

## CONFESSION OF FAITH.

### CHAPTER 29.-*Of the Lords Supper.*

VII. Worthy receivers outwardly partaking of the visible Elements, in this Sacrament<sup>1</sup>, do then also, inwardly by faith, really and indeed, yet not carnally and corporally, but Spiritually, receive, and feed upon Christ crucified, and all benefits of his death: The Body and Blood of Christ being then, not corporally or carnally, in, with, or under the Bread and Wine; yet, as really, but Spiritually, present to the Faith of Believers in that Ordinance, as the Elements themselves are to their outward senses<sup>2</sup>.

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Question 1.—*Is there, for worthy receivers, an outward partaking of the visible elements of the bread and wine; and do they, inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive, and feed upon Christ crucified, and all benefits of his death?*

*Answer.*—Yes. 1 Cor. 11:28. All true eating brings life and salvation, John 6:50, 51, but eating by the mouth profits nothing, John 6:63. Again, our union with Christ (and therefore our eating of his body, from whence arises this union) is not corporal but spiritual, Eph. 3:17, and the body and blood of Christ are meat and drink, not carnal but spiritual, even as the hunger, whereby we long for this meat is spiritual, Matt. 5:6. And the life to which we are nourished is spiritual, and the nutriment is spiritual, John 15:5.

Question 2.—*Is the body and blood of Christ, in this sacrament corporally or carnally in, with, or under, the bread and wine?*

*Answer.*—No. 1 Cor. 10:16. Thus do the Lutherans err, maintaining that the body and blood of Christ are corporally in, with, and under the bread and wine; and that, as the Papists also teach, his body and blood are taken corporally by the mouth, by all communicants, believers and unbelievers. They are confuted for the following reasons: 1.) Because Christ was sitting with his body at the table, Matt. 26:20; Mark 14:18. 2.) Because he himself did eat of the bread, and drink of the wine, Matt. 26:21, 29; Luke 22:16, 18. 3.) Because he took bread from the table, and took not his own body, Matt. 26:26; he brake bread, and did distribute it, he brake not his own body, Luke 22:19; so he took the cup, and not his own blood, Luke 22:20. 4.) Because Christ said, the cup was the New Testament in his blood; but the cup is not in, with, and under the wine, Mark 14:23, 24. 5.) Because Christ said, the bread was his body, which was broken, the wine was his blood which was shed, Matt. 26:26-28. But neither was his body broken under the bread, nor his blood shed under the wine, seeing Christ, as yet, was not betrayed, crucified, and dead, Matt. 26:48, 49; 27:35, 50.

In the next place, the end of the Lord's supper is, that we may remember Christ, and declare his death until he come, Luke 22:19; 1 Cor. 11:24-26. Therefore, if Christ is now present with his body, in, with, and under the bread, the sacramental remembrance of Christ, and declaring of his death, ought to cease, *cf.* Ps. 111:4.

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<sup>1</sup> 1 Cor. 11:28.

<sup>2</sup> 1 Cor. 10:16.

This doctrine of consubstantiation is contrary to the articles of our faith. It is against the truth and verity of his human nature, which is visible, palpable, and in a certain place circumscriptive, John 20:19, 20, 27. It is against the article of his ascension; for it makes his body, which is now in heaven until the last day, to be in, with, and under a piece of bread, Acts 3:21. It is against the spiritual communion of the saints with Christ the head, which the Lutherans make by this doctrine a corporal and carnal communion, contrary to 1 Cor. 10:3, 4; Eph. 1:22; 4:4; Rom. 8:9; 1 Cor. 6:17; 1 John 4:13; John 15:5.

It brings with it many and great absurdities, as that the body of Christ has not one part without another, *cf.* John 1:14; but as if all the parts of his body were in one part, which is contrary to the nature of a true and real quantum, which consists essentially in three dimensions—length, breadth, and thickness, *cf.* John 20:27. It makes in effect his body to be no body; it brings down the glorious body of Christ from heaven, and puts it under base elements of this earth, *cf.* Acts 7:55; it makes as many bodies of Christ, as there are pieces of eucharistical bread. It makes his body to be broken in, with, and under the bread, and bruised with the teeth, *cf.* Heb. 9:10. It sends his body down to the stomach, where it is turned into a man's substance, and afterwards cast out, Matt. 15:17.

Lastly, according to this doctrine of consubstantiation, stiffly maintained by the Lutherans, it follows, that Christ did eat his own body, while he did eat the bread of the first supper. That his disciples did eat their Lord and Master's body; that his disciples were more cruel and inhuman to him than the Jews were that crucified him; that he is often buried within the entrails of men.

*Question 3.—Is Christ spiritually present to the faith of believers, even as the elements of that ordinance are to the senses?*

*Answer.*—Yes. 1 Cor. 10:16. We all confess, then, with one mouth that, in receiving the sacrament in faith, according to the ordinance of the Lord, we are truly made partakers of the real substance of the body and blood of Jesus Christ, John 6:32-35. How this is done, some may deduce better and explain more clearly than others, Rom. 14:1. But be this as it may, on the one hand we must, to shut out all carnal fancies, raise our hearts on high to heaven, not thinking that our Lord Jesus Christ is so abased as to be enclosed under any corruptible elements, Heb. 13:9. On the other hand, not to diminish the efficacy of this sacred mystery, we must hold that it is accomplished by the secret and miraculous virtue of God, and that the Spirit of God is the bond of participation, for which reason it is called spiritual, Isa. 55:1-3. We believe this communication to be mystical, and incomprehensible to human reason, Eph. 5:32; and spiritual, since it is effected by the Holy Spirit; to whom, since he is the virtue of the living God, proceeding from the Father and the Son, we ascribe omnipotence, by which he joins us to Christ our Head, not in an imaginary way, but most powerfully and truly, so that we become flesh of his flesh and bone of his bone, and from his vivifying flesh he transfuses eternal life into us, 1 Cor. 6:17. In the Supper of the Lord, the external minister holds forth the external symbols, the bread of the Lord and the wine of the Lord, which are perceived by the organs of our body, consumed and swallowed, 1 Cor. 10:3, 4. The internal minister, the Holy Spirit, not by external organs of the body, but by his secret virtue, feeds the souls of the faithful, both truly and efficaciously, with the body and the blood of the Lord unto eternal life, as truly as they know themselves to be nourished for this mortal life by bread and wine, John 6:53-58.