

## Second London Baptist Confession Chapter 30: the Lord's Supper

### I. General Overview (Par. 1)

- Institution: *"The supper of the Lord Jesus was instituted by Him the same night He was betrayed."* (1 Cor. 11:23)
- Observance: *"It is to be observed in His churches to the end of the age..."* (1 Cor. 11:17-22, 26, 33, 34)
- Purposes: *"...as a perpetual remembrance and display of the sacrifice of Himself in His death. It is given for the confirmation of the faith of believers in all the benefits of Christ's death, their spiritual nourishment and growth in Him, and their further engagement in and to all the duties they owe Him. The supper is to be a bond and pledge of their communion with Christ and each other."* (1 Cor. 10:16, 17; 11:24-26)

### II. Nature (Par. 2)

- Negatively (what the Supper is not): *"In this ordinance Christ is not offered up to His Father, nor is any real sacrifice made at all for remission of sin of the living or the dead."*
- Positively (what the Supper is): *"It is only a memorial of the one offering Christ made of Himself on the cross once for all. It is also a spiritual offering of the highest possible praise to God for that sacrifice."* (Luke 22:19, 20; 1 Cor. 11:24, 25)
- Conclusion: *"Thus, the Roman Catholic sacrifice of the mass (as they call it) is utterly detestable and detracts from Christ's own sacrifice, which is the only propitiation for all the sins of the elect."*

### III. Celebration (Pars. 3, 4)

- Proper Celebration (Par. 3) Prayer, Eating the Bread, Drinking the Cup (Matt. 26:26-29; Mark 14:22-25; Luke 22:17-20; 1 Cor. 11:23-25)
- Perverse Celebration (Par. 4)

### IV. Elements (Par. 5, 6)

- Precondition: Par; 5: *"The outward elements in this ordinance, properly set apart for the use ordained by Christ..."*
- Assertion: Par. 5: *"...have such a relationship to Christ crucified that they are sometimes called— truly though figuratively— by the names of the things they represent, that is, the body and blood of Christ."*
- Qualification: Par; 5: *"However, in substance and nature they still remain truly and only bread and wine, as they were before."*
- Definition of Transubstantiation: Par. 6: *"The doctrine commonly called transubstantiation teaches that the substance of bread and wine is changed into the substance of Christ's body and blood by the consecration of a priest or some other way."*

-Disharmony with Scripture and Reason: Par. 6: *“This doctrine is hostile not only to Scripture but also to common sense and reason.”*

-Danger of Transubstantiation: Par. 6: *“It destroys the nature of the ordinance and has been and is the cause of many kinds of superstitions and of gross idolatries.”*

#### V. Reception (Pars. 7, 8)

##### -Worthy Reception (Par. 7)

- Its Means: *“Worthy recipients who outwardly partake of the visible elements in this ordinance also by faith inwardly receive and feed on Christ crucified and all the benefits of His death.”*
- Its Nature: *“They do so really and truly, yet not physically and bodily but spiritually.”*
- Its Basis: *“The body and blood of Christ are not present bodily or physically in the ordinance but spiritually to the faith of believers, just as the elements themselves are present to their outward senses.”*

##### -Unworthy Reception (Par. 8)

- Ignorant and Ungodly People: *“All ignorant and ungodly people are unfit to enjoy communion with Christ and are thus unworthy of the Lord’s Table. As long as they remain in this condition, they cannot partake of these holy mysteries or be admitted to the Lord’s Table without committing a great sin against Christ.”*
- All Those who Receive the Supper Unworthily: *“All those who receive the supper unworthily are guilty of the body and blood of the Lord, eating and drinking judgment on themselves.”*  
(1 Cor. 11:27-32)