

# Church History of the New Covenant Communion: Last & Lord's Supper, Memorial-To-Mass, Reform-To-Restored

By – *David L. Burris*



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**2<sup>nd</sup> Corinthians Chapter 5 & Verse 17**

**“Behold, All Things Are Made New!”**

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**Old World Meets New in North America.** *Chief Red Jacket:*

“Brother, you say you are sent to instruct us how to worship the Great Spirit agreeably to his mind, and if we do not take hold the religion which you white people teach, we shall be unhappy hereafter; you say that you are right, and we are lost; how do we know this to be true?...Brother, you say there is but one way to worship and serve the Great Spirit; if there is but one religion, why do you white people differ so much about it? *Why do you not agree, as you can all read the book?*”

**Old World Meets New in South America.** When *Cortez* rebuked the Aztec Chief *Montezuma* for offering human sacrifices, he responded with an amazing insight @Transubstantiation: “*At least we don't eat the flesh and drink the blood of our god!*”

**Sectarian World Meets Pop Culture Secular World.** In song & dance, the *Hokey Pokey* is a corruption of the ‘hocus pocus’ beloved of magicians, an expression that derives, equally in turn, from the words of the Catholic Mass, *hoc corpus meum*, ‘this is my body,’ indicating the (transubstantiated) conversion of the Communion ‘bread’ into the body of Christ.

**Religious World Meets Looney Tunes Cartoon World.** In Scene @Children Being Prepared for Their 1<sup>st</sup> Communion. Dialogue: *Nun* “Let me explain how communion works. The Priest will give you this round cracker and he will say ‘The Body of Christ’ and then you eat it.” *Child* “Jesus was made of crackers?” *Nun* “No!” *Child* “But crackers are His Body?” *Nun* “Yes!”

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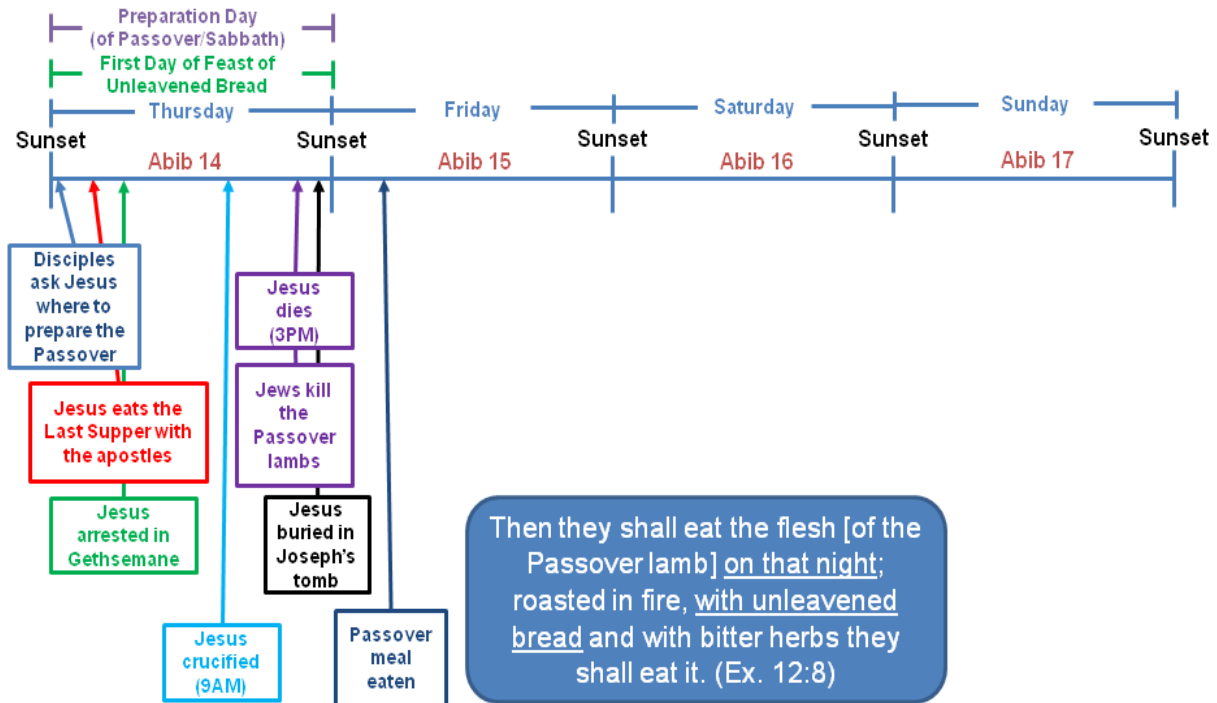
## **Part One: The Bible World of the Last Supper & Lord’s Supper**

*Did Jesus eat the Passover supper on the night before he was crucified? If so, was he eating it at the right time? If he was, how do you explain the fact that, on the following day, the Jewish leaders were fearful of defiling themselves, which being the situation would have cancelled their right “to eat the Passover” (John 18:28)?*

### Measuring Paschal Timeline By Jewish v. Roman Days & Nights

“In Old Testament times the Hebrew day began at sunset and continued until the following sunset. This is evidenced by the creation account: And God called the light Day & the darkness He called Night. And there was evening and there was morning,

one day. (Gen. 1:5) So, for example, our Sunday night would be the Jews' Monday, and our Monday night is their Tuesday. The Roman day, however, began at sunrise and continued until the following sunrise. 'Like us, the Romans divided each day into 24 hours, and they assigned 12 to the daytime and 12 to the night. These did not run from midnight to midnight as our modern method of timekeeping does, but from sunrise to sunrise.' By the time of Jesus' crucifixion, the Jews had begun using Roman measurements for hours of the day (Mark 15:1, 25, 33). Additionally, Peter said at Pentecost (just 50 days after Passover): For these men are not drunk, as you imagine, for it is [only] the third hour (about 9:00 a.m.) of the day; (Acts 2:15)" – Tim Harris



From Wayne Jackson @Christian Courier: The most natural reading of the Synoptists shows the meal there to be the Passover. The most natural reading of John shows Jesus as crucified at the very time the Passover victims were slain in the temple. While it is undoubtedly possible so to interpret the evidence as to make both tell the same story it seems preferable to see them as following different calendars. According to the calendar Jesus was following the meal was the Passover. But the temple authorities followed another, according to which the sacrificial victims were slain the next day.

In other words, on this occasion, Jesus didn't eat the O.T. Passover Meal with the sacrificial lamb because He was preparing Himself to Become the N.T. Sacrificial Lamb. Moreover, at this Last Supper – our Savior authorized and repurposed several aspects and elements of the annual Paschal observance - carrying them over into the last dispensation in a weekly remembrance of His own impending ultimate sacrifice.

**Lord's Supper as Antitype of the Passover.** “The Lord's Supper is not a Passover feast, even though Jesus instituted the Supper on the occasion of observing the Passover. It does seem, however, that the Passover is a *type* [anticipate/prefigure] of the Supper. Jesus indicated that the Passover would be ‘fulfilled in the kingdom of God’ (Luke 22: 16). To appreciate the implication(s) for the Supper, we must understand the purpose of the Passover.

The historical context of the Passover is that of the exodus of Israel from Egypt. The final plague was the death of the first born. The Israelites were instructed to spread the blood of a lamb on the lintel and doorposts of their homes. Those in the house were to eat the roasted lamb in haste, dressed in

traveling clothes (Exodus 12: 1 – 13). Their firstborn would be saved by the blood of the lamb. The Passover was to be an annual feast and parents were to instruct their children about its significance (Exodus 12: 26,27).

Clearly, there is a connection between Jesus and the Passover, specifically the lamb slain for that feast. Peter referred to Jesus as a ‘lamb without blemish or spot,’ identifying the blood of that Lamb as the means of ransom (1<sup>st</sup> Peter 1: 18,19). The apostle Paul made a direct connection to the Passover by identifying Jesus as ‘our Passover Lamb’ (1<sup>st</sup> Corinthians 5: 7). His point was to affirm that Christians needed to get the leaven of malice and evil out of their lives, just as Israelites were supposed to have no leaven in their houses by the time of the sacrifice of the Passover lamb (Exod. 12:14–20).” Allen Dvorak – “Staying Focused”, When We Meet in Sweet Communion

Professor D. R. Duncan’s Book “Hermeneutics: Understanding Biblical Interpretation”; Section 83 *Typology*; Page 315 states –

*“The **Antitype is always superior to the type** – If this were not the case, there would be no reason for the type. The type is always visible at the time it is given, because it is material; but the antitype contains divine or spiritual thought.”*

### **The Heavenly Banquet is the Antitype of the Lord’s Supper.**

“We may also presume that Jesus looked forward to the future act of redemption in which God would again act as he had done at the exodus from Egypt. He spoke of eating the Passover

again when 'it is fulfilled in the *kingdom of God*' (Luke 22: 16). Similarly, we are told that Jesus took a cup of wine and spoke of drinking it again when '*the kingdom of God comes*' (Luke 22: 18), or if we follow Mark's version, he spoke of the day when he would '*drink it new in the kingdom of God*' (Mark 14: 25). Whichever version of these words we regard, common to them all is the hope of a future celebration of the Passover in a new way. Thus, there is a strong emphasis on the element of future expectation, or rather a certain hope, in the sayings of Jesus. But to what is Jesus referring? There may well be an allusion to the so-called messianic banquet, the meal which pious Jews expected to eat in heaven at the end of the age (Luke 14: 15).




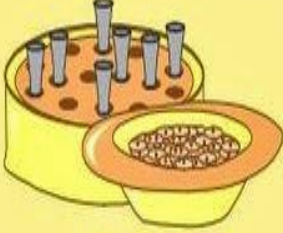
Salvador Dali, *The Sacrament of the Last Supper*, 1955, o/c, 167x268 cm., National Gallery of Art, Washington, DC (ISBN: 071483338X)

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**John 20 Verse 7: When Face Napkin Folded As Dinner Napkin Master Signaling "I'll Be Back!"**



# The Lord's Supper

ANIMAL SACRIFICES	DEATH OF CHRIST	THE LORD'S SUPPER
<p><b>GOD'S PLAN</b> Gen. 4:3-5; Lev. 1:1-9</p>	<p><b>GOD'S PLAN</b> Matthew 16:21; 26:39</p>	<p><b>CHRIST'S COMMAND</b> Matt. 26:26-20; Mark 14:22-24</p>
<p><b>WITHOUT SPOT</b> Num. 19:2; 28:3, 9; 29:17, 26</p>	<p><b>WITHOUT SIN</b> 1 Peter 2:21-24</p>	<p><b>BREAD &amp; FRUIT OF VINE</b> Matthew 26:26-29</p>
<p><b>BLOOD SHED</b> Leviticus 1:1-15</p>	<p><b>BLOOD SHED</b> Matthew 26:28</p>	<p><b>REPRESENTS CHRIST'S BODY &amp; BLOOD</b> 1 Cor. 11:24-26; Matt. 26:26-28</p>
<p><b>IN REMEMBRANCE OF SIN</b> Hebrews 8:12; 10:17</p>	<p><b>FOR REMISSION OF SINS</b> Heb. 9:22; Matt. 26:28</p>	<p><b>OBSERVE IN MEMORY</b> 1 Corinthians 11:25</p>
<p><b>BLOOD OFFERED</b> Leviticus 1:5; 16:14-16</p>	<p><b>BLOOD OFFERED</b> John 19:34</p>	<p><b>PARTAKE WORTHILY</b> 1 Corinthians 11:27-30</p>
<p><b>GOD PLEASED</b> Genesis 4:4-5; Hebrews 11:4</p>	<p><b>GOD PLEASED</b> John 3:16; John 6:38</p>	<p><b>REGULARLY</b> Acts 2:42; 20:7</p>
<p><b>OFFERED EACH YEAR</b> 1 Samuel 1:21; 21:19; Hebrews 9:7, 25; 10:1-3</p>	<p><b>ONLY ONE OFFERING</b> Hebrews 7:27; 10:12-18</p>	<p><b>ON FIRST DAY OF EACH WEEK</b> Acts 20:7</p>
<p></p>	<p></p>	<p></p>
<p><b>Altar Offering</b></p>	<p><b>Cross of Christ</b></p>	<p><b>Lord's Supper "Lord's Table"</b></p>

### **Top of the Spiritual Food Chain.**

If so, what was going to happen in the meantime? Jesus answered this unspoken question by going on to describe how the disciples were to use bread and wine in the Lord's Supper. The middle term of comparison between the Passover and the Lord's Supper is the heavenly banquet. It was, (first), however, the past which set the pattern for the future. The events of the Exodus constituted the *type* which gave form to the future expectation of an act of redemption by the mighty hand of God. The second thing is that Jesus spoke in terms of fulfillment and newness, and thus indicated the end of the old Passover and its replacement by its fulfillment. It (Lord's Supper) would be a new Christian festival that was regarded as paschal only insofar as the Passover provided the *typology* for understanding the death of Jesus as an act of redemption.

The Lord's Supper is to be seen as the meal 'between the ages.' It is an anticipation of the heavenly meal which Jesus looked forward to sharing with the Twelve. Thus the Lord himself is the host who presides at the table. The disciples that take part are the company of the redeemed. They feed on heavenly food and anticipate the joys of heaven itself. There is no conflict between the element (joy) and the solemnity and reverence which Paul commends as appropriate at the meal. Whatever may have happened in a later period, the early church remembered at the Supper what the Lord's death had provided rather than grieved over the fact that he had to die. The joy of salvation



experienced and the hope of its heavenly consummation were dominant.” – I. Howard Marshall, Last Supper & Lord’s Supper

**Jesus answered this unspoken question [of the meantime remembrance observance] by going on to describe how the disciples were to use bread and wine in the Lord’s Supper...**

Jesus Christ, “The Bread of Life” – The Sayings Over the Bread

(a). The saying over the bread begins with a verb of command ‘Take’ in Mark; this is missing in Luke and Paul.

(b). All our texts contain the words ‘This is my body’, which are thus the most firmly attested part of the whole tradition.

(c). Luke and Paul have an explanatory phrase ‘which is given (Paul omits *given*) for you’, this has no equivalent in Mark.

(d). Luke and Paul both have the command ‘Do this in remembrance of me’. This is repeated by Paul after the interpreting the cup, but Mark does not have it all.

The Model Prayer @“Give Us This Day Our Daily Bread”

**Significantly, This Entreaty Is Stylistically Similar to Then Familiar Rabbinic Prayers for Safety in Travel. Moreover, There Is Another Similarity Regarding Traveler’s Prayers. These Prayers Were Structured Similarly & With Attached Phrases Nearly Identical to That from The Master Teacher.**

**Gospel of Matthew - Chapter 6 & Verse 11 - Disciples’ Prayer.** More Than Any Other This Simple Petition Has Been the Focus of Centuries of Controversy. The Greek Word *Epiouision*, Which

Is Translated Here As “Daily,” Being Unusual in The Greek Is the Root of The Problem. In Fact, The Word Does Not Exist in Greek Outside Our N.T. Gospel Text of Study. Some Scholars Have Suggested That the Original Meaning Stresses “For the Next Day” From the Similar Greek Word *Epeimi*, “The Next...” This Usage Would Associate with The Wilderness Manna & Would *Add Also Another Dimension Spiritualizing It in Application.*

Debate About What Experts Expect – One Would Expect That the Hebrew Undertext For This Entreaty, Which Contains A Seemingly Unknown Greek Term, Would Have Been Derived from More Difficult Hebrew Idiom Than A Common Word Like “Tomorrow.” Some Answer from O.T. Passage Perhaps Jesus Referencing i.e. Proverbs 30: 8 – “Remove Me Far From Falsehood And Lying; Give Me Neither Poverty Nor Riches; Feed Me With The Food That Is Needful For Me.” The Hebrew Word for Food Used Here Is *Lechem* – By Way of Extension It Has Signified All of Human Necessity – The Phrase Refers to Any Man’s Allotted or Assigned Portion – That Amount Required for Sustenance & Needed According To God’s Plan. His Audience Would Have Made the Connection to The Sustenance While Their Ancestors Sojourned in The Wilderness. The Whole Verse in Proverbs Seems into The Complex Flow Following the Entire Extent of Expressions by Jesus On This Occasion.

Rabbinic Teaching Says – “He Who Created the Day Created Its Sustenance.” This Prayer Professes That the Created Universe Is Not Clockwork Set in Motion and Seldom Observed by

Disinterested Deity. The Disciples' Prayer States Belief That God Holds All Things Together Moment to Moment & All Life Breath to Breath! Actually, The Primary Focus of This Petition Should Be on The Words "This Day." Jesus Is Extreme in His Teaching Concerning Worry & Anxiety – Check Out the Beatitudes – Matthew 6: 25, 26. The Promise That God Will Provide for The Disciple's Physical Needs Must Be Seen in Light of Jesus Challenge of Matthew 6:32,33. (Providence/Prayer ppt)

Mike Willis of *The Guardian of Truth* on the "Bread of Life" -

**The Bread of Life Gives Eternal Life.** "The bread of life is different from ordinary bread. Ordinary food sustains our physical bodies for short periods of time. As the Jews pressed Jesus to perform another miracle to feed them, they alluded to the manna with which God had fed His people during the wilderness wandering. Jesus contrasted the bread which He provides with the manna. He said, 'Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever. Whosoever eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day' (Jn. 6:49-51,54). Whereas temporal food sustains our bodies for short durations, the bread of life gives us eternal life. Though our bodies will die, Jesus will raise us up in the last day to a glorious resurrection. We who partake of the bread of life shall live forever with Him."

**The Bread of Life Brings Fellowship with God.** “Jesus said, ‘He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him” (Jn. 6:56). Jesus did not teach that He would personally come inside the body of the believer or that the believer would personally dwell inside of Him. He did not say that a ‘representative indwelling’ would occur (i.e. Jesus would dwell in us through the Holy Spirit). The word ‘dwell’ (Greek: meno) means ‘not to depart, not to leave, to continue to be present ... to maintain unbroken fellowship with one’ (Thayer, Greek-English Lexicon of the New Testament, p. 399).

The gospel of Jesus Christ brings us into fellowship with God the Father, God the Son, and God the Holy Spirit. When one is obedient to the gospel, he is ‘in Christ’ (Eph. 1:3; Rom. 6:14). He is in communion with the Holy Ghost (2 Cor. 13:14). In the Great Commission, Jesus said, ‘Go ye therefore, and teach all nations, baptizing them in (Greek: eis, into) the name of the Father, and of the Son, and of the Holy Ghost’ (Matt. 28:18). When one is baptized, he is brought into communion or fellowship with the Godhead. In one of his epistles, John wrote, ‘That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ” (1 Jn. 1:3).’”

Bruce James of *Truth Magazine* on “The Bread of Life” –

“Let us also remember that food will do no good unless assimilated or digested. We may come to church for years

with perfect attendance, but unless the gospel gets into our spiritual bloodstream we will die of ritualism, hypocrisy and error. Jesus' claim is that He is able to give life in this world & in the world to come. Therefore, let us say: "Break the Bread of Life, Dear Lord, to me. Give me to eat & live With Thee above."

### Jesus as "Blood of the New Covenant" – Sayings Over The Cup

(d). Luke and Paul both have the command 'Do this in remembrance of me'. This is repeated by Paul after the interpreting the cup, but Mark does not have it all.

(e). The saying over the cup takes the form 'This is my blood of the covenant' in Mark 14: 24; this wording appears to echo Exodus 24: 8, 'Behold the blood of the covenant which the Lord has made with you.' In Luke and Paul, however, we have the form 'This cup is the new covenant in my blood'. Here 'This' is identified explicitly as the cup, and the cup (or its contents) typifies not the blood which inaugurates the covenant but the covenant which is inaugurated by the blood; the addition of the word 'new' produces an allusion to Jeremiah 31: 31.

(f). Mark adds the explanatory phrase 'which is poured out for the many'; this echoes Isaiah 53: 12. In Mark the phrase fits grammatically into the sentence as a description of the blood. Paul has nothing corresponding to the phrase, but Luke has the equivalent phrase 'which is poured out for you', which must refer logically to Jesus' blood but which is loosely attached



syntactically. This phrase is parallel to the phrase 'which is given for you' which is a part of the saying over the bread in Luke and Paul. – I. Howard Marshall, Last Supper & Lord's Supper, pg. 43  
James M. Tolle on "The Sealing Blood of the Covenant of Grace"

In ancient times, covenants were ratified in different ways; sometimes, for instance, the contracting parties were held to be bound by eating salt together; sometimes by partaking together of a sacrificial meal; sometimes by passing between the divided pieces of slaughtered animals; and especially by the use, still prevalent in many parts of the world, of blood, as by each of the parties tasting each other's blood, or smearing himself with it, or letting it be mingled with his own etc., or by dipping their hands in the blood of the slaughtered animal.

Wayne Jackson of *Christian Courier* on "The Blood of Christ" –

**The Blood of Christ in Type.** "A type is a shadow cast upon the pages of the Old Testament which finds its fulfillment in a New Testament reality. It suggests in a symbolic, picture form a glorious reality in the future. The blood of Jesus is first typically portrayed in the offering of Abel's sacrifice. Abel, who walked by faith, hence, according to Jehovah's instruction (Heb. 11:4; Rom. 10:17) brought an offering before the Lord 'of the firstlings of his flock' (Gen. 4:4). But his brother Cain brought the 'fruit of the ground.' One was offered in obedience, the other in disobedience. One had blood, the other did not. As Jehovah prepared to send the tenth plague upon the wicked Pharaoh and his people, he instructed the Israelites to select

a male lamb or goat one year of age and without blemish. The Hebrews were to apply the animal's blood to the side-posts and lintel of their houses, and the Lord promised: 'And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you' (Ex. 12:13). Now the blood of that blemishless lamb was a Christ type. The perfect Lamb without spot or blemish redeemed us (1 Pet. 1:19)."

### **"Thy Kingdom Come" In Past, Present, & Future Tense.**

*"Amillennialists* believe that the kingdom of God was founded by Christ at the time of his sojourn on earth, is operative in history now and is destined to be revealed in its fullness in the life to come. They understand the kingdom of God to be the reign of God dynamically active in human history through Jesus Christ. Its purpose is to redeem God's people from sin and finally to establish the new heavens and the new earth.

The kingdom of God is therefore both a present reality and a future hope. In other words, when the kingdom came in the person of Jesus, the 'age to come' also had arrived in some provisional sense. The consummation of that kingdom, when Jesus Christ returns to judge the world, raise the dead, and make all things new, coincides with the arrival of the 'age to come' in all its fullness. The presence of Jesus' spiritual kingdom, 'the rule of Christ,' is a reality which guarantees the consummation of the kingdom of God yet to come..."

"A Case for Amillennialism" by Kim Riddlebarger pgs.109-110

## **Dual Application @Matthew 26: 29: The Church His Kingdom.**

“Once the kingdom (church) was established on Pentecost, the Lord began doing what He promised. He began a communion with His people every time they ate of the Lord’s Supper...

*The word ‘fellowship’ means ‘communion.’* It means to share (specifically in something of a spiritual nature) and engage in joint participation. Christians are to be in fellowship with God, the apostles and one another today (1<sup>st</sup>John 1:1–4; Acts 2:42).”  
– S. Jeffries, “The Lord’s Supper’s Relationship to the Kingdom”

Wayne Jackson of *Christian Courier* on “The Crimson Flow” –

**Power in the Blood.** The inspired writer of Hebrews affirmed that “apart from the shedding of blood there is no forgiveness” (9:22). This sacred text either states, or implies, several things:

1. There is a human condition known as “sin” (cf. vv. 26,28).
2. That condition requires “forgiveness.”
3. There is a divine plan by which that forgiveness is obtained.
4. Somehow, that plan involves the shedding of blood.

Paul contended that Christ “purchased” the church “with his own blood” (Acts 20:28; cf. Ephesians 5:25). The Greek text is even more vivid. The middle voice form suggests the idea that Jesus “purchased for himself” those who constitute the church (cf. 1 Corinthians 6:19-20); they belong to Christ (note the possessive form, “Christ’s,” in Galatians 3:29).

# WHAT THE BLOOD OF CHRIST DOES



**REDEEMS**

**US**

Ephesians 1:7

**PROVIDES  
NEARNESS**

Ephesians 2:13

**MAKES  
PEACE**

Colossians 1:20

**JUSTIFIES  
US**

Romans 5:9

**BOUGHT THE  
CHURCH**

Acts 20:28

**SIN  
PROPITIATING**

Romans 3:25

**HAVE YOU BEEN MADE CLEAN THROUGH JESUS' BLOOD?**

**Christ's Blood in Worship.** “Just prior to his death, Christ, in anticipation of the establishment of his church, instituted the Lord's supper (Matthew 26:26-29). It was a solemn ceremony during which the participants reflected, with the deepest discernment, the significance of the Lord's death (1Cor. 11:29). Attempts to amalgamate it with strictly social engagements met with the severest rebuke (1 Corinthians 11:17ff). Those today who are anxious to revive this digressive spirit should be sobered by Paul's rebuke. [Table & Altar In Stasis Equilibrium]

*The apostle warns that those who trivialize the communion elements, going through the motions of eating the bread and drinking the cup 'in an unworthy manner,' become 'guilty of the body and the blood of the Lord' (1 Corinthians 11:27).*

Charles Spurgeon on “The Spiced Wine of the Pomegranate” –

“This order of fellowship we have is called the ‘Communion of Communication,’... The word communion, is frequently employed by inspired writers in **the sense of communication.**”

Passover Wine **Unfermented**: Yeast Would Ceremonially Defile

“This cup is described later in the account as ‘fruit of the vine’ (26: 29). The Mishnah, of the Babylonian Talmud, equates the terms ‘fruit of the vine’ and ‘wine’ (Berachoth, 35a). In biblical usage, we should understand that wine refers to the product of the grape at any stage, from fresh squeezed grape juice (Isaiah 65: 8; 16: 10) to fermented juice that has turned to vinegar



(Numbers 6: 3). ‘Since fermentation was considered a type of leaven, and all leaven was to be removed from the house during Passover (Exodus 12: 15 – 18), the implication is this juice was unfermented.’” – Kyle Pope, “This Bread” & “This Cup”

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### **FOLLOWING BELL-WETHERED PATHWAYS OF THE HUMAN MIND -**

One day, through the primeval wood, A calf walked home, as good calves should; But made a trail all bent askew, A crooked trail as all calves do. Since three hundred years have fled, And I infer, the calf is dead. But still he left behind his trail, And thereby hangs my moral tale. The trail was taken up next day, By a lone dog that passes that way; And then a wise bell-wether sheep, Pursued the trail o’er vale and steep, And drew the flock behind him, too. As good bell-wethers always do. And from that day, o’er hill and glade, Through those old woods a path was made. And many men wound in and out, And dodged, and turned, and bent about And uttered words of righteous wrath, Because ‘twas such a crooked path.

But still they followed - do not laugh - The first migrations of that calf, And through this winding woodway stalked, Because he wobbled when he walked. This forest path became a lane, That bent, and turned, and turned again; This crooked lane became a road, Where many a poor horse with his load, Toiled on beneath the burning sun, And traveled some three miles in one. And thus a century and a half, They trod the footsteps of that calf. The years passed on in swiftness fleet, The road became a village street; And this, before men were aware, A city’s crowded thoroughfare; And soon the central street was this, Of a renowned metropolis; And men two centuries and a half, Trod in the footsteps of that calf. Each day a hundred thousand rout Followed the zigzag calf about; And o’er his crooked journey went, The traffic of a continent.

A hundred thousand men were led By one calf near three centuries dead. They followed still his crooked way, And lost one hundred years a day; For thus such reverence is lent, To well-established precedent, A moral lesson this might teach, Were I ordained and called to preach; For men are prone to go it blind, Along the calf-paths of the mind, And work away from sun to sun, To do what other men have done. They follow in the beaten track, And out and in, and forth and back, And still their devious course pursue, To keep the path that others do. They keep the path a sacred groove, Along which all their lives they move. But how the wise old wood-gods laugh, Who saw the first primeval calf! Ah! Many things this tale might teach – But I am not ordained to preach. - SAM WALTER FOSS

## **THEOLOGICAL TRENDLINES OF TRADITIONAL THINKING**

### **Religious History: Black Swan Events & Butterfly Effects**

**Black Swan:** Although looking to the horizon of individual lives - history appears quite predictable and linear - this is a false perception. In reality, routine events are continually curved generationally trending in terms of societal regression or social progress with countries and civilizations analyzed as circular over the centuries. The normative exceptions in historical observation are what Nassim Nicholas Taleb calls Black Swans – where, as he says *“History does not crawl, it jumps”*. These world class epic events include: First, in Religious & Church History - **The Wittenburg Hammer Heard Around the World. Martin Luther Nails German Grievances To Church Door – Becomes First Media Celebrity With 10 Day Viral Posting;** Second, in World & American History - **The Lexington Bridge Shot Heard Around the World. “We have it in our power,” Thomas Paine declared, **“To begin the world over again!”****

**Butterfly Effect:** “While the ‘butterfly effect’ is often explained as being synonymous with sensitive dependence on initial conditions of the kind described by Edward Lorenz in his 1963 paper, the butterfly metaphor was originally applied to work he published in 1969 which took the idea a step further. Lorenz found that the systems in that model could only be predicted up to a specific point in the future, and beyond that, reducing the error in the initial conditions would not increase the predictability. This demonstrated that a deterministic system

could be '**observationally indistinguishable**' from a non-deterministic one in terms of predictability. Recent re-examinations of this paper suggest that it offered a significant challenge to the idea that our universe is deterministic, comparable to the challenges offered by quantum physics.”  
(Wikipedia)

Sensitive Dependence on Initial Conditions - Small variations in initial condition of a non-linear dynamical system may produce large variations in long term behavior of the system and each *Iteration Amplifies the Initial Departure*.

### **EARLY ERROR BUILT ON THREE FALSE ASSUMPTIONS**

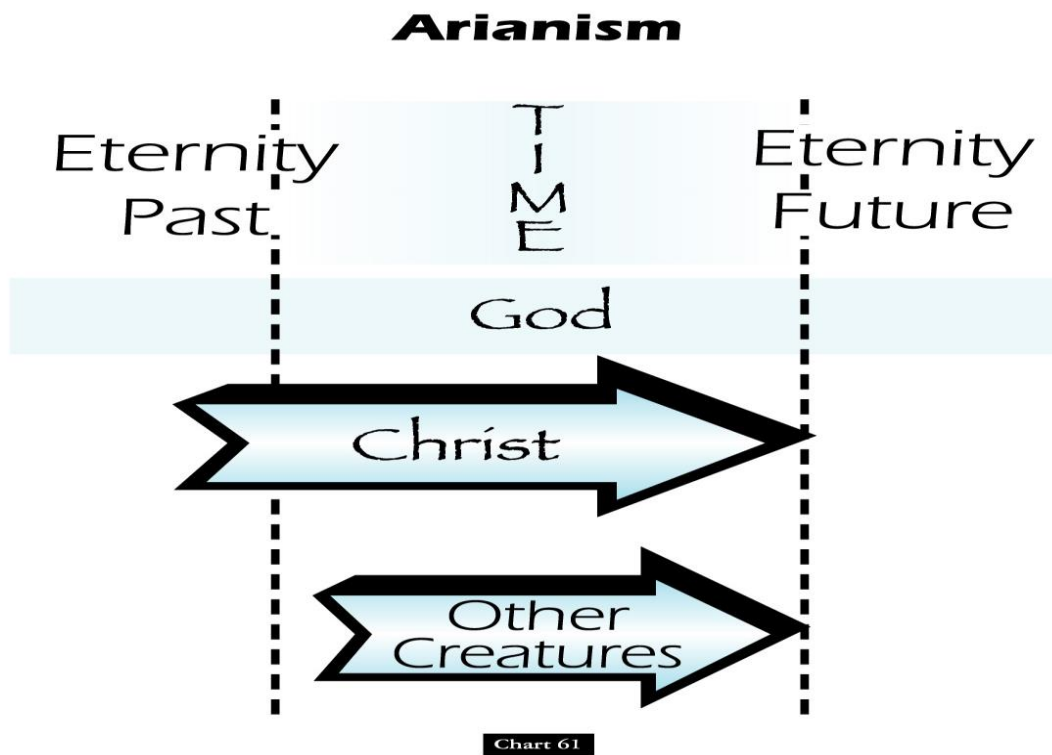
- #1 **Assumption: Paul Convert Clement Received As An Apostle**
- #2 **Assumption: Origen Explains Trinity Concept Sequential**
- #3 **Assumption: Irenaeus Portrays Jesus Mother @Anti-Eve**

In other words, first, by Clement of Rome continuing to write instructional and disciplinary letters – claiming continuity of the apostolic office in congregational letter writing of epistolary form - along with their uncritical acceptance by brethren of the post-apostolic period – shortly followed by the Cyprianic Principle of Apostolic Succession - we have a quantum destabilization of the *Organizational Pattern*.

In other words, second, by the Alexandrian Theological School & its thought leader Origen (184 – 253 A.D.) explanation of the Trinity in Cause & Effect as an Ignited Torch Sequentially Passed Sparking Life - from God Eternal to His Son Jesus Christ and/or the Holy Ghost – we have initiated - the Battle Over A Greek “i”.

## The Theanthropic “i” Debate of *Homoousios* or *Homoiousios*?

Question: Was the Son of Man of same or similar divinity as God the Father? This was the pivotal argument dividing churches East & West in the Filioque Crisis & that religiously severed corresponding to state sovereignty. [Both Wrong]



“In 867, Constantinople’s Patriarch Photius excommunicated the pope on the basis of insertion of the Filioque Clause in the creed, which asserted that the Holy Spirit proceed from both the Father and the Son. This argument, that the pope was himself a heretic - would be used with increased regularity in the East.” – Modern Scholar “One Holy, Catholic & Apostolic”

Again, scriptural commentary by an uninspired individual had the unintentional consequence of quantum destabilization of the *Doctrinal Pattern and Becoming Dogma*.

Lastly, the award for the worse casual commentary ever of theological speculation in terms of its unforeseen application & unintended consequence – belongs to *Church Father Irenaeus the Bishop of Lyon (130 – 202 A.D.)* This accomplished defender of the faith fighting against the Gnostic Heresy - jump starts another – one of great effect cumulative through the centuries.

Irenaeus writes in *Against Heresies* “So the Lord now manifestly came to his own, and, born by his own created order which he himself bears, he by his obedience on the tree renewed [and reversed] what was done by disobedience in [connection with] a tree; and [the power of] that seduction by which the virgin Eve, already betrothed to a man, had been wickedly seduced was broken when the angel in truth brought good tidings to the Virgin Mary, who already [by her betrothal] belonged to a man. As the human race was subjected to death through [the act of] a virgin, so was it saved by a virgin, and thus the disobedience of one virgin was precisely balanced by another’s obedience.”

The Nestorian and other Christological controversies of the fourth century resulted in the acceptance of Mary as the 'Mother of God' and entitled her to special honors in the liturgy. In terms of her future veneration, these doctrinal tracks had developed quite rapidly by about the year 590 A.D. The



veneration of Mary, the mother of Jesus, which was to lead to the adoption of the doctrines of her immaculate conception in 1854 and her miraculous assumption to heaven in 1950, developed rapidly by 590.

### **Mariology – Mother Mary – Born Innocent of Original Sin.**

#### Posterity's Uncritical Acceptance of Augustine's Platonism

“Their understanding of conception, shaped by a patriarchal culture, would have been some variation of the dominant Aristotelian theory. On this view, the male semen provides the formative principle for life. The female menstrual blood supplies the matter for the fetus, and the womb the medium for the semen's nurture. The man's seed transmits his logos (rational cause) and pneuma (vital heat/animating spirit), for which the woman's body is the receptacle. In this way the male functions as the active, efficient cause of reproduction, and the female functions as the provider of the matter to which the male seed gives definition. In short, the bodily substance necessary for a human fetus comes from the mother, while the life force originates with the father.

Platonists believed that all physical objects are simply copies of eternal, immaterial templates or Forms. This means that two objects of the same kind have a sort of connection because they both depend on the same Form. So the terrible taint of Adam can spread to those who share his Form, the Form of humanity. This inheritance concept of fatalistic disposition and consequence can similarly be linked to classic theories of

genetics. It was believed that everything children inherit is received from the father alone. The mother contributed nothing material to fetal development and served simply as an incubator. It was considered a matter of simple common sense that embryo existed entire in seed form within the male before implantation. The father once existed in seed form in his father too, and so on - and so on - all the way back to the Garden of Eden - similar to a set of Russian Dolls.” – Jonathan Hill Book

“Further testimony is borne to the heinousness of this doctrine in the fact that Protestants and Catholics make Jesus exempt from original sin. Of course, it would heap outrage upon outrage for them not to do so, but their having to do it only makes their error all the more conspicuous. Catholics have also seen fit to make Mary an exception to the rule by virtue of the doctrine of immaculate conception. If it is right for God to transfer Adam’s sin nature to his descendants, why would it be wrong for Him to do so in the case of Jesus?

The practical need to make Jesus an exception is quite understandable, but the query is directed at the moral right to make Jesus an exception to that which blights all men. If it would have been wrong to transfer Adam’s sin nature to Jesus, why is it right for Him to do so in the cases of other men? How is it right to do to men what it would be wrong to do to Jesus? It appears that there is a double standard. The Catholics simply issue what amounts to an ipse dixit about it in the case of Mary. If God could arrange for Jesus to be born without original sin,

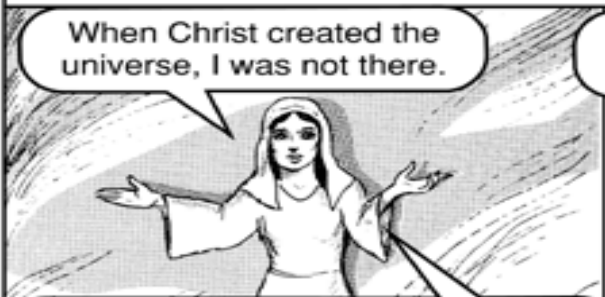
why couldn't He have arranged the very same thing for all men? Is God "a respecter of persons" (Acts 10: 34)? Moreover, if Jesus had to be made like His brethren in all things (Hebrews 2) & was tempted in all things they are (chap. 4), how is it that He was preserved from the very thing that compels them to sin? If God gave to men that from which He preserved Jesus, then Jesus is different from His brethren in a most radical, fundamental, and irreconcilable way! The Hebrews writer's claim becomes nothing.

Proponents of original sin sense this difficulty and try to resolve it by saying that Jesus' virgin birth was necessitated by the need to preserve Him from original sin. For several reasons this solution falls short of its aim: (1) It would not resolve the moral dilemma for Calvinists, even if it were true! (2) Nowhere in the Scriptures is a doctrine of original sin assigned as a basis for Jesus' virgin birth! (3) Sinfulness, or a sinful nature, is not genetically transferable anyway! (4) Even though Jesus was virgin-born, He was still a physical descendant of Adam because His mother was! Finally, when all is said and done, it may be observed that the real problem of original sin lies not in how it is transmitted but by the very fact that it is transmitted at all! No conceivable answer can absolve God from the responsibility He would have to bear for the sins of men if He creates them with sinful natures that compel them to sin. Calvinism is rotten at its taproot! Original sin, since it defies and defiles the very nature of God, is as fundamentally wrong as any false doctrine could be!" (Internet Information)

**The Hell Harrowing.** “According to tradition, Jesus closed hell for a thousand years. However, this caused problems for theologians and for believers. If hell is closed what happens to the souls of the wicked? - “The early Christians were obligated to introduce the concept of a sort of waiting room, where souls would stay for the thousand years until hell was open again. They found a ready-made idea – limbo – that they freely borrowed from the Romans, who had borrowed it from the Greeks. This was all fine until the year 1000AD, when Satan’s banishment was supposed to end... But nothing happened. The theologians set to work and said that Satan was now out and about in the world – tempting and tormenting – and that hell was still closed but that there was another place where sinners would be punished. *This was purgatory. It was a cross between limbo and hell. But if Satan was absent, who was to run it? Jesus’ mother, **the Virgin Mary**, was called back from heaven, where she had been asleep (**the Dormition**). She was given the keys of to look after, and the running of purgatory. She does not administer any punishments – in fact, her main job seems to be protecting the souls of the sinners from the wrath of her son.”* Richard Craze, Hell: Illustrated, pgs. 44,45

Again, scriptural commentary by an uninspired individual had the unintentional consequence of quantum destabilization of the *Worshipping Pattern*.

Mary sheds tears because men call her "The Mother of God."




When Christ created the universe, I was not there.

Christ is divine... I'm only human. When Christ chose to put on humanity...

I was the chosen vessel to bring Him forth in the form of man. But Christ was God long before I was born.

The Word of God says, speaking of Jesus, "All things were made by him; and without him was not anything made that was made." John 1:3

Mary weeps because men teach she was really sinless.



If you speak about the Lord Jesus as being without sin... then you are correct.

But of the rest of us born on this planet,


The Scriptures say, "For all have sinned, and come short of the glory of God." Romans 3:23

God says of Jesus on the cross, that God made Him, who knew no sin, to be sin for us.\*

Look to Jesus, not me... The Scriptures say He "did no sin, neither was guile found in his mouth." 1 Peter 2:22

\*2 Cor. 5:21

Mary is crying for the deceived multitudes who look to her as a mediatrix... and pray to her.



There are not two mediators! Only **one!** Read carefully what the Scriptures say:

Beloved, you've been lied to... I'm not a mediatrix...

Jesus loves you – you must trust in Him... He's the only one we can go to as a mediator.

"For there is one God, and **one mediator** between God and men, the man **Christ Jesus.**" 1 Timothy 2:5



## Will This Pope Name Mary the Co-Redeemer?

“Pressure is mounting on the new Pope Benedict XVI to ‘infallibly’ declare the Roman Catholic Virgin Mary as ‘co-redemptrix,’ with Jesus the Redeemer, Mediatrix of all graces with Jesus the one Mediator, and Advocate with Jesus Christ on behalf of the human race.”

When done, this will be the fifth ‘dogma’ defining the position of the Virgin Mary goddess in Roman Catholicism. The others include ‘Mother of God,’ ‘Perpetual Virginity,’ ‘Immaculate Conception,’ and ‘Assumption’ into heaven.

In the fifth century, the popes reasoned that since Jesus was God, Mary must be the ‘Mother of God’ and deserved worship as such.

‘Perpetual Virginity’ is defined as continuing to be a physical virgin even after the birth of Jesus and thus having no children by her husband, Joseph. This also elevates her toward a position akin to divinity.

‘Immaculate Conception’ defines her as without sin from birth, just as Jesus was. The reasoning is that, otherwise, Jesus would have been tainted by Original Sin. ‘Assumption’ declares that she was taken directly into heaven, body and soul, just as Jesus was.

Now the push is on to further elevate this false redeemer into a position, for all practical purposes, co-equal with the divine Savior. She will be in charge of dispensing God’s grace, and standing in for Jesus as mediator and advocate for mankind. Having reduced Jesus to a wafer god stored in a box, the popes have, instead, directed the worship of the precious Roman Catholics to this Virgin Mary goddess.

Thus we see the steps taken to elevate the lowly Mary of the Bible to a goddess-like position. For centuries, the Roman Catholic layman has been encouraged to pray to this Virgin Mary goddess instead of directly to God or the Lord Jesus.

With this fifth ‘dogma,’ she will have effectively elbowed Jesus aside and assumed the central focus of attention for the one-billion-plus Roman Catholics trapped in the superstition and ignorance of this pagan false church.” – Battle Cry

## **Church History: Doctrinal Departure in Serial Dilution**

### **Departure Principle: Primary Versus Delegated Authority**

Besides the generic and specific classification, there are two kinds of authority: primary and delegated. Primary authority is the original source of all power or authority. It is the authority that resides in the person by right of his relationship to those who are subject to his authority. All divine authority begins with God, the Father!

Besides the generic and specific classification, there are two kinds of authority: primary and delegated. Delegated authority is that which is given to another by the one who has the primary authority. All authority of God has been delegated to his Son, Jesus Christ, and not one single word has been delegated to mankind. In utilizing this authority delegated to the Son, Christ has delegated or granted certain power to others in administering his authority. The apostles received this power. All authority comes from the Son!

### **Doctrinal Departure Principle: The Law of Expediency**

1<sup>st</sup> Corinthians - Chapter 6 - Verse Twelve: “All things are lawful unto me, but all things are not expedient: All things are lawful for me, but I will not be brought under the power of any.”

*First Corinthians Chapter Six & Verse Twelve States - The Lawful Expediency Must Meet Certain Criteria: First, **it must be lawful.*** For something to be lawful, it must make a stand on: command, approved example or necessary conclusion. If there is no means

of showing where God commands it, the apostles practiced it, or draw a scriptural conclusion, it is outside authority bounds per 2nd John 9!

*Therefore, There Are Two Principles Apparent: Expedients Cannot (1) Be an addition to the word of God -or- (2) Be of a substitution for God's ways. A true expedience, therefore, neither adds to or changes the plan of God!*

*The Lawful Expediency Must Meet Certain Criteria: Secondly, **it cannot be explicitly stated.*** This is an evident conclusion from the first point. When God speaks, man is not left to use his judgment & reasoning ability to determine if he is going to act. When God speaks, obedience by faith must be forthcoming from man, and he cannot decide if he wants to do what God has commanded. Yet, with the area of thoughtful expediency, human wisdom can be utilized in that realm where God has left man free to use his own individual and collective judgment.

Thirdly, to be an expedience, **it must edify the church.** From First Corinthians 14: 26 - We can see that when matters of personal judgment pierce the Lord's body, then we had better examine our Bibles & hearts for the correct answers!

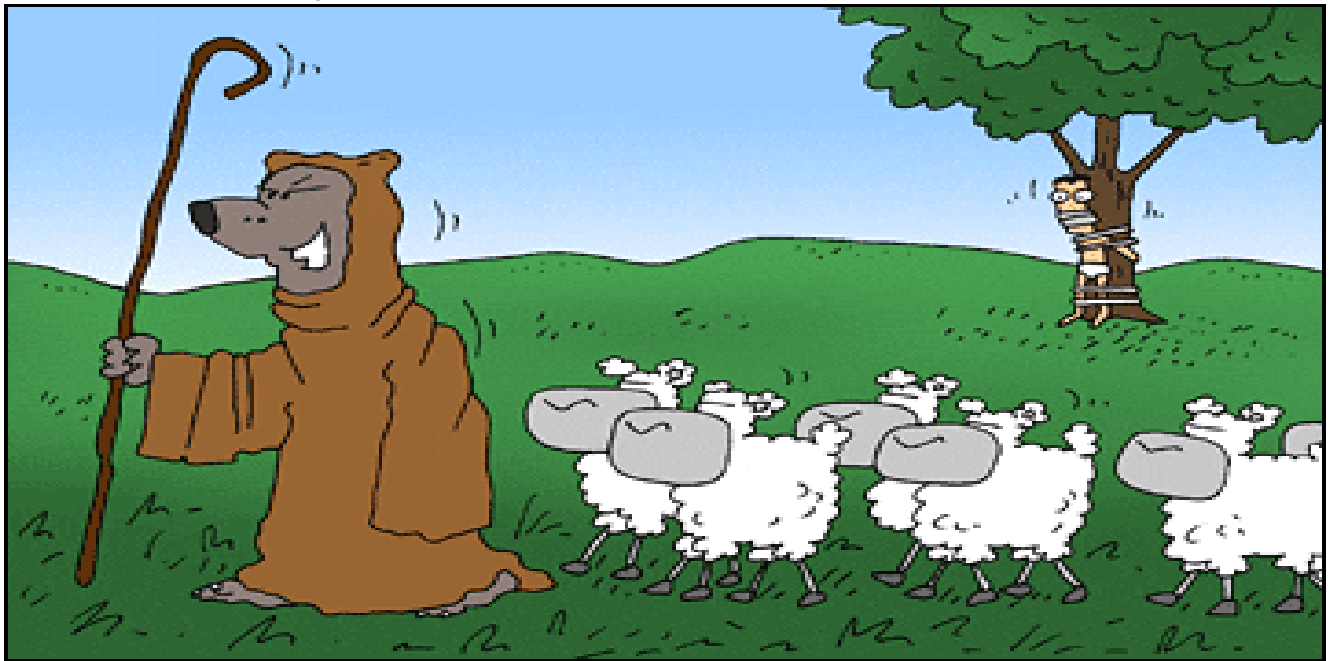
**In summation, most of the heresy, false doctrine, and apostate formulations of human religious tradition – even if kick started in a butterfly effect - can be traced and time tracked in terms of a serial dilution of sound precept and principle – gradual and generational.**

Only an Almighty God of character omnipotent, omniscient, omnipresent, and omnibenevolent can working through the ages generationally - transform simple evils of human free moral agency - meant for harm - into a complicated good for all concerned – “all things working together for (ultimate) good” (Romans 8: 28). However, mankind, through human tradition & theology, the forces of gradualism and incrementalism helping - can chip away at simple truths – nullifying them in practical application and then twisting them by way of their partial truth – ultimately “calling evil good and good evil” (Isaiah 5: 20).

Theologically, the interpretive and decision sciences, systematic theologies and denominational disciplines – orthodoxy and orthopraxy falsehoods of principle and precept – often come to be buttressed by fabrications of fact – lies both big & basic.

Fundamental falsehoods are those rationalizing denominational divisions, clergy/laity distinctions, and justifying the existence of ecclesiastical hierarchies, canon lawyers & curia bureaucrats. These larger lies are second tier - supportive to the largest lie of apostate authority and unscriptural organization – in warning predicted by the Apostle Paul – on His way to Jerusalem to suffer it’s awaiting “chains and tribulations” @Acts 20: 28-30: *“grievous(savage) wolves will come in among you(eldership)”* and again from the Holy Spirit @1<sup>st</sup> Timothy 4: 1 – 3: “...in the latter times some will depart giving heed to the doctrines of demons - forbidding to marry and commanding to abstain from foods created to be received with thanks.”

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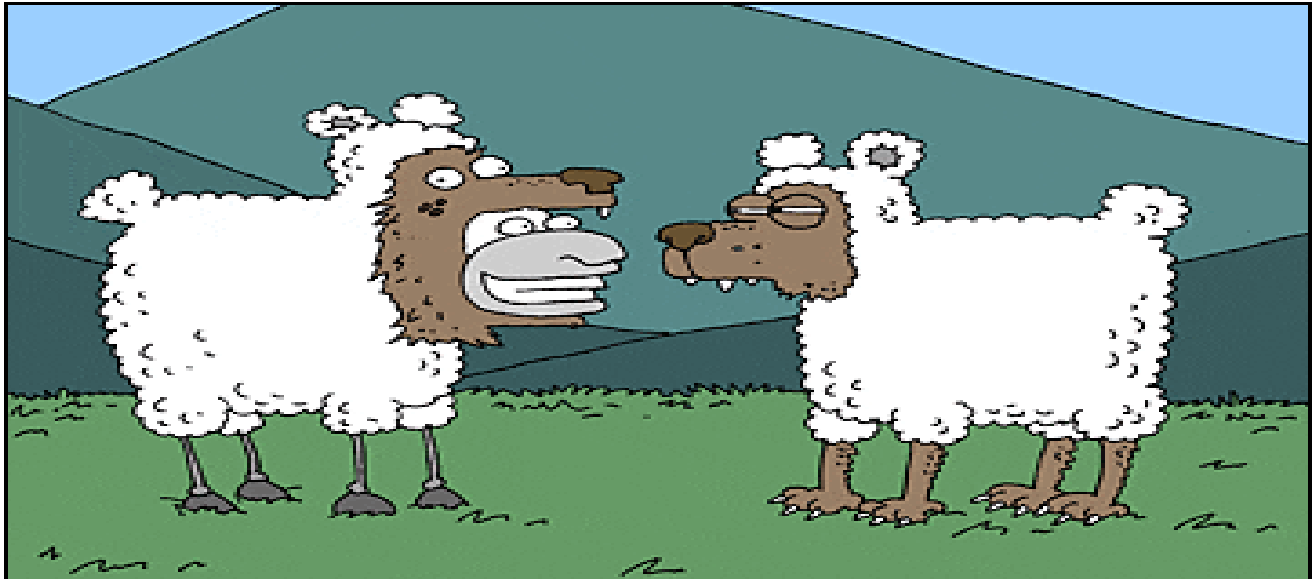


(See Matthew 7:15)

07-28-2008

**THE WOLF FOUND THAT SHEPHERD'S CLOTHING  
WORKED EVEN BETTER**

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Thanks to Pam Winn (See Matthew 7:15)

11-30-2007

**THINGS GOT WEIRD WHEN THE WOLF IN  
SHEEP'S CLOTHING HAPPENED ACROSS THE  
SHEEP IN WOLF-IN-SHEEP'S-CLOTHING  
CLOTHING**

Historically Accepted as Fraudulent - from the Medieval Period are the Dual Sword Pseudo-Isidorian Decretals granting both temporal and spiritual sword to the papacy. Impactful the most was documentation of the ‘supposed’ Donation of Constantine. For all practical purposes this fraud enabled and established for a thousand years - the legitimacy of the Catholic Pope to Crown the Holy Roman Emperor and Legally Authorize the Divine Right of Rulership for Individual Kings. Centuries later, when the Religious Scholar Erasmus reported his own analysis that the documents were not written in 4<sup>th</sup> Century Old Latin, it so weakened the Roman Church that it became ripe for Reform.

However, the Greatest Theological Falsehood Supported By the Biggest Factual Lie – is the *Chief Apostle Peter’s Roman Papacy.*

**Theological Falsehood of Chief Apostleship.** Matthew 16:13ff Translated Greek: “Thou art *Petros* (single rock or small pebble) & on this *Petra* (large solid rock, foundation rock, or rock bed) I will build my church.” Greek Contextual: Peter’s Confession of Faith an Archtype Transliterated Aramaic: Pauline Letters Peter & Rock the Same in Original Spoken Aramaic which allowed *Lesson Form Word Play*. In Summation, Building a Church upon a Pebble would be obviously ridiculous and therefore could not be Christ’s real meaning. When Peter acknowledges that Jesus was the Messiah, Jesus showed His agreement that He (Jesus) is indeed the Son of God & the Rock of Ages. Peter compares himself as only a stone when referencing Christ’s Role as The Rock & Chief Cornerstone of the Church - 1st Peter 2: 5 & 6.

In other words – Salvation is not based on an institutional connection with the Apostle Peter but by way of a personal relationship with Jesus Christ!

**“Binding & Loosing” Contextualized.** Matthew 16:19 - An Apostle Audience Addressed: “Whatsoever ye shall bind on earth shall be bound in heaven and whatsoever ye shall loose on earth shall be loosed in heaven.” [KJV] It does not at all indicate they had the freedom to bind (make laws) and loose (cancel laws) on earth and God would then bind & loose those same laws in heaven. Even Jesus himself didn’t have that power – John 12:49. As Jesus spoke only that which the Father commanded, the Spirit spoke only what He was given – John 16: 13. Similarly, the apostles did not speak of their own wills but from that of God the Father. Refer – 1<sup>st</sup> Corinthians 2: 13  
Early Greek Text of Matthew 16: 19 Clearly Indicates in the Contextual Greek: *What the apostles “bound on earth” “had already been bound” in heaven & that which was “loosed” on earth “had already been loosed” in heaven.*

Was Peter the First Pope? **This tradition that the Apostle Peter held the papal office from A.D. 42 to A.D. 67 started early in the third century. 26 church congregants are noted by their names in the first fifteen verses of Paul’s Letter to the Romans in chapter 16. Peter is not even casually mentioned although this point of time overlaps with that of his supposed service term there. Acts 12 – Peter was held this period in prison in Jerusalem.**



“But it is said on all sides, Was not St. Peter at Rome? Was he not crucified with his head down? Are not the pulpits in which he taught, the altars at which he said the mass, in this eternal city? **St. Peter having been in Rome, my venerable brethren, rest only on tradition...**

Scaliger, one of the most learned of men, has not hesitated to say *St. Peter’s episcopate and residence at Rome ought to be classed with ridiculous legends.*” 1870 Vatican Council; Bishop Strossmayer

Only an Almighty God of character omnipotent, omniscient, omnipresent, and omnibenevolent can working through the ages generationally - transform simple evils of human free moral agency - meant for harm - into a complicated good for all concerned – “all things working together for (ultimate) good” (Romans 8: 28). However, mankind, through human tradition & theology, the forces of gradualism and incrementalism helping - can chip away at simple truths – nullifying them in practical application and then twisting them by way of their partial truth – ultimately “calling evil good and good evil” (Isaiah 5: 20).

**C. S. Lewis @ *Inherited Religion*:** “This very obvious fact that each generation is taught by an earlier generation – must be kept very firmly in mind. No generation can bequeath to the next generation what it has not got. If we are skeptical, we shall only teach skepticism to our pupils, if fools only folly, if vulgar only vulgarity, if Saints sanctity, if Heroes heroism. Education is only the most fully conscious of channels whereby each generation influences the next.”

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# Four Looks at the Lord's Supper

**"THIS DO IN REMEMBRANCE OF ME."**

## LOOK WITHOUT

"Ye do show forth the Lord's death"

(1 Corinthians 11:26)

Testifies of His death

## LOOK FORWARD

"Till he come"

(1 Corinthians 11:26)

Testifies of His coming



## LOOK WITHIN

"Let a man examine himself"

(1 Corinthians 11:28)

Individual communion with Christ

## LOOK BACKWARD

"Discerning the Lord's body"

(1 Corinthians 11:29)

Testifies of His suffering

**"THIS DO IN REMEMBRANCE OF ME."**

# Baptism and Salvation in the Early Church

“He saved us through the washing of rebirth and renewal by the Holy Spirit.” Titus 3:5



Chart 40

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## **Part Two: Apostolic to Apostate – Marking Memorial to Mass**

### **In 100 YEARS: Preaching Crucifixion to Catechetical Teaching**

Egypt's Alexandria was the center of early learning, having a large university with a voluminous library. In the last quarter of the second century, churchmen established a catechetical (learning by the questioning process) school in Alexandria. In other words, according to the *Didache*, obedience in baptism transitioned from event to process – procedure to ceremony.<sup>1</sup>

### **Convenience Compromises: **Adult Baptism** & Worship Service**

POURING was permitted by the Didache and practiced in regard to one on his sickbed (Cyprian), but the normal practice was immersion, in fact, trine (3 times) immersion (Tertullian).

THE EFFICACY of baptism in bringing the remission of sins was not questioned, hence many put off baptism long as possible, lest such a powerful act be wasted before the sin life was over.

Great elaboration in the BAPTISM RITUAL took place (Tertullian, *On Baptism* and Hippolytus, *Apostolic Tradition*), testifying to the high regard the ceremony was held.

The earliest definitive reference to INFANT BAPTISM is in Tertullian, who opposed the practice, but it became common in the third century and was advocated by Cyprian.

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<sup>1</sup> Allen, G. C. (Trans.). (1903). [\*The Didache or The Teaching of the Twelve Apostles Translated with Notes\*](#) (p. 5). London: The Astolat Press.

In the third century, Cyprian insisted that HERETICAL BAPTISM (i.e. administered by one not a member of the catholic church) was not valid but Bishop Stephen responded of Rome's view that it is valid (if performed with trinitarian formula) prevailed.

### Reasons for Reformation Resistance to Adult Re-Baptism -

“Traditio” – ritual handed down generation to generation supposedly from church fathers. A situation similar to the twisted traditions addressed by Jesus Christ in the Beatitudes; Ritual Tradition – incremental from deathbed exception to routine norm. The necessity of clinical baptism of Constantine by pouring was now the convenient option preferred by the healthy. The family baptism of believers in the early church is now an infant initiation equivalent to that of the circumcision administered by the priesthood of the old law. Practically, both paedocommunion and paedobaptism become commonplace. [NOTE: Difficult Argument. Only boy babies were circumcised.]

Not any understanding adults have been baptized by immersion and as an act of obedient conscience for about 1,000 years. Incrementalism of Dialectic Synthesis along with Negative Cascading Consequences of wrong previous decisions explain Luther's argument that to accept this Anabaptist tenet would be to suggest that no one had been saved in a millennium & all were burning in Hell. This is inconceivable to him. He believes the infant practice an “adiaphora” or an innovation indifferent to God. He was especially against it due to the introspection associated with such an act.

Additionally, Luther feared the possibility people would want to repeat a ceremony meant to be done only once. Furthermore, there was a consensus in the conventional wisdom of the time that everyone should be baptized only once.

Moreover, Zwingli also was incensed and added to the debate. Zwingli went so far as to suggest that infants can have faith - quoting as passage proof – Luke 1: 41. Agreeing to the re-baptism proposition to take care of oneself seems at the same time to be admitting that our dearly departed loved ones have in an innocent ignorance earned an eternal punishment. Furthermore, this is was not an asymmetrical argument with the AnaBaptists that could be somehow compromised. They even utilized this concept aggressively by way of an evangelism tool with a terrible tendency and unfortunate consequences. Their expressed conviction did at the least close many doors of opportunity – however, it usually aroused anger and sometimes heated hostility. Re-baptism, although absolutely accurate theologically – in the Middle Ages went against the grain - both emotionally and intellectually. The Dark Age mentality could not even admit to the witness of their own eyes when Galileo proved Aristotle wrong – their thinking had become locked and completely entrained.

Ritual Rationale – An argument of attack was seldom made according to spiritual rescue – a regime cleansing from an inheritance of original sin. Rather more frequently a weaker defensive position was taken identical to that offered for the

“benign custom” of arranged childhood marriage. Both were treated as legally valid although empty signs that were not rendered efficacious until respectively either confirmed or consummated. Another after marriage illustration of easy comparison noted that after being matched as children any incidents of infidelity and adultery could be straightened simply by way of a willingness to forgive and/or reconcile – it did not require contractual remarriage – because the childhood marriage was still valid according to law.

The Swiss Reformed specifically stated that infant baptism was a sign of future faith like was circumcision – an indication that the child will be raised in covenant community and loving family as a Christian and valid until the youth makes profession of faith which makes them also a member of the universal church. I speculate that this also is most probably that time period commencing the Roman Catholic practice of newborn Godparent selection. I do not believe there is any fixed date of doctrinal departure for this specific practice so this is only an educated guess on my part.

“Ex Opera Operato” – It was valid as ritual because it was worked in a certain way and with specific words repeated.

Sequence of Sacramental Sin Structure: 1) Baptism Itself the External Sign; 2) Signifies the Inner Gift of Rebirth In Christ; 3) Faith Brings Outward Sign & Inner Gift Together.

Christian Identity Based Not on Belief but by “Christening”  
Served Institutional Interest: In state-church systems



membership in the civil religion from birth was like an inheritance of ascribed citizenship. It proved the benefits of social control through complementary hierarchies – one of the temporal sword and one of the spiritual sword. The Lutheran & Anglican Reformations were especially Magisterial – along with territorial realignments of church and state with trade in triad determining dominance.

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**CHURCH ADMINISTRATION DIGRESSIONS  
CHRISTIAN DOCTRINAL ACCRETIONS  
ARCHITECTURALLY EVIDENCED**



Development In Designs:

House Church to General Public Building to Basic Roman Temple



Constantine's Edict of Milan in 313 soon influenced the buildings used for Christian worship. He built St. John Lateran, a church designed on the plan of a basilica, a Roman public building used for courts, etc. The basilica was a rectangular building with a semi-circular niche or "apse" opening off one of the shorter ends. This plan provided much more space for the larger congregations worshipping after 313.

The apse, where judges or other officials sat in public buildings, now became the area where the clergy sat. A [Sedia Gestatoria Mose's Seat] throne was set up in the center of the apse for the bishop. We can see this seat in the apse of the preserved fifth-century built church in Gardo, Italy. The arrangement of the basilica with the clergy in a separate area made for a distinct barrier between clergy and laity – hardening a broad trend begun in the fourth century. Gone were the friendly, intimate services which the Christian had held in their home.

The upper end of the building held the porch where catechumens and those under discipline (penitents) were restricted. In the building center – between the columns – is the nave – where the choir & lower clergy sang together. The remainder – what was considered the congregation – tended to be confined to the side aisles with men on one side and women on the other. About this time the liturgy changed from being a service in which all participated into one said by the clergy and sung by the choir while others listened. Priestly vestment and ritual robes of rank started around this time too.

## Convenience Compromises: Adult Baptism & **Worship Service**

Division in the worship service between the part that all could attend (Scripture reading/ preaching) and that part only the faithful could attend (Lord's Supper), that was called the *disciplina arcani* ("rule of secrecy") – about the third century.

Ante-Nicene writings began to consider that the communion prayers were the congregations corporate thank-offering to the Lord, hence the usual designation 'eucharist' (thanksgiving).

Ideas related to this concept developed:

The Eucharist imparts divine life of itself, reflected in the descriptive phrase "medicine of immortality" (Ignatius).

The elements are a sacrifice offered by the priest (Cyprian).

Lastly, there is a real presence of Christ (Irenaeus).

**Eucharist.** "This term began to be used during the second century and comes from a Greek word meaning 'to give thanks.' The problem with this term is that it makes it seem as if 'thanksgiving' is the reason we celebrate the Supper.

Remember, we partake of the Lord's Supper to remember the death and suffering of Jesus Christ. The giving of thanks should be something generated by the partaking of the Supper, not the cause for it. As we move away from apostolic times, mysticism began to be associated with the Supper. Terms such as 'liturgy,' 'sacrifice,' and the 'mystery,' began to be commonplace. Some in the Eastern Orthodox Church have described the Lord's Supper as a 'spiritual blood transfusion.' In

the centuries leading up to Catholicism, some Christians began to refer to the Lord's Supper as the medicine of immortality, the food and drink by which one was rendered immortal. This is also seen in the usage of the next term we will discuss.

**Sacrament.** Encyclopedia Britannica speaks of 'sacrament' in this way: *It is a religious sign or symbol, especially associated with Christian Churches, in which a sacred or spiritual power is believed to be transmitted through material elements viewed as channels of divine grace.* In other words, those who use this term believe God's grace is transported to us through the partaking of the Lord's Supper. The term was first applied to the Lord's Supper, and then baptism. Eventually, it also became associated with marriage, ordination, and confirmation. The Westminster Catechism says that... 'A sacrament is a holy ordinance instituted by Christ; wherein Christ and the benefits of the new covenant are represented, sealed, and applied to believers.' Catholics have been taught that a sacrament is an outward or visible sign of an inward or invisible grace. The word 'sacrament' for the Lord's Supper seems to be related to Jesus' statement, 'This cup is the new covenant in my blood.'

**Mass.** This is a term used by the Roman Catholic Church. They believe that Jesus is offered for sacrifice at every mass. Mass is identical with the cross, the only difference is that on the cross He was offered in a bloody manner whereas in mass offered unbloody. This doctrine contradicts Hebrews 9: 26 -28 "Christ, having been offered once to bear the sins of many.'

One of the early meanings of 'mass' means to *let us depart in peace, or the congregation is sent away*. In the beginning the Lord's Supper was offered to all those who were present at the assembly. This practice changed over time to where those who were not yet Christians were told to leave the service. The remaining Christians would then partake of the Supper. The different services became associated with certain terms: the first service, with believers and non-believers present was known as the 'mass of the catechumens.' Catechumens refer to those who underwent training and instruction before their baptism. The second service was known as the 'mass of the faithful.' Eventually, the partaking of the Supper was restricted to only the priest in charge of the mass, especially in the Roman Catholic Church." – Matthew Allen, Communing with the Lord

.....

**Sacrament or Sacrifice?** “The Word of God teaches us plainly that there is no other sacrifice for sin than the perfect sacrifice of Jesus. And yet Rome teaches that the Lord's Supper is a sacrifice for sin – not a sacrament only, as Protestant churches teach, but a sacrifice. A sacrament is a sign and seal of the grace of God, but a sacrifice is the offering to God of a living body (man or animal) to wipe out our guilt in the sight of God, and thus to make possible our deliverance from the death we have deserved because of our sins. There is a very important difference between a sacrament and a sacrifice. A sacrament can never make atonement for our sin and thus cover our guilt in the sight of God. A sacrifice, if ordained by God, as were the

sacrifices of Old Testament, can make atonement for sin. Now Rome teaches that the Lord's Supper is much more than a sacrament – it is nothing less than a sacrifice for sin! And Rome teaches that she is the only Church that has such a sacrifice for sin, hence the only Church that offers salvation to the people. At this point Rome is very logical. If we need the Lord's Supper as a sacrifice for sin, then we must be members of the Roman Church. Cardinal Gibbons said 'the Mass is another Calvary – which it is in reality.' The mass is not identical with the conscious, suffering, bleeding, agonizing Christ of Calvary. To say that the bread on the Roman Catholic altar is the broken and bleeding body of Christ – when nobody can see that it is – is the greatest deception ever imposed upon mankind. When Jesus Christ changed the water into wine, it was wine. All the people present at the wedding in Cana of Galilee could see that the water had been changed into wine..." – Edward J. Tanis

### Lord's Supper Doctrine During the Early Church –

"At times of meeting, Christians would bring the contents for the Lord's Supper. These ingredients would be prayed over by a presiding bishop. *The concept of a 'presiding bishop' is further evidence of a movement away from apostolic tradition as there is no mention of such an office in the New Testament.* Presiding bishops offered a prayer called the eucharistia, and the gifts communicants brought were called 'oblations' or 'sacrifices.' In the mid-second century, Justin Martyr writes: 'After the prayers we greet one another with the brotherly kiss. Then bread and a

cup with water and wine are handed to the president(bishop) of the brethren. He receives them, and offers praise, glory, and thanks to the Father of all, through the name of the Son and the Holy Spirit, for these gifts. When he has ended the prayers and thanksgiving, the whole congregation responds: 'Amen' For 'Amen' in the Hebrew tongue means: 'Be it so.' Over time, the presiding bishop became synonymous with a priest who 'acted in the person of Christ' or as 'another Christ'." – Matthew Allen

**Monarchical Episcopacy.** Root Words: Monos (Sole) Archos (Ruler) Episcopacy (Bishop); "Although the words elder and bishop are used interchangeably in Scripture there is a difference in their meanings. Elder has reference to age or maturity and bishop to oversight & guardianship. This difference in meaning is important to an understanding of the change that developed. In the early church all elders were bishops or overseers and each congregation had a plurality of them. However, as the elders had their meetings to discuss the work of the church someone had to be chairman of the meetings. The chairman apparently became a permanent position and the word bishop was reserved for the one who occupied the position. He was sometimes called "president" of the church & gradually assumed the responsibilities that had originally rested upon all the elders. This position, by the year 150, had developed into the monarchical bishop arrangement." - F. W. Mattox, Eternal Kingdom

**The Departure from the Pattern Begins.** “Within the first 40 years after the death of the last apostle, mysticism begins to become more and more associated with the Lord’s Supper. This is seen in the writings of Ignatius, martyred toward the end of the rule of the Roman Emperor Trajan (98 – 117 A.D.). Ignatius referred to the Lord’s Supper as the ‘the flesh of our crucified and risen Lord Jesus Christ, and the consecrated bread a medicine of immortality and an antidote of spiritual death.’ Irenaeus, an important Christian leader who lived from 130 – 202 A.D., also seemed to share Ignatius’ view of the Lord’s Supper. He writes, ‘Bread and wine in the sacrament become the body and blood of Christ and that the receiving of them strengthens soul and body unto eternal life.’ In another place Ignatius calls the bread and wine ‘antitypes,’ implying that they are distinct from the actual body and blood of Jesus Christ.

To better understand these writings, it is important that we consider the major battle with the Gnostics during the early centuries of the church. The Gnostics believed Jesus did not actually possess, but only appeared to have literal flesh and blood. Men such as Ignatius, Irenaeus, Justin, and others labored hard to prove that Jesus did possess literal flesh and blood. They used the Lord’s Supper as a major proof text to refute the error of Gnosticism. They felt Gnostics were inconsistent in that while denying that Jesus possessed literal flesh and blood, they would partake of the Lord’s Supper. Jesus did not deny the fact that He lived in a physical body...”

– Matthew Allen, [Communing with the Lord](#)

# The Lord's Supper in the Early Church

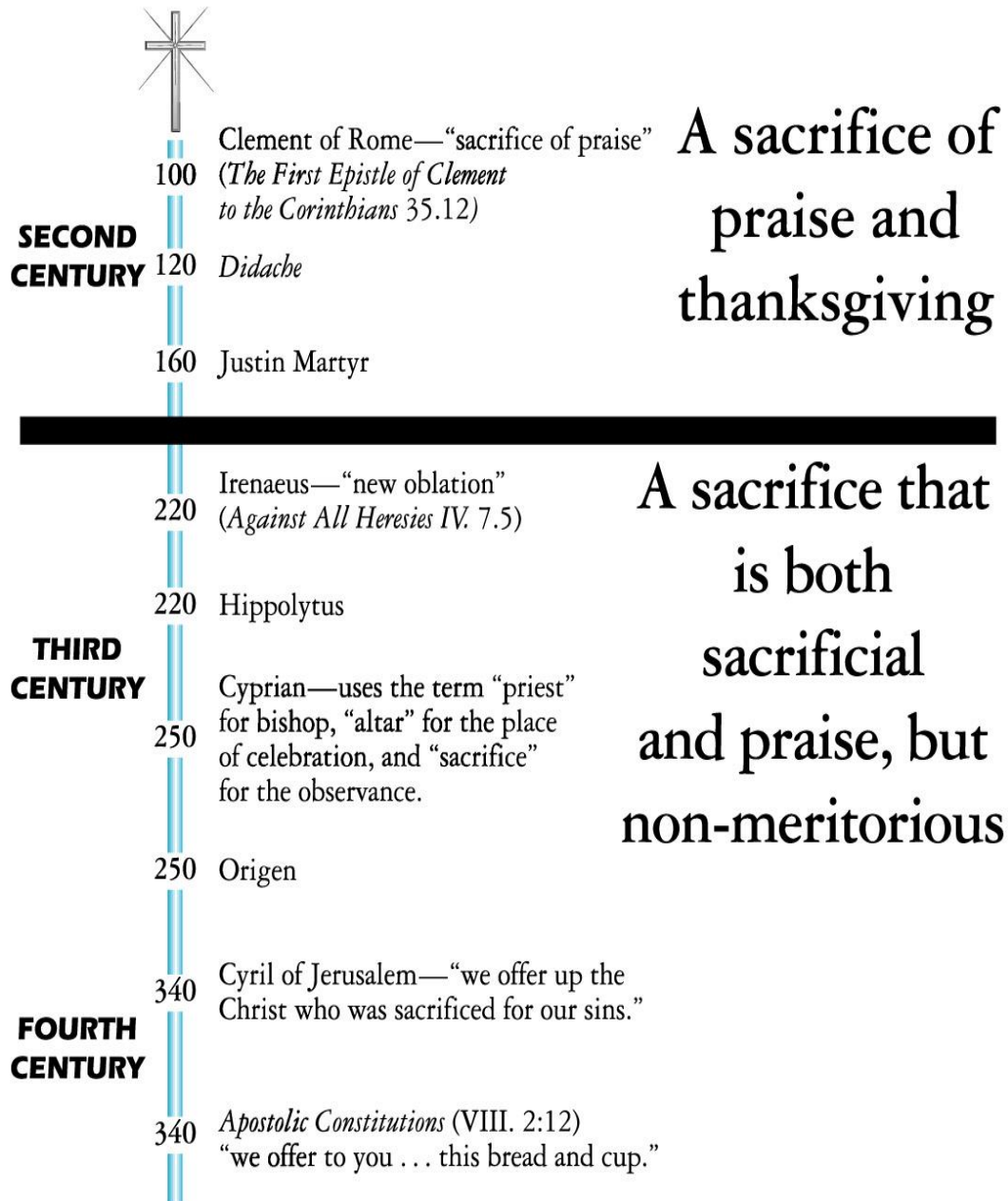


Chart 41



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## TRANSUBSTANTIATION: THE PHILOSOPHICAL PATH

**SACERDOTALISM:** “The emphasis in the Roman Catholic tradition, especially as proclaimed in the Middle Ages, on the powers of earthly priests as essential mediators between God and humankind.”

**SACRAMENTALISM:** “A term used pejoratively of persons or church traditions that see the essence of Christianity as participation in the sacraments rather than as inner transformation and personal piety.”

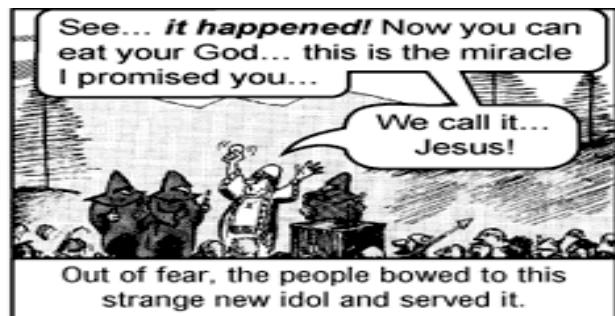
**ORDINANCE:** “Literally, an authoritative decree or law. Some church groups refer to baptism & Lord’s Supper as ordinance rather than sacraments. In so doing highlight the voluntary nature of these rites.”

**DOCTRINE OF THE MASS:** “Acceptance of the concept of the Lord’s Supper as a sacrifice by the priest was a gain for the power of the papacy because it was the pope who headed the hierarchy of clergy who alone had the power to perform the miracle of the mass.”

**CONCOMITANCE:** In Roman Catholic theology, the belief that Christ is physically present in the eucharistic elements of bread (body) and wine(blood). The doctrine was eventually used to prevent laity from partaking of the wine in case it should be spilled, desecrating Christ.



The Holy Helpers put on a great show... only the cookie didn't appear to change. It *still* looked just like an ordinary cookie.



The “Holy Papa” knew at last that he had absolute control over the people. He had pulled it off.

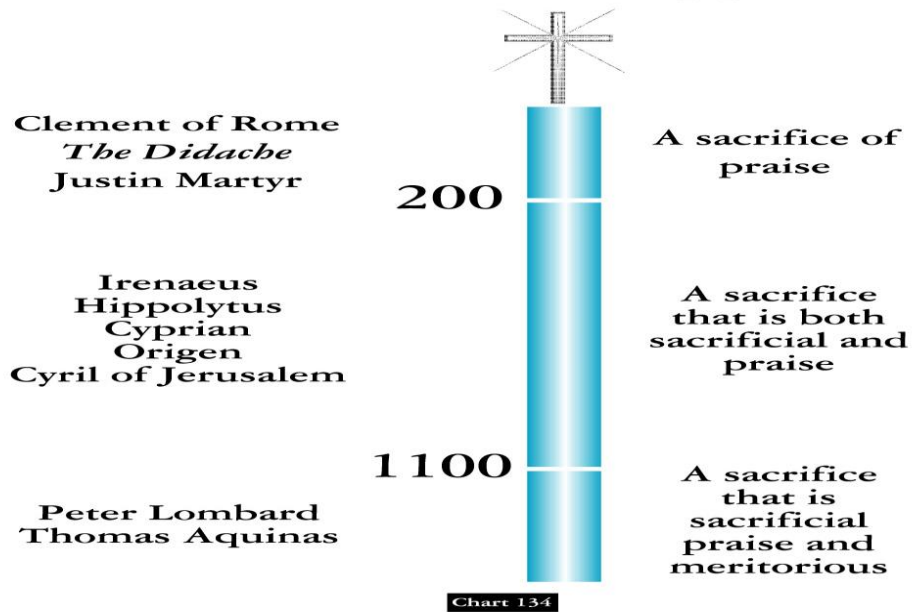
**TRANSUBSTANTIATION:** “About 831 A.D., Pascha Radbertus, monk in the monastery of Corbie near the city of Amiens, began to teach that by a divine miracle the substance of the bread & the wine was actually changed into the body & blood of Christ. He set forth these views in a book entitled - ‘Of the Body & Blood of The Lord’.” – Grenz & Guretzki, Dictionary of Theological Terms

**RECEIVED RELIGION:** “This very obvious fact that each generation is taught by an earlier generation – must be kept very firmly in mind. No generation can bequeath to the next generation what it has not got. If we are skeptical, we shall only teach skepticism to our pupils, if fools only folly, if vulgar only vulgarity, if Saints sanctity, if Heroes heroism. Education is only the most fully conscious of channels whereby each generation influences the next.” – C. S. LEWIS “INHERITED RELIGION”

Only an Almighty God of character omnipotent, omniscient, omnipresent, and omnibenevolent can working through the ages generationally - transform simple evils of human free moral agency - meant for harm - into a complicated good for all concerned – “all things working together for (ultimate) good” (Romans 8: 28). However, mankind, through human tradition & theology, the forces of gradualism and incrementalism helping - can chip away at simple truths – nullifying them in practical application and then twisting them by way of their partial truth – ultimately “calling evil good and good evil” (Isaiah 5: 20).

Theologically, the interpretive and decision sciences, systematic theologies and denominational disciplines – orthodoxy and orthopraxy falsehoods of principle and precept – often come to be buttressed by fabrications of fact – lies both big & basic.

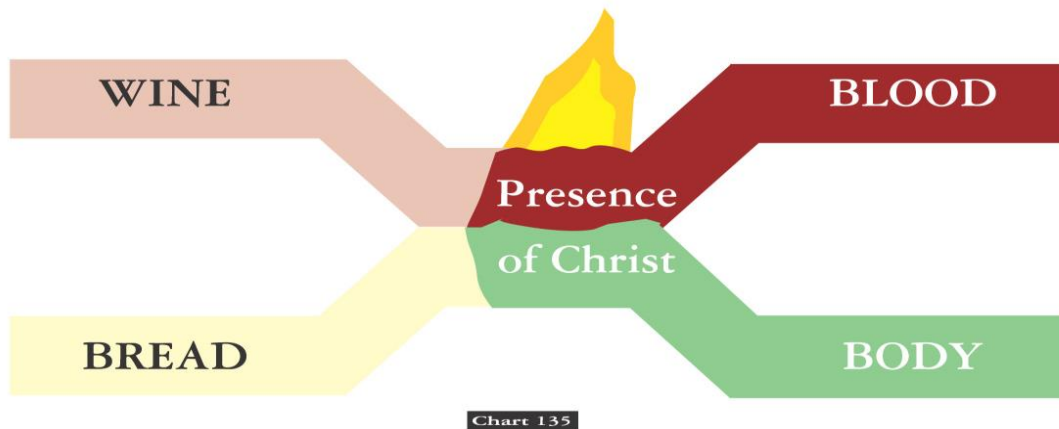
## The History of the Doctrine of the Lord's Supper



**\* Eastern Greek Orthodox Theosis Images Doctrine \***

This doctrine views the two elements as the types of Christ's two natures that serve to transport to His spiritual presence.

### Transubstantiation: The Roman Catholic View of the Lord's Table



**Dostoevsky's Grand Inquisitor to A Returned Christ: "I awakened and would not serve madness. I turned back and joined the ranks of those who have corrected thy work."**

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### First Peter 3: 15 Professionally Delegated to The Apologists

**Christian Apologia: Defined as "Defensive Communication."**

The original Greek apologia (ἀπολογία, from ἀπολογέομαι, apologeomai, "speak in return, defend oneself") was a formal verbal defense, either in response to accusation or prosecution in a court of law. The defense of Socrates as presented by Plato and Xenophon was an apologia against charges of "corrupting the young, and ... not believing in the gods in whom the city believes, but in other daimonia that are novel".

In later use 'apologia' sometimes took a literary form in early Christian discourse as an example of the integration of educated Christians into the cultural life of the Roman Empire, particularly during the "little peace" of the 3rd century, and of their participation in the Greek intellectual movement broadly known as the Second Sophistic. **The Christian apologists of the early Church did not reject Greek philosophy, but attempted to show the positive value of Christianity in dynamic relation to the Greek rationalist tradition.**

In the 2nd century, apologetics was a defense or explanation of Christianity, addressed to those standing in opposition and those yet to form an opinion, such as emperors and other authority figures, or potential converts. The earliest martyr narrative has the spokesman for the persecuted present a defense in the apologetic mode: Christianity was a rational religion that worshiped only God, and although Christians were law-abiding citizens willing to honor the emperor, their belief in a single divinity prevented them from taking the loyalty oaths that acknowledged the emperor's divinity. – Wikipedia Definition

## Theology Catches Up with Practice About the 4<sup>th</sup> Century

**Christian Platonism.** Among the Apostolically Acquainted Church Fathers – were writers of Christian Apology – literature genre required both for defense and offense. In other words, it was mandated to defend Christians & Christianity and combat false religion of two types - either Roman Paganism or Greek Philosophy. In the process of explanation and instruction **it was teaching – it was not being taught.**

Neo-Platonism is termed for the teachings of antiquity's final great pagan philosopher – Plotinus. He called the higher god (the) "One" – for that force transcending all qualities, mysterious and unknowable, completely incomprehensible to the human mind. The One is the highest pinnacle of reality, the undivided Unity from which everything else, in all its diversity, cascades. This reality becomes less "real" and less good the further down from the One it goes. Thus, for Plotinus, evil has no existence itself but is simply the absence of good, in the same way darkness is the absence of light. The physical world, being the furthest from the One, is the least real and good part of existence. In summation, his concept was of a simple trinity of - One, Intelligence, & Soul.

Christians of the fourth century and beyond were attracted to this concept of "The One" equating it to "The Godhead" and incorporating "The Son" by renaming the World Soul "The Logos." The same consensus seeming to reject the unqualified

proposition of simple evil in single dimension as an absence of good – accepting instead a concept of complex evil and complicated suffering. The concept of graduated degrees or shades of good and evil has had a mixed reception over the generations among different Christian audiences; Completely rejected by dual determinists - acceptance seems to be correlated to a similar acceptance of the related doctrine of degreed reward & punishment.

**Christian Academies of Neo-Platonism.** As those personally familiar with the Apostles and those intimate with them in turn passed from the religious scene – the church transitioned from the Apologists to the Theologians – doctrine systematists and polemic writers that by the Dark Ages managed to so convolute and complicate the simple scripture as first received that Theology had become the “queen science” and Theologians regarded as the most learned of scholars. This next era witnessed within the field of theological science - shift from a scripture systemizing process of text to that of a synthesis process with philosophical tenet. Thus, with the move from apology to theology we have the marriage of Holy Scripture with Human Philosophy and the birth of Christian Platonism – the religious landscape would never be the same.

**Christian Apologists Platonically Attracted.** *“The “essence” of Plato’s Philosophy is His Theory of Knowledge.* According to Plato, knowledge cannot come from sense data because this is too variable and hence untrustworthy. Knowledge

comes from the transcendent, non-sensible world of Forms & are grasped by the intellect alone. It is intuited by the mind. The mind recognizes the essence of things, just like the eyes (and other senses) recognize the shape, size, color, smell, touch, etc. of things. All sense data **could** be an illusion.

Nothing is more important in understanding Christian thought on the Eucharist than the simple insight that for most of Christian history, people who wrote about the Eucharist just assumed Plato was right. The most 'real' things were those grasped by the mind; the least 'real' things were those things that were sensed. 'Essences' (or 'substances' or 'forms') were **always** more real than sense data.

### **Alexandria Eucharist Interpretation Refuted by Antioch**

*Two Thought Leaders of the Two Schools – Cyril the Patriarch of Alexandria and Theodoret, Bishop of Cyrrhus in Syria - Exchange Letters in Written Debate - Represented by Fictional Characters.*

**Eranistes**: *And you believe that you partake of the body and blood of Christ?* **Orthodoxos**: *That is my belief!*

**Eranistes**: "Therefore, just as the symbols of the Lord's body and His blood are one thing before the priest's invocation, but after the invocation are changed, and become something else, so too was the Lord's body changed, after the Ascension, into the divine essence."

Orthodoxos: “You have been caught in the nets which you have woven, for not even after the consecration do the mystical symbols depart from their own nature. They continue in their former essence, both in shape and appearance, and are visible, palpable, as they were beforehand. But they are considered to be what they have become, and are believed to be that, and are adored as truly being those things which they are believed to be. Juxtapose, then, the image to the archetype, and you will see the likeness, for the type must bear a likeness to the truth. For too the body possesses, the earlier one, appearance, and shape, and outline, and generally the essence of a body. But after the Resurrection it has become immortal, and stronger than corruption, and was counted worthy of enthronement at the right-hand, and is adored by all creation, in that it is the body of the Lord of nature.” – G. Macy, Banquet’s Wisdom

**EPICLESIS.** Epiclesis, (Greek: “invocation”), in the Christian eucharistic prayer (anaphora), the special invocation of the Holy Spirit; in liturgies it follows the words of institution—the words used, according to the New Testament, by Jesus himself at the Last Supper—“*This is my body . . . this is my blood*” and has a clearly consecratory character. The epiclesis specifically asks that bread and wine be made the body and blood of Christ, and the actual change (Greek: *metabolē*) is attributed to the Holy Spirit. It reflects the prevailing sacramental theology which interprets the effectiveness of the sacraments as an answer of God to the prayer of the church rather than as a result of the vicarious powers of a priest pronouncing the appropriate



formula. The epiclesis also maintains the trinitarian character of the eucharistic prayer, which is addressed to the Father, commemorates the saving action of the Son, and invokes the power of the Spirit. [Cyril believed Epiclesis Retyped.]

Most modern scholars agree that there had been an *epiclesis*, in the original Eucharist of the early church of Rome, in addition to the other Latin eucharistic prayers. [Encyclopedia Britannica](#)

### Ambrose Connects Christ's Institution & Melchizedek's Offering

“Like Cyprian, Ambrose sees pre-figurations of the Eucharist in such O.T. texts as the Genesis account of Melchizedek's offering bread and wine to Abraham. He goes beyond other authors by *identifying Christ's words of institution as the means by which a change is effected in the elements of bread & wine.*” - Schreiner

### Augustine on Eucharist Echoes His Teacher-Mentor Ambrose

“These things, my brothers, are called sacraments for the reason that in them one thing is seen, but another understood. That which is seen has physical appearance; that which is understood has spiritual fruit... once the consecration is added, this bread will be the body of Christ and this wine will be the blood of Jesus. *Had you eaten thereof before the consecration, it would have filled your stomach; but now, when it is eaten, it builds up your soul.*”

Transubstantiation Doctrine From The Heresy of Eutyches:

“As the symbols of the Lord’s body and blood are one thing before their consecration by the Priest, but after their consecration are physically changed & become quite another thing; so the Lord’s material body, after assumption, was physically changed into the divine essence.” (~ 431 A.D.)

Gelasius, the Fifth Century Bishop of Rome Pronouncement:

“Certainly, the sacraments of the body and blood of the Lord, which we receive, are a divine thing, because by these we are made partakers of the divine nature. Nevertheless, the nature or substance of the bread and the wine ceases not to exist.”

ICONIC DEBATE LINKAGE: 2<sup>nd</sup> Council Of Constantinople –

“Christ choose no other shape or type under heaven by which to represent his incarnation but the sacrament, which he delivered to his Ministers for type & effectual commemoration; commanding the substance of bread to be offered, which didn’t in any way resemble the form of man, that no occasion might be given to bring in idolatry.” (~ 553 A.D.)

ICONIC DEBATE LINKAGE: The Second Council Of Nicaea

The Second Nicene Council ordered that the sacrament is not the image or anti-type of Christ’s body and blood but is properly his body and blood. So it was that the doctrine of the corporeal presence in the sacrament was first introduced to support the Roman practice of image-worship! (~ 787 A.D.)

**The Communion in One Kind.** “We observe that this decree of the Council of Constance, although making a law of communion in one kind for the laity of the Roman Catholic Church, plainly admits that the practice of the primitive church was of all Christians receiving both the bread and the cup, even as was ordained by Christ. This is an inadvertent admission that the dogma of communion in one kind is of human & not divine origin and that, therefore, the Roman Catholic Church has departed from the practice of the primitive church. We can see from this definition [Cardinal Gibbons] that the dogmas of transubstantiation and communion in one kind are ingeniously connected together, that the Catholic Church teaches that Christ, whole and entire, His soul, body, divinity, is contained in either species. To support this unbiblical doctrine, what is purported to be the Lord’s Supper is cut in half; transubstantiation justifies communion in one kind & communion in one kind proves transubstantiation.”

Concerning the necessity of each communicant taking of the cup at the Lord’s table, Adam Clark observed,

“With respect of the bread, Jesus had before simply said, ‘Take, eat, this is my body’; but concerning the cup, he says, ‘Drink you all of this’; for as this pointed out the very essence of the institution, the blood of the atonement, it was necessary that each should have a particular application of it; therefore he said, *Drink Ye All Of This*. By this we are taught that the cup is essential to... the Lord’s supper; so that they who deny the cup to the people, sin against God’s institution and they who receive not the cup, are not partakers of the body and blood of Christ.” – James M. Tolle, [The Lord’s Supper](#)

## Ninth Century: Theological Treatises on Transubstantiation

“One of the teachings condemned [at the Council of Quierzy in 838] centered around... Amalarius of Metz’s explanation for the breaking of the bread into three parts during the Canon of the Mass. Amalarius asserted that the three parts of the host stood for three bodies of Christ: the first, the presence on the altar, the second, the Church itself, and the third, the risen body of Christ now in heaven. Florus of Lyon accused Amalarius of dividing the one body of the Lord. It is against such a background that the first theological work written specifically on the Eucharist appeared.” – G. Macy, The Banquet’s Wisdom

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## CAROLINGIAN CONFLICT: TWO MONKS ON THE MASS

### **Radbertus: Real Presence – Effective If Symbol Understood.**

“Paschasius Radbertus’s work *The Lord’s Body and Blood* is a sustained defense of the belief that the body and blood of Christ are present in the bread and wine of the Lord’s Supper. The Word of God stands as witness along with the Holy Spirit who works through the sacrament of the Eucharist so that the real presence of Christ in the elements is part of the *mysterious* work of salvation within the church.

Radbertus reminds his readers that it was Christ who left this sacrament for His church along with the sacrament of baptism. The point intended by Radbertus is that just as baptism is

soteriologically significant, just as it is irrefutably tied to salvation, so too is the celebration of the Lord's Supper. The difference between the two is that baptism happens once to mark the beginning of Christ's work in an individual, whereas the Lord's Supper is celebrated repeatedly as a mark of the continued life of the believer in Christ. This point is no less important for Radbertus because the Lord's Supper is not efficacious for unbelievers.

In addition to the analogy with baptism, Radbertus draws a second analogy with the *Tree of Life in the Garden of Eden*. It was from eating the fruit of this tree that Adam and Eve had the promise of immortality. Here is a fine example of eating something that is unassuming in its outward appearance, yet accomplishes more than one could either hope or imagine. Just as eating the fruit of the tree would have sustained the first couple in immortality had they remained faithful in their obedience, so eating the body of the One who hung on a tree will sustain into eternity those who take it by faith." – Schreiner

"Paschasius would repeat this claim several times but perhaps he was clearest in a letter explaining his thought to a young monk: '(Christ) however lives on account of the Father, because he was born the only-begotten one of the Father, and we live on account of Him, **because we eat Him.**' At first glance, this seems a crude way of describing the reception of the Lord's body, and at least one of Paschasius' contemporaries accused him of *realism bordering on cannibalism.*" – Banquet's Wisdom

## **Ratramnus: Real Presence – Efficacious If Conscientious Act.**

Although the view expressed above by Radbertus was the view that eventually dominated for the next half millennium, Ratramnus's defense of a spiritual and non-corporeal presence in the Eucharist enjoyed popularity & support beyond his own day. What is perhaps more noteworthy is that throughout the next two centuries Ratramnus's view wasn't deemed heretical.

The Two Terms of Tool are *Figura* (Figure) & *Veritas* (Truth)

What Does Each Mean? A **figure** is the means by which an intention is made known under a kind of veil, when one thing is spoken, but something else or something more is meant.

In contrast to this, **truth** does not use veils, but is a way of speaking plainly – not (in) metaphor or analogy.

**Dilemma of Double Intention.** “One way to solve dilemma of Double Intention - Interpreting the Eucharist as Figure & Truth – is to maintain that the elements are solely figures. This appears to be one of the options of which Ratramnus is aware, but one he does not favor. Ratramnus asks what place faith would have in the Lord's Supper if there were no element of mystery at all. Quoting from Hebrews 11: 1, he argues that since faith is the evidence of things not seen, there must be something that is not seen in the Eucharist, otherwise the celebration could not be said to relate to our faith in any meaningful way. Accordingly, there must be something more

going on than just a service of remembrance, but we must take care not to claim there has been any change in the elements. Ratramnus's definition of a figure indicates that although a distinction must be maintained between the signifier and the thing signified, nevertheless, the thing signified is real and in this case - really present.

The thrust of this line of thought is to challenge any notion that the elements undergo a change in 'truth.' By definition, if the elements have undergone a change in truth, that change must be evident to the senses. Since no one who has participated in the Lord's Supper has, to Ratramnus's knowledge, ever claimed that the consistency or smell or taste of the bread became that of flesh (or that similar changes occurred to the wine) the claim that the elements turn into the incarnate body and blood of Christ 'in truth' is unwarranted and false.

The first and most obvious example for a ninth-century theologian [of wherein the signifier (the physical part) undergoes not change at all, but signifies something spiritually real] is **baptism**. In the waters of baptism the signifier is the water and the thing signified is new life. Because of the almost universal agreement that while the waters of baptism are not themselves changed, what is understood to take place is the very real spiritual work of the Holy Spirit who alone can cleanse humanity of sin & work sanctification in the soul. This position is summed up in a rather clever phrase when Ratramnus writes - 'What is seen and what is believed are not the same thing.'"

## **THE DELICATE QUESTION OF STERCORIANISM**

**Paschasius later asserted, “that bread & wine in the sacrament are not under the same laws with our other food as they pass into our flesh and our substance - without any evacuation.”**

### **\*\* The Central Text: Gospel of John Chapter Six \*\***

“Radbertus then addressed the question of whether or not a Christian who did not believe in his theology of a real presence of Christ in the Eucharist could still benefit from, let alone participate in, that Christ-appointed rite of the church. His answer was in the affirmative. How remarkable that a theological position that has divided Christians for centuries should be espoused and rigorously defended during the Middle Ages, *but in such a way as to include rather than exclude* those who disagree. Even when stridently disagreeing with his fellow monk Ratramnus, Radbertus does not deny him fellowship.

Radbertus opens his work with a citation of Jesus’ words in John 6: 51 to support his real presence view. Jesus says there that His body is given for the life of the world. [Context – The Feeding of the 5,000 Completed.] Jesus warns the people not to work for the food that perishes, but to work for the food that endures into everlasting life. It is the food that the Son of Man provides. The obvious question here is what work is required to



gain the food of everlasting life, to which Jesus replies that the work of God is to believe in the One God has sent. They had already seen and accepted the sign that qualified Jesus as a prophet; now they wanted to see the sign that qualified Jesus to fulfill His promise that He was sent from God and had the very seal of the Father on Him. Moses gave our forefathers bread from heaven, what can you do?

Jesus seized on this reference immediately. First, He clarified for the people that it was not Moses who gave the people bread from heaven, but God. More important than that is the point that while Moses' bread was given some time ago, the *true* bread which the people need to eat is currently available. How is it that eternal bread is currently available to the people? It is available because the *true* bread of God, the *true* bread given from heaven, is Jesus who says, 'I am the bread of life.' (John 6: 35) Jesus then states clearly in the succeeding verses that anyone who comes to Him and believes in Him will no longer be hungry or thirsty. In line with Rattramnus's on this passage, what is taught here is that the desire to satisfy hunger is achieved by believing in Him.

In all the accounts of the Lord's Supper in the NT it is, particularly the Lord's body that is mentioned and not His flesh. Had John wanted to make a clear connection between this part of Jesus' and the Lord's Supper, choosing different diction at this critical juncture is not the way to go about it.

It is worth remembering the context in which John 6 is taking place. First, there was no way for the original audience to conceive of Jesus' words referring to what the church would later call the Eucharist. For them, the only way Jesus' teaching could be understood against the backdrop of OT law forbidding cannibalism would be to understand that Jesus was using a metaphor. Second, the reader would do well to pay attention to the force of Jesus' statement in verse 54. Jesus says there that whoever eats His flesh and drinks His blood has eternal life and will be raised on the last day. Here is a startling promise that is given without reservation or condition. Can we believe that Jesus would have promised salvation to those who partake in the Lord's Supper, as though it is eating & drinking that bring salvation? This countermands the very foundation of Jesus' gospel, not to mention the immediate context of these verses.

Everything in this chapter points to Jesus' words being understood metaphorically, the crowd grasping the great cost of the salvation that comes through the Son of Man, and the disciples becoming all the more aware of the necessity of believing in Jesus. In sum, then, while John 6: 51 may at first appear to lend support to Radbertus's idea that the body, the very flesh of Jesus, is somehow present in the eucharistic elements, a careful consideration of the context of that passage does not lend itself to the same conclusion." – Schreiner, Lord's Supper

# The History of the Doctrine of Salvation in the Ancient and Medieval Church

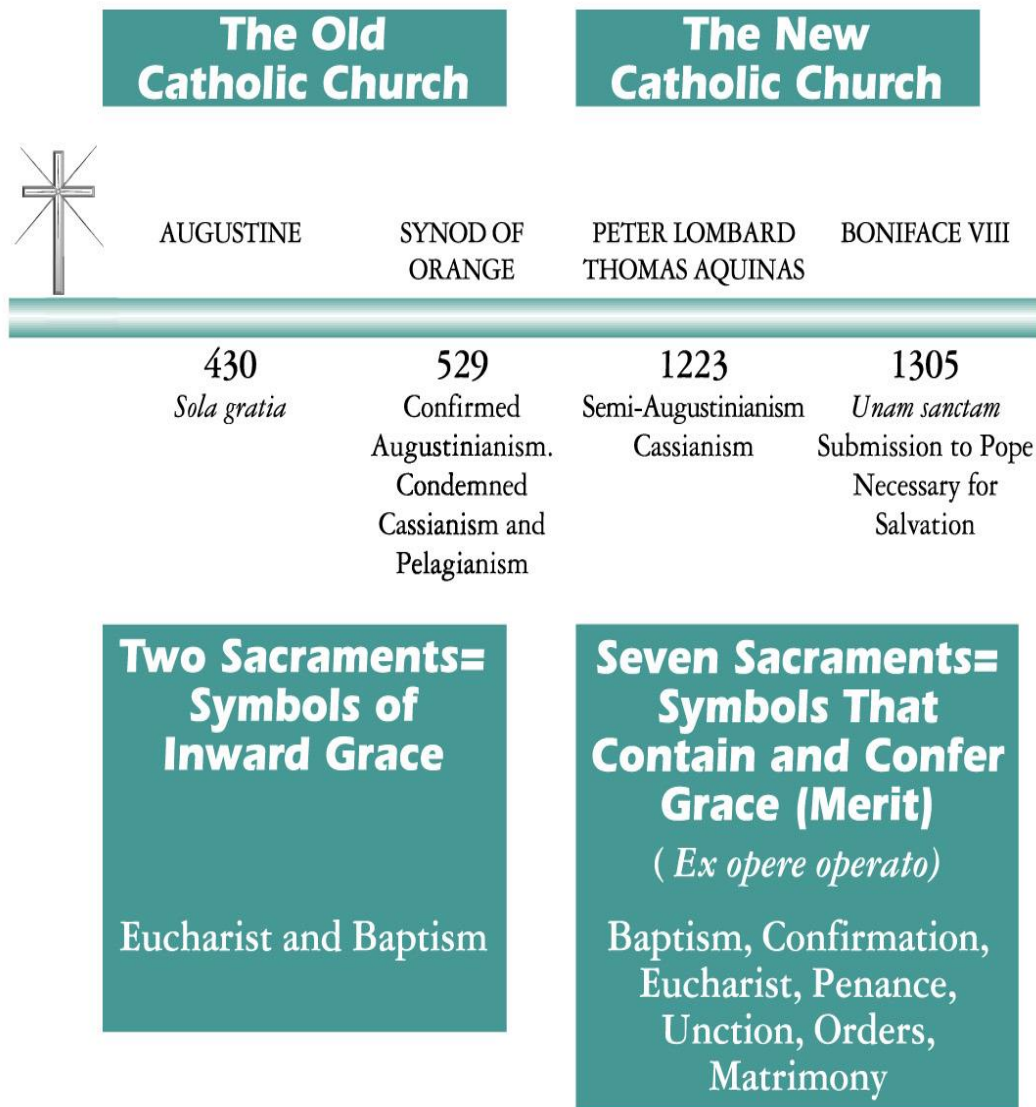


Chart 98

## **TWO THEOLOGICAL TIPPING POINTS OF CHURCH HISTORY**

Church history short courses have sometimes reduced the process of church reform and counter reform to a conflict between establishment Catholic Thomism & reactive Conservative Augustinianism. Medieval religious history can't be so simplified. However, it is true that the church of the middle ages adopted Thomas Aquinas' philosophy. This was especially evident after the Theological Double-Down of Catholic Counter-Reform beginning with the Trent Council.

### **The Importance of Thomas Aquinas in the Roman Catholic Tradition**

“St. Thomas Aquinas may be said to have been present at all the Ecumenical Councils of the Church after his time, presiding as it were, by his invisible presence and his living teachings over their deliberations and decrees; but that greatest and most special honor was given to the Angelic Doctor at the Council of Trent, when, during its sessions, together with the Bible and the formal decrees of the Sovereign Pontiffs, the Fathers of the Council had the open *Summa* placed upon the altar so that thence they might draw counsels, arguments, and oracles. This was a singular honor and praise accorded to St. Thomas which was not given to any of the Fathers or other Doctors of the Church.”

Pope Leo XIII  
August 4, 1879  
*Encyclical Aeterni Patris*

# The Development of Roman Catholic Theology

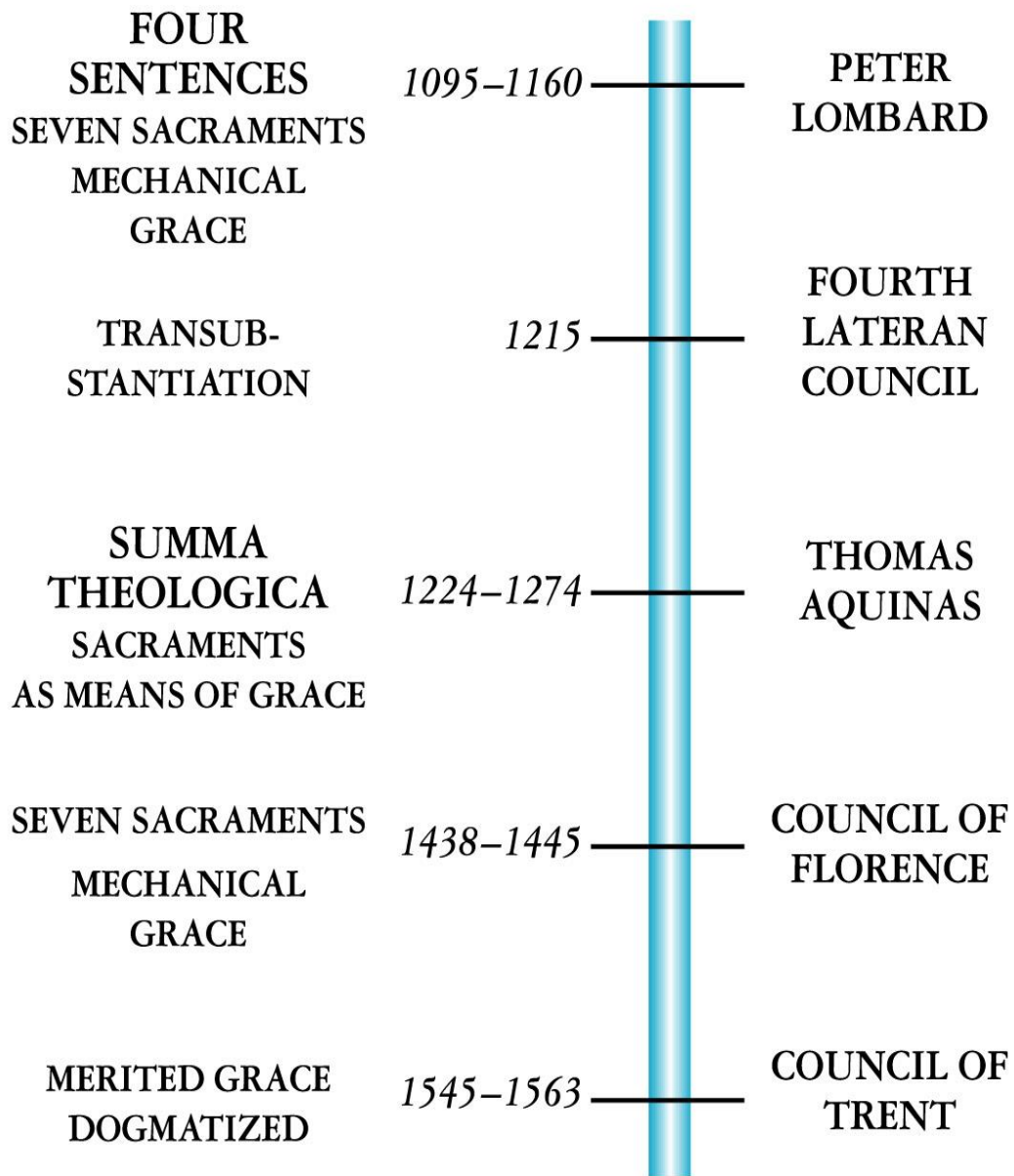


Chart 100

## **NOTEWORTHY:**

Thomas Aquinas taught against an instrumental music accompaniment in Christian Church Worship Service.

“They shall also banish from the churches all such music which, whether by the organ or in the singing, contains things that are lascivious or impure; likewise all worldly conduct, vain and profane conversations, wandering about, noise and clamor, so that the house of God may be seen to be and be truly called a house of prayer.” – Session 22, Decree Concerning the Things to be Observed & Avoided in the Celebration of the Mass, Canons and Decrees, pg. 151

### **Theological Worship Tipping Point Number One:**

But For The Imperial Interference Of Emperor Ferdinand – Instrumental Music in the Worship Assembly Would Have Been Considered Abolished By The 16th Century Council Of Trent & Church History Would Have Taken Another Different Direction!

## **Theological Worship Tipping Point Number Two:**

### **“One, Holy, Catholic, and Apostolic” Course Guide**

“The German Emperor Henry III sought to enact the first reform measure to purify the Church. In 1046, he deposed the three competing popes and appointed his own reform popes. With the support of the emperor, these non-Roman popes were able to enact reforms. Reform popes brought to Rome reform-minded clerics from across Europe to staff church offices.”

### **The New Reform Popes Inaugurated the Cluniac Reform Era**

*“The Cluniacs produced a new kind of specialized monk, a military monk who rode on horse, upheld codes of chivalry and was an effective killing machine when necessary.”*

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## **THE YEAR OF OUR LORD 1059 - CHURCH EUCHARIST DEBATE**

“The age of scholasticism had dawned, and in the struggle to merge the ancient Greek heritage of Aristotle with medieval Christian dogma, the stakes were high: the future of Christian theology hung in the balance.

How much of Christian thought would operate in the pagan modes of logic and reason, and how much would retain the elements of faith and revelation.

The question was exploding across Christendom, and the hottest point of contention was the 'real presence' of Christ in the bread of the Eucharist. Belief in His real presence was a dogma. But the Eucharist debate opened the church door to using Aristotle's logic as a way to make theology more rational. Until now, most theological assertion was based on citing authority: the Bible, Saint Augustine, the Creeds, or the early church fathers. The liberal arts had introduced new tools, and these included the trivium of grammar, rhetoric & logic.

In the great Eucharist debate, the logical question was how the spiritual Christ and the physical bread could occupy the same space. The rhetorical or semantic question was, in short,

*'What did the Bible mean when Christ said he was the bread?'*

**The debate came to a head at the Council of Rome in 1059.**

The church called in two advocates, one orthodox and the other innovative. The first was Lanfranc, who defended the orthodox position of transubstantiation: that the bread turned into the body of Christ, even though it looked like bread to human eyes. The other disputant was Berengar of Tours, a respected theologian who defended a contrary position.



Berengar of Tours had stirred the theological crisis by his insistence on grammatical logic. He contended that both Christ and the bread occupied the same reality, for that was the literal claim of the phrasing in the Bible and in early church writings. Words had real meanings, argued Berengar. Having two things occupy one space indeed was a mystery; but the ‘real presence’ of Christ in bread is just that, a mystery.

Lanfranc was no less logical in his solution, but he had chosen to draw upon the logical ‘categories’ of Aristotle, not semantic argument. The Categories defined real things as having a permanent essence or a ‘substance.’ No two substances could share the same space!”

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### Informal Eucharist Debate That Could Have Settled the Formal

“Bizarre issues, like whether a mouse that eats the consecrated host by breaking into the tabernacle is nourished physically – by the mere accidents of the bread – miraculously, were raised as well [by reform forerunners].” – Tom Schreiner, Lord’s Supper

“Berengar raised several important questions in attacking the position of Paschasius, and his opponents were sometimes hard pressed to find answers to his often satirical rejoinders. Firstly, there was the problem of sacrilege. *If the body of Christ was really present in the sacrament, how did one explain the*

*digestion of the bread and wine, or even worse, what would happen if an animal ate the consecrated elements?*

Some theologians merely responded that no harm could come to a glorified body. Others, especially the monk Guitmund from the monastery of Bec, took the problem quite literally.

Guitmund understood the consecrated bread and wine to be merely appearances, a sort of covering which the risen Lord took on so that we could consume His body without repulsion. If a (church) mouse broke into the sacristy and ate the bread, well, Guitmund suggested, Jesus had been in the tomb, which was just as bad. Few theologians would be as materialistic in their understanding as Guitmund, but such a literal understanding of the presence of the risen Lord persisted.

A more sophisticated understanding of the problem suggested that the sensed reality of the bread and wine could undergo any sort of abuse or change without affecting the 'substance' or 'essence' of the risen Lord symbolized by the sensed reality.

Dominican & Franciscan Scholars Have Continued to Disagree:

**Good Meta-Physics Do Not Equate to Good Theology.** "St. Thomas, the great Dominican Scholar and St. Bonaventure, the great Franciscan scholar disagreed about the Eucharist. Most precisely, they disagreed about what might happen if the local church mouse broke into the tabernacle and ate a consecrated host. First of all, it seems scrupulous pastors really had

problems with mice and that they were very concerned for both Jesus and their own souls. Secondly, and far more importantly, it seems the Cathars used to argue against the presence of the Risen Lord in the sacrament by pointing out (or possibly even demonstrating) firstly, that animals could devour that species, and secondly, that this puts Jesus in a pretty nasty fix if orthodox teaching is right. As one early thirteenth-century theologian complained 'We would consider it pointless and excessive to discuss such things if it were not necessary to respond to the relentlessness of the heretics.'

Now, both Thomas and Bonaventure agreed that Jesus was in no danger from being gnawed by a mouse, and they agreed that the whole idea was repulsive. They disagreed as to what actually happened to the substance of the Risen Lord now under the accidents of the bread and wine. Thomas, following the teaching of his master, Albert the Great, insisted that the substance remained under the accidents, even if the accidents were in the stomach of a mouse. Jesus would be unaffected, of course, and the mouse would get no particular benefit from this divine visit, but still the substance would have to stick with the accidents.

Albert, and Thomas following him, based his opinion on sound meta-physical principles. *This was good meta-physics. But was it good theology?* Bonaventure, and the majority of teachers at the time, did not think so. Bonaventure, followed his teacher, Alexander of Hales, in holding the theological principle that the

Eucharist was fundamentally a sacrament, a symbol. Therefore, only those capable of understanding and using symbols, that is, human beings, could receive the Eucharist. That to eat sacramentally, properly speaking, is to be in contact with that which the sacrament symbolizes. Therefore, where no form of contact has taken place, neither through faith nor through knowledge, there is no form of sacramental eating, although there may be some form of carnal eating. Neither Jews or Pagans could receive sacramentally either, since they neither believed nor understood what the symbols here meant.

Therefore, only those creatures capable of understanding symbols, that is, human beings, could have anything to do with the presence of the risen Lord in the Lord's Supper.

Furthermore, the human beings who received had to know what this symbol of bread and wine meant. If they didn't, then they, too, were incapable of receiving the body and blood of the Lord. – Gary Macy, The Banquet's Wisdom, pg. 141

*One argument advanced against Albert and Thomas recalls the comparison between baptism and the Lord's Supper made by Saint Ambrose – who taught Augustine:*

**“Again, if a mouse is baptized in the name of the Trinity, it receives no more than if it were washed in simple water, because it is not capable of performing... a sacrament.**

**Therefore, it is equally reasonable to hold that a mouse consumes no more than if it had eaten plain bread.”**

(Commentary on the Sentences, L. 4, dist. 13)

## **Mice Legally Sentient Beings: The 1508 Trial of the Autun Rats**

*“Crops were being eaten and generally, dark and ugly little furry creatures could be seen committing crimes, hiding around in ever-increasing numbers, obviously up to no good. Rats should of been more careful. It was a view held not only by the citizenry but also of religious leaders that certain vermins were mini-incarnations of the Devil or, if nothing else, animated by the Devil, possessed by the Devil. Of particular interest to the very religious law-makers was the insect. One Pope, Leo XIII, even came up with a formula for the exorcism of animals and the Bishop of Lausanne even took the draconian step of officially cursing the creatures, a process known then as it is known now as excommunication. In 1508, the small France town of Autun decided enough was enough, try something new and they issued a citation to the rats appear before le tribunal ecclesiatique d'Autun, solemnly presided by the local vicar.*

*Born in 1480 and dying in 1541, the Autun rat trial was a small step in Maître de Chassenez' glorious career, but a giant step for law-kind. On the first day of the trial, the rats failed to appear. Chassenez pointed out to the Court that the summons was invalid anyway because his clients were not pack animals and tended to live alone. Each one of his clients had to be served with a summons, individually. The judge or judges, as history does not record whether a single or several judicial minds were brought to bear on this serious issue facing Autun, gravely decided that Maître de Chassenez had a good legal point and a summons was duly posted in the churches of all neighboring towns (hopefully near the ground at eye level for the defendants). But the rats were in contempt of court again as still, they did not appear on the second citation. This is where Chassenez really earned his retainer arguing, quite likely, that the unpaved and unlit road from his clients' several residences to the Autun Courthouse, especially in 1508, was fraught with deadly peril: cats, dogs and hostile people. Simply, it was unsafe for his clients to attend the Autun courtroom. A change of venue was pointless since his clients would suffer the same peril anywhere in France. The rule of law made sense in France in 1508 as it does today for human defendants: if an accused cannot be assured of personal safety in attending upon a court to answer charges they ought not to be held to the requirement to attend at all costs to themselves & may be excused from obeying the citation.”*

**– Duhaimes’s Timeline of Legal History**

NOTE: From Catholic Answers Periodical on Infant Baptism –

“But fundamentalists try to ignore the historical writings from the early church which clearly indicate the legitimacy of infant baptism. They attempt to sidestep appeals to history by saying - *baptism requires faith and since children are incapable of having faith they cannot be baptized.*”

In my opinion, the Catholic Doctrine of the Eucharist conflicts with the Catholic Doctrine of Infant Baptism. It is not logical to defend Communicant Faith by comparing it with Believer’s Baptism *because this is no longer your practice*. This is not a mere matter of theologic disconnect but a **mutual exclusivity** – whereby rationale supporting the Eucharistic Worship Practice and that in justification of infant baptism – invalidate together.



Raphael's "Mass at Bolsena," depicting the miracle of transubstantiation, in which the bread began to "bleed" & Serratia growing on bread.

**John Wycliffe** (1321 – 1384 A.D.) - The famous early reformer and translator, Wycliffe, was the first to resurrect in 1381 AD knowledge that the Eucharistic practice of Roman Catholicism copied Baal practices. As Bridgett summarizes:

"And--to confine ourselves to the matter of the Holy Eucharist-- Wycliffe, as we have just been told, spoke of those who held the doctrine of transubstantiation as 'priests of Baal.' Wycliffe considered that this belief brought upon its holders the anger of God." (Thomas Edward Bridgett, History of the Holy Eucharist in Great Britain: Anglo-Normans, later English and Scotch (C. Keegan Paul, 1881) at 298.)

Wycliffe was also concerned about the deification of the host in the ceremony. According to Lechler's summary: "[Wycliffe] affirms that so-called Christians who take to be their God that 'accident' which they see in the hands of the priest at Mass, sin worse than heathen who in their fetish worship give divine honors throughout the day to whatever object they chance first to see in the early morning.' 'The indignation of Wycliffe against the idolatry committed in the worshipping of the Host,' says the same writer, 'is all the stronger that he cannot avoid the conviction that the authors of this deification of a creature are perfectly well aware of what their God really is. Such priests accordingly he does not scruple to call plainly Baal-priests.'" (Bridgett at 295-96, quoting Professor Lechler Vol. 2 at 182.)

*In Roman Catholic practice since the 4th century, **the round Eucharist was a leavened cake**; it was not made of unleavened bread until the 10th century. "Indeed Sirmondus maintains that the use of unleavened bread in the holy Eucharist was unknown in the Latin Church before the tenth century...." (John McClintock, James Strong, Cyclopaedia of Biblical, theological, ecclesiastical literature, Harper:1869, Vol. 1, 578.)*



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## **Part\_Three: Protestant Reformation to American Restoration**

**Our analysis of the Church History of the Lord's Supper has flowed from the Last Supper and the Lord's Institution of the Remembrance Meal through the theological and traditional change of centuries. We have examined the early church and the established church – the persecuted church and the persecuting church – all centered around the transition in tradition and theological thinking - from memorial to mass.**

**In my opinion, we can now make a case for developments with the Lord's Supper as being in a microcosm to the larger landscape. As we have examined our subject from early church era – early middle ages – high middle ages – late middle ages and into the start of the European Renaissance we have observed with the Lord's Supper - the same Bible pattern departures in organization, doctrine, and worship as is evidenced in the general religious historical setting (1517).**

**Pattern Departure in Organization.** Basically, the Judaizers had been victorious. The Old Testament Mosaic priesthood along with its sacrificial ceremonies - had been reinstated in New Testament iteration by the Apostate Church.

**Pattern Departure in Doctrine.** The Lord's Supper went from remembrance to reenactment where Christ was re-crucified in every mass ceremony. The emblems of unleavened bread and



fruit of the grape were no longer representative of Jesus' flesh and blood but - substantively the same.

**Pattern Departure in Worship.** During the Medieval period, especially the late middle ages, the Priest alone partook of the fermented grape. Although, there were many purchased special masses there was not a regular Sunday observance. Those laity that did receive the wafer did so on regularly scheduled religious holidays. The consecrated wafer was only partaken by those lay people that thought themselves worthy and whom religious authorities - administering a closed communion - deemed worthy as well. Even with permit, there was a reluctance, a fear of afterlife punishment to participate in the sacred mass if unworthy.

### Reformation Augustinian Spirituality Setting Paradigm

Earthly Pilgrimage to Eternal Happiness; Moral Virtues To Travel Beatific Road; Human Free-Will Is Incapable Love Overwhelming; Counterfactual Test Proves Love – Gift Of Grace; Compatibilists: God's Grace Plus Man's Free Will; Doctrine Of Grace Includes Human Merit Concept; Anselm's Augustinian Prayer Seeks Grace & Faith; Private Confession Created Penitential Conscience; There Was No Preaching or Pastoral Care – Only Paid Prayers 24/7; Piety Focus: Habits Of The Heart & The Art Of Dying Well; Salvation Was Both Through Inner Examination & Outer Experience.

## The Augustinian Monastery & Inevitable Crisis of Authority -

The Augustinian theological assumption enabled the West to put confidence in human logic and rational knowledge (all the way from intuition and empirical observations to doctrines and creeds). During the Middle Ages, the medieval (Augustinian) monasteries began doing something that became unique to Christianity. When a young man devoted his life to seek and serve God, the monastery required him to spend years studying religious discipline, religious & secular law, etc. Therefore, the monastery – which was an institution for cultivating religious life – began producing a peculiarly rational person, capable of thinking, researching, writing books, and rational law systems.

## Protestant Reformers Reject Catholic Created Grace Doctrine

Grace is the term for God's action toward us not the thing created. Grace is not a habit or something to be possessed. Specifically, it is not the building block of earned merit. Next, it is not acquired as a skill through repetition. Finally, the product of the process, souls inwardly formed, is by its assumptions rejected.

**The Question of Worthiness.** By Luther's lifetime, the phrase for the communion ceremony and host had been altered & with it a change of emphasis. The term *Eucharistia*, which means thanksgiving, had been replaced with *Missa*, which

means the 'dismissal of the unworthy.' Worthiness itself had metamorphized in meaning from a subjective and introspective responsibility to an objective meaning measured by works.

**Altar Replaced with Pulpit.** Luther had the entire area ripped out of the front of the church. High up on one of the pillars of the church was a rostrum or pulpit which the Catholic priest had climbed up by means of a circular staircase to read dutifully the weekly announcements to the faithful flock below. Luther had one of those pulpits placed in the front and center of the building, where the altar had been. That was new. Brand new. And so, was born the Protestant pulpit!

**The Protestant Principle.** "The Protestant principle suggests that believers ought to read and seek to understand the scriptures, and that church practice ought to be continually subjected to the scrutiny of Scripture." – Theological Terms

### **Luther Thinks One Kind Communion Holds Protestant Reform Captive**

Fool that I was, I had hitherto thought it would be well if a general council decided that the sacrament be administered to the laity in both kinds. The more than learned friar would set me right, and declares that neither Christ nor the apostles commanded or commended the administration of both kinds to the laity; it was, therefore, left to the judgment of the Church what to do or not to do in this matter, and the Church must be obeyed. These are his words.

But hearken to our distinguished distinguisher of "kinds," for whom the will of the Church and a command of Christ, and a command of Christ and no command of Christ, are all one and the same! How ingeniously he proves that only one kind is to be given to the laity, by the command of Christ, that is, by the will of the Church. He puts it in capital letters, thus: THE INFALLIBLE FOUNDATION. Thereupon he treats John 6 with incredible wisdom, in which passage Christ speaks of the bread from heaven and the bread of life, which is He Himself. The learned fellow not only refers these words to the sacrament of the altar, but because Christ says, "I am the living bread," and not, "I am the living cup," he actually concludes that we have in this passage the institution of the sacrament in only one kind for the laity. But there follow the words,—“My flesh is meat indeed,

and my blood is drink indeed,”\* and, “Except ye eat the flesh of the Son of man, and drink his blood”; and when it dawned upon the good friar that these words speak undeniably for both kinds and against one kind—presto! how happily and learnedly he slips out of the quandary by asserting that in these words Christ means to say only that whoever receives the one kind receives under it both flesh and blood. This he puts for the “infallible foundation” of a structure well worthy of the holy and heavenly Observance.

Now prithee, herefrom learn with me that Christ, in John 6, enjoins the sacrament in one kind, yet in such wise that His commanding it means leaving it to the will of the Church; and further, that Christ is speaking in this chapter only of the laity and not of the priests. For to the latter the living bread from heaven does not pertain, but presumably the deadly bread from hell! And how is it with the deacons and subdeacons, who are neither laymen nor priests? According to this brilliant writer, they ought to use neither the one kind nor both kinds! You see, dear Tulich, this novel and observant method of treating Scripture.

But learn this, too,—that Christ is speaking in John 6 of the sacrament of the altar; although He Himself teaches that His words refer to faith in the Word made flesh, for He says, “This is the work of God, that ye believe on him whom he hath sent.” But our Leipzig professor of the Scriptures must be permitted to prove anything he pleases from any Scripture passage whatsoever. For he is an Anaxagorian, or rather an Aristotelian theologian, for whom nouns and verbs, interchanged, mean the same thing and any thing. So aptly does he cite Scripture prooftexts throughout the whole of his book, that if he set out to prove the presence of Christ in the sacrament, he would not hesitate to commence thus: “Here beginneth the book of the Revelation of St. John the Divine.” All his quotations are as apt as this one would be, and the wiseacre imagines he is adorning his drivel with the multitude of his quotations. The rest I pass over, lest you should smother in the filth of this vile cloaca.

In conclusion, he brings forward 1 Corinthians 11, where Paul says he received from the Lord, and delivered to the Corinthians, the use of both the bread and the cup. Here again our distinguisher of kinds, treating the Scriptures with his usual brilliance, teaches that Paul did not deliver, but permitted both kinds. Do you ask where he gets his proof? Out of his own head, as he did in the case of John 6. For it does not behoove this lecturer to give a reason for his assertions; he belongs to the order of those who teach and prove all things by their visions. Accordingly we are here taught that the Apostle, in this passage, addressed not the whole Corinthian congregation, but the laity alone—but then he “permitted” nothing at all to the clergy, and they are deprived of the sacrament altogether!—and further, that, according to a new kind of grammar, “I have received from the Lord” means “It is permitted by the Lord,” and “I have delivered it to you” means “I have permitted it to you.” I pray you, mark this well. For by this method, not only the Church, but every passing knave will be at liberty, according to this magister, to turn all the commands, institutions and ordinances of Christ and the apostles into a mere “permission.”<sup>2</sup>

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<sup>2</sup> Steinhäuser, T. W. A. (1916). [A Prelude on the Babylonian Captivity of the Church](#). In *Works of Martin Luther with Introductions and Notes* (Vol. II, pp. 172–175). Philadelphia: A. J. Holman Company.

**Salvific Necessity of Believer Faith.** “The second great change from Rome that Luther made in his understanding of the meaning of the sacrament was his emphasis on faith. According to Luther, the sacrament accomplishes nothing without faith. In holding to this position, Luther rejected the Catholic doctrine of *opus operatum* (‘the work performed’) in favor of the position *opus operantis* (‘the work of the worker’). *Opus operatum* refers to a work that is complete and pleasing to God in itself, without regard to the interior disposition of the doer, while *opus operantis* is a work that is considered with reference to the doer. In Luther’s theological context, *opus operatum* meant that the sacrament conveys grace to the worshipper unless he ‘locks the door against it’ with a mortal sin. God’s Grace was conferred merely through performance of the act regardless of the presence or absence of faith. In contrast, Luther declared that it is not enough for the sacrament to be merely completed, ‘it must also be used in faith.’

@Luther’s Gospel - Story Not Journey Metaphor; By Hearing the Gospel Faith is Gifted; Christ Not the Road But Gift of Story.

Luther’s overriding emphasis on faith also led him to attack the practice of priests muttering the words of the sacrament so quietly that a layman could not hear them. If the Christian cannot hear the words of the institution, how can he possibly be exhorted to believe the promise? Luther pointed out that the priests not only added their own erroneous words to the words of Scripture, but when they did quote the words of Jesus they said it so softly no one could understand them & even left out one of the most crucial phrases, ‘which is given to you.’”

- Thomas R. Schreiner, The Lord’s Supper

**Transubstantiation.** It is the view that the elements of bread and wine change into the body and blood of Christ, although the elements appear as bread and wine. Generally speaking the first view is held by the Catholic Church, Orthodox Church, and in some quarters the Anglican Church. However, the Orthodox Church prefers not to discuss in detail how the bread and wine are changed and they avoid any philosophical and theological explanations of this doctrine and wish to accept it as a mystery.

**Consubstantiation.** It is the view that the elements of bread and wine remain the same while the real presence of Christ is with the bread and wine. The second view is often held by Lutherans and other sacramental churches. Since this view teaches that the body & blood is present at communion yet the elements do not change, they see no need to keep the elements after the ceremony is ended, while those who hold to transubstantiation keep the elements at the altar for another mass.

**Transignification.** It is the Biblical view that the bread and grape do not confer any special presence of Christ and that the elements are simply representations of the body and blood of Christ and are served to remind of us Christ past work.

The third view is one that most Protestants and Evangelicals hold to, and *they see communion as a “memorial” only. We look at the elements as being purely symbolic and are meant to remind us of what Christ already accomplished.*



## Debate Transcript: Memorialist Vs. Consubstantiationist

Mr. Wallace: Does not this text [Matthew 26: 26] say ‘given’ and ‘shed’ for the remission of sins, not ‘eaten’ & ‘drunk’ for the remission of sins?

Dr. Stauffer: Yes.

Mr. Wallace: I am going to show that you take part of Matt. 26: 26–28 figuratively. Dr. Stauffer: Go right ahead.

Mr. Wallace: Jesus says, ‘This is my blood’ & He meant this represents His blood. This is bound to be true for the blood had not been shed. It has to be a figure of speech, as it is not a fact. A fact is something that has happened – something that has taken place. Jesus said, ‘This is my blood, ...WHICH IS SHED.’ The Doctor’s so anxious to make expression, ‘This is my body’ literal that he denies the atonement.

.....



## **Swiss & German Reformers Separate Over Lord's Supper**

### **One Protestant Church Had 1529 Marburg Meet Worked**

Long List Agreed to Including All but Item of Nature of The Elements In Communion: Luther Materialist; Zwingli Memorial Both Seriously Thought the Lord's Supper One Of The Two Marks of The True Church Differing in Their Perspective - Christological Not Sacramental.

### **Debate Centers Over Interpretive Differences Relating to the Relative Symbolism or Literalness Interpretation of John 6: 63.**

Ulrich Zwingli Focused on a Contextual Understanding of the Apostles with Jesus in the Flesh for a Bodily Omnipresent Understanding. Latter Lutherans Label @Contrary Position: Extra Calvinisticum or "Christ is God outside flesh." Luther's case was described as "distinctive ubiquity" or in other words "Christ's human body or corporal presence everywhere." This Lutheran viewpoint worked its way into the "Doctrine of Consubstantiation" or *Communicatio Idiomatum* Doctrine or the sharing of properties and the "blessed exchange."

Theologians Tend to Explain Luther's & Zwingli's Disagreement as a Difference in Emphasis. Both Reformers were Orthodox Agreeing in the Savior as One Person of Two Natures. The two positions were a difference in emphasis – one on similarities and one on the differences in the God/Man Jesus Christ. The Swiss Reformers were of the position that Lutheran Sacrament Denatured Jesus' Body.



Unification Failing: Swiss Reform Movement Soon Split Into Three: Puritan, Presbyterian, & Congregational Variants.

**Luther vs. Zwingli Theologically:** “Ulrich Zwingli on the Supper did not see the need for a ‘sacramental union’ in the Lord’s Supper because of his modified understanding of sacraments.

According to Zwingli, the sacraments serve as a public testimony of a previous grace. Therefore, the sacrament is ‘a sign of a sacred thing, i.e. of a grace that has been given.’ For Zwingli, the idea that the sacraments carry any salvific efficacy in themselves is a return to Judaism’s ceremonial washings that lead to the purchase of salvation.

Whereas Luther sought to prune the bad branches off the tree of Roman Catholic sacramentalism, Zwingli believed the problem to be rooted at least partly in sacramentalism itself. The only way to legitimately resolve Roman excess was to reinterpret the nature of the sacraments. Pruning the tree was not enough; pulling the tree up from its roots was the only action that could actually fix the problems.

Applying his modified understanding of the sacraments to the Eucharist led Zwingli to affirm its primary purpose as the proclamation of salvation and the strengthening of faith in the hearts of believers. Zwingli insisted that the biblical text taught that the Lord’s Supper was a sign, and that to make it something more violated the nature of the sacrament. However, this caution did not keep Zwingli from strongly

affirming a 'spiritual presence' of Christ in the Eucharist brought by the "contemplation of faith."

What Zwingli could not accept was a 'real presence' that claimed Christ was present in his physical body with no visible bodily boundaries. 'I have no use for that notion of a real and true body that does not exist physically, definitely and distinctly in some place & that sort of nonsense got up by word triflers.'

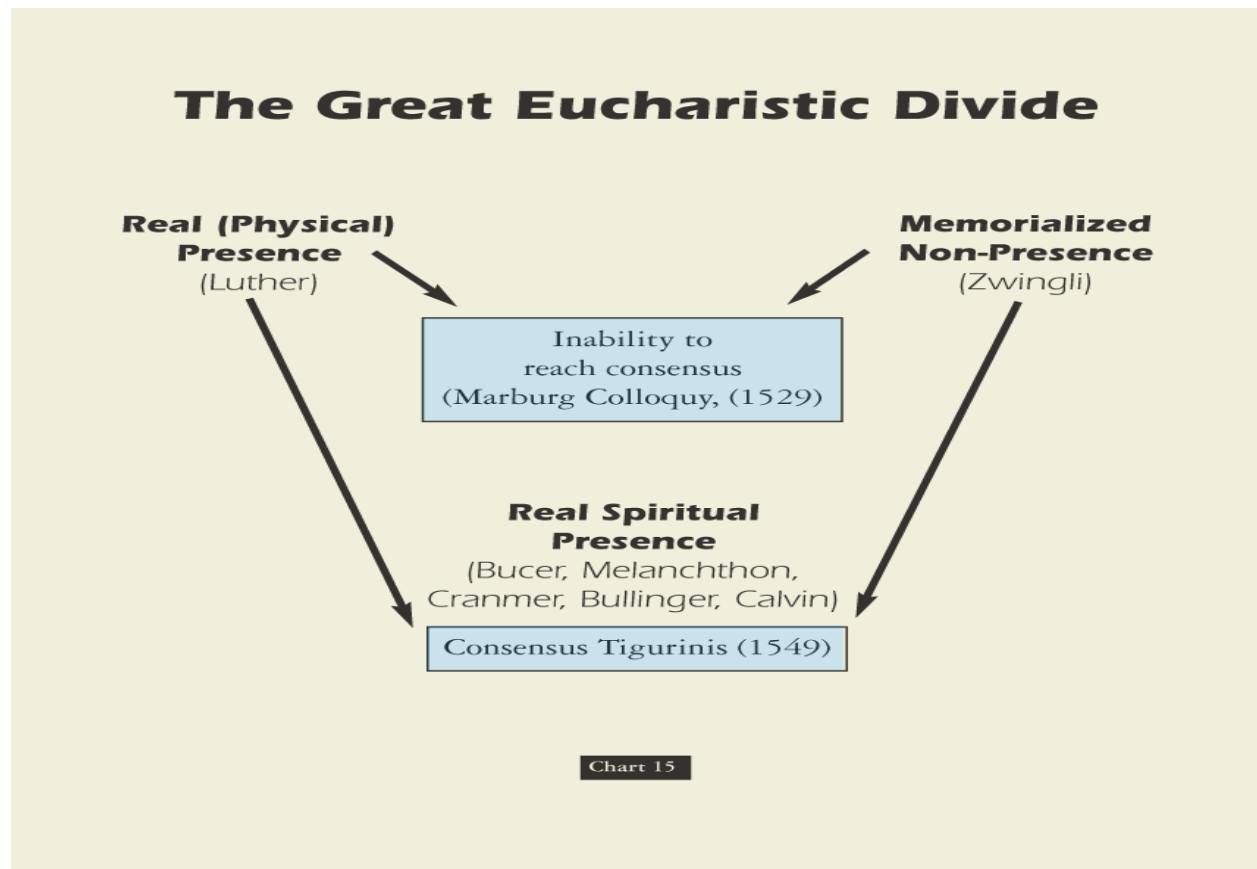
Zwingli's theology of the Lord's Supper should not be viewed as an innovation without precedent in church history. Zwingli claimed that his doubts about transubstantiation were shared by many of his day, leading him to claim that priests did not ever believe such a thing, even though 'most all have taught this or at least pretended to believe it.'

Had Zwingli's modified doctrine of the 'real presence' been an innovation, it would probably not have been so eagerly accepted by his parishioners. The symbolic view spread rapidly because Zwingli had given voice and legitimacy to an opinion that was already widespread.

In Zurich, the mass was abolished in 1525. The Lord's Supper was celebrated with a new liturgy that replaced the altar with a table and tablecloth. The striking feature of the Zwinglian observance of the sacrament was its simplicity. Because the bread and wine were not physically transformed into Christ's body and blood, there was no need for spurious ceremonies and pompous rituals. The occasion was marked by simplicity and reverence, with an emphasis on its nature as a memorial.

Zwingli's denial of the 'real presence' did not result in the neglecting of the sacrament that would characterize many of his followers in centuries to come. He saw seven virtues in the Lord's Supper that proved its importance for the Christian life.

First, it is a sacred rite because Christ the High Priest has instituted it. Secondly, Communion bears witness to something already accomplished. Third, the action takes the place of the thing it signifies. The Lord's Supper is valuable because of what it signifies (communion with Christ for strength and communion with others for unity)... Sixth, observance of the Lord's Supper increases and supports faith, and finally, its power is its keeping of an oath of allegiance." – Trevin Wax





JOHN KNOX PREACHING BEFORE THE LORDS OF THE CONGREGATION, THE TENTH OF JUNE, 1556.



After the religious war death of Zwingli, locus of Swiss Reform shifted from Zurich in the Rural North to Geneva in the South. Impressed with Calvin's book *Institutes of the Christian Religion* - city fathers called John Calvin from France to Geneva hoping to transform Geneva into the Protestant equivalent of Rome.

### John Calvin in "Institutes" on "Sacrament as Spiritual Banquet":

7. I come now to the crowning point, viz., that the sacred Supper, on which the Lord left the memorial of his passion formed and engraved, was taken away, hidden, and destroyed, when the mass was erected. While the Supper itself is a gift of God, which was to be received with thanksgiving, the sacrifice of the mass pretends to give a price to God to be received as satisfaction. As widely as giving differs from receiving, does sacrifice differ from the sacrament of the Supper. But herein does the wretched ingratitude of man appear,—that when the liberality of the divine goodness ought to have been recognised, and thanks returned, he makes God to be his debtor. The sacrament promised, that by the death of Christ we were not only restored to life once, but constantly quickened, because all the parts of our salvation were then completed. The sacrifice of the mass uses a very different language, viz., that Christ must be sacrificed daily, in order that he may lend something to us. The Supper was to be dispensed at the public meeting of the Church, to remind us of the communion by which we are all united in Christ Jesus. This communion the sacrifice of the mass dissolves, and tears asunder. For after the heresy prevailed, that there behoved to be priests to sacrifice for the people, as if the Supper had been handed over to them, it ceased to be communicated to the assembly of the faithful according to the command of the Lord. Entrance has been given to private masses, which more resemble a kind of excommunication than that communion ordained by the Lord, when the priestling, about to devour his victim apart, separates himself from the whole body of the faithful. That there may be no mistake, I call it a private mass whenever there is no partaking of the Lord's Supper among believers, though, at the same time, a great multitude of persons may be present.

8. The origin of the name of Mass I have never been able certainly to ascertain. It seems probable that it was derived from the offerings which were collected. Hence the ancients usually speak of it in the plural number. But without raising any controversy as to the name, I hold that private masses are diametrically opposed to the institution of Christ, and are, therefore, an impious profanation of the sacred Supper. For what did the Lord enjoin? Was, it not to take and divide amongst ourselves? What does Paul teach as to the observance of this command? Is it not that the breaking of bread is the communion of body and blood? (1 Cor. 10:16.) Therefore, when one person takes without distributing, where is the resemblance? But false imitation is adulteration. Moreover, the adulteration of this high ordinance is not without impiety.<sup>3</sup>

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<sup>3</sup> Calvin, J., & Beveridge, H. (1845). [\*Institutes of the Christian religion\*](#) (Vol. 3, pp. 465–467). Edinburgh: The Calvin Translation Society.

Calvin and Zwingli differed on their approach to Martin Luther. John Calvin wrote of his hope to bridge the sacramental gap regarding the Lord's Supper and actually met with Luther's Successor Philip Melancthon although without any success.

### Calvin's "Short Treatise on the Holy Supper" Reached for Unity:

We thus see wherein Luther failed on his side, and Zuinglius and Ecolompadius on theirs. It was Luther's duty first to have given notice that it was not his intention to establish such a local presence as the Papist's dream; secondly, to protest that he did not mean to have the sacrament adored instead of God; and lastly, to abstain from those similitudes so harsh and difficult to be conceived, or have used them with moderation, interpreting them so that they could not give rise to any scandal. After the debate was moved, he exceeded bounds as well in declaring his opinion, as in blaming others with too much sharpness of speech. For instead of explaining himself in such a way as to make it possible to receive his view, he, with his accustomed vehemence in assailing those who contradicted him, used hyperbolic forms of speech very difficult to be borne by those who otherwise were not much disposed to believe at his nod. The other party also offended, in being so bent on declaiming against the superstitious and fanatical opinion of the Papists, touching the local presence of Jesus Christ within the sacrament, and the perverse adoration consequent upon it, that they laboured more to pull down what was evil than to build up what was good; for though they did not deny the truth, they did not teach it so clearly as they ought to have done. I mean that in their too great anxiety to maintain that the bread and wine are called the body of Christ, because they are signs of them, they did not attend to add, that though they are signs, the reality is conjoined with them, and thus protest, that they had no intention whatever to obscure the true communion which the Lord gives us in his body and blood by this sacrament.

#### 59. DUTY OF THE SERVANTS OF GOD IN REGARD TO THE ADVANCEMENT OF TRUTH

Both parties failed in not having the patience to listen to each other in order to follow the truth without passion, when it would have been found. Nevertheless, let us not lose sight of our duty, which is not to forget the gifts which the Lord bestowed upon them, and the blessings which he has distributed to us by their hands and means. For if we are not ungrateful and forgetful of what we owe them, we shall be well able to pardon that and much more, without blaming or defaming them. In short, since we see that they were, and still are, distinguished for holiness of life, excellent knowledge, and ardent zeal to edify the Church, we ought always to judge and speak of them with modesty, and even with reverence; since at last God, after having thus humbled them, has in mercy been pleased to put an end to this unhappy disputation, or at least to calm it preparatory to its final settlement. I speak thus, because no formulary has yet been published in which concord is fixed, as is most expedient. But this will be when God will be pleased to assemble those who are to frame it in one place.

## 60. FRATERNAL CONCORD AMONG THE CHURCHES

Meanwhile it should satisfy us, that there is fraternity and communion among the churches, and that all agree in so far as is necessary for meeting together, according to the commandment of God. We all then confess with one mouth, that on receiving the sacrament in faith, according to the ordinance of the Lord, we are truly made partakers of the proper substance of the body and blood of Jesus Christ. How that is done some may deduce better, and explain more clearly than others. Be this as it may, on the one hand, in order to exclude all carnal fancies, we must raise our hearts upwards to heaven, not thinking that our Lord Jesus is so debased as to be enclosed under some corruptible elements; and, on the other hand, not to impair the efficacy of this holy ordinance, we must hold that it is made effectual by the secret and miraculous power of God, and that the Spirit of God is the bond of participation, this being the reason why it is called spiritual.<sup>4</sup>

### Calvin's Corrector Arminius Had This To Say About the Supper:

“The matter is, bread and wine; which, with regard to their essence, are not changed, but remain what they previously were; neither are they, with regard to place, joined together with the body or blood, so that the body is either in, under, or with the bread, etc.; nor in the use of the Lord's Supper can the bread and wine be separated, that, when the bread is held out to the laity, the cup be not denied to them. We lay down the form in the relation and the most strict union, which exist between the signs and the thing signified, and the reference of both to those believers who communicate, and by which they are made by analogy and similitude something united. From this conjunction of relation, arises a two-fold use of signs in this sacrament of the Lord's supper — the first, that these signs are representative — the second, that, while representing, they seal Christ to us with his benefits.

The end is two-fold: The first is, that our faith should be more and more strengthened towards the promise of grace which has been given by God, and concerning the truth and certainty of our being engrafted into Christ. The second is, (1.) that believers may, by the remembrance of the death of Christ, testify their gratitude and obligation to God; (2.) that they may cultivate charity among themselves; and (3.) that by this mark they may be distinguished from unbelievers.

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<sup>4</sup> Calvin, J., & Beveridge, H. (1849). [\*Tracts Relating to the Reformation\*](#) (Vol. 2, pp. 196–198). Edinburgh: Calvin Translation Society.



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**“The Reformer is always right about what is wrong. He is generally wrong about what is right.” – G.K. Chesterton**

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## **Communion Concession & Conscience Crisis:** **1<sup>st</sup> Corinthians 11: 27-29 KJV Misinterpreted**

**The Question of Worthiness.** The term *Eucharistia*, which means thanksgiving, had been replaced with *Missa*, which means the ‘dismissal of the unworthy.’ *Worthiness itself had metamorphized from personal & introspective to collective & hierarch determination.*

Proper grammatical reading of these verses is difficult from the older versions and translations. The term “unworthily” occurs twice – each time an adverb modifying an action verb – eat & drink or eateth and drinketh. Contextually, in this sense, the term “unworthily” relates to manner of partaking – not of the people partaking @ Verses 27 & 29.

Neglecting to so somberly discern the symbolic nature of communion elements is to share guilt in the cruel death of His Son – we crucify Christ afresh and consume eternal death rather than eternal life.

None are “worthy” and this is where our thoughts should be per our Verse 28 – so that we can partake in a “worthy manner.” Luther – Zwingli – John Calvin – all seemed to miss this very simple Bible truth.



**As we related earlier Luther & Zwingli agree on how to resolve 14 of 15 items of difference between them. The contentious 15th item is that of the Lord's Supper. Although their discussion on this occasion obsessed on the eucharist – Luther objected as well to the memorial practice of open communion. Luther referred to this practice as “manducatio indignorum” also called “eating by the unworthy.” According to this Lutheran Doctrine the unworthy receive Christ's body to their own harm – this behavior is not among those deemed harmless and therefore indifferent to God.**

**The nature of the disagreement between the two protestant reform camps is difficult to determine. First, the two sides disagree as to how important the disagreement is – Luther has it as highest priority demanding conformity while Zwingli wants a “soul freedom” of opinion on the issue. Second, there is an underlying disagreement about basic spirituality and the power of external things. This major disagreement goes all the way down to a basic dispute about the person of our Lord and Savior Jesus Christ, and the universal or limited nature of His atonement sacrifice.**

**In follow-up, not giving up, the Strasbourg reformer Martin Bucer worked out a compromise with the Lutherans in 1536 called the Wittenberg Concord, but the agreement did not last because it was ambiguous on the open communion issue of - “manducatio indignorum.”**

**Furthermore, in a third attempt, Calvin makes another compromise proposal with the Lutherans which endorses the functional language of sacrament and - in effect - its related aspect of closed communion.**

## Considering the Separate Motivations of the Key Players

Luther is more concerned with preserving the priesthood administered sacramental system existing since the fourth century than he is in merger with the Swiss Church or any group which actually practices the “priesthood of all believers.” From his first publication on “The Babylonian Captivity of the Church” he only criticized the abuses of the sacramental system & questioned the specific interdict & special excommunication powers of the papal office. Of the seven sacraments then in practice – he did recognize only two – baptism & communion. Luther redefines the standard threshold using a modified version of the traditional Augustinian definition of sacrament. Since the sacraments are founded on Christ’s promise - they are to be received only by faith – faith of family or faith of persons. The other five “sacraments” are reduced simply to church practices – except for penance which he places in an uncertain status. As regards communion – it is only for those recognized by the church as being faithful.

In his heart simply a reformer – his motivation is the eventual re-unification with the Catholic Church – making it once again into that which is truly Catholic in meaning. The Lutheran Church has the mission of preserving this golden age pattern of the fourth century for the duration.

Calvin just like Zwingli desires the dream of one Protestant church entity - totally rejecting further attempts at reunification or even reform of the Catholic Church. Calvin learns from

reports of Zwingli's meeting with Luther that hopes of progress and eventual realization of this dream require the ending of avoidance & focused attention on this communion controversy.

Through triangulation Calvin formulates an intermediate position between that of his predecessor and Luther that for all intents and purposes accommodates Luther on his major point of sacramental language - making of the memorial itself the "means of grace." John Calvin considers this a minor point on a not so important tangential issue. However, it has by way of consequence, a significant effect of closing the self-examined communion – with church officials being allowed to start to share in that examination of worthiness.

In other words, neither the Ideologue Reformers Luther and Zwingli or the Ideologue Systematizer Calvin are purists – by the evidence of their doctrinal disconnects they can all be defined more precisely as compromisers to a greater or lesser degree. As is so often the case these weaknesses of message at a base level correspond at to huge flaws of character. These leaders evidenced over time less of a desire to glorify God than to aggrandize themselves. As a group they paved the way for rightly convicted, sincerely motivated, and uncompromisingly dedicated leaders.

The doctrinal outcomes of these egregious errors throughout the Protestant world was to harden denominational boundaries and reinforce judgmental attitudes. Through their theological traditions everyone seems to have passed over the middle

verse of the proof text. Zwingli's outward badge of participation in the Christian community had devolved to literalistic badges of identification – a mark of worthiness prerequisite to participation. This Protestant tradition of judging the faith of another was and is as abusive as the Catholic point system of penance which determined participation in the communion sacrament.

Both major religious bodies had accomplished establishment of closed communion as a universal norm. The communion practices of the four major Protestant offshoots of the Swiss Reform movement were just variations on this courtroom theme. It Was Time Overdue to Reconcile This Remembrance Ceremony to That of The Spirit of The New Covenant!

The communal nature of communion has been taken out – that which was intended to unite man with man and them together with God had been perversely twisted. In the Be-attitudes Christ speaks to this ideal in Matthew 5: 23 – 26.

Although the human creation as a whole has performed miserably thus not being worthy of reward - yet without any merit of our own – **God has made us all worthy!**

These effects taken as a whole paved the way for one with a healing message of brotherly love - worship that is in doctrinal rather than dogmatic conformity – preaching a lifestyle of collective submission where there is Biblical authority and the ideal of respect for personal opinions & choices where there is no direct scripture or obvious example of necessary application.

## **DISCERNMENT: “PARTAKING IN A WORTHY MANNER”**

“It would seem, then, that at least everything Paul writes to the church in 1<sup>st</sup> Corinthians is relevant for what he says in 11:28, ‘But let a man examine himself, and in this way let him eat from the bread and drink from the cup.’ Is it likely that Paul would limit the self-examination he calls for here to the specific actions addressed regarding the way the Corinthian church is abusing the Supper?...

In my judgment, the various references in this passage to those who are unrepentant confirm this interpretation: they are unapproved (1<sup>st</sup> Corinthians 11: 19); they despise the church (11:22); they eat in an unworthy manner and profane the Lord’s body and blood (11:27); they eat and drink judgment on themselves (11:29); and Paul tells them to stay home (11:34). Of course, Paul knows that only God knows the heart, so in saying these things he hopes to provoke repentance. He hopes to prompt the Corinthians to judge themselves rightly (11:31), to be moved by the Lord’s discipline to avoid condemnation (11:32).” – Tom Schreiner, Lord’s Supper

# The Lord's Supper As It Portrays Christ

1 Corinthians 11:23-29

## THE LORD'S SUPPER PORTRAYS HIS:

### INCARNATION

- 1 Corinthians 11:23
- Romans 8:3
- Philippians 2:6-9
- Hebrews 2:16-18

### DEVOTION

- 1 Corinthians 11:24
- Matthew 26:39
- Luke 2:49
- Hebrews 12:2

### SUFFERING

- 1 Corinthians 11:24
- John 10:18
- Ephesians 5:2
- John 19:36

### SUBSTITUTION

- 1 Corinthians 11:24-25
- Isaiah 53:5
- 1 Peter 1:19
- 2 Corinthians 5:21



Let Us Discern His Body Lest We Eat And Drink Unworthily!

### INVITATION

- 1 Corinthians 11:24
- Luke 22:29-30
- John 5:40

### PURPOSE

- 1 Corinthians 11:26
- 1 Corinthians 11:17-22
- Galatians 4:14

### PROSPECT

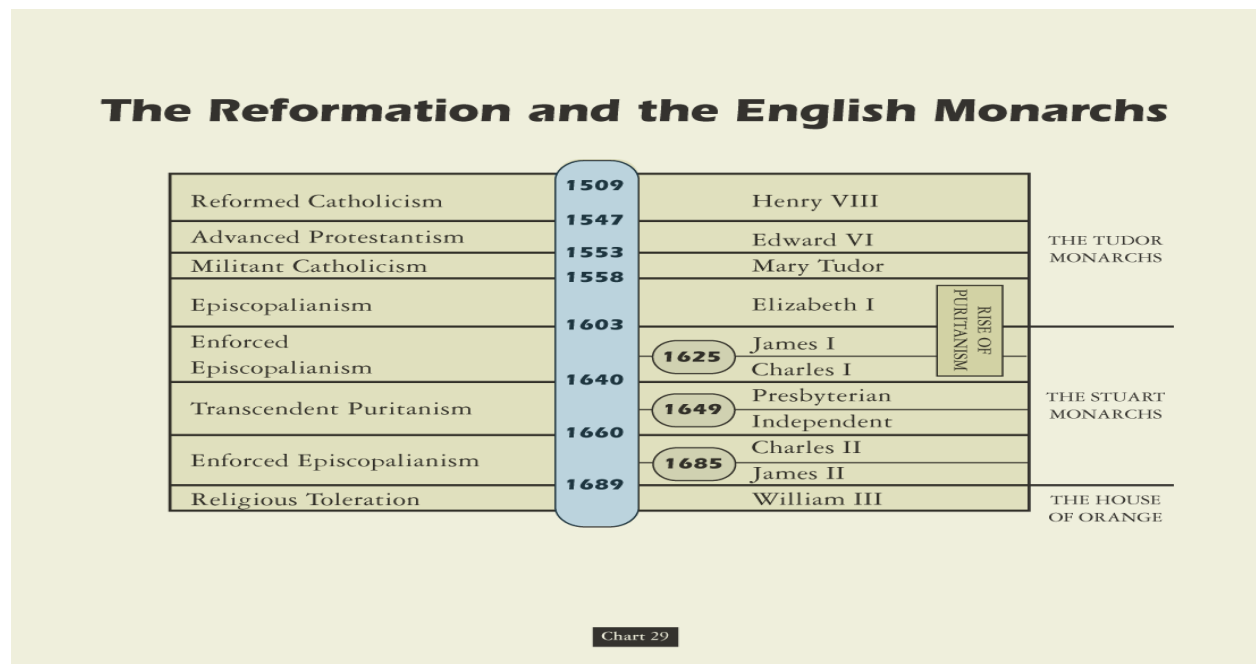
- 1 Corinthians 11:26
- 1 Thessalonians 4:16-18
- 1 Corinthians 15:23-26
- Hebrews 9:28



## CROSSING THE EUROPEAN CONTINENT TO ENGLAND Reform Pietist & Reform AnaBaptist Had Planted & Watered

King James 1<sup>ST</sup> Reacts Negative To Puritan Millenary Petition  
Requesting Presbyterian Government in the Anglican Church.

King James: “Presbyterian government agreeth as well with monarchy as God and the devil!” He Swore Aloud,  
King James: **“I will make them conform themselves or I will have them out of the land.”**



**Scotland’s Thunder John Knox.** We can infer a few things about the particular character of John Knox’s Protestant commitments at the time, insofar as he declined the offer of a bishopric. *He also opposed ceremonial practices like kneeling during the communion of the Lord’s Supper,* and he also opposed the 1552 English Prayer Book of Thomas Cranmer.

**John Knox on Self Examination.** Knox focused often on the need for self-examination. He held that the Lord's Supper should be partaken of "with all reverence, examining ourselves diligently before" (Scots Confession in Dennison, Reformed Confessions, 2:202.) Knox believed this should be done "because we are assured by the mouth of the apostle that such as eat of the bread and drink of that cup unworthily are guilty of the body and blood of the Lord Jesus" (Scots Confession in Reformed Confessions, 2:202). Paul, Knox noted, exhorted "all persons diligently to try and examine themselves before they presume to eat of that bread and drink of that cup" because "the danger [is] great if we receive the same unworthily, for then we be guilty of the body and blood of Christ our Saviour, we eat and drink our own damnation, not considering the Lord's body" (Works, 4:192).

This self-examination should lead to practical consequences. Those living in open or grievous sin should not come to the Lord's Table (Works, 4:193). Neither should those who are living in division with their brethren partake for "Such as eat or drink at that holy table without faith or being at dissention and disunion with their brethren do eat unworthily." Finally, those who lacked understanding of the nature the Lord's Supper should not partake: "Moreover that the sacraments be rightly used, it is requisite that the end and cause why the sacraments were instituted be understood and observed, as well of the minister as the receivers" (Scots Confession in Reformed Confessions, 2:203). Conversely, those who should partake



then were those who could “bring with them their conversion unto the Lord, by unfeigned repentance in faith; and in this Sacrament receive the seals and confirmation of their faith...” (Works, 3:74). The sacrament was then to be partaken of with “a truly penitent heart and lively faith” (Works, 4:192).

**John Knox on Church Examination.** As well as self-examination, it was also the duty of ministers and elders to “take public and particular examination of the knowledge and conversation of such as are to be admitted to the table of the Lord Jesus” (Scots Confession in Reformed Confessions, 2:204).

**John Knox Spoke Truth to Power. Called Before the Queen:**

Queen: *“My conscience does not admit that.”*

Knox: *“Conscience requires knowledge and you have no knowledge.”*

Queen: *“I have both heard and read.”*

Knox: *“The Jews who crucified Christ Jesus read both the law and the prophets and had it interpreted the way they wished. Have you heard anyone teach anything but what the pope and the cardinals allow? No one will speak anything that will jeopardize their lives or property.”*

Queen: *“You interpret the Scripture in one way, they in another. Whom shall I believe? Who shall be the judge? You are too much for me, but if those were here who taught me, they could answer you.”*

Knox: *“No learned papist will ever come in your presence to have the foundation of his religion searched out... they never dare dispute unless they’re both judge & jury.”*

An attempt to force a new Book of Common Prayer upon the Church of Scotland proved to be the incident that started the struggle between the Puritans and their ruler. The Scottish leaders signed a National Covenant to defend Presbyterianism and invaded England. King Charles 1<sup>st</sup> made an attempt to repel the invasion but finally had to meet their demands.

## ENGLISH PRESBYTERIANS DISAGREE WITH PRESBYTERIANS OF SCOTLAND OVER EXECUTION & BEHEADING OF KING CHARLES

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shall be the year of our Lord and none other, and that all duties, profits, penalties, issues, fines, Amerciaments, and forfeitures whatsoever which heretofore were sued for in the name of the king, shall from henceforth be prosecuted, sued for and recovered in the same name of *Overoires Libertatis, anglice, auctoritate Parliamenti* and no other. And in all or any of the proceedings aforesaid where the words were *Invitatores pro Domina Rege* from henceforth it shall be *Invitatores pro Republica* and where the words in any of the proceedings aforesaid used to be *contra pacem dignitatem vel coronam nostram*, that from henceforth these words *Contra Pacem Publicam* instead of them or any of them shall be only used, and all judges, justices, officers, ministers of justice whatsoever are to take notice hereof, and are hereby authorised and required to proceed accordingly, and no otherwise. And whatsoever henceforth shall be done contrary to this Act, shall be and is hereby declared to be null and void. Provided always, that all writs issued out of the chancery, and all writs and Patents of the justices of the one bench and of the other Barons of the Exchequer, commissions of *Oyer and Terminer*, gaol delivery and justices of the peace and all other commissions, patents, and grants, made and passed under the great Seale of England shall stand good and effectual in the law, notwithstanding the death of the king, anything in this act, or any article therein contained, or any law, statute or customs to the contrary thereof in anywise notwithstanding. And it is hereby further ordained and enacted by the authority aforesaid, That all writs original already issued out under the great Seale, and all actions, suits, bills, or plaints now depending in any Courts of Record in Westminster Hall, or any other Court of Record, and all process Pleas, Demurs, continuances, and proceedings in every such action, suits, bills, or plaints, shall be returnable, stand good and effectual, and be prosecuted and sued forth in such manner and form, and in the same state condition and order, the said changes and alterations to be as before in this Act expressed, the death of the king, or any law, statute or usage to the contrary thereof in anywise notwithstanding. And that any variance that shall be occasioned by reason thereof touching any of the said writs, process or proceedings in the Name, Style, Title or otherwise shall not be anywise material as concerning any default or error to be alledged or objected thereunto.

This day the High Court for Trial of the King met, and appointed the place for his execution to be over against the Banqueting House of Whitehall, in order whereunto a scaffold was preparing, the time between the hours of ten and three to-morrow.

The King Saturday and Sunday at Whitehall. Dr. Juxon sat up with him all Saturday night; Sunday he dined and supped in his bedchamber, and seemed very cheerful. This day means were made to deliver a letter to him from the Prince, which the King no sooner received but burnt it.

This day the King was removed to St. James, where his children, from Syon House, came to visit him, but stayed not long. He took the Princess in his arms and kissed her, gave her his blessing, and two seals that he had, wherein were two diamonds. She wept bitterly. The G. Doctor, D. of Richmond, and others, made suit to see him, which he refused. This night he lay at St. James.

From Scotland they write that the Ministers of the Kirk preach against the Army in England and the proceedings against their King. They say they are bound by their covenant to preserve Monarchy, and that in the case of the present King. Their Parliament have passed several votes, that those that have been in the late engagement against England shall not bear any office as long as they live, except such of them as were under age and shall manifest their repentance. Such as Sate in Committee, and took their Oathes shall not bear Office for ten years; such as never evidenced their dislike of their way by Petitioning shall not bear office for five years; such as are prophane swearers—lecherous persons—and such as do not worship God in their private houses are not to be admitted to any place of Trust. An Act is past for sitting all Officers of State to answer; if any appear not they are to be discharged of their trust. *Earl Lauderdale* expresseth a readinesse to give obedience to all decrees of Parliament, but that was not thought fit; and therefore he was ordered to appear by Writ, which was accordingly; a Committee is to consider of him. The *Earl of Glencairn*, having by Petition to Parliament made his way—his Petition being mysterious—as to that of owning them as a Parliament, was to be considered. From Dartmouth, Jan. 28, thus: We had the other day a sight of Prince Rupert with about 14 Revolted Ships sayling by our Coast and heading towards England. They drive the whole Channel before them, and seize upon many severall vessells, but one of great value, laden with cloathes worth 50,000 li. We apprehend a greater neglect in not having any Navy aboard. One of this Fleet was driven in here the 26, where she now remains. The Master reports that the Fleet is very poorly victualled, and worse manned, having not 400 mariners amongst them.

Not any post from Paris this week nor last. Nor any letters this week from Ireland.

**Robert Sandeman of Scotland & America.** Sandeman makes his reputation as a Biblical scholar both at home and England when - before the Revolutionary War - in the middle of the great debate between the Calvinists and the Evangelicals – he has his dispute with the well-respected James Harvey over imputation and justification.

**Correspondence with God.** Sandeman joined the ranks of John Wesley in proclaiming faith as the start of salvation not the sign of achieved accomplishment. “Correspondence with God” was Sandeman’s way of referring to the saving relationship which he felt began with man’s faith toward God. That faith was strengthened and completed by divine activity on the soul. The atonement was not limited to the few elect but extended to all & the choice for salvation within man rather than predestined.

### **The First Great Awakening and the Presbyterian Church**

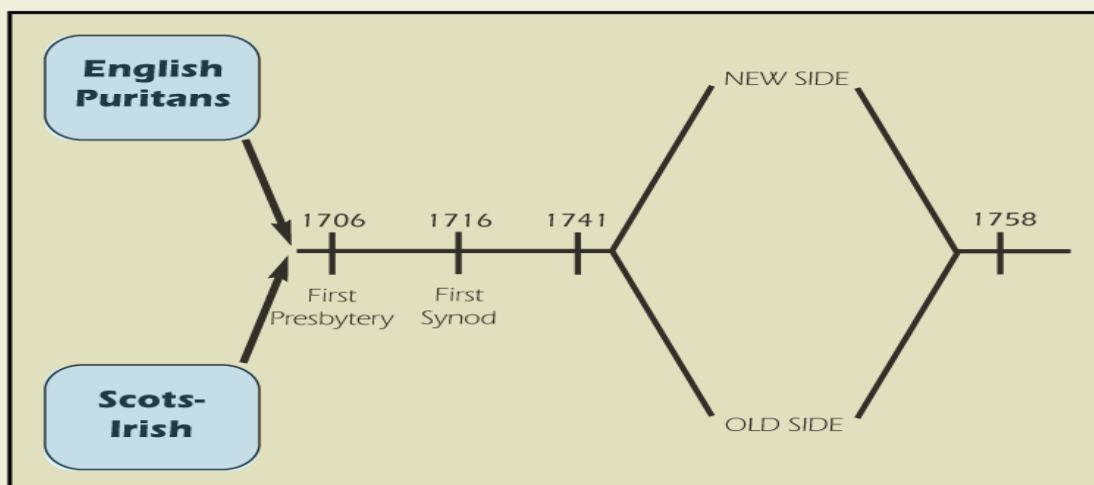


Chart 80

Presbyterian Church by Congregations Subdivide In Scotland & America - Each Closing Their Communion to Local Congregants

- 17<sup>th</sup> CENTURY: PIVOTAL PERIOD OF SCOTTISH ENLIGHTENMENT
- **EIGHTEENTH CENTURY PRESBYTERIAN CHURCH DIVISIONS**
- SCOTTISH PRESBYTERIANS FIRST SPLIT OVER TWO DISCIPLINES
- SCOTTISH CHURCHES SECEDE: COUNCIL MINISTER SELECTION
- SCOTTISH CHURCHES SECEDE: BURGER LOYALTY OATH TAKING
- SCOTTISH CHURCHES SECEDE: NEW LIGHT IN SCRIPTURE

Thomas & Alexander Campbell: Old Light/Anti-Burger Seceder

Alexander's Father, Thomas Campbell Preaching on American Soil is Fired for allowing other than his assigned congregants – although of the same small schism - to share in communion.

Alexander Campbell Still In Scotland Studying at Glasite Haldane Academy had a similar crisis of conscience regarding worthiness exams & restrictions of congregationally closed communion.



<https://youtu.be/k85J1lazzMQ>

\* Renaissance to Revolution & Reformation to Restoration \*



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**2<sup>nd</sup> Corinthians Chapter 5 & Verse 17**

**“Behold, All Things Are Made New!”**

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**PRINCIPLE OF GOD’S WORTH & PRINCIPLE OF HUMAN WORTH**

**The meaning of worship.** “The formation of ‘worship’ is a key to its meanings and how they developed. The word is formed of worth and ship, and its original meaning in Old English (888) was ‘the condition of being worthy, worthiness.’ This meaning was extended in late Old English (about 1000) to ‘the respect and honor shown someone worthy,’ found in such phrases as to do worship ‘to pay respect or show honor,’ and to have or hold in worship ‘to show honor to,’ always referring to a person of distinction.” - Semantic Antics

**The question of worthiness.** By Luther’s lifetime, the phrase for the communion ceremony and host had been altered and with it change of emphasis. The term Eucharistia, which means thanksgiving, had been replaced with Missa, which means the dismissal of the unworthy. Worthiness itself had in meaning

metamorphosed from a subjective introspective responsibility to an objective meaning measured by works.

Catholic hierarchs determine individual worthiness.

Reform churches each establish closed communions as evidencing their determinations of individual worth.

Restoration churches teach human worth as a God given intrinsic and in the memorial supper - **inner examined**.

The American Restoration Movement lead by Scotch-Irish Father & Son Campbell Along with Native Born Barton Stone Were Interested in a Restore Point of the 1<sup>st</sup> Century Church of the Ancient Order Not a Reformation Augustinian Reset Point. **This necessarily included Restoring the Remembrance Supper.**

### When is an Example Biblically Binding?

**The rule of harmony.** An example is never to be taken in such a way as to violate the teaching of undoubted Scripture in direct statements. The teaching of scripture is viewed as harmonious @who/what/when/where/how etc.

**The rule of uniformity.** Uniformity in essential details must be present in any example for action involved to be considered scripturally binding.

**The rule of universality.** No example of action is to be regarded as binding when it cannot be universally applied.

**The rule of materiality.** To be binding, an example must have a material connection or relation to the situation under consideration. (Acts chapter 20: verses 1 - 17.)

## **Alexander Campbell on “The Breaking of the Bread”**

Man was not made for the Christian Institution, but the Christian Institution for man. None but a master of the human constitution - none but one perfectly skilled in all the animal, intellectual, and moral endowments of man - could perfectly adapt an institution to man in reference to all that he is, and to all that he is destined to become. Such is the Christian Institution. Its evidences of a divine origin increase and brighten in the ratio of our progress in the science of man. He who most attentively and profoundly reads himself, and contemplates the picture which the Lord of this institution has drawn of him, will be most willing to confess, that man is wholly incapable of originating it. He is ignorant of himself, and of the race from which he sprang, who can persuade himself that man, in any age, or in any country, was so far superior to himself as to have invented such an institution as the Christian. That development of man in all his natural, moral, and religious relations, which the Great Teacher has given, is not further beyond the intellectual powers of man, than is the creation of the sun, moon, and stars beyond his physical strength.

The eye of man cannot see itself; the ear of man cannot hear itself; nor the understanding of man discern itself: but there is One who sees the human eye, who hears the human ear, and who discerns the human understanding. He it is who alone is skilled in revealing man to himself and himself to man. He who made the eye of man, can he not see? He who made the ear of man, can he not hear? He who made the heart of man, can he not know?

It is as supernatural to adapt a system to man as it is to create him. He has never thought much upon his own powers, who has not seen as much wisdom on the outside as in the inside of the human head. To suit the outside to the inside required as much wisdom as to suit the inside to the outside, and yet the exterior arrangement exists for the interior. To fashion a casement for the human soul exhibits as many attributes of the Creator, as to fashion a human spirit for its habitation. Man, therefore, could as easily make himself, as a system of religion to suit himself. It will be admitted, that it calls for as much skill to adapt the appendages to the human eye, as the human eye to its appendages. To us it is equally plain, that it requires as much wisdom to adapt a religion to man, circumstanced as he is, as to create him an intellectual and moral being.

But to understand the Christian religion, we must study it; and to enjoy it, we must practice it. To come into the kingdom of Jesus /266/ Christ is one thing, and to live as a wise, a good, and a happy citizen is another. As every human kingdom has its constitution, laws, ordinances, manners, and customs; so has the kingdom of the Great King. He, then, who would be a good and happy citizen of it, must understand and submit to its constitution, laws, ordinances, manners, and customs.

The object of the present essay is to develop one of the institutions or ordinances of this kingdom; and this we shall attempt by stating, illustrating and sustaining the following propositions: -

### **PROP. I. - There is a house on earth, called the house of God.**

The most high God dwells not in temples made with human hands; yet he condescended in the age of types to have a temple erected for himself, which he called his house, and glorified it with the symbols of his presence. In allusion to this, the Christian community, organized under the government of his Son, is called his house and temple. "You are God's building," says Paul to a Christian community. This building is said to be "built upon the apostles and prophets - Jesus Christ himself being the chief cornerstone." "Know you not that you are the temple of God? The temple of God is holy, which temple you are."

But in allusion to the Jewish temple, the Christian church occupies the middle space between the outer court and the holiest of all. "The holy places made with hands were figures of the true." The common priests went always into the first tabernacle or holy place, and the high priest once a year into the holiest of all. Thus, our Great High

Priest went once for all into the true "holiest of all," into the real presence of God, and has permitted us Christians, as a royal priesthood, as a chosen race, to enter always into the only holy place now on earth - the Christian church. "As living stones we are built up into a spiritual house, a holy priesthood, to offer up spiritual sacrifices most acceptable to God by Jesus Christ." [NOTE: I Pet. ii. 5]

But all we aim at here is to show that the community under Christ is called "the house of God." Paul once calls it a house of God, and once the house of God. An individual or single congregation, he calls "a house of God." [NOTE: I Tim. iii. 15] I have written to you, "that you may know how to behave yourself in a house of God, which is the congregation of God." [NOTE: Greek, oikos Theou] And in his letter to the Hebrews, [NOTE: Heb. x. 21] speaking of the whole Christian community, he calls it the house of God. [NOTE: Greek, ho oikos Theou] "Having a Great High Priest over the house of God, let us draw near," etc. It is, then, apparent, that there is under the Lord /267/ Messiah, now on earth, an institution called the house of God; and this resembles the holy place between the outer court and the holiest of all, which is the position to be proved

**PROP. II. - In the house of God there is always the table of the Lord.**

As there is an analogy between the Jewish holy place, and the Christian house of God; so there is an analogy between the furniture of the first tabernacle or holy place, and those who officiated in it; and the furniture of the Christian house of God, and those who officiate in it. "In the first tabernacle," said Paul, "which is called holy, there were the candlestick, and the table, and the shewbread," or the loaves of the presence. On the golden table every Sabbath day were placed twelve loaves, which were exhibited there for one week, and on the next Sabbath they were substituted by twelve fresh loaves sprinkled over with frankincense. The loaves which were removed from the table were eaten by the priests. These were called in the Hebrew "loaves of the faces," or the loaves of the presence. This emblem of the abundance of spiritual food in the presence of God for all who dwell in the holy place stood always upon the golden table furnished by the twelve tribes, even in the wilderness. The light in the first tabernacle was not from without, but from the seven lamps placed on the golden candlestick; emblematic of the perfect light, not derived from this world, which is enjoyed in the house of God.

If, then, in the emblematic house of God, to which corresponds the Christian house of God, there was not only a table overlaid with gold, always spread, and on it displayed twelve large loaves, or cakes, sacred memorials and emblems of God's bounty and grace; shall we say that in that house, over which Jesus is a Son, there is not to stand always a table more precious than gold, covered with a richer repast for the holy and royal priesthood which the Lord has instituted, who may always enter into the holy place consecrated by himself?

But we are not dependent on analogies, nor far-fetched inferences, for the proof of this position. Paul, who perfectly understood both the Jewish and Christian institutions, tells us that there is in the Christian temple a table, appropriately called the Lord's table, as a part of its furniture. He informs those who were in danger of being polluted by idolatry, "that they could not be partakers of the Lord's table, and of the table of demons." [I Cor. x. 21] In all his allusions to this table in this connection, he represents it as continually approached by those in the Lord's house. "The cup of the Lord" and "the loaf," for /268/ which thanks were continually offered, are the furniture of this table, to which the Christian brotherhood have free access.

The apostle Paul reminds the saints in Corinth of their familiarity with the Lord's table, in speaking of it as being common as the meetings of the brotherhood. "The cup of blessing for which we bless God, is it not the joint participation of the blood of Christ? The loaf which we break, is it not the joint participation of the body of Christ?" In this style we speak of things common and usual, never thus of things uncommon or unusual. It is not the cup which we have received with thanks; nor is it the loaf which we have broken; but which we do break. But all that we aim at here is now accomplished; for it has been shown that in the Lord's house there is always the table of the Lord. It is scarcely necessary to add, that if it be shown that in the Lord's house there is the Lord's table, as a part of the furniture, it must always be there, unless it can be shown that only some occasions require its presence, and



others its absence; or that the Lord is poorer or more churlish at one time than at another; that he is not always able to keep a table, or too parsimonious to furnish it for his friends. But this is in anticipation of our subject, and we proceed to the third proposition.

**PROP. III. - On the Lord's table there is of necessity but one loaf.**

The necessity is not that of a positive law enjoining one loaf and only one, as the ritual of Moses enjoined twelve loaves. But it is a necessity arising from the meaning of the institution as explained by the apostles. As there is but one literal body, and but one mystical or figurative body having many members; so there must be but one loaf. The apostle insists upon this, "Because there is one loaf, we, the many, are one body; for we are all partakers of that one loaf." [NOTE: I Cor. x. 17] The Greek word, artos, especially when joined with words of number, says Dr. Macknight, always signifies a loaf, and is so translated in our Bibles: - "Do you not remember the five loaves?" [NOTE: Matt. xvi. 9] There are many instances of the same sort. Dr. Campbell says, "that in the plural number it ought always to be rendered loaves; but when there is a numeral before it, it indispensably must be rendered a loaf or loaves. Thus we say one loaf, seven loaves; not one bread, seven breads." - "Because there is one loaf," says Paul, "we must consider the whole congregation as one body." Here the apostle reasons from what is more plain to what is less plain; from what was established to what was not so fully established in the minds of the Corinthians. There was no dispute about the one loaf; therefore, there ought to be none about the one body. This mode of reasoning /269/ makes it as certain as a positive law; because that which an apostle reasons from must be an established fact, or an established principle. To have argued from an assumption or a contingency to establish the unity of the body of Christ would have been ridiculous in a logician, and how unworthy of an Apostle! It was, then, an established institution, that there is but one loaf, inasmuch as the apostle establishes his argument by a reference to it as an established fact. Our third proposition is, then, sustained, that on the Lord's table there is of necessity but one loaf.

**PROP. IV. - All Christians are members of the house or family of God, are called and constituted a holy and royal priesthood, and may, therefore, bless God for the Lord's table, its loaf, and cup - approach it without fear, and partake of it with joy as often as they please, in remembrance of the death of their Saviour.**

The different clauses of this proposition, we shall sustain in order - "all Christians are members of the family or house of God." [NOTE: Heb. iii. 6] "But Christ is trusted as a Son over his own family, whose family we are, provided we maintain our profession and boasted hope unshaken to the end;" - "are called and constituted a holy and a royal priesthood." [I Pet. ii. 5] You, also, as living stones are built up a spiritual temple, a holy priesthood, to offer spiritual sacrifices most acceptable to God through Jesus Christ." In the ninth verse of the same chapter he says, "But you are an elect race, a chosen generation, a royal priesthood;" and this is addressed to all the brethren dispersed in Pontus, Galatia, Cappadocia, Asia, and Bithynia.

May not, then, holy and royal priests thank God for the Lord's table, its loaf, and cup of wine? May they not, without a human priest to consecrate the way for them, approach the Lord's table, and handle the loaf and cup? If the common priests did not fear to approach the golden table, and to place upon it the loaves of the presence; if they feared not to take and eat that consecrated bread, because priests according to the flesh - shall royal priests fear, without the intervention of human hands, to approach the Lord's table and to partake of the one loaf? If they should, they know not how to appreciate the consecration of Jesus, nor how to value their high calling and exalted designation as kings and priests to God. And may we not say, that he who, invested with a little clerical authority, derived only from "the Man of Sin and Son of Perdition," if borrowed from the Romanists, says to them, "Stand by, I am holier than thou," - may we not say that such a one is worse than /270/ Diotrefes, who affected a pre-eminence, because he desecrates the royal priesthood of Jesus Christ, and calls him common and unclean, who

has been consecrated by the blood of the Son of God? Such impiety can only be found among them who worship the beast, and who have covenanted and agreed that none shall buy or sell, save those who receive a mark on their foreheads and letters-patent in their hands. But allow common sense to whisper a word into the ears of priests' "laymen," but Christ's "royal priests." Do you not thank God for the cup while the priest stands by the table; and do you not handle the loaf and cup when they come to you? And would not your thanksgiving have been as acceptable, if the human mediator had not been there, and your participating as well pleasing to God, and as consolatory to yourself, if you had been the first that had handled the loaf or the cup, as when you are the second, or the fifty-second, in order of location? Let reason answer these two questions, and see what comes of the haughty assumptions of your Protestant clergy! But this is only by the way.

I trust it is apparent that the royal priesthood may approach the Lord's table without fear, inasmuch as they are consecrated to officiate by a blood, as far superior to that which consecrated the fleshly priesthood, as the Lord's table, covered with the sacred emblems of the sacrifice of the Lord himself, is superior to the table which held only the twelve loaves of the presence; and as they are, to say the least, called by as holy and divine an election, and are as chosen a race of priests, as were those sprung from the loins of Levi.

**PROP. V. - The one loaf must be broken before the saints feed upon it, which has obtained for this institution the name of "breaking the loaf."**

But some, doubtless, will ask, "Is it not called the Lord's supper?" Some have thought, among whom is Dr. Bell, that I Cor. xi. 20 applies to the feasts of love or charity, rather than the showing forth the Lord's death. These may read the passage thus: - "But your coming together into one place is not to eat a Lord's supper; for in eating it every one takes first his own supper; alluding, as they suppose, to a love-feast before the breaking the loaf." But this Lord's supper is contradistinguished from their own supper. And might it not as reasonably be said, you can not call your showing forth the Lord's death a Lord's supper; for before eating it you have eaten a supper of your own, which prevents you from making a supper of it? You do not make it a Lord's supper, if you first eat your own supper. Nor, indeed, could the Corinthians call any eating the "Lord's supper, conducted as was the eating of their own suppers; for one ate and drank to excess, while another who was /271/ poor, or had no supper to bring, was hungry and put to shame. Could this be called a supper in honor of the Lord?

But as the Lord had eaten a religious supper, had partaken of the paschal lamb with his disciples, before he instituted the breaking of the loaf, and drinking of the cup, as commemorative of his death, it seems improper to call it a supper; for, it was instituted and eaten after a supper. Not in the sense of one of the meals of the day, can it be called either dinner or supper; for it supplies the place of no meal. *Deipnos*, here rendered supper, in the days of Homer represented breakfast. [*Iliad*, Book ii., lines 381-99, and viii., lines 53-66] It also signified food in general or a feast. In the times of Demosthenes, it signified a feast or an evening meal. But it is of more importance to observe, that it is in the New Testament used figuratively as well as literally. Hence, we have the gospel blessings compared to a supper. We read of the "marriage-supper of the Lamb," and "supper of the Great God." Jesus says, "If any man open to me, I will [*deipneso*] take supper with him and he with me." When thus used, it neither regards the time of day, nor the quantity eaten. If applied, then, to this institution, it is figuratively, as it is elsewhere called "the feast." For not only did the Lord appoint it, but in eating it we have communion with the Lord. The same idiom, with the addition of the article, occurs in Revelation 1:10, "the *kuriakos hemera*," the Lord's day. Upon the whole it appears more probable that the Apostle uses the words *kuriakos deipnos*, or Lord's supper, as applicable to the breaking of the loaf for which they gave thanks in honor of the Lord, than to their own supper or the feasts of love, usual among the brethren. If we say, in accordance with the Apostle's style, the Lord's day, the Lord's table, the Lord's cup, we may also say the Lord's supper. For in the Lord's house these are all sacred to him.

As the calling of Bible things by Bible names is an important item in the present reformation, we may here take occasion to remark, that both "the Sacrament" and "the Eucharist" are of human origin. The former was a name adopted by the Latin church; because the observance was supposed to be an oath or vow to the Lord; and, as the term sacramentum signified an oath taken by a Roman soldier to be true to his general and his country, they presumed to call this institution a sacrament or oath to the Lord. By the Greek church it is called the Eucharist, which word imports the giving of thanks, because, before participating, thanks were presented for the loaf and the cup. It is also called the communion, or "the communion of the saints;" but this might indicate that it is exclusively the communion of saints; and, therefore, it is more consistent to /272/ denominate it literally "the breaking of the loaf." But this is the only preliminary to the illustration and proof of our fifth proposition.

**We have said that the loaf must be broken before the saints partake of it. Jesus took a loaf from the paschal table and broke it before he gave it to his disciples. They received a broken loaf, emblematic of his body once whole, but by his own consent broken for his disciples. In eating it we then remember that the Lord's body was by his own consent broken or wounded for us. Therefore, he that gives thanks for the loaf should break it not as the representative of the Lord, but after his example; and after the disciples have partaken of this loaf, handing it to one another, or while they are partaking of it, the disciple who brake it partakes with them of the broken loaf: thus they all have communion with the Lord and with one another in eating the broken loaf. And thus they as priests feast upon his sacrifice. For the priests ate of the sacrifices and were thus partakers of the altar. The proof of all this is found in the institution given in Matthew xxvi, Mark xiv, Luke xxii, and I Corinthians xi. In each of which his breaking of the loaf, after giving thanks, and before his disciples partook of it, is distinctly stated.**

It is not, therefore, strange, that the literal designations of this institution should be what Luke has given it in his Acts of the Apostles thirty years after its institution. The first time he notices it is Acts ii. 42, when he calls it emphatically *te klasei tou artou*, the breaking of the loaf, a name at the time of his writing, A.D. 64, universally understood. For, says he, in recording the piety and devotion of the first converts, "they continued steadfast in the teaching of the apostles, in the fellowship, in the breaking of the loaf, in the prayers - praising God." It is true, there is more than breaking a loaf in this institution. But, in accordance with general if not universal usage, either that which is first or most prominent in laws, institutions, and usages, gives a name to them. Thus we have our Habeas Corpus, our Fieri Facias, our Nisi Prius, our Capias, our Venditioni Exponas, names given from the first words of the law.

But to break a loaf, or to break bread, was a phrase common among the Jews to denote ordinary eating for refreshment. For example, Acts ii. 46: - "Daily, with one accord, they continued in the temple and in breaking bread from house to house. They ate their food with gladness, and simplicity of heart." Also, after Paul had restored Eutychus at Troas, we are informed he brake a loaf and ate. Here it must refer to himself, not only because it is used indefinitely, but because he that eats is in the same number with him that breaks a loaf. But when an established usage is referred to, the article or some definite term ascertains what is alluded to. Thus /273/ Acts ii. 42, it is "the breaking of the loaf." And Acts xx. 7, it is "They assembled for the breaking of the loaf." This loaf is explained by Paul, I Cor. x. 16. "The loaf which we break, is it not the communion of the body of Christ?" This proposition being now, as we judge, sufficiently evident, we shall proceed to state our sixth.

#### **PROP. VI. - Breaking of the loaf & drinking of the cup are commemorative of the Lord's death.**

Upon the loaf and upon the cup of the Lord, in letters which speak not to the eye, but to the heart of every disciple, is inscribed, "When this you see, remember me." Indeed, the Lord says to each disciple, when he receives the symbols into his hands, "This is my body broken for you. This is my blood shed for you." The loaf is thus constituted a representation of his body - first whole, then wounded for our sins. The cup is thus instituted a representation of his blood - once his life, but now poured out to cleanse us from our sins. To every disciple he says, "For you my body was wounded; for you my life was taken." In receiving it the disciple says, "Lord, I believe it.

My life sprung from thy suffering; my joy from thy sorrows; and my hope of glory everlasting from thy humiliation and abasement even to death." Each disciple, in handing the symbols to his fellow disciple, says, in effect, "You, my brother, once an alien, are now a citizen of heaven; once a stranger, are now brought home to the family of God. You have owned my Lord as your Lord, my people as your people. Under Jesus the Messiah we are one. Mutually embraced in the everlasting arms, I embrace you in mine; thy sorrows shall be my sorrows, and thy joys my joys. joint debtors to the favor of God and the love of Jesus, we shall jointly suffer with him, that we may jointly reign with him. Let us, then, renew our strength, remember our King, and hold fast our boasted hope unshaken to the end."

"Blest be the tie that binds Our hearts in Christian love; The fellowship of kindred minds Is like to that above." Here he knows no man after the flesh. Ties that spring from eternal love, revealed in blood and addressed to his senses, draw forth all that is within him of complacent affection and feeling to those joint heirs with him of the grace of eternal life. While it represents to him "the bread of life" - all the salvation of the Lord - it is the strength of his faith, the joy of his hope, and the life of his love. [NOTE: Christian Baptist, Vol. III., No. 1. In that volume, in the fall of 1825 were written four essays on the breaking of bread, which see.]

/274/ This institution commemorates the love which reconciled us to God, and always furnishes us with a new argument to live for him who died for us. Him who feels not the eloquence and power of this argument, all other arguments assail in vain. God's goodness, developed in creation and in his providence, is well designed to lead men to reformation. But the heart on which these fail, and to which Calvary appeals in vain, is past feeling, obdurate, and irreclaimable, beyond the operation of any moral power known to mortal man.

Every time the disciples assemble around the Lord's table, they are furnished with a new argument also against sin, as well as with a new proof of the love of God. It is as well intended to crucify the world in our hearts, as to quicken us to God, and to diffuse his love within us. Hence it must in reason be a stated part of the Christian worship, in all Christian assemblies; which leads us to state, illustrate, and sustain the following capital proposition, to which the preceding six are all preliminary.

**PROP. VII. - The breaking of the one loaf, and the joint participation of the cup of the Lord, in commemoration of the Lord's death, usually called "the Lord's Supper," is an instituted part of the worship and edification of all Christian congregations in all their stated meetings.**

All antiquity concurs in evincing that, for the three first centuries, all the churches broke bread once a week. Pliny, in his Epistles, book x.; Justin Martyr, in his Second Apology for the Christians; and Tertullian, De Ora., page 135, testify that it was the universal practice in all the weekly assemblies of the brethren, after they had prayed and sung praises. "The bread and wine being brought to the chief brother, he taketh it and offereth praise and thanksgiving to the Father, in the name of the Son and Holy Spirit. After prayer and thanksgiving, the whole assembly saith, Amen! When thanksgiving is ended by the chief guide, and the consent of the whole people, the deacons (as we call them) give to every one present part of the bread and wine, over which thanks are given."

"The weekly communion was prepared in the Greek church till the seventh century; and, by one of their canons, 'such as neglected three weeks together were excommunicated.' [NOTE: Erskine's Dissertations, page 271.]

"In the fourth century, when all things began to be changed by baptized pagans, the practice began to decline. Some of the councils in the western part of the Roman Empire, by their canons, strove to keep it up. The councils held at Illiberis in Spain, A.D. 324, decreed that 'no offerings should be received from such as did not receive the Lord's Supper.' [NOTE: Council Illiberis, Can. 28.] "The council at Antioch, A.D. 341, decreed that 'all who came to church, and heard the Scriptures read, but afterwards joined not in prayer, and receiving the sacrament, should be cast out of the church, till such time as they gave public proof of their repentance.' [NOTE: Council Antioch, Can. 2.]

"All these canons were unable to keep the carnal crowd of professors in a practice for which they had no spiritual taste; and, indeed, it was likely to get out of use altogether. To prevent this, the Council of Agatha, in Languedoc, A.D. 506, decreed that 'none should be esteemed good Christians who did not communicate at least three /287/ times a year, - at Christmas, Easter, and Whitsunday.' [NOTE: Council Agatha, Can. 18.] This soon became the standard of a good Christian and judged presumptuous to commune oftener.

"Things went on in this way for more than six hundred years, until they got tired of even three communications in one year; and the infamous Council of Lateran, which decreed auricular confession and transubstantiation, decreed that 'an annual communion at Easter was sufficient.' This association of the 'sacrament' with Easter, and the mechanical devotion of the ignorant at this season, greatly contributed to the worship of the Host. [NOTE: Bingham's Ori., lib. xv. c. 9] Thus the breaking of bread in simplicity and godly sincerity once a week degenerated into a pompous sacrament once a year at Easter.

"At the Reformation this subject was but slightly investigated by the reformers. Some of them, however, paid some attention to it. Even Calvin, in his Institutes, lib. 4, chap. xvii., sect. 46, says, 'And truly this custom, which enjoins communicating once a year, is a most evident contrivance of the Devil, by whose instrumentality soever it may have been determined.' "And again (Inst., lib. 6, chap. xviii, sect. 56), he says, 'It ought to have been far otherwise. Every week, at least, the table of the Lord should have been spread for Christian assemblies, and the promises declared by which, in partaking of it, we might be spiritually fed.' "These historical notices may be of some use to those who are ever and anon crying out Innovation! Innovation! But we advocate /289/ the principle and the practice on apostolic grounds alone. Blessed is that servant who, knowing his Master's will, doeth it with expedition and delight!

Thus, our seventh proposition is sustained by the explicit declarations of the New Testament, by the reasonableness of the thing itself when suggested by the Apostles, by analogy, by the conclusions of the most eminent reformers, and by the concurrent voice of all Christian antiquity. But on the plain sayings of the Lord and his Apostles, we rely for authority and instruction upon this and every other Christian institution.

**From: THE CHRISTIAN SYSTEM IN REFERENCE TO THE UNION OF CHRISTIANS, AND A RESTORATION OF PRIMITIVE CHRISTIANITY, AS PLEAD IN THE CURRENT REFORMATION.**

## **Barton Stone, 1834, Christian Messenger, THE LORD'S SUPPER**

"The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body, for we are all partakers of that one bread." 1, Cor. 10, 16, 17. Never was a translation more incorrect, and unintelligible than this and for this reason, the simplicity of this ordinance has been over looked, and almost out of practice. The translation would lead us to this conclusion, that Christians were the one bread, and that they partook of themselves; than which nothing can be farther from the truth. The body of Christ, crucified on Calvary, is represented by the one bread or loaf, and Christians united in one body are joint partakers of it. The New Translation is precisely according to the original text. Thus; The cup of blessing which we bless; is it not the joint participation of the blood of Christ? The loaf which we break; is it not the joint participation of the body of Christ? Because there is one loaf, we, the many are one body: for we all participate of that one loaf."

1. In the Lord's supper there should be but one loaf, to represent the Lord's body that suffered on the Cross--Two or more loaves destroy the very idea of the ordinance, as not representing the one body of Christ suffering and dying. The word artos is translated loaf in the text very properly; and this is the translation very commonly given by King James' translators. See Matt. 14, 17, 19 Mark. 6; 33, 44, 52, Luke 9, 13. Matt. 15. 24, 36.-16, 19, Luke 11, 5, John 6, 8, Mark 8.

2nd. This one loaf should be unleavened. This was the very kind of bread first used by Christ when he instituted the supper; for he used the bread of the passover which, must, by law, be unleavened. As the passover was to be kept without leaven; and as Christ our passover is sacrificed for us, therefore, says Paul, let us keep the feast, not with old leaven, neither with the leaven of malice, and wickedness, but with unleavened sincerity and truth." 1 Cor. 5. 8.--Leaven is the scripture emblem of sincerity and truth. How preposterous then, to have the one loaf, which is to represent the body of Christ, leavened, /177/ as if he were malicious and insincere! Let it be unleavened, to represent his benevolence, truth and sincerity.

3rd. "We the many, are one body; for we all participate of that one loaf." None but christians who are united in the one body, are permitted to participate of the one loaf. They are joint partakers of the blood and body of Christ, and they alone; for they alone can keep the feast with unleavened sincerity and truth. Alas! for the world of professors, who, divided into factions, are quarreling at the feast, endeavoring to monopolise it to their several parties--and woe to those, who presume to keep it, not being in the one body!

4th. Why is it more important that a person be immersed, than sprinkled! Because the latter action does not represent the burial and resurrection of Jesus, and because it is not justified by scripture. -- And why is it more important to have one unleavened loaf in the Lord's supper; than to have four or five loaves, or leavened bread? Because the latter do not represent the one body of the sincere, true, suffering Savior, and are not justified by the word of God."

**RESTORATION TRADITIONLESS TRADITION:**  
**TRAY CUPS ONLY A HUNDRED YEAR TRADITION**  
**UNTIL THEN MEMORIAL PRACTICE COMBINED**  
**THE ELEMENTS IN ONE COMMUNAL CUP THAT**  
**WAS CIRCULATED AND EACH DUNKED A PIECE**  
**OF BREAD AS A SOP IN THE FRUIT OF THE VINE.**

## **Proclaiming One People & Celebrating** **One Family With One Table, Loaf & Cup**

**Last Supper Symbols of Spiritual Meal in Literal Oneness**  
**or Emblematic Expedience in Multiple Cups & Containers**

**Wayne Jackson on the Logical Fallacies of Container Oneness:**

“The logical consequence of the one-cup doctrine reveals the fallacy of the theory. If the use of the term “cup” demands that a church be restricted to one “container” in its practice of the communion, and yet that “cup” represents the New Testament, then each church would be restricted to one copy of the New Testament in its teaching program. This conclusion, of course, no one accepts. The fact of the matter is, the cup represented

the Savior's blood, not the new covenant. The new covenant is mentioned simply because it was by Christ's blood that the covenant was made operative (Heb. 9:15ff). A careful reading of Hebrews 9:28 corrects the "one-covenant/one-cup" theory."

Dick Blackford in "Lord's Supper" Chapter *One Cup-One Bread*:

**Metonymy.** Metonymy means the 'use of one word for another that it suggests - the container for thing contained. A metonym is 'a word or phrase used in *metonymy as a substitute* for another.' (Webster's)

The phrase 'one cup' never appears in the Bible. Even if it did it would not prove the contention of one container. Jesus was not talking about the physical vessel but about what was in it and what it stood for. 'Cup' is the metonym. It seems as if Jesus knew some would miss the fact that he was using a figure of speech, so he told us what he meant by the 'cup' (Matthew 26: 26-29 & 1<sup>st</sup> Corinthians 11: 25)

Jesus received a cup and said, 'Take this and divide it among yourselves' (Luke 22: 17). Did he mean divide the container or the contents? ...This could be done by dividing it into separate vessels. Unless the host specified that it could only be divided by putting his lips to the same container, then we have a choice. The consequences of binding where God has not bound is dealt by Paul in reference to circumcision (Galatians 5: 1 - 4).



**Synecdoche.** Two errors (opposite from one another) are made of the bread. 1. ‘The bread must be broken into two or more pieces after the prayer and before serving the congregation.’ This idea fails to recognize ‘break bread’ is a figure of speech known as a synecdoche... Remember the body of Christ was not broken into two or more pieces. When persons ministering at the table imagine they are following a precedent by tearing the bread into two or more pieces, they miss the significance of the term ‘breaking of bread,’ and goes through as meaningless a performance as could well be.

2. It is believed that the expression ‘one bread’ means only one literal mass of bread. This resembles the error made on the cup. The ‘one bread’ is the kind Jesus used to institute the supper. It was unique to spiritual institutions. It is one (unique) in kind (unleavened bread) and one in emblem (the body of Christ). That he did not intend significance to one absolute literal cake is seen in the statement, ‘The bread that we break’. The ‘we’ included... the saints in every place. Christians all over the world partake of one bread. The number of pieces doesn’t change the nature of what it is.

## One People & One Family Partaking Together

As Jay Smith writes, “the Lord’s Supper is a *koinonia*, ‘a communal participation, a sharing together’ in Christ’s redemptive work and identity and all that this solidarity

with him means and entails.” This term *koinonia*, which means ‘fellowship’ or ‘participation,’ is used elsewhere by Paul to describe his ‘fellowship’ in the sufferings of Christ and conformity to His death (Philippians 3: 10). Paul also uses the term to described (2<sup>nd</sup> Corinthians 8:4) the way the Macedonians shared in the ministry to the saints by their generous gifts. Participating in the body and blood of the Messiah, then, would appear to point to union with Christ in His death & resurrection (Gal. 2: 20).

Those who bless the cup and break the bread are celebrating their participation in Christ’s death and the benefits it achieved (1<sup>st</sup> Corinthians 10: 16). Moreover, since they are united to Christ, they are also united to one another – they are ‘one body’ partaking of ‘one bread’ (1<sup>st</sup> Corinthians 10: 17). – Schreiner, Lord’s Supper

In Conclusion, it is my informed opinion that –  
**Communion Outside the Communal Collective**  
**Congregational Setting – Loses in Significance!**

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## Spiritual Dynamic of The Lord's Supper

- ✓ **A SYMBOLIC FEAST**
- ✓ **A MEMORIAL FEAST**
- ✓ **A COMMUNION FEAST**
- ✓ **A COVENANT FEAST**
- ✓ **A PROCLAMATION FEAST**
- ✓ **A UNITY FEAST**

✓ “Another week with all its cares hath flown,  
Another day of rest and peace is here;  
Sweet day on which our wearied hearts are drawn  
In holy fellowship to Jesus near.”

“Jesus, our great High Priest, our Sacrifice,  
Our Passover, rich gift of love divine,  
With Thee we would in holiest rise,  
Communing with Thee in the bread and wine.”

“O what a feast ineffable is this,  
Thy table spread with more than angels food!  
Angels the highest never taste the bliss,  
The dear communion of Thy flesh and blood.”

“May we as servants joy to do Thy will,  
As sons the honor of Thy house maintain,  
As soldiers stand prepared for conflict still,  
And count all suff'ring borne of thee as gain.”

