

Old Landmarkism – What is it?

Chapter 7 – 30 Minutes

Introduction

[1Co 10:17] For we [being] many are one bread, [and] one body: for we are all partakers of that one bread.

[1Co 11:2] Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered [them] to you.

The Seventh Mark of the Model Ecclesia: The Lord’s Supper was observed as a local Church ordinance commemorative only of the sacrificial chastisement of Christ for His people, never expressive of personal fellowship, or of courtesy for others, or used as a sacrament.

The Supper is a commemorative ordinance, instituted by Christ, to be observed in each local Church, until He comes again.

- This implies that each participant must, at least, be a member of some scriptural Church, also implying he must have been scripturally baptized.
- Key Question: Can a local Church, scripturally or consistently, invite any to participate in her supper beyond her own membership and discipline?
- Acknowledged there was disorderly observance which had been corrected.

Arguments from Our Church Constitution

1. It is a local Church ordinance.
- Each Church is independent of each other and entrusted to keep her ordinances
- Just as membership is required in order to vote, so it is with the ordinances
2. Each Church is committed sole guardianship of the ordinances she administers
- As found in 1 Cor. 5, she is called on to purge out her own leaven, Not others
- I conclude with this argument in logical form:
 - A. Any practice that puts it out of the power of the Church to discharge a positive command of Christ must be sinful, and forbidden by Christ.
 - B. The practice of inviting all members of Baptist Churches present, to observe the Lord’s supper, does put it out of the power of that Church to discharge the positive duty enjoined (see 1 Cor. 5).
 - C. Therefore, the practice of inviting all members of Baptist Churches present is sinful and forbidden by Christ.

Argument from the Symbolism of the Supper.

AXIOM: The symbol cannot be appropriate where the thing signified is wanting---and conversely; those things cannot be appropriate, or scriptural, that contradict the symbol.

The One Loaf (Bread).

- There should only be one loaf upon the table: [1Co 10:17] For we [being] many are one bread, [and] one body: for we are all partakers of that one bread.
- This signifies one body, or one undivided Church body, Not several.

The Signification of the Fine Wheaten (Unleaven) --- Loaf (Bread).

- The unleavened bread signifies one pure, unmixed faith: [Eph 4:5] One Lord, one faith, one baptism,

- When New School invited Old School Presbyterians to commune: “They ask us to stultify ourselves, and act a lie in the face of Christendom. Why did we separate? Because we hold to different faiths, and, therefore, could Not commune.”

- D. Monfort, Presbyterian, reasons for Not inviting other churches: 1) They do Not belong to the fellowship and therefore they cannot consistently receive the tokens of it. 2) They profess to be conscientious in refusing fellowship, and it is uncharitable to ask them to violate their consciences.

AXIOM: No Church may dare to celebrate the ordinances unless she possesses the faith and the facts symbolized.

The Unleavened Loaf (Bread)

- The unleavened bread signifies purity from sin and separation from leaven including the beliefs and ordinances of men: [1Co 5:8] Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened [bread] of sincerity and truth.

The Wine (Fruit of the Vine)

- We consider the bread and drink to be unleavened; fruit of the vine is pure juice
- We consider fermented wine to have changed state from pure juice of grapes.

One Cup

- Placed in one vessel, thanks given, then divided to be distributed

The Argument from the Design of the Supper.

Ritualists, whether Protestants or Romanists, have perverted this ordinance, as well as baptism, into a “sacrament” and “seal” of salvation; thus making it indispensable to the salvation of both infants and adults, and, in addition to this, they teach that the supper is a mark of Christian courtesy, or sign of Christian fellowship, in partaking of which Christians commune with one another.

- A number of examples are given in this chapter to demonstrate what is said.

The Opinions of Eminent Baptists

- A.P. Williams – Limit to denominational: would invite Sis Church as courtesy
- Prof. W.W. Gardner – Agrees on all points presented in chapter
- Richard Fuller – Sees limited to one Church as Passover to one family

QUESTIONS

1. According to this chapter, what is the scriptural way to observe the Supper?
2. Answer the “Key Question” from the Introduction of this outline.
3. What does “One Loaf (Bread)” signify?
4. Why did D. Monfort think it unscriptural to invite other churches to Supper?
5. How does a church maintain the “Faith and the Fact” of what is symbolized?
6. How to Protestants and Romanists pervert the “Design of the Supper”?
7. What are the three arguments supporting the observance of the Lord’s Supper in only the local Church and those who make up its membership?