

The Westminster Confession of Faith

Chapter 29

Of the Lord's Supper

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.

SERMON WORKSHEET
Sunday 11th December - PM service
“How The Lord’s Supper Is His Supper”

READING: TEXT:

INTRODUCTION

The Confession draws together strands which had appeared before but now: *Tick right box*

- a) must be repeated to help it stick [] b) comes into play in a more specific way []
Are the bread and wine the reality itself? YES / NO ? *Cross out wrong one*

1 - DON'T LET THE NAME THROW YOU!

When Jesus says “this is my body and blood” he means the same as “I am the G.....”

A name P..... something - it is not that thing

Rev. Erskine was a leader amongst Presbyterian churches in S..... in the 18th Century

The story concerning Ebenezer Erskine shows this because the lady mixed up:

- a) the message with the messenger [] b) the messenger with the message []

In Matthew 26 : 29 and 1st Corinthians : & Jesus still calls it bread and wine

2 - DON'T LET OTHERS DISTRACT YOU!

The Confession takes the Roman Catholic error so seriously it calls it a H.....

John warned us against this in 1st John : by saying we must keep away from idols

An incident from illustrates this because King George III refused to join the:

- a) sacrament with a sacred ceremony [] b) sacrament with a secular ceremony []

Joining the sign and the thing signified is N.....

Does the Roman Catholic church still have the same doctrine today? YES / NO ?

A major problem with many present-day Protestant leaders is that they are:

- a) impressed with the Pope [] b) seeing Roman Catholic teaching is true []

These men forget the teaching of Luke :

3 - DO SEE CHRIST SPIRITUALLY IN YOU!

This comes down to what really matters - what’s on your H..... (1st Corinthians 11: 28)

The spiritual presence at the Lord’s Supper means true believers do:

- a) receive and feed upon Christ [] b) have union and communion with Christ []

An E..... is not a heresy because it doesn’t teach the bread and wine become Christ

‘Consubstantiation’ teaches Christ’s flesh and blood are present in, with and under:

- a) the bread and wine literally [] b) the bread and wine spiritually []

The difficulty is that their view destroys the H..... nature of Christ

Jesus in John : Himself said that He would be bodily away from us

‘Memorialism’ teaches nothing physically or spiritually is G..... from the sacrament

You’ll find this view largely in Armenian churches: TRUE / FALSE ?

The Reformed view is the right view because as 1 Corinthians 10:16 tells us it is:

- a) on the ‘right’ side of things politically speaking [] b) the scriptural view []

The description of Joseph Williams in 1744 should connect with us A.....

Did you find the trick question?