

Academy: The Ordinances pt.4 notes

Historical views of the Lord's Supper

1. Transubstantiation

- a. Christ is truly the elements
- b. 1333 At the heart of the Eucharistic celebration are the bread and wine that, by the words of Christ and the invocation of the Holy Spirit, become Christ's Body and Blood
- c. The Substance changes, not the form
- d. Re-presentation of Christ's sacrifice
 - i. 1366 The Eucharist is thus a sacrifice because it re-presents (makes present) the sacrifice of the cross, because it is its memorial and because it applies its fruit:
- e. Must be baptized, confirmed, and free of mortal sins before partaking
- f. Scripture used for support
 - i. So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink. Whoever feeds on my flesh and drinks my blood abides in me, and I in him. John 6:53-56 ESV
- g. Jesus does not mean this literally, the context indicates this John 6:27-29

2. Consubstantiation

- a. Direct connection between elements and realities
- b. Jesus is not the bread, but is in the bread and under the bread
- c. Believes the Ubiquity of Christ
 - i. The Divine attributes are communicated to the human nature
- d. Refutations
 - i. Cannot be exegeted from Scriptures
 - ii. Christ is physically with the Father. Ubiquity rejected
 - iii. Christ commands us to eat until he comes

3. Memorial view

- a. Sharp separation of the realities and elements.
- b. Jesus is not in, with, or is the bread
- c. The elements are merely testimonies of what God did in the past and stand as a pledge for the future work
- d. "The substance of the Supper is not Christ but the memory of Christ, and the results are primarily horizontal: the deepening of union and communion (as well as obedience) among believer." ~ Michael Horton
- e. "It is the body and blood of Christ that we are invited to the participation of. If there was no more in this ordinance exhibited but only the outward elements, and not, by virtue of sacramental relation upon God's institution, the body and blood of Christ, his life, and his death, and merits, exhibited unto us, we should come to the Lord's table like men in a dream, eating and drinking, and be quite empty when we have done; for this bread and wine will not satisfy our souls."