

I Corinthians 11.23-34
The Lord's Supper

What are the components?

- There was bread. 11.23
- It was unleavened bread. I Cor. 5.6-8
- There was the cup. 11.26
- It is unfermented juice. This isn't a moral position against wine, it's a theological position
- Matthew 26.27-29
- Mark 14.23-25
- Luke 22.17-18

What do we do with them?

- The components (elements) are eaten in the presence of other believers—it is a common meal. I Cor. 11.17-22
- The common meal is part of the “communion”
- Our fellowship isn’t just with Christ, it’s with other Christians.

What happens when we eat?

- Transubstantiation: Communion conveys grace to those who receive it, and “there takes place a change of the whole substance of the bread into the substance of the body of Christ....” (Council of Trent)
- Thus, at communion, there is the “Real Presence” of Jesus Christ
- Transubstantiation says this is what Jesus is teaching in John 6.53-59

- Consubstantiation: There is a union between the bread and the body of Christ, but they remain distinct elements
- Luther did not accept the term, although this is known as the Lutheran view
- He advocated a “sacramental union” view—that there is a mystery to the union of the bread and body of Christ

- The Reformed view: Christ is not physically present, but He is spiritually present
- It rejects Transubstantiation (that the bread becomes the Body), and Consubstantiation (that the bread and Body are present simultaneously)
- But Reformers did believe that spiritual nourishment occurred when one partook of the Lord's Supper

- The Memorial (Zwinglian) view
- This view refutes the teaching that Christ is present in any “substance” form.
- I Cor. 11.24-26
- Critics of this view say we miss the teaching of I Cor. 10.16.
- But that ignores the implication of I Cor. 10.17

As a memorial

- It should be eaten thoughtfully and carefully. I Cor. 11.27-29
- But never thought of as a means of grace.