

An Enochian Sermon on the Sacraments

An excerpt from Meric Casaubon's *A True and Faithful Relation*
A transcription of the spiritual exercises of John Dee and Edward Kelly

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Adam fell; transgressed God in his Commandments, and therefore was his soul darkened, bare and naked, because he wanted the beauty and excellency of God's Spirit; wherein he dignified him, and made him like unto himself, being a living soul. He was cast out, and now casteth of misery, wanting the knowledge of those things, for the which he was created. Now God, the image of his Father, grieved at the fall of man, and moved with pity, vouchsafed, because of the excellency of man, to enter into man, being before separated, into this part of nothing, into man. Not that he would beautify himself with any thing that man had: But that, Become man, begotten of the Holy Ghost, he might, as you know by the Scriptures, make man acceptable again with God his Father, God himself, with God in unity, for Justice and Terror is God the Father, Mercy and Love is God the Son, Wisdom and knowledge is God the Holy ghost.

He, since he became man, put not on the flesh of man to become a liar, but that the flesh of man might be full of the spirit of truth and understanding.

And so receive forgiveness of sins, and be at one with God, which is to say, in his favour, taking hold in God, not as created, and from Creation sinful by fall. But by ransom and redemption as bought and made free in Jesus Christ, which offered up the Sacrifice of frankincense, gold, and myrrh, of true propitiation, for the quick and the dead.

Now, my brethren, give good ear what I say unto you.

The wisdom of the Father, in love, created and made man, dignifying him, and exalting him, as the Lord and Master over all Creatures mortal. But how? by Plasmation. For it is written, Let us make man.

Here thou seest also the Scripture saith, that God took of the Earth. Mark this word, and consider it when I shall apply it.

Now if this power, if this Plasmating, if this Taking, which was the Word, become man, perfect man; then followeth it, that man was and is, God creating and created. If therefore this conjunction or knitting together of God and man, bear the image of him, in excellency and power, which created all things, and by whom this Nothing was spread abroad, and had form in his parts: then followeth it, that the self-same God and Man being truth, speaking of himself unto his Disciples, saying, This is my body, did in breaking of bread, which signifieth the earth, in taking it signified, the power of making, and his own Office, and breaking it before his Disciples, according to the secret sense of man's soul, then being yet alive, give himself in the bread, and in breaking unto his Disciples, as the sense of his word spoken... did import and truly signify himself, his very body, to suffer, and suffered in that, in him, in his Godhead and wisdom before the worlds it was so: his very true body and very true blood. But notwithstanding Mystically. Consider of this.

Mark here for whom, and unto whom Christ took, and brake bread: also took the Chalice, and called it his blood of the New Testament, which shall be given.

Here you see, that in faith, and Sacramentally it was given unto his Disciples there, which was also to be given upon the Cross for the redemption of mankind; for else, why should he have said, which shall be given?

But here my Brethren, in that it was to be given, it was to seal the perpetual and everlasting memory thereof unto the destruction of Satan, and the comfort of his chosen. But in spirit, before, he had pacified the wrath of his Father: Therefore it was given and to

be given.

But unto whom? to his Disciples, and not unto strangers; not unto the Scribes and Pharisees, but unto such as did apprehend him by faith.

Here thou seest, that to apprehend by faith, is to be comprehended in the love of God.

But in that Christ said that shall be shed, it signified unto the world's end: for his blood is always shed before his father, as a satisfaction for the obstinacy and sin of man.

But the remembrance thereof is the power of doing, that he gave to his Disciples, which consisteth in Act, which must be done in the Church of God, yea even unto the end. For as God (Jesus Christ) is said to be a Saviour and annointed, so is he an eternal King, and a continual Saviour of such as fly unto him, containing in man (being dignified through his Godhead) the eternal power of presence and Being, in all places wheresoever.

Consider (my brethren) unto what use should the body of Christ be, if the Body itself were not a Sacrament, and the holy sign of the peace between God and man.

Behold it is said, unless thou eat of the flesh and drink of the blood, thou canst not, & c.

If the Disciples did eat the body of Christ, Christ ministering himself, and standing by, not yet crucified, why therefore shouldest not thou eat the body of the same Christ, which dwelleth in thee, and in whom thou hast to dwell.

But here is to be considered the manner of eating.

But at whom shall we learn this manner of eating? My brethren, of his Disciples. For although Christ himself alive, visibly and substantially stood beside them, and ministered unto them: Notwithstanding took bread, brake it, and gave it unto them, saying, This is my body: They simply did believe it, considering and acknowledging his Omnipotency (which Peter had grounded in saying, Thou art the Son of the living God.)

If therefore he be acknowledged of us (I speak for you) to be the Son of the Living God. Then must we truly confess, that all things are possible unto him, and that by faith, we ought to believe the mysteries, works and wonders of God, Sacramentally opened and to be used for the cure of our own sores.

And not as the wicked use to do; Tie the power and majesty of God and his Omnipotency to the tail or end of reason, to be hailed as she will.

If his Apostles have left us examples of belief, have taught us how to believe, and upon what rock and foundation to fasten our belief; Then simply and nakedly follow the steps of true Faith, and laying reason aside, believe.

But here note, that this Sacrament is to be ministered amongst the Apostles, amongst the Ministers and true Servants of God, in his Church, and not in the temple of the Scribes and Pharisees, Hypocrites, and Deceivers, which whilst they tear Christ Jesus and his body after the frowardness of their own sense, do eat (as Judas did) and so perish eternally.

But I say unto you, and teach you, that wheresoever in the true Church of God remembrance is made, and the use of this Sacrament is celebrated of the true body and blood of Jesus Christ crucified, there is also the true body of Christ, God and man substantial, and bread of eternal comfort and food, to such as humbly, nakedly, and penitently receive it, propitiatory for the quick and the dead; not unto such as are dead in sin, and in hell, and out of this life, but unto such as are here Sinners, and so dead, and to be revived. For he that dwelleth in Christ is quick, because he dwelleth in life and light. But he that goeth out of Christ through sin, and in whom Christ dwelleth not, he is dead. For this, I have said.

The bread that was ministered by Christ unto his Disciples, was not a figure of his body, but his true body. So the Minister using the office and person of Christ in office,

pronouncing the words, doth also give unto the people not Bread, but the true body.

But hear me, Thou must consider it as a Sacrament, and must believe as the Disciples did, that it is the true Body of Christ, that thou eatest in the form of Bread.

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