings me to the next Conclusion, to answer to this Case or Question.

Under



Under what Considerations should a Believer eye the blood of Christ in the Lords Supper, and have his Graces drawn forth into act, when he doth so consider it?

## CHAP. X.

### Conclusion 4. Containing Twenty Properties of the Blood of Christ.

**A** Believer should eye the Blood of Christ in the Lords Supper in the several properties, vertue and efficacy of it, till suitable Graces thereby are drawn forth into Act.

This Conclusion consists of Two Parts.

First, That a Believer should eye the Blood of Christ in the several properties thereof, in its efficacy and vertue.

Secondly, That this eying of the Blood of Christ must draw forth those suitable Graces that are to be exercised in the Lords Supper.

For your help in the First of these, I would advise you to eye the Blood of Christ in these properties, which also set forth the vertue and efficacy thereof.

I. Eye the Blood of Christ in the Sacrament as it is a precious Blood. 1 Pet. 1. 18, 19. We were not redeemed with Corruptible things, as Silver and Gold, but with the precious Blood of Christ, &c.

Now the Blood of Christ is precious, II. Comparative, by way of Comparison, being more precious, than all the precious things in nature,



nature, as Silver, and Gold, which are vile, corruptible, and contemptible, in comparison of the Blood of Christ; of no worth and value to redeem Souls, as this is.

2. *Absolute*; Consider it *absolutely in it self*: and so the dignity and excellency of his person makes it so exceeding precious, being the blood of that person that was God as well as Man, *Acts* 20. 28.

3. *Effective*, by way of causality, because it doth produce precious effects: As,

1. It doth redeem precious Souls.
2. It doth make a precious People.
3. It doth confirm precious promises.
4. It doth purchase precious Priviledges.
5. It is the meritorious cause of precious Graces.

6. It is the foundation of precious Comforts.

2. Eye the Blood of Christ in the Sacrament, as it is *satisfying blood*: And this it is, because it was such precious blood; it was most precious blood, therefore it was blood of value and merit: The Law of God was transgressed, the Covenant of Works by us was violated, the Justice of God was wronged, and the Sinner was indepted unto Justice, and did owe the suffering of the penalty due for the breach of the Law; which was all miseries in this life, death it self, and the torments of Hell for ever. But in the Sacrament, eye Christs Blood as the Payment of our debt, as shed *nostro bono*, for our good; and *nostro loco*, in our stead. Christ hath endured as much as our sins had deserved; whose sufferings were satisfactory, though they were not eternal, and therefore were not eternal, because they were satis-

factory: Eternity of torment not being *essential* to the punishment due to sin, but *accidental*, upon supposition, that the sufferings of sinners cannot satisfy; if the damned could satisfy Gods Justice by lying in Hell ten thousand millions of years, at the expiration of those years they should come forth; but because they can never satisfy, therefore they must for ever suffer.

But Christs blood is satisfying blood, because it was a sufficient price which he laid down for the redeeming of his People, *Mat. 20. 28.* Christ came to give his Life by shedding of his blood, *λύτρον*, a rancome, and price of Redemption for many. As when the price is paid, the Creditor is satisfied; so when Christs blood was shed, Gods Justice was satisfied, *1 Tim. 2. 6.* *Who gave himself a rancome for all*, *ἀντίλυτρον*, a common price; the word signifies a price that is paid by another, which the Offender or the Captive Person could not pay for himself; when the life of one is bought out by the death of another. Oh wonderful, astonishing love of Christ! that would lay down life for life; he laid down his life that we may live. Then when you sit under Christs Cross at the Lords Supper, look upon the blood you there see shed, and poured out, to be satisfying blood.

Thirdly, Eye the blood of Christ in the Sacrament, as *pacifying and reconciling blood*; and it is therefore pacifying blood, because it was satisfying blood. If God had not been satisfied for sin, he had never been pacified to the sinner: But when sin was expiated, God was appeased; *Rom. 3. 25.* *Whom God hath set forth to be a propitiation through faith in his blood*, *1 John 2. 2.* *He is the*

*propitiation for our sins*: By this blood Gods wrath is turned aside, and he becomes propitious to believing Souls, *Col. 1. 20. Having made peace through the blood of his Cross, by him to reconcile all things to himself.* Sin made the breach, but the blood of Christ makes peace betwixt God and the sinner: *Eph. s. 2. 13, 14. Ye who sometimes were afar off, are made nigh by the blood of Christ.* Sin set us at a distance from God, but the blood of Christ bringeth us nigh unto him; for he is our peace, that is, our Peace-maker. Oh blessed is such a Peace-maker between God and man; *2 Cor. 5. 19. God was in Christ reconciling the world unto himself.* Consider it then as such.

Fourthly, Eye the Blood of Christ in the Sacrament, as *purchasing blood*; by this he purchased his Church and People: *Acts 20. 28. Feed the Church of God, which he hath purchased with his own blood.* By this blood he hath bought us out and out, *i. e.* quite out of the hands of Justice, quite out of the power of the Devil and sin; *1 Cor. 6. 20. For ye are bought with a price.* But besides the purchasing of our Persons, he hath purchased and bought by his Blood all things necessary for grace and glory, for peace and comfort; he hath purchased enough to supply all your wants, be they never so many, be thy never so great. Eye it then as purchasing blood.

Fifthly, Eye the blood of Christ in the Sacrament, as *justifying blood*; as that which makes you righteous in the sight of God, though you have no Righteousness of your own in which you may dare to sit before God at his Table, or stand before him at his Tribunal, *Rom. 5. 9. Much more then being justified by his Blood, we shall be saved*  
from



from wrath through him. Christs blood is your righteousness, it is imputed to you for your justification.

Sixthly, Eye the blood of Christ in the Sacrament as *pardoning blood*, as that by which you have the full, and free, and everlasting pardon of all your Sins. If Christ had never died, you never had been pardoned; for *without the shedding of blood there is no remission*, Heb. 9. 22. But through this blood of Christ we have redemption, to wit, the forgiveness of Sins, Ephes. 1. 7. Col. 1. 14. The blood of Christ is that which procures pardon for you, and seals the promise of pardon to you: Think on it as such.

Seventhly, Eye the blood of Christ in the Sacrament as *heart-purifying blood*: as it is a blood of value and merit, so it is a blood of vertue and spirit. Adam's blood was staining blood, and this corruption runs in a blood; but the blood of Christ is purifying and cleansing blood. Heb. 9. 13, 14. For if the blood of Bulls and Goats, and the ashes of an Heifer sprinkling the unclean sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your Consciences from dead works to serve the living God? It must be Physick made of blood that must purge our Consciences, 1 John 1. 7. And the blood of Jesus Christ his Son cleanseth us from all sin. Rev. 1. 5. Who loved us, and washed us from our sins in his own blood. It was not only pure blood, but it is purifying blood: It was not only holy blood, but it is sanctifying blood. Oh how great was that love of Christ, that would give his pure, precious, sinless, and princely Blood, to be the Laver, in

which our filthy and polluted souls by dipping into it, might be made clean! Look upon it then as purifying, sanctifying, cleansing blood.

Eightly, Eye the blood of Christ in the Sacrament, as *pleading blood*; Heb. 12. 24. *The blood of sprinkling speaketh better things than the blood of Abel.* Abels blood did plead against the Offender, but the blood of Christ pleadeth for the Believer. *Abel's blood did cry for vengeance, but the blood of Christ doth cry for mercy: Satan pleads against you, and the Law pleads against you, and in many things, and at many times, your own Conscience pleads against you, all crying out to God, Lord, this man hath had so many vain thoughts, and hath made so many dead prayers; and hath neglected so many Duties; But as soon as ever Satan can put in his Bill against you, Christ casts it out of the Court of Heaven, and pleadeth for you with the Father; He hath so sinned, but so many wounds were made, in my side and heart for him, so many drops of blood I have shed for these very sins: Your Sin also doth cry against you, and the cry of sin is a very loud cry, that reacheth unto Heaven, Gen. 18. 20. The Lord said, because the cry of Sodom is great; and because their sin is very grievous: Mark, grievous sins make a great cry, but yet there is a louder cry in the voice of Christs blood, that is entered into the Heavens; if you fear the cry of your sin should be louder, greater, than the cry of your Prayers, yet be comforted, it is not greater than the cry of Christs blood, for it is pleading blood.*

Ninthly, Eye the blood of Christ in the Sacrament, as *comforting blood*; that it must needs be, because of all the former properties already mentioned

tioned. It is blood that pleadeth for you, and it is Blood that speaketh peace unto you: It is blood that satisfieth Gods Justice, and pacifieth Gods anger, and therefore it is blood that might quiet your Conscience, and comfort your heart; it is *cooling blood*; the Soul that is scorched with the fiery apprehensions of Gods burning displeasure might be cooled by one drop of the blood of Christ. The wounds of your Conscience, and the wounds of Christ, brought together, will make work: The wounds of Christ shall heal the wounds of your Conscience; your wounds are *festring killing* Wounds, but the Wounds of Christ are *healing, comforting* Wounds, There is no such solid lasting comfort, as that which is fetch'd from the blood of Christ.

Tenthly, Eye the blood of Christ in the Sacrament, as *heart-softning blood*; as that which can dissolve the most stony heart, as that which can break the hardest sinner. This blood once applied to those that were so hard-hearted to spill this blood, I mean the *Jews*, who are hard-ed to a Proverb, (*viz. Do you think I am a hard heart-ed Jew,*) will turn this Rock of their hearts into a Fountain of Tears, *Zeck. 12. 10. They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only Son, (that is great mourning) and shall be in bitterness for him as one that is in bitterness for his first-born.* Oh! lay your heart a sleeping in this blood, and try if it be not *softning blood*.

Eleventhly, Eye the blood of Christ in the Sacrament, as *sin mortifying blood*; it is indeed *soul saving blood*, but it is *sin-killing blood*; and therefore it saves your Soul, because it kills your Sin:



As that Physick saves a mans life which removeth his Sicknes: That which is life to your Soul, is death to your Sin. In the Sacrament you must look upon your sin, as that which was the death of your Lord, and look upon your Lord as one that is the death of your sin: Sin drew out the life-blood of Christ, and the blood of Christ shed, will draw out the life-blood of Sin: Here you may behold these two great Combatants *both fighting, both bleeding, both dying*, and they are reciprocal causes of each others death: Christ he bleeds, and sin it bleeds: Christ dies, and sin dies: But Christ gets the Victory, for Christ dieth and rises again, and lives for evermore; but sin once dead, liveth never more.

Oh! come cast your sins, those cursed *Aegyptians*, into the Red Sea of Christs blood; and they shall be drowned to death, and never live to reign over you more; your Soul shall be safe by passing thorough this Red Sea, but your sins shall fall and die therein. This blood will kill your pride, & mortifie your earthly-mindedness, and subdue all your Inordinate Affections; yea, the whole body of sin by this blood shall be destroyed, *Rom. 6. 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Gal. 6. 14. But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the World is crucified to me, and I unto the World.* Christs Cross is a Christians Glory, because it puts his Sin to open shame, in crucifying his lusts to death. Oh then bring your strong corruptions to the blood of Christ, for it is a sin-killing blood.

Twelfthly, Eye the Blood of Christ in the Sacrament,

ment, as *quickning blood*. The blood that did flow from Christs heart, it was warm blood; and believe me, it will warm your heart. It is *quickning blood*, though it be *killing blood*: It lays your sin sprawling within you, and dying in your heart; but it will give life unto your heart. *Job. 6. 53. Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you*; if you drink it, then it will enliven you. Sin hath often deadened your heart, and the World hath often deadened your affections, but the blood of Christ will put life into both. The blood of Christ it is the life of all your *Duties*; it will make you pray with life, and hear with life, and discourse of the things of God, and the life to come, with life. The blood of Christ is the life of all your *Graces*, it will make you act faith with life, it will make you love with life, it will make you sorrow and repent with life; the blood of Christ is the life of your Comforts. Oh then bring your dead heart, and dull affections to the Blood of Christ, it will quicken and enliven them, for it is an enlivening blood.

Thirteenthly, Eye the blood of Christ in the Sacrament, as a *blood of sprinkling*, as a blood *applicable*, and to be actually applyed to your soul; that you may say, Here is blood, and it is mine; Here is blood shed, and it was for me; Here is blood to be sprinkled, and I hope one drop will fall upon my Soul. *Heb. 12. 24. Ye are come to Jesus the Mediator of the New Covenant, and to the blood of sprinkling*; 1 Pet. 1. 2. *Elect according to the fore-knowledge of God the Father, through sanctification of the Spirit, and sprinkling of the blood of Jesus Christ*. *Heb. 9. 19. Moses took the blood of*

*Calves and Goats, with Water and Scarlet-wooll, and Hyssop, and sprinkled both the Book, and all the People; Heb. 10. 22. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an Evil Conscience and our bodies washed with pure Water. The Blood of Christ was spilt upon the Cross, and it will be sprinkled on your Conscience at the Sacrament: It is not the Blood of Christ poured out that will save you, but the blood of Christ sprinkled on your heart, will.*

Fourteenthly, Eye the blood of Christ in the Sacrament, as *Satan conquering blood*. The Devil put it into Judas's heart to betray Christ, and into the Jews heart to murder Christ; but by his Death and Blood-shed he overcame the Devil; and when he was bleeding to death, he triumphed over all infernal fiends: *Col. 2. 15. And having spoiled all Principalities and Powers, he made a shew of them openly, triumphing over them in it.* And by this blood of Christ shall you be enabled to overcome the Devil: *Rev. 12. 10, 11. The Accuser of the brethren is cast down, which accused them before God, day and night, and they overcame him by the blood of the Lamb.*

Fifteenthly, Eye the blood of Christ in the Sacrament, as *sealing blood*; as that which was poured out, not only to purchase Heaven for you, but also to assure you of it. Christs blood shed upon the Cross, doth ratifie and confirm the Covenant of Grace: *Heb. 9. 15. And for this cause he is the Mediator of the New Testament, that by means of death, for the Redemption of the Transgressions that were under the first Testament, they which are called might receive the promise of Eternal Inheritance; ver. 16. For where a Testament is, there must also of necessity*



necessity, be the death of the Testator: ver. 17. For a Testament is of force after men are dead. So then when you see Christs blood shed, remember God hath promised Believers pardon and eternal life, and this promise is of force. Christ hath bequeathed precious Legacies to his people, and his Will and Testament is of force, for his blood is shed.

Sixteenthly, Eye the blood of Christ in the Sacrament, as an *innocent blood*; Consider there, it was the just that suffered for the unjust; in his hands there was no wickedness, in his heart no Sin, in his mouth no guile. The innocent bleeds for the nocent. *Mat. 27. 4. I have betrayed the innocent blood*; and will it not affect you to see innocent blood thus shed?

Seventeenthly, Eye the blood of Christ in the Sacrament, as a *copious blood*; as being sufficient for you and all the Elect of God: As sufficient for you, as if none had been saved, justified thereby, but your self: There is fulness of merit in it, it is a Fountain, *Zeck. 13. 1. In that day there shall be a Fountain opened. Now a Fountain is,*

1. *Living water*, and the blood of Christ is living blood.

2. It is *running water*, it is communicative, it overflows, it feeds the little rivolets; and the channels in which the blood of Christ doth run, are the hearts of Gods Elect.

3. It is *plentiful water*; there is but little in a Cistern, but abundance in the Fountain.

4. It is *inexhaustible, and perpetual*: it overflows, and yet it ever flows. Such is the blood of Christ; Christ hath not expended all the vertue of his blood upon *David*, and *Peter*, and *Paul*, and the

Saints that are already got to glory; but there is enough for you, it is a copious blood, if you consider the real quantity of blood which Christ at six several times did shed. Six times Christ bled for you.

1. In his Circumcision. 2. In the Garden. 3. When he was Scourged. 4. When he was Crowned with Thorns. 5. When his hands and feet were nailed to the Cross. 6. When his side was pierced with a Spear. Thus if you consider the real quantity of his natural blood, it was much; but if you consider the supernatural efficacy and vertue of it, it was infinite.

Eighteenthly, Eye the blood of Christ in the Sacrament, as *perfecting blood*: It was the fruit of Blood that you have any Grace, and it is the fruit of his Blood that your Grace is growing and increasing Grace. You complain your Grace is small, your Love is little unto God, your Faith is weak, and your desires feeble, and faint after Christ, but Christs blood shall make you perfect. Christ will so moisten your Grace, by laying his blood often at the root thereof, that it shall grow, and you shall go from grace to grace, till you come from grace to glory: *Heb. 13. 20, 21. Now the God of peace that brought again from the dead our Lord Jesus Christ, that great shepherd of his sheep, through the blood of the everlasting Covenant, make you perfect in every good work, to do his will, &c.*

Nineteenthly, Eye the blood of Christ in the Sacrament, as *cementing blood*; as that which soderes the hearts and affections of Gods people one to another: We are all made to drink of one Blood, which should provoke us to be of one Heart. As Christ shed his blood, and thereby manifested that

that he loved all his People; so when we partake of it in the Sacrament, we are engaged to love one another as he hath loved us, 1 Cor. 12, 13. Eph. 2. 13, 14, 15, 16.

Twentyethly, Eye the blood of Christ in the Sacrament, *as such blood, that maketh all you do, to be pleasing unto God.* Your best doings would be provocations unto God, had it not been for Christs dying: If Christ had not dyed, your very praying would have been provoking of God; it is the sufferings, and the blood of Christ, that maketh all your religious duties to be acceptable unto God. This is the sweet Incense, which he offers with the Prayers of Saints, Rev. 8. 3. Through the blood of the everlasting Covenant, is that wrought in you, and by you, which is pleasing in the sight of God; and indeed in this respect you should eye the vertue and efficacy of the blood of Christ in every Duty; your tears are but *puddle water*, and your righteousness but *raggs*, without this blood of Christ.

Thus far to the first part of this Conclusion, In what respects you may eye the blood of Christ in this Ordinance, for the affecting of your heart, and the exciting of your Graces, which are next to be spoken of for the improving of the blood of Christ for your comfort and spiritual advantage in this Ordinance.

The Graces to be exercised, are chiefly;

1. Faith. 2. Love. 3. Desires. 4. Joy. 5. Sorrow. 6. Hatred unto Sin.