

CONFESSION OF FAITH.

CHAPTER 29.-*Of the Lords Supper.*

III. The Lord Jesus hath, in this Ordinance, appointed his Ministers to declare his word of institution to the people; to pray, and bless the Elements of Bread and Wine, and thereby to set them apart from a Common to an Holy Use; and, to Take, and Break the Bread, to Take the Cup, and (they communicating also themselves) to give both to the Communicants¹; but, to none who are not then present in the Congregation².

Question 1.—*Has the Lord Jesus, in this ordinance, appointed his ministers to declare his word of institution to the people?*

Answer.—Yes. Matt. 26:26-28 and Mark 14:22-24 and Luke 22:19, 20 with 1 Cor. 11:23-26. The Lord's supper, being a sacrament, receives its sacramental character from the conjoining of the Word of God with the element. As the mere sprinkling of water would in no way constitute baptism apart from the formula of baptism; so, too, the bread and the wine would be no way the Lord's supper without the ministerial application of the Word.

Question 2.—*Are the ministers, in this ordinance, to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use?*

Answer.—Yes. 1 Cor. 11:23-26. Thus do the Papists err, maintaining that a consecration is made in the Supper by the utterance of their babbling in Latin the words of institution—*Hoc est enim corpus meum*. We deny that the consecration is attached to the pronunciation of the sacramental words; but that it is dependent upon the whole action of Christ, especially upon the blessing, by which the elements are transferred from a common and natural use and brought over to a sacred and mystical use. This is cleared by the following considerations: 1.) The Creator blesses the creature when he presents him with any good and affects him with any blessing; thus the blessing of God is operative and insinuates his beneficence and when he blesses he does what he says, *cf.* Deut. 28:8. 2.) The creature blesses the Creator when he piously celebrates his blessings and him, on account of the same; hence, the formulas found in the Psalms, 103:1; 104:1, 35. Thus the divine blessing always anticipates the human and God is blessed because he has blessed us, Eph. 1:3. 3.) The creature blesses a creature when he desires good things for it and wishes it well, *cf.* Gen. 49:28. So, in common use (with respect to ordinary food) there is a desire that the creature has power and efficacy to nourish us, wishing it well in its use, even through the agency of God, 1 Tim. 4:4, 5. Likewise, the sacred or religious use in the sacrament.

Additionally, we ought to note that the elements are bread and wine. Bread, is essential, because it is in the command; and because bread, as the staff of life for the body, Ezek. 5:16; is the proper symbol of that spiritual food that nourishes the soul, John 6:35. Christ instituted the Supper at the Passover, when the only bread at hand was unleavened, Ex. 12:17. The early Church always used the common bread of daily life. The Roman and Lutheran Churches hold that unleavened bread should be used: the

¹ Matt. 26:26-28 and Mark 14:22-24 and Luke 22:19, 20 with 1 Cor. 11:23-26.

² Acts 20:7; 1 Cor. 11:20.

Reformed Churches (together with the Eastern Orthodox) have uniformly held that the bread intended, and that best fulfills the conditions of the symbol, is the common bread of daily life—not the sweet cake or other things used in so many churches. Wine; that is οἶνος, the fermented juice of the grape, Matt. 9:17; John 2:3-10; Rom. 14:21; Eph. 5:18; 1 Tim. 3:8; 5:23; Tit. 2:3. This is made essential by the command and example of Christ, and by the uniform custom of the Christian Church *from the beginning*.

Question 3.—*Are the ministers to take, and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants?*

Answer.—Yes. 1 Cor. 11:23-26. Thus do the Papists and others err, maintaining that the bread might be distributed in penny-wafers or the wine in individual vials. As to the bread, the breaking thereof is an important sacramental action and necessary to be observed in the dispensation of this ordinance. This is made plain for the following reasons: 1.) It is expressly stated in the institution, Matt. 26:26, and this is repeated by Mark and Luke, and recounted by Paul, 1 Cor. 11:24; 10:16. 2.) A sacramental meaning is given to it, 1 Cor. 11:24. 3.) The sacrament is denominated from it, 1 Cor. 10:16; Acts 2:42; 20:7. Likewise, the pouring out of the wine into the cup and taking is an important sacramental action and necessary to be observed in the dispensation of this ordinance. This is made plain for the following reasons: 1.) It is expressly stated in the institution that he took the cup, Matt. 26:27, 28, and this is repeated by Mark and Luke, and recounted by Paul, 1 Cor. 11:25; 10:16. 2.) A sacramental meaning is given to it, Luke 22:20; 1 Cor. 11:25; 10:16. 3.) The pouring represents the shedding of his blood, Matt. 26:28, which was necessary to the remission of sin, Heb. 9:22. Thus, they who lack the breaking of bread or the pouring out of the wine into the common cup, Luke 22:17, cannot be said to have the Supper entire as to all its parts, but defective and mutilated—if not as to the symbols, at least as to the rites instituted and commanded by Christ, 1 Cor. 11:28.

Question 4.—*Ought the ministers to give to any who are not then present in the congregation?*

Answer.—No. Acts 20:7; 1 Cor. 11:20. The Lord's supper, being a sacrament of communion, is destroyed by those who would deliver the elements to those not present whether through sickness or other infirmity. Such practice is without warrant in the Word of God.