
Communion of the
Blood of Christ

Benjamin Palmer

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Born in Charleston, South Carolina, in 1818, Benjamin Morgan Palmer graduated from Columbia Theological Seminary in 1841. He first pastored a church in Savannah, Georgia, and then Columbia, South Carolina, during which time he taught church history and polity at Columbia Theological Seminary. But the bulk of his pastoral ministry was at the First Presbyterian Church of New Orleans (1856-1902).

Palmer played a large role in Southern church life and society. His views on slavery, secession, and other political issues influenced those around him. He also served as a minister to soldiers of the Civil War. He emphasized the spirituality of the church, fought for strict Sabbath observance in New Orleans, and denounced theistic evolution when it surfaced at Columbia Theological Seminary. A great doctrinal and experiential preacher, Palmer has been called the greatest preacher from a Southern pulpit from 1850-1900. He died in 1902.

Communion of the Blood of Christ

“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 Corinthians 10:16

These words refer unquestionably to the Lord’s Supper. The specification of the two elements used and the identification of these with the blood and body of Christ both fasten the application to this ordinance. This is confirmed by the evident allusion to the Jewish Passover, which was merged into the Christian Communion. In the observance of the former, after the roasted meat had been eaten with bitter herbs, the president of the feast arose with a cup of mingled water and wine, and

rendered thanks to God; hence "the cup of blessing." At this stage, after the Paschal feast had been punctually kept, our Lord instituted the Supper intended to be its substitute; Judaism threw off its typical signification and lost itself in Christianity as its fulfillment.

If, however, the least doubt should linger as to the validity of this reference, it will be removed by attending to the scope of the Apostle's argument, which is an earnest dissuasive from connivance with heathen idolatry in any of its forms. The special danger to this lay in the social usages of Corinth; by incautious participation, Christians might inadvertently commit themselves to the endorsement of a false and idolatrous worship. It is not part of God's design to shield the Church from all contact with the world. On the contrary, it is through the interlacing of both by common ties that the influence of the one pervades the other to its salvation through Christ. Paul therefore discriminates between the interaction which is necessary, and that which endangers the

testimony borne for the truth. "Whatever is sold in the shambles, that eat, asking no question for conscience sake: for the earth is the Lord's, and the fulness thereof." Nay, further: "if any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake" (vv. 25-27).

In all these cases the Christian is not required to suspect any snare, or that he is not dealing with others upon the ordinary principles of human interaction. "But if any man say unto you, this is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience sake: for the earth is the Lord's and the fulness thereof" (v. 28). In this case, a new feature is introduced, forcibly discriminating it from the others. The feast is not ordinary entertainment, but is a sacrificial feast. It is given in honor of the deity to whom the sacrifice was offered, and is thoroughly religious in its purpose and design. The beast was slain upon the altar as an act of worship, through its blood restoring the

transgressor to the favor which he had forfeited. In token of the reconciliation and as the means of its enjoyment, the feast is instituted upon the sacrifice, and the parties hitherto estranged are supposed to partake together. Participation therefore in such a feast presupposes one to be a worshipper of the idol, and pledges to his support. To make this plain to the conscience of the Christian, Paul illustrates the principle by reference both to Jewish and to Christian ordinances. "Behold Israel after the flesh; are not they which eat of the sacrifices, partakers of the altar?" (v. 18). Certainly the Jew who participates in a Jewish feast is understood thereby to profess the Jewish faith, and is committed to its defense throughout.

In like manner, he who sits at the Lord's table has fellowship with Him in His sufferings and death, and is bound forever to His service. Upon this broad principle then—that in every religious feast the partaker is completely identified with the Being to whom the sacrifice was offered—the incongruity is patent to "drink the cup

of the Lord, and the cup of devils” and be “partaker of the Lord’s table, and of the table of the devils” (v. 21). It is to be at once a worshipper of the only living and true God, and a devotee of idols.

We perhaps have no occasion for the specific use which the apostle makes of the principle in the text, as directed against heathen idolatry with which we are not brought in contact. But we have an abiding interest in the fact or principle itself, upon which the argument is founded. My object will be, in connection with the administration of the Lord’s Supper in this house today, to expound the nature of that communion we hold with Christ in the Supper, and to exhibit its features. Most certainly we gain little, and lose much, by closing our eyes against this high mystery of communion with our Lord by eating and drinking, wherein we are made partakers of His body and blood.

1. In the Supper, we hold special communion with Christ in each of His offices, as He is the King, the Priest, and the Prophet of His

Church. It is not, of course, intimated that every act of worship does not include these three offices so essential to the Mediator's work. They are all so related as to be inseparable, and the mention of one necessarily involves the others. For example, the truth which the Prophet discloses is that which the Priest has wrought out and constituted, either directly in the work of redemption He accomplished, or as being antecedently so necessary thereto as needing to be unfolded.

In like manner, the kingdom which the Mediator administers is that acquired through His priesthood. Those are the proper subjects of it, who were given Him in the Covenant of Redemption, whom He has purchased with His blood, and over whom He is constituted the Lord and Head forever. If there be a wider extension of His authority over others, it is designed to be subordinate to that empire which is wielded more immediately over the subjects of His grace. The priesthood of Christ may be represented then as underlying all the offices which He is called to discharge,

giving the material which is worked in them. It is impossible, therefore, to think of one without implying the other two, and they are involved together in any true worship of the Redeemer.

At the communion table, however, there is more direct and special homage rendered to Christ in each of His offices viewed separately. The distinction between this and other acts of worship is that here the communion with Christ in these offices is *explicit*, while in them it is *implicit*. Just as with the holy Trinity, the recognition of each Person involves the recognition of all because the three Persons are the one God, and we think of the Trinity only when we think of it in unity. It is the tri-unity. Communion with one Person is implicitly communion with the whole Godhead. Yet there are special acts of worship, as in the Doxology and Benediction, when the thought is directed to Jehovah in His plural subsistence, and the reference to the three Persons in the Godhead is an explicit reference. So, there is an implication of all the Redeemer's

offices in the mention of any one of the three; but in the Supper, the communion is explicit in each. Let us look at this in more detail.

We are accustomed to speak of some parts of human worship as natural, by which is meant that they have a ground in our own nature as God has constituted it, and in the necessary relations in which we stand to Him as our Creator. Prayer and praise, for example, have their foundation in nature. Reason itself decides that, if we are creatures, our dependence should be constantly acknowledged to the great Being in whom we live and move. Desire should not reach forth to any good without going first in prayer to Him whose prerogative it is to bestow or to withhold it. Nor should we rejoice in the possession of any blessing without expressing gratitude and love to Him who has opened His hand and sent this kindness upon our heads. This is so true that, viewed in any light which reason can shed, an intelligent creature, who lives without prayer and worship of God, is

simply a monster in nature—and the day will come when the deformity will be revealed to shock the moral sentiment of the entire universe.

The Lord's Supper is different from these as a positive institute, resting solely upon the appointment of Jesus Christ, and upon the express command: "Do this in remembrance of me." Human authority would never have ventured to introduce such a service as this; nor would human wisdom have stumbled upon any worship so sublime in its reach and still so simple in its form. In its observance, then, we render conspicuous homage to the kingly authority by which it was ordained, an act of formal obeisance to the supremacy of Christ in and over His church. It is, you perceive, more than a single act of obedience to one of many commands of our King. It is a typical and comprehensive act, covering the whole obedience of a life. It is the formal sacramental vow by which we bind ourselves to the person and cause of our Master forever, and in which, through most expressive symbols, we are

knit to Him and participate in His life. It is impossible to conceive of any consecration more solemn than this, by which we are identified with Christ in His spiritual kingdom.

It will require even fewer words to indicate our communion with Christ as the only Priest in His church. The very design of the ordinance is to show forth Christ in His death (1 Cor. 11:26). In the Jewish Passover, the memorial character of the service—and its underlying typical reference also—were emphasized in the dialogue between the children and the parents, which became incorporated as one of the features of the feast. “And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord’s passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses” (Exod. 12:26-27). Thus, the Lord’s Supper is an emblematic representation of the sacrifice in which Christ “offered himself once in the end of

the world," to "bear the sins of many." Figuratively, He is "before our eyes evidently set forth, crucified amongst us" (Gal. 3:1). We profess to receive Him as our substitute under the law, making atonement for our sins. It is the most solemn and explicit homage which can be paid to Christ, in the discharge of His priesthood.

Also, since we could attach no significance to these symbols without the explanation which He himself has given, there is an equal recognition of His prophetic office and authority. In these respects, our communion with Christ in the Supper is unique. It is the public and formal acknowledgment of Him as our Redeemer, in each of His necessary offices; and it is the solemn declaration, that in each of the three we are partakers of His life, so that He "of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

2. In this holy ordinance, the object of faith and its consequent actings are special. Much confusion of thought arises from blending

faith's generic with its more special and technical signification. In its broadest sense, it has respect simply to the truth of statements made to us, and of course to the veracity of the witness. It is the same as belief, or the mere assent of the mind to what it holds as true. But it is easy to see that the truth, thus received, may deeply stir the affections and rouse into action the whole energy of our nature. If I am startled at midnight with the cry that my house is on fire, it would not be possible to believe it and yet curl myself up to the sleep which had been so rudely disturbed. I could not recognize the signs of a loathsome disease upon my person and believe that the whole system was tainted with its poison, with only a cold assent of the judgment, involving no flush of the emotions and no action of the will. The interests at stake are too immense to be resigned with indifference; and if in either case, a mode of deliverance should be proposed, then faith must assume the form of trust and involve a cordial acceptance.

When therefore the Scriptures describe

the condition of a sinner under the sentence of the divine law as condemned to everlasting death, it is idle to restrict the faith in such a revelation to an unimpassioned, intellectual assent to it as a proposition simply true. For if it be true, there must be a corresponding recognition that the fact is dreadful. If, further, these Scriptures reveal a Savior whose province it is to deliver from this death, it is idle to talk of a faith which does not joyfully rest upon His power, and accept the offered relief. It depends on the nature of what is disclosed to us and on the practical interest we have in it, whether the faith shall sink to the level of a mere intellectual belief, or whether it shall draw upon all the powers of the soul in personal trust and loving acceptance. When asked what is meant in the Scriptures by faith in Jesus Christ, we have only to consider our need of Him and what He offers to do for us to see that the word has no significance except in the sense of the closest appropriation of Him in all His blessed work. Faith in Christ is not simply belief, resting upon the divine

veracity; it is also trust, resting upon the divine fidelity. It is not simply the mind dealing with the truth; it is also the heart dealing with the promises.

But in the Supper, faith is directed exclusively to the Savior Himself, engaged with the work for which He became incarnate. It looks upon Him in that nature in which "He was wounded for our transgressions, he was bruised for our iniquities, making his soul an offering for sin" (Isa. 53:5, 10). Not only that, but it looks upon His body, divided into its parts of flesh and blood. In the Jewish sacrifices the two were distinguished; the blood, which held the life, was poured out at the altar, and the bloodless flesh was eaten in the sacrificial feast. Thus here, faith beholds the blood, the life, poured out for our redemption, and the body risen and in heaven, the pledge and source of all the blessedness and glory we shall enjoy hereafter. In this faith's specific action directed to the person of our suffering Lord, "the cup of blessing" in this ordinance is termed "the communion of the blood of Christ."

3. *We do sacramentally and spiritually eat the flesh and drink the blood of Christ, through the identification of these with the bread and wine in the Supper.* The core of the apostle's argument against participation in heathen feasts is the identification of the idol with the sacrifice offered to it. In his view, to partake of the one is to partake of the other. In the illustration which he draws from the Supper, there must be therefore a similar identification of Christ with the elements which are chosen to represent Him. The sacrifice through which He "put away sin" was Himself (Heb. 9:26). Because this consisted in the offering of His human life, it is represented in the Supper under the emblems of bread and wine. The broken bread sets forth His body bruised under the law; the poured wine displays the "blood of the new testament which is shed for many for the remission of sins" (Matt. 26:28). Therefore the communicant who eats the bread symbolically eats the flesh represented under it; when he drinks the cup, he drinks under a symbol the blood for which it

stands. The design of the whole ordinance is to render the sacrifice of our Lord Jesus Christ upon the cross more real to us, through these representative emblems. The sacramental actions in which we engage have a significance as true as that of the emblems which are employed. Eating and drinking are both real acts; they set forth a real feeding of the soul upon Christ, by the living faith which receives Him. To the subjective faith wrought in the soul by the Holy Ghost, by which the Savior is embraced, there is the objective presentation of Him in that very work of suffering and death by which He made atonement for sin. In the eating and in the drinking, there is a spiritual communion with Christ in His body and blood, which He offered in sacrifice for the life of the world.

The language which I have employed is, I trust, sufficiently guarded to show that this is no *carnal* eating of the Lord's body. This could not be, unless there was first an actual change of the elements into the flesh and blood of Christ. We cannot eat His lit-

eral body while only the bread is before us; nor drink the blood while the cup sparkles only with the wine. That no transformation of the elements has taken place is affirmed to us by our bodily senses, four out of five concurring to prove that the substances before us have undergone no change, but exhibit still to the most critical detection only the properties of bread and wine. No relief from the dilemma can be had by alleging that the change is miraculous and must be believed upon the authority of the miracle. The point in dispute is precisely this: whether any miracle has been wrought in the case. This can be only determined by evidence of the change. No one denies that a miracle sufficiently establishes whatever it is wrought to prove. But then a miracle is known; it lies in the very nature of a miracle, that it appeals to the observation of the senses for its own verification. A miracle which does not challenge the testimony of sense vacates its claim to the supernatural altogether, and sinks to the level of fraud and magic. How much more an alleged mira-

cle which is not only unattested by the senses, but which has to be accepted against the protest of them all?

Stripped of needless mystery, the truth is simply this: in the Supper we eat the bread; as bread, it is received into the system and is assimilated to it. Its strengthening power, as food, depends precisely upon this fact. Because it is inwardly digested, its properties are distributed throughout the body, giving nutrients to the blood, the muscle, the flesh, and the bone of which that body is composed. So, by faith, the soul receives Christ in His atoning work as objectively presented in the bread and in the wine, and refreshes its sense of pardon by resting upon the blood through which this pardon was procured. It feeds its hopes of eternal life by looking upon the body of Christ once bruised for sin, but now risen and reigning in glory. Who shall say, that the one feeding is not as real as the other? They differ only as the organs differ by the respective acts they perform. The body is material, and its eating is material like

itself: the soul is spiritual, and its eating is spiritual like itself. The body recognizes bread, and is nourished by it; faith recognizes the Redeemer's atoning sacrifice, and is nourished by it.

Perhaps it could be rendered plainer through an illustration. We read an allegory, even if it is utterly insipid, as long as the thought is fastened upon the narrative alone; but the moment it is recognized as the mere costume in which a spiritual truth is hidden, it has an inexpressible charm for us. The emblem, which at first served as a vehicle to convey the truth, becomes the dress which adorns it. So with the symbols employed in the ordinance of the Supper. Faith cuts right through to the truth that they are intended to represent. The external sign is laid aside when it unveils to us the thing signified, which is instantly seized as the food of the soul. Unquestionably this is what the apostle intends when he speaks of "not discerning the Lord's body" and of those being "guilty of the body and blood of the Lord," who "eat the bread and drink the cup

unworthily." The sign and the thing signified are blended together, so that to enjoy or to profane the one, is to enjoy or to profane the other.

This gives the clue by which to interpret our Lord's remarkable language in the gospel of John: "the bread that I will give is my flesh, which I will give for the life of the world.... Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you" (John 6:51, 53). "The communion of the blood of Christ," which we outwardly manifest by drinking of the cup, is to experience within our hearts the reality of Christ's satisfaction for sin, as applied by the Holy Ghost in the expiation of our guilt before God. "The communion of the body of Christ," as manifested in the eating of the bread, is to realize in our own souls the fact of our living union with His body, upon which depend our sanctification in this world and the glory which shall follow in the world to come. By the consenting act of our will, we accept the blood as our ransom, and the flesh as our food. As Father,

Son, and Holy Spirit consent to His substitution for us, so we consent to accept Christ as that substitute. Thus we become, in law and in fact, one body and one blood with Christ. His death is our death; His blood is our blood—and that by the concurrent choice of all parties concerned, and therefore it avails to our redemption. It is hard to see how we could more partake of Christ than when we truly eat His flesh and drink His blood.

4. In the sacrament of the Supper, we have fellowship with Christ mystically, as all believers are equally one body and blood with Him. This defines exactly the unity of the church—not a collective unity, but organic. It is not the aggregation of units, made one as those are brought together and then massed; it is the oneness of a common life, diffused through all the members from a common Head. Believers are each united to Christ, and the life communicated to them by the Holy Ghost in the new birth is purchased by Him and treasured in Him as the trustee of His peo-

ple. This is symbolized in the Supper, and is definitely expounded by the apostle in the passage before us. We eat the bread; what was just now bread is now ourselves; we are thus one bread. So all who spiritually feed upon Christ who is represented under the emblem become one body and blood with Him, and are of necessity one body as between themselves. "For we being many are one bread, and one body: for we are all partakers of that one bread" (v. 17).

It is well to see clearly in what this spiritual unity of believers really consists—that it springs out of their relation to Christ as redeemed by His blood, out of their union with Him by faith which receives Him and rests upon Him alone for salvation, and by that spiritual life dispensed from Him through the quickening energies of the Holy Ghost. It is of this true spiritual unity, our Lord speaks in His priestly prayer: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in

me, and I in thee, that they also may be one in us.... I in them, and thou in me, that they may be made perfect in one" (John 17:20, 23). Consider well the separate clauses just recited. Those for whom this intercession is offered form a class by themselves in every age, consisting only of such as "believe in Christ through the word." They are to be one, after the manner of the adorable God-head, "as thou, Father, art in me, and I in thee." And finally, this oneness between themselves proceeds from their antecedent relationships to the Son and to the Father—"I in them, and thou in me, that they may be made perfect in one."

What a deplorable degrading of the thought, to sink this inward unity of the spiritual life into the outward unity of churchly organizations! Almost every truth has its external form in which it manifests itself to the world; there is a constant tendency to over-estimate this necessarily imperfect expression of a truth so that it hides that which it only represents. The shadow becomes so imposing as to

eclipse the substance which casts it. The popular idolatry of the day is just this exaggeration of external union among Christians, and the utter confounding of this with that unity which forms the burden of the High Priest's prayer. The rolling together of believers into massive organizations is not union, but conglomeration, and when effected by the suppression of important truths, it is the counterfeit of that which is but a representative image of something infinitely better. The real unity of the Church, ever asserting itself in the inner life of its members, shines through the outward diversities of thought and opinion, and is often made conspicuous by the contrast, showing the agreement to be no mere conformity enforced by authority, but separate experiences in the reception and enjoyment of the same blessed truths. It is the design of the Lord's Supper, in part, to signify this communion of believers with each other, in the Lord. All differences are merged at His table. The only fact known there is their common union with their living

Head. The cup of blessing is the token of their joint communion in the blood, by which they have all been equally redeemed from death.

5. *The worship of Christ in the Supper is unique, in that it is at once a memorial, a prophetic, and a covenanting ordinance.* It would take a large discourse to expand these topics, involving an exhaustive exposition of the whole ordinance. I group them together as exhibiting the nature of the service in which we there engage. "This do in remembrance of me," said Jesus as He distributed the bread. Also after the cup, "this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (1 Cor. 11:25-26). The Supper was designed therefore to be a historical monument of the Savior's death; it is intended to show this forth in all generations, till the end shall come. Besides the benefit accruing to the communicants themselves, its further use to the outside world is that it preserves the

remembrance of the great fact upon which its salvation turns. It holds forth the Redeemer to the acceptance of such as hitherto have rejected Him, with the witnesses present who testify to the completeness of the provisions of divine mercy to meet all the necessities of the soul. It is indeed a most precious and useful ministry to thus declare the salvation of God to sinning men.

But the Supper is also *prophetic*. It is instituted to "show forth the Lord's death *till he come*." His distinct promise to His sorrowing disciples was that He would "come again, and receive you unto himself" (John 14:3). This reappearing of Christ upon earth was announced by the angels at the time of His ascension: "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). "Whom the heavens must receive," says Peter, "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21).

The gospels and the epistles are alike full of testimonies to the second coming of our Lord: "For the Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works" (Matt. 16:27). "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. 4:16). It is needless to multiply the testimonies or to show this second coming of our Lord to be an essential part of His mediatorial work, equally with the first. It is only necessary to observe how admirably this ordinance is fit to preserve the knowledge of a truth so likely to be forgotten in the long absence of Christ in the heavens. The nature of the communion proclaims the fact that He still lives, and that He lives to return: "The bread which we break, is it not the communion of the body of Christ?" The distinction of the elements, and the communication in each, have their significance. The one points backward to the death of the sacrifice, through which sin is atoned; the

other points forward to the life treasured in the body of the Mediator above, to be communicated in the sanctification upon earth and in the glory of heaven.

The feature, however, which involves the greatest responsibility on our part is its federal or covenanting obligation. It is the seal of God's gracious covenant with us, according to the definition of a sacrament in our Standards: "a holy ordinance instituted by Christ—wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed and applied to believers." But in every covenant there are two parties with mutual stipulations. In the Supper, we renew our engagement to be the Lord's, openly accepting Him, as I have before shown, in all His offices as the Redeemer of His seed. It is therefore the most solemn transaction in which the soul can engage. It deals with all that is dreadful in law, and with all that is tender in grace, and accepts under the sanction of an oath all the provisions of mercy, and binds our own obedience with cords to the horns of the altar (Ps. 118:27),

as a sacrificial offering to Him who offered Himself as a sacrifice for us (Heb. 9:26-28). It is therefore, in every aspect, an act of worship as unique as it is solemn; this is intended to be conveyed in the interrogatory of the text: "the cup of blessing which we bless, is it not the communion of the blood of Christ?"

This subject, beloved brethren, will find its own application in the meditations you will yourselves have while sitting at this table. With all the solemnity of the service, sometimes throwing the shadow upon the soul of something like fear, you will nevertheless esteem the privilege great to have this complete identification with the Master whom you love. Let the humility be profound as it may, and the penitence deep as a true sense of sin can make it; but let neither the one nor the other dim the festal character of this worship. We approach this table in order that we may with joy "draw water out of the wells of salvation" (Isa. 12:3). We are here that we may hide the sins which trouble us beneath the covering of the blood. We are

here that we may take large draughts of spiritual life from the open side, whence issues the full stream of life upon all the redeemed. Sadness of heart does not belong to the bride who is "adorned for her husband" (Rev. 21:2). The responsibility of the consecration may be great, but it will only cause the heart to throb with a stronger pulse of joy.

One preliminary suggestion may perhaps assist you in the vows you will here secretly make to Him who has bought you with His blood. This incorporation with Christ draws after it a corresponding separation from the world. It is implied in the Apostle's entire argument out of which the text is taken. We cannot be partakers of Christ and also of an idol. The world has its sacraments, as well as the church. I will not specify them here, but leave it to your educated conscience to ascertain what they are. There are forms of pleasure and pursuits of business which are so intensely worldly that everybody accepts them as the badges of the world. Those who engage in them are naturally construed as

being of the world and belonging to it, just as those found at the sacramental board are construed to be followers of Christ and professors of His religion.

What I desire to say is that these two are antagonistic. The one excludes the other, and we cannot wear the badges of both. I desire that your own spiritual life shall put out its instinct of recoil from all that would compromise the interests of the soul. I wish only to impress on you that separation from evil is involved in the very name given in Scripture to the Church of the Redeemer; it is the body that is *called from*. Consecration to something is of course consecration from something. The call which carries you to Christ takes you away from what you leave behind. What is it that you and I have given up? In what respects does the Master say of us, "They are not of the world, even as I am not of the world" (John 17:14)? May the anointing which we have received of Him teach us this day what this significant Scripture means! May "the unction from the Holy one" reveal to us all that is involved in "the

communion of the blood of Christ," and which will not allow us to eat of that which is "offered in sacrifice unto idols!"

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