

## **Blueprints for Belief**

*Laying the Theological Foundations for Constructing Your Faith*

### **Westminster Confession of Faith 28.1-7 – The Lord’s Supper**

- The Lord’s Supper is a sacrament instituted by Jesus. It is a deeply significant meal in which we are reminded of His sacrifice, reminded of our spiritual growth in Christ, helped to obey God, and shown our close relationship with other believers.
- The Supper is not a sacrifice being offered up to God. The Roman Catholic practice of mass is “abominably injurious” to the once-for-all sacrifice of Jesus.
- The role of the minister is to pray for God’s blessing over the meal and to offer it to the people, joining in the meal himself.
- Things not to do:
  - Private communion
  - Worshipping the elements
  - Lifting them high or carrying them around as idols
  - Treating the elements as if they are magical
- The elements themselves are spiritually holy, but only as a sacrament. Physically, they remain bread and wine.
- The false doctrine teaching that the bread and wine become the literal body and blood of Jesus causes superstition and idolatry.
- Receiving the Supper is also receiving the crucified Christ and feeding on all the benefits His death brings. His body and blood are spiritually present, not physically.
- Those who receive the Supper in ignorance of its meaning are guilty of great sin.

**Matthew 26:26–29; Luke 22:14–20; 1 Corinthians 10:16–21; 1 Corinthians 11:23–29; Hebrews 9:22–28; Hebrews 10:10–18**

#### *Discussion Questions*

- 1) How does the Lord’s Supper function as both a remembrance of Christ’s sacrifice and a present means of spiritual nourishment?
- 2) What does it mean to “discern the Lord’s body,” and how should that shape our preparation for communion?
- 3) Why does the confession stress that the Supper is for believers, and how should the church balance pastoral welcome with the need for self-examination?

## Westminster Confession of Faith – Chapter 29

1. Our Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his church, unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death; the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him; and, to be a bond and pledge of their communion with him, and with each other, as members of his mystical body.
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.
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 an 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.
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.
5. 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.
6. 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.
7. 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.
8. 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.