

THE THEOLOGY OF COMMUNION

Reference: **I Corinthians 11:23-26**

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Jesus Christ established two ordinances for the church. Those ordinances are *baptism* and *communion*.

"An ordinance is a practice or a custom that is established through usage or through some authority." Webster Dictionary

There are a number of different biblical designations assigned to the second ordinance of the church; some of them are:

1) is the _____ of _____

Reference: **I Corinthians 10:16a**, "*The **cup of blessing** which we bless...*"

2) is _____

Reference: **I Corinthians 10:16b**, "*The bread which we break, is it not the **communion** of the body of Christ?*"

3) is the _____ of the _____

Reference: **I Corinthians 10:21a**, "*You cannot drink the **cup of the Lord** and the cup of demons...*"

4) is the _____

Reference: **I Corinthians 10:21b**, "*you cannot partake of **the Lord's table** and of the table of demons.*"

5) is the _____

Reference: **I Corinthians 11:20**, "*Therefore when you come together in one place, it is not to eat **the Lord's Supper**.*"

6) is the _____

Reference: **I Corinthians 11:24** "*and when He had **given thanks**...*"

7) is the _____ of _____

Reference: **Acts 2:42**, "*And they (Christians) continued steadfastly... in the **breaking of bread**...*"

The accounts of the institution of this ordinance are found in: **Matthew 26:26-29**; **Mark 14:22-25**; **Luke 22:19, 20**; and **I Corinthians 11:23-26**. It is *not* mentioned in the Gospel of John.

The organized church has four basic perspectives on communion:

One is *Transubstantiation*

Catholicism adopted this doctrine at the 4th _____ Council in 1215 AD, then formalized at the Council of _____ in 1545-1563 AD, and then reaffirmed at the Second _____ Council at 1962-1965.

The term *transubstantiation* means “to change from _____ to _____.”

Catholicism teaches that through sharing in this Eucharistic meal the participants at communion are fulfilling **John 6:52-56** (see screen)

There are numerous problems if we understand this passage to teach transubstantiation:

- this text **is** _____ a reference to communion
- to drink blood or to eat meat that still contained blood was _____ in the Old Testament Mosaic law.
Reference: **Genesis 9:4, Deuteronomy 12:16, 23-24; 15:23; Acts 15:29**, etc.
- if eating Jesus flesh and drinking Jesus blood is a reference to communion then that means someone _____ eternal life through _____ communion and that totally contradicts the entire rest of the New Testament
Reference: **John 3:16, 3:36, 5:24; I John 5:11-13**, etc.

Transubstantiation means that at the Catholic mass, Jesus Christ is actually being *re-sacrificed* or *re-offered* or *re-presented*. *Transubstantiation* is not possible because Jesus was sacrificed for sins only _____.

Reference: **I Peter 3:18**, “*For Christ also suffered once for sins...*”

Reference: **Hebrews 10:12**, “*But this Man (Jesus), after He had offered one sacrifice for sins forever, sat down at the right hand of God,*”

Catholic apologists argue that the mass is not a re-sacrifice but is a _____ of Christ's original sacrifice. But a continuation of Christ's sacrifice is not possible because in **John 19:30** Jesus said, “*It is finished!*” (Greek word is *tetelestai*)

Two is *Consubstantiation*

...teaches that Jesus sacrificial flesh and blood and the communion bread and wine (juice) somehow _____ in union with one another. This position teaches that Christ is present *in, with, and under* the communion elements.

Three is the *Reformed* perspective

...teaches Christ is _____ present at communion.

Four is the *Memorial* perspective

...teaches the bread and the wine, or juice, are just _____ that represent Jesus's sacrifice on the cross.