

Sunday School

Exposition of Second London Baptist Confession Of the Lord's Supper Chapter 30

Introduction

1. The supper of the Lord Jesus was instituted by him the same night wherein he was betrayed, to be observed in his churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of himself in his death, confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in him, their further engagement in, and to all duties which they owe to him; and to be a bond and pledge of their communion with him, and with each other.

1. It's institution – Mark 14:22-26
2. It's observance and perpetuity
 - The Supper cannot be divorced from the Word
 - Corporate assemblies – 1 Cor. 10:17; 11:17, 20, 22
 - To the end of the age – Mk. 14:25; 1 Cor. 11:26
3. A perpetual remembrance
 - A remembrance/memorial (Lk. 22:19; 1 Cor. 11:24)
 - Showing forth His death (OT background)
4. The benefits
 - confirms saints in the belief that all the benefits stemming from Christ's sacrifice belong to them
 - promotes their spiritual nourishment and growth in Christ
 - strengthens the ties that bind to all the duties they owe to Him
 - mutual benefit: a bond and pledge of the fellowship which believers have with Christ and each other (1 Cor. 10:16-17)

2. In this ordinance Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of himself by himself upon the cross, once for all; and a spiritual oblation of all possible praise unto God for the same. So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own sacrifice the alone propitiation for all the sins of the elect.

1. The repudiation: not a real sacrifice, but only a memorial

1367 The sacrifice of Christ and the sacrifice of the Eucharist are *one single sacrifice*: “The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross; only the manner of offering is different.” “And since in this divine sacrifice which is celebrated



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in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and offered in an unbloody manner ... this sacrifice is truly propitiatory.”¹

2. The affirmations:
 - one offering of himself by himself on the cross, once for all
Heb. 7-10
 - a spiritual oblation of all possible praise unto God for the same
3. The repudiation: the popish sacrifice of the mass, is
Most abominable
Injurious to Christ’s own sacrifice, the only propitiation for all the sins of the elect

Heidelberg Question 80: What difference is there between the Lord’s Supper and the popish Mass?

3. *The Lord Jesus hath, in this ordinance, appointed his ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.*

1. It’s proper administration

4. *The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.*

1. The RCC had withheld the cup from the laity
2. The elements are worshiped

1378 *Worship of the Eucharist.* In the liturgy of the Mass we express our faith in the real presence of Christ under the species of bread and wine by, among other ways, genuflecting or bowing deeply as a sign of adoration of the Lord. “The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only during Mass, but also outside of it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession.”²

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¹ Catholic Church, [Catechism of the Catholic Church](#), 2nd Ed. (Washington, DC: United States Catholic Conference, 2000), 344.

² Catholic Church, [Catechism of the Catholic Church](#), 2nd Ed. (Washington, DC: United States Catholic Conference, 2000), 347.

