

THE LORD'S SUPPER: Remembering Our Redeemer -- 1 COR. 11:23-34

Manfred E. Kober, Th.D.

1A. THE DISCLOSURE OF THE LORD'S SUPPER: 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:



1b. The source: Personal revelation

1c. Its revelation:

2c. Its reception:

3c. Its relating:

2b. The subject: Passover meal

1c. The chronology of the meal:

2c. The character of the meal:

2A. THE DEPICTION OF THE LORD'S SUPPER: 24-26

1b. The elements: 24-25

1c. The bread: 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.



1d. The significance: "This is my body which is broken for you."

2d. The symbolism:

1e. It is commanded: "This do"

2e. It is commemorative: "In remembrance of me."

2c. The cup: 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.

- 1d. The significance: "This cup is the new covenant in my blood."
- 2d. The symbolism:

 - 1e. It is commanded: "This do ye."
 - 2e. It is commemorative: "In remembrance of me."

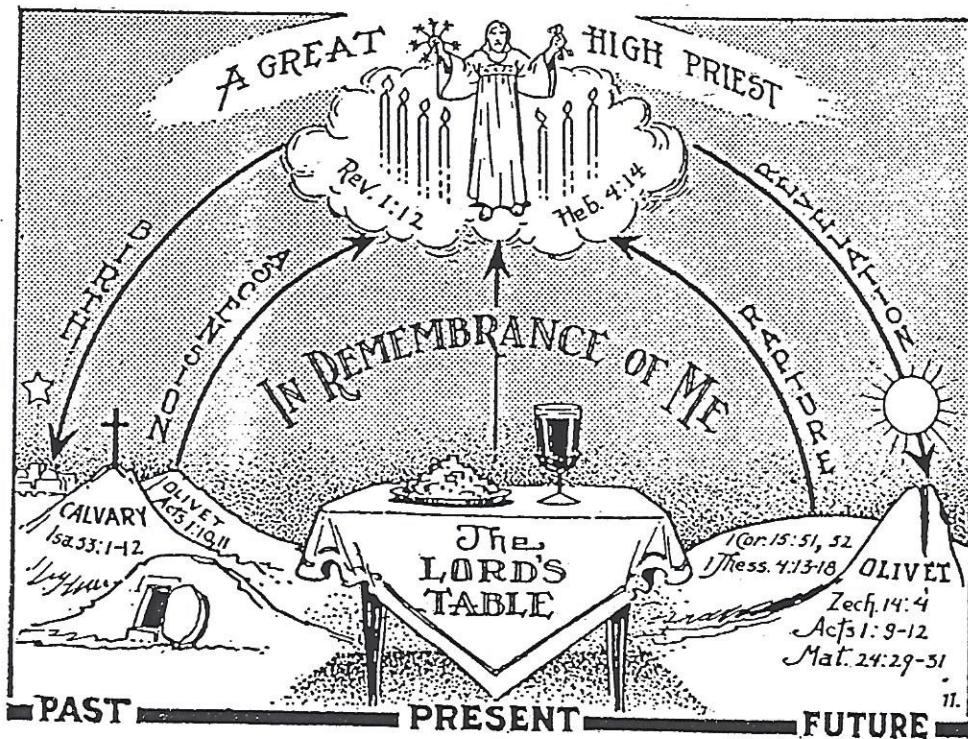
- 2b. The explanation: 26

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

- 1c. The picture:

 - 1d. In relation to the present: identification—representation
 - 2d. In relation to the past: commemoration—remembrance
 - 3d. In relation to the future: anticipation—reminder

- 2c. The repeated performance: "As oft as ye do it."

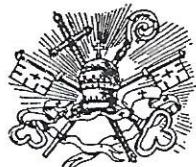


"FOR AS OFTEN AS YE EAT THIS BREAD, AND DRINK THIS CUP, YE DO SHEW THE LORD'S DEATH TILL HE COME"

3c. The theological controversy:

The Baptist position on the Lord's Supper differs in a major way from the Lutheran and Roman understanding of the ordinance:

1. TRANSUBSTANTIATION:



1d. Transubstantiation: **magic**

According to Roman Catholic dogma the bread and wine are changed by priestly consecration into the very body and blood of Christ.

2. CONSUBSTANTIATION:



2d. Consubstantiation: **mystery**

The bread and wine remain the same, insisted Luther and teach the Episcopalians, but in, with and under the elements are the physical body and blood of the Lord. The view is known as the real presence.

3. COMMEMORATION:



3d. Commemoration: **memorial**

Baptists follow the Swiss Reformer Huldreich Zwingli who, at the historic colloquy at the Marburg Castle in 1529, adamantly defended the memorial view in the face of sharp attacks by the German Reformers (see pages 5 and 6 in this outline).

3A. THE DECORUM AT THE LORD'S SUPPER: 27-34

1b. The danger of unexamined participation: 27-32

1c. The corruption of the Lord's supper: 27-29

1d. The participation in an unworthy manner: 27

²⁷ Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

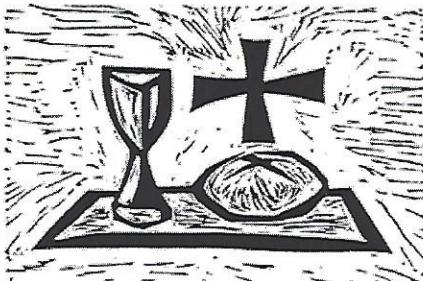
1e. The corruption: .

2e. The crime: .

2d. The participation in an unexamined manner: 28-29

²⁸ But let a man examine himself, and so let him eat of that bread, and drink of that cup.

²⁹ For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.



- 1e. Discrimination of sin in the life: 28
- 2e. Discernment of the body of the Lord: 29

- 2c. The consequences of the believer's sin: 30

For this cause many are weak and sickly among you, and many sleep.

1d. Debility:

2d. Disease:

3d. Death:

- 3c. The course of the believer's sin: 31-32

³¹ For if we would judge ourselves, we should not be judged.

³² But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

1d. Self-judgment avoids condemnation: 31

2d. Sin results in chastisement: 32

- 2b. The deportment at the Lord's supper: 33-34

³³ Wherefore, my brethren, when ye come together to eat, tarry one for another.

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.

1c. Consideration:

2c. Communion:

3c. Circumspection:



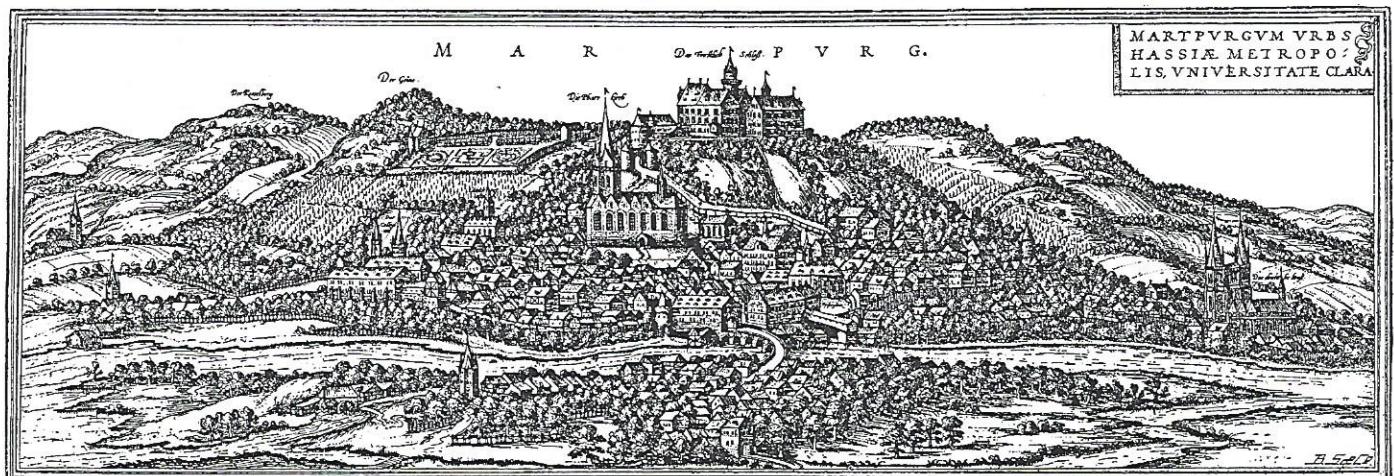
"FOR AS OFTEN AS YE EAT THIS BREAD AND
DRINK THIS CUP, YE DO SHOW
THE LORD'S DEATH ----- TILL HE COME."



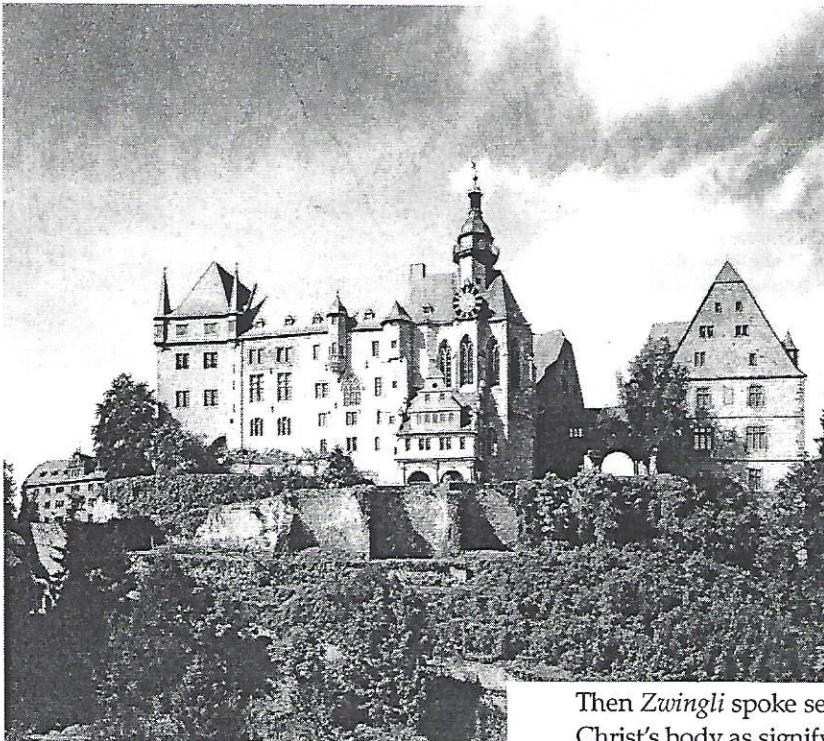
The Marburg Colloquy and the Marburg Articles (1529)

Image: An anonymous woodcut from 1557, depicting the Marburg Colloquy of 1529. Image source: [Wikimedia Commons](#)

[Introductory note: On the first day of October, 1529, the most prominent theologians in the reform movement assembled at the invitation of Landgrave Philip of Hesse in the town of Marburg to resolve a dispute over the nature of the communion elements, a disagreement that threatened to tear the reform movement apart. Attending were a veritable Who's-Who of reform: Martin Luther and his disciples, Justus Jonas and Philip Melanchthon; Andreas Osiander, a leader of the reform movement in Nuremberg; Johannes Brenz, reformer of the Duchy of Württemberg; Johannes Oecolampadius, who had initiated the colloquy; Huldrych Zwingli, the reformer of Zürich; and the reformers of Strasbourg, Martin Bucer and Caspar Hedio. The two principal figures, Luther and Zwingli, were able to agree on most points, but could not reach consensus on the Eucharist. Luther maintained that the communion bread and wine were united by sacramental union to the true body and blood of Jesus; for Zwingli, the bread and wine were only symbols of Christ's body and blood.



Ansicht der Stadt Marburg aus dem 16. Jahrhundert.



Then *Zwingli* spoke several times about the sacramental presence of Christ's body as signifying that his body is in the Supper in a representative way.

Luther replied to this: Those who make an effort to speak of the permanent presence of Christ's body in such a way take away the substance of the body from the bread, leaving us only crusts and empty chaff. However, the words of Christ sound altogether different. He then showed them the very words [of the Lord].

Several times *Zwingli* and *Oecolampadius* admitted that it was certainly possible for God to cause a body to be in different places; but they demanded genuine proof that this took place in the Supper.

At this point *Luther* set forth the words of the Testament, *Hoc est corpus meum*, rendering them in German in this way: My dearest sirs, since the text of my Lord Jesus Christ reads *Hoc est corpus meum*, I cannot pass over it but must confess and believe that the body of Christ is there.

Then *Zwingli* jumped to his feet and said: Thus you also, Doctor, assume that the body of Christ is locally in the Supper, for you say: The body of Christ must be there. There, there — this is certainly an adverb of place.

Luther replied that he had simply quoted the words of Christ, and did not in any way expect false conclusions of this kind. But if they want to deal cunningly with one another, then he testifies here, as he has before, that he will have nothing whatever to do with mathematical reasons and that he completely rejects and repudiates the adverb of place in connection with the words of the Supper. The words are "This is," not "There is my body." Whether it is there locally or not locally, this he would rather not know, since God has not yet revealed anything about it and no mortal man can prove it one way or another.

