

CONFESSION OF FAITH.

CHAPTER 29.-*Of the Lords Supper.*

I. Our Lord Jesus, in the night wherein he was betrayed, Instituted the Sacrament of his Body and Blood, called the Lords Supper, to be observed in his Church, unto the end of the World, for the perpetual Remembrance of the sacrifice of Himself, in his Death; the sealing all benefits thereof unto true Beleevers, their Spiritual nourishment & growth in him, their further ingagement in, and to, all duties which they owe unto him; and, to be a bond, and pledge of their Communion with him, and with each other, as members of his mystical Body¹.

Question 1.—*Is the sacrament of Christ's body and blood, called the Lord's supper, an ordinance of God, to be observed in the church, unto the end of the world?*

Answer.—Yes. 1 Cor. 11:23-26; 10:16-18,21. Thus do the Quakers err maintaining the sacrament of the Lord's supper to be no Gospel ordinance, and that there is no Gospel precept, for administration thereof until his second coming. They are confuted for the following reasons show that it was designed to be observed perpetually to the end of the world: 1.) From the words of the institution, "This do in remembrance of me," Luke 22:19; and again, "This do ye, as oft as ye drink it, in remembrance of me," 1 Cor. 11:25. 2.) The apostolic example, Acts 2:42. 3.) The frequent references to this ordinance which occur in the apostolic writings, and which all imply that it is of perpetual obligation, *cf.* Acts 20:7, 11. 4.) The uniform and universal practice of the Christian Church, in all its branches, from the beginning.

Question 2.—*Is this sacrament for a perpetual remembrance and commemoration of the sacrifice and death of Christ?*

Answer.—Yes. Matt. 26:26-28. That this is one of the ends of this sacrament is evident: 1.) From the fact that the bread is an emblem of his body broken, and the wine of his blood shed upon the cross for us, Luke 22:19,20. 2.) From the fact that the act of eating the bread and of drinking the wine is declared, both by Christ and by Paul, to be done "in remembrance" of Christ, and to "shew his death till he come." Luke 22:19; 1 Cor. 11:26.

Question 3.—*Is one of the ends of this sacrament to seal all benefits thereof unto true believers, their spiritual nourishment and growth in Christ?*

Answer.—Yes. 1 Cor. 10:16,17,21. Our union and communion in his benefits, which are represented to us best by eating and drinking, as the food eaten by us is most intimately united with our nature and coalesces into one with it, *cf.* Lam. 3:24 *with* John 6:54. Hence the partaking of the symbols is called "communion of the body and blood of Christ," 1 Cor. 10:16; and Christ is said "to dwell in us, and we in him," John 6:56. And he thus dwells and is united with us that we can call ours whatever is his, 1 John 5:12. The Lord's supper is a seal of the Gospel covenant wherein all the benefits of the new covenant are signified, sealed, and applied to believers, *cf.* Prov. 9:4-6. Christ says, "This cup is the new testament (covenant) in my blood, which is shed for you," Luke 22:20;

¹1 Cor. 11:23-26; 10:16,17,21; 12:13.

i.e., My blood is the seal of the covenant of grace, and this cup is the symbol of my blood, and as such is offered to you, Ex. 24:8.

Question 4.—*Does this sacrament further believers' engagement in, and to, all duties which they owe unto him; and, to be a bond, and pledge of their Communion with him, and with each other, as members of his mystical body?*

Answer.—Yes. 1 Cor. 12:13. It was designed to show forth and to effect the mutual communion of believers with each other, as members of one body and of one blood, 1 Cor. 10:17. Union with the common Head necessarily implies communion with each other in that Head, Eph. 5:30. In its use, Christ ratifies his promise to save us on the condition of faith, and to endow us with all the benefits of his redemption, *cf.* Gal. 3:14. We, in taking this pledge, solemnly bind ourselves to entire self-consecration and to all that is involved in the requirements of the gospel of Christ, not as we understand them, but as he intends them, Heb. 6:16. It is a universal principle that all oaths bind in the sense in which they are understood by the persons who impose them, *cf.* Matt. 26:63, 64.