

## THE LARGER AND SHORTER CATECHISMS.

HAVING SEEN WHAT THE SCRIPTURES PRINCIPALLY TEACH US CONCERNING GOD, IT  
FOLLOWS TO CONSIDER WHAT THEY REQUIRE AS THE DUTY OF MAN

### QUESTION # 169.

*(Larger Catechism)*

Q #169. *How hath Christ appointed bread and wine to be given and received in the sacrament of the Lord's supper?*

A. Christ hath appointed the ministers of his word, in the administration of this sacrament of the Lord's supper, to set apart the bread and wine from common use, by the word of institution, thanksgiving, and prayer; to take and break the bread, and to give both the bread and the wine to the communicants: who are, by the same appointment, to take and eat the bread, and to drink the wine, in thankful remembrance that the body of Christ was broken and given, and his blood shed, for them.<sup>1</sup>

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Question 1—*By whom is the Lord's supper to be administered?*

*Answer*—The persons to whom the administration of the sacraments is committed are such as unto whom the teaching of the Word of God is committed, Matt. 28:19, 20; 1 Cor. 11:23. Unto such it belongs to feed the church, not only by the preaching of the Word, but by the administration of the sacraments, which are ordinances fitted to the faith of the church, in which they are said to receive and spiritually feed upon Christ and his benefits, Jer. 3:15. Now, Christ has set officers in the church for the growth and edification in the faith, unto whom this work is to be committed, Eph. 4:11-13. Thus, Christ celebrated the Lord's supper first with those unto whom he had committed his teaching, Matt. 26:26-28.

Question 2—*What are the elements appointed to be used as the elements of this sacrament?*

*Answer*—The elements to be used in the Lord's supper are bread, for our Saviour took bread, a sign of his body broken, Mark 14:22; and wine, a sign of his blood poured out, Mark 14:23, 24. The cup is, by metonymy, put here for the wine, drinking the fruit of the vine, Matt. 26:29.

As to the character of the former, whether the bread should be leavened or unleavened has been warmly disputed. The Latin church, and the Lutherans, have favored unleavened bread as the kind used by Christ, Matt. 26:18; Deut. 16:3. Others who oppose the use of leavened bread make it a significant sign of sincerity, 1 Cor. 5:8. The Greek church, and the Reformed, on the other hand, have generally favored the use of leavened bread, since the use of unleavened bread was part of the ceremonial ordinances abolished in Christ, Col. 2:16, 17; Eph. 2:14-16.

With regard to the character of the drink pressed from the fruit of the vine, whether it be alcoholic or not, has been in contest since the 19<sup>th</sup> century "Temperance" movement. The alcoholic character of wine is clearly held forth in Scripture, Eph. 5:18; 1 Tim. 3:8; Tit. 2:3. This character was recognized by the generality of the people, Luke 7:34; Acts 2:15.

Question 3—*Why are bread and wine appointed to be used as the elements of this sacrament?*

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<sup>1</sup> 1 Cor. 11:23, 24; Matt. 26:26-28; Mark 14:22-24; Luke 22:19, 20.

*Answer*—These elements were appointed by Christ himself as visible symbols most fitted as emblems of his body and blood, 1 Cor. 11:24, 25. Hence, we ought to find in them some analogy or resemblance between the sign and the thing which they, as those signs, were appointed to signify:

The analogy or resemblance between the *bread* and *body of Christ*, consists in these several things: 1.) Of all provisions, *bread* is the most necessary for the preservation of the natural life, for none can exist without it, Gen. 47:15. Therefore, it is called the *staff of life*, Lev. 26:26; Ezek. 5:16. Likewise, nothing is so necessary for the soul as Christ, the bread of life, which came down from heaven, of which, if a man eat, he shall live forever, John 6:32, 33. Without this spiritual bread, we shall all perish, John 6:53. 2.) *Bread* is most calculated for the nourishment, and strengthening, and satisfying of the body, in its active pursuits, Judg. 8:5. In like manner, nothing is more calculated for the nourishing, and strengthening, and satisfying of the soul, than the broken body of Christ, John 6:56. 3.) *Bread* is the cheap and common provision of all, Jer. 37:21. So, too, Christ has provided a common salvation for sinners of mankind, which is suited for all men in all conditions, Jude 3; Matt. 11:28. 4.) *Bread* must be prepared before it is usable as bread to nourish and sustain us, by grinding the grain and baking in the fire, Isa. 28:28; 44:19. So, Christ was ground between the Father's wrath and the malice of men and devils, and cast into the fiery furnace of judgment, so that he might be bread for our souls, Isa. 53:4, 5; Ps. 22:14. 5.) *Bread* is a food never loathed by those who are in health, Gen. 18:6. Likewise, the bread of heaven, Christ, is always agreeable and pleasant to the believer, Song 1:16. To such, he is precious, 1 Pet. 2:7; although the greatest part of mankind loathe and abhor the heavenly manna, John 6:41.

The analogy or resemblance between *wine* and the *blood of Christ*, consists in the following particulars: 1.) *Wine*, in order to be used, must be forcibly squeezed out of the grape, which must be bruised for this purpose, Isa. 16:10. In like manner, the blood of Christ was forcibly separated from his body, John 19:34. He was bruised in the wine-press of Divine wrath, that his blood might be drink to our perishing souls, John 6:53. 2.) *Wine* is of a refreshing, and cheering, and strengthening nature, Ps. 104:15. What is more refreshing, cheering or strengthening to the traveler to the Zion above, and to the soul harassed by Satan's temptations, than the application of the blood of Christ to that soul by faith? John 6:55. 3.) *Wine* is of a medicinal virtue, Luke 10:34; 1 Tim. 5:23. Likewise, the blood of Christ, when applied by the Divine Spirit, cleanses and cures, making the soul to rejoice in the Lord, 1 John 1:7. 4.) *Wine* is of no advantage unless it is actually used, Prov. 31:6. So, too, the blood of Christ is of no profit at all to the soul, unless it is applied by the agency of the Holy Spirit, and made use of by faith, Col. 1:14.

Question 4—*How are these elements to be set apart from the common use?*

*Answer*—The elements are to be set apart from common use by three things: 1.) By the word of institution, 1 Cor. 11:23, 24; whereby the elements are identified as signs and seals of the Lord's body and blood, Matt. 26:26-28. 2.) By thanksgiving, Mark 14:22-24; whereby all good gifts of God are to be received, 1 Tim. 4:4. 3.) By prayer, Luke 22:19, 20; whereby all good gifts are to be sanctified, 1 Tim. 4:5.

Question 5—*How are these elements to be given?*

*Answer*—The bread is to be taken and broken, 1 Cor. 10:16; and *both* elements are to be given to the communicants, 1 Cor. 10:21. Although there is little controversy regarding the distribution of the bread, the same cannot be said with respect to the distribution of the

cup. As for the use of wine in this ordinance, it is a necessary part, for Christ has appointed a full feast and complete nourishment of his people, and the Papists are guilty of sacrilege in withholding the cup from the common people, Matt. 26:27. Likewise, they are guilty who would substitute something other than wine, as the *Aquarii*, or *Hydoparastatæ*, of old, who were considered by the Catholics to be engaged in an act of heresy by such a usage, Isa. 1:12, 13.

Question 6—*How are the communicants to receive these elements?*

*Answer*—The communicants, by the same appointment, are to take and eat the bread and take and drink the wine, 1 Cor. 11:24, 25. These elements are to be received in a thankful remembrance that the body of Christ was broken and given, and his blood shed for them, Luke 22:19, 20. This remembrance consists both in a shewing forth the Lord's death as well as serving as a memorial until he come again, 1 Cor. 11:26.