

Means of Grace, Lesson #9 - The Lord's Supper
Westminster Confession of Faith, Chapter 29.2-4, "Of the Lord's Supper"

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2. 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 dead; 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 same: so that the popish sacrifice of the mass (as they call it) is most abominably injurious to Christ's one, only sacrifice, the alone propitiation for all the sins of his elect.

- Roman Catholic Church teaches that every time the mass is celebrated, Christ is offered up afresh to the Father in a real sacrifice.
- Reformed position states there is no actual repetition of the sacrifice of Christ made.

Heb 9:28 so Christ was offered once to bear the sins of many

Heb 10:10 By that will we have been sanctified through the offering of the body of Jesus Christ once for all.

- God's righteousness and justice were satisfied by Christ for us, forever. We cannot add to the propitiatory value of the cross.
- In the Lord's Supper, we celebrate the perfection of the atonement Christ has already given

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3. The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people; 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; but to none who are not then present in the congregation.

Matt 26:26 Jesus took bread, blessed and broke it

Gen 2:3 Then God blessed the seventh day and sanctified it

"Indeed, the two cases are exactly analogous;-God blessed the seventh day by setting it apart to a holy use, or appointing it to be a day of sacred rest; Christ blessed the bread, by setting, it apart from a common to a holy use, or appointing it to be the visible symbol of his body. And while it belonged exclusively to Christ, as the Head of the Church, to appoint bread and wine to be the symbols of his body and blood, yet we are persuaded that the servants of Christ, in administering the Lord's supper, are warranted, according to the institution and example of Christ, to set apart by solemn prayer so much of the elements as shall be used from a common to a holy use. That there is a sense in, which the servants of Christ may be said to bless the elements, seems plain from 1 Cor 10:16, where Paul denominates [names] the sacramental cup "The cup of blessing which we bless." It is not pretended that any real change is thereby made upon the elements, but only a relative change, so that they are not to be looked upon an common bread and wine, but as the sacred symbols of Christ's body and blood." - R. Shaw

- At no point does the essential structure of the actual elements change.
- However, the common elements are set apart for special, or holy, activity.
- RP Directory of Public Worship, Ch. 3.10 - "The elements are bread and wine, representing the body and blood of Christ..."

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4. Private masses, or receiving this sacrament by a priest, or any other, alone; as likewise, the denial of the cup to the people, worshiping the elements, the lifting them up, or carrying them about, for adoration, and the reserving them for any pretended religious use; are all contrary to the nature of this sacrament, and to the institution of Christ.

RP Testimony

2. When a congregation is observing the Lord's Supper, worship services in which this sacrament is observed may be held for the sick and invalid who are of sound mind in the presence of members of the session and congregation. There is no instance in Scripture of private communion.

3. The sacrament of the Lord's Supper is not to be exalted above the regular preaching of the Word.