

THE LORD'S HOLY SUPPER.

You know, beloved sirs, friends and brethren, that every where much is written, preached and said concerning the Lord's Supper. But with what knowledge, with what faith, love, peace, unity, and after what manner and ordinance they celebrate it, is plainly evident. It is true, the Lord commanded, in the New Testament, the breaking of bread, or the last Supper, but not in the manner in which you celebrate it. Your Lord's Supper is common to all, no matter who, or what they are; to the avaricious, proud, gay, drunkards, haters, idola-

tors, debauchees, adulterers, whoremongers, and rogues. It is also celebrated, as may be seen, with abominable pomp and splendor, with hypocrisy and idolatry; and besides, it is dispensed by such ministers who only seek worldly honor, ease and the satisfaction of the cravings of their flesh and bodies.

Since so many of you are so zealous about the Lord's Supper, but not according to the Scripture, as you shall hear; for your table may more properly be called the devil's table than the Lord's table, 1 Cor. 10: 21.

I desire for Jesus' sake, that you would in the true fear of God, reflect to whom, why and wherefore the Lord instituted, ordained and left, this his last Supper, to his church, so that it may prove to you a living and an affecting sign; that it might bring to your minds, and set forth the Lord's great and abundant kindness, true peace, the love and union of his church, the communion of his flesh and blood; and that you may die to unrighteousness, and every ungodly work; live to righteousness and godliness; renounce the devil's table; and that you may sit down at the Lord's holy table, in the church of Christ, with true faith, a pious, penitent and regenerated life, and with unfeigned, brotherly love.

Thus saith Paul, "I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner he took the cup, when he had supped, saying, This cup is the New Testament in my blood, this do ye, as oft as ye drink it, in remembrance of me." 1 Cor. 11: 23—25.

Here you have Paul's explanation of the words of the Holy Supper, instituted by Jesus Christ, Luke 22: 19, 20, concerning which words, the learned have disputed much; and alas, some of them, through their idolatrous misunderstanding (if we may call it such, and not pride), have disputed at the expense of much innocent blood; and what holy Paul says concerning them, is fulfilled, "Professing themselves to be wise, they became fools," Rom. 1: 22. For they disputed most about the sign, which avails little, but the thing signified for which the sign was instituted, which avails much, they touch not. In my opinion, they also pay little attention as to what the qualification of the guests or communicants should be, in order to sit with Christ at his table, and to celebrate this Holy Sacrament.

There is not a single word commanded in the Scriptures, that should give cause for dispute concerning the visible and tangible sign, or what it signifies. The spiritual, judge

all things spiritually. For whatever that may be in substance, it can be handled, seen and tasted. But this we should most consider, that we in our weakness ought to follow, and as much as possible conform ourselves to the signification, that is, that which is set forth, represented and taught by this sign to all true christian believers.

On this account, we will not trouble the well meaning and pious reader, with jarring, fruitless disputing, concerning the outward sign, as the learned do; but we only desire, by the help and grace of the Lord, by the power of the divine word, to point out correctly, for whom, and why Christ Jesus left and ordained this Supper; so that we may not esteem the visible sign above the reality, and depart from the truth to images.

To come to a right, profitable and christian understanding of the Lord's Holy Supper, what it is, to whom, why, and wherefore it was enjoined, four things in particular should be observed and well considered.

In the first place, we must take heed that we do not, as some, who make the visible, perishable bread and wine, the Lord's real flesh and blood. To believe this, is contrary to nature, reason and Scripture; yea, it is open blasphemy of the Son of God, abomination and idolatry. But as Israel had to hold the passover annually, at the appointed time according to the command of Moses, to commemorate that the Almighty God, the God of Abraham, of Isaac and Jacob, did graciously preserve his people from the punishment and plagues, when he slew the first born of the Egyptians; and by his strong hand and outstretched arm, so gloriously and wonderfully led them out, and redeemed them from the iron furnace of Egypt and the dread tyranny and dominion of Pharaoh, according to the word of his promise, and hence the *paschal lamb* is called the *Lord's passah*, that is, *passover*; the sign for the reality; for the *lamb* was not the *passover* although so called, but it only typified the *passover*, as said. So in the Holy Supper, the *bread* is called the *body*, and the *wine* the *blood* of the Lord, Matt. 26: 26—28. I say the sign is put for the *reality*,* not that

* Reality, the thing signified or typified.

it actually is the real flesh and blood of Christ; for with that he ascended into heaven, and sitteth at the right hand of his Father, immortal, and unchangeable, in eternal majesty and glory; but it is an admonishing type and memorial that Jesus Christ the Son of God has redeemed us from the power of the devil, from the dominion of hell and eternal death, by offering up an immaculate sacrifice, his innocent flesh and blood, and has triumphantly led us into the kingdom of his grace, as he himself says, "This do in remembrance of me," Luke 22: 19.

In the second place, it is to be observed, that there is no greater evidence of love, than that one suffers death for another, as Christ says, "Greater love hath no man than this, that a man lay down his life for his friends," John 15: 13. Since this holy sign is only a memorial of the Lord's death, and since death is the greatest evidence of love, as said, we are therefore reminded, when we are at the Lord's table, to eat his bread and to drink his cup, that we not only earnestly show forth and remember his death, but also all the glorious fruits of divine love, manifested towards us, in Christ; namely, that God, in the beginning, made man after his image, incorruptible, placed him in Paradise, and made all creatures subject to him. When he was beguiled of the serpent, he was cheered and comforted with the promise of a coming Conqueror and Savior, Jesus Christ. God sent Moses and the prophets, who sedulously practiced the law, and pointed to the promised Christ and his kingdom. Christ Jesus, according to the promise of the Scriptures, finally appeared in this world, a true man, born of the Virgin Mary, and in much misery, affliction and labor, preached the saving and gracious word to the house of Israel; sought the lost sheep, and brought them to their true Shepherd; appeased and reconciled us before the Father, through his painful death and precious blood, Rom. 8: 3. As he himself says, "For God so loved the world; that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life," John 3: 16.

Oh, wonderful, unsearchable and incomprehensible love of God! He did not send into this unfriendly world an angel, a pa-

triarch, or a prophet, but his eternal ALMIGHTY WORD, his ETERNAL WISDOM, the brightness of his glory, in the form of sinful flesh, and "made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him," 2 Cor. 5: 21.

My good reader, do not understand this as if Christ had been a sinner; by no means. The Scriptures acquit him of all sin. He was the spotless lamb. He knew not sin, neither was guile found in his mouth. But Paul calls him *sin*, according to the Hebrew manner of expression; that is, an offering for sin, as the prophet says, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes were we healed, Isa. 53: 5. He gave his life as an offering for sin.

Behold, worthy reader, all those who sincerely believe in this glorious love of God, this abundant, great blessing of grace in Christ Jesus, manifested toward us, are more and more renewed through such a faith; their hearts overflow with joy and peace; they break forth with joyful hearts, in all manner of thanksgiving; they praise and glorify God with all their hearts, because they, with a good conscience have received the Spirit; they believe and know that the Father loved us, so that he gave us poor, wretched sinners, his own and Eternal Son, with his merits, as a gift and an eternal ransom, as Paul says, The grace and love of God, our Savior, appeared not on account of the works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Savior, "That being justified by his grace, we should be made heirs according to the hope of eternal life," Tit. 3: 7.

Here it is proper to observe, how the Righteous died for the unrighteous, when we were yet sinners and enemies; how the spotless Lamb was prepared for us, in the fire of affliction, suffered upon the cross, and was offered an eternal propitiation for our sins; how the Creator of all things was bruised for our sakes, and he, who was above all the children of men, became the

most unworthy, and was counted with evil doers; how the Innocent bore the sins of the whole world, blotted out all our transgressions, and redeemed us with his crimson blood, as the Scriptures declare, "I restored that which I took not away," Ps. 69: 4. In short, how that Jesus Christ through his obedience, delivered Adam and all his seed from the consequences of disobedience, and by his painful death, again restored life.

The apostle Paul acknowledged this great and glorious work of divine love, broke forth and said, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, as it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord," Rom. 8: 35—39.

And this is what John says, Let us love him for he first loved us. Nature teaches us to love those who love us. And this is the first fruit of the Holy Sacrament, if rightly celebrated.

In the third place we have to observe, that by the Lord's Supper we are reminded of, and admonished to christian unity, love, and peace, after which all true christians should seek and strive. "For we being many," says Paul, "are one bread, and one body; for we are all partakers of that one bread," 1 Cor. 10: 17.

Like as natural bread is made of many grains, broken by the mill, and kneaded together with water, and baked by the heat of the fire; so is the church of Christ made up of many true believers, broken in their hearts, with the hammer of the divine word, and are baptized with the water of the Holy Ghost, and with the fire of pure, unfeigned love, into one body, 1 Cor. 12: 13. And as the natural body is in harmony and peace with all its members, and as each member naturally discharges its duty to promote

the good of the whole body; thus it also becomes the true and living members of the body of Christ, to be in harmony, of one heart, one mind and one soul; not quarrelsome and unpeaceable, not spiteful and envious, not cruel and hateful, not malicious, not obstinate or rancorous, one toward another, like the ambitious, covetous, and the proud of this world; but in all things, one toward another, be long suffering, friendly, peaceable, ever ready in true christian love to serve his neighbor in all things possible; by exhortation; by reproof, by comforting, by assisting, by counseling, with deed and with possessions, yea, with bitter and hard labor, with body and life. Ready to forgive one another, as Christ forgives and serves us with his word, life and death, as Paul says, "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye; and above all things, put on charity, which is the bond of perfectness; and let the peace of God rule in your hearts, to the which also ye are called in one body; and be thankful," Col. 3: 12—15.

And again; as in the natural body, the more honorable members, such as the eye, the ear, the mouth, &c., do not despise the less honorable members, on account of their inferiority; and as the inferior members do not envy the superior members, on account of their superiority, but as every member in its place, is peaceable, and contributes to the good of the whole body, be its functions high or low; so it is also in the church of the Lord. Paul says, Some he appointed apostles; some prophets; some evangelists; some pastors and teachers. Let every one be mindful that he boasts not of what he is, has, or possesses, for it is all the grace and gift of God. Let every one attend to his duty, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ," Eph. 4: 12, 13.

This is also set forth in the Holy Supper;

but how the world, calling themselves christians, live up to this, is shown by their fruits and actions.

In the fourth place, we have to observe, that the Holy Supper is the communion of the body and blood of Christ, as Paul says, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. 10: 16.

Since then it is a communion, as said, we would fraternally exhort all of you, that you would earnestly examine yourselves, whether you have been made partakers of Christ? Whether you are flesh of his flesh, and bone of his bone? Whether you are in Christ, and Christ in you? For all who would worthily eat of this bread, and drink of this cup, must be changed in the inner man, and converted and renewed in their minds, through the power of the divine word and the operation of faith; become new creatures, born of God, and translated from Adam into Christ; be of a christian disposition, long suffering, peaceable, merciful, affectionate, truly humble, and obedient to the word of the Lord. The proud, ambitious, selfish and carnal heart must be circumcised; the evil eye must be plucked out; the ear that delights to hear evil, must be closed; the unprofitable, backbiting tongue must be bridled; the unclean, bloody hand must be cleansed; the impure, unchaste flesh must be restrained, &c.; they must lead a crusade against the world, the flesh and the devil; their loins must be girded about with truth; having on the breast-plate of righteousness; their feet shod with the preparation of the gospel of peace. They must be armed with the shield of faith; with the helmet of salvation, and the sword of the Spirit. They must be led by the Spirit of God, that they may become sincere christians; and strive with all their powers, that they, in their weakness, may be like-minded with Christ Jesus, Rom. 8: 14.

When Christ instituted and celebrated the Holy Supper with his beloved disciples, he said, With desire I have desired to eat this passover with you before I suffer. Then he took the bread, and brake it, and said, Take, eat, this is my body which is broken for you.

Likewise also the wine, This cup is the New Testament in my blood, &c.; this do in remembrance of me, 1 Cor. 11: 24, 25, as if he had said, Behold, dear children, so far has that love which I have had for you and the whole human family, and ever shall have for you, constrained me, that I left the glory of my Father, came into this world of affliction, and am as a poor, miserable servant, to serve you, for I beheld that you all belonged to satan, and there was none to redeem you; that you had all gone astray, like erring sheep, and there was none who cared for you; that you were a prey to devouring wolves, and there was none to ransom you; that you were wounded with death, and there was none that could heal you. Therefore, did I come from heaven, and became a poor, weak, and dying man, in all things like unto you, sin excepted. In my great love I zealously sought you, and I found you helpless, loathsome, and miserable, yea, half dead, the services of my love I have so cordially manifested toward you; your sores I bound up; your blood I wiped off; I poured wine and oil into your putrid wounds; set you free from the jaws of the bears and lions of the pit; I laid you upon my shoulders, and led you into the tabernacles of peace; your nakedness I covered; had compassion on you in your misery; I fulfilled the law for you; your sins I took away; I proclaimed to you the peace, the grace and favor of my Father; I made known to you his good will; I pointed out the way of truth; and I have powerfully testified to you, by my unheard-of signs and great miracles, that I am the true Messiah, the promised Prince and Savior.

Behold, beloved children, so long have I been with you, taught my Father's word, admonished, reprov'd and comforted in his name; but now my hour is at hand; this night I shall be betrayed. All that the prophet said of me has come to an end. But since I can serve you no longer with my doctrine and life, I will, at last, serve you with my painful sufferings, body, blood, cross, and death.

And this is the reason why I called you to this Supper, so that I might institute a memorial for you in the use of bread and wine, that you might occasionally come to-

gether after my death, and commemorate the gracious favors of my ardent love, so abundantly manifested towards you; and especially, that I loved you so dearly, that I offered my body; and shed my blood for you. Greater love hath no man than this, that a man lay down his life for his friends. I have by my death obtained for you everlasting reconciliation, grace, mercy, favor and peace with my Father, as I told you, namely, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," Matt. 20: 28.

Beloved reader, take notice of the word of the Lord and this institution. For where this Holy Supper is celebrated with such faith, love, devotion, peace, harmony, and so much sincerity of heart, there Jesus Christ is present with his grace, Spirit, and promise, and with the merits of his sufferings, misery, flesh, blood, cross and death; as he himself says, "Where two or three are gathered together in my name, there am I in the midst of them," Matt. 18: 20. But where the pure knowledge of Christ, living faith, the new life, christian love, peace and harmony do not exist, there is not the Lord's Supper, but a despising and mocking of the blood and death of Christ, a consolation of the impenitent, a seducing hypocrisy, and open blasphemy and idolatry; as, alas! we know and see by the world.

Oh! delightful assembly and christian banquet, commanded and ordained of the Lord himself, where there are no carnal pleasures to gratify the flesh and appetites, but where are set forth, sought for, and desired by all true christian believers, the glorious and holy mysteries, by the visible signs of bread and wine.

Oh! delightful assembly and christian banquet, where there is no unseasonable, slanderous mockery, and where no trivial songs are sung; but where the pious christian life, peace, and harmony among all the brethren; besides the joyful word of divine grace, his gracious kindness, favor, love, service, tears, prayers, cross and death are set forth, and taught with cordial thanksgiving and devout joy.

Oh! delightful assembly and christian banquet, to which the impenitent and proud

despisers, according to Scripture, are not invited; such as whore-mongers, rogues, adulterers, debauchees, the giddy, robbers, liars, defrauders, tyrants, shedders of blood, idolators, slanderers, &c., for such are not the people of the Lord; but those, who are born of God, the true christians, who have buried their sins, and walk with Christ in a new and godly life; those who crucify their flesh; who are led by the Holy Spirit; who sincerely believe in God; who seek, fear, and love him, and in their weakness, willingly serve and obey him; such are members of his body; flesh of his flesh, and bone of his bone.

Oh! delightful assembly and christian banquet, where neither gluttonous eating and drinking is practiced, nor the impious vanity of piping and drumming is heard; but where the hungry consciences are filled with the heavenly bread of the divine word, and with the wine of the Holy Ghost; and where the peaceful, joyful souls are singing melodies before the Lord.

Awaken, O you, who sit in darkness and walk in the region and shadow of death. Awaken, I say, and observe that the supper, which you have held to the present, is not the supper of Christ, but of anti-christ; not the table of the Lord, but the table of the devil. For it is generally dispensed only by open deceivers, and worshippers of idols; and received by a people who are as yet entirely obstinate and carnally minded, disbelieving and rebellious against the word of God. And moreover, they believe it to be the real body and blood of the Lord, and celebrate it with such unbecoming, heathenish pomp and splendor. O! abomination and idolatry!!

Beloved reader, I bear witness to the truth in Christ and lie not, that the Holy Supper of Christ is not to be dispensed by a deceiver, nor to be received by an impenitent and obstinate sinner. It does not require such a gorgeous and splendid array, as that in which the world is wont to celebrate it; neither golden vessels, nor hypocritical semblance of confessions, absolution, bowing, and smiting upon the breast, &c., but it must be celebrated with a broken heart, true penitence, a humble mind, with unfeigned, ardent love, with peace and joy in the Holy

Ghost. Again I say, awaken, and reflect upon what I write. God's work is not imitating a dead letter; it is not trifling; nor is it the sounding of many bells and organs, and of singing; but it is a heavenly power, a living, moving of the Holy Ghost, which warms the heart and mind of the believers; pervades, comforts, anoints; encourages, awakens and enlivens them; makes them joyful and happy in God. For this is the true nature and power of the Lord's word, if it be rightly preached, and of his Holy Sacraments, if rightly used.

It is, therefore, high time, to take heed to the word of the Lord; for all who are earthly and carnally minded, are not born of God and his word; are obstinately averse to the Lord's word; love not their neighbors, nor are ready to help them; and are not in the communion of God, therefore they cannot be members of his body, or guests at his table. For Paul says, To be carnally minded, is death. Christ says, Those who are not born from above, cannot see the kingdom of God. Samuel says, Disobedience is as iniquity and idolatry. John says, He that loveth not his brother (neighbor), abideth in death. Again, He that loveth not, knows not God, for God is love. In short, without love, all preaching, all faith, baptizing, celebrating the Lord's Supper, prophesying and suffering are vain.

We do, therefore, admonish all those desiring to celebrate this Supper, that they would rightly learn to know what the true Supper is, what it signifies, how and wherefore it is to be used, and who are to be partakers of it. And then also to examine themselves well, as Paul teaches, before they eat of this bread and drink of this cup; that they do not comfort themselves with the visible sign, and err in regard to the reality represented by the signs; for they who know not Christ and his righteousness, believe not him and his word, and walk not according thereto; but according to the superstitious doctrines and commands of men, and partake of the Lord's table, eat and drink damnation to themselves.

All who have received the word of the Lord through faith, acknowledged it to be true, and have again transgressed it, and have not continued to walk in the acknowl-

edged truth, but are walking again in the broad way, have returned to the love of the world, and are rejecting Christ and his word, and depending upon the seducing doctrines, the interpretations and false promises of the learned; such have no part at the Lord's table, for they are without God, as John says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God," 2 John 1: 9.

All who walk in the pride of their hearts, despise their neighbor on account of poverty, distress and affliction, and know not that they themselves are poor mortals, seed of Adam, food for worms, and a wilting flower; yea, dust and earth, whether they are emperor, king, rich, or learned, and all who thus sit at the Lord's table with a proud heart, eat and drink damnation themselves.

All who boast of the Lord's Spirit, name, covenant, word, knowledge, merits, grace, blood and death, yet reject his holy counsel, doctrine, command, ordinance and his unblamable example, despise and grieve his Holy Spirit, hate, defraud and speak falsely against their neighbor, and sit at the Lord's table, eat and drink damnation to themselves.

All who love houses, lands, possessions, friends, children, the world, favor, ease of the body, honor and this life, more than they do Christ and his word, and attend the Lord's table, eat and drink damnation to themselves. Christ says, He that loveth any thing more than me, is not worthy of me, and cannot be my disciple, Matt. 10: 37; Luke 14: 26.

And this is the sum of the whole matter, that all those who would sit at the Lord's table, with the disciples and guests of Christ, whether rich or poor, high or low, must be sound in the faith, and unblamable in conduct and life. None are excepted; neither emperor nor king, prince nor earl, knight or nobleman. Yea, as long as they err in doctrine and faith, and are in their lives carnal and blamable, they are by no means to be permitted, with the pious to partake of the communion of the Holy Supper; for they are not in Christ, and therefore must remain without, till they are truly converted to Christ; walk in the ways of the Lord, are

of one spirit and one faith with Christ and his church. For the Lord's Supper is a communion of the flesh and blood of Christ, which is not to be given to the ungodly and obdurate, but to the sincere, penitent, christian believers, as a pledge of reconciliation.

If any one has a good appearance before men, and is inwardly proud, avaricious, carnal and without the Spirit of God, he is not judged of the church, but of the Lord himself, the Searcher and Trier of men's hearts and reins, as the Scripture says. We do, therefore, admonish all those who would go to the Lord's table; to examine themselves before they partake of it; for all who eat unworthily of this bread, and drink of this wine, eat and drink damnation to themselves, 1 Cor. 11: 29.

Thus, beloved sirs, friends and brethren, does the Holy Supper instruct and admonish us: First, The bread, as the body of Christ, which he offered for us, and the cup, the blood of Christ which he shed in great love, for the remission of our sins.

In the second place, we are admonished to union, love, and peace, which must be among all true christians, according to the spirit, doctrine and example of Christ; for Paul says, "We being many are one bread, and one body," &c.

In the third place, we are admonished to a pious and unblamable life, to true regeneration, which is of God; to all right-

eousness, thanksgiving, peace and joy in the Holy Ghost. For it is a communion of the blood and body of Christ, of which no one is a partaker, nor can be, unless he becomes a humble, peaceable, pious christian, dead unto sin, and born of God according to his word; one who is in Christ, and Christ in him; flesh of his flesh, and bone of his bone, is a true partaker of the body and blood of Christ; as Paul says, "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end," Heb. 3: 14.

Behold, beloved readers, here you have the true instructions concerning the Lord's Holy Supper, with its significations, fruit, power, nature, and the guests; as the mouth of the Lord has ordained, and the holy apostles have left and taught us; and with what knowledge, faith, love, unity, peace, piety, and according to what usage and ordinance it should be celebrated in the church of God.

Herewith compare the supper of the world, and you will learn to know which is the true one; what an abomination anti-christ has made of it, what enchantments he practiced with it, and how we poor sinners, with all our forefathers, have, as idolatrous Israel of old, for hundreds of years, offered incense unto the brazen serpent, and danced before the golden calf. O! my faithful reader, fear God, with sincerity examine the Scriptures, and believe the truth.

THE CORRUPTION OF THE HOLY SUPPER.

The Scriptures teach that we have no other offerings for sin than the body of the Lord, as before said. But since the enemies of Christ have possessed the cathedral for so many years, they have, as the Scriptures teach, altered the laws of the Most High, and instead thereof, instituted their abomination of desolation, and corrupted the Holy Supper with their councils, violence and false doctrine, till, alas! it retains but the shadow, and the mere name, and this they did to destroy and corrupt the true, eternal offering of Christ, which alone avails with

God, and changed it into a daily offering for sin, as we may plainly read in the canons of the mass; which undoubtedly is an abomination of abominations; for thereby, Jesus Christ, the all-sufficient and eternal offering, is entirely renounced and made of no effect, as the Propitiator and Mediator of the New Testament. He is thrust from the throne of his Majesty; his merits, cross, blood, and death are rejected; yea, all the types and shadows of Moses, all the predictions of the prophets; the promise of angels, and the whole New Testament, are thereby

denied; though all harmoniously point to the one and eternal offering of Christ; and instead of it, they have ordained an unholy, blind, seductive and carnal idolatry, with a piece of bread! Beloved reader, here put no other construction upon these words; for what I write is the truth.

They have brought it so far with this ungodly seduction, that they have arrogated to themselves all power in heaven, upon earth, and in hell; they therefore break the bread into *three* pieces. With the *first*, they reconcile God; with the *second*, they intercede for the world; and with the *third*, as they pretend, they pray for the souls in purgatory.

Through this accursed infamy they rose so high in honor, that they are above all the potentates of earth, whom they made their own servants. By their hypocritical service and enchanting idolatry, they have hoarded money, goods, gold, silver, land, rents, cloisters, cities, principalities and the dominions of this world; because every one loved this splendid service as a holy and divine work; honored and feared their exalted and pompous names as the messengers of God.

By this ingenious and subtle magic, the Roman anti-christ has gained such respect and authority, that even the imperial majesty, the highest sovereignty on earth, whom we are commanded of God to respect and fear, had to humble himself and kiss his feet; yea, what is still worse, Frederick Barbarossa, a great and renowned emperor, could not be reconciled with Pope Alexander III., until he humbled himself at Venice, before the church, and suffered the Pope to tread upon him with his feet!

Behold, thus *anti-christ* has enchanted the whole world with his offering. The gracious Father be eternally praised, that he has, through his paternal grace delivered us, his poor children, from this enchanting offering, and given us to know the only and eternal offering of his Son, Jesus Christ, who, according to the order of Melchizedek, is ordained an eternal High Priest over the house of God; who, in the days of his flesh, offered up prayers and supplications with strong crying and tears, unto him that was able to save from death, and was heard, because he honored God. This one, I say, of-

fered an acceptable offering, a sweet smelling sacrifice, of eternal worth, whereby he appeases the Father's wrath, reconciles the human race, opened heaven, closed hell; made peace between heaven and earth; and sits now, and henceforth, at the right hand of his Father, till his enemies be made his foot-stool; yea, with this one offering, he has perfected forever all those who are sanctified. This cannot be gainsayed, whether by emperor or king, doctor or teacher, angel or devil. His word stands firm and immovable. He has with one offering, I say with *one* offering, perfected for ever those who are sanctified.

O my beloved reader! I mean all those who are yet without the Spirit of Christ and his word, Take heed what the word of the Lord teaches you, and observe the true doctrine of Christ, the true teachers, the true sacraments, the true church, and the true christian life, which is of God, so that you may once learn to know what kind of pastors feed you; what kind of baptism and supper you practice; by what kind of offering you are reconciled; what kind of lives you lead, and of whose body you are members.

O how long, says Solomon, will you simple ones love simplicity? And you scorners delight in scorning? How long will you remain under the heavy bondage of sin? How long will you remain in the communion of the devil, and suffer yourselves to be dragged down to the abyss of hell by the cords of unbelief? Awake, and ransom your poor souls! Come out from among them. Flee from all false doctrine; avoid every appearance of evil; believe in Christ Jesus; repent and lead an unblamable life; follow Christ with a sincere heart; enter into the house and covenant of his everlasting peace, into the communion of his flesh and blood. Take upon you his easy yoke, and light burden, and you will find rest for your souls; you may then of a truth say, that you are christians; that you have obtained the remission of your sins, by the grace of God, through the merits of Christ; and that you are joint heirs of the eternal kingdom. May God grant unto you all his grace and mercy, Amen.

In the second place, they made the bread,

in the Holy Supper, into the real flesh, and the wine into the real blood of Christ, and understood the words of Christ literally: Take, eat, this is my body, &c., and did not observe that Christ, John 6, does fully instruct us, how we are to eat his flesh and drink his blood; and says, that it would profit nothing really to eat his flesh, and to drink his blood, for this could not be done, because he was about ascending to heaven where he was before; we are therefore not literally to understand this eating his flesh, and drinking his blood; but spiritually, as he himself says, "The words that I speak unto you, they are spirit, and they are life." All those who thus understand this from the Scriptures, are by many, reproached as accursed heretics and profaners of the sacrament, and must suffer for it by water, fire and the sword.

O dear Lord! is this not an ungodly error, and great blindness, to teach and to believe, that a piece of bread, and a drink of wine should be changed into the real and essential flesh and blood of the Son of God, whereby we may be delivered from hell, the devil, sin and death, and are made children of grace? O, horrible heresy!

O miserable, blind people, believe the words of Christ, when he says, that it profiteth nothing to eat his visible and real flesh; and that his words are spirit and life, John 6: 63; believe that he ascended up to heaven and sitteth at the right hand of his Father; therefore he cannot be eaten nor confined in the body by any one, nor can he be consumed by age, fire, or worms, as may be plainly seen, is the case with the visible bread and wine.

But where the Lord's church, the beloved disciples of Christ, have met in Christ's name to partake of the Holy Supper in true faith, love and obedience, there the outward perishable man eats and drinks perishable bread and wine; and the inner, the imperishable spiritual man eats (in a spiritual sense) the imperishable body and blood of Christ, which can not be eaten nor consumed, as above said. Like is profited by like; this is incontrovertible. The visible man is nourished upon visible food, and the invisible man is fed upon invisible bread, as we may plainly learn from the word of the Lord.

Therefore, all who are in Christ and with believing, penitent hearts, rely upon the pure offering of the body and blood of Christ, and know that it is the only ablution and reconciliation for their sins, the only and eternal medium of grace; eat the true flesh and drink the true blood of Christ, not with their mouths, but *spiritually*, by faith, as said before.

The reader may readily observe from these words, that the bread is no flesh, and that the wine is no blood; for were they flesh and blood, as the idolators pretend and teach the poor people, one of two consequences must follow; either the perishable bread and wine are changed into the imperishable and heavenly Son of God; or the Son of God must be changed into bread and wine. This is incontrovertible.

O dear Lord! they are more ignorant than the heathens ever were; true, the heathens worshipped and honored the sun, moon and stars, which have their influence upon things below. They worshipped the ox, the dragon, serpents, fire, and other creatures; some of which had living breath within them. They also worshipped images of wood, stone, gold and silver, made by skilful workmen, who cast, carved and decorated them in the likeness of man. But those who are called by the name of Christ, pray to, worship, and adore a piece of bread, and a mouthful of wine, as the real flesh and blood of Christ, who came from heaven for our salvation; became man, and was made an offering upon the cross for our sins. O intolerable abomination and infamy! that the praise of God, the glory of Jesus Christ is converted and changed into such a feeble idol, which can neither avenge, speak, hear, see, stand nor walk; which worms eat and time consumes; and must be locked up, preserved, assisted, and carried about by the hands of men, like the idols at Babylon, of which Baruch writes.

O my faithful reader, learn rightly to know Christ Jesus. He is not like the fabulous Proteus,* *now* like the everlasting Almighty Son of the eternal, Omnipotent God, and *then* a perishable creature, bread and

*Proteus could according to poetic fables, change himself into different shapes.

wine. Oh no! he is unchangeable through all eternity. Neither can he be confined in any house, church nor chamber, in silver or golden vessels; for, according to his eternal, divine Being, heaven is his throne and the earth his footstool, and after his holy humanity, he ascended into heaven and sits at the right hand of his Father. He is the eternal and Almighty Power, Brightness, Word, Truth, Wisdom, and image of God. He has all power in heaven above and on earth below, all things are under him; at his name every knee shall bow, and every tongue confess to him, that he is the Lord, to the honor and glory of his Father, and he will not appear again in the flesh, but he will come in the clouds of heaven, to judge the goats and sheep.

Therefore I say again, He cannot be eaten, nor can he be digested in the body of man. Augustine plainly acknowledges this; when he says, "Why do you make ready to eat? only believe, and you have eaten him."

Beloved reader, we well know, that Augustine did not write this of the natural eating of the Holy Supper; but of the spiritual eating, which is by faith; and with that view, we adduced it, so that the god-fearing reader might see the difference between outward and inward eating, and not mistake the one for the other; for the external use of the sign is nothing but a false appearance and hypocrisy, if the thing which is invisibly represented, is not connected with it. That this is the case with infant baptism and the world's supper, may be readily proved from the Scriptures; but where the mystery is connected with the sign, for which purpose it is ordained, there is the baptism of Christ, and his Supper, as the Scriptures teach. But this is hidden from the world. They acknowledge that the Scriptures teach a Supper, but what it actually is, what it prefigures, and who are to partake of it, they know not, so completely has the Babylonian whore deceived and bewitched them in this matter.

The Holy Supper, as taught by Christ and his apostles, reproves all idolatry; foreign mediums of reconciliation; hatred, discord, and unrighteousness; for it directs alone to the one offering of Christ which was made by his flesh and blood, once for all, as re-

lated; it represents christian peace, harmony, brotherly love, and a pious, unblamable life, as already said; therefore they desire not this Supper, and have forsaken the Lord's word and ordinances, and have turned away from the Creator to the creature, and from the true Reality, to the perishable signs; yea, they call the disgraceful and sinful mass, the sacrifice of the Lord; and the bread and wine his real flesh and blood; for this is the custom and manner of the ungodly, because they know not the true God, the God of heaven and earth, and believe not his holy and inestimable word; but hate the true service and are opposed thereto. In God's stead they have a visible and tangible creature; and maintain a service of their own choice. So did Israel with the golden calf; with Baal and Moloch; and Antioch with his Maosim (god of forces); the Babylonians with their Bel; the Egyptians with their Isis, &c. From this source, originates all disgraceful idolatry, which is practiced with this abomination, such as carrying about the bread, exalting it, praying thereto, offering of incense, and on every occasion seeking to pay it Divine honor and Divine service; to maintain which there is not a tittle nor a letter, nor an inference, in all the Scriptures. Yea, alas! many esteem it so highly, that they say this is the one who reconciled us upon the cross. Even as Israel said to the calf, "These be thy gods, O Israel, which brought thee up out of the land of Egypt," *Exod. 32: 4.*

Beside this, the use of the cup is withheld from the people in the Roman church. If it were the Lord's Supper, as they pretend, they would, in every respect, use it according to the ordinance of the Lord. But this custom shows that it is not the Supper of Christ, but a deluding seduction of anti-christ.

Therefore, be wise and sober, you who name yourselves after the name of Christ. Spew out the wine of Babylonian whoredom which you have drank. You have danced and burned incense long enough to the golden calf. Give the Almighty the praise and honor due him; lest it happen to you as it did to faithless, disobedient, and idolatrous Israel. Although the Lord God graciously redeemed them from the power and

tyranny of Pharaoh, yet they had to suffer punishment on account of their unfaithfulness and obstinacy, and were destroyed in the wilderness. And so it is also in vain that we are redeemed by the blood of the Lord from the dominion and power of the devil, if we do not repent, but remain idolatrous, and believe not in Jesus, and in our weakness are not obedient nor live according to his word.

In the third place they teach, that this bread is dispensed for the remission of sins. My faithful reader, take notice of what I write. Where Jesus Christ, his word and Spirit are not known and acknowledged, there is nothing but unbelief, idolatry, error, and an uncertain, wavering conscience, as may be seen.

They all seek some remedy for their sins, but the true remedy, Christ, they do not acknowledge; hence they have contrived so many remedies, that we can neither describe nor relate all of them; such as absolution, holy water, fastings, confessions, masses, pilgrimages, infant baptism, bread and wine, &c.

I know not to whom to compare this generation, other than to a sick and wounded person, who has entrusted himself under the care of an unskilful physician, who can give him no suitable medicines, and apply no healing plasters; he spends his money in vain; he suffers pain and affliction, and is getting worse instead of better. A skilful, experienced physician is recommended to him, who, prompted by pure love and mercy would visit him without money and without price, bind up his wounds, and gladly cure him; but the sick man will not receive such a good and well-disposed physician. Who then could feel for such a man, because he would rather perish than get well?

So it is with this perverse generation. They feel and are sensible, at times, that they are failing and sick, but they seek medicine and counsel of those who sicken them still more with their poison; and are not healed of their wounds and cured of their diseases. They refuse the skilful, the heavenly Chirurgeon and Physician, Jesus Christ, recommended by all the patriarchs, prophets, apostles and by angels; yea, appointed by the Father himself, him they will

not have who would willingly visit all so deadly wounded; he offers his services without money and without price; he has a well scented, healing salve, good to heal our wounds, it is his powerful word to instruct; and his crimson blood, to reconcile, as was said. But they desire him not; they turn him away with violence, false doctrine, reproach, lying, treason, rebellion, persecution, and murder; as has been fully shown. O dear Lord! What counsel shall be given to this disobedient, perverse, and blind people?

My worthy reader, we testify the truth in Christ; beware, believe, obey, hope and seek, where and what you will; we are assured that you will find in the word of God, no other remedy for your sins, than the one we have pointed out to you, which is Jesus Christ; else the Scriptures must be false.

Thus says Isaiah, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins," Isa. 43: 25.

"The Lord hath laid on him the iniquity of us all," Isa. 53: 6.

The angel said to Joseph, "Thou shalt call his name Jesus, for he shall save his people from their sins," Matt. 1: 21.

"This is my blood of the New Testament, which is shed for many, for the remission of sins," Matt. 26: 27.

"Behold the lamb of God, which taketh away the sin of the world," John 1: 29

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him," 2 Cor. 5: 21.

"Who, his own self bare our sins in his own body on the tree," 1 Pet. 2: 24.

"The blood of Jesus Christ his Son cleanseth us from all sin," 1 John 1: 7.

"He loved us, and washed us from our sins in his own blood," Rev. 1: 5.

My good readers, look well to yourselves, and be not deceived; if there were any other remedy for sin than the one pointed out, as related, we might then with propriety say, that these and other passages, have not rightly directed us, and holy Paul also erred not a little, when he says, "There is one God, and one Mediator between God and man, the man Christ Jesus, who gave

himself a ransom for all, to be testified in due time," 1 Tim. 2: 5, 6.

All those, then, who seek other remedies for their sins, however glorious and holy they may appear, than the only remedy provided by God, deny the Lord's death, which he died for us, and his innocent blood which he shed for us; and they are those of whom the Lord complains and says, through his prophet Jeremiah, My people have committed two evils; they have forsaken me, the Fountain of living waters, and have hewn them out cisterns, that can hold no water, Jer. 2: 13.

All false doctrine goes to deny the true throne of grace, Jesus Christ, who alone is our righteousness, acceptable to God; and all false doctrine goes to the erection of strange Baals to be worshipped instead of Christ, as said before.

Behold, beloved sirs, friends and brethren, here you have the salutary truth and the only ground of the Lord's Supper plainly and briefly set before you, what it is, for whom it is ordained, and what it teaches, and represents to us with its mysteries and significations.

You have also a view of the anti-christian supper, with its dreadful abominations, whereby the Lord's Supper is destroyed, and the kingdom of anti-christ is fortified, and is placed in the stead of God's throne, whereby, alas! so many hundreds of thousands of poor souls were and are yet daily deceived; on account of which so many pious hearts are so slanderously spoken of and reproached by the learned, and so dreadfully murdered and slain in some

cities, because they renounced this abominable idolatry.

Place these two beside each other; weigh them well by the spirit, word and ordinances of the Lord, and you will find, if you do at all believe that the word of God is true, to what abomination and frightful idolatry the world has come, and that we have, according to our feeble abilities, plainly explained to you the immovable foundation of truth out of the word of God.

Praise the Most High, all of you who fear the Lord, that he has manifested his unbounded love and grace toward us poor sinners, in this dreadful time of unbelief; that he let shine out of darkness, the clear light of the holy gospel, and the true knowledge of his son Jesus Christ, which was concealed for several centuries in this dark Egypt, under the thick clouds of the anti-christian abominations, 2 Cor. 4: 6. Therefore, let us be vigilant thereto, and diligently walk therein, so that thick darkness may not again cover us, as the prophet says, Jer. 13: 16.

O my dear reader, rightly learn to know Jesus Christ, who has ordained this Holy Supper and the breaking of bread for his disciples and all christians. Believe the glorious and unspeakable gifts of his grace. Fear, love, honor, and serve him; walk in godly union, love and peace with your neighbor, even as this Supper, with its representation, testifies and admonishes; die to your wicked flesh, crucify its unclean lusts; in all things lead a life according to the spirit, word, and example of the Lord, so shall your Supper redound to his praise, and your souls shall have life everlasting.