

CONFESSION OF FAITH.

CHAPTER 29.-*Of the Lords Supper.*

II. In this Sacrament Christ is not offered up to his Father; nor, any real Sacrifice made at all, for remission of sins of the quick or dead¹; but only a Commemoration 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 same²: So that, the Popesh Sacrifice of the Mass (as they call it) is most abominably injurious to Christs one, only Sacrifice, the alone Propitiation for all the sins of his elect³.

Question 1.—*Is Christ offered up to his Father or is there any real sacrifice made at all, for remission of sins of the quick and the dead?*

Answer.—No. Heb. 9:22,25,26,28. Thus do the Papists err maintaining that in this sacrament there is performed a true and real sacrifice, commonly called the Mass, wherein Christ, under the forms of bread and wine, without shedding of blood, is offered unto God by a priest, and sacrificed for the living, and for the dead, to obtain remission of sin. They are confuted for the following reasons: 1.) Because the sacrificing and offering up of Christ, is apart of his own priesthood, Heb. 9:14. But the priesthood of Christ cannot be transferred from himself to any other, Heb. 7:4. Therefore, no priest can offer him up under the forms of bread and wine unto God, *cf.* John 13:16. 2.) Because the offering of the body of Christ is once for all, Heb. 9:12. It is but one single offering, and cannot be repeated, Heb. 10:10,12,13. 3.) Because the sacrificing and offering up of Christ is one only, and of a most perfect merit and efficacy, Heb. 9:14; 10:14. But the repeating of the same sacrifice, and the multitude of priests are a token of an imperfect sacrifice, Heb. 9:25,26; 10:10,11. 4.) If Christ be often offered, he must often die and suffer, Heb. 9:25,26. But Christ being now raised from the dead, cannot any more suffer and die, Rom. 6:9. 5.) Because that one and most perfect sacrifice of Christ, did abrogate and take away all those external sacrifices, and caused them to cease, Dan. 9:27. 6.) Because there can be no propitiatory sacrifice for sin, without shedding of blood, Heb. 9:22. Neither does he die any more, but is now in heaven, to appear in the presence of God for us, and to intercede in our behalf, Heb. 1:3; 9:24; 10:12. 7.) Because in every sacrifice there is required, and really is, a dying, and destruction of the thing sacrificed, but Christ still lives, Rom. 6:9. 8.) Because no man can offer Jesus up to God, but Christ himself, Heb. 9:14. 9.) Because in all external sacrifices, properly so called, there is necessarily required, a visible external host, or thing sacrificed, as the adversaries grant. But the thing which is said to be offered up by the Masspriest, namely, the body of Christ, is neither external nor visible here, it being in heaven, and not on earth with man, Acts 3:21.

¹Heb. 9:22,25,26,28.

²1 Cor. 11:24-26; Matt. 26:26,27.

³Heb. 7:23,24,27; 10:11,12,14,18.

Question 2.—*Is this a commemoration 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?*

Answer.—Yes. Matt. 26:26,27. Paul explains the proper meaning of the words “do this”, 1 Cor. 11:24-26. Therein, he shows there is no sacrifice as the Papists vainly imagine, but rather the promise of some things. 1.) There is the promise of his body broken for the recipients, as remembranced by the breaking of the bread, 1 Cor. 11:24. 2.) There is the promise of his shed blood for the remission of sins, as remembranced in the pouring out of the wine, Matt. 26:28. These commemorate the offering of himself, by himself, once for all and present a spiritual oblation of all praise unto God for the same, 1 Cor. 10:16; John 6:55,56,63.

Question 3.—*Is the Popish sacrifice of the Mass (as they call it) most abominably injurious to Christ's one, only sacrifice, the alone propitiation for all the sins of his elect?*

Answer.—Yes. Heb. 7:23,24,27; 10:11,12,14,18. Thus the Papists err maintaining that iniquitous doctrine of the sacrifice of the Mass which is so abominably injurious to the true doctrine of Christ's alone sacrifice and propitiation for the sins of the elect. They are confuted for the following reasons: 1.) Christ alone received a command from the Father to lay down his life for the sheep and that he alone fulfilled, John 10:18. 2.) Christ alone was adumbrated by the priests and sacrifices of the Old Testament and, these having been abrogated, he alone remains a priest, Heb. 5:1-6. 3.) Concerning Christ alone it is said, such a high priest became us who is holy, etc., Heb. 7:26. 4.) Christ alone is the Mediator of the New Testament, to whom it belongs to perform the office of priest and deliver himself up for us, 1 Tim. 2:5; Heb. 7; 9:14,15. 5.) He alone has an eternal and unchangeable priesthood, Heb. 7:24. 6.) No other priest is proposed in the New Testament besides him who is at the same time both the priest offering and the victim offered, so that here is as it were the characteristic of the priest of the New Testament by which he differs from the old priests who offered brute animals, Heb. 9:12.