

Sunday Evening, June 30, 2024
CHAP. XXIX. - *Of the Lord's Supper.*
1 Corinthians 10:14–22

6. The doctrine which teaches that the substance of the bread and wine is changed into the substance of Christ's body and blood (commonly called transubstantiation) by the consecration of a priest, or in any other way, is repugnant not only to Scripture but even to common sense and reason. It overthrows the nature of the sacrament, and has been and is the cause of many superstitions and gross idolatries.

7. Worthy receivers of this sacrament, outwardly partaking of its visible elements, also inwardly by faith—really and indeed, yet not physically but spiritually—receive and feed upon Christ crucified and all benefits of his death. The body and blood of Christ are not physically in, with, or under the bread and wine; yet in this ordinance the body and blood of Christ are present to the faith of believers in as real a spiritual sense as the bread and wine are to their physical senses.

8. Even if ignorant and wicked men receive the outward elements in this sacrament, yet they do not receive that which is signified by the elements. Rather, by their unworthy coming to the sacrament, they are guilty of the body and blood of the Lord, to their own damnation. Therefore, all ignorant and ungodly people, because they are unfit to enjoy fellowship with the Lord, are also unworthy to participate in the Lord's Supper. As long as they remain unworthy, they cannot be admitted to the Lord's table or partake of the holy mysteries without great sin against Christ.

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I. Believers Are Nourished Symbolically by Christ in the Supper

A. As the Old Testament Passover Lamb Was Eaten to Nourish Exo. 12:6–7; Num. 33:3

B. As the Old Testament Manna Was Eaten to Nourish

C. As the Old Testament Water from Rock Was Christ to Nourish 1 Cor. 10:3–4

II. Believers Are Nourished Spiritually by Christ in the Supper 1 Cor. 10:16–17

A. The Cup Is a Participation in the Blood of Christ 1 Cor. 10:16

B. The Bread Is a Participation in the Body of Christ 1 Cor. 10:16

III. Believers Are Nourished by Faith in Christ in the Supper

A. There Must Be the Necessity of Faith to Partake of the Supper
Heb. 4:2; Rom. 14:23; LC 170

B. There Must Be the Necessity of a Profession on Faith to Partake of the Supper
LC #177, 1 Cor. 11:28–29, Exo. 13:14, 8

C. There Must Be the Necessity of a Repentant Faith to Partake of the Supper
1 Cor. 10:14–15, 18–22, 1 Cor. 11:27–32

1. Eating in a Worthy Manner Is Not to Make Yourself Acceptable to God by Your Own Efforts

2. Eating in a Worthy Manner Is to Have a Correct View of Your Need and the Remedy

QUOTES

Larger Catechism #171 How are they that receive the sacrament of the Lord's supper to prepare themselves before they come unto it? *A. They that receive the sacrament of the Lord's supper are, before they come, to prepare themselves thereunto, by examining themselves of their being in Christ, of their sins and wants [failures]; of the truth and measure of their knowledge, faith, repentance; love to God and the brethren, charity to all men, forgiving those that have done them wrong; of their desires after Christ, and of their new obedience, and by renewing the exercise of these graces, by serious meditation, and fervent prayer.*

“Let us remember that this sacred feast is medicine for the sick, solace for sinners, alms to the poor . . . Therefore, [to eat in a worthy manner]—is to offer our vileness and (so to speak) our unworthiness to him so that his mercy may make us worthy of him; to despair in ourselves so that we may be comforted in him; to abase ourselves so that we may be lifted up by him; to accuse ourselves so that we may be justified by him.”
John Calvin

"Therefore when we feel our faith to be imperfect, and our conscience not so pure as not to accuse us of many vices, this must not hinder us presenting ourselves at the Holy Table of our Lord; provided that amid this infirmity we feel in our heart that, without hypocrisy and deceit, we hope for salvation in Christ, and desire to live according to the rule of the gospel."
John Calvin

“As soon as you receive the bread in your mouth (if you are a faithful man or woman) you receive the body of Christ in your soul, and that by faith.”
Robert Burns

The Lord's Supper "is a mystery of Christ's secret union with the devout which is by nature incomprehensible. If anybody should ask me how this communion takes place, I'm not ashamed to confess that that is a secret too lofty for either my mind to comprehend or my words to declare. And to speak more plainly, I rather experience than understand it."
John Calvin

"By the sacrament my faith is nourished...and so, when I had but a little grip of Christ before, as it were betwixt my finger and thumb, now I get him in my whole hand; for the more my faith grows, the better grip I get on Christ Jesus."
Robert Bruce

“Why then does Christ call the bread his body and the cup his blood, or the new covenant in his blood, and similarly Paul uses the words, sharing in Christ's body and blood?
A: "Christ has good reason for these words. He wants to teach us that as bread and wine nourish our temporal life, so too his crucified body and poured out blood truly nourish our souls for eternal life. But more important, he wants to assure us, by the visible sign and pledge, that we, through the Holy Spirit's work, share in his remembrance, and that all of his suffering and obedience are as definitely ours as if we personally had suffered and paid for our sins."
Heidelberg Catechism, 1562

“The godly ought always to keep this rule: whenever they see symbols appointed by the Lord, to think and be persuaded that the truth of the thing signified is surely present there. For why should the Lord put in your hand the symbol of his body, except to assure you of a true participation in it? But if it is true that a visible sign is given us to seal the gift of a thing invisible, when we have received the symbol of the body, let us no less surely trust that the body itself is also given to us.”
John Calvin

“To participate in the body and blood of Christ involves, the, real-time, person-to-person, spirit-to-spirit contact with Christ. It is as different, so to speak, as merely thinking about a blood transfusion and actually receiving one, or perhaps more personally, merely thinking about kissing your wife and actually kissing and embracing her.”
Davis