



MEMORIAL VOLUME.

COVENANT RENOVATION

✓ BY THE SYNOD OF THE

REFORMED PRESBYTERIAN CHURCH

^{et} IN NORTH AMERICA. *Synod*

PUBLISHED BY ORDER OF SYNOD.

"They shall ask the way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the LORD, in a perpetual covenant, that shall not be forgotten." Jer. 50: 5.

PITTSBURGH:
BAKEWELL & MARTHENS.

1872.

EXPLANATION OF THE WORDS OF INSTITUTION.

BY REV. T. SPROULL, D. D.

I COR. II : 23-29.

THE record of the institution of the Lord's supper, given by Paul in this passage, is fuller and more explicit than that contained in either of the four gospels. He informs us that he received it from the Lord, who appointed the feast, to make it known to the church, and that he had faithfully discharged the trust committed to him. "I have received of the Lord that which also I delivered unto you." The time of the institution is distinctly noted. It was the night the Lord Jesus was betrayed. In the depth of his sorrow he thought of his people, and provided for them a joyful feast.

The actions performed by Christ are to be done in his name by the administrators of this ordinance, and to be diligently observed by the communicants. They are four in number, and are sacramental and symbolical, having a spiritual significance. First, taking the bread and the cup. "The Lord Jesus the night in which he was betrayed took bread."—"After the same manner also the cup." This denotes the assumption of our nature by the person of the Son of God. "The Word was made flesh."—"As the children are partakers of flesh and blood, he also himself likewise took part of the same." Second, he gave thanks for the unspeakable benefits of which this institution was the sign and seal, and pronounced a blessing on the elements, designating

and setting them apart to a sacred end and use. By this he pointed out his own consecration to the work of our redemption. "Him whom the Father hath sanctified, and sent into the world."—"God anointed Jesus of Nazareth with the Holy Ghost."—"Him hath God the Father sealed." Third, he brake the bread. This was for the purpose of distribution. The act indicated that Christ by his obedience to death became the Saviour of his people, suited to their individual conditions and wants. The accompanying words clearly teach that his death was vicarious: "This is my body, which is broken for you." Thus each one can receive him as having died for himself. "He loved me and gave himself for me." Fourth, he gave the bread and the cup and accompanied the act with words most expressive and instructive. "Take, eat: this is my body."—"This do in remembrance of me."—"This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." A twofold duty is enjoined here. To affectionately remember Christ in his redemption work, while partaking of the bread and wine; and to keep up the remembrance of him in the church to the latest generations. "This do in remembrance of me." The cup represented the new covenant, sealed and confirmed by the blood of Christ shed for the remission of the sins of his people; and this remembrance is to be perpetuated to the end of the world. "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

The communicants receive the elements and partake of them. They eat the bread and drink the wine. By

these acts they declare that they receive the Lord Jesus Christ by faith as their Saviour and live on him as the food of their souls. “As ye have received Christ Jesus the Lord, so walk ye in him.”—“Whoso eateth my flesh and drinketh my blood, hath eternal life.”—“He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.”

Prepared by diligent self-examination, and looking to the Spirit of God for grace worthily to communicate, let the disciples of Christ draw near to him in this holy communion service, that, whilst partaking of the emblems of his body and blood, they may by faith feed on him, who is thus set forth as the living bread that came down from heaven, by which they who partake of it are strengthened for their spiritual conflict, and prepared, when their trials are over, for the everlasting rest of heaven.