

# Fundamentals Of The Church

## The Lord's Supper

(Mt 26:26-29)

### INTRODUCTION

1. Good Morning
  - a. Greeting...and opening thoughts.
2. Series of lessons on "Fundamentals Of The Church"
  - a. Recently sub lessons on the "Acts of Worship"
  - b. This morning we will look at "The Lord's Supper"

### I. Things Thought Concerning The Lord's Supper

#### A. Transubstantiation

1. "the miraculous change by which according to Roman Catholic and Eastern Orthodox dogma the eucharistic elements at their consecration become the body and blood of Christ while keeping only the appearances of bread and wine" (Merriam-Webster, I. (2003). Merriam-Webster's collegiate dictionary. (Eleventh ed.). Springfield, Mass.: Merriam-Webster, Inc.)
  - i. " Because Christ our Redeemer said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation."  
([http://www.vatican.va/archive/ccc\\_css/archive/catechism/p2s2c1a3.htm](http://www.vatican.va/archive/ccc_css/archive/catechism/p2s2c1a3.htm))
2. The proof text for this theology is **Jn 6:32-63**.
  - i. **Jn 6:53-56** "Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. 54 Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. 55 For My flesh is food indeed, and My blood is drink indeed. 56 He who eats My flesh and drinks My blood abides in Me, and I in him."
3. What did Jesus mean here?
  - i. Many even at the time that Jesus said this thought He was talking about His literal flesh and blood.
    - a. **Jn 6:52, 60, 66** "The Jews therefore quarreled among themselves, saying, "How can this Man give us His flesh to eat?" 60 Therefore many of His disciples, when they heard this, said, "This is a hard saying; who can understand it?" 66 From that time many of His disciples went back and walked with Him no more."

- ii. However from careful exegesis we can see Jesus was using His body and blood as metaphors.
  - a. First, Jesus explained what was meant by eating His flesh and drinking His blood. Notice He is still alive with His own flesh still attached and His blood still flowing.
    - 1. **Mt 26:26-29** "And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this **is** My body." 27 Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. 28 For this **is** My blood of the new covenant, which is shed for many for the remission of sins. 29 But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom." (emph. mine)
  - b. Second miracles would cease and having bread and grape juice turn to flesh and blood literally would constitute a miracle.
    - 1. **I Co 13:9-10** "For we know **in part** and we **prophesy in part**. 10 But when that which is perfect has come, then that which is **in part will be done away**." (emph mine)
    - 2. **Ja 1:25** "But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does."
    - 3. We have the perfect law of liberty and thus we have no need for the miraculous.
      - i. **Mk 16:20** "And they went out and preached everywhere, the Lord working with them and **confirming the word through the accompanying signs**. Amen."

## B. Consubstantiation

- 1. "the actual substantial presence and combination of the body and blood of Christ with the eucharistic bread and wine..." (Merriam-Webster, I. (2003). Merriam-Webster's collegiate dictionary. (Eleventh ed.). Springfield, Mass.: Merriam-Webster, Inc.)
  - i. "They confess, in accordance with the words of Irenaeus, that there are two things in this sacrament, one heavenly and the other earthly. Therefore they maintain and teach that with the bread and wine the body and blood of Christ are truly and essentially present, distributed, and received." ([http://www.lcms.org/graphics/assets/media/CTCR/Theol\\_lord\\_supper1.pdf](http://www.lcms.org/graphics/assets/media/CTCR/Theol_lord_supper1.pdf))
  - ii. Both Lutheran and Calvinist believe in this.
- 2. The proof text once again is **Jn 6:53-63**
- 3. What did Jesus mean once again.
  - i. It falls within the same logical arguments against it as above.

### C. Reformed

1. This idea is that every time you partake of the Lord's Supper you receive God's grace and are saved.
  - i. This is an offshoot of consubstantiation but with a twist. Because Christ's human nature, body and blood, are in the Lord's Supper when one partakes they are receiving Christ and His grace.
  - ii. "Should I receive Communion if I feel unworthy? Two thousand years ago Jesus ate with sinners and those whom others scorned. He still does. None of us is worthy, except by God's grace. Thank God we don't have to earn worth in God's eyes by our goodness or our faith. Your sacred worth, and ours, is God's free gift. No matter what you have done or what your present condition, if you want Christ in your life you are welcome at his table. Communion provides the opportunity for you to confess your sins, to receive forgiveness, and to indicate your intention to lead a new life."  
(<http://www.umc.org/site/c.lwL4KnN1LtH/b.2311293/>)
2. Are we saved by partaking in the Lord's Supper?
  - i. No. It's actually for the Christian you has already been saved.
    - a. **Mt 26:29** "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."
  - ii. Now does it matter if a non-Christian partakes of the Lord's Supper?
    - a. No, it does not matter because without being a child of God it doesn't matter what one does, as they are lost without Christ.
    - b. Thus it would make no sense to "withhold" the Lord's Supper from anyone.

### D. Memorial

1. This idea is that when one partakes of the bread and the fruit of the vine they are doing so as a memorial to the death, burial, and resurrection of Christ.
2. This is the biblical view.
  - i. **I Co 11:24-25** "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.""

## II. Biblical Pattern Concerning The Lord's Supper

### A. We are to prepare our minds beforehand.

1. We are not to try and prepare ourselves during the Lord's Supper.
  - i. Asking God to forgive our sins during.
  - ii. This should be done before hand.
    - a. **I Co 11:28** "But let a man examine himself, and so let him eat of the bread and drink of the cup."

- B. We are to remember Christ
  - 1. This means we do not focus on ourselves but on Christ.
    - i. Some pray to God or Christ during the Supper.
    - ii. Some think on the blessings of the week giving tribute to Christ.
    - iii. Some think about what they are going to have for lunch.
  - 2. We are to focus solely on Christ.
    - i. You can do this by...
      - a. Meditating on His death, burial, or resurrection
      - b. Reading about His death, burial, or resurrection
    - ii. You cannot do this by...
      - a. Singing a song during it, this was done afterwards not during.
        - 1. **Mt 26:30**
      - b. Talking or listening to others...this is between you and God.
- C. We are to partake every first day of the week.
  - 1. If the early Christians met every first day of the week...and they did.
    - i. **I Co 11:20; 16:2**
  - 2. If the early Christians partook of the Lord's Supper every first day of the week...and they did.
    - i. **I Co 11:20; Ac 20:7**
  - 3. If the early Christians were guided by the Holy Spirit into righteousness...and they were.
    - i. **Jn 16:13**
  - 4. If an example is something we should follow...and it is.
    - i. **I Co 10:11**
  - 5. Then we should follow the example set forth by the Holy Spirit and followed by the early Christians of partaking of the Lord's Supper each first day of the week.

## CONCLUSION

- 1. J.C. Ryle once said, "Right reception of the Lord's Supper has a 'humbling' effect on the soul. The sight of the bread and wine as emblems of Christ's body and blood, reminds us how sinful sin must be, if nothing less than the death of God's own Son could make satisfaction for it, or redeem us from its guilt. Never should we be so 'clothed with humility,' as when we receive the Lord's Supper." (<http://jcrylequotes.com/category/lords-supper/page/2/>)
- 2. Invitation