

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



*Buy me a coffee*

<https://www.buymeacoffee.com/theology>



**PATREON**

<https://patreon.com/theologyontheweb>

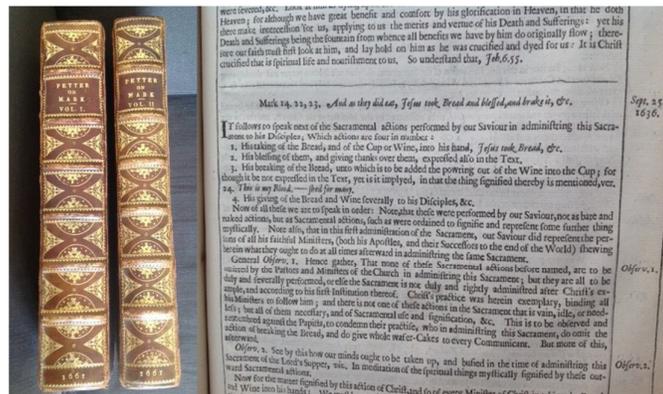
**PayPal**

<https://paypal.me/robbradshaw>

# Petter on the Lord's Supper



## Extracts from "Petter on Mark" 1661



## Petter on the Lord's Supper

### Introduction

George Petter was Vicar of Brede, Sussex from 1610-1654. From June 7<sup>th</sup> 1618 to May 28<sup>th</sup> 1643 (with some gaps) he gave weekly or later fortnightly expositions on Thursdays on the Gospel of Mark, each one of which is dated. His brother J. Petter writes in the Preface: "This work, as I understand, at his first entrance upon it, was designed for the public, and prepared for the press in his lifetime." This took place posthumously as a Commentary on Mark in two volumes in 1661, under the editorship of his brother, and funded by public subscription.

It is interesting to reflect on what made Rev George Petter devote so much of his life to the exposition of one book. It was a relief to me when well into reading the Commentary I discovered, through comparison of dates, that the expositions were not in fact Sunday sermons; for, as Prebendary Dick Lucas wrote to me, "I think that people of Brede were well served even if they may have become a little weary of Mark!" We sometimes talk about "legacy" today and perhaps this is the key. The Reformation had taken place. The scriptures, so long available only as filtered by the church, had been restored to their rightful position, and translations into the vernacular were now freely available, with the Authorised Version of King James being the most recent, published just seven years before the expositions began<sup>1</sup>. Now it was time for scholars of the church - and Petter was a considerable scholar - to devote their energies to expounding and applying it as the word of God with great thoroughness. Deciding to focus his energies on Mark, Petter was no doubt aware of other godly clergy and scholars giving the same kind of attention to other Biblical books. As befits expositions which were intended to become a commentary, Petter never strays far from the text; though every strand of doctrine seen to be contained therein is explored in great detail, and in the context of the whole Biblical revelation and history of interpretation going back to the early church fathers. (In the published edition, a detailed index allows you to find these themes.) At every point Petter anticipates objections, makes detailed observations and applications to the lives of his hearers (these applications being referred to in the margins as "Use").

Between August 21<sup>st</sup> and November 27<sup>th</sup> 1636 Petter gave eleven expositions on Mark 14:22-25, the verses dealing with the institution of the Lord's Supper. Whilst following Mark closely he also makes reference to material from the accounts of the Last Supper in Matthew, Luke and 1 Corinthians 11. He also uses John 6 as an important interpretative passage.

In his earlier expositions Petter has frequently made reference to the importance of receiving the sacrament of Holy Communion as one of the means of grace, to strengthen

---

<sup>1</sup> 1611

the faith of the Christian believer<sup>2</sup>. Now he expounds Mark's account of the institution and other scriptures which relate to it. As you read these expositions you will find almost no reference to liturgical texts (into which so much of some of the churches' energy has gone in the last 75 years), rather a deep awareness that we are required to obey what Jesus commands in the scriptures. It is a document of its times and to the modern ear the polemical tone can at times be difficult. He is commenting in the reigns of James I and Charles I, when the future of the Protestant Settlement, achieved in the reign of Queen Elizabeth, sometimes looked uncertain. The climate was adversarial. Many will feel that some of the controversies Petter touches on are now dead issues from which we have moved on. To some extent we have, but, from my own experience of 40 years of ministry in the Church in Wales, some of the issues are sufficiently alive and well to need to refresh ourselves on our Reformation roots! At the very least, Petter's work will serve as a reminder that in liturgical revision the use of material from ancient liturgies must always be subject to the scrutiny of scripture rather than the other way round. I would also suggest that, taken as a whole, Petter's text is far more devotional, practical and pastoral than it is polemical. Even when we disagree with Petter, as I do myself at times, I hope we will find him worth listening to. I should add that for my own part I have drawn deeply from the devotion and writings of 17<sup>th</sup> century Christians who would have taken very different sides in the disputes of the times: Protestant and Catholic, 'Puritan' and 'Anglican'. These were days of trouble and conflict, but also of incredible spiritual depth.

As I read the text I thought of various categories of people who, despite the (at times) arcane language and style, might benefit from reading it. There are churches like my own where communion is fairly frequently celebrated, but where the real reasons for doing so need to be understood in a more scriptural way. Then there are sections of the church which have struggled to find an adequate expression or practice of the Lord's Supper in their regular worship. This is often a reaction to the practice of other churches, or sometimes because of the evangelistic imperative to find services which can communicate to those on the fringes and give adequate time for preaching and sung worship. Among these, however, there may be those who will honestly admit that the Lord's Supper does not play the kind of part in their church life which Jesus' command to "*Do this...*" suggests, and which Petter envisages in these sermons; or to have thought about the Lord's Supper at the depth he requires us to do. Within the Church of England and Church in Wales the growth in numbers of evangelical ordinands has meant that some clergy find themselves in churches with more frequent communion services than they have been used to: hopefully Petter's affirmation of the service from a reformed perspective may help them. As a young vicar in the Church in Wales I sometimes used to be asked by Church of England evangelical friends how I coped with the frequency of communion services. In my case I could point out that my own evangelical background was in the Open Brethren where the "Lord's Supper" was

---

<sup>2</sup> See Appendix II for an example

always the climax of the Sunday morning service (and a special “Gospel Service” devised for Sunday evening to try and reach out beyond the fringes)!

I suggest it may be refreshing to look again at what a pastor who loved and honoured the scriptures nearly 400 years ago saw to be vital ingredients of any observance of the Lord’s Supper and why. Remember throughout that Petter was a Biblical commentator not a systematic theologian. Do not be over concerned if (in the words of William Gurnall another great seventeenth century expositor in *“The Christian in Complete Armour”*) you come across *“the same things for substance which you may meet in many others, only a little otherwise shaped on my own private forge ... (for) I think it more wisdom to borrow a sword of proved metal at another’s hands than to go with a weak leaden one of my own into the field”*! Some will no doubt be interested to trace the roots of Petter’s understanding (including Calvin, Bucer, Cranmer, Jewel), others might want to consider in what ways in this, and other parts of his massive work on Mark’s Gospel, Petter may have influenced subsequent writers, for instance Bishop J.C. Ryle whose acknowledgement will be quoted after the Introduction & words from the Preface to the commentary.

Petter’s observations may help us to make a more careful observance of the Lord’s Supper, whether we come from a liturgical tradition or not. As I said earlier it is striking how little reference is made to liturgy, despite the author being an Anglican minister, even when a choice phrase of Cranmer’s may seem to be crying out for mention. He neither endorses nor corrects the 1552 form he would have been used to. However, he carefully spells out the necessary ingredients of a faithful observance commanded by Jesus to the ongoing church in the salient texts of Mark, Matthew, Luke and 1 Corinthians. Dom Gregory Dix, a hugely influential twentieth century writer on sacramental practice down through the centuries, entitled his famous book *“The Shape of the Liturgy”*, with a lively focus on the liturgical “actions” of the service<sup>3</sup>. In the text I have used underlinings in the sixth sermon to highlight Petter’s careful treatment of the *“sacramental actions”* of Christ and so of those of the minister commanded to repeat them on the church’s behalf. According to Petter, for instance, in the *“sacramental action”* of taking the bread and the cup the minister *“represent(s) a special action of God, viz the taking and ordaining of his only Son Christ Jesus in his eternal decree, and appointing him to be our Mediator”* (third sermon, September 25th). Petter is equally interested, however, in the *“sacramental actions of the recipients”*. By *“the outward action of taking bread and wine at the minister’s hand is fitly represented the spiritual action of faith, whereby a Christian doth apprehend and apply Christ, as he is offered in the sacrament”*, whilst by *“the outward action of eating the bread, and drinking the wine is represented a further matter than receiving of Christ, or believing in him: even a special fruit and effect of faith, viz our spiritual union and incorporation into Christ by faith whereby we become one with him and he with us”*.

---

<sup>3</sup> (1) Taking bread and wine (‘offertory’); (2) the prayer of thanksgiving; (3) breaking of the bread (‘fraction’); (4) the distribution of the bread and wine, the communion.

I would like to highlight a few other points of detail that caught my own attention. There is an insistence by Petter on the twin elements of bread and wine as expressing the separation of blood from body in the death of Christ, and therefore to be followed in observing the sacrament, in the breaking of the bread and the pouring out of the wine (fourth sermon, October 2<sup>nd</sup>). He speaks powerfully of the cross as the focus of the sacrament, the point of meeting between the believer and Christ, leading to our spiritual union through the Holy Spirit with the One now ascended. There is much reflection on how, and under what conditions, we know Christ's presence in the sacrament.

The same sermon includes a moving expression of *"our spiritual union and incorporating into Christ by faith, whereby we become one with him and he with us"* and its application in terms of the honour in which we should hold fellow believers *"though never so poor and despised in the world"*.

I was interested in how the direction of any eucharistic "offering" is expressed as being primarily from God to people, rather than vice versa. At the end of the fifth sermon (October 9<sup>th</sup>) Petter writes: *"See... the excellency of this sacrament: in that **God doth therein offer Christ himself**, with all the saving benefits of his death to as many as have faith in him"*. This perspective is also evident in an earlier sermon preached on Mark 12:36 at a Communion service on Ascension Day May 20<sup>th</sup> 1632 (Appendix I): *"Rest not in a general belief, that Christ is a Redeemer and Saviour of all believers: but labour by a particular faith to apprehend and apply to ourselves; Christ Jesus as our Lord and Saviour: especially when we come to the Sacrament of the Lord's Supper; in which **God doth offer Christ with all the benefits of his death to us in particular.**"* Although in the seventh sermon (October 30<sup>th</sup>) Petter, considering early Church Fathers' use of the term "sacrifice", allows that *"the celebration of this sacrament is joined with solemn prayer and thanksgiving, which are spiritual sacrifices"* he sees the principal offering being from God to us<sup>4</sup>.

In considering the words *"this is my blood of the new testament"* Petter emphasises communion as a covenant renewal (eighth sermon, November 6th): *"God hath not only made his covenant of grace with us in his written word, touching forgiveness of sins in Christ, and sealed it to us in our baptism, but also hath ordained this other sacrament of the Lord's Supper, in which he doth often renew that his covenant with us, from time to time, further ratifying of the same, for the greater helping and strengthening of our faith..."*. On our part *"all that come to this sacrament must be careful to renew the conditions of this covenant between God and us: viz the conditions of faith, repentance and new obedience..."*

---

<sup>4</sup> Cranmer's lovely balance was to express the offering of ourselves in the post-communion as a response to Christ's one perfect sacrifice, "here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee... although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet be beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences".

The final two sermons on Mark 14:25 on *“I will drink no more of the fruit of the vine, until that day when I drink it new in the kingdom of God”* speak of Christ preparing his disciples and future Christians for sufferings to come, but also of each communion being an anticipation of the heavenly banquet: *“To eat and drink with our friends on earth is a comfortable thing... Thereby by this kind of speaking our Saviour’s purpose is to express and set forth the great and unspeakable joys, delights and comforts which not only himself, but his disciples and all true believers in him should hereafter enjoy with him in the kingdom of heaven.”*

Petter’s quotations from scripture are interesting. They are mainly close to the King James Version, but sometimes have echoes of earlier translations including the Geneva Bible and the Bishops’ Bible, not easy to pick up because much wording was retained. Alistair McGrath’s writes in *“In the Beginning”* (Anchor Books): *“By 1600, the Geneva Bible had become the Bible of choice of English speaking Protestants”*<sup>5</sup>, and that this continued for some time after the publication of the King James Bible. The period covered by Petter’s preaching saw increasing official pressure against the Geneva Bible and what were seen to be its anti-royalist marginal notes, and, following the Restoration of Charles II<sup>6</sup> (when Petter’s brother and others would be preparing the text for posthumous publication), *“to praise or to possess the Geneva Bible could spell instant social death”*<sup>7</sup>! Perhaps more noteworthy is that Petter sometimes quotes slightly freely, possibly from memory, with occasional telescoping, but always apposite to the sense (a little bit like the Apostle Paul?).

I add a few notes on the texts I offer. The main part is a **Full Text** which is in the original, except for modernising of spelling and, to a certain degree of punctuation, to make it easier to read. I have retained Petter’s way of referencing scripture, and in the use (usually but not always) of using italics for scripture quotations. I have largely removed the frequent use of capital letters at the beginning of many nouns (similar to the style of old German), possibly erring in removing too many of these, retaining capitals mainly when the text speaks of God or Christ, or the title the Lord’s Supper itself. In his Preface to *“Expository Thoughts on Mark”* (the relevant section of which is given in full below) Bishop JC Ryle refers to Petter’s *“faults of style”*, and the most infuriating of these is frequently to pepper the text with *“etc”*: I make no apology for removing a number of these, but usually leaving them in uncompleted Biblical quotations, and where necessary for the sense. They are, however, a reminder that Petter’s text was originally simply sermon notes. (And please forgive the preacher’s frequent repetitions!) As mentioned above, I have added some underlining to help guide through some salient points or headings, some of which span successive sermons. A *“Guide to the Contents”* has also been provided.

---

<sup>5</sup> *“In the Beginning: The Story of the King James Bible and How it Changed a Nation, a Language and a Culture”*, published by Hodder & Stoughton, p.129.

<sup>6</sup> 1660

<sup>7</sup> *Ibid.* p.289.

George Petter's text will still remain fairly daunting for some (not least family members of those reading the full text!). I have decided to offer a "**Digest Version**" in Appendix III which partly explains and summarises Petter's meaning, but uses a reasonable amount of the original material, and *may* help as a way in (or out!). It is a little under half the length. Obviously refer to the full version for a definitive understanding of Petter's meaning.

Finally, thanks are due to my brother Bill Capper who allowed me to have the family copy of the two-volume commentary (our mother's maiden name was Petter!), my sister-in-law Heather Capper for translations from Latin, David Page for supplying the Contents pages and help with the text, including close examination of the scripture quotations, & my wife Roz for patience and encouragement as I read and noted up the commentary on and off over six years, then working through the text of this section with me. Also to two great "encouragers", Miss Jen Tarr Administrator at my former parish of St Mark's Church, Gabalfa and the Ven Will Strange, both of whom even promised to read it!

Bob Capper, Neyland, Pembrokeshire

June 2019

### **From the Introduction to George Petter's Commentary on Mark's Gospel by his Brother**

*"So intensely studious was he, that having withdrawn himself as much as possibly he could from the affairs, and tangling occasions, of this world, he conversed much with dead men in his study, delighting much in that learned prison, from whence his soul was oft upon the wing towards heaven... The Evangelist sets before you the heavenly feast of the covenant of grace: this commentator serves it up with choice and appetite-whetting sauces."*

J. Petter, Heaver, County of Kent 1661

### **Bishop JC Ryle on George Petter's Commentary on Mark**

The only large separate Commentary on St. Mark that I have been able to meet with, is a remarkable work consisting of 1666 folio pages, by George Petter, Vicar of Brede, in the county of Sussex, published in the year 1661. It is a work which from its scarcity, price and size, is much less known than it deserves. The greater part of the impression is said to have perished in the great fire of London<sup>8</sup>. Some account of this book may not be uninteresting to some readers.

Petter's commentary was originally preached by him in the form of expository lectures to his own congregation. He began to preach on it, June 7<sup>th</sup>, 1618, and continued preaching on

---

<sup>8</sup> I have not been able to find the source of this knowledge, but it is supported by a comparison of the location of the bookseller on Ludgate Hill with a map of the extent of the Great Fire (1666).

it most Sundays<sup>9</sup> with very little intermission till May 28<sup>th</sup>, 1643<sup>10</sup>. The dates of each sermon are given on the margin.

The doctrine of this remarkable book is excellent, - Protestant, evangelical and spiritual. The learning of the author must also have been not inconsiderable, if we may judge by the number and variety of his quotations. His faults of style and composition are the faults of the day in which he lived, and must therefore be charitably judged. But for laborious investigation of the meaning of every word, for patient discussion of every question bearing on the text, for fullness of matter, for real thoughtfulness, and for continual practical application, there is no work on St. Mark which, in my opinion, bears comparison with Petter's. Like Goliath's sword, "there is none like it."

*From the Preface to "Expository Thoughts on Mark" 1857, Banner of Truth edition*

---

<sup>9</sup> In fact they were given on Thursdays

<sup>10</sup> There was a two-year break between Autumn 1622 and 1624.

## Guide to the Contents of Petter on the Lord's Supper

	Page	Date
<b>Introduction</b>	10	August 21 <sup>st</sup>
<ul style="list-style-type: none"><li>• The time</li><li>• The Author</li><li>• The institution</li><li>• Certain consequents</li></ul>		
<b>The time</b>	10	
<b>The Author</b>	12	
<b>The institution</b>	14	September 4 <sup>th</sup>
<ul style="list-style-type: none"><li>• The outward signs</li><li>• The things sacramentally signified</li><li>• The sacramental actions</li><li>• The special words of institution</li></ul>		
1. The outward signs	15	
2. The things mystically signified	17	
3. The sacramental actions	20	September 25 <sup>th</sup>
<ul style="list-style-type: none"><li>• His taking of the bread and of the cup</li><li>• His blessing of them</li><li>• His breaking of the bread and pouring out of the wine</li><li>• His giving of the bread and wine to his disciples</li></ul>		
His taking of the bread and wine into his hands	21	
The blessing of the bread and wine	22	

His breaking of the bread and pouring out of the wine	23	October 2 <sup>nd</sup>
His giving of the bread and wine to his disciples	26	October 9 <sup>th</sup>
4. The words of institution	28	October 16 <sup>th</sup>
<ul style="list-style-type: none"> <li>• A commandment</li> <li>• A promise</li> </ul>		
The commandment	29	
<ul style="list-style-type: none"> <li>• Touching the receiving – take... eat and drink</li> <li>• Touching the end</li> </ul>	34	October 30 <sup>th</sup>
The promise	37	November 6 <sup>th</sup> – 13 <sup>th</sup>
<b>Certain consequents</b>	47	November 20 <sup>th</sup> – 27 <sup>th</sup>
A further speech by our Saviour	47	
<ul style="list-style-type: none"> <li>• His imminent death</li> <li>• His future glory</li> </ul>		

## The Text of George Petter on the Lord's Supper

August 21<sup>st</sup> 1636

*Mark 14. 22,23,24. And as they did eat, Jesus took bread, and blessed, and brake it, and gave it to them, and said, Take, eat, this is my body. And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many.*

Now followeth the second special matter which happened, and was done by our Saviour, at the time of his celebrating the Passover with his disciples; namely, his instituting of the new sacrament of the Lord's Supper, which was done at the end of the Passover: This is laid down from the 22<sup>nd</sup> to the 27<sup>th</sup> verse.

Where consider four things: **1. The time** when this sacrament was instituted, implied by the first words, *As they did eat*.

**2. The Author**, or person that institute the same, our Saviour Christ himself, *Jesus took bread, and blessed etc*

**3. The institution** itself, in the words following, set down in two parts: 1. The institution of the sacramental bread, v. 22. 2. The institution of the sacramental cup or wine, in the 23<sup>rd</sup> and 24<sup>th</sup> verses.

**4. Certain consequents** which followed. 1. A further speech uttered by our Saviour to his disciples, immediately after his administering the sacrament to them; in which he doth partly fore-warn them of the near approaching of his death and sufferings, and partly comfort himself and them with the hope of that blessed and joyful condition, which himself and they together should hereafter enjoy in God's heavenly kingdom, v. 25. 2. A two-fold action performed by our Saviour and his disciples: 1. His singing of a hymn or psalm. 2. Their going out into the Mount of Olives.

Of the first. **The time**. *As they did eat* or While they were eating, which is to be understood of their eating the Passover, or rather, of the whole pascal supper, which consisted of two parts.<sup>11</sup>

1. The eating of the paschal lamb, with sour herbs. 2. Another common supper or banquet which our Saviour and his disciples, according to the custom of the Jews, did now join immediately with or after the eating of the paschal lamb, because the eating of the paschal lamb was not used to fill the belly or to satisfy the body, but as a spiritual or religious feast for the advantage of the soul chiefly and principally.

---

<sup>11</sup> Petter adds here, "(as we have heard before, upon the 18<sup>th</sup> verse)"

*Objection* Luke 22.20 it is said our Saviour gave the sacramental cup to his disciples after supper, that is, after the paschal supper; and the same must be understood also of the sacramental bread, although it be not expressly or positively set down so in that very place; for there is no doubt but our Saviour administered both parts of the sacrament at one and the same time, viz the one part immediately after the other. Now, if he did this after the paschal supper, how then is it said here by St Mark (and likewise by Matthew) that it was done as they were eating, or while they were eating the paschal lamb or Passover?

*Answer* 1. Though the paschal supper was in some sort done or ended, yet not so fully ended (as it seems) but that they might be yet eating something; at least they were not yet risen from the table, where they had newly eaten the paschal supper, and were also ready to eat and to drink the new sacrament, which our Saviour was now about to administer unto them. 2. Or else, understand that in Luke of the paschal supper properly so called, and this in Mark and Matthew of the common supper, not yet fully ended. *Vide* Beza<sup>12</sup> and Paraeum<sup>13</sup>.

*Question* 1. Why did our Saviour take occasion at this time to institute this new sacrament?

*Answer* 1. Thereby to show the abolishing of the Passover, together with all other legal ceremonies, by his death (being now at hand); and that this new sacrament was to succeed in the room of the Passover. 2. Because this sacrament was intended and appointed by our Saviour to be a special memorial of his death and sufferings, as also to seal to us the benefits of his death: therefore he instituted it now, when his death was near at hand, even the very night before it, as 1 Cor 11.23.

*Question* 2. Seeing our Saviour kept the Passover at night, or in the evening (as we heard, v. 17) and consequently did institute and administer the new sacrament of the Lord's Supper at night; whether are not we bound still to administer and receive the sacrament at night?

*Answer* No, we are not: because there was a special reason why our Saviour did at first administer this sacrament at night, viz. because he was to institute it immediately after the Passover, thereby to show the abolishing of the Passover (as we have heard before). Now the Passover was by the law of God to be eaten at night, or in the evening. But this reason doth not concern us at all, and therefore we and the whole church of Christ, ever since the Apostles' days, do and have used to celebrate this sacrament rather in the morning of the day, as being the best and fittest time for the performance of such weighty and serious duties of God's religious worship and divine service as this is, because our minds and

---

<sup>12</sup> Theodore Beza (1519-1605), Calvinist theologian

<sup>13</sup> David Pareus (1548-1622) German Reformed Protestant theologian, reformer, and pastor. As well as writings of a polemical nature he wrote numerous commentaries on the Old and New Testament which were published between 1605 and 1618. Some of his writings which advocated calling rulers to account for their actions came to the attention of James 1 of England, and in 1622 authorities were ordered to search libraries and bookshops and to burn every copy of his work. (Source: Wikipedia)

memories are then usually most fresh and free to attend unto such weighty and solemn services in the worship of God.<sup>14</sup>

*Observe 1.* See why this sacrament is called the Lord's Supper, as it is 1 Cor 11.20, namely because it was first instituted and administered by our Saviour at supper-time; which shows the folly and ignorance of some papists, cavilling at us for calling this sacrament the Lord's Supper. *Sic Maldonat*<sup>15</sup>. in *Evang.*

*Observe 2.* Hence we may gather and learn, that the institution of this sacrament was a matter of great weight and moment, as also of great necessity and use for the church, and consequently that the sacrament itself is a matter of great weight and necessity, and of singular use, profit and benefit to the church of Christ. This was no time for him to think of small or light matters, or to ordain and appoint vain, superfluous or needless things.

*Observe 3.* That this sacrament of the Lord's Supper is a special pledge and token of Christ's love to us, and to his church, in that he ordained it at such a time as this. Which shows that in instituting this sacrament he did leave it as a special love-token to us. As men that are near unto death use to give and bequeath some special legacies as tokens of love to their dear friends, so did our Saviour here. *John 13.2 He loved his own to the end.*

*Use.* To teach us highly to esteem of this sacrament of the Lord's Supper. How do we esteem of the love-tokens and legacies left and bequeathed to us by our dying friends? So should we much more esteem of this sacrament as an excellent legacy and token of Christ's love left us at his death: he showed and testified his singular love to us and to his whole church, and his earnest desire of our spiritual good and salvation, for that was it he aimed at in instituting this sacrament. *Luke 22.15 he sayeth, he earnestly desired*<sup>16</sup> *to eat that last Passover with them, and consequently to institute this new sacrament at the same time.* This being so, we are highly to accompt<sup>17</sup> of this ordinance of Christ, and to show it by our care and forwardness to come unto it, and be partakers of it on all occasions; not making frivolous excuses, as some are wont to do. We are also to show our high estimation of this sacrament, by our care to come to it with due preparation, having examined our consciences, and renewed our faith and repentance; that we may not profane and abuse this excellent ordinance of Christ, and pledge of his love; but may use it in a holy manner, to the glory of God, and to our own spiritual good and everlasting comfort hereafter.

Now followeth **the Author** or Instituter of this sacrament, viz. Christ himself.

---

<sup>14</sup> Though the author of the "Epistola" or "Feigned Epistle" of 1561, probably Bishop Jewel, lists amongst "things indifferent" in rites and ceremonies, the practice of Christians in Egypt of Christians gathering for Holy Communion in the evening. See "John Jewel as Apologist of the Church of England" by John Booty (SPCK), Appendix p.223.

<sup>15</sup> Juan Maldonado (Maldonatus) 1533-83, Spanish Jesuit theologian and exegete whose commentary on the Gospels in two volumes was published after his death

<sup>16</sup> It is interesting that Petter follows the Geneva Bible wording "*earnestly desired*" here, the King James Version is "*with desire I have desired*"

<sup>17</sup> account

*Jesus took bread, etc.* So also 1 Cor. 11.23 *The Lord Jesus the same night in which he was betrayed, etc.* He was the first that ever did administer this sacrament, and by this he showed himself to be the author and instituter of it, for which cause it is called *the Lord's Supper* (as we have heard before). It is also for the same cause called the Lord's table, 1 Cor. 10.21. Now follow instructions gathered from hence.

*Observe 1.* Here again we are taught the excellency, necessity and profitableness of this sacrament, in that Christ himself, the Son of God, is the author and ordainer of it. Now, he doth not ordain any vain, needless or unprofitable matters in the church, but such as are most excellent, needful and profitable: and so we shall find this sacrament to be unto us, if we use it as we ought, coming to it with due preparation, and we shall then find it an excellent and effectual means to strengthen our weak faith, and to nourish all the graces of God in us. This we may build upon, and be sure of, for as much as Christ himself hath instituted and ordained this sacrament for these and the like ends, which therefore must encourage us to come duly to this ordinance of Christ. We are not to judge of the excellency or profitableness of this sacrament by the outward signs or elements used in it; but look at Christ's ordinance in the use of this sacrament.

*Observe 2.* That such as do either despise this sacrament, or any way profane the same, do sin against Christ and his ordinance, contemning and abusing the same; which is a high dishonour to him, and contempt of his divine authority. As those that do contemn the King's laws and ordinances do contemn and dishonour the King himself, so here. Now this sacrament is contemned and despised not only by such as are negligent in coming to it, when occasion is offered, and when they may come; but also by such as come to it unpreparedly, or do any way profane and abuse this holy sacrament. Such do show contempt of Christ himself, the author and instituter of this sacrament, which shows it not to be a small or light sin to profane or abuse this sacrament any way, but a heinous and grievous sin, being a contempt of Christ and profanation of his Name<sup>18</sup>. And we see how the Apostle saith of such, that *they are guilty of the body and blood of Christ, and that they eat and drink judgment to themselves*<sup>19</sup>, etc. 1 Cor. 11.27 and 29. Therefore let everyone be careful to avoid and take heed of this grievous sin, and remember the remedy there prescribed by the Apostle, *viz. to examine himself, etc.*

*Observe 3.* That the efficacy and virtue of this sacrament doth depend upon Christ's ordinance, and not upon the outward elements or signs which are used in the sacrament, as bread and wine; nor yet doth it depend upon the dignity or worthiness of the person that doth administer this sacrament, or on the goodness of the person that doth receive the

---

<sup>18</sup> Petter adds here "(As we showed lately on the third commandment.)" which gives an indication of on what he was preaching on Sundays at the time.

<sup>19</sup> Petter makes a slightly free as well as telescoping rendering here, King James Version reads "... body and blood of the Lord ... eateth and drinketh damnation to himself...", and King James follows Tyndale, Geneva and Bishop's Bible.

same. It was the gross error of the old *Donatists*<sup>20</sup> (confuted by *St Augustine*), and of our late *Anabaptists*<sup>21</sup>, to hold that the virtue and efficacy of the sacrament depends upon the worthiness of the persons that administer the same, or that it doth depend upon anything else besides the ordinance of Christ, and his Spirit accompanying the same in the right use thereof.

*Use 1.* See how to judge of the excellency and profitableness of this sacrament, and thereby to be encouraged to come to it often.

*Use 2.* This may comfort us, when we find and feel much weakness of faith, or many corruptions and much unfitness in ourselves to receive this sacrament of the Lord's Supper, whensoever occasion is offered.

*Observe 4.* Hence it followeth, that his word and ordinance is the only rule for the true and right use and administration of this sacrament; unto which rule therefore only we are carefully to keep ourselves.

#### **September 4<sup>th</sup> 1636**

*Mark 14. 22, etc. And as they did eat, Jesus took bread, and blessed, and brake it, and gave it to them and said, Take, eat: this is my body, etc.*

Now followeth **the institution** itself, set down in two parts or branches thereof.

1. The institution of the sacramental bread, v.22. 2. Of the sacramental cup, or wine, v.23,24. But for the more distinct handling of the institution of this sacrament, we will proceed in this order.

**1. Speak of the outward signs** or elements, bread and wine; *He took bread, etc*

**2. Of the things sacramentally signified** by those signs, *viz.* the body and blood of Christ, as is showed in the words of the text.

**3. Of the sacramental actions** performed by our Saviour about the elements or outward signs, and in way of instituting the same. As 1. His taking of the bread, and also of the cup. 2. His blessing of them, or giving thanks over them. 3. His breaking of the bread, to which also is to be added the pouring out of the wine, though not expressed in the text yet implied v.24 *My blood shed.* 4. His giving or delivering both the bread and the cup unto his disciples.

---

<sup>20</sup> The Donatists were a schismatic body in the North African Church who refused to accept the consecration of a new bishop of Carthage on the grounds that the bishop who consecrated him, Felix of Aptunga, had given way in the persecutions in the time of the Emperor Diocletian.

<sup>21</sup> This designation was used of a variety of religious groups at the period

4. The fourth and last thing to be spoken of is **the special words of institution** used by our Saviour, partly at the giving of the bread: *Take, eat; this is my body*. Partly at the giving or administering of the cup, v.24 *This cup, etc.* To be supplied further out of the other evangelists (*Matthew and Luke*) as we shall hear.

Now in handling the words of institution, we shall have occasion to speak of the sacramental actions performed by the disciples of Christ in receiving the sacrament at this time, at the hands of our Saviour, viz. 1. Their taking the bread and wine. 2. Their eating of the bread and drinking of the wine, which drinking of the wine is expressly mentioned by *St Mark*, v.23.

**Of the first. The outward signs, bread and wine:** These are expressed in the text, *he took bread*, v.22. And v.23 *he took the cup*, having wine in it (as it is to be understood) called the fruit of the vine, v.25.

*Question 1.* Why did our Saviour make use of these outward signs, to signify his own body and blood in this sacrament?

*Answer* Because these are chief and principal means of our bodily nourishment, to preserve natural life, as appears, *Psalms* 104.15. Therefore these are fittest to signify to us the spiritual nourishment which we have by the body and blood of Christ; that is, by Christ as he was crucified for us.

*Question 2.* Why did he ordain two outward signs, viz. both bread and wine, and not one only; especially seeing in the sacrament of Baptism there is but one outward sign, viz. water only?

*Answer* This was for two reasons: 1. The more fully to signify and seal Christ and our spiritual nourishment by him unto us, for the greater strengthening of our faith. 2. To show that in this sacrament Christ is represented and given to us as he was crucified or put to death for us, at which time his body and blood were severed one from the other. Now follow the instructions. Note, that these are not naked signs, but seals and pledges of those things which they signify, yea, effectual means, in the right use of them, to convey to us the things signified.

*Observe 1.* In Christ crucified, we have all things needful for spiritual life; he is sufficient nourishment to feed our souls, and to preserve them to life eternal; he is both spiritual meat and spiritual drink to us. And *John* 6.55 *My flesh is meat indeed, and my blood is drink indeed*. And v.35 *He that cometh to me shall never hunger; and he that believeth on me shall never thirst*. *1 Cor.* 1.30 *He is made unto us of God wisdom, righteousness, sanctification and redemption*<sup>22</sup>. *Col.* 2.10 We are said to be *complete in him*. He is a

---

<sup>22</sup> King James Version "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption".

fountain and sea of grace, yea of all saving grace, out of which we may draw sufficiently: *John 1.16 Of his fullness we receive, etc. Col. 3.11 He is all, and in all.*

*Use 1.* For comfort to such as know themselves truly partakers of Christ by faith: they have forgiveness of sins in him, wherein true happiness consisteth, *Psalms 32.1*. They have reconciliation and peace with God in him; they have God's favour in him, and title to life everlasting. He is their King, Priest, Prophet; their Counsellor, *Isaiah*<sup>23</sup> 9. Here is enough to make them truly blessed. Comfort thyself with this, thou that art a believer in Christ, and hast part in him, and in the benefits of his death; how full and complete thou art in him, in respect of all things needful to spiritual life and salvation; what abundant nourishment he is for thy soul? What then, though thou suffer want in outward things, being poor or of mean estate in this world; what though thou want honour and credit, or friends etc? Thou hast Christ, which is enough and sufficient for spiritual life and salvation to thee, enough to bring thee to heaven, and then happy art thou however matters go with thee in this life.

*Use 2.* This must teach us to rest in Christ alone for spiritual nourishment, and for all the means of spiritual life and salvation, and not by any other means in the world. He being the only fountain of living waters to refresh our souls: *Let us not dig unto ourselves broken cisterns*, as it is, *Jer. 2.13*. Let us not seek salvation in ourselves, or by our own merits, or by the merits and intercession of saints departed, or angels, as the papists do; but seek it in Christ alone, and in his death and sufferings. *He is able to save those that come to God by him, because he ever liveth to make intercession for them*<sup>24</sup>, *Hebrews 7.25*. *Isaiah 55.2 Wherefore do ye spend money for that which is not bread, and labour for that which satisfieth not, etc.?* Let it not be so with thee, but say with that blessed Martyr<sup>25</sup>, *None but Christ, none but Christ.*

*Observe 2.* In that bread and wine, being the principal means of bodily nourishment, are ordained in this sacrament, to signify and seal Christ crucified unto us: hence learn, how great need we have of Christ crucified, and of his body and blood to be our spiritual nourishment; even as great need as we have of meat and drink for nourishment of our bodies; yea, much and greater need: we cannot well live one day without meat and drink to nourish our bodies, much less can we live spiritually one day without Christ, and the virtue that is in him, to nourish and feed us unto life everlasting: *Gal 2.20 The life which I now live, I live by faith in the Son of God*<sup>26</sup>, etc. And *John 6.53 Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.* Therefore also it is, that in the same

---

<sup>23</sup> Rendered "Esay". I have similarly modernized other name spellings.

<sup>24</sup> King James Version of Hebrews 7:25 is "he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them".

<sup>25</sup> John Lambert, burnt to death at London's Smithfield Market on November 22<sup>nd</sup>, 1538, having stood trial before King Henry VIII himself, for his opposition to the doctrine of Transubstantiation.

<sup>26</sup> King James Version of Galatians 2:20 is "... I live by the faith of the Son of God". Similarly Bishops' Bible. Geneva Bible "... I live by the faith *in* the Son of God", is slightly closer to Petter's.

chapter he so often calls himself *the bread of life, and the spiritual manna that came down from heaven, etc.*

*Use.* This being so, must stir us up to labour by faith to be partakers of Christ crucified, that by him our souls may be spiritually fed and nourished to eternal life: *John 6.27 Labour not for that meat which perisheth, but for the meat which endureth, etc.* This is to be had in Christ only; yea Christ himself is this spiritual meat and drink. Labour to see what need thou hast of him, being the only spiritual food to nourish thee to life everlasting, that this may cause thee to hunger and thirst after him. Then thou wilt take pains to get Christ, as thou must do, if ever thou wilt be partaker of him. What pains do men take (when they are hungry and thirsty) to get bodily food? How much more to get Christ?

*Observe 3.* Seeing Christ ordained two outward signs in this sacrament to be given and received, *viz. bread and wine*; see that the sacrament is not rightly administered unto the church and people of God unless both these signs be administered, as well as the wine as the bread<sup>27</sup>, which shows the wicked sacrilege of the papists or Church of Rome, in robbing the common people or laity of one half of the sacrament, *viz. of the wine*: for they administer only the bread unto them, flat contrary to Christ's institution (as we see here); who in the first administration of this sacrament to his disciples or apostles did administer both bread and wine to them. As he took both, and blessed both; so he did distribute and give both unto them, as appeareth most plainly by this and the other evangelists. Yea, *Matth. 26.27* it is said, that at the giving of the cup or wine, he bade them all to drink of it; and *St. Mark* says expressly, *v.23 they all drank of it*, as it were of purpose to condemn beforehand this sacrilege of the papists. But of this we shall have occasion to speak again afterward, in handling the sacramental actions.

Now follow **the things mystically signified by those signs**, and that by Christ's ordinance, *viz. the body and blood of Christ*: the former signified by the bread, the latter by the wine. This appears out of the text, for when our Saviour administered the bread unto his disciples, he used these words, *This is my body*; that is to say, this bread I ordain and give unto you as a sacramental sign and seal of my body. And at the giving of the cup, he used these words, *ver. 24: This is my blood of the new testament, etc*: that is to say, the wine in this cup is a sacramental sign and seal of my blood. Here further note two things.

1. That by the body and blood of Christ, we do here understand his body as it was now shortly (even the next day) to be given unto death for us, yea to the cursed death of the cross; and his blood, as it was to be shed or poured out for our sins at or about the time of his death. This also appears by the words of institution uttered by our Saviour at the giving

---

<sup>27</sup> John Jewel's "The Apology of the Church of England": "Moreover, when the people cometh to the holy communion, the sacrament ought to be given them in both kinds: for so both Christ hath commanded, and the Apostles in every place have ordained, and all the ancient Fathers and Catholic bishops have followed the same." (Lady Ann Bacon's translation, 1564.)

of the bread and of the cup or wine to his disciples, as those words are set down partly here by *St. Mark*, and partly by *St. Luke*, chap. 22.19.

2. That by Christ's body and blood, we understand his whole human nature; yea his whole person (both God and man) as he was to be crucified, and to die for our sins. So then in a word we see what is that which our Saviour ordained the bread and wine to signify in this sacrament.

*Observe 1.* We must first be partakers of Christ himself, before we can be partakers of any spiritual benefit or blessing by him purchased for us. The first and principal thing signified and sealed to us in this sacrament of the Lord's Supper by the bread and wine is Christ's body and blood, that is, Christ himself, as he was crucified for us: to show that we must first be partakers of him by faith, and have true spiritual union with him, before we can be partakers of any benefit flowing from his death and sufferings. As a man must first receive meat and drink into his body before he can be nourished by it: *John 6.51 I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever.* First we must eat Christ spiritually by faith, before we can live by him. Therefore also v.53 *Except ye eat the flesh of the Son of Man, etc.* And ver. 54 *Whoso eateth my flesh, and drinketh my blood, hath eternal life, etc.* As the wife must first be joined in marriage to her husband before she can be partaker in his goods or in his honour, so here. *John 15.4* we must first become branches of him, the true vine, before we can receive from him any spiritual juice or sap of grace, to make us live and bear fruit spiritually. As *Matth. 13.44* the merchant first bought the field, before he could be partaker of the treasure hid in it, so here. For further clearing of this, show here in what order we come to be partakers of Christ and his benefits. 1. We are spiritually joined to the whole person of Christ, God and man; though first and immediately to his manhood (yet in spiritual manner by faith) and then by his manhood to his godhead: *John 6.63 The flesh profiteth nothing*, that is, the human nature of itself alone, being severed from the godhead. 2. We partake in the virtue or merits of his death and obedience performed for us, by means whereof (being imputed unto us) we come to be justified before God, and to be reconciled to him, having our sins forgiven. 3. We come hereupon to be partakers also of the saving power and efficacy of his Spirit dwelling in us, whereby we are renewed and sanctified, having the image of God restored in us.

*Use.* To reprove the vain presumption of such as challenge right in the benefits of Christ, as forgiveness of sins, God's favour, deliverance from hell etc, and yet have no part in Christ himself, nor union with him by faith.

*Observe 2.* What excellent things are signified and sealed to us in this sacrament of the Lord's Supper *viz.* the body and blood of Christ: that is to say, Christ himself, as he was crucified for us. Not only the benefits of Christ purchased for us by his death, but Christ himself, with the benefits of his death; yea, whole Christ, God and man, as he was crucified and died for us: which being so, shows the excellency of this sacrament.

*Use 1.* See how great enemies they are unto themselves who are slack or negligent in coming to this sacrament to be partakers thereof, when they may. Such as being invited to this spiritual and heavenly banquet do make excuses, like those, *Luke 14*. One had bought a piece of land, and must go see it, etc. So these have their vain pretences for not coming to the sacrament: either they are not in charity, or have some suit in law, or some worldly business to hinder them etc. But little do these consider what they do in refusing and neglecting to receive this sacrament; in refusing or contemning Christ offered to them, they contemn and reject all the saving benefits of Christ's death: as forgiveness of sins, God's favour etc. Let such think of this, who use to absent themselves from the Lord's Supper when they may come.

*Use 2.* To stir us up highly to esteem of this sacrament, in which such excellent things are offered and sealed to us.

*Observe 3.* That our spiritual life and nourishment, together with all other benefits which we have by Christ, do spring and flow from his death, in which his blood was severed from his body: (therefore his body and blood are signified and sealed to us in the sacrament by bread and wine severally given to us) and not as he is now glorified in heaven, and thus he is to be received and apprehended of us by faith.

*Use 1.* To remove and take away the scandal of the cross of Christ, that is to say, the offence which otherwise we might and are apt to take at his great humiliation to that ignominious and accursed death; for (as the Apostle says, *1 Cor. 1.23*) Christ crucified is to the Jews a stumbling block, and to the Gentiles foolishness. But here we see that there is no cause for us to take offence at the cross of Christ, or to be discouraged from believing in him; but rather to rejoice and to glory in his cross and sufferings for us. No cause is there for us to despise the cross of Christ, as the unbelieving Jews and Gentiles did; and as the *Turks, Jews and infidels* do at this day: no cause to be ashamed of his suffering so vile a death, but rather to rejoice. Therefore, *Gal. 6.14* *God forbid* (says the Apostle) *that I should glory, save in the cross of our Lord Jesus Christ, etc.*

*Use 2.* Teacheth us how to meditate of Christ, for the increase and strengthening of our faith in the benefits we have by him: both in the sacrament of the Supper, and also out of it at other times. We are first and principally to meditate and think of him, as he was crucified and died for us, as his body and blood were severed. Look at him as dying upon the cross for our sins, before we look at him as glorified in heaven: for although we have great benefit and comfort by his glorification in heaven, in that he doth there make intercession for us, applying to us the merits and virtue of his death and sufferings; yet his death and sufferings being the fountain from whence all benefits we have by him do originally flow, therefore our faith must first look at him, and lay hold on him, as he was crucified and died for us. It is Christ crucified that is spiritual life and nourishment to us. So understand that, *John 6.55*.

## September 25<sup>th</sup> 1636

*Mark 14.22,23 And as they did eat, Jesus took bread and blessed, and brake it, etc.*

It follows to speak next of the **sacramental actions** performed by our Saviour in administering this sacrament to his disciples. Which actions are four in number:

1. His taking of the bread and of the cup or wine into his hand, *Jesus took bread, etc.*
2. His blessing of them, and giving thanks over them, expressed also in the text.
3. His breaking of the bread, unto which is to be added the pouring out of the wine into the cup; for though it be not expressed in the text, yet is it implied in that the thing signified thereby is mentioned, v.24. *This is my blood... shed for many.*
4. His giving of the bread and wine severally to his disciples.

Now of all these we are to speak in order. Note, that these were performed by our Saviour not as bare and naked actions<sup>28</sup>, but as sacramental actions, such as were ordained to signify and represent some further thing mystically. Note also, that in this first administration of the sacrament, our Saviour did represent the persons of all his faithful ministers (both his apostles and their successors to the end of the world) showing herein what they ought to do at all times afterward in administering the same sacrament.

General *Observe* 1. Hence gather, that none of these sacramental actions before named, are to be omitted by the pastors and ministers of the church in administering this sacrament; but they are all to be duly and severally performed, or else the sacrament is not duly and rightly administered after Christ's example, and according to his first institution thereof. Christ's practice was herein exemplary, binding all his ministers to follow him; and there is not one of these actions in the sacrament that is vain, idle or needless; but all of them necessary, and of sacramental use and signification. This is to be observed and remembered against the papists, to condemn their practice, who in administering this sacrament do omit the action of the breaking of the bread, and do give whole wafer-cakes to every communicant. But more of this afterward.

*Observe* 2. See by this how our minds ought to be taken up and busied in the time of administering this sacrament of the Lord's Supper, *viz.* in meditation of the spiritual things mystically signified by these outward sacramental actions.

---

<sup>28</sup> John Jewel says his opponent, Thomas Harding, "knoweth well we feed not the people with bare signs, and figures: but teach them, that the sacraments of Christ be holy mysteries, and that in the ministration thereof Christ is set before us, even as he was crucified upon the cross: and that therein we may behold the remission of our sins, and our reconciliation unto God... Herein we teach the people, not that a naked sign or token, but that Christ's body and blood indeed and verily is given unto us: that we verily eat it: that we verily drink it: that we verily be relieved, and live by it...". From "Reply" 1566, quoted in "John Jewel" by John Booty, p.175.

Now for the matter signified by this action of Christ, and so of every minister of Christ, in taking the bread and wine into his hands: We must know that our Saviour did this, 1. To signify his own willingness to give himself to death for the redemption of his church. 2. Our Saviour did this also, and every minister after his example is to do the like: namely, to represent hereby a special action of God (in whose room the minister standeth in administering the sacraments); I say, to represent a special action of God, viz. the taking and ordaining of his only Son Christ Jesus in his eternal decree, and appointing him to be our Mediator, according to that, *John 6.27 ... Him hath God the Father sealed.* And *1 Peter 1.20 Who was ordained of old<sup>29</sup>, etc: viz.* to be our Mediator.

*Question.* How is Christ said to be ordained of God, seeing himself is true God, and so equal with God?

*Answer.* We must consider Christ two ways: 1. As God simply, and so he is equal with God the Father, and cannot in that respect be said to be ordained of God. 2. As he is God and man, both in one person; or as he is Mediator, in respect of his office, assigned to him of God the Father, and so he was ordained and appointed of God to be our Mediator.

*Observe.* God's great and unspeakable mercy to us, in providing a remedy and means to save and deliver us from our sins, even before we had sinned, and before we were born; yea, before the world was made, and from everlasting. This shows and sets forth his infinite and unspeakable goodness and mercy to mankind, and especially to his church; showing how careful and desirous he is, that we should not perish in our sins, but be delivered and saved from them by Christ, whom therefore he ordained and appointed to this office of a Mediator in his eternal counsel and purpose. This shows the truth of that, *Ezek. 33.11 That the Lord doth not desire the death of a sinner, etc.* And of that also, *Exod. 34.6* that he is, *The Lord God, merciful and gracious, etc.*

*Use 1.* For the comfort of all penitent and humbled sinners, who do not only see and feel their sins as a burden to them, but are cast down with true and godly sorrow for them, and do earnestly desire to have them pardoned. Here is that which may and ought to encourage such to go and seek to God for pardon of sins; not fearing or doubting they shall obtain it, if they seek it as they ought.

*Use 2.* To strengthen our faith in God's mercy for the pardon of such sins of infirmity as we fall into, after our first repentance and believing in Christ: assuring us, that if we be daily humbled, and renew our repentance of such sins, God will forgive them, and not contemn us for them, seeing he ordained his Son Christ as a remedy against sin, before we had

---

<sup>29</sup> King James Version of 1 Peter 1:20 reads: "Who verily was foreordained before the foundation of the world..." Geneva Bible: "Which was ordained before the foundation of the world..." Bishops' Bible: "Which was ordained beforehand, even before the world was made...". Note Petter's paraphrasing, and being slightly nearer the older versions in using simply "ordained", referred to several times in the argument which follows.

repented; yea, before ever we sinned: *Rom. 5.9*<sup>30</sup> If while we were enemies, God ordained his Son to die for us, much more etc.

Now followeth the second sacramental action, performed by our Saviour, and to be performed by every minister of the church, in administering this sacrament, *viz.* The blessing of the bread and wine, and giving thanks over them. That our Saviour did this appears out of the text, *v. 23 Jesus took bread and blessed, etc.* And again, *v. 23 And he took the cup, and when he had given thanks, etc.* The meaning is, that he used solemn prayer and thanksgiving over the creatures of bread [and] wine. More particularly, his blessing of the bread and wine, and giving thanks, had relation 1. Unto God; and so the meaning is, that he did give solemn thanks to God, and praise or bless his Name for the use of the creatures. 2. To the creatures themselves, and so the meaning is, that by solemn prayer and thanksgiving, he did consecrate or sanctify and set apart the creatures of bread and wine to the holy use of the sacrament, which now he instituted.

Now as our Saviour in this first institution of the sacrament, did thus use solemn prayer and thanksgiving for and over the creatures of bread and wine, thereby to sanctify them to a holy and sacramental use; so is every minister to do after his example.

*Observe 2* The administration and use of this sacrament of the Lord's Supper is always to be joined with solemn prayer and thanksgiving to God, to be performed by the minister of the church, and that in the name and behalf of the church or congregation. And thus was it afterward in the primitive church, both in the apostles' times and afterward: *1 Cor. 10.16 The cup of blessing, etc. Acts 2.42* Prayers are joined with breaking of bread, that is, with the use of the sacrament. So afterward, as appears by the testimony of *Justin Martyr*<sup>31</sup>, *Apology 2* page 77<sup>32</sup>. And hence it was, that by the Greek fathers, the whole sacrament was called *εὐχαριστία*<sup>33</sup> which signifies thanksgiving, because it was always celebrated with solemn prayer and thanksgiving. *Vide Justin Martyr, ibid. page 76.*

*Question.* What ought to be the chief matter of the minister's and church's prayer and thanksgiving to God, at the time of celebrating the Lord's Supper?

*Answer 1.* We are to give thanks to God for the use of the creatures of bread and wine, given us of God, and appointed for the holy use of the sacrament at that time; but especially to bless God for giving his Son Christ to work our redemption by his death and sufferings, whereof we are in special manner put in mind at the time of administering the sacrament.

---

<sup>30</sup> The verse referred to is actually Romans 5:10. King James Version reads: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Petter makes his own paraphrase here.

<sup>31</sup> Second Century Christian Apologist.

<sup>32</sup> I am not quite sure how Petter's references are working here. Justin's First Apology mentions prayers at the Eucharist in paragraphs 65 and 67, the latter reads: "Then we all rise together and pray and... when our prayer is ended, bread and wine and water are brought, and the President likewise offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen." Translation from the ANF series.

<sup>33</sup> Justin's First Apology paragraph 66 "... and this food is called among us *εὐχαριστία* (*the eucharist*)..." *ibid.*

2. We are to pray to God for his blessing upon the creatures of bread and wine, and upon ourselves in the use of them, to that holy end, *viz.* to be sacramental signs and seals of Christ's body and blood; that by means thereof, our faith may be strengthened in Christ and the benefits of his death.

*Use 1.* See that as at other times, so especially when we come to this sacrament, and in the time of receiving it, we should labour to be affected in heart with the greatness of the benefit of our redemption wrought by Christ, and to be stirred up to glorify and praise God for the same. We are not to rest only in an outward verbal thanksgiving, which is but formality and lip-labour; but labour to be truly thankful in heart, and so in a special and extraordinary manner to bless and praise God for his great and unspeakable mercy. We must then labour to say truly, as *Mary* doth, Luke 1.46 *My soul doth magnify the Lord, and my Spirit rejoiceth in God my Saviour.* And with *Zechariah*<sup>34</sup>, v.68 *Blessed be the Lord God of Israel, for he hath visited and redeemed his people.*

*Use 2.* See how fit it is for us to come often to this sacrament of the Lord's Supper to be partakers of it, and that we cannot be too careful or forward in coming to it; seeing we cannot too often have occasion to bless and praise God for the benefit of our redemption by Christ, and for his great mercy showed therein.

*Observe* 3<sup>35</sup>. Though we hold (and that most truly) against the papists, that the bread and wine in the sacrament are not turned or changed into the very substance of Christ's body and blood; yet here we learn, that they are in some sort changed, *viz.* in regard of use, in that they are now set apart from a common to a holy and sacramental use: for, to this end, is the minister in administering this sacrament, solemnly to bless the bread and wine by prayer and thanksgiving, as hath been showed.

## **October 2<sup>nd</sup> 1636**

*Mark 14. 22,23* *And as they did eat, Jesus took bread and blessed, and brake it, etc.*

Now followeth the third sacramental action, *viz.* his breaking of the bread, unto which also is to be added the pouring out of the wine.

Now follows to speak of the thing signified by these actions, and that is the death and sufferings of Christ: that his body was broken or bruised with the pains of death, and his blood shed for our sins. Therefore our Saviour at the giving of the bread to his disciples used these words, *This is my body which is given for you*, Luke 22.19, that is, which is given unto death for you; and more plainly, as the Apostle hath it 1 Cor 11.24 *This is my body*

---

<sup>34</sup> "Zachary"

<sup>35</sup> Petter says "*Observe 2*" here, clearly a mistake.

*which is broken for you.* And at the giving of the cup, he used these words, v.24 *This is my blood which is shed for many.*

*Objection.* John 19.36 It was foretold that not *a bone of him should be broken.*

*Answer.* Though his body was not broken in proper sense, yet in a figurative and metaphorical sense it was, in that it was bruised, afflicted and tormented with the pains of that accursed death upon the cross, and in this sense we are to understand those words of our Saviour, *This is my body broken for you.* And this was foretold by the prophet *Isaiah* 53.5 *He was bruised for our iniquities.* And v.10 *It pleased the Lord to bruise him, he hath put him to grief, etc.*

*Observe* 1. By this we are taught the heinousness of sin, how offensive and odious to God it is; in that it was the cause of Christ's body being broken, or bruised, with the pains of that accursed death, and of the shedding of his precious blood: according to that before alleged out of *Isaiah* 53.5. Our sins were the nails that pierced his hands and feet, when he was nailed to the cross; these were the spear that pierced his side. In a word, our sins were the true cause of all his bitter passion which he suffered both in his soul and body for us. Withal, this shows how hard a matter it was for God's wrath, being provoked by sin, to be pacified and appeased, and for sin to be forgiven, in that this could not be without the death and sufferings of Christ, and shedding of his blood.

*Use.* See the profaneness of such as make light of sin, and are bold to commit sin; yea gross sins, as swearing, drunkenness, uncleanness etc. Prov. 14.9 *Fools make a mock at sin.* As if it were a light or small matter, for which Christ the Son of God was so bruised and broken, and for which he shed his most precious blood. Such shall not find it a light matter, when their conscience shall be awaked, and when their sins shall lie as heavy as lead upon them. They shall not find it an easy matter to repent, and to have their sins forgiven, and to be assured thereof; not an easy matter to have their conscience quieted and settled in true inward peace, but a very hard matter: and yet if this be not done, then a far worse matter will follow *viz.* that they must and shall be cast into hell torments for ever, where shall be weeping and gnashing of teeth.

*Observe* 2. See what cause there is for us to be humbled, and to have our hearts broken with godly sorrow for our sins, which were the cause of Christ's body being broken, and of his blood being shed: *Zech.* 12.10 it is said, *That when the faithful should look at Christ, whom they have pierced (by their sins), they should mourn, as one mourneth for loss of his only son.* Shall the Son of God be broken and bruised for our sins, and shall not we have our hearts broken with sorrow and grief for them? Was this body rent and torn with nails upon the cross for our sins, and shall not we have our hearts rent for them, *Joel* 2.13<sup>36</sup>? Did he

---

<sup>36</sup> Joel 2:13 King James Version reads: "And rend your hearts and not your garments, and turn unto the Lord your God..."

shed his precious blood for our sins, and shall not we shed tears for them, at least in heart mourn? How hard then are our hearts? And how far are we from true repentance?

*Observe 3.* We ought to come unto this sacrament with a new and fresh remembrance of Christ's death and sufferings. For, to this end, is the bread broken, and the wine poured out before us, to signify and represent Christ's bitter and grievous passion; that he was broken and bruised with the pains of death, and with the sense of God's wrath, and that he shed his blood for our sins, that so the seeing of these things, done before us, might stir up in us a fresh and lively remembrance of Christ's death: *1 Cor. 11.26 As oft as ye eat this bread and drink of this cup, ye show forth the Lord's death till he come*<sup>37</sup>. Here note, that this must not be a bare and naked remembrance or calling to mind of Christ's death and sufferings: But,

1. It must be a lively and feeling remembrance thereof, so as to be truly affected in heart with the bitterness of his sufferings, and with sorrow and grief for our sins, which were the cause thereof.
2. It must be a thankful remembrance, stirring us up unto true thankfulness to God for giving his Son to die for us, and for the great benefit of our redemption, wrought by his death.
3. It must be joined with faith, whereby to apply unto ourselves the merits and virtue of Christ's death, with all benefits of the same, as pardon of sins, reconciliation with God etc.

*Use.* Labour thus to come to this sacrament.

*Observe 4.* Christ is represented and sealed to us in this sacrament, as he was crucified and died for our sins; as his body was broken, and his blood shed for us. For this is it which is signified in the sacrament by the minister's breaking of bread, and pouring out of the wine. So then, Christ is represented and sealed to us in this sacrament, not as he is now glorified in heaven (properly), but as he was crucified and died for us, as he was broken and bruised for our iniquities.

*Reason 1.* He is so signified and sealed to us in this sacrament, as he is spiritual food to feed our souls unto life eternal. Now he is spiritual food to us, as he was crucified and died for us: *John 6.55 My flesh is meat indeed, and my blood is drink indeed.* Understand it of his flesh or body as it was to be crucified; and of his blood, as it was to be shed for our sins.

*Reason 2.* Christ is sealed to us in the sacrament, not alone, but together with all spiritual and saving benefits which we have by him; as forgiveness of sins etc. Now these do spring and flow from his death and sufferings, whereby he merited the same for us; therefore:

---

<sup>37</sup> King James Version reads: "For as often as ye eat this bread, and drink of this cup, ye do shew forth the Lord's death until he come."

*Use.* Labour thus to apprehend and receive Christ in this sacrament as God doth represent, offer, and seal him to us.

### **October 9<sup>th</sup> 1636**

*Mark 14. 22,23 And as they did eat, Jesus took bread and blessed, and brake it, etc.*

Now followeth the fourth and last sacramental action, in the first institution of this sacrament; *viz.* his giving the bread and wine to his disciples. *Jesus took bread, and blessed, and brake, and gave it etc.* So also the cup, etc. Now as our Saviour did this, so ought every minister to do after his example, in administering this sacrament.

*Objection 1.* The papists object for themselves, that our Saviour at first did administer this sacrament only to his apostles, who were ministers of the church; and therefore, although he gave both the bread and wine to them, this doth not prove that both should be administered to the laity or common people.

*Answer 1.* It may well be doubted, whether our Saviour at first did administer only to his apostles: for it is probable, rather, that some others were present also at the table with him. (See Dr. *Fulk*<sup>38</sup>, Answer to Rhem. Testam. upon *Matth. 26, Mark 14* and *1 Cor. 11.*)

2. Admit that our Saviour did now administer to none but his apostles: yet they at this time, and in this action of receiving the sacrament at our Saviour's hands, did represent the whole Christian church; comprehending the laity as well as ministers.

3. If the lay people are to be kept from the wine, because Christ administered only to his apostles which were ministers; then by the same reason they may also be kept from receiving the bread: and so they should not receive the sacrament at all.

*Objection 2.* They say, that the body and blood of Christ, yea, whole Christ, is contained under one kind; *viz.* in the bread only, or wine only. For the bread being turned into the very body of Christ (after the words of consecration) and the wine into his blood: where his body is, there is his blood also contained in it, by a natural concomitancy, etc., neither can his blood be any more severed from his body now, since his resurrection and ascension.

*Answer 1.* This is to maintain one gross error by another; *viz.* the communion in one kind, by transubstantiation.

---

<sup>38</sup>William Fulk (1538-89), Fellow of St John's College, Cambridge from 1564, Puritan theologian and polemicist. He attacked the Douai-Reims version of the New Testament, and printed it alongside the text of the Bishops' Bible, which actually led to the former becoming better known. A colourful figure, he earlier persuaded 300 members of his college to abandon the use of the surplice in chapel, and was expelled for a period! Source: The Oxford Dictionary of the Christian Church Revised, published by Oxford University Press.

2. Though we grant, that Christ's body and blood, yea, whole Christ (God and man) is truly present in the sacrament in some sort, viz. in sacramental and spiritual manner, to be received by faith of every true believer; yet it follows not hence, that there is such an inseparable union of the body and blood of Christ in the sacrament by natural concomitancy, as they dream, but rather the contrary: forasmuch as we have heard before, that Christ is offered and sealed to us in the sacrament, as he was crucified and died for us, and consequently as his blood was severed from his body; for which cause also the bread and wine are given apart and severally.

3. If both the body and blood of Christ be sufficiently contained under one kind, then why did our Saviour administer both kinds? This had been needless.

4. If this were a good reason, why the sacrament should be administered to the laity in one kind only, because both the body and blood are contained in one: then by the same reason it were sufficient for the minister to receive but in one kind.

But to come unto the thing signified by this action of giving the bread and wine to the communicants, as it was here performed by our Saviour, and is to be performed in like manner by every minister. By this giving of the bread and wine to the several communicants is fitly signified and sealed to us the action of God himself, freely offering his Son Christ, with all the benefits of his death, unto all in the church, and truly giving him unto true believers. Where observe, that we say and teach, that God doth offer Christ to all<sup>39</sup>: yet so, as he doth not truly give him to all that outwardly partake in the sacrament (for then it would follow, that even wicked men and reprobates should be partakers of Christ: which is gross to imagine), but he gives him indeed only to true believers.

*Reason.* They only are duly qualified to receive Christ offered of God: faith being the only hand of the soul, by which we can and do receive and lay hold on Christ, *John* 1.12. Besides that, God offering Christ to us in the sacrament, doth it upon condition of our believing. *Ergo*, he gives him indeed only to believers.

*Objection.* Then God may seem to delude men, if he offer Christ to all in the sacrament, and yet give him not to all.

*Answer.* This would follow: 1. If he did offer him absolutely, and not conditionally. If a king should offer a pardon to certain traitors, upon condition that they come in to him by such a time to receive it: it may be, all are not pardoned, because all come not in time to receive the pardon; and yet here is no delusion. So here.

2. If it were so, that God himself did refuse or put back any that come in due manner to receive Christ in the sacrament, then etc. But so he doth not. Therefore no delusion.

---

<sup>39</sup> Compare Jewel: "Christ doth truly and presently give himself in his sacraments..." ("Apology" 1564, quoted in "John Jewel" by John Booty p.169)

*Use 1.* See here one special ground for particular faith: that we are not only to believe in general, that Christ is a Saviour, and that there is forgiveness of sins to be had in him and by him: but also in particular, to apprehend and apply, with the benefits of his death, to ourselves. That it is the will of God we should do so, may appear by this; that he hath ordained this sacrament in which himself doth particularly offer Christ to us by his ministers, offering and giving us severally the bread and wine, as sacramental seals of Christ's body and blood; that is, of Christ himself. And thus have true believers done; as *Paul*, Gal. 2.20 *I live by faith in the Son of God: who hath<sup>40</sup> loved me, etc* and *Thomas*, John 20.28 *Thou art my Lord, and my God<sup>41</sup>*. In this particular application of Christ stands the very nature and life of true justifying faith: which therefore we must labour for by all means; not resting in a general belief of Christ, or of the doctrine of the gospel (as the papists do: which is no better than the faith of devils, *Jam* 2.19<sup>42</sup>.); but strive to a particular apprehension and application of Christ in our hearts: without which, there can be no true comfort, joy or peace in believing. This is to eat and drink Christ spiritually, *John* 6.53, for as in eating and drinking there is a particular applying of meat and drink to the mouth and stomach: so here. Remember that God offering Christ to us particularly and severally in the sacrament, this shows it is his will we should so receive him.

*Use 2.* See by this also, the excellency of this sacrament: in that God doth therein offer Christ himself, with all saving benefits of his death to as many as hath faith to receive him.

### **October 16<sup>th</sup> 1636**

*Mark* 14. 22 *And as they did eat, Jesus took bread and blessed, and brake it, and gave it to them, and said, Take eat: this is my body.*

Now in the last place we come to speak of the **words of institution**.

1. At the giving of the bread to them he used these words: *Take, eat: this is my body, which is broken for you; do this<sup>43</sup> in remembrance of me.* For so those last words (*which is given, or broken for you*) are to be supplied partly out of *Luke* 22.19 and partly out of *1 Cor.* 11.24.

2. At the giving of the cup or wine he used these words, *Drink ye all of it: for this is my blood of the New Testament, which is shed for you, or, for many, for remission of sins.* For so the words are to be supplied out of *Matthew* and *Luke*.

---

<sup>40</sup> Older Geneva Bible wording reflected here

<sup>41</sup> Again Geneva Bible wording here, which included "*Thou art*" in italics to distinguish from Greek text. The addition had disappeared by the Bishops' Bible version.

<sup>42</sup> Reads in King James version: "... the devils also believe and tremble." Petter's application is rather strong for 20<sup>th</sup>c sensibilities!

<sup>43</sup> "Do this" rather than "This do" is Geneva version of *Luke* 22:20 but not *1 Corinthians* 11:23, the later versions bring the *Luke* translation into harmony with that of *1 Corinthians* (incidentally restoring Tyndale's form). It is also the wording used in the 1552 Second Prayer Book of Edward VI, in use in Petter's day.

Here then to speak first of the former words before recited, which are the principal words of institution. In them we may consider two things.

1. A commandment or injunction given by our Saviour to his disciples, and in them to us: in these words, *Take, eat: Drink ye all of it.*

2. A promise, which is implied and included in these words, *This is my body, which is given, or, broken for you. This is my blood of the New Testament which is shed for you, or, for many, for remission of sins.*

Two parts of the commandment. 1. Touching the receiving of the sacrament: *Take, eat: drink ye all, etc.* 2. Touching the end: *In remembrance of me.*

Of the first. He enjoins his disciples, 1. To take the bread and wine. 2. To eat the bread, and drink of the cup or wine.

Here then come the sacramental actions of the communicants or receivers of this sacrament, to be handled: as before we have spoken of the sacramental actions to be performed by the minister.

And first, to speak of the outward actions themselves. Secondly, of the things mystically signified by them in the sacrament.

From the actions themselves, as they are here enjoined by our Saviour,

*Observe* 1. Hence we are taught, that the receiving of this sacrament at due times, viz. so often as we may, and have opportunity offered, is not a matter arbitrary, or left to our choice, but absolutely necessary: and such as Christ himself doth require of us, yet with two cautions.

1. That the sacrament be rightly administered (at least for substance) according to Christ's institution: for otherwise, we are rather to abstain from it: as knowing that it is not the want of the outward sacrament (when it cannot be had according to Christ's institution), but the contempt and neglect thereof, which is damnable.

The second caution is, that we be always careful in due sort to prepare ourselves beforehand, when we are to receive this sacrament. To which end, we are at such times diligently to search and examine our own hearts before we come to this sacrament, touching those graces which are required to make us meet partakers of the sacrament; viz. touching our knowledge, repentance, faith etc as the Apostle enjoineth all Christians, 1 Cor. 11.28. Neither are we only to labour by examination to find these graces in ourselves, before we come to the sacrament, but also to take notice of the wants and weaknesses of these graces in us; that, in the sense hereof, we may be stirred up to hunger and thirst after a further growth and increase of them, in and by the use of the sacrament.

*Use.* For reproof of such as take liberty to receive this sacrament as often or as seldom as they themselves think good. In time of the Law, if any did neglect to eat the Passover at the time appointed, when he might and ought to eat the same, he was to be cut off from God's people, *Numb.* 9.13. And although the like severe punishment be not now threatened against such as neglect coming to the Lord's supper, yet if any do this willingly or wilfully it is a grievous sin, and such as may provoke God's heavy wrath against such contemners of Christ's ordinance.

*Observe 2.* The sacrament is not rightly received, unless it be received in both kinds.

Now it followeth, to speak of those things which are mystically and sacramentally signified by these outward actions of the communicants. Now we must know that by these two outward actions are signified two inward and spiritual actions, or works of faith, in the hearts of the communicants or receivers of this sacrament.

1. By the outward action of taking the bread and wine at the minister's hand is fitly represented the spiritual action of faith, whereby a Christian doth apprehend and apply Christ, with all the benefits to himself, as he is offered in the sacrament: *John* 1.12 to receive Christ, and to believe in Christ, are put for one and the same.

2. By the outward action of eating the bread, and drinking the wine, is represented a further matter, than receiving of Christ, or believing in him: even a special fruit and effect of faith, viz. our spiritual union and incorporating into Christ by faith, whereby we become one with him and he with us; and so receive spiritual nourishment from him; even as the bread and wine which we receive into our bodies is incorporated into us for nourishment. To be distinguished from faith, as an effect. For it is by faith that we are thus incorporated into Christ.

Of these to speak in order. And first of the first.

*Doctrine.* That everyone which cometh to this sacrament must have a particular or personal faith of his own, whereby to apprehend, receive and apply Christ, and the benefits of his death, to himself, as they are offered us in the sacrament. This faith is (as it were) the hand of the soul, without which we cannot apprehend or apply Christ to ourselves, or be partakers of him, any more than we can outwardly receive the bread and wine without a bodily hand. See *John* 1.12, before alleged. Yet there are degrees of faith. 1. Weak; hungering after Christ, etc. 2. Strong. There must be some measure, etc.

*Use 1.* To stir us up to labour for this particular faith. Never rest till thou find and feel this grace of faith in some measure begun to be wrought in thee. Consider the necessity of it; as at other times, so in special when thou comest to the sacrament. This is the wedding garment, without which thou canst not be fit for this spiritual feast<sup>44</sup>; neither is it enough for

---

<sup>44</sup> See Matthew 22:11-14

thee to have this faith, but thou must labour to stir up this gift of God in thee, and to feel the work of it in thy heart in coming to the sacrament, and in time of receiving it: when thou takest the bread and wine at thy minister's hand, thou must then labour by faith in thy heart to lay hold on Christ, and all the benefits of his death, offered and sealed to thee in the sacrament.

*Use 2.* See how needful it is for everyone to examine himself concerning this grace of faith, whether it be in him, or no, before he comes to this sacrament. This trial of our faith is one principal part of that examination of ourselves which is required by the Apostle, 1 Cor. 11.28, before we come to the Lord's table. Here then we must remember that, 2 Cor. 13.5 *Examine yourselves, whether ye be in the faith, etc.* As we are to do this at other times often, so in special manner, when we come unto the sacrament.

Now to speak of that which is mystically signified by the second outward action of the communicants or receivers of this sacrament, being one of those actions here enjoined by our Saviour to his disciples in the words of institution, viz. the eating of the bread, and drinking of the vine: for both these we join together in handling, as tending both to one and the same end in effect.

Now by these outward actions of eating the bread and drinking of the wine is signified (as we have heard before) a special fruit and effect of faith: viz. our spiritual incorporating into Christ, and union with him<sup>45</sup>, whereby we become one with him, and he with us in a spiritual manner; that so we may receive from him spiritual life and nourishment, even as the bread and wine received by us is incorporated into our bodies. There is nothing so near us, as that we eat and drink. This is signified, Ephes. 5.30 when the Apostle says, that *we are members of Christ's body, and of his flesh*<sup>46</sup>, etc. That there is such a near union between Christ and true believers is plain, not only by that, but by other places of scripture: as 1 Cor. 12.12 where it is set forth by the same similitude of the head and members so neatly joined in the natural body. So also by the similitude of a vine, and the branches that grow out of it, John 15. And of the husband and wife, being one flesh. Christ is called the bridegroom: the church, his spouse. This was also shadowed in the first creation, when Eve was taken out of Adam's side: whereby was figured that the church should spring out Christ, the second Adam, as a part of himself.

Further, touching this union of believers with Christ, certain questions are to be answered.

*Question 1.* What kind of union is it?

---

<sup>45</sup> Jewel wrote that the sacraments were left to the Church "that they might be helps to lift us into heaven. By them we are joined with Christ, and made partakers of his passion". ("Apology", 1564, as quoted in "John Jewel" by John Booty p.168)

<sup>46</sup> King James and other early versions follow the received text here including "*of his flesh and of his bones*", a reading not followed in most modern versions.

*Answer 1.* It is a true and real union; whereby Christ and every true believer are truly and indeed united together and made one: not an imaginary union, in our conceit or opinion only.

2. Though it be real, yet it is not corporal, or in bodily manner, but wholly spiritual and mystical. They are united in spiritual manner, and by spiritual means. *1 Cor. 6.17 He that is joined to the Lord, is one Spirit.* He is knit unto Christ by that one Spirit which dwelleth in him, and is communicated from him to the believer.

Where note, that there is a two-fold bond of this union. 1. The Spirit of Christ, which on his part uniteth us to him. 2. True faith on our part, yet wrought in us by the same Spirit of Christ: by which faith we do receive Christ, and come to be partakers of him and of his Spirit, and so are most nearly joined to him. *Gal. 3.14* we are said to *receive the promise of the Spirit* (or, the promised Spirit) *by faith*; and *Ephes. 3.17* Christ is said to  *dwell in our hearts by faith*.

*Question 2.* How far forth are believers united to Christ?

*Answer.* To his whole person, as he is both God and man. The whole person of the believer is joined to the whole person of Christ, both to his godhead and manhood; and that in this order and manner: 1. First immediately to his manhood, and that in regard of the substance thereof, yet spiritually still. 2. Then also by the manhood to the godhead: though not in regard of substance, yet in regard of the efficacy and operation thereof, which we are made partakers of by this means.

*Objection.* *John 6.63 The flesh of Christ* (that is, his human nature) *profiteth not, etc.*

*Answer.* Understand it not simply of his human nature, but so far forth as it is severed from his godhead. His human nature of itself alone profiteth not.

*Question 3.* How can believers be thus nearly united to Christ, seeing he is now in heaven, in respect of his human nature, and we are here on earth?

*Answer.* This union being spiritual, is not at all hindered by distance of place. And there may be a true union where there is no local union; as there is between the husband and wife, even then when they are many miles distant in place one from the other.

*Observe 1.* Seeing there is such a near union betwixt Christ and true believers, this teacheth us the great dignity and excellency of all believers and true Christians: being so nearly joined unto Christ the Son of God, and Lord of glory; being members of him, yea, being one with him, and he with them. If it be so great an honour and dignity to be near unto a great man on earth, especially to a king or prince, to be allied to such a one; how much greater honour is it to be so nearly united to Christ the King of kings? Hence it is that the saints of God are called *the excellent of the earth*, *Psal 16.3*. Though they be despised in the world, and basely esteemed, even as the offscouring of all things (as the apostles themselves were

accounted); yet in themselves, in respect of their union with Christ, they are most honourable and excellent persons, and are so esteemed of God himself. *Heb.* 11.37 it is said of those believers that although they wandered up and down in sheepskins and goatskins, being destitute and despised of men, yet they were such as the world was not worthy of. Hence also it is that such excellent titles are in scripture given to the saints and faithful: as when they are called saints and servants of God; yea friends of God, as is said of *Abraham*. They are also called sons and daughters of God, and children of the Most High, brethren of Christ, and fellow-heirs with him of eternal life. And though their life and glory be now hid for a time with Christ in God, *Col.* 3.3, yet when Christ shall hereafter appear in glory etc.

*Use.* This being so, as it should teach us to honour and highly esteem of all good Christians, though never so poor and despised in the world, *Psal.* 15.4<sup>47</sup>, so it serves to comfort such against all contempt and disgrace which is cast upon them in the world (as we see it is nowadays as much, if not more, than ever). Let them know and remember that, although they be vilified of men (especially of profane men of the world), yet they are excellent and honourable persons in God's account; highly in favour with him and precious in his sight: insomuch that he accounts them as his jewels, *Mal.* 3:17, and it cannot be otherwise, seeing they are the very members of Christ, and so nearly joined to him, yea, married to him, etc. What then, though now for a time they be despised, and the men of the world are even ashamed of them, and to be seen in their company? The time is coming in which they shall be honoured of God before men and angels; and Christ will not be ashamed of them at his second and glorious coming.

*Observe 2.* See also how we may strengthen our faith in God's special providence and protection over us. He takes special care of us as of his members, and will provide for us all things needful even in this life: he will not leave us destitute, *John* 14.18, nor suffer us to want that is good for us, *Psalms* 34. As in the natural body, the head cannot but take care of the other members, as having a fellow feeling with them. So Christ our Head, being *such a High Priest as is touched with the feeling of our infirmities and miseries etc*, *Heb.* 4.15. So also being so near to him, we may be sure of his special protection, that he will protect and keep us in all evils and dangers, and against all enemies bodily and spiritual. Comfort ourselves with this in all times of danger or distress.

*Observe 3.* Hence we are taught, what is one special end and use for which the receiving of this sacrament doth serve, *viz.* to signify and seal to us our spiritual union with Christ, and incorporating into him by faith; and to assure us more and more hereof. *1 Cor.* 10.16 *The cup of blessing which we bless, is it not the communion, etc.* (that is, doth it not seal to us our communion in Christ's blood?). *The bread which we break, is it not the communion of the body of Christ?* Hence it is called a sacrament of nourishment.

---

<sup>47</sup> Petter appears to have got the wrong reference here

*Question.* How can these outward and bodily actions of eating the bread, and drinking of the wine, be a means to strengthen our faith and assurance of our union with Christ, being spiritual?

*Answer.* Not of themselves, or by the very outward work done only (as the papists teach); but by virtue of Christ's ordinance, and of that promise annexed.

*Use 1.* See, by this, the excellency of this sacrament.

*Use 2.* See what we make profession of, so often as we come to this sacrament: *viz.* that we are in the number of those who have most near union and conjunction with Christ, being spiritually incorporated into him by faith. Now this being our profession, we had need look to it, that our life and practice be answerable; *viz.* that we so live and carry ourselves, as is fit for such as have so near communion with Christ, *Gal. 2.20.* On the contrary, take heed of all defilements of sin, knowing that Christ hath no unholy members, but all his true members are sanctified by faith in him. Look it be so with us then. *2 Cor. 7.1 Let us cleanse ourselves from all filthiness, etc.* Remember what is said, *1 Cor. 6.15 Shall I make the members of Christ the members of an harlot? etc.* And *1 John 1.6 If we say, we have fellowship with him, and walk in darkness etc.*

*Use 3.* See that none should abstain from this sacrament because of the weakness of their faith, but rather be the more desirous and forward to come unto it on all occasions: forasmuch as it is ordained as a special means to strengthen our faith in Christ, and touching our spiritual union with him, and so to further our spiritual nourishment and growth in Christ, which is the very thing that is signified and sealed to us by our outward eating the bread and drinking the wine. The weaker then our faith is, the more need have we of this help to strengthen it; whereas if our faith were strong or perfect, we should not have so great need of frequenting this ordinance of God.

### **October 30<sup>th</sup> 1636**

*Mark 14. 22,23 And as they did eat, Jesus took bread and blessed, and brake it, etc.*

Now it followeth to speak of the second part of the words of command, which is concerning the end wherefore they should receive this sacrament, *Do this in remembrance of me* (to be supplied out of *Luke 22*): that is, in remembrance of my death and sufferings now at hand.

*Do this:* Refer it unto the whole action of receiving the sacrament before spoken of.

Here then we have occasion to speak of one principal end of this sacrament for which it was ordained, and is to be administered and received of us: *viz.* to be a memorial of Christ's death.

But first we are to clear the words from the corrupt exposition of the papists: for upon these words they ground their idolatrous sacrifice of the mass, and the doctrine which they teach concerning it: *viz.* that in this sacrament of the Lord's Supper there is offered up to God by the priest a true, real and propitiatory sacrifice of Christ's very body and blood, for the sins of the quick and dead. The Council of *Trent* (Sess. 22 Can.2)<sup>48</sup> teacheth that by these words, *Do this in remembrance of me* our Saviour Christ did ordain and make his apostles and other ministers of the Gospel to be sacrificing priests, to offer up to God the very body and blood of Christ, as a true real sacrifice for sin, etc. But this exposition is merely forced, and quite contrary to the true scope and meaning of the words, for the scope of our Saviour in these words is not to make his ministers sacrificing priests, neither is there any word in the text tending that way: but to show one principal end of this sacrament, and why he ordained it to be administered and received by us, *viz.* to be a special memorial of his death.

As for their sacrifice of the mass, it is sufficiently confuted by this, that the scripture most plainly and expressly teacheth (as may appear in divers places of the Epistle to the *Hebrews*) that our Saviour Christ was but once only to be offered to God as a sacrifice for our sins: and this was at the time of his death. See *Heb.* 7 and 9 chap. and most plainly, chap. 10.10 *We are sanctified through the offering of the body of Christ once for all.* And v.12 *He offered one sacrifice for sins for ever, etc.* This being so, it is a gross error to hold that Christ's body and blood are truly and really sacrificed to God again in every mass, and this doctrine doth derogate from the sufficiency of Christ's sacrifice.

We deny not but this sacrament may in some sense be called a sacrifice (and it is often so called by the ancient fathers), *viz.* 1. Because it is a lively memorial and representation to us of Christ's sacrifice once offered for us at his death. 2. Because the celebration of this sacrament is joined with solemn prayer and thanksgiving, which are spiritual sacrifices, *Heb.* 13.3. Because in the ancient church they used to join alms etc. But a sacrifice in proper sense it cannot be called. And the truth is that there is a wide difference between the nature of a sacrament and a sacrifice, as might be showed. But I mean not here to insist any longer in confuting this doctrine of the popish mass, which they would ground upon this text, though most absurdly and perversely. So much in way of clearing the words from their corrupt exposition of them.

Now we come to speak of that special end of this sacrament which our Saviour teacheth in these words, *Do this, etc.*

*Doctrine.* That one special and principal end of this sacrament of the Lord's Supper is to be a special memorial to us of his death and sufferings, or a special means to put us in remembrance. This is evident by the words of the text, *Luke* 22.19 and *1 Cor.* 11.24 as also

---

<sup>48</sup> "Session XXII (17<sup>th</sup> September 1562) of the Council of Trent issued a series of important definitions on the sacrificial doctrine of the Mass." Oxford Dictionary of the Christian Church, Oxford University Press.

it is further taught by the apostle, v.26 of the same chapter, *As often as ye eat this bread, and drink this cup, ye show forth<sup>49</sup> the Lord's death etc.*

Here show two things. 1. How this sacrament is a memorial or means to put us in mind of Christ's death? 2. What kind of remembrance of Christ's death is required of us in the use of this sacrament?

Of the first. This sacrament is a memorial of Christ's death, two ways especially. 1. In that there is therein a real, visible and sensible representation of his death and sufferings in the outward actions of breaking bread, and pouring out of wine; as also in the giving and receiving of bread and wine apart, or severally: all which doth in lively manner represent Christ's death, and put us in mind thereof. 2. In that there is required in the administration of this sacrament some vocal or verbal commemoration or declaration of the death of Christ in special manner, together with the cause thereof, *viz.* our sins and the principal fruit and end thereof in respect of us; *viz.* the work of our redemption. Of this the Apostle speaketh, *1 Cor. 11.26.* And by this solemn declaration or commemoration of Christ's death, the memory of it is renewed in the sacrament.

Of the second. How ought we to remember Christ's death in the use or celebration of the sacrament?

*Answer.* This we had occasion to show before, in speaking of the sacramental actions of breaking the bread, and pouring out of the wine. It must not be a bare remembrance, but: 1. A feeling remembrance, so as to be affected therewith in heart. 2. It must be applicatory. 3. A thankful remembrance. (*Vide supra*)

*Use 1.* See by this, that we are by nature and of ourselves forgetful of Christ and of his death, and the benefits we have thereby. Otherwise, there had been no need for our Saviour himself to institute this sacrament as a memorial of himself and of his death, to put us in mind thereof: which shows the corruption of our nature, making us so forgetful and so unmindful of that which doth so nearly concern us, and which we have so great cause to remember, and often to think upon. If a master should redeem his servant from being a galley slave under the Turks, and that by the payment of a great sum of money for his ransom, would not that servant remember and think much of that great benefit as long as he liveth? Now Christ our Lord hath done more for us by his death; he hath thereby ransomed us from our spiritual bondage under sin and Satan, yea, from hell and everlasting destruction: and yet we are forgetful of this unspeakable benefit.

*Use 2.* Hence we are taught, that it is our duty often to remember, and seriously to meditate of Christ's death, and of the fruit and benefit redounding to us thereby.

---

<sup>49</sup> King James Version reads "ye do show the Lord's death", Geneva Bible similar but omits the "do".

*Use 3.* Hence gather, that none are fit to come to this sacrament and to be partakers of it, but such as have knowledge of Christ's death and sufferings. Therefore such as are grossly ignorant of these things (as many are), they are not fit to receive this sacrament: for how should they take occasion at the time of receiving this sacrament to remember or call to mind the death of Christ, with the cause and manner of it, who are ignorant of these things, having not yet learnt them out of the scriptures?

*Use 4.* Hence gather, that although we do not hold it necessary that there should be a set or solemn sermon of Christ's death and passion preached every time that the Lord's Supper is administered, yet there ought always to be some brief declaration at least (or commemoration) of Christ's death, together with the cause and manner of it, as also of the fruit and benefit thereof in respect of us, whensoever this sacrament is administered: and that to the end, we may hereby be quickened and stirred up to the more feeling, effectual and thankful remembrance of Christ's death and the benefits thereof; as also for the further strengthening of our faith therein.

*Use 5.* See by this, how necessary it is that the outward action of breaking bread should be retained and used in the celebration of this sacrament; seeing there ought to be a special commemoration of Christ's death in this sacrament, not only in words but in real and sensible manner: which is done chiefly in the breaking of bread and pouring out of the wine, representing Christ's passion.

### **November 6<sup>th</sup> 1636**

*Mark 14. 24. And he said unto them, This is my blood of the new testament, which is shed for many.*

Now follow the words of promise, set down partly here by St. *Mark* and partly by *Matthew* and *Luke*, and by *Paul*, 1 *Cor.* 11: *This is my body, which is given for you; or, which is broken for you. This is my blood of the new testament, which is shed for you; or, which is shed for many, for remission of sins.*

All these words taken together do in effect contain a promise, the sum whereof is this: that the bread and wine which he now gave to his disciples, to be eat and drunk by them, should by virtue of his ordinance and institution, be special sacramental seals and pledges to them of his own body and blood: and that together with these outward seals and pledges he did now give them, and would make them truly partakers by faith of his own body and blood, as the one was to be broken, and the other to be shed: that is to say, that he would make them partakers of himself, as he was to be crucified and die for them the next day: and that to the end he might by his death obtain remission of sins for them and all other believers. This is the sum.

Now because these words (especially some part of them) are much perverted and abused by the papists and others for maintenance of some gross errors of theirs: therefore we are first to clear the words from their corrupt exposition of them, and then afterward to show the true meaning of them more particularly.

*This is my body* These words the papists abuse to prove and maintain two gross errors which they hold touching the sacrament. 1. Their doctrine of transubstantiation, as they call it. 2. Their doctrine of the real presence of Christ's body and blood in the sacrament.

Of the first. They hold, that immediately upon the pronouncing of the words of consecration by the popish priest or minister, the bread and wine are transubstantiated (as they call it); that is, turned into the very substance of Christ body and blood, so as nothing remains afterward of the bread and wine, but only the outward forms, qualities or accidents thereof. Now this error they would ground upon these words of our Saviour, *This is my body*. But no such thing as this can be proved from these words: and this some of the most learned papists themselves do grant, as *Bellarmino*<sup>50</sup>, *Scotus*<sup>51</sup>, *Cameracensis*<sup>52</sup>, *Biel*<sup>53</sup> etc. (See *Bellarm. de Euch. lib. 3, cap.23*. Also *Perkins*<sup>54</sup>. *Problem* and *Mr Gatacre*<sup>55</sup> of Transubstantiation, p. 2 etc). Besides that, if we should grant that upon the uttering of these words by our Saviour, the bread had been turned into the very substance of his body, then these grave absurdities would follow.

1. That our Saviour should have held his own body and blood in his own hands.
2. That he should have distributed his own body and blood to his disciples, to be eaten and drunk by them after a bodily manner: yea, he should have eaten and drunk his own body and blood; for it is most likely that he did himself receive the sacrament with them at this time<sup>56</sup>.

---

<sup>50</sup> Robert Bellarmine 1542-1621, Jesuit priest and theologian and defender of the Catholic position but with a reputation for reasonableness, he was canonised in 1930.

<sup>51</sup> Probably John Scotus Erigena (c.810-c.877, who engaged in a controversy over the Eucharist with Paschasius Radbertus. At the time of Berengar of Tours (c.1010-88) it was also thought Scotus was the author of "The Book of Ratram", who in "de Corpore et Sanguine Domini" gave this interpretation of a passage in Ambrose's "de Sacramentis": "... in respect of the substance of the creatures, they are after consecration what they were before. Bread and wine they were before, and after consecration they are seen to remain of the same nature. So that a change hath inwardly been wrought by the mighty power of the Holy Spirit, and this is that which faith gazeth upon, this is that which ministereth the substance of eternal life." (The Book of Ratram (Oxford, 1838, quoted by John Booty in "John Jewel" p.163.)

<sup>52</sup> I am not quite sure which scholar from Cambrai (Cameracensis) is referred to here. A possibility is Gerardus Cameracensis, or Bishop Gerard I of Cambrai-Arras (1012-51), whose record of a trial concerning a local "heresy" in Northern France includes a small amount of material on the Eucharist.

<sup>53</sup> Gabriel Biel, 1420-95. Scholastic philosopher, follower of William of Ockham, involved in the founding of the University of Tubingen. The work here referred to might be "An Exposition of the Canon of the Mass"

<sup>54</sup> William Perkins (died 1602), Puritan cleric and leader in the Elizabethan period, prolific writer, with several titles in print with Banner of Truth

<sup>55</sup> I have been unable to trace Mr Gatacre or the publication

<sup>56</sup> An argument from silence, perhaps slightly harder to assert from the Lukan account where "from now on I will not drink of the fruit of the vine..." precedes the Institution, than Mark (14:25) or Matthew 26:29 where it

3. Then also our Saviour Christ should have had two distinct bodies: one sitting visibly at the table; and the other invisible, contained under the outward forms of bread and wine.

As for their doctrine of transubstantiation in general, I will not here stand longer in confuting the same. It shall suffice here only to have showed, that no such doctrine as this can be grounded upon these words of our Saviour.

*Question.* Is there no change at all in the bread and wine after the words of consecration are uttered by the minister?

*Answer.* Yes; we grant there is some change (as we have also showed before), viz. in respect of the use of them: in that by repeating the words of institution, and by the public prayers of the church, they are sanctified and set apart from a common use (to which they served before) unto a holy and sacramental use, unto which they serve afterward, during the time of administering the sacrament<sup>57</sup>. But as for any substantial change, that we utterly deny.

The second error which the papists would ground upon these words of our Saviour, *This is my body*, is their doctrine of the real or corporal presence of Christ's true and natural body and blood in the sacrament, for so they hold; and this error depends on the former, of transubstantiation: for in holding that the bread and wine are truly turned into the very body and blood of Christ, they must needs likewise hold that his true natural body and blood are really present in the sacrament. And in this second error the *Lutherans* also do in some sort join with the papists: for both do hold a real and corporal presence of Christ's body and blood in the sacrament. Only with this difference, that the papists hold it by transubstantiation (as hath been showed), whereas the *Lutherans* hold it by consubstantiation (as they call it): that is to say, that although the bread and wine be not turned into the body and blood of Christ, yet that his true body and blood are really and corporally present in, with, or about the bread and wine in the sacrament. And this real presence of Christ's body and blood in the sacrament (though in different manner) both papists and Lutherans do labour to prove from these words of our Saviour *This is my body*, for in that he calls the *bread* his *body*, and the *wine* his *blood*, hence they infer that therefore the very body and blood of Christ was there present in bodily manner after these words of our Saviour. But no such thing can be truly gathered from our Saviour's words, forasmuch as they are not to be taken literally, or in proper sense, but figuratively: the name of the things signified in the sacrament being attributed to the outward signs and seals; as we shall show afterward when we come to show the true sense of the words. And that the words cannot be taken in proper sense may appear sufficiently by that which hath been before said touching the absurdities which would follow, if we should hold with the papists.

---

follows. However, Petter will make his case further in the sermon given on November 20<sup>th</sup>, below, which considers Gospel chronology in "Question" & "Answer 1 and 2".

<sup>57</sup> John Jewel expresses the change being in that the bread and wine "have a new dignity and pre-eminence which they had not before" ("An Apology" 1564, quoted "John Jewel" John Booty p.167).

*Question.* Seeing we teach that Christ's body and blood, or Christ himself, is not present in the sacrament in bodily manner, how then is he present?

*Answer.* He is truly present, and not absent: so present, that in the sacrament believers are truly made partakers of him. Only we must know that this presence is not bodily or local, but spiritual and mystical. The body and blood of Christ are present with the bread and wine not in regard of place, but of sacramental relation or union betwixt the sign and thing signified: and they are present to the receiver only by faith, as being spiritual food for the soul, and not corporal for the belly.

Now to show the true meaning of the words, as briefly as may be.

*This: Bread*

*Is my body:* viz. sacramentally. A sacramental sign and seal of my body. A figurative speech: the sacramental sign being called by the name of the thing signified (by a metonymy). The like speech is used elsewhere when the scripture speaks of sacraments, or sacramental signs: as *Exod.* 12.11, the paschal lamb is called the passover, being but a sacramental sign of it. *1 Cor.* 10.4 *The rock was Christ;* that is, a type of Christ. *Gen.* 17.10, circumcision is called *the covenant of God:* because it was a seal of his covenant to *Abraham.*

*Question.* Why doth our Saviour speak thus figuratively and darkly, and not rather plainly, saying, This is a sign or seal of my body; that so he might the better have prevented all mistaking in his disciples?

*Answer* 1. There was no danger of the disciples mistaking his words, because he had before sufficiently taught them how his flesh and blood were to be eaten and drunk; viz. spiritually by faith, and not in bodily manner. This he taught them *John* 6.

2. He useth this figurative speech, saying *This is my body,* for these reasons: 1. The better to express the straight bond and conjunction between himself and us, that we are as truly partakers of him by faith, as if we did eat his body. 2. That he might raise our minds from consideration of the outward signs in the sacrament, to the spiritual things signified thereby, that we should not think of them after a common manner.

It followeth in the words, *which is given for you,* so *Luke* 22.19 or, *which is broken for you,* as *1 Cor.* 11.24. It comes much to one effect. *Which is given for you:* is now very shortly (even the next day) to be given up unto death, even the death of the cross.

*This cup:* The wine in this cup.

*Is:* Sacramentally signifieth and sealeth.

*My blood of the new testament;* or, *the new testament in my blood,* as it is *Luke* 22.20, which come to one effect.

Here two things are to be showed. 1. What is meant by the new testament? 2. How, or in what sense the blood of Christ is called *the blood of the new testament*?

Of the first. *Testament* is as much as covenant (as the Greek word διαθήκη doth signify): and we are to understand it of God's covenant, which he in his word doth make with mankind; in which he doth promise eternal life and salvation unto men upon some condition required on our part.

This covenant is twofold. 1. The covenant of works, made in the law: wherein God promiseth eternal life upon condition of works, or of perfect obedience to the law in all things. Legal covenant.

2. The covenant of grace, or evangelical covenant, made in the gospel. In which God doth promise eternal life, upon condition that we repent of our sins, and believe in Christ. These two covenants do differ in substance, as appears by the different conditions on which they are made. Now in this place we are not to understand the legal covenant of works, but the other covenant of grace.

And this covenant, though but one in substance, yet is it distinguished (in respect of the manner of revealing) into two sorts or kinds. 1. The old covenant (or testament). 2. The new covenant, as it is called *Jer. 31.31*.

The old covenant is that which God made with the church of the Jews before the coming of Christ in the flesh: which covenant was darkly propounded in time of the law, under many types and figures, foreshadowing Christ to come.

The new covenant is that which is made with the church of the Jews and Gentiles both together, and is more clearly revealed and applied in these times of the gospel, since Christ is exhibited and come in the flesh. This is that covenant which our Saviour here speaketh of, which is called the *new covenant*: not that it is new, or another covenant in substance, but in regard of the new manner of revealing and applying it to the church in these times; in more plain and full manner than before it was in time of the law.

Of the second. The blood of Christ is here called *the blood of the new testament*, because by the shedding of his blood, that is, by his death and sufferings actually to be accomplished, this new covenant was confirmed, ratified and sealed after a new manner: according to that, *Heb. 9.16*, *Where a testament is, there must be the death of the testator; viz. to confirm it, and make it of force.*

*Luke 22* *The new testament in my blood*: which is now to be sealed and ratified by the actual shedding of my blood. *in* is put for *by*, which is an Hebraism, frequent in scripture.

Note: That our Saviour seems here to allude to the words of *Moses*, mentioned by the Apostle, *Heb. 9.20*.

It followeth. *Which is shed for many. Luke 22, Which is shed for you.* Which is now shortly or speedily to be shed (even this next day).

*For you:* My disciples or apostles, who believe in me.

*For many:* Not only for you, but for all other my elect, which have believed, or do or shall believe in me.

*For remission of sins:* This is added, *Matth. 26.* The meaning is, to purchase or obtain remission of sins for you and all believers, as one principal benefit of my death and passion.

Thus we have laboured to clear the sense of all this latter part of the words of institution, which contain a special promise which our Saviour maketh to his disciples and all other believers (as we have showed before).

In which promise, consider four things. 1. What our Saviour promiseth for the present to give, and did give to his disciples, with the sacramental bread and wine, *viz.* his own body and blood, even his blood of the new testament. *This is my body. This is my blood, etc.*

2. How or in what respect he promiseth to give, and doth give them, his body and blood: not simply considered (or absolutely), but his body as it was now to be broken or given to death, and his blood as it should be shed.

3. The persons for whom his body should be broken, and blood shed, *viz.* his disciples, and all other believers. *For you;* and *for many.*

4. One principal end and fruit of his death: *remission of sins.*

Of the first. What our Saviour promiseth to give to his disciples, with the bread and wine: his own body and blood, that is, himself, with the benefits of his death. *This is my body, this is my blood, etc.*

*Observe 1.* Here we might observe the excellency of this sacrament.

*Observe 2.* That the bread and wine in this sacrament are not bare or naked signs, only representing or signifying Christ's body and blood: but they are effectual seals of them. For our Saviour here in giving the bread and wine to his disciples, doth withal promise to give them his own body and blood, that is, himself, and therefore he says, *This is my body, this wine is my blood etc.*

*Observe 3.* In that he calls his blood (whereof the wine is a seal and pledge) *the blood of the new testament, or covenant;* hence we are taught that in this sacrament of the Lord's Supper, God doth in special manner renew his covenant of grace with us, and we with him. He reneweth his covenant with us, in which he promiseth and assureth us that he is our God

in Christ, forgiving our sins, accepting us as his children and people<sup>58</sup>. And we renew our covenant with him in coming to this sacrament, professing thereby that we take God for our God, and that we do by faith lay hold on Christ, and forgiveness of sins in him<sup>59</sup>.

*Use 1.* See by this the mercy and goodness of God toward us, who regarding our infirmity and weakness of faith, hath not only made his covenant of grace with us in his written word, touching forgiveness of sins in Christ, and sealed it to us in our baptism, but also hath ordained this other sacrament of the Lord's Supper, in which he doth often renew that his covenant with us, from time to time, further ratifying the same, for the greater helping and strengthening of our faith, and to the end we should not doubt of his covenant, nor of the benefits and graces comprehended in it. We are to bless God for his mercy, in stooping thus to our weakness.

*Use 2.* To comfort and strengthen the faith of weak Christians, who are apt to doubt whether they be truly and indeed within God's covenant of grace; whether God be their God, and hath forgiven their sin in Christ. If it be thus with thee, remember and think of this sacrament of the Lord's Supper, which thou hast (it may be) very often received (as every good Christian should do): and know that so often as thou hast received this sacrament in due manner, so often God hath renewed his covenant with thee in special manner; assuring thee again and again, yea often, that he is thy God, and takes thee for his child. And thou must know that he is *Jehovah*, and changeth not; neither is his ordinance idle or unprofitable.

*Objection.* It is true indeed that I might thus conclude myself to be in God's covenant because I have often received the sacrament as a seal of it, if it were so that I had come well and sufficiently prepared, with a sufficient measure of faith and repentance. But because I have not done so, therefore I doubt.

*Answer.* Know that this is nothing but a popish conceit, to think that the effect and benefit of this sacrament depends upon the sufficiency of our faith, or of our contrition and sorrow for sin: which if it were true, then no man should reap fruit or benefit by the sacrament, seeing these graces are insufficient (for the measure) and imperfect even in the best. But we teach on the other side, and that truly, that if any be truly touched in conscience and humbled for their sins, and have a hungering and thirsting desire above all things in the world, to be partakers of Christ Jesus, and of the benefits of his death: to such this

---

<sup>58</sup> John Jewel speaks of the sacrament as "a holy mystery, a covenant between Christ and us, a testimony unto our conscience that Christ is the Lamb of God, a perfect seal and sufficient warrant of God's promises, whereby God bindeth himself to us, and we stand likewise bounden unto God, so as God is our God, and we are his people." From "An Apology" 1564, as quoted in "John Jewel" by John Booty p.167.

<sup>59</sup> Compare John Preston, Three Sermons upon the Sacrament of the Lord's Supper 1631: "*How is this faith and love... this union increased? The very renewing the covenant, the very doing it over again, the resolution of taking him (for there is a mutual covenant between Christ and us), it is confirmed to us in the sacrament, he confirms his, and we confirm ours, as the friendship between Jonathan and David was increased by the renewing of the covenant.*"

sacrament belongs, and to such it is and may be a sure pledge and assurance that they are in God's covenant and have true right to the benefits of Christ comprehended in it.

*Use 3.* If in this sacrament there be a renewing of God's covenant with us, then all that come to this sacrament must be careful to renew the conditions of this covenant between God and us: *viz.* the conditions of faith, repentance and new obedience, which are required in this covenant, and which we tie ourselves unto in coming to this sacrament.

*Use 4.* It must teach us to examine ourselves often how we have kept, and do keep our covenant with God after our receiving of this sacrament. Consider how it hath been with thee since thy last receiving of it. Thou didst then make a solemn profession to renew thy covenant with God, to believe and rest on Christ by a more firm faith; to bring forth better fruits of repentance and new obedience than heretofore thou hast done. Now if thou hast had little or no care thus to do, thou art a covenant-breaker against God, and this very sacrament, and thy often receiving of it, shall one day be a witness against thee: for that thou hast profaned it, and mocked God thy Creator. If it be so great sin (even a sin of the heathen, *Rom.* 1.31) to be a covenant-breaker against men in matters of this life, how much more against God.

### **November 13<sup>th</sup> 1636**

*Mark 14. 24. And he said unto them, This is my blood of the new testament, which is shed for many.*

Now followeth the second thing in the words: how and in what respect he doth promise to give them his own body and blood.

*Observe 1.* The heinousness and grievousness of sin; how offensive it is to God, and how hard to be purged and taken away, for God's justice to be satisfied, etc. In that this could not be done by any other way or means, but only by the death and sufferings of Christ the Son of God; his body must be broken and his blood shed, or else sin could not be taken away, nor forgiveness of sins be obtained for us. And to this end and for this cause was it, that Christ's body was broken and his blood shed; *viz.* for our sins, and to obtain remission of them: as appeareth by the words following, to be supplied out of *Matth.* 26, ... *shed for many, for remission of sins.* *Isaiah 53.5 He was wounded for our transgressions, etc.*

*Use 1.* See the profaneness of such who make light of sin, and are bold to commit it. *Prov.* 14.9 *Fools make a mock at sin.* As if it were a small matter to offend God, and to provoke his infinite wrath, or as if it were a small matter for which the Son of God suffered death.

*Use 2.* See what cause for us to be greatly humbled for our sins with godly sorrow, yea, to have our hearts broken. See *Zech.* 12.10. We are apt to exclaim upon the Jews, *Pilate* etc,

for putting him to death: when the truth is, our own sins were the cause. See before, in handling the sacramental actions of breaking bread etc.

*Observe 2.* The unspeakable love of God and of Christ to us. The love of God in giving his Son unto death, yea, to the cursed death of the cross, for our sins, to be broken for us. And the love of Christ in giving himself to death for us. *John 3.16 God so loved the world etc, and Rom. 5.8, God commendeth his love towards us, in that while we were yet sinners, Christ died for us. John 15.13, Greater love hath no man than this, that a man lay down his life for his friends.*

*Use 1.* It must teach us often to meditate on this love of God and of Christ to us; and to labour for a true feeling of it in our hearts, that it may draw our hearts to love him truly again; yea, to love him above all things, who hath so loved us; and to express our love and thankfulness by our obedience to his will in all things. *John 14.21, He that hath my commandments, and keepeth them etc.* Especially we are to be affected with this love of God and of Christ, now we come to the sacrament, in which we are put in mind of Christ's death, and of his love therein showed to us.

*Use 2.* To strengthen our faith in God's providence for all things needful for soul and body, *Rom. 8.32*<sup>60</sup>.

Now followeth the third thing in the words: *viz.* the persons for whom Christ's body should be given to death or broken, and his blood shed, in these words: *for you*, as it is *Luke 22.20*; or *for many*, as it is said here and *Matth. 26*. The meaning was showed before.

*Question.* Why doth not our Saviour say, his body should be broken, and his blood shed for all men, but only for his disciples, and for many other believers; especially seeing in some other places of scripture he is said to have *died for all men*? As *2 Cor. 5.15*; *Heb. 2.9*; *1 Tim. 2.6*.

*Answer 1.* Our Saviour speaketh thus here to show that although his death should in itself be sufficient for all men, yet that it should not be effectual to redeem and save all, but only true believers.

2. Those places of scripture which say he died for all men must be understood either of the sufficiency of his death in itself to redeem all; or otherwise, if we understand them of the efficacy and saving virtue of his death, then it must be with this limitation or restraint: not that he died simply and absolutely for all, but: 1. For all his elect, and for all believers in him. 2. For some of all sorts, degrees or callings of men; and for some of all nations, as for Gentiles as well as Jews, etc. And it is plain that the place of *Timothy* is thus to be understood, *viz.* that he gave himself to redeem not only the Jews, but men of other nations

---

<sup>60</sup> Romans 8:32 in King James Version reads: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

also: of every nation some. So also to redeem of every kind of men some; as of kings and rulers some; of mean men, some, etc<sup>61</sup>.

*Observe.* That none have right to this sacrament, nor ought to come unto it to be partakers thereof, but such for whom Christ died, for whom his body was broken, and his blood shed. That such as have no right to Christ's death, or part in it, have no right to these mysteries, nor ought to partake in them: for the bread and wine in the sacrament do seal Christ's body and blood, not as it was broken or shed for all men absolutely, or to redeem all without exception, but as it was *shed for many*; that is for the whole company of believers, and for no other.

*Use.* To examine ourselves every one, whether we be in the number of those for whom Christ's body was broken, and his blood shed: *2 Cor. 13.5 Examine yourselves, whether ye be in the faith, etc. See 1 Cor. 11.28.*

*Question.* How may I know whether I be a true believer in Christ, and so in the number of those for whom he died?

*Answer.* Thou mayest know it by the true fruits of faith appearing in thee; especially by thy holiness of life: for faith purifies the heart, *Acts 15.9.* It worketh a conscience of sin, and care to purge ourselves from the defilements of sin, and to give ourselves to righteousness and holiness of life. Examine thyself therefore by this. Art thou a stranger from the life of God? Dost thou not feel a change in thy heart and life? A care and study of holiness, a hatred of sin, and constant striving against thine own corruption?<sup>62</sup> If it be so, it is an evident sign that thou are not yet a true believer in Christ; and so not in the number of those, for ought thou canst yet know, for whom his body was broken, and blood shed. True faith and holiness of life cannot be severed, but go always together in a Christian. *2 Pet. 1.6* the Apostle exhorts us to join with our *faith, virtue and godliness.* And he that truly believes that Christ died for his sins, that is to purchase forgiveness of sins, he must and will also believe that he died to sanctify and purge him from the pollution of sin. *Ephesians 5.25 He gave himself for his church<sup>63</sup>, that he might sanctify and cleanse it, etc.* And *1 Pet. 2.24 He bare our sins in his body on the tree, that we being dead to sin should live unto righteousness, etc.* Whomsoever Christ died to redeem and justify, those he also doth sanctify and cleanse by his Spirit from the corruption of sin, *1 Cor. 1.30<sup>64</sup>.*

---

<sup>61</sup> This editor would prefer to hold texts like 1 Timothy 2:6 in tension with those that affirm the necessity of an individual saving work, rather than denying the plain sense that Christ died for all.

<sup>62</sup> To clarify Petter's meaning here, he envisages a person who does *not* in fact feel a change of heart, care for holiness, or hatred of sin.

<sup>63</sup> King James Version of Ephesians 5:25: "... even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it..."

<sup>64</sup> 1 Corinthians 1:30 reads (in King James Version): "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Is the reference nearer to 1 Corinthians 6:11 "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of God"?

Now follows the 4<sup>th</sup> and last thing. The end wherefore Christ's body is said to be broken, and his blood shed, for believers; *viz.* to purchase and obtain remission of sins for them, *Matth.* 26.28.

Here then in these words, being compared and joined with the former, we have the very sum and substance of the Gospel. This is that excellent knowledge of Christ crucified, for which the Apostle counted all things but loss, and as dung, etc. *Phil.* 3.8. This is the very ground of our communion with God, and of his covenant of grace made with us, yea, our only comfort both in life and death; which all that are truly wise do desire and seek to be partakers of.

*Observe.* That remission of sins is one principal fruit and benefit of Christ's death, sealed to us in the sacrament of the Lord's Supper: and what cause we have to esteem highly of it, and to come often unto it, *Psal.* 32.1. A traitor that hath offended the prince and deserved death, if afterward he obtain a pardon and have it sealed to him in writing, will he not highly esteem of that writing? And did he not most earnestly desire to have it sealed to him, before it was done? How much more ought we?

### **November 20<sup>th</sup> 1636**

*Mark 14.25 Verily, I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.*

Now follow certain consequents which followed upon our Saviour's instituting of this sacrament; which consequents are of two sorts.

1. A further speech uttered by our Saviour to his disciples, in which he doth put them in mind of the near approaching of his death, and withal comfort himself and them against the same, by foretelling unto them the future estate of glory, unto which he should afterward be advanced, ver. 25.

2. A twofold action performed hereupon by our Saviour and his disciples. 1. Their singing of a hymn or psalm. 2. Their going out into the Mount of Olives, ver. 26<sup>65</sup>.

Touching the first consequent, which is the speech uttered by our Saviour, consider two things: 1. The manner of his speaking, with his usual asseveration, *Verily I say unto you.* 2. The matter spoken by him, *I will drink no more, etc.*

Of the first we have often spoken before.<sup>66</sup>

Of the second, the matter spoken:

---

<sup>65</sup> Our extract will not include this part of the exposition which only covers Petter's treatment of the Last Supper (see the Introduction).

<sup>66</sup> This refers to comments made earlier in Petter's commentary on Mark.

*Question.* If this speech were uttered by our Saviour immediately after his instituting of the new sacrament of the Lord's Supper (as appeareth here) then why doth St *Luke* mention it immediately after the Paschal supper, and before the institution of the Lord's Supper, *Luke 22.18*?

*Answer 1.* Nothing hinders, but that the same words, or to the same effect, might be twice uttered by our Saviour, once after the Paschal Supper, and then again upon the like occasion after the institution of the new sacrament.

2. If it were but once spoken, then St *Luke* doth, by way of anticipation, mention that before the institution of the Lord's Supper which was not spoken till afterward; as the evangelists are not always curious in setting down everything in the same order as it was spoken or done, but do content themselves with recording the things themselves occasionally, as the Holy Ghost directed them to do.

But to come to the words themselves, and first to clear the sense of them. *I will drink no more*, etc.

*Of the fruit of the vine* That is of this or any other wine, which he calls the fruit of the vine, as being made of grapes, which are the fruit of the vine, *Gen. 49.11 blood of grapes*.

It followeth ... *till that day that I drink it new*, etc.

*In the kingdom of God.* Some by *the kingdom of God* do here understand the state and condition of the church that should be after Christ's resurrection; because then the kingdom and glory of Christ the Messiah did begin to be manifested more clearly than before. And sometimes in the New Testament the kingdom of Christ is taken in that sense. And so they think our Saviour's meaning is that he would no more eat or drink with his disciples, till after his resurrection.

But by *the kingdom of God* we are rather to understand the state of eternal life and glory in heaven after this life (as it is often in scripture) in which Christ was to live and reign with his disciples and other believers. See *Luke 14.15*. And so his meaning is that he would no more drink wine with them hereafter (as he had hitherto done) until the time should come in which he should be glorified in his heavenly kingdom, and they also with him (for so it is said, *Matth. 26.29 ... till I drink it new with you*, etc): not that he should then either eat bread or drink wine with them in proper sense; but because he should then enjoy together with them such an estate of heavenly joy, happiness and glory as should be far more excellent, delightful and comfortable to them, than eating or drinking together in this life is, or can be. So these latter words are to be taken metaphorically, in a borrowed sense. This exposition of the words seems manifestly to be confirmed by the words of our Saviour

himself, *Luke 22.29, 30*<sup>67</sup>, whereby he seems to expound to them that which he had before spoken, v.18.

Here are two things implied. 1. A premonition of his death. 2. Comfort for him and them from what should follow, *viz.* a meeting in heaven.

*Observe 1.* What need there is for Christians to be prepared and armed for troubles and afflictions before they come, by being put in mind of them beforehand; as also by all other good means, serving to fit and prepare for the bearing of such troubles when they come. This made our Saviour so careful at this and other times before so often to put his disciples in mind of his own death and sufferings, which he knew should be no small affliction and trial to them. And yet once more immediately after this, he puts them in mind of it again, as we shall see, v.27<sup>68</sup>. For this cause also he was careful to foretell them of other trials like to come upon them: not only at his death, but after his death; yea, after his resurrection and ascension into heaven. As *John 16.1, 2: These things have I spoken to you, that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you, etc.* So the ver. ult.<sup>69</sup>: *In the world ye shall have tribulation, etc.*

*Reason.* It is not an easy matter to bear afflictions and troubles patiently and comfortably, but very hard and difficult to flesh and blood, *Hebr. 12.11: No chastening for the present seemeth joyous, but grievous, etc.* It is contrary to our nature, which abhorreth the cross. As we see in Christ's own disciples how loath they were to hear of suffering with him. And therefore it is most necessary for all Christians to be put in mind of trials and afflictions before they come, and to be prepared and armed beforehand to bear them.

*Use 1.* This must stir us up to think of troubles before they come, and to make them present to us in serious and often meditation of them beforehand, *Luke 14.28, etc.*

*Use 2.* See how fit it is for such as have charge of others' souls to prepare and arm them beforehand for times of trial and affliction, by putting them often in mind of troubles like to come; especially when they seem to be near at hand, to warn them of the storm approaching; as also by comforting and strengthening them beforehand to bear the same. Thus did *Paul and Barnabas, Acts 14.22.* And *2 Tim. 3.12 Paul tells Timothy, that all such as will live godly, etc.*<sup>70</sup>

*Observe 2.* By comparing these words with the former verses, we may see that although the time of our Saviour's death was now near at hand, insomuch that this was the last time that

---

<sup>67</sup> King James Version of *Luke 22:29-30* reads: "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

<sup>68</sup> King James version of *Mark 14:27* reads: "All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered."

<sup>69</sup> Last verse (of *John 16*).

<sup>70</sup> King James version of *2 Timothy 3:12* reads: "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

he was to eat and drink with them before his death, yet he was careful even now a little before his death to institute the new sacrament of his own body and blood as a help to strengthen the faith of the disciples and all other believers in the benefits of his death. This shows his great love to us, and earnest desire of our spiritual good, and that we should not want this necessary help to strengthen our faith, even when his death was so near at hand, *Luke 22.15 I have earnestly desired<sup>71</sup> to eat this Passover with you before I suffer.*

*Observe 3.* In that our Saviour here calls the wine the fruit of the vine, even after the words of consecration uttered upon it, or over it, yea after the celebration of the sacrament was ended; this doth manifestly prove that the wine in the sacrament is not turned into the very substance of Christ's blood immediately upon the words of consecration uttered, as the papists hold it is. This then overthrows their popish doctrine of transubstantiation.<sup>72</sup>

*Observe 4.* That our Saviour himself did receive the sacrament of his own body and blood, together with his disciples at this time, although the evangelists do not elsewhere expressly or directly say that he did so. This is to be observed for the answering of such as do either deny, or doubt whether our Saviour did himself receive the sacrament with his disciples at the same time, when he first administered the same unto them. *Vide Paraeum<sup>73</sup> in Matth. 26.29*

*Question.* Why did our Saviour receive this sacrament, seeing he had no need of this help to strengthen his faith, or to seal remission of sins to him, as being without sin?

*Answer.* 1. That he might sanctify the use of this sacrament to us in his own person, and might commend the same to us by his own example and practice.

2. Hereby to show the near union that is betwixt himself and all true believers, which are his true church, that they all together with him make but one and the same mystical body, whereof himself is the head and they the members. Therefore he did not only administer or give the sacramental seals of his own body and blood to his disciples, but he also received the same together with them, at the same time. Here also note, that for the same reasons he did also before receive the other sacrament of the New Testament instituted also by himself, *viz.* the sacrament of baptism, as we read, *Matth. 3.*

## **November 27<sup>th</sup> 1636**

*Mark 14. 25. I will drink no more of the fruit of the vine, etc*

---

<sup>71</sup> Echo of Geneva Bible's translation here, King James Version "with desire I have desired".

<sup>72</sup> Compare Jewel's "Apology" Chapter 2, "... Christ himself said, not only after the blessing of the cup, but after he had ministered the communion: 'I will drink no more of the fruit of the vine.' It is well known that the fruit of the vine is wine, and not blood." Lady Ann Bacon's translation (1564).

<sup>73</sup> David Pareus, German Reformed theologian and commentator see Footnote 4, on sermon of August 21<sup>st</sup>, 1636

Now followeth the second thing contained in these words of our Saviour, viz. a consolation or comforting of himself and of his disciples against the near approaching of his death, by foretelling unto them that future estate of joy and glory unto which he should afterward be exalted in heaven, and in the which they also should partake with him; as is more plainly implied, *Matth. 26.29 ... till I drink it new with you, etc.*

*Observe 1.* Hence we learn that it is needful for us not only to know and be put in mind beforehand of trials and afflictions to come, that so we may be the better armed to bear them when they come; but it is also needful for us to be comforted, strengthened and encouraged beforehand by all good means to the bearing of such trials when they shall come. Therefore our Saviour, both now and at other times, did not only forewarn his disciples of troubles to come, but did withal comfort them against the same. So *John 16 ult. In the world ye shall have tribulation, but be of good cheer... etc.* So the apostles used. *Acts 14.22 Paul and Barnabas did not only forewarn the Christians of Lystra, Iconium and Antioch of tribulations to come; but withal strengthened and comforted them against the same.* *1 Thess. 3.2 Paul sent Timothy unto them to comfort them.* That no man should be moved with those afflictions which himself and others suffered for the gospel's sake, because they were ordained unto them, etc.

*Use 1.* This must teach us not only to think of trials and afflictions like to come, and to put others (especially those of our charge) in mind of them, but also to labour to strengthen and comfort both ourselves and others against trials beforehand, that we may not be dismayed or discouraged when they come, but may be able to bear and undergo them as we ought. If our Saviour had need to comfort his disciples, yea and himself too, against trials to come, how much more need have we?

*Use 2.* See by this how necessary it is for Christians to have good knowledge in the scriptures, and to be well acquainted with them; yea to have the word of God dwell in us richly, etc. *Col. 3.16*, that so we may be able from thence, as out of a storehouse, to draw comfort for ourselves and others against troubles to come. This is one end why the scriptures were written to comfort us against all afflictions of this life, and against death itself, *Rom. 15.4* and *John 16.4. These things have I told you* (says our Saviour to his disciples) *that when the time* (of persecution) *shall come, ye may remember that I told you of them, and so comfort<sup>74</sup> yourselves with my words.* Of all books (says Luther) the book of the Scriptures is the most comfortable. *Alii libri nos cruciant, hic solum consolatur<sup>75</sup>, etc* (Luther, *Postil. Major<sup>76</sup>. in Rom 15.4*). To stir us up to the diligent study of the scriptures.

---

<sup>74</sup> The final part of Petter's quotation is not in John 16:4, though the sense of them is found at the end of the chapter at v.33 ("These things I have spoken unto you, that in me ye might have peace") but also have a verbal echo of 1 Thessalonians 4:18 "Wherefore comfort one another with these words".

<sup>75</sup> "Other books crucify (torture) us, this alone is our comfort (consolation)"

<sup>76</sup> These were Luther's commentaries on texts from the Church lectionary.

*Joh. 5.39 Impium est ut non legamus nos, quod scriptum est propter nos*<sup>77</sup>. *Aug*<sup>78</sup>. *contra Faustum l. 6. c. 9.*

*Observe 2.* Hence we learn that one main ground of comfort against all troubles and afflictions of this life, and against death itself, is the consideration and hope of eternal life and glory in God's heavenly kingdom hereafter. This ought to stay our minds, and to comfort us in all such afflictions and in death itself, and should make us willing and well contented to bear and go through all, in hope of that blessed reward of eternal life and glory, which God hath promised to give unto all such as do, in way of true obedience to his will, patiently and constantly endure afflictions and death itself, *James 1.12. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.* A principal means to sweeten the bitterness of all: with this the saints of God have comforted themselves and others in the greatest afflictions, and in death itself. As *Paul, 2 Cor. 4.17. Our light affliction, which is but for a moment, worketh for us, etc... while we look not at things that are seen etc.* And *Rom. 8.18. The afflictions of this life are not worthy of the glory which shall be revealed*<sup>79</sup>. This comforted *Moses* also in the afflictions which he suffered with God's people; because he had respect to the recompense of reward in heaven, *Hebr. 11.26; yea, our Saviour himself, Hebr. 12.2 ... for the joy that was set before him, etc. 2 Cor. 5.1. We know that when*<sup>80</sup> *our earthly house, etc.*

*Use 1.* Hence gather, that there is such an estate of heavenly life and glory to come hereafter, which the saints of God shall be partakers of after this life, and in which they shall live and reign together with Christ himself. This is here presupposed; for otherwise the consideration and hope of it could not be a ground of comfort to us against afflictions and death. And our Saviour (as we see here) doth take it for granted. And it is an article of our faith which we must labour steadfastly to believe and maintain against all profane atheists, which either deny or make doubt thereof. Especially seeing it as an article so full of comfort to the godly.

*Use 2.* See what to do if we would have comfort in all crosses and troubles of this life, and in death itself, and would be enabled to bear and go through them patiently. Look at that heavenly life and glory to come. One hour in heaven will make amends for all. Bishop *Ridley* before his death<sup>81</sup> said, *Though my breakfast be sharp, yet my supper shall be sweet.*

---

<sup>77</sup> "It is disrespectful (ungodly) for us not to read it, because it was written for us"

<sup>78</sup> Augustine

<sup>79</sup> King James Version of Romans 8:18 reads, "... the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Petter is closest to the Bishops' Bible here: "... that the afflictions of this time, are not worthy of the glory which shall be shewed upon us".

<sup>80</sup> King James and other earlier English versions have "if" here: as often Petter makes intentionally or otherwise a slight paraphrase, in keeping with the clear sense.

<sup>81</sup> Nicholas Ridley was burnt at Oxford on 16<sup>th</sup> October 1555, with Hugh Latimer.

*Observe* 3. The excellency of those heavenly joys and delights which shall be found and felt in the life to come by those that shall be partakers of that life, in that those joys are compared here by our Saviour unto drinking of wine on earth with our friends, for the refreshing and comfort of the body: for speaking of those heavenly joys which himself and his disciples should be partakers of together in God's kingdom, he expreseth them under the name of drinking wine with them after a new manner. See *Matth.* 26.29. To eat and drink with our friends on earth is a comfortable thing, especially to drink wine with them in a sober and moderate manner and measure: wine being ordained of God to cheer the natural spirits of the body, and to make glad the hearts of those that stand in need of it, *Psal.* 104.15. Therefore by this kind of speaking our Saviour's purpose is to express and set forth the great and unspeakable joys, delights and comforts which not only himself, but his disciples and all true believers in him should hereafter enjoy with him in the kingdom of heaven: which heavenly joy should be far greater and more comfortable than any joy, delight or comfort that can be found or felt here on earth by eating or drinking with our friends. The like speech our Saviour likewise useth elsewhere, to express those heavenly joys and delights of the life to come, as *Luke* 22.29 *I appoint unto you a kingdom, etc... that ye may eat and drink at my table in my kingdom.* Hence also it is that in scripture those heavenly joys of the life to come are compared to a bodily feast or banquet, as *Revel.* 19.9. Blessed are they that are called unto the Lamb's supper<sup>82</sup>; that is, to those heavenly joys which Christ shall make all his saints partakers of in his kingdom. Further, the greatness of those heavenly joys and delights of the life to come are not only expressed in scripture by these and the like figurative speeches, but also in plain and express terms, as *Psal.* 16.11: *In thy presence is fulness of joy, and at thy right hand are pleasures for evermore.* And *Matth.* 25.21 the good servant is bid to enter into the joy of his Lord: whereby is implied the greatness of that heavenly joy, as being so great that it cannot enter into us, but we must rather enter into it. Hence also it is that in scripture heaven itself, which is the place where the saints shall enjoy that life to come, is set forth to us as a most delightful place. It is called *paradise*, *2 Cor.* 12.4 and is compared to a most rich and beautiful city, the very streets whereof are paved with gold etc, *Revel.* 21.

More particularly, the greatness of those heavenly joys and delights appear if we consider two things.

1. That those joys shall not be mixed with any sorrow, grief or discontentment at all: forasmuch as the glorified saints shall be freed from all sin and misery, and consequently from all occasion of grief, *Revel.* 21.4. No more sorrow there, but fullness of joy, as it is *Psal.* 16<sup>83</sup>.

---

<sup>82</sup> King James Version of Revelation 19:9 reads: "Blessed are they which are called unto the marriage supper of the Lamb". Petter is clearly closest to the Geneva Bible here: "Blessed are they which are called unto the Lamb's supper". In just referring to the "Lamb's supper" in this verse Geneva follows Tyndale. (All refer to the "marriage of the Lamb" in v.7.)

<sup>83</sup> V.11, see two paragraphs before.

2. If we consider how great cause and matter of joy and delight the saints in heaven shall have, in that they shall be partakers of that blessed and glorious life, in which they shall enjoy so great privileges. As, 1. The immediate sight and presence of God himself, seeing him as he is, 1. *John* 3.2<sup>84</sup>. 2. They shall see Christ's human nature glorified, and have fellowship with him. 3. Shall have immediate fellowship with the blessed angels and saints, *Matth.* 8.11: *Sit down with Abraham etc.* 4. They shall enjoy perfection of all heavenly gifts, both in their souls and bodies. In their souls there shall be perfect knowledge and perfect holiness, perfect love of God and of the saints. Their bodies shall be made like to the glorious body of Christ, *Phil.* 3.21. And *Matth.* 13.43: The righteous shall there shine as the sun, etc<sup>85</sup>.

*Use.* The excellency and greatness of those heavenly joys and delights of the life to come ought to draw our hearts to the love and earnest desire of the same, and especially should stir us up to labour and use all means to know and be assured in this life that we shall have our part in that life to come, and in those heavenly joys of God's kingdom: for otherwise, what good shall it do us to know or hear of such unspeakable heavenly joys prepared for the saints of God, even such as eye hath not seen etc 1 *Cor.* 2.9, if we ourselves have no assurance of our part therein?

*Observe* 4. In that our Saviour here takes occasion from his drinking of wine with his disciples on earth to speak unto them concerning the heavenly joy and delight which himself and they should be partakers of together after this life: this may teach us that we should take occasion from earthly matters to think and speak of spiritual and heavenly.<sup>86</sup>

*Observe* 5. We may observe the order of Christ's twofold estate of humiliation and exaltation; that first he was humbled and abased in this world to suffer death, yea, the cursed death of the cross for our sins, and then he was exalted to heavenly glory, which now he is partaker of at the right hand of God. So *Luke* 24.26<sup>87</sup>.

*On December 18<sup>th</sup> the commentary continues with the account of singing a hymn, and going out to the Mount of Olives (Mark 14:26), which is outside the scope of our extract.*

---

<sup>84</sup> King James Version of 1 *John* 3:2 includes: "... but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

<sup>85</sup> King James Version: "Then shall the righteous shine forth as the sun..."

<sup>86</sup> I omit a sentence here which reads: "See this point before upon Chap. 8 ver. 5." For the record, Petter preached on this part of *Mark* 8 on September 15<sup>th</sup>, 1622, some 14 years earlier!

<sup>87</sup> Again, I omit "See this point also before upon Chap. 8 ver. 31."

## Appendix I

### Extract from Sermon preached on Ascension Day 1632

*In his expositions on Mark four years earlier than those in our text on May 20<sup>th</sup> 1632 George Petter had reached Mark 12.36 "The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool". It is clear from the wording that a Holy Communion service was taking place, and in fact this date would have been Ascension Day that year. Although in the expositions there are frequent exhortations to come frequently to the sacrament of Holy Communion I believe this is the only other place in the two volume Commentary where teaching concerning the Lord's Supper is given.*

### May 20<sup>th</sup> 1632

Mark 12.36. *For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, etc.*

... *Observe. 4.* In that *David* here speaking of Christ the Messiah his Redeemer and Saviour, calleth him his *Lord*; *The Lord said to my Lord*; see the nature of true faith: which is, to make particular application of Christ unto the believer; persuading him, that Christ is not only a Lord and Saviour in general, but to him in particular. These words of *David* [*my Lord* ] are words of faith; shewing plainly, that *David* by a particular faith did apprehend Christ, though as yet to come: believing him to be his Lord by right of Redemption as well as of Creation; that is, to be his Saviour and Redeemer in particular. So *Thomas, John 20. 28. My Lord and my God*: and *Paul, Gal 2.20*. So must we labour to do. Rest not in a general belief, that Christ is a Redeemer and Saviour of all believers: but labour by a particular faith to apprehend and apply to ourselves; Christ Jesus as our Lord and Saviour: especially when we come to the Sacrament of the Lord's Supper; in which God doth offer Christ with all the benefits of his death to us in particular. Which shows, that it is his will we should make particular application of Christ and his benefits to ourselves, etc. This is to eat and drink Christ spiritually, etc. *John 6*.

*Observe 5.* Lastly, in that *David* calleth Christ, his *Lord*, both by right of Creation and Redemption; thereby acknowledging him to have absolute power and authority over him, to rule and govern him, and himself to be his servant, bound to obey and serve him: hence we may learn, how we ought to receive and embrace Christ; *viz.* not only as our Redeemer and Saviour, to save us from our sins; and from God's wrath, to deliver us from hell, etc. but also as our Lord and Master; to rule and govern us in our life, submitting ourselves to him as loyal servants, to obey and serve him in all duties which he requireth of us. Many there be, who are willing and desirous that Christ should be their Jesus; that is their Saviour, to save them from their sins, and from hell: but are not willing to have him their Lord, to rule and govern them in life and practice: but Satan and their own wicked lusts must be their lords,

to command and rule them: their covetousness, pride, uncleanness, etc. these they desire to obey and serve, and not Christ; and yet would have him to be their Saviour. This cannot be. Therefore if thou lookest for Christ to be thy Saviour; see that thou do withal embrace him as thy Lord and Master to rule and govern thee in all thy life and actions. Therefore is he so often called, *Our Lord Jesus Christ*. This we vowed in our Baptism, and to this also we tie and bind ourselves so often as we come to the Lord's Supper (as we do now): for in coming to this Sacrament, we renew our covenant with God: one condition of which covenant is, that we give up ourselves in obedience to God and unto Christ, as to our absolute Lord, by right of Creation and Redemption, who hath power to command us as his servants, etc. Thus then we are to receive Christ in this Sacrament: not only as our Redeemer and Saviour: but also as our Lord to rule and govern us in our life, etc. But think it not enough to call him *Lord*, (as every hypocrite can do) but see thou do indeed obey and serve him as a loyal servant. Remember, *Matth. 7. 21. Not everyone that saith, Lord, Lord, etc.*

## Appendix II

### Extract from Sermon preached on August 12<sup>th</sup>, 1627

#### August 12<sup>th</sup> 1627

Mark 9. 36,37. *And he took a child, etc.*

... *Question.* Why did (our Saviour) propound and set before them this example or pattern of humility in the young child?

*Answer.* Because he knew that it was the nature of man to be much more moved and affected with visible and sensible examples set before them, than with bare words or precepts only, when they are to be taught any point of Christian doctrine or practice: and therefore this doctrine of humility being a doctrine so needful for them... and yet so hard to practice; he doth teach it and urge it to them, not only by precept, but also by this visible example of a young child set before them.

*Observe.* Hence gather the excellent use of the sacraments of the church, for the better confirming of our faith in Christ: in that those sensible signs and seals of God's covenant, being added to the word, are more apt to affect us, than the bare word and doctrine of Christ alone. For by the sacraments, the doctrine of the word is made sensible, not only to our ears, but even to our eyes, hands, taste, etc. and so is the more apt to affect us, and to confirm faith in us. Therefore here take notice of the goodness of God towards us: who, knowing how apt we are to be led by outward sense, and how hard we are to believe his promises, unless we do after a sort outwardly see, and taste, and handle them (as it were); therefore he hath herein condescended to our weakness, in giving us not only his word, but also his sacraments as outward sensible signs and seals of the truth of his word, the more to help our faith. Let us be truly thankful for this mercy, and shew it by our reverent estimation of the sacrament, and by our religious and conscionable use of them as occasion is offered..."

## Appendix III

### Petter on the Lord's Supper: Digest Version

#### Sermon Summaries

In the first sermon (August 21<sup>st</sup> 1636), after an overview of the text, Petter considers the setting of the Last Supper in the Passover meal, shortly before Christ's death. His death was going to mean that the legal ceremonies of the Old Testament, including the Passover, were to be superseded. The sacrament he was giving was to be a *"special memorial of his death and sufferings"* and would *"seal to us the benefits of his death"*, and so it was appropriate that it was instituted very shortly before that death. Noting that 1 Corinthians 11:23 describes it as *"the very night before"*, Petter makes an interesting digression as to whether we also should receive Lord's Supper at night, concluding that this is not so, rather from earliest times mornings have been favoured *"as being the best and fittest time for the performance of such weighty and serious duties of God's religious worship ... because our minds and memories are then usually most fresh and free to attend..."*. However, he urges that it is still appropriate to describe the sacrament as *"the Lord's Supper"*.

Because of the solemn setting of the institution, the sacrament is very important in the ongoing life of the church: *"the institution of this sacrament was a matter of great weight and moment, as also of great necessity and use for the church, and consequently... the sacrament itself is a matter of great weight and necessity, and of singular use, profit and benefit to the church of Christ."* He goes on to observe that *"this sacrament of the Lord's Supper is a special pledge and token of Christ's love to us and to his church."* We should see and value it as we would a *"love token"* from a dying friend, because it was given just before his death.

Christ himself was the *"author" or "instituter"* of the Lord's Supper and *"doth not ordain any vain, needless or unprofitable matters in the church, but such as are most excellent, needful and profitable: and so we shall find this sacrament to be unto us..."* So we are neither to neglect it, nor to come to it unprepared (1 Cor 11:27 and 29), either of these would be to show *"contempt"* of Christ and his ordinance. Because it is Christ himself who gave us the sacrament *"the efficacy and virtue of this sacrament doth depend upon Christ's ordinance, and not upon the outward elements or signs which are used... nor yet doth it depend upon the worthiness of the person that doth administer the sacrament, or on the goodness of the person that doth receive the same"*. This should give comfort to those who come to the sacrament feeling weak in faith or unworthy. Christ is the one who instituted the Supper so *"[Christ's] word and ordinance is the only rule for the true and right use and administration of this sacrament; unto which rule only we are carefully to keep ourselves."*

In the second sermon (September 4<sup>th</sup>) Petter discusses the *“outward signs, bread and wine”*. Why were these chosen? *“Because these are chief and principal means of our bodily nourishment, to preserve natural life... Therefore these are fittest to signify to us the spiritual nourishment which we have by the body and blood of Christ; that is, by Christ as he was crucified for us.”* He also addresses the question why there are two signs, unlike the single sign of water in baptism? Firstly, the two signs reinforce each other *“for the greater strengthening of our faith”*. Secondly, the separation of body and blood, symbolised by the bread and wine, graphically demonstrate *“that in this sacrament Christ is represented and given to us as he was crucified or put to death for us”*. Petter affirms that *“these are not naked signs, but seals and pledges of those things which they signify, yea, effectual means, in the right use of them, to convey to us the things signified”*.

It is therefore *“in Christ crucified [that] we have all things needful for spiritual life; he is sufficient nourishment to feed our souls, and to preserve them to life eternal; he is both spiritual meat and spiritual drink to us.”* Petter quotes John 6:55 *“My flesh is meat indeed, and my blood is drink indeed”* and v.35 *“He that cometh to me shall never hunger; and he that believeth in me shall never thirst”*. The nourishment we have in Christ includes *“forgiveness of sins”, “reconciliation and peace with God”, “God’s favour and title to life everlasting”* and Christ is our *“King, Priest, Prophet [and] Counsellor”*. This should, firstly, give comfort to the believer because, however great our trials and troubles in this world, we have *“Christ [who] is enough and sufficient for spiritual life and salvation... enough to bring [us] to heaven”*. Secondly, we are not to look elsewhere for our spiritual sustenance: *“Let us not seek salvation in ourselves, or by our own merits, or by the merits and intercession of saints departed, or angels... but seek it in Christ alone, and in his death and sufferings.”*

The use of bread and wine as *“principal means of our bodily nourishment... to signify and seal Christ crucified unto us”* shows our fundamental need for the spiritual sustenance which comes through the death of Christ. If *“we cannot well live one day without meat or drink to nourish our bodies, much less can we live spiritually one day without Christ, and the virtue that is in him, to nourish and feed us unto life everlasting”*. This must *“stir us up to labour by faith to be partakers of Christ crucified”*, to be reminded of our need of him and to *“hunger and thirst... to get Christ”*. Because Christ gave *“two outward signs ... see that the sacrament is not rightly administered unto the church and people of God unless both these sign be administered.”*

What is *“mystically signified”* by the bread and wine is the body and blood of Christ. In saying *“This is my body”* the Saviour was expressing that *“this bread which I ordain and give unto you [is] a sacramental sign and seal of my body”*. By the body and blood of Christ *“we do here understand as it was now shortly (even the next day) to be given unto death for us ... and his blood, as it was to be shed or poured out for our sins at or about the time of his death”*. These words also embrace *“his whole human nature, yea his whole person (both God and man) as he was to be crucified and to die for our sins”*. Because to receive the body

and blood of Christ means to receive *“Christ himself, as he was crucified for us ... we must first be partakers of him by faith, and have true spiritual union with him, before we can be partakers of any benefit flowing from his death and sufferings”*. We need to be branches of Christ’s vine before we can receive the *“sap of grace”* (John 15:4), and like the merchant who first bought the field, because only then could also have the treasure hidden in it (Matthew 13:44). So we need to be *“spiritually joined to the whole person of Christ, God and man”*, then justified, reconciled, and forgiven by God through Christ’s death; and be *“partakers also of the saving power and efficacy of his Spirit dwelling in us, whereby we are renewed and sanctified, having the image of God restored in us”*. Those who claim the right to Christ’s blessings who have no *“union with [Christ] by faith”* are guilty of *“vain presumption”*.

How wonderful it is that, in the sacrament of the Lord’s Supper, are *“signified and sealed to us ... not only the benefits of Christ purchased for us by his death, but Christ himself, with the benefits of his death... the whole Christ, God and man, as he was crucified and died for us”*. Being invited to the *“heavenly banquet”* (Luke 14), we are in turn warned that making excuses and *“absenting ourselves”* from communion is tantamount to refusing Christ himself and *“the saving benefits of [his] death as forgiveness of sins, God’s favour”*.

The separate and differentiated giving of the bread and the wine shows the centrality of Christ’s *“death, in which his blood was severed from his body”* in the sacrament. We are not to think we can bypass his death, or the need for faith, by going straight to Christ *“as he is now glorified in heaven”*, for to do so would be to avoid the scandal and offence of the cross, in which we should rather glory, as Paul did (Galatians 6:14).

During and after the sacrament, our faith is strengthened as we focus and meditate on Christ *“as he was crucified and died for us, as his body and blood were severed. Look at him as dying upon the cross for our sins, before we look at him as glorified in heaven”*. From the latter flow many benefits, in that he prays for us in heaven, and applies *“to us the merits of his death and virtue of his death”*: but it is Christ’s death which *“is the fountain from whence all benefits we have by him do originally flow, therefore our faith must first look at him and lay hold of him, as he was crucified and died for us.”*

The third sermon (September 25<sup>th</sup>) introduces Christ’s four *“sacramental actions”* to be found in Mark’s account.

- “1. His taking of the bread and of the cup...”*
- 2. His blessing of them, and giving thanks over them...*
- 3. His breaking of the bread and pouring out of the wine ...*
- 4. His giving of the bread and wine severally to his disciples..”*

These actions are not *“bare and naked”* [ineffective] but *“sacramental”*, intended to have spiritual significance. In this first administration of the sacrament, the Saviour *“did represent the persons of all his faithful ministers”* showing how they ought to administer it subsequently. So none of these four actions is to be omitted when the sacrament is administered: *“Christ’s action was ... exemplary, binding all his ministers to follow him”*. Each of the actions has meaning and significance and is to be carefully followed. Worshippers also should meditate on their significance during the administration of communion.

In the first action, *“the taking of the bread and wine into his hands”*, Christ was giving a sign *“to signify his own willingness to give himself to death for the redemption of his church”*. The officiating minister is to do the same action and in so doing *“to represent a special action of God, viz. the taking and ordaining of his only Son Christ Jesus, in his eternal decree, and appointing him to be our Mediator...”*

How Christ could be *“ordained of God”* when he *“is true God”*? Because he was man as well as God.

He then invites us to wonder at God’s amazing provision for our salvation from sin even before we had sinned, in appointing Christ *“to this office of a Mediator in his eternal counsel and purpose”*. This should be an encouragement to the *“downcast”* who wonder if their sins can be forgiven. And it should also serve to strengthen our *“faith in God’s mercy”* when we fall into sin subsequent to conversion, knowing that if we humbly repent God will forgive us for our sins rather than condemning us, *“seeing he ordained his Son Christ as a remedy against sin, before we had repented...”* (see Rom. 5:9).

The second action is the blessing and giving thanks over the bread and wine. In this prayer we thank God for giving us these gifts (*“creatures”*) to use in this way, and also think about the gifts themselves and their significance, *“that by solemn prayer and thanksgiving, he did consecrate or sanctify or set apart the creatures of bread and wine to the holy use of the sacrament”*. So the administration of the Lord’s Supper is always to include prayer and thanksgiving led by the minister *“and that in the name and (on) behalf of the church and congregation”*, citing precedents from the Church Fathers and Greek name *“eucharist”/thanksgiving*.

What should be included in such a prayer? Firstly, we are to thank God for the use of the gifts *“but especially to bless God for giving his Son Christ to work our redemption by his death and sufferings”* of which we are specially reminded in the sacrament. Secondly, we are to *“pray (to) God for his blessing upon the creatures of bread and wine, and upon ourselves in the use of them to that holy end... to be sacramental signs and seals of Christ’s body and blood; and that by means thereof, our faith may be strengthened in Christ and the benefits of his death.”*

So we should come to communion with thanks that are not just *“verbal”* but deeply heart-felt and *“so in a special and extraordinary manner to bless and praise God for his great and unspeakable mercy”*. We should also realise that we cannot be too eager to come frequently to the Lord’s Supper *“seeing we cannot too often have occasion to bless and praise God for the benefit of our redemption by Christ”*.

Though we cannot agree with the view of the *“papists”* (Catholics) that the bread and wine are *“changed into the very substance of Christ’s body and blood; yet here we learn that they are in some sort changed”* and that is in terms of *“use, in that they are now set apart from a common to a holy and sacramental use”*.

The fourth sermon (October 2<sup>nd</sup>) comes to the *“third sacramental action”* which includes both the *“breaking of the bread”* and the *“pouring out of the wine”*. *“The thing signified by these actions is... the death and sufferings of Christ: that his body was broken or bruised with the pains of death, and his blood shed for our sins.”* This meaning is confirmed by the accompanying words: (Luke 22:19) *“This is my body which is given for you”*; (1 Cor. 11:24) *“... broken for you”*. And, *“This is my blood which is shed for many”* (v.24). Is there a contradiction here in that John 19:36 says *“not a bone of his should be broken”*? No, because Christ’s body was still *“bruised, afflicted and tormented”*, in fulfilment of Isaiah 53:3 *“He was bruised for our iniquities”*.

Because of this we are to realise (1) How offensive our sin is to God: *“Our sins were the nails that pierced his hands and feet... these were the spear that pierced his side.”* With how great difficulty was God’s *“wrath”* to be *“appeased”* and *“for our sin to be forgiven, in that this could not be without the death and sufferings of Christ”*. We should never take sin lightly when for it *“Christ the Son of God was so bruised and broken”*; nor presume that we will be able to repent and find spiritual peace whenever we want to, without which hell is the final outcome. (2) Our need to be deeply humbled and sorry for our sins which led to Christ’s death: *“Shall the Son of God be broken and bruised for our sins, and shall not we have our hearts broken with sorrow and grief for them?”* (3) And that because of these things we should approach the sacrament *“with a new and fresh remembrance of Christ’s death and sufferings. For to this end, is the bread broken, and the wine poured out before us, to signify and represent Christ’s bitter and grievous passion...”* As 1 Cor 11:26 teaches *“As oft as ye eat of this bread and drink of this cup, ye show forth the Lord’s death till he come.”*

Be mindful again that this *“must not be a bare and naked remembrance or calling to mind of Christ’s death and sufferings”*, rather: (1) *“A lively and feeling remembrance... so as to be truly affected in heart with the bitterness of his sufferings, and with sorrow and grief for our sins which were the cause thereof.”* (2) *“A thankful remembrance...”* (3) *“It must be joined*

*with faith, whereby to apply unto ourselves the merits and virtue of Christ's death, with all the benefits of the same..."*

It is important to understand that *"... Christ is represented and sealed to us in this sacrament not as he is now glorified in heaven ... but as he was crucified and died for us".* This is because *"He is so signified and sealed to us in this sacrament as he is spiritual food to feed our souls unto life eternal. Now he is spiritual food to us, as he was crucified and died for us: John 6:55 'My flesh is meat indeed, and my body is drink indeed'".* This means *"his flesh or body as it was to be crucified; and of his blood as it was to be shed for our sins".* And the accompanying benefits (eg forgiveness of sins) which are sealed to us in the sacrament are those *"which do spring and flow from his death and sufferings, whereby he merited the same for us".* So, *"Labour thus to apprehend and receive Christ in this sacrament as God doth represent, offer, and seal him to us."*

The fifth sermon (October 9<sup>th</sup>) is concerned with the *"fourth and final sacramental action... [Christ's] giving of the bread and wine to his disciples".* As *"Jesus took bread, and blessed and brake it, and gave it" so "ought every minister to do after his example in administering this sacrament."*

He considers an objection raised by *"the papists"* (Catholics) that as only the apostles were present when he gave bread and wine to them *"this doth not prove that both should be administered to the laity..."* He argues that we can't be sure that only the apostles were present, and, even if they were, they were there to *"represent the whole Christian church"* including *"the laity as well as the ministers"*; and again the same argument might apply to the bread *"so they should not receive the sacrament at all"*. They also claim that, following the consecration, *"the whole body and blood of Christ is contained under one kind; viz. in the bread only or the wine only... neither can his blood be any more severed from his body now, since his resurrection and ascension"*. This is to add to the error of receiving in one kind, the error of transubstantiation, but *"as we have heard before... Christ is offered<sup>88</sup> and sealed to us in the sacrament, as he was crucified and died for us, and consequently as his blood was severed from his body; for which cause also the bread and wine are given apart and separately"*.

In this action of individually *"giving of the bread and wine to the several communicant, is fitly signified and sealed to us the action of God himself, freely offering his Son Christ, with all the benefits of his death, unto all in the church, and truly giving him unto true believers."* Scripture teaches *"that God doth offer Christ to all"*. Not, however, *"all that outwardly partake in this sacrament"* which would be to say that *"even wicked men and reprobates would be partakers of Christ"*. Only true believers receive him in the sacrament. *"They only*

---

<sup>88</sup> Compare the sermon on Ascension Day 20<sup>th</sup> May 1632: *"the Lord's Supper... in which God doth offer Christ with all the benefits of his death to us in particular."*

are duly qualified to receive Christ offered of God: faith being the only hand of the soul, by which we can and do lay hold on Christ, John 1:12.” Is God then deluding people “if he offer Christ to all in the sacrament, and yet not give to all”? No, because his offer was never without conditions. And no, because God does not “refuse or put back any that come in due manner to receive Christ in the sacrament”.

The Gospel itself teaches us that “we are not only to believe in general, that Christ is a Saviour, and that there is forgiveness of sins to be had in him and by him: but also in particular (ie. personally) to apprehend and apply, with the benefits of his death, to ourselves”. So God “hath ordained this sacrament in which himself doth particularly (ie individually) offer Christ to us by his ministers, offering and giving us severally the bread and wine, as sacramental seals of Christ’s body and blood, that is, of Christ himself”. True believers have always made this personal response: as Paul did (Galatians 2:20), “I live by faith in the Son of God: who hath loved me” and as Thomas did (John 20:28), “Thou art my Lord and my God<sup>89</sup>”. Indeed, says Petter, “in this particular [ie individual] application of Christ stands the very nature and life of true justifying faith... without which there can be no true comfort, joy or peace in believing”. “This is to eat and drink Christ spiritually, John 6:53, for as in eating and drinking there is a particular applying of meat and drink to the mouth and stomach: so here. Remember that God offering Christ to us particularly and severally (ie. personally) in the sacrament, this shows it is his will we should so receive him.”

We should, therefore, understand and appreciate “the excellency of this sacrament: in that Christ doth therein offer Christ himself, with all the saving benefits of his death to as many as have faith to receive him”.

In the sixth sermon (October 16<sup>th</sup>) Petter considers the “the words of institution” (adding to Mark quotations from Luke, 1 Corinthians and Matthew). In these we find first a commandment “given by our Saviour to his disciples, and in them to us... Take eat... Drink ye all of it” and second an implied promise, in that it is “given or broken for you... shed for you, or for many, for remission of sins”.

The commandment consists in “two parts” the first concerns participation, “Take, eat: drink ye all”; the second, the purpose, “in remembrance of me”. In the first of these (participation) we need to distinguish two things, first the taking of the bread or wine, and second the eating of the bread or drinking of the wine. These are “the sacramental actions of the communicants or receivers of this sacrament<sup>90</sup>”.

Since Christ commanded these actions we are to understand that receiving the sacrament is not just a matter of personal choice, rather it is a requirement; but on certain conditions.

---

<sup>89</sup> See notes to full sermon concerning Petter’s rendering of this verse

<sup>90</sup> In the full text I have underlined these words to show the parallel with the sacramental actions of the minister.

The first condition is that it should be (substantially at least) *“rightly administered ... according to Christ’s institution”*. If it is not, we should abstain *“as knowing it is not the want of the outward sacrament (when it cannot be had according to Christ’s institution), but the neglect and contempt thereof, which is damnable”*. The second condition is that we need to prepare ourselves carefully through self-examination as the apostle Paul tells us, looking for the *“graces of ... knowledge, repentance, faith, etc.”*, that where they are weak, *“we may be stirred up to hunger and thirst after a further growth and increase of them”*. This is applied to rebuke those who think they can choose to come to communion just and only when they want to. In the Old Testament the person who had the opportunity to eat the Passover, and did not, *“was to be cut off from God’s people, Numbers 9:13”*. Even though this sort of punishment is not *“threatened against such as neglect coming to the Lord’s supper, yet if any do this willingly or wilfully it is a grievous sin, and such as may provoke God’s heavy wrath against such contemners (despisers) of Christ’s ordinance.”* Again, he notes that *“the sacrament is not rightly received, unless it be received in both kinds”*.

Petter then turns to *“those things which are mystically and spiritually signified by these outward actions of the communicants”*. By *“these two outward actions are signified two inward and spiritual actions, or works of faith, in the hearts of the communicants”*. These are (1) *“By the outward action of taking bread and wine... is fitly represented the spiritual action of faith, whereby a Christian doth apprehend and apply Christ, with all the benefits to himself, as he is offered in the sacrament”*. Note how in John 1:12 *“to receive Christ, and to believe in Christ”* mean the same thing. (2) In the action of eating the bread and drinking the wine is *“represented”* something more than *“receiving of Christ or believing in him: even a special fruit and effect of faith, viz our spiritual union and incorporation into Christ by faith, whereby we become one with him and he with us; even as the bread and wine which we receive into our bodies is incorporated into us for nourishment.”*

Teaching (*“doctrine”*) from the first of these is that personal faith in Christ is needed when we come to the sacrament. Just as it is our hand which takes the bread and wine at communion, so *“this faith is (as it were) the hand of the soul”* needed to *“apprehend”* and *“apply Christ to ourselves”*. Yes, there can be degrees of faith, strong or weak, but some faith at least is needed. So we are to *“labour for this particular faith”* and think about it especially when coming to communion. *“This is the wedding garment, without which thou canst not be fit for this spiritual feast<sup>91</sup>”*. More than that we need to *“stir up this gift of God in thee, and to feel the work of it in thy heart in coming to the sacrament”* particularly at this moment when we receive the bread and wine and then *“labour by faith in thy heart to lay hold on Christ, and all the benefits of his death, offered and sealed to thee in the sacrament”*. And we are to prepare ourselves carefully by self-examination particularly *“concerning this grace of faith, whether it be in him or no, before he comes to this*

---

<sup>91</sup> See Matthew 22:11-14

sacrament". See 1 Cor. 11:28, and also 2 Cor. 13:5 *"Examine yourselves, whether ye be in the faith"*.

The second action or actions of eating the bread and drinking the wine signifies *"(as we have heard before) a special fruit and effect of faith... our spiritual incorporating into Christ, and union with him, whereby we become one with him, and he with us in a spiritual manner"*. As the bread and wine is taken into our bodies, so we become spiritually one with him. So Eph. 5:30 says that *"we are members of Christ's body..."* See also 1 Cor. 12:12, with the picture of a head joined to the members of its body, another image of the *"near union between Christ and true believers"*. Or the picture of the vine and branches in John 15. Or the picture of the one flesh relationship between husband and wife: *"Christ is called the bridegroom: the church, his spouse. This was also shadowed in the first creation, when Eve was taken out of Adam's side: whereby was figured that the church should spring out of the side of the second Adam, as part of himself."*

In answer to the question *"What kind of union is it?"* Petter says *"It is a true and real union; whereby Christ and every true believer are truly and indeed united together and made one"*. But *"though it be real, yet it is not in a corporal or bodily manner, but wholly spiritual and mystical. They are united in spiritual manner, and by spiritual means. 1 Cor. 6:7 He that is joined to the Lord, is one spirit. He is knit unto Christ by that one Spirit which dwelleth in him, and is communicated from him to the believer."* The union has *"a two-fold bond"*, the Spirit on Christ's part, and true faith on ours. Gal. 3:14 says we are to *"receive the promise of the Spirit (or the promised Spirit) by faith; and Eph. 3:17, Christ is said to dwell in our hearts by faith."*

In answer to a second question concerning the extent of this union, we are united *"to his whole person, as he is both God and man. The whole person of the believer is joined to the whole person of Christ, first to his manhood and then "to (his) godhead ... though not in regard of substance ... yet in regard of the efficacy and operation thereof..."* What about John 6:63 *"The flesh of Christ (that is, his human nature) profiteth not?"* Well, this verse means not his human nature in itself, but if taken in isolation *"from his godhead"*.

Finally in answer to a third question, *"How can believers be thus nearly united to Christ, seeing he is now in heaven in respect of his human nature, and we are here on earth?"* Petter replies that because the union is *"spiritual"* it is *"not at all hindered by distance of place"* and makes the comparison of a husband and wife who are still married, even when separated by distance.

Three observations follow. The first is that the fact that there is *"such a near union betwixt Christ and true believers"* shows us the *"great dignity and excellency of all believers and true Christians"* to be so united to *"Christ the Son of God, and Lord of glory"*. If in life we count it a privilege to be close to a king or prince *"how much greater to be so nearly united to Christ the King of kings?"* However impoverished or despised the *"saints of God"* may be *"they are*

*most honourable and excellent persons, and are so esteemed of God himself” and given such titles as “saints and servants of God”... “friends of God, as it is said of Abraham” ... “sons and daughters of God, and children of the Most High, brethren of Christ, and fellow-heirs with him of eternal life”. This should “teach us to honour and highly esteem all good Christians, though never so poor and despised in the world”, and in turn these should “know and remember that, although they be vilified of men... yet they are excellent and honourable persons in God’s account... his jewels, Mal 3:17, and it cannot be otherwise, seeing they are the very members of Christ, and so nearly joined to him, yea married to him...” Of such Christ will not be ashamed “at his second and glorious coming” with his holy angels!*

The second observation is that this truth should *“strengthen our faith in God’s special providence and protection over us... As in the natural body, the head cannot but take care of the other members... So Christ our head, being such a High Priest as is touched with the feeling of our infirmities... Heb 4:15”*. Being so close to him *“we may be sure of his special protection, that he will protect keep us in all evils and dangers, and against all enemies bodily and spiritual”* and should take comfort from this *“in all times of danger and distress”*.

The third observation is that we should understand that one of the very purposes of *“receiving this sacrament”* is to *“signify and seal to us our spiritual union with Christ... by faith”* and to increasingly assure us of it: *“1 Cor. 10:16 The cup of blessing which we bless, is it not a communion... that is, doth it not seal to us our communion in Christ’s blood... The bread which we break, is it not the communion of the body of Christ?” Hence it is called a sacrament of nourishment.”*

How can these *“outward actions”* of eating and drinking *“be a means to strengthen our faith and assurance of our union with Christ, being spiritual”*? Not *“of themselves, or by the very outward work done only”* (ie. automatically) *“but by virtue of Christ’s ordinance”* and promise given.

We should therefore realise *“the excellency of this sacrament”*, understand what it signifies in terms of the closeness of our relationship to Christ, and ensure that our daily lives are consistent with it, and that we seek to avoid sin *“knowing that Christ hath no unholy members”*. See 2 Cor 7:1, 1 Cor 6:15 (*“Shall I make the members of Christ the members of an harlot?”*) and 1 John 1:6 *“If we say, we have fellowship with him, and walk in darkness...”* And we should realise that *“weakness of faith”* is no reason not to take communion for it is the very sacrament given to help strengthen us in our faith and help us grow in our union with Christ. *“The weaker then our faith is, the more need have we of this great help to strengthen it.”*

In the seventh sermon (October 30<sup>th</sup>) Petter comes to the *“second part of the words of command”* which concerns the purpose of receiving the sacrament, using here Luke’s

version *“Do this in remembrance of me... that is, in remembrance of my death and sufferings now at hand”*. The sacrament is *“to be a memorial of Christ’s death”*. Before explaining the meaning of this, Petter wants *“to clear the words from the corrupt exposition of the papists”* (Catholics) who understand this word to mean that *“in this sacrament of the Lord’s supper there is offered up to God by the priest a true, real and propitiatory sacrifice of Christ’s very body and blood, for the sins of the quick and the dead”*. This was affirmed by the Council of Trent: *“our Saviour Christ did ordain and make his apostles and other ministers of the Gospel to be sacrificing priests, to offer up to God the very body and blood of Christ, as a true real sacrifice for sin.”* However, this is to force the meaning of Christ’s words. The letter to the Hebrews makes it clear *“that our Saviour Christ was but once only offered to God as a sacrifice for our sins: and this was at the time of his death”*. See eg Hebrews 10:10,12. To say that *“Christ’s body and blood are truly and really sacrificed to God again in every mass”* is to *“derogate from the sufficiency of Christ’s sacrifice”*.

Petter does not deny that *“this sacrament may in some sense be called a sacrifice”* and that this term is used by the Fathers, but only in that: (1) *“it is a lively memorial and representation to us of Christ’s sacrifice once offered for us at his death”*; (2) *“because the celebration of this sacrament is joined with solemn prayer and thanksgiving, which are spiritual sacrifices, Heb.13:3”*; and (3) *“because in the ancient church”* it was accompanied by almsgiving. *“But a sacrifice in proper sense it cannot be called ... and there is a wide difference between the nature of a sacrament and a sacrifice...”*.

Petter now comes to the true meaning of the words and their intention, which is that *“this sacrament of the Lord’s Supper is to be a special memorial to us of his death and sufferings, or a special means to put us in remembrance”*, see 1 Cor 11:26 *“As often as ye eat this bread and drink this cup, ye show forth<sup>92</sup> the Lord’s death...”*

It is a *“memorial of Christ’s death”* in two ways. (1) In it there is *“a real, visible and sensible (ie. discernible to the senses) representation of his death and sufferings in the outward actions of breaking bread, and pouring out of wine; as also in the giving and receiving of bread and wine apart, or severally... which (do) in lively manner represent Christ’s death, and put us in mind thereof”*. (2) In that *“there is required in the administration some vocal or verbal... declaration of the death of Christ”* and the reason for it, *“the work of our redemption”*, which is what the Apostle Paul is referring to in 1 Cor 11:26.

How then, *“ought we to remember Christ’s death in the use or celebration of the sacrament”*? Petter refers to what he has already said previously, that it must not be *“a bare remembrance but (1) A feeling remembrance”*, affecting our hearts (2) It must be applied to us personally (*“applicatory”*) and (3) *“A thankful remembrance”*.

This applies in the following ways: (1) Christ’s words show that we are very prone to forget what he has done for us, that *“by his death; he hath... ransomed us from our spiritual*

---

<sup>92</sup> King James Version reads *“ye do show the Lord’s death”*, Geneva Bible similar but omits the *“do”*.

*bondage under sin and Satan, yea, from hell and everlasting destruction". (2) We have a duty to remember and "seriously to meditate of Christ's death" and its benefits often. (3) "None are fit to come to this sacrament and be partakers of it but such as have knowledge of Christ's death and sufferings." The "many" who don't understand how and why Christ died having "not yet learned them from the scriptures" are unable to call these things to mind. (4) Though there doesn't always have to be a sermon about the cross at the Lord's Supper, "yet there ought always to be some brief declaration at least (or commemoration) of Christ's death... (and) of the fruit and benefit thereof... whensoever this sacrament is administered". So "we may hereby be quickened and stirred up to the more feeling, effectual and thankful remembrance of Christ's death and the benefits thereof; as also for the further strengthening of our faith therein". (5) It is very important that "the outward action of breaking bread should be retained and used in the celebration of the sacrament, not only in words but in real and sensible manner: which is done chiefly in the breaking of the bread and pouring out of the wine, representing Christ's passion".*

The eighth sermon (November 6th) takes us on to the "words of promise" implied by a collection of texts from Mark, Matthew, Luke and 1 Corinthians 11: *"This is my body, which is given for you; or which is broken for you. This is my blood of the new Testament, which is shed for you; or, which is shed for many, for remission of sins."* The promise is that the bread and wine should *"be special sacramental seals and pledges to them of his own body and blood"* through which, taken by faith, *"he would make them partakers of himself, as he was to be crucified and die for them the next day: and to that end he might by his death obtain remission of sins for them and all other believers."*

Once again there is a need first to *"clear the words from their corrupt exposition"* by *"the papists"* (Catholics) before proceeding to *"show the true meaning of them"* in more detail. The words *"This is my body..."* are made the basis of the teaching *"that immediately upon the pronouncing of the words of consecration... the bread and wine are transubstantiated... that is, turned into the very substance of Christ's body and blood, so as nothing remains afterward of the bread and wine, but only the outward forms, qualities or accidents thereof."* Were this to be the case, however, *"these absurdities would follow: (1) That our Saviour should have held his own body and blood in his hands;" (2) That he would both have distributed the same to his disciples and even "eaten and drunk his own body and blood" as it is to be assumed he too shared in the sacrament; (3) Then also our Saviour Christ should have had two distinct bodies: one sitting visibly at the table (ie, at the Last Supper); and the other invisible, contained under the outward forms of bread and wine."* So *"no such doctrine as this [transubstantiation] can be grounded upon these words of our Saviour"*.

This raises the question, *"is there no change at all in the bread and wine after the words of consecration are uttered by the minister?"* Petteer reiterates that there is a change, in the sense of a *"change of use"*, for which the bread and wine *"are sanctified and set apart from*

*a common use (to which they served before) unto a holy and sacramental use, unto which they serve afterward, during the time of administering the sacrament. But as for any substantial change (ie. change in substance) , that we utterly deny."*

The second "error" concerning the "real or corporal presence" follows on from the first, and is shared "in some sort" by the Lutherans in their doctrine of "consubstantiation... *that although the bread and wine be not turned into the body and blood of Christ, yet that his true body and blood are really and corporally present in, with, or about the bread and wine in the sacrament*". Both base their teaching on "these words of our Saviour, *This is my body... But no such thing can be truly gathered from our Saviour's words, forasmuch as they are not to be taken literally, or in proper sense, but figuratively: the name of the things signified in the sacrament being attributed to the outward signs and seals*".

To the question if Christ is not present "in bodily manner", then "how is he present?" Petter replies "He is truly present, and not absent: so present, that in the sacrament believers are truly made partakers of him. Only we must know that this presence is not bodily or local, but spiritual and mystical" in a "sacramental relation or union betwixt the sign and thing signified: and that (the body and blood of Christ) are present to the receiver only by faith, as being spiritual food for the soul, and not corporal for the belly". The true meaning of "This is my body" is that the bread is "a sacramental sign and seal of my body". Similar language is used elsewhere in scripture such as Ex. 12:11 where "the paschal lamb is called the Passover, being but a sacramental sign of it" and (1 Cor. 10:4) "The rock was Christ; that is, a type of Christ".

Another questions which comes to mind is, couldn't Christ have been more clear and prevented misunderstanding if he had explained "This is a sign or seal of my body"? Well, in the original context there was no danger of the disciples misunderstanding his words because he had already taught them in John 6 "how his flesh and blood were to be eaten and drunk; viz. spiritually by faith, and not in bodily manner". And the (strong) language Christ used expressed the "straight bond and conjunction between himself and us, that we are as truly partakers of him by faith, as if we did eat his body"; an aid to lead us from an "outward signs... to the spiritual things signified".

The words which follow: "which is given (Luke) or, broken (1 Cor 11) for you" clearly refer to his body being "given up unto death" which was to happen just the following day when he died on the cross.

In a similar way "this cup is my blood" means it "sacramentally signifieth and sealet (my blood)". By "my blood of the new testament" or (Luke) "testament of my blood" we are to "understand ... God's covenant, which he in his word doth make with mankind; in which he doth promise eternal life and salvation" on certain conditions.

In scripture we need to distinguish two covenants. There is a *“covenant of works”* in which the condition is *“perfect obedience to the law in all things”*. Then there is the *“covenant of grace, or evangelical covenant, made in the gospel in which God doth promise eternal life, upon condition that we repent of our sins and believe in Christ”* and this is the one referred to here, and distinguished from the other in that it is called *“new”*, see Jer 31:31. *“Not that it is new, or another covenant in substance, but in regard of the new manner of revealing and applying it to the Church in these times (of the gospel)”*. Christ’s blood is called *“the blood of the new testament”* because it would be by the shedding of his blood that *“this new covenant was confirmed, ratified and sealed after a new manner”*. Also, in the other sense of the word *“testament”* meaning *“a will”*, this was confirmed, or brought into effect, by his death, see Heb 9:16 *“Where a testament is, there must be the death of the testator”*.

Some further explanations are given. Luke 22:20 *“the new testament in my blood”* means *“now to be sealed and ratified by ... the shedding of my blood”* and seems to allude to the words of Moses, as referred to in Heb 9:20<sup>93</sup>. Luke’s *“for you”*, meaning the disciples, is expanded by Mark’s *“for many”*, which must include *“all other my elect, which have believed... or shall believe in me”*. Matthew adds *“for the remission of sins”*, that is, *“to purchase or obtain remission of sins for you and all believers, as one principal benefit of my death and passion”*.

Petter intends to consider in more detail four aspects to the *“promise”* expressed in Christ’s words.

1. What is promised to his disciples now, the gift of his own body and blood (the blood of the new testament) with the sacramental bread and wine.
2. Specifically what is promised through his body, broken and blood, shed, in his death.
3. Those for whom his body would be broken and blood shed, the disciples, and all other believers.
4. *“One principal end and fruit of his death: remission of sins.”*<sup>94</sup>

1. The remainder of this sermon covers the first of these, that with the sacramental bread and wine our Saviour promises to give *“his own body and blood, that is himself, with the benefits of his death”*. This shows us the *“excellency of the sacrament”*, and that Christ’s body and blood are not only represented but effectually sealed as Christ gives us himself. We are also taught *“that in this sacrament of the Lord’s Supper God doth in special manner renew his covenant of grace with us, and we with him. He reneweth his covenant with us, in which he promiseth and assureth us that he is our God in Christ, forgiving our sins, accepting*

---

<sup>93</sup> Hebrews 9:19-21 in the King James Version: “When Moses had spoken... he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you.”

<sup>94</sup> NB Point 1 is covered in this sermon, 2-4 in the following (the ninth sermon, Nov.13<sup>th</sup>).

*us as his children and people. And we renew our covenant with him in coming to this sacrament, professing thereby that we take God for our God, and that we do by faith lay hold on Christ, and forgiveness of sins in him."*

So we are to see God's "mercy and goodness towards us" in that he has "not only made his covenant of grace with us in his written word... and sealed it to us in baptism..." but also in that he has given us "this other sacrament of the Lord's Supper, in which he doth often renew (and ratify) ... his covenant with us, from time to time". This should especially encourage weak Christians, with the personal assurance it brings. If they say, I understand this, but cannot be sure I come properly prepared and with enough faith, Petter replies it is but a "popish conceit to think that the effect and benefit of this sacrament depends upon the sufficiency of our faith, or of our contrition and sorrow for sint" otherwise no one would be good enough to "reap fruit or benefit by the sacrament".

If there is a "renewing of God's covenant with us" in this sacrament, then those of us who come must be careful to fulfil the conditions required on our part which are "faith, repentance and new obedience". It should also make us diligent in self-examination, as we consider "how it hath been with thee since thy last receiving of it". Carelessness in this matter puts us in danger of being a "covenant-breaker against God... and thy often receiving of it shall one day be a witness against thee: for that thou hast profaned it, and mocked God they Creator."

### The ninth sermon (November 13th)

2. Petter picks up with the second aspect of the promise: "how and in what respect (Christ) doth promise to give them his own body and blood... not simply (or absolutely), but his body as it was now to be broken and given to death, and his blood as it should be shed"<sup>95</sup>. Here we are to observe "the heinousness and grievousness of sin; how offensive it is to God, and how hard to be purged and taken away, for God's justice to be satisfied; in that this could not be done by any other means, but only by the sufferings of Christ the Son of God...". Because, as Matthew's account shows us, Christ's body was broken and blood shed "for the remission of sins". Therefore it is a deeply serious matter to make light of sin. Instead we should be greatly humbled, "yea, to have our hearts broken, see Zech. 12:10"<sup>96</sup> in knowing "our own sins were the cause" of his death.

We are also to understand "the unspeakable love of God and of Christ to us" demonstrated by the cross, see John 3:16, Rom 5:8 and John 15:13. So we should "often... meditate on this love of God and of Christ to us ... especially ... now we come to the sacrament, in which we are put in mind of Christ's death, and of his love therein showed to us." It should also

---

<sup>95</sup> Wording here taken from the heading in the previous sermon.

<sup>96</sup> "... and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

*“strengthen our faith in God’s providence” to provide “for all things needful for soul and body, Rom 8:32”.*

3. The third aspect of the promise concerns *“the persons for whom Christ’s body should be broken, and his blood shed”*, expressed in Luke 22 *“for you”* and Matt. 26 *“for many”*. Why does Christ mention only these when *“in some places of scripture he is said to have died for all men”*, see 2 Cor. 5:15, Heb 2:9 and 1 Tim. 2:6? *“Our Saviour speaketh thus here to show that although his death should in itself be sufficient for all men, yet that it should not be effectual to redeem and save all, but only true believers.”* Petter argues that *“the bread and wine in the sacrament do seal Christ’s body and blood, not as it was broken or shed for all men absolutely, but as it was shed for many: that is for the whole company of believers, and for no other”*, and makes the (Calvinist) case for ‘limited’ atonement. So we should, 2 Cor. 13:5 *“Examine yourselves, whether ye be in the faith”*. To know this we are to look for *“the true fruits of faith appearing in thee; especially by thy holiness of life... true faith and holiness of life cannot be severed, but go always together in a Christian... he that truly believes that Christ died for his sins... must and will also believe that he died to sanctify and purge him from the pollution of sin”*, citing 2 Pet. 1:6, Eph. 5:25, 1 Peter 2:24 and 1 Cor. 1:30.

4. The fourth aspect of the promise is the purpose *“wherefore Christ’s body is said to be broken, and his blood shed, for believers; viz. to purchase and obtain remission of sins for them, Matt. 26:28”*. Taken with the words before, here *“we have the very sum and substance of the Gospel ... the very ground of our communion with God, and of his covenant of grace made with us...”* We are to observe that *“remission of sins is one principal fruit and benefit of Christ’s death, sealed to us in the sacrament of the Lord’s Supper”*. How highly are we to esteem such a gift, and *“come often”* to the Supper.

The tenth sermon (November 20th). Petter now moves on to Mark 14:25 *Verily, I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.* He notes that similar words come in Luke’s account (22:18) but are located after the Paschal supper but before the institution of the Lord’s Supper, for which there are a couple of possible explanations. In the first place, similar words might have been used more than once during the meal; secondly, we should be aware *“the evangelists are not always curious in setting down everything in the same order as it was spoken or done”* and Luke may have placed it earlier *“by way of anticipation”*.

What is Christ referring to by *“the kingdom of God”* here? Some see it as *“the state and condition of the church that should be after Christ’s resurrection; because then the kingdom and glory of Christ the Messiah did begin to be manifested more clearly than before”*, and certainly the word does have that meaning in the New Testament. That would mean Christ *“would no more eat or drink with his disciples, till after his resurrection”*. But Petter thinks we should here see it as *“the state of eternal life and glory in heaven after this life... his*

meaning is that he would no more drink wine with them hereafter... until the time should come in which he should be glorified in his heavenly kingdom, and they also with him". Matthew's version in 26:29 reads "...till I drink it new with you" showing he was not talking about ordinary food and drink but that "he should then enjoy together with them such an estate of heavenly joy, happiness and glory as should be far more excellent, delightful and comfortable to them, than eating or drinking in this life is". And Luke 22:30<sup>97</sup>, which seems to "expound" v.18 quoted earlier seems to confirm this interpretation.

Christ's words here express (1) a "premonition of his death"; (2) "Comfort for him and them from what should follow, viz a meeting in heaven".

From the first we should learn how important it is to prepare ahead for trials which may come to us in the future. Several times Christ told his disciples about his coming sufferings and death, and would do so again in Mark 14:27<sup>98</sup>. He also pre-warned them about their own sufferings to come, see John 16:1,2: "They shall put you out of the synagogues; yea, the time cometh, that whoever killeth you, etc", and, at the end of the chapter, "In the world ye shall have tribulation". This is because it is no "easy matter to bear afflictions and troubles patiently and comfortably but very hard and difficult", see Heb. 12:1. "It is contrary to our nature that abhorreth the cross." As it would be hard for the disciples, so will it be for us, and as Christians we likewise need "to be put in mind of trials and afflictions before they come, and to be prepared and armed beforehand to bear them", see Luke 14:28. And those who "have charge of others' souls" should likewise warn them of what they may face "especially when they seem to be near at hand, to warn them of the storm approaching", and also give comfort and strength to bear them, as Paul and Barnabas did in Acts 14:22, and as Paul tells Timothy in 2 Timothy 3:12 "that all such as will live godly, etc<sup>99</sup>".

The words here are also a reminder of what we have already seen in these verses of Mark, that this would be the last meal Jesus had with the disciples before he died. And yet "he was careful even now ... to institute the new sacrament of his own body and blood as a help to strengthen the faith of the disciples and all other believers in the benefits of his death". This shows his "great love" for us and concern, even at the point of death, that we should not lack "this necessary help to strengthen our faith".

Petter asks us to note in Christ's mention of "the fruit of the vine" here that he continued to see it as wine: "this doth manifestly prove that the wine in the sacrament is not turned into the very substance of Christ's blood upon the words of consecration uttered" and "overthrows" the doctrine of "transubstantiation".

---

<sup>97</sup> "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (King James Version)

<sup>98</sup> "And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered." (King James Version)

<sup>99</sup> "... shall suffer persecution." (King James Version)

Also to see that these words of Christ's words clearly indicate what before was not actually spelled out, that *"our Saviour did himself receive the sacrament with his disciple at the same time, when he first administered the same to them"*. Why did he need to do so, *"seeing he had no need of this help to strengthen his faith, or to seal remission of sins to him, as being without sin"*? Firstly *"that he might sanctify the use of this sacrament to us... by his own example and practice"*. And secondly to show the close *"union that is betwixt himself and all true believers... that they all together with him make but one and the same mystical body, whereof himself is the head and they the members"*. The same is true of Christ's himself receiving the other *"sacrament of the New Testament, instituted also by himself ... baptism"* see Matt 3.

The eleventh sermon (November 27th) looks at the *"second thing"* (the first being a *"premonition of his death"* in the previous sermon) in Christ's words recorded in Mark 14:25, expressing *"a consolation or comforting of himself and of his disciples against the near approaching of his death, by foretelling unto them that future estate of joy and glory unto which he should afterward be exalted in heaven, and in the which they also should partake with him"*, further clarified in Matthew 26:29 *"Till I drink it new with you..."*.

Christ prepared the disciples by telling them about coming suffering, but he also prepared them by giving them strength and encouragement. Compare with these texts the end of John 16 *"In the world ye shall have tribulation, but be of good cheer, etc"*. So in Acts 14:22 Paul and Barnabas did not only *"forewarn the Christians of Lystra, Iconium and Antioch of tribulations to come; but withal strengthened and comforted them against the same"*. We should not only reflect on future sufferings, *"but also ... labour to strengthen and comfort both ourselves and others"*, that we may be strengthened to bear them when the time comes. To help with this it is vital *"for Christians to have good knowledge in the scriptures... that so we may be able from thence, as out of a storehouse, to draw comfort for ourselves and others"*. The scriptures were written for our comfort, Rom. 15:4, and in John 16:4<sup>100</sup> our Saviour says, *"These things have I told you that when the time (of persecution) shall come, ye may remember that I told you of them, and so comfort yourself with my words"*<sup>101</sup>.

Note also that *"one main ground of comfort against all troubles ... is the consideration and hope of eternal life"*. This should steady and strengthen us and *"make us willing ... to bear and go through all, in hope of that blessed reward of eternal life and glory..."* See James 1:12; 2 Cor. 4:17; Rom. 8:18; Heb 11:26; and the comfort *"of our Saviour himself, Heb. 12:2 ...for the joy that was set before him"*; and 2 Cor 5:1. *"Hence gather, that there is such an estate of heavenly life and glory to come hereafter, which the saints of God shall be partakers of after this life, and in which they shall live and reign together with Christ himself."*

---

<sup>100</sup> Actually an amalgamated quotation here, see note in main text on this sermon.

<sup>101</sup> See note in main text that the final clause here reflects 1 Thessalonians 4:18.

*This is here presupposed... and our Saviour ... doth take it for granted. And it is an article of our faith which we must labour steadfastly to believe and maintain...* So when facing “all crosses and troubles of this life, and in death itself... look at that heavenly life and glory to come. One hour in heaven amends for all. Bishop Ridley before his death<sup>102</sup> said, ‘Though my breakfast be sharp, yet my supper shall be sweet’.”

We are to observe the “excellency of those heavenly joys and delight... in that those joys are compared here by our Saviour unto drinking of wine on earth with our friends... To eat and drink with our friends on earth is a comfortable thing, especially to drink wine with them in a sober and moderate manner and measure... heavenly joy should be far greater and more comfortable...” Similar language is used by Christ in Luke 22:29 “I appoint unto you a kingdom... that ye may eat and drink at my table in my kingdom” and in scripture heavenly joys are often compared with a banquet, as in Rev. 19:9, “Blessed are they that are called to the Lamb’s Supper<sup>103</sup>...”. Alongside such pictures there are also “plain and express terms” to speak of these heavenly joys such as Psalm 16:11 “In thy presence is fullness of joy, and at thy right hand pleasures for evermore”, and Matt. 25:21, when “the good servant is bid to enter in to the joy of his Lord... Hence also it is that in scripture heaven itself... is set forth to us as a most delightful place” called “paradise” in 2 Cor 12:4 and “compared to a most rich and beautiful city, the very streets whereof are paved with gold” in Rev. 21.

These “heavenly joys and delights” will be seen to be even greater when we add that “they shall not be mixed with any sorrow, grief or discontentment at all: forasmuch as the glorified saints shall be freed from all sin and misery, and consequently from all occasion of grief, Rev. 21:4”. And that the saints shall also enjoy these “great privileges... (1) The immediate sight and presence of God himself... 1 John 3:2. (2) They shall see Christ’s human nature glorified, and have fellowship with him... (3) Immediate fellowship with the blessed angels and saints, Matt 8:11: ‘Sit down with Abraham, etc’ (4) Perfection of all heavenly gifts, both in their souls...” in which “there shall be perfect knowledge and perfect holiness, perfect love of God and of the saints”, and their “bodies... which shall be made like to the glorious body of Christ, Phil. 3:21”. Knowledge of these “ought to draw our hearts to the love and earnest desire of the same” and “stir us up... to use all means to know and be assured in this life that we shall have our part in that life to come”, for without such assurance “what good shall it be” to just know about them?

Note also how Jesus “takes occasion from his drinking wine with his disciples on earth to speak unto them concerning ... heavenly joy and delight”: we ourselves also should take such opportunities “from earthly matters to think and speak of spiritual and heavenly”.

Finally Christ’s words here speak of “the order of Christ’s twofold estate and humiliation and exaltation”. He was “humbled and abased in this world to suffer death, yea the cursed

---

<sup>102</sup> He was burnt at Oxford in 1555.

<sup>103</sup> Pettey echoes Geneva Bible translation here.

*death of the cross for our sins, and then he was exalted to heavenly glory” where now “he is partaker at the right hand of God”, see Luke 24:26.*



**St George's Church,  
Brede**

**The chalice on title page is the 1599 Church Cup of Llanstadwell**