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 (διεκρίνομεν) 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 <u>unbiblical</u> 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 <u>not</u> change <u>but</u> the substance does → although it is hidden from observation.

- **Withholding the cup from the Laity – lest one drop be spilled**
- **Sacrificial benefits of the "mass" for the dead in pergatory**

- **Ex opere operato** → in & of itself, by the force of the action, by the doing it is done!

- **The Council of Trent (1540 - 1560s & following)**

The results of Trent imposed uniformity on Roman Catholicism

<u>Basic ideas:</u>
A change of substance
It becomes the body and blood.
An offering of Christ in the mass.

<u>Hebrews 10:10-14</u> By the which will we are sanctified through the offering of the body of Jesus Christ **once for all.** 11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 But this man, after he had **offered one sacrifice for sins for ever**, sat down on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool. 14 For **by one offering** he hath perfected **for ever** them that are sanctified.
<u>John 19:30</u> When Jesus therefore had received the vinegar, he said, **It is finished**: and he bowed his head, and gave up the ghost.
<u>Hebrews 9:24-28</u> For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: 25 **<u>Nor</u> yet that he should offer himself often**, as the high priest entereth into the holy place every year with blood of others; 26 For then must he often have suffered since the foundation of the world: **but now <u>once</u>** in the end of the world hath he appeared to put away sin by the sacrifice of himself. 27 And as it is appointed unto men once to die, but after this the judgment: 28 So Christ **was <u>once</u> offered** to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

2. The Lutheran View / Consubstantiation: Christ is literally present

All of the Reformers rightly rejected the false teaching of the Roman Catholic Church – such as mass, purgatory, priests, salvation through a church & not Christ….
Martin Luther did many fabulous things:

- Translated the Bible into German → the German Tyndale[+]

- Reclaimed the centrality of Scripture
- Brought back worship services in German → the vulgar / common language of the people
- Justification by Faith Alone
- Hymn writing & then singing by congregation!

The Lord's Supper was **not** one of them!
His view is **confusing.**
His view is a **mediating position** – holding onto the past traditions
His view allowed a very quick return to high church beliefs & near Roman Catholicism.
His view **also** prompted several reforms within Lutheranism itself (pietism, Moravians…).

3. Spiritual Presence View (Calvin)

Calvin & his followers wanted to retain the concept of Christ being present in the meal
In all other ways this view is the same as our view.

4. Memorial View:

Ulrich Zwingli, most Baptists, Baptistic & Low Church groups
The Lord's Supper is not mystical but memorial → primarily symbolic.
"This is" means "this represents."
It is a metaphor → much like when Jesus says "I am the door!"

What are the purposes of the Lord's Supper?

1. Communion

Matthew 18:20 For where two or three are gathered together in my name, **there am I in the midst of them**.
1 Corinthians 10:16 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?
1 Corinthians 5:4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

The Battle over Christ's presence is solved here:

Physical presence	Spiritual presence	Spiritual presence	No presence
Trans… Cons…	Of Christ in the meal / elements	of Christ in His people	The real absence of Christ! The only place Christ is not present is in communion
←----------Roman Catholic Lutheran ----------→	Calvin, Presbyterian, Reformed		Baptists, Methodists, Bible Church