

Elements of the Supper (29.5)

21

The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to Him crucified, as that, truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ; albeit in substance and nature they still remain truly and only bread and wine, as they were before.

Elements of the Supper (29.5)

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- **Bread and Wine:** and they stay that way
- **Vivid Language is shocking to us:** separate actions

Matt 26:26–29, *Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body." And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."*

Presence of Christ (29.6)

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That doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense and reason; overthroweth the nature of the sacrament, and hath been, and is the cause of manifold superstitions; yea, of gross idolatries.

Presence of Christ (29.6)

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- **We desire Christ's Presence:** *"The second person of the trinity, being very God, immense and ubiquitous, is of course present wherever the bread and wine are distributed!"*
 - Issue the way Christ is present at (in?) the Supper
 - "Hoc est corpus meum"
 - "This is my body"
 - How would disciples understand His statement?

Worthy Receivers (29.7)

25

Worthy receivers outwardly partaking of the visible elements in this sacrament do then also, inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of His death: the body and blood of Christ being then, not corporally or carnally, in, with, or under the bread and wine; yet, as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

Presence of Christ (29.6-7)

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- **Transubstantiation:** substance of elements changed to become body and blood;
- **Consubstantiation:** substance/elements unchanged, but Christ's body in/with/under the elements
 - Calvin: soul feeds on flesh and blood of Christ
- **Zwingli/Memorial:** meal simply commemorates, but neither seals nor applies benefits of the sacrifice; it merely remembers what Christ did

27

Calvin: “*our souls are fed by the flesh and blood of Christ in the same way that bread and wine keep and sustain their physical life. For the analogy of the sign applies only if their souls find their nourishment in Christ—which cannot happen unless Christ truly grows into one with us and refreshes us by the eating of His flesh and drinking of His blood*” (Institutes, 1370; translated by McNeill)

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Presence of Christ (29.6-7)

- **Westminster:** Real Spiritual Presence of Christ
RL Dabney: Westminster Divines “say believers receive and feed spiritually upon Christ crucified and the benefits of His death; not with Calvin, on His literal flesh and blood...the thing the soul actually embraces is not the corporeal substance of His slain body and shed blood, but their Redeeming virtue” (ST, 811)

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Presence of Christ (29.6-7)

- **Westminster:** Real Spiritual Presence of Christ
- **Christ Present by Faith, to Faith:** *virtues* and *effects* of the sacrifice of His body and blood are present
- **The Supper Brings Christ Before us:** places him before our hearts, souls; Raises us to feast with Him
- **Nature:** Sets the central truths of redemption before us in a manner adapted to our nature

Unworthy to Commune (29.8)

30

Although ignorant and wicked men receive the outward elements in this sacrament: yet they receive not the thing signified thereby, but by their unworthy coming thereunto are guilty of the body and blood of the Lord to their own damnation. Wherefore, all ignorant and ungodly persons, as they are unfit to enjoy communion with Him, so are they unworthy of the Lord's table; and cannot, without great sin against Christ while they remain such, partake of these holy mysteries, or be admitted thereunto.

Worthy Receivers (29.7-8)

31

- **Who is Worthy?** No one? For whom did Christ institute the Supper?
- **Prepare to come at the table:** *It is required of them that would worthily partake of the Lord's supper; that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgement to themselves (WSC98)*

Unworthy to Commune (29.8)

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- **Unbelievers:** those who have not embraced the grace signified and sealed at the table ought not
- **Unbaptised and Non-Members:**
- **Ignorant:** someone, whether by nature or sloth, who cannot rightly understand ought not come
- **Ungodly:** written for a State Church; there are many who claim to be believers, but lifestyle contradicts
- **Loving Motivation**
