

## 4 Views of the Lord's Supper

Note: This is a very, very brief overview. There is much more to each view of the Lord's Supper. In all of your study, please remember to use Scripture: Matthew 26:26-29, Mark 14:22-25, Luke 22:15-20, and 1 Corinthians 11:23-26. At the bottom are some references to help you do more study.

Roman Catholic	Lutheran	Calvin	Zwingli
<b>Sacrament – Christ is Present in the Lord's Supper. The differences in "how" He is present</b>			Non-sacramental
<b>Real Presence - Means of Grace</b>	<b>Real Presence - Means of Grace</b>	<b>Real Presence - Means of Grace</b>	<b>Memorial</b>
<b>Christ <i>is</i> bodily present</b>	<b>Christ <i>is</i> bodily present</b>	<b>Christ is <i>not</i> bodily present</b>	<b>Christ is <i>not</i> bodily present</b>
<p>Transubstantiation: The substance (essence of the elements, the bread and wine transform into the physical body and blood of Christ. The "accidents" or appearances stay the same.</p> <p>In Rome's view the essence of the bread and wine becomes the body and blood of Christ while its accidents or appearances to our senses remain like bread and wine. So, even though it looks, smells, and tastes like bread and wine, it is, according to Rome, in its essence the physical body and blood of Christ, miraculously transformed.</p>	<p>Augsburg Confession - "Concerning the Lord's Supper it is taught that the true body and blood of Christ are truly present under the form of bread and wine in the Lord's Supper and are distributed and received there."</p> <p>Christ's true body is essentially (truly and substantially) present here on earth in the Supper, although invisibly in a way beyond understanding. <u>It is received orally with the bread by the godly and the wicked alike, because the Sacrament is not founded on people's holiness, but upon God's Word;</u> likewise Christ's blood with the wine. Thus, the Holy Supper works consolation and life in the believing, and condemnation in the unbelieving.</p> <p>The elements do not change in essence. Erringly referred to as Consubstantiation (see links below)</p>	<p>Christ's body in heaven at the right hand of God until His glorious return.</p> <p>But Calvin's view insists on the real, though spiritual presence of the Lord in the Supper. The Lord's Supper is an actual means of grace which is a way or agency that the Lord uses to impart His sanctifying grace to the Believer who in faith enters the Lord's Supper.</p> <p>"Spiritual eating" means, according to Calvin, that by faith believers partake of the body and blood of Christ through the power of the Holy Spirit who pours the life of Christ into them.</p> <p>For unbeliever, the Lord's Supper has no merit or harm.</p>	<p>Christ is not bodily present, nor is his presence there. Rather, this is a commemoration "Do this in memory of me."</p> <p>There is no means of grace.</p>

Overview of 4 Views	<a href="#">Good, but does focus more on Calvin's view</a>
Roman Catholic	<a href="#">Very indepth</a>
Lutheran View	<a href="#">More accessible for readers</a> <a href="#">Very Technical</a>
Calvin's View	<a href="#">Good and fairly accessible for readers</a>
Zwingli	<a href="#">More accessible for readers, but also contains a Lutheran critique</a>

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