

Sunday Evening, June 23, 2024
Westminster Confession Chapter 29 - *Of the Lord's Supper.*

1. Our Lord Jesus, on the night when he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper. It is to be observed in his church until the end of the age for the perpetual remembrance of the sacrifice of himself in his death, for the sealing all the benefits of that death unto true believers, for their spiritual nourishment and growth in him, for their increased commitment to perform all the duties which they owe to him, and for a bond and pledge of their fellowship with him and with each other as members of his mystical body.
2. In this sacrament Christ is not offered up to his Father; nor is any real sacrifice made at all for the forgiveness of the sins of the living or the dead. Instead, this sacrament is only a commemoration of that one sacrifice by which Christ offered himself on the cross once for all. The sacrament is a spiritual offering of the highest praise to God for that sacrifice. So, the Roman Catholic sacrifice of the mass (as they call it) is a detestable insult to Christ's one and only sacrifice, which is the only propitiation for all the sins of his elect.
3. In this ordinance the Lord Jesus has appointed his ministers to declare his word of institution to the people; to pray and consecrate the elements of bread and wine, and so to set them apart from a common to a holy use; and to take and break the bread, take the cup, and give both to the communicants, and to partake with the congregation. But they are not to give the elements to any who not then present in the congregation.
4. Private masses—or receiving this sacrament from a priest or anyone else, alone—are contrary to the nature of the sacrament and to the institution of Christ. For the same reasons it is forbidden to deny the cup to the members of the congregation, to worship the elements, to lift them up or carry them around for adoration, or to reserve them for any supposedly religious use.
5. The visible elements in this sacrament, when they are properly set apart for the uses ordained by Christ, have such a relationship to Christ crucified that they are sometimes called—truly, but only sacramentally—by the name of the things they represent, namely, the body and blood of Christ. This is true even though in substance and nature they still remain truly and only bread and wine, as they were before.
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.

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- I. Institution of the Supper Sect 1
- II. Repudiation of the Mass Sect 2
 - A. The Error: The Supper Is a Continual Sacrifice of Christ
 - B. The Response: The Supper Is a Commemoration of Christ's Once for All Work
 1. The Supper as Sacrifice Is Not Taught at All in Scripture
 2. The Supper as Sacrifice Is Contrary to Scripture
Heb. 7:27; Heb. 9:26, 28; Heb. 10:12, 14; Jn. 19:30; Heb. 10:18
- III. Manner of Celebration Sect 3
 - A. The Supper Administered by Ministers
 - B. The Supper Served to Those Present in Worship

C. Both Elements of the Supper Are Served to All 1 Cor. 11:26; Lk. 22:19; Ac. 4:42; Matt. 26:27

IV. Abuses of the Supper Sect 4

V. Presence of Christ in the Supper Sect 5 and 6

A. The Roman Catholicism Position of the “Real” Physical Presence of Christ— ‘Transubstantiation’

B. The Lutheran Position of the “Real” Physical Presence of Christ—‘Consubstantiation’

C. The Biblical Response to Catholicism and Lutheranism

1. A ‘Real Physical Presence’ Is Not Taught in Scripture

2. A ‘Real Physical Presence’ Contradicts the Doctrine of Christ’s Incarnation

3. A ‘Real Physical Presence’ Contradicts the Institution of the Lord’s Supper

4. A ‘Real Physical Presence’ Contradicts the Nature of Miracle

5. A ‘Real Physical Presence’ Contradicts the Teachings of the Apostles
1 Cor. 11:26–28; Ac. 2:42

John Calvin on the mystery of 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."

“How do they that worthily communicate in the Lord's supper feed upon the body and blood of Christ therein?”

A. “As the body and blood of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lord's supper, and yet are *spiritually present* to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses; so they that worthily communicate in the sacrament of the Lord's supper, do therein feed upon the body and blood of Christ, not after a corporal and carnal, but in a spiritual manner, yet truly and really, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death.”

Westminster Larger Catechism #170

“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