

Source night Communion / Lord's Supper

Introduction Within the Christian Faith this is known by a range of names e.g.

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|----------------|-------------------|
| Holy Communion | Breaking of bread |
| Lord's Supper | Mass |
| Eucharist | Sacrament |

Practised in many different ways



The inauguration of the Communion

Matthew 26 v1-30 Key features * It was in context of Passover * Bread and wine - prayer before both
 * 'His' body/blood and 'for us' * Command to do it, 'in remembrance'

The ingredients

1. Bread John 6 v48-51 John 6 v53-56
 2. Wine
- } Both items need to be crushed to produce results.

This emphasises the closeness we are to have with Christ.

Origins in Passover Exodus 12 v1 v17 v24-28 v43

Sunday	Monday	Tuesday	Wed'day	Thursday	Friday	Shabbat
2	3	4	5	6	7	8
9	10	11	12	13 Essene Passover	14 Passover	15 Matzos
16 1 st Fruit	17	18	19	20	21	22
23	24	25	26	27	28	29

NT Teaching on Communion

I Corinthians 11 v17-34

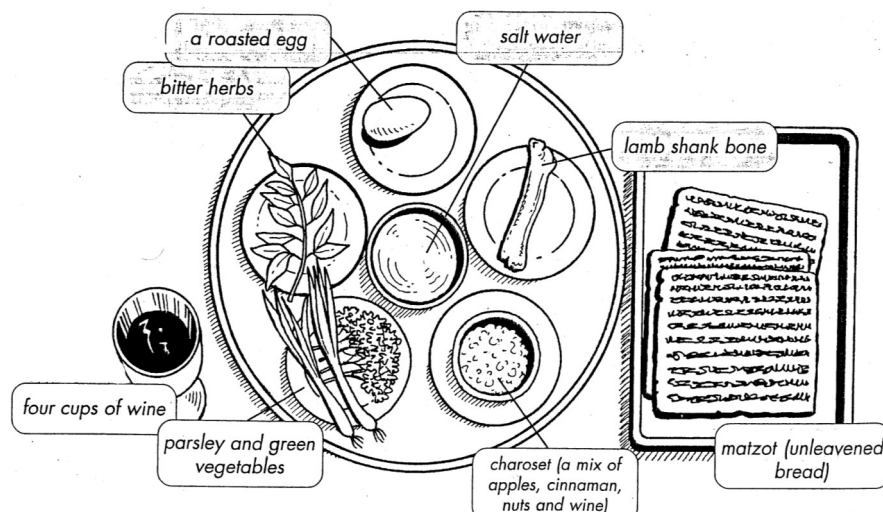
Context- Agape Feast v21

Key points:

- * It was a proclamation v26
- It keeps us coming back to cross!
- * It won't be needed in heaven
- * Not to be done in an unworthy manner v27
- * Recognise the body v29
- * It's serious v30

Early Church practise

Acts 2 v42 20 v7



A. No: but as the water, in baptism, is not changed into the blood of Christ, nor becomes the washing away of sins itself, being only the divine token and assurance thereof; so also, in the Lord's Supper, the sacred bread does not become the body of Christ itself, though agreeably to the nature and usage of sacraments it is called the body of Christ.

Zwingli

Zwingli held the Lord's Supper is a memorial; a pledge of allegiance. What is received in the supper is by faith, therefore let's exercise our faith: remember Christ and rest in his accomplished work. Through the Lord's Supper let's testify to the world that we belong to Him. Zwingli saw the Lord's Supper as a "wedding ring": the wedding ring isn't the marriage itself; it is only a reminder of a relationship that exists.

The Book of Common Prayer

Articles of Religion

Article 28 Of the Lord's Supper

... Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions...

SVC's Position

I am with the Reformers (Calvin, Zwingli etc) on this. It is clear that the Catholic doctrine of the Mass wherein the bread and wine actually and physically become the body and blood of Christ, and therefore a perpetual (never ending) sacrifice is enacted, is impossible to derive from the Bible. Evangelical Protestants, therefore, have always denied the doctrine.

I think it is clear from the Bible that the following is true regarding the Lord's Supper:

- The bread and wine represent the body and blood of Christ. As Calvin puts it "the Lord gives to the sign the name of the thing signified". As Zwingli puts it "the sign and the thing signified cannot be one and the same". There is no spiritual or physical change to the bread and wine.
- The Supper is not a perpetual sacrifice of Christ but is a remembrance of Christ's one sacrifice for all on the cross nearly 2000 years ago.
- In the Lord's Supper we proclaim His death until He comes again.

God's grace does not automatically flow from the Lord's Supper. We are to take and eat etc. We are to prepare ourselves and remember the sacrifice with thanksgiving. Grace comes through the preaching of the Word but only when people listen and take in. Similarly, grace comes through the Lord's Supper but only if we prepare ourselves.

I believe the Lord's Supper is a wonderful gift to the church and so it is desperately important that we have a full and clear understanding of what it is.

Eric White 3/10/2013



What does Communion mean to you?

How often should we have it? On what occasions?

Which way of receiving communion means the most to you?

