

THE LOCAL CHURCH II: **ORDINANCES**

II. The **Continual Rite: The Lord's Supper**

Mt. 26:26-29; Mk. 14:22-25; Lk. 22:19-20; 1 Cor. 11:23-24; Acts 2:42; 20:7

1 Corinthians 11:17 Now in this that I declare *unto you* I praise *you* not, that **ye come together** not for the better, but for the worse.**1**

Corinthians 11:18 For first of all, **when ye come together in the church**, I hear that there be divisions among you; and I partly

believe it.**1 Corinthians 11:19** For there must be also heresies among you, that they which are approved may be made manifest

among you.**1 Corinthians 11:20** **When ye come together therefore into one place**, *this* is not to eat the Lord's supper.**1**

Corinthians 11:21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.**1**

Corinthians 11:22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?

What shall I say to you? shall I praise you in this? I praise *you* not.

1 Corinthians 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which

he was betrayed took bread:**1 Corinthians 11:24** And when he had given thanks, he brake *it*, and said, Take, eat: this is my body,

which is broken for you: this do in remembrance of me.**1 Corinthians 11:25** After the same manner also *he took* the cup, when he had

supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.**1 Corinthians**

11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

1 Corinthians 11:27-32 **Wherefore** whosoever shall eat this bread, and drink this cup of the Lord, **unworthily** (*ἀναξίως*), shall be

guilty of the body and blood of the Lord. 28 **But let a man examine** (*δοκιμαζέτω*) **himself**, and so let him eat of that bread, and drink

of that cup. 29 For he that eateth and drinketh **unworthily** (*ἀναξίως*), eateth and drinketh **damnation** (*κρίμα*) to himself, not

discerning (*διακρίνων*) the Lord's body. 30 For this cause many are weak and sickly among you, and many sleep. 31 **For if we**

would judge (*δικαινομεν*) **ourselves**, **we should not be judged** (*ἐκρινόμεθα*). 32 **But when we are judged** (*κρινόμενοι*), we are

chastened of the Lord, that **we should not be condemned** (*κατακριθῶμεν*) with the world.

1 Corinthians 11:33 **Wherefore**, my brethren, **when ye come together** to eat, tarry one for another.**1 Corinthians 11:34** And if

any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

Legitimately called:

1. The Lord's Supper

1 Corinthians 11:20 When ye come together therefore into one place, this is not to eat **the Lord's supper** (*κυριακὸν δεῖπνον*).

2. Communion

1 Corinthians 10:16 The cup of blessing which **we** bless, is it not the **communion** (*κοινωνία τοῦ αἵματος*) of the **blood** of Christ?

The bread which **we** break, is it not the **communion** (*κοινωνία τοῦ σώματος*) of the **body** of Christ?

With both the Lord & His people!

3. The Eucharist (thanksgiving!)

Luke 22:19-20 And he took bread, and **gave thanks** (*εὐχαριστήσας*), and brake it, and gave unto them, saying, This is my body

which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

εὐχαριστέω = I give thanks εὐχαριστία = thanksgiving

This is good & appropriate but must always be explained!

What is the meaning of the Lord's Supper? 4 views:

1. Transubstantiation:

Luke 22:19-20 And he took bread, and gave thanks, and brake it, and gave unto them, saying, **This is** my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, **This cup is** the new testament in my blood, which is shed for you.

Obviously this cannot be His body → His body was right in front of them → holding the unleavened bread & unfermented juice!

RC's don't believe that "this is" = "this is." They believe that "this is" means "this becomes!"

Bible believing Christians hold that "this is" means "this represents" since Jesus actual body was right in front of them.

Where did this come from? How did this process come about? This was a **long** process:

- Using **unbiblical** language

Instead of simply using the language of the Bible (Communion, Lord's Supper, Thanksgiving) Christians began using the Greek word **(μυστήριον)** & later the Latin word **(sacramentum)**

- **Identifying** the body & blood with the wine & bread (I am the door, bread, light, way / road, shepherd...)
- The **saving** nature of the Lord's supper was gradually created
- This then required a bishop to officiate

This became an early form of Sacerdotalism → Christians were no longer seen as **priests** → they now needed a **priesthood**.

- **865 AD Paschasius Radbertus introduced the realistic view into the broader church → the real presence of Christ in the sacrament**

Augustine knew nothing of this! Nor did any Greek father!

- **1134 AD Hilderbert of Tours first used the word transubstantiation in a sermon**

- **1215 AD 4th Lateran Council**

Body & blood truly contained in the forms of bread & wine → being transubstantiated.

- **1225-1274 Thomas Aquinas (with the help of Aristotle) introduced the concepts of accidents & substance**

The **accidents** do not change but the **substance** does → although it is hidden from observation.