

APOLOGETICS 1

a·pol·o·get·ics
the branch of theology having to do with the defense and proofs of Christianity

For as often as YOU might be eating this bread, (matzos) and YOU might be drinking (this κ_1) cup, YOU are proclaiming the death of the Lord, until of which (season MR. 13:33) he might come.

I Cor. 11:26



The Passover Is The Lord's Supper



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Apologetics I

Why I believe the so-called Lord's Supper refers to the Passover. Jan 1984

I. First, note the fact, that the "church" through the centuries has been and still is in total chaos as to the meaning and the method of observing what is called the Lord's Supper, the Eucharist, or Holy Communion. The following Confessional Statements are from *Encyclopaedia of Religious Knowledge*, Vol. II, pp. 1348, 1349, by Philip Schaff, Funk + Wagnalls Company, New York, 1891.

IV. The Confessional Statements respecting the Lord's Supper.²

The ROMAN-CATHOLIC doctrine is officially given in the *Canons and Decrees of the Council of Trent*, Sess. XIII., Oct. 11, 1551. See *Creeeds*, ii. 126-139. The principal points are:—

"In the Eucharist are contained truly, really and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ."—*Can. 1.*

"The whole substance of the bread [is converted] into the body," and, "the whole substance of the wine into the blood."—*Can. 2.*

"The whole Christ is contained under each species, and under every part of each species, when separated."—*Can. 3.*

"The principal fruit of the most holy Eucharist is the remission of sins."—*Can. 5.*

"In the Eucharist, Christ is to be adored."—*Can. 6.*

"All and each of Christ's faithful are bound to communicate every year."—*Can. 9.*

"Sacramental confession is to be made beforehand, by those whose conscience is burdened with mortal sin."—*Can. 11.*

The same view is taught, though less distinctly, in the GREEK CHURCH in the *Orthodox Confession of the Eastern Church*, *Ques. CVI., CVII.* (ii. 380-385); in the *Confession of Dositheus* (ii. 427-432); in the *Longer Catechism of the Eastern Church*, qu. 315:—

"What is the Communion? A sacrament, in which the believer, under the forms of bread and wine, partakes of the very Body and Blood of Christ, to everlasting life" (ii. 495).

The authoritative teaching of the LUTHERAN CHURCH is thus given, *Augsburg Confession* (A.D. 1530), Art. X.:—

"The true body and blood of Christ are truly present under the form of bread and wine, and are there communicated to and received by those that eat in the Lord's Supper" (iii. 13).

Afterwards Melancthon changed this article in the edition of 1540, substituting for *distribuantur* ("communicated") *exhibeantur* ("shown"). This departure occasioned much controversy.

The Lutheran doctrine is thus given in the *Formula of Concord* (A.D. 1576), Art. VII., *Affirmative*:—

"We believe, teach, and confess that in the Lord's Supper the body and blood of Christ are truly and substantially present, and that they are truly distributed and taken together with the bread and wine" (iii. 137).

The authoritative teaching of the REFORMED CHURCHES is thus given: *First Helvetic Confession* (A.D. 1536), XXIII.:—

"The bread and wine [of the Supper] are holy, true symbols, through which the Lord offers and presents the true communion of the body, and blood of Christ for the feeding and nourishing of the spiritual and eternal life" (iii. 225).

So also in the *Second Helvetic Confession*, Cap. XXI. (iii. 291-295).

The *French Confession of Faith* (A.D. 1559), XXXVI., XXXVIII.:—

"The Lord's Supper is a witness of the union which we have with Christ, inasmuch as he not only died and rose again for us once, but also feeds and nourishes us truly with his flesh and blood, so that we may be one in him, and that our life may be in common."

"The bread and wine in the sacrament serve to our spiritual nourishment, in as much as they show, as to our sight, that the body of Christ is our meat, and his blood our drink" (iii. 380, 381).

The *Scotch Confession of Faith* (A.D. 1560), Art. XXI.:—

"The faithful in the right use of the Lords Table do so eat the bodie and drinke the blude of the Lord Jesus that he remains in them and they in him" (iii. 467-474).

The *Belgic Confession* (A.D. 1561), Art. XXXV.:—

"Christ that he might represent unto us this spiritual and heavenly bread hath instituted an earthly and visible bread as a Sacrament of his body, and wine as a Sacrament of his blood, to testify by them unto us, that, as certainly as we receive and hold this Sacrament in our hands, and eat and drink the same with our mouths, by which our life is afterwards nourished; we also do as certainly receive by faith (which is the hand and mouth of our soul) the true body and blood of Christ our only Saviour in our souls, for the support of our spiritual life" (iii. 428-431).

