

An Exposition of the 2nd (1689) London Baptist Confession
Chapter 30.1-8: Of the Lord's Supper

30.5 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, in other words, the body and blood of Christ,^a albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.^b

a 1 Cor. 11:27 b 1 Cor. 11:26–28

1. The elements of the Lord's Supper truly represent the body and blood of Christ.
 - a. The elements represent Christ figuratively.
 - b. Since this is truly the case, they are appropriately called by the names they represent, i.e. the body and blood of Christ.
2. The substance or nature of the elements does not change.

30.6 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,^a but even to common sense and reason, overthrows the nature of the ordinance, and has been, and is, the cause of manifold superstitions, yea, of gross idolatries.^b

^a Acts 3:21; Luke 24:6, 39 ^b 1 Cor. 11:24–25

1. The doctrine of transubstantiation.
 - a. The substance of bread and wine miraculously and mysteriously change into the substance of Christ's body and blood (*Accidents vs. Substance*).
 - b. John 6:52-58 is the key text – an examination.
2. Transubstantiation...
 - a. Is repugnant to Scripture (Acts 3:21 and Luke 24:6 and 39).
 - b. Is repugnant to common sense and reason.
 - c. Overthrows the nature of the ordinance (Hebrews 10:10; cf. CCC 1323, 1366, 1367 "...this sacrifice is truly propitiatory.").
 - d. Is the cause of many superstitions and gross idolatries:
 - i. The Miracle of Lanciano and associated relics and shrines.
 - ii. The Miracle of Bolsena, the visions of St. Juliana of Liège, Corpus Christi, and the Eucharistic Procession.

30.7 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 Cor. 10:16, 11:23–26

1. Worthy participants really do receive and feed upon Christ crucified in the ordinance.

- a. This reception and feeding is by faith.
- b. It is inward only, a spiritual reception and feeding.
- c. It is a reception and feeding upon all of the benefits of His death.

2. The body and blood of Christ...

- a. Are not corporally (physically or bodily) present (against Catholic and Lutheran).
- b. Are not carnally (fleshly or materially) present.
- c. Are spiritually present to the faith of believers.

30.8 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;^a yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.^b

^a 2 Cor. 6:14–15 ^b 1 Cor. 11:29; Matt. 7:6

1. Unbelievers should not participate in the table.

2. The unrepentant should not participate in the table.