

"Christ our Passover." The chief things pertaining to the Passover are described in Exodus, xii., which should be carefully read.

Just as the one New Testament sacrament has its Old Testament parallel in the Passover, so the other (of Baptism) has its Hebrew equivalent in Circumcision.

NAMES OF THE ORDINANCE, AND MARKS OF A SACRAMENT.—The various names given to this holy ordinance are indicative of its character.

It is called the *Communion*, because of the gracious intercourse and fellowship therein enjoyed with our Saviour and with our Christian brethren.

It is called the *Lord's Supper*, or the *Lord's Table*, because it was instituted by Christ immediately after He had eaten the paschal supper with His disciples, and because it is a feast wherein Christians honor their crucified Lord.

It is called the *Eucharist* (i.e., thanksgiving), because the giving of thanks was a prominent part of what Christ did on occasion of founding the ordinance, and because every instance of its observance is an occasion of special and solemn thanksgiving to God the Father for His goodness in creation, providence, and redemption.

It is often called simply *the Sacrament* (although this name applies equally to Baptism), probably on account of the greater prominence of the Lord's Supper by its frequent observance in the course of a Christian life, whereas Baptism is performed but once, and at an early period. Sacrament means "oath," and refers to this solemn pledge of obedience, fealty, or loyalty taken by a Roman soldier to his general or emperor.

In each of the two Christian Sacraments there are these four things; (1) direct appointment by Jesus Himself; (2) special words of institution; (3) outward elements; (4) a spiritual grace which the outward elements point to and represent in all cases, and in the case of

believers further seal and apply, so that the outward and inward parts truly coincide and meet.

GENERAL PURPOSE OF THE LORD'S SUPPER.—The purpose of the ordinance is to bring out into due prominence the death of Jesus Christ as the greatest event in its nature and consequences of all that are recorded in the Gospel, or that ever happened on the earth. The death of the Son of God is the highest proof of the love of God to mankind after their fall into sin; it makes possible the forgiveness of sin; it is the strongest motive we have to forsake sin; therefore is it the deepest of all reasons for gratitude to God, and has the best claim to be remembered.

To show the supremely important place of the sufferings and death of Christ in the entire plan of Holy Scripture, attention is drawn to the five following facts:—

(1.) They were *foretold* in the first promise, Gen. iii. 15; in their exact date, Dan. ix. 26; in many of their circumstances, Ps. xxii., Isa. liii.

(2.) They were *typified* in Isaac and the ram offered in his stead, Gen. xxii. 1-14; in the Passover, Exod. xii. 1-28; in the brazen serpent lifted up, Num. xxi. 9; in the two goats on the annual day of atonement, Lev. xvi. 7-22; in all sacrifices, Gen. iv. 4, viii. 20, xv. 17; Luke, xxiv. 25, 26.

(3.) They were *foretold by Jesus* Himself as the great aim of His incarnation, Mark x. 33, 34; Luke, ix. 22, xii. 50; John, iii. 14-17, vi. 53-56, xii. 24-33.

(4.) They were the *great theme of apostolic preaching*, 1 Cor. i. 23, ii. 2; Gal. iii. 1, vi. 14; 1 Pet. i. 17-21.

(5.) They are *foretold in the Book of Revelation* as the great *subject of joy and gratitude even in a future state* by men and angels together, v. 9, vii. 14, xv. 3, xxii. 1.

Carrying the believer ever thus back gratefully to the sacrifice of the Lamb of God on Calvary as its main purpose