

LORD'S DAY 30

80. Q. What difference is there between the Lord's Supper and the papal mass?
- A. The Lord's supper testifies to us, first, that we have complete forgiveness of all our sins through the one sacrifice of Jesus Christ, which He Himself accomplished on the cross once for all;¹ and, second, that through the Holy Spirit we are grafted into Christ,² who with His true body is now in heaven at the right hand of the Father,³ and this is where He wants to be worshipped.⁴ But the mass teaches, first, that the living and the dead do not have forgiveness of sins through the suffering of Christ unless He is still offered for them daily by the priests; and, second, that Christ is bodily present in the form of bread and wine, and there is to be worshipped. Therefore the mass is basically nothing but a denial of the one sacrifice and suffering of Jesus Christ, and an accursed idolatry.

1. **Matthew 26:28** For this is My blood of the new covenant, which is shed for many for the remission of sins.

John 19:30 So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit."

Hebrews 7:27 who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.

Hebrews 9:12 Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

Hebrews 9:25-26 not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another;²⁶ He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.

Hebrews 10:10-18 By that will we have been sanctified through the offering of the body of Jesus Christ once for all.¹¹ And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins.¹² But

this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,¹³ from that time waiting till His enemies are made His footstool.¹⁴ For by one offering He has perfected forever those who are being sanctified.¹⁵ But the Holy Spirit also witnesses to us; for after He had said before,¹⁶ "This is the covenant that I will make with them after those days, says the LORD: I will put My laws into their hearts, and in their minds I will write them,"¹⁷ then He adds, "Their sins and their lawless deeds I will remember no more."¹⁸ Now where there is remission of these, there is no longer an offering for sin.

2. **1 Corinthians 6:17** But he who is joined to the Lord is one spirit with Him.

1 Corinthians 10:16-17 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?¹⁷ For we, though many, are one bread and one body; for we all partake of that one bread.

3. **John 20:17** Jesus said to her, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and to My God and your God.'"

Acts 7:55-56 But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God, ⁵⁶ and said, "Look! I see the heavens opened and the Son of Man standing at the right hand of God!"

Hebrews 1:3 who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,

Hebrews 8:1 Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens,

4. **John 4:21-24** Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the

Father. ²² You worship what you do not know; we know what we worship, for salvation is of the Jews. ²³ But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. ²⁴ God is Spirit, and those who worship Him must worship in spirit and truth."

Philippians 3:20 For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ,

Colossians 3:1 If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God.

1 Thessalonians 1:10 and to wait for His Son from heaven, whom He raised from the dead, even Jesus who delivers us from the wrath to come.

81. Q. Who are to come to the table of the Lord?

A. Those who are truly displeased with themselves because of their sins and yet trust that these are forgiven them and that their remaining weakness is covered by the suffering and death of Christ, and who also desire more and more to strengthen their faith and amend their life. But hypocrites and those who do not repent eat and drink judgment upon themselves.¹

1. **1 Corinthians 10:19-22** What am I saying then? That an idol is anything, or what is offered to idols is anything? ²⁰ Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. ²¹ You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons. ²² Or do we provoke the Lord to jealousy? Are we stronger than He?

1 Corinthians 11:26-32 For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes. ²⁷ Therefore whoever

eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. ²⁸ But let a man examine himself, and so let him eat of the bread and drink of the cup. ²⁹ For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. ³⁰ For this reason many are weak and sick among you, and many sleep. ³¹ For if we would judge ourselves, we would not be judged. ³² But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

82. Q. Are those also to be admitted to the Lord's supper who by their confession and life show that they are unbelieving and ungodly?

A. No, for then the covenant of God would be profaned and His wrath kindled against the whole congregation.¹ Therefore, according to the command of Christ and His apostles, the Christian church is duty-bound to exclude such persons by the keys of the kingdom of heaven, until they amend their lives.

1. **Psalm 50:16** But to the wicked God says: "What right have you to declare My statutes, Or take My covenant in your mouth,"

Isaiah 1:11-17 To what purpose is the multitude of your sacrifices to Me?" Says the LORD. "I have had enough of burnt offerings of rams and the fat of fed cattle. I do not delight in the blood of bulls, or of lambs or goats. ¹² When you come to appear before Me, who has required this from your hand, to trample My courts? ¹³ Bring no more futile sacrifices; incense is an abomination to Me. The New Moons, the Sabbaths, and the calling of assemblies; I cannot endure iniquity and the sacred meeting. ¹⁴ Your New Moons and your appointed feasts My soul hates; they are a trouble to Me, I am weary of bearing them. ¹⁵ When you spread out your hands, I will hide My eyes from you; even though you make many prayers, I will not hear. Your hands are full of blood. ¹⁶ Wash yourselves, make yourselves clean; put away the evil of your doings from before My eyes. Cease to do evil, ¹⁷ learn to do good; seek justice, rebuke the oppressor; defend the fatherless, plead for the widow.

1 Corinthians 11:17-34 Now in giving these instructions I do not praise you, since you come together not for the better but for the worse. ¹⁸ For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it. ¹⁹ For there must also be factions among you, that those who are approved may be recognized among you. ²⁰ Therefore when you come together in one place, it is not to eat the

Lord's Supper. ²¹ For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk. ²² What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you. ²³ For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; ²⁴ and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me."

²⁵ In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me." ²⁶ For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes. ²⁷ Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. ²⁸ But let a man examine himself, and so let him eat of the bread and drink of the cup. ²⁹ For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. ³⁰ For this reason many are weak and sick among you, and many sleep. ³¹ For if we would judge ourselves, we would not be judged. ³² But when we are judged, we are chastened by the Lord, that we may not be condemned with the world. ³³ Therefore, my brethren, when you come together to eat, wait for one another. ³⁴ But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come.



In this Lord's Day we speak in the first place about the differences which exist between the Lord's Supper and the papal mass. The church of Rome does not speak about Lord's Supper, but about mass. The word "mass" comes from the Latin word "missa" which means "dismissed." The priest would say this when the sermon was over and when the Lord's Supper was about to be celebrated. At the end of the sermon those who could not participate were expected to leave. Thus the Lord's Supper became known as mass. The reference to *papal* mass implies that the wrong teachings regarding mass have been derived, not from Scripture but from *popes* and councils which have wrongly interpreted this sacrament.

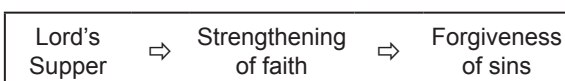
There are three main differences between the Lord's Supper and the papal mass.

1. The first difference concerns the sacrifice of Christ. Scripture teaches that Christ died *once*, and that His perfect sacrifice is sufficient to forgive the sins of the whole world throughout all ages. Scripture says, "*He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself. ...So Christ was offered once to bear the sins of many*" (Hebrews 9:26). And elsewhere, "*But this man (Christ), after He had offered one sacrifice for sins for ever, sat down at the right hand of God*" (Hebrews 10:12). There is no repetition of Christ's sacrifice.

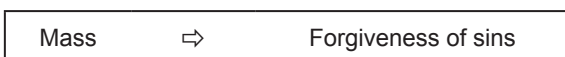
Rome, however teaches that the mass is actually a repetition of the sacrifice of Christ. In every celebration of the mass, Christ is crucified anew.

To deny the single sacrifice of Christ, as Rome does, and to teach that Christ is repeatedly put to death, is nothing less than a denial of the infinite value of Christ's death, as if His sacrifice once offered was insufficient payment for sin.

2. The second difference concerns the way in which we share in the benefits of Christ. We believe that we share in the benefits of Christ through faith, and not simply through participation in the sacraments. The purpose of the sacraments is not to dispense the benefits of Christ, but to strengthen faith, through which we share in Christ's benefits. Scripture teaches the following order:



Rome, however, has left out the element of faith, and believes that mere participation in the sacraments makes one share in the benefits of Christ. Every one who eats the bread and drinks the wine automatically shares in the forgiveness of sins. They put forward this order:



3. The third difference between the Roman mass and the Lord's Supper concerns the presence of Christ in the Lord's Supper. Rome teaches that Christ is physically present in the transformed bread and wine of mass, in which ceremony He is sacrificed daily. This is in effect a denial of the ascension of Christ.

Scripture teaches us that, according to His human nature, Christ is in heaven at His Father's right hand. *"But this Man, after He had offered one sacrifice for sins for ever, sat down at the right hand of God"* (Hebrews 10:12). Christ is no longer physically present on earth. Neither is He physically present at the Lord's table. Christ, according to His human nature, is in heaven (cf. LD 19). Therefore, when we celebrate the Lord's Supper, we hear the minister say,

"We must not cling with our hearts to the outward symbols of bread and wine, but lift our hearts on high in heaven, where Christ, our advocate is, seated at the right hand of His heavenly Father."

But Christ's divinity, majesty, grace and Spirit are present with us at all times, also at the Lord's table. Thus Christ is not physically present at the Lord's table, but He is spiritually present.

The Catechism calls the Roman mass an accursed idolatry. One of the main characteristics of idol worship is the means by which men expect to win the favour and obtain the blessings of their gods. They expect to do this by performing physical rituals. The teaching of Rome concerning mass is very similar. Rome teaches that God's grace is contained in the tokens of bread and wine, and that God's grace can be obtained through the physical means of eating and drinking. Thus the fathers rightly call the Roman mass an accursed idolatry.

God has revealed that we can only obtain His grace and blessing by way of a spiritual disposition, namely, through faith and love.

WHO CAN COME TO THE TABLE?

According to Scripture, a person must examine himself before he participates in the Lord's Supper (1 Corinthians 11:28). What must a person seek for and find in himself?

The Catechism describes the three dispositions which are required of those who would come to the table. These three dispositions are also found in the Catechism's description of true repentance and conversion (cf. LD 33). Consider the chart on the next day.

What the Catechism teaches us is that the Lord's Supper is intended only for those who are truly converted to God and who have truly repented of their sins. Or to use other words, the Lord's Supper is intended only for true believers.

	LORD'S DAY 30 Who may come to the table?	LORD'S DAY 33 What is the true repentance or conversion of man?
1.	Those who are truly displeased with themselves because of their sins,	It is to grieve with heartfelt sorrow that they have offended God by their sin.
2.	and yet trust that these are forgiven them ...by the suffering and death of Christ,	It is a heartfelt joy in God through Christ
3.	and who also desire more and more to strengthen their faith and amend their life.	It is to more and more hate sin and flee from it. It is a love and delight to live according to the will of God in all good works.

MAY CHILDREN COME TO THE LORD'S TABLE?

(Paedocommunion)

Should children participate in the Lord's Supper? There are a number of reasons which argue in favour of children participating at the Lord's table, but also some reasons which argue against it.

1. Children were permitted to participate in the corresponding sacrament of the Old Testament, namely, the Passover. Just as children were circumcised in the Old Testament, so children are baptised in the New Testament. Should it not be the same with the second sacrament? Since children were permitted to participate in the Passover, should they not be permitted to participate in the Lord's Supper?

We should realise, however, that there is a difference between the Passover and the Lord's Supper. While the Passover looked forward to the perfect sacrifice of Christ (cf. 1 Corinthians 5:7), its focus was first and foremost upon the deliverance from a physical enemy, namely, Pharaoh, king of Egypt. All the Israelites of that generation and of subsequent generations enjoyed this redemption from Egypt without

discrimination, whether their hearts were right before God or not.

The Lord's Supper, however, is a feast which reflects upon our deliverance from a spiritual enemy, namely, sin and Satan. In order to share in this spiritual redemption, true faith and conversion is required.

2. A second argument which is put forward in favour of allowing children to attend the Holy Supper is that children have received the same promises as adults. They are promised the forgiveness of sins, righteousness and eternal life just as well as adults (cf. LD 27). Coupled with this argument is the fact that the sacraments do not confirm what lives in the heart of man; they confirm the promises of God.

It is true that the children of believers receive the promises just as well as their parents. It is precisely for this reason that they are baptised as a sign and seal of the promises in which they share. But while they are given the promises in baptism, they do not automatically receive *what* is promised. They receive the benefits of Christ promised in baptism and Lord's supper only by faith. And this faith is required of those who would sit at the Lord's table. This becomes evident from the following portions of Scripture:

- a. Paul wrote: "*For as often as you eat this bread and drink this cup **you proclaim** the death of the Lord until He comes*" (1 Corinthians 11:26). Calvin wrote concerning this text: *This knowledge (that Christ's death truly atones for sin) should stir us up to a confession in respect of praise, so as to declare before men what we feel inwardly before God. If therefore you would celebrate the supper aright, you must bear in mind that a profession of your faith is required from you.*² In celebrating this sacrament, we testify to men that we believe that the death of Christ is the one perfect sacrifice for the forgiveness of sins.

2. John Calvin, Commentary on the Epistles of Paul the Apostle to the Corinthians, Baker Book House, 1979, Vol 1, pg. 384.

From this we learn that the sacrament of Lord's Supper is different from baptism. In baptism, no faith is required of the child before he is baptised. In baptism, only God speaks. But in the Lord's Supper, man does speak. By his participation he proclaims the death of the Lord as the atoning sacrifice for his sins.

We cannot, therefore, simply equate the two sacraments. We cannot say that because children partake of the one sacrament, they should also partake of the second, for a profession of faith is required of those who celebrate the Lord's Supper.

- b. Scripture demands that the participants must celebrate Holy Supper "*in remembrance of Christ*" (1 Corinthians 11:24). This requires a knowledge of who Christ is and what He has done.
- c. Scripture demands that those who eat and drink must *discern the body*, (1 Corinthians 11:29). That means that the participants must be able to understand that the bread and the wine, of which they partake, are symbols of something precious and holy. They must not think that they are simply eating a common meal. They must understand what this meal signifies, namely, the precious sacrifice of our Lord Jesus Christ. Participants are to eat the bread and drink the wine with a reverent and understanding heart.
- d. Still further, the Scripture demands that those who eat and drink must first *examine themselves*, (1 Corinthians 11:28). As the form for the Lord's Supper describes it, this self-examination consists of three parts: confessing our sins and misery, believing God's promised grace of forgiveness in Jesus Christ, and living in thankful obedience to God's commandments. Children must be taught to examine themselves properly, which is the purpose of catechism classes. This is evident

from the fact that the three parts of self-examination correspond to the three parts of the Catechism (see the chart at the end of this lesson).

FENCING THE LORD'S TABLE

The matter of participating in the Lord's Supper does not only require that we examine ourselves. The consistory is also given a task in supervising the attendance of the table. This is called fencing the table.

In 1 Corinthians 5, Paul chastised the congregation in Corinth for tolerating sin in their midst. He commanded the congregation to apply church discipline, even to the extent of handing the sinner over to Satan for the destruction of the flesh, which refers to excommunication. It is not the matter of church discipline as such that draws our attention now, but the last words of vs 11. There Paul instructed the Corinthians not to eat with such an immoral man, as they were doing.

To what meal did Paul refer when he forbade them to "*eat with such a man?*" There are at least three possibilities. He could have referred to the ordinary meal at home. If this is what Paul meant, then the Corinthians were not to invite such a person into their home for dinner. A second possibility is that Paul referred to the *Love Feast*, the communal meal which the congregation was accustomed to eating together on the Lord's day. Or there is a third possibility. Paul may have referred to the Lord's Supper which was celebrated in the midst of the *Love Feast*. We read of this in chapter 11.

Paul probably refers to the second (the *Love Feast*), and then by extension to the third (the Lord's Supper). By his actions, the sinner proved that he was unworthy to be numbered among the saints, therefore he had no right to join in the *Love Feast*. How much more does this apply to the Lord's Supper that was celebrated in the midst of this *Love Feast*! By his sin, he proved that he was not in Christ, nor was Christ in him. Since he had no communion with Christ, he was not permitted to participate

in the Lord's Supper which signifies this communion with Christ.

Inasmuch as this is spoken of in the context of church discipline, we learn that the office-bearers of the church of Corinth were to apply church discipline upon this sinner and to exclude him from the Lord's Supper.

Furthermore, it must not be forgotten that if a man eats unworthily, the wrath of God is kindled against him, for he profanes the table of the Lord. Not only is the wrath of God kindled against the one who eats in an unworthy manner; His wrath is kindled against all those who do not prevent the profaning of the sacrament to the best of their ability.

Where in Scripture do we find support for the idea that God's wrath burns against the whole congregation if an unbelieving or ungodly man participates in the Lord's Supper? As mentioned already, the church of Corinth celebrated the Lord's Supper during the celebration of the *Love Feast*. From 1 Corinthians 11 we learn that the rich among them showed no care for the poor. The rich were apparently able to come together sooner than the poor, and the rich began to eat their meal without waiting for the poor to join them. The result was that the rich ate and drank with excess while the poor went away hungry.

Despite their sin, they dared to celebrate the Lord's Supper with the poor. In this way they ate the Lord's Supper in an unworthy manner. As a result of this sinful celebration, some members of the congregation had become sick. In fact some had even died. That was no coincidence. Paul saw that this was a direct result of their sinful celebration of the Lord's Supper. God was showing His displeasure towards the congregation.

Furthermore, we read in Jude vs. 12 and 2 Peter 2:13 that the *Love Feast* was defiled when unbelieving and ungodly participated therein. Jude wrote that ungodly men had crept into the congregation and turned God's grace into a license to sin. They said that they could do whatever they wanted because God would forgive them. These

men, he said, were *spots in their Love Feast*. Peter said something similar. He spoke about false teachers who advocated certain sins. Of them he said, "*They are spots and blemishes, carousing in their deceptions while they feast with you.*" Undoubtedly the reference is to the *Love Feast* wherein the Lord's Supper was celebrated.

To understand what Jude and Peter wrote, we must appreciate their choice of words. The reference to *spots* and *blemishes* is a clear reference to the impurity which defiled certain animals and made them unacceptable sacrifices to the Lord (cf. Leviticus 1:3,10). This allusion is clear from Peter's earlier reference (cf. 1 Peter 1:19) to Christ being the sacrifice who was like a lamb without blemish and without spot. What Peter and Jude imply is that the participation of godless men in the *Love Feast* - which included the Lord's Supper - put a spot or blemish on the whole celebration. The whole *Love Feast* - Lord's Supper and all - was no more acceptable to God than a blemished sacrifice in the Old Testament.

Furthermore, the Old Testament clearly taught that the sins of individuals is communicated to those who keep company with these sinners. In Leviticus 5, we read that if a person sinned in the matter of swearing an oath falsely, and if someone heard it but did nothing to prevent or correct the dishonouring of God's name, he would share in the guilt of the one who swore falsely.

The Lord also wanted to show this sin-by-association in the many laws which declared that those who came into contact with any unclean thing became unclean themselves. Although this ceremonial law is no longer applicable in the new dispensation, its truth is still applicable. Those who knowingly permit an ungodly man to participate in the Lord's Supper defiles this feast.

Listening to the Scriptures, we conclude that God's wrath burns not only against those who are themselves guilty of sin, but also against those who knowingly allow

an ungodly man to participate in the Holy Supper.

The holiness of the Lord's table and the well-being of the congregation demands that, in addition to self-examination, the consistory must also exercise supervision over the participants at the Holy Supper. Participation in the Lord's Supper is not a matter entirely left up to the individual, but comes under the supervision of the elders.

The question arises how the consistory ought to judge those who come to the table. The Catechism serves us well again when it emphasises that the consistory is to judge the participants on two areas, namely, on their *confession* and on their *conduct*. They must prove to be faithful in *what they believe*, and they must prove to be faithful in *the way they live*.

Now we know that God alone searches the heart. Yet the Lord has taught us that we can judge whether the tree is good by the fruit that it bears. One of these fruits is a good confession (Matthew 12:34). It is necessary to examine those who would participate in the Lord's Supper, and judge their profession of faith, for not all faith is true faith. Not everyone who claims to have faith necessarily believes all that God requires of us in His Word (cf. LD 7).

Furthermore, not all those who confess their faith live in accordance with their confession. The Lord taught us that there will be some who call out, "*Lord, Lord*" but they do not do the things which Christ commands (cf. Luke 6:46). Thus in addition to examining their faith, it is necessary to examine their conduct. This is the second fruit by which the tree may be known. For a good tree does not bring forth bad fruit, neither does a bad tree bring forth good fruit.

In order for the consistory to judge the conduct of participants, they must have supervision over their walk of life. They must be able to see the godly fruits which the participants bear. Thus normally those who participate in the Lord's Supper are the members of the congregation who

are under the supervision of the office-bearers.

But what about guests who are not under the supervision of the office-bearers of the congregation where the Lord's Supper is celebrated? Should they be allowed to participate?

It is important that when dealing with guests we uphold the same standards as for members of the congregation. This means that the office-bearers should have evidence that the guests are godly both in their profession of faith and in their walk of life.

The faith of a guest can be learned by way of examination. A thorough examination may be rather difficult at times. On the other hand, a short examination will reveal a superficial attitude with respect to the essentials of the faith.

It is much more difficult, if not impossible, to obtain evidence of the godly conduct of a guest. And this evidence of a godly walk is important. For as stated already, Scripture teaches us to judge a person by the fruit that he bears, and not simply by the words that he speaks.

In order to obtain this evidence of godly conduct, we have established the good practice of demanding attestations from guests who wish to participate. An attestation is a letter which testifies to a person's soundness in doctrine and conduct.

Naturally, if we do not recognise a church as faithful, we will not accept their attestation either. For an attestation is only as reliable as the church that issues it. Therefore we have established the practice of only accepting attestations from churches whom we have recognised as true churches of our Lord Jesus Christ.

If the consistory cannot obtain evidence of a person's soundness in doctrine and conduct, they must not admit him to the Lord's table. Does the consistory thereby judge that person to be an unbeliever and ungodly, as is sometimes claimed? Not at all. Rather, the opposite is true. If the consistory cannot obtain the evidence it

needs, then consistory makes no judgment at all. Let there be no mistake about this. They *must* judge them. But if the evidence is lacking, the consistory is not able to make a judgment. It could well be that he belongs with us. It could well be that he will sit at the marriage feast of the Lamb with us. But the consistory is unable to make the judgment which it is obliged to make. Because they cannot judge him, they cannot admit him to the table.

Unfortunately not all agree with what we have written. Thus there are different practices, as listed below.

1. OPEN COMMUNION - All believers (regardless to which church they belong) who desire to participate in the Lord's Supper may do so without being examined by the consistory of the church. At the open table, no one judges the participant except the person himself. A total stranger can participate in the Lord's Supper.

2. RESTRICTED COMMUNION - Not everyone can attend the table. All the members of the church who have professed their faith may attend. Guests from other churches must first appear before the consistory (or members of it). He must make a profession of faith before they receive admission to the

table. At the restricted table the elders grant admission only on the basis of a good verbal profession of faith.

3. CLOSE COMMUNION - Only the members of the church who have professed their faith may attend the Lord's table, and those members who come from sister churches with an attestation from their consistory attesting to their faith and conduct. At the close table elders grant admission only when there is evidence that the participants are of sound doctrine and godly conduct.

We believe that close communion is the best means of safeguarding the purity of the table, and complies with the Scriptural and confessional demand that those who are admitted must be judged sound in doctrine and conduct.

The following diagram shows that before one can rightly examine himself, he must know his Catechism. To state this another way: we go to Catechism to learn how to examine ourselves rightly. The Catechism is intended to prepare God's covenant children to take their place at the Lord's table. When they are able to examine themselves rightly they are also able to participate in the Lord's table in a worthy manner.

Division of the Catechism (LD 1)	Form for the Profession of Faith	Who may come to the Lord's table? (LD 30)	Self-Examination (Lord's Supper Form)
First, how great my sins and misery are.	Do you truly detest yourself before God because of your sins?	Those who are truly displeased with themselves because of their sins.	Let everyone consider his sins and accursedness, so that detesting himself, may humble himself before God.
Second, how I am delivered from all my sins and misery.	Do you acknowledge God's covenant promises, which have been signified and sealed to you in your baptism? Do you seek your life outside of yourself in Jesus Christ?	Those who trust their sins are forgiven them by the suffering and death of Christ.	Let everyone search his hearts to see whether he also believes the sure promise of God that all his sins are forgiven him.
Third, how I am to be thankful for such deliverance.	Do you declare that you love the Lord God and that it is your sincere desire to serve Him according to His Word?	Those who also desire more and more to strengthen their faith and amend their lives.	Let everyone examine his conscience whether it is his sincere desire to show true thankfulness to God with his entire life.

Questions:

1. What does the church of Rome call the Lord's Supper? Where does that name come from?
2. What does the first difference between the Lord's Supper and the papal mass concern? What is so serious about the teaching of Rome?
3. What is the second difference between the Lord's Supper and the papal mass?
4. What is the third difference between the Lord's Supper and the papal mass?
5. What does the minister say before celebrating the Lord's Supper, and why?
6. What is one of the main characteristics of idol worship? Why is the papal mass called a "*cursed idolatry*"?
7. By what way alone can we receive God's grace and the blessings of Christ?
8. What are the three dispositions (attitudes) necessary before one can come to the Lord's table?
9. Where else can these three dispositions be found? What does this say about those who can participate in the Lord's Supper?
10. What is the first thought that argues in favour of children participating in the Lord's Supper?
11. Upon what did the Passover focus first and foremost? Who shared in this redemption?
12. Upon what does the Lord's Supper focus first and foremost? What is required in order to share in this redemption?
13. What is the second reason put forward to argue in favour of children participating in the Lord's Supper? Is there any truth in this argument?
14. In what way is the sacrament of baptism different from the sacrament of Lord's Supper?
15. It is evident from Scripture that faith is required of those who participate in the Lord's Supper. Explain what is required when Paul writes:
 - a. "*For as often as you eat this bread you proclaim the Lord's death until He comes.*"
 - b. "*Do this in remembrance of Me [Christ]?*"
 - c. "*...discerning the body.*"
 - d. "*Let a man examine himself...*"
16. Of how many parts does self-examination consist? What are they?
17. Besides examining ourselves, who else must examine the participants? What does Paul say at the end of 1 Cor 5:11? To what type of eating does Paul refer?
18. Should those who live in sin be permitted to attend the Lord's table? Why or why not?
19. What would happen to the congregation if it knowingly permitted an ungodly man to attend the Lord's Supper? Prove this from Paul's letter to the Corinthians.
20. How did Peter and Jude speak about ungodly men who participated in the *Love Feast*? To what do these words refer?
21. On which two criteria should consistory judge those who come to the table? Why is a confession of faith not sufficient?
22. On what basis do we admit guests from churches with whom we entered into a federation?
23. If a consistory does not admit a stranger to the table, do they judge him to be an unbeliever and ungodly?
24. What is open communion? Who judges the participants?
25. What is restricted communion? Who judges the participants? On what basis?
26. What is close communion? Who judges the participants? On what basis?
27. According to which type of communion can the holiness of the table be best guarded? Why?