

Is it proper for us to leave out either of these signs?—No.

Why not?—Because Christ appointed both.

Are the bread and wine nothing more than *signs* of the body and blood of Christ?—They are likewise *pledges* to assure us thereof. 1 Cor. x. 16.

What do you mean by this?

What do you say is the inward part in the Lord's supper?

—The body and blood of Christ.

You say, "which are spiritually taken and received by the faithful:" what do you mean is spiritually taken and received by the faithful?—The body and blood of Christ

Do you understand how that can be?—No.

Is it necessary that you should understand it?—No.

By whom are the body and blood of Christ spiritually taken and received in the Lord's supper?—By the faithful.

Are they not received by any but the faithful?—No.

Who are the faithful?—Those who have a true faith.

Why must persons have true faith before they can partake of Christ's body and blood?—Because it is a spiritual partaking. John vi. 63, 64.

How does that make faith necessary?—Because we cannot partake spiritually without faith. John vi. 47, 54; Heb. xi. 1

What are the benefits whereof we are partakers thereby?

The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

What is the meaning of *thereby*?—By it.

By what are we partakers of these benefits?—By the Lord's supper