

**Emmaus Essentials**  
**The London Baptist Confession of 1689**  
**Chapter 30: Of the Lord's Supper**  
**For Distribution on 07/28/2014**

Chapter Outline taken from *ST 535 Baptist Symbolics Chapter Outlines* by Dr. Renihan

**Introduction**

**I. A Summary Statement on the Supper**

Para 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 Corinthians 11:23-26; 1 Corinthians 10:16, 17,21 )

- A. The Institution
  - 1. By Jesus
  - 2. On the night of his betrayal
    - a) Not John 6
- B. The Purposes:
  - 1. As a perpetual remembrance
  - 2. As a demonstration of his death
    - a) Focus on the person, but especially the work of Christ
  - 3. Confirmation of the faith of believers in the benefits of his death
    - a) Two physical reminders of the fruits of the gospel - Baptism, Lord's supper
  - 4. Their spiritual nourishment
    - a) Means of grace
  - 5. Their growth in him
  - 6. Their continued commitment to him in obedience
    - a) These last three are from the believer outward
  - 7. A bond and pledge of communion with him
  - 8. A bond and pledge of communion with each other

Support Texts

"For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes." (1 Corinthians 11:23-26, ESV)

"The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?" (1 Corinthians 10:16, ESV)

"Because there is one bread, we who are many are one body, for we all partake of the one bread." (1 Corinthians 10:17, ESV)

"You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons." (1 Corinthians 10:21, ESV)

**II. The Spiritual Essence of the Supper (as over against Rome)**

Para 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.

( Hebrews 9:25, 26, 28; 1 Corinthians 11:24; Matthew 26:26, 27 )

- A. Negatively: Not an actual sacrifice
  - 1. No repeat of Christ's offering
  - 2. No sacrifice for remission of living or dead
- B. Positively:
  - 1. The Lord's supper is a memorial
    - a) It is a remembrance of his death, not an reenactment
  - 2. The Lord's Supper is a spiritual oblation
    - a) It is an act of worship
- C. The Romanist Mass must be viewed as:
  - 1. Abominable
  - 2. Injurious
  - 3. Since he only is the propitiation for the elect

#### Support Texts

"Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself...so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him." (Hebrews 9:25-26, 28 ESV)

"and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." (1 Corinthians 11:24, ESV)

"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..." (Matthew 26:26-27, ESV)

### III. The Right Observation of the Supper

Para 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 Corinthians 11:23-26, etc. )

- A. Christ's appointment
- B. Ministers are to pray and Consecrate the elements
  - 1. They take and break the bread
  - 2. They take the cup
  - 3. They participate themselves
  - 4. They give both elements to all of the communicants

#### Support Texts

"For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it,

in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes." (1 Corinthians 11:23–26, ESV)

#### **IV. The Wrong Observation of the Supper**

Para 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.

( Matthew 26:26-28; Matthew 15:9; Exodus 20:4, 5 )

- A. Denying the cup to the people
- B. Worshipping the elements
- C. Elevation of the host
- D. Carrying them for adoration
- E. Reserving them for religious use
- F. Are all contrary to Christ's ordinance

#### Support Texts

"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." (Matthew 26:26–28, ESV)

"in vain do they worship me, teaching as doctrines the commandments of men.'" (Matthew 15:9, ESV)

"You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them, for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me," (Exodus 20:4–5, ESV)

#### **V. The Significance of the Elements**

Para 5 - The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names 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.

( 1 Corinthians 11:27; 1 Corinthians 11:26-28 )

- A. The elements are figuratively called the body and blood of Christ
- B. Yet they remain truly bread and wine

#### Support Texts

"Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord." (1 Corinthians 11:27, ESV)

"For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup." (1 Corinthians 11:26–28, ESV)

#### **VI. Transubstantiation is a false doctrine**

Para 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 ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

( Acts 3:21; Luke 14:6, 39; 1 Corinthians 11:24, 25 )

- A. Transubstantiation described
- B. It is repugnant to Scripture, common sense and reason
- C. It over throws the nature of the ordinance
- D. It is the cause of superstitions and gross idolatries

#### Support Texts

“whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago.” (Acts 3:21, ESV)

“And they could not reply to these things.” (Luke 14:6, ESV)

“It is of no use either for the soil or for the manure pile. It is thrown away. He who has ears to hear, let him hear.” (Luke 14:35, ESV)

“and when he had given thanks, he broke it, and said, “This is my body which is for you. Do this in remembrance of me. In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” (1 Corinthians 11:24-25, ESV)

### **VII. The Real Presence of Christ**

Para 7 - Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

( 1 Corinthians 10:16; 1 Corinthians 11:23-26 )

- A. Proper participation
  - 1. Worthy receivers
  - 2. taking the physical elements
  - 3. by faith really and truly
  - 4. Spiritually receive and feed upon Christ crucified
- B. Christ is spiritually present in the supper
  - 1. Not physically
  - 2. But spiritually
  - 3. In as real a sense

#### Support Texts

“The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?” (1 Corinthians 10:16, ESV)

“For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, “This is my body which is for you. Do this in remembrance of me.” In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.” (1 Corinthians 11:23–26, ESV)

### **VIII. Unbelievers and the Supper**

Para 8 - All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's table, and cannot, without great sin against him, while they remain such, partake of these holy mysteries, or be admitted thereunto; yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

( 2 Corinthians 6:14, 15; 1 Corinthians 11:29; Matthew 7:6 )

- A. Unbelievers are unfit for communion with Christ
- B. And are thus unfit for the Table
- C. They cannot partake without great sin
- D. They should not be admitted
- E. Unworthy receivers bring great judgment upon themselves

#### Support Texts

“Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness? What accord has Christ with Belial? Or what portion does a believer share with an unbeliever?” (2 Corinthians 6:14-15, ESV)

“For anyone who eats and drinks without discerning the body eats and drinks judgment on himself.” (1 Corinthians 11:29, ESV)

“Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you.” (Matthew 7:6, ESV)