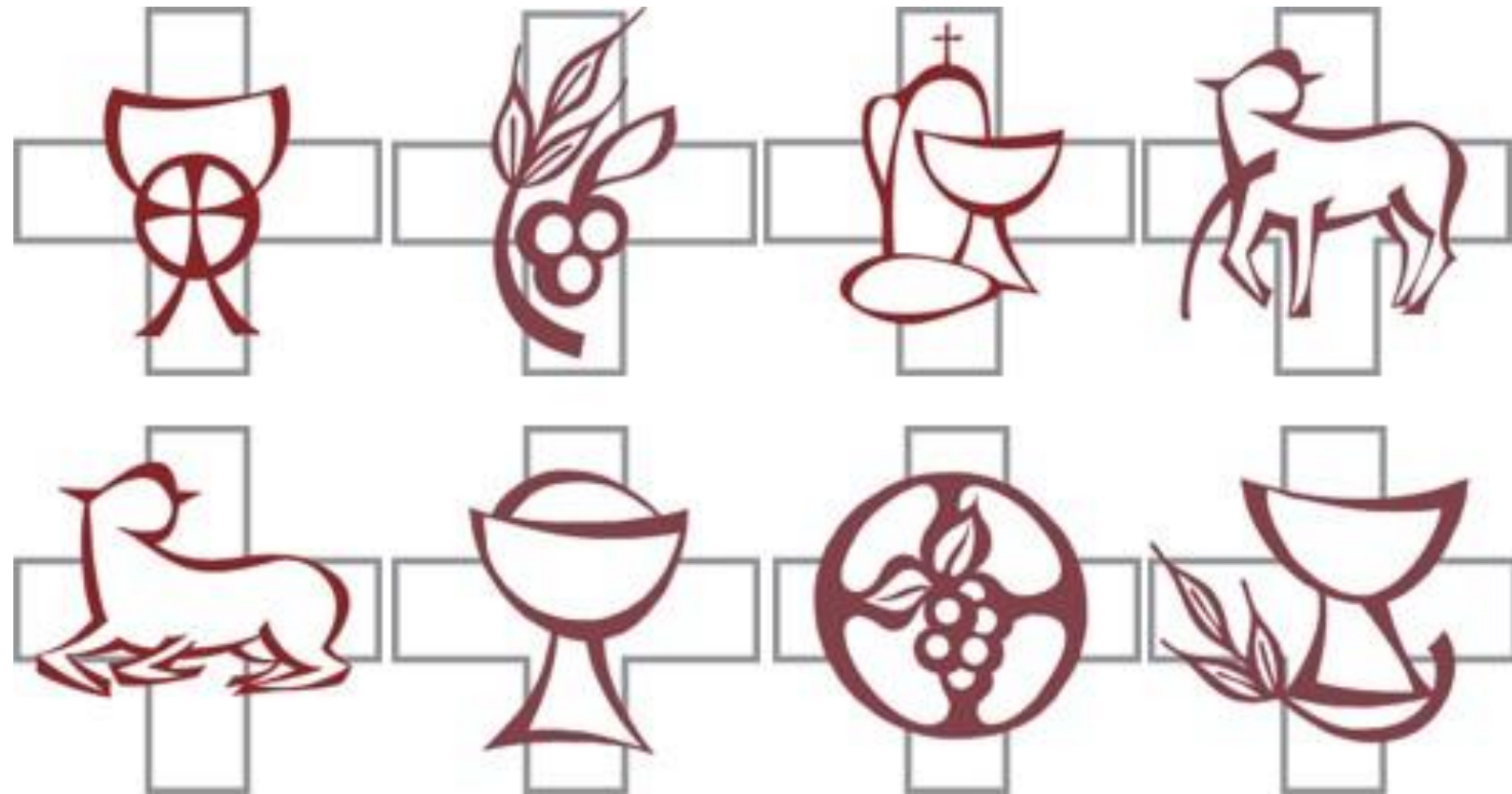
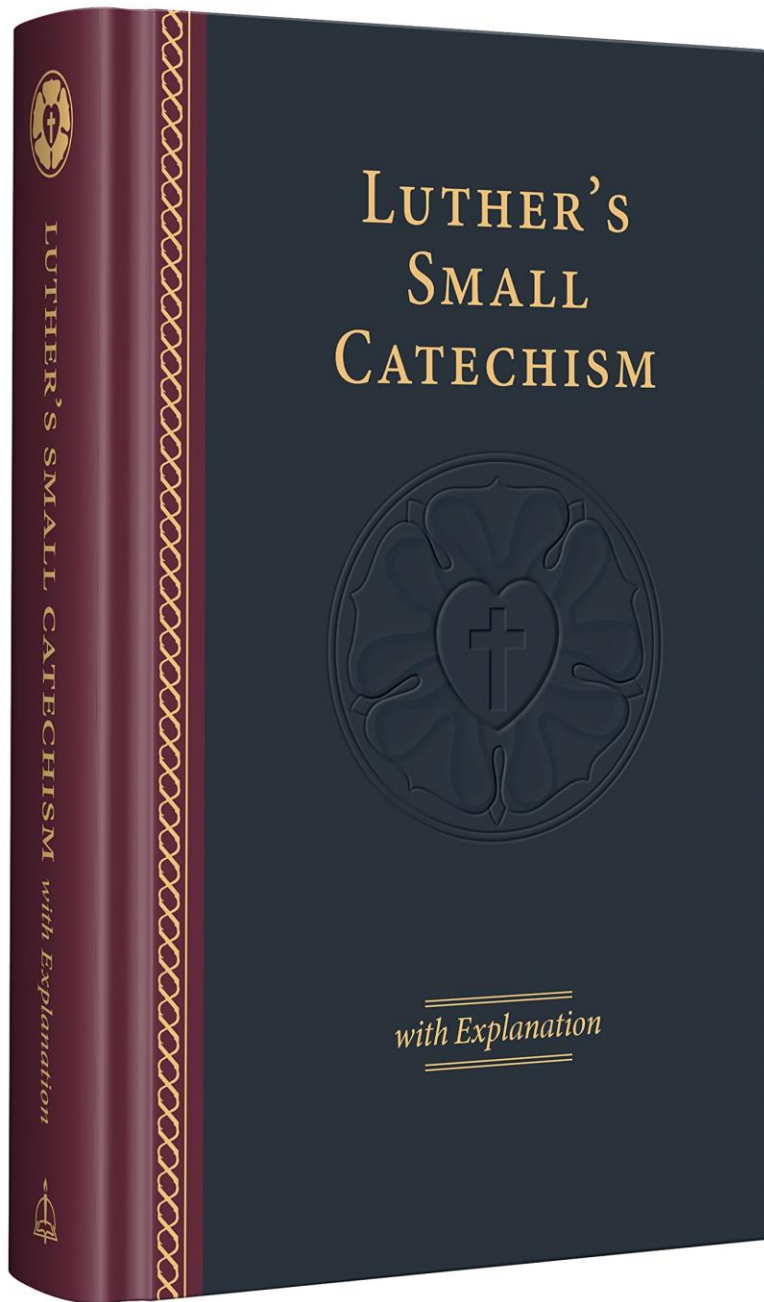


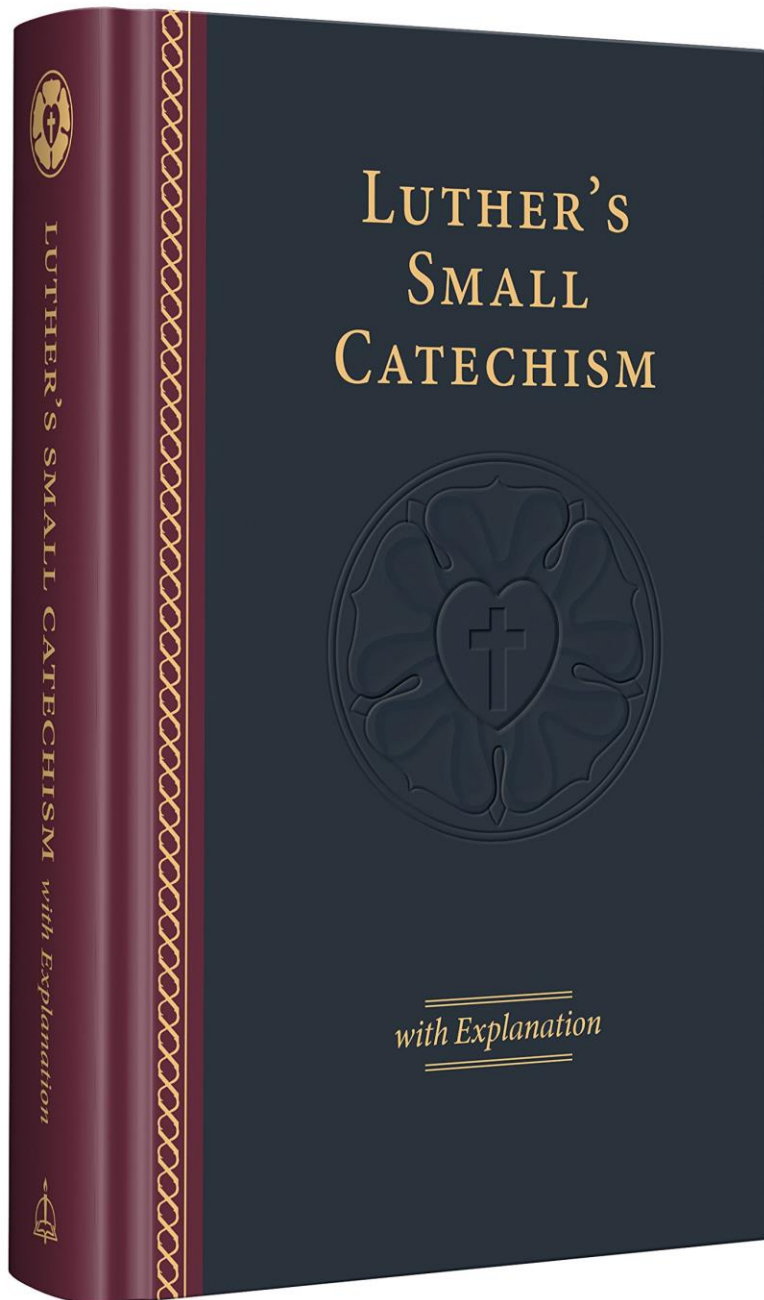
I. What is the Sacrament of the Altar?

- It is the true body and blood of our Lord Jesus Christ under the bread and wine, instituted by Christ Himself for us Christians to eat and to drink.





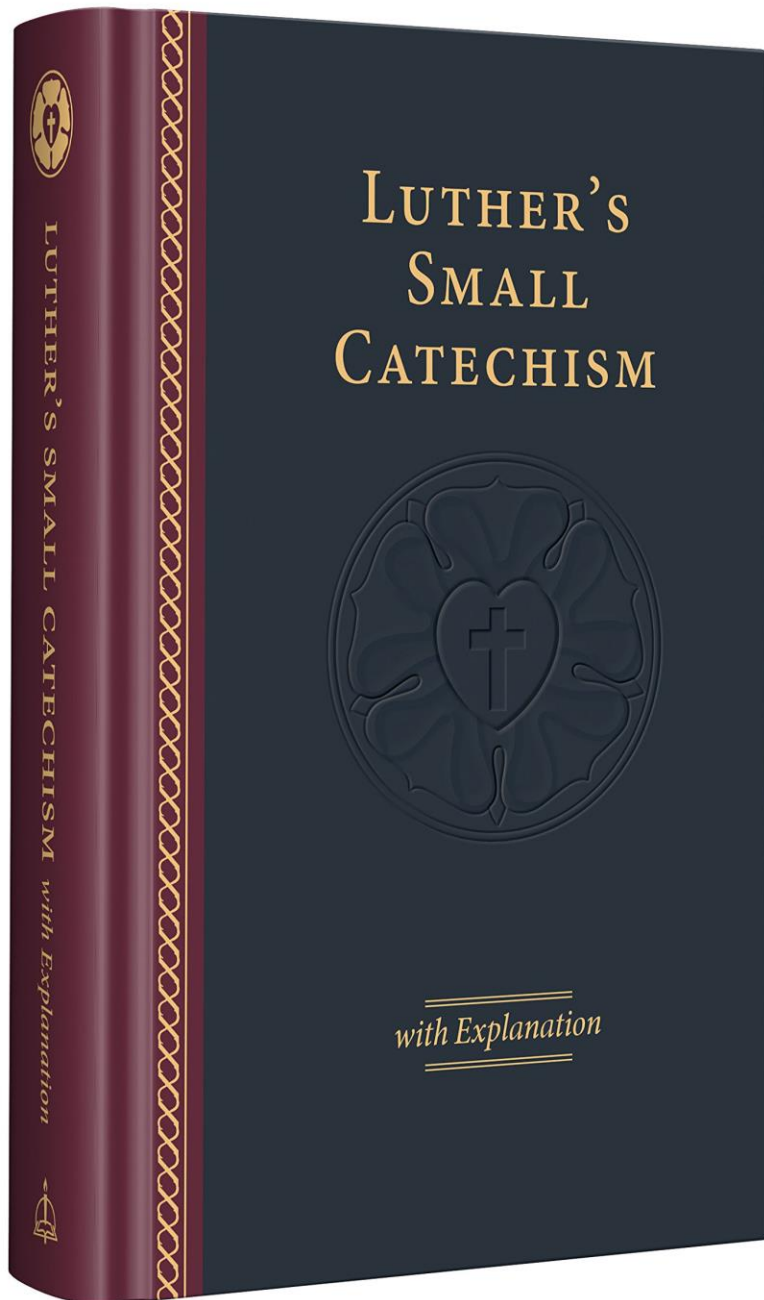
- *Where is this written?*
- The holy Evangelists Matthew, Mark, Luke, and St. Paul write:
- Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My body, which is given for you. This do in remembrance of Me."
- In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying, "Drink of it, all of you; this cup is the new testament in My blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me."



II. What is the benefit of this eating and drinking?

- These words, "Given and shed for you for the forgiveness of sins," show us that in the Sacrament forgiveness of sins, life, and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation.

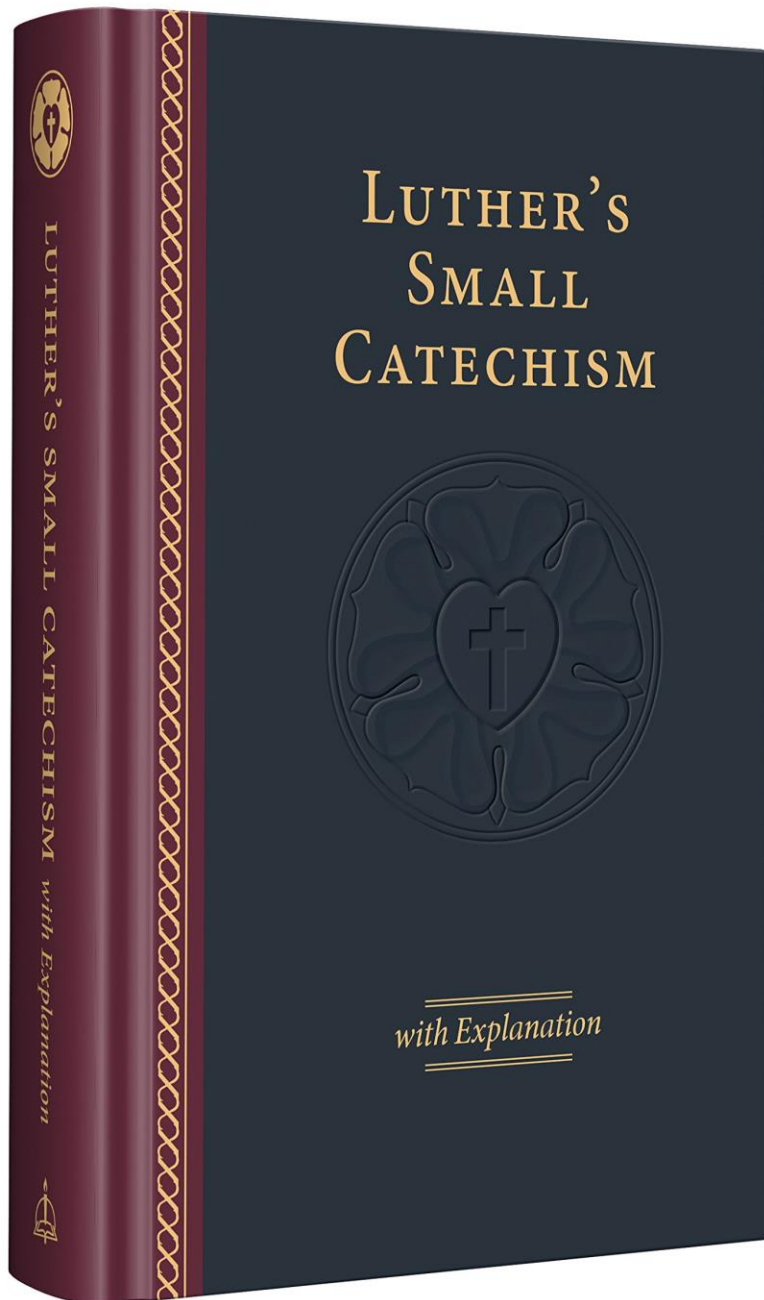




III. *How can bodily eating and drinking do such great things?*

- Certainly not just eating and drinking do these things, but the words written here: “Given and shed for you for the forgiveness of sins.” These words, along with the bodily eating and drinking, are the main thing in the Sacrament. Whoever believes these words has exactly what they say: “forgiveness of sins.”





IV. *Who receives this sacrament worthily?*

- Fasting and bodily preparation are certainly fine outward training. But that person is truly worthy and well prepared who has faith in these words: "Given and shed for you for the forgiveness of sins."
- But anyone who does not believe these words or doubts them is unworthy and unprepared, for the words "for you" require all hearts to believe.





Christ's last will and testament:

"This cup is the new testament in my blood"

(Luke 22:20; 1 Cor. 11:25)



"In the night in which he was betrayed, Christ instituted and ordained His most holy Supper in the form of His last will. Now, it is a violation of civil law, in fact a crime, if someone wrests and twists the testament of a good and honest man beyond and contrary to its meaning. It is a very much greater and [more] grievous offense to do anything to the testament of the Son of God by changing or perverting its words, especially since Paul says: 'He that does not discern the body of the Lord,' of which the words of the Supper speak, 'eats and drinks judgment to himself,' 1 Co 11:29."

Martin Chemnitz. *Ministry, Word, and Sacraments: An Enchiridion*. Concordia Publishing House, 1983, p.123

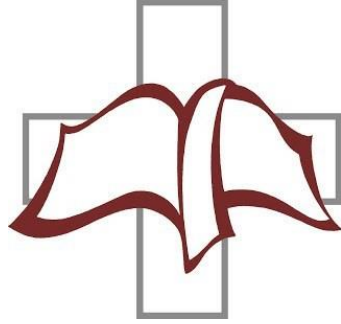


*Christ's last will and testament:
"This cup is the new testament in my blood"
(Luke 22:20; 1 Cor. 11:25)*



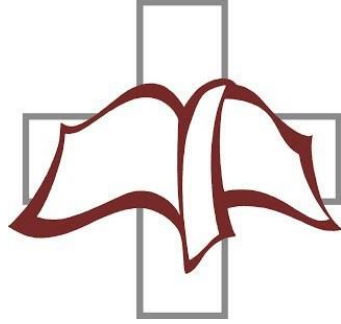
“Scripture itself uses this argument, that the comparison of a secular will with the last will and testament of God shows that what is legitimate and God pleasing in the case of a man’s will ought to be observed with even more piety in the case of the will and testament of the Son of God...Therefore, when the words are clear and sure, we must in no wise depart from them but rather take them in their proper, natural, and preferred meaning.”

Martin Chemnitz. *The Lord's Supper*. Concordia Publishing House, 1979
p.83



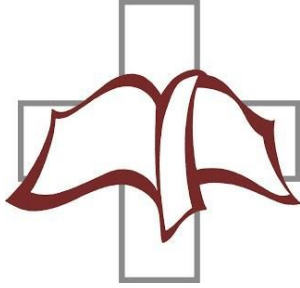
1 Corinthians 10:14-22

- ¹⁴ Therefore, my beloved, flee from idolatry. ¹⁵ I speak as to sensible people; judge for yourselves what I say. ¹⁶ The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? ¹⁷ Because there is one bread, we who are many are one body, for we all partake of the one bread. ¹⁸ Consider the people of Israel: are not those who eat the sacrifices participants in the altar? ¹⁹ What do I imply then? That food offered to idols is anything, or that an idol is anything? ²⁰ No, I imply that what pagans sacrifice they offer to demons and not to God. I do not want you to be participants with demons. ²¹ You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. ²² Shall we provoke the Lord to jealousy? Are we stronger than he?



1 Corinthians 11:17-34

¹⁷ But in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. ¹⁸ For, in the first place, when you come together as a church, I hear that there are divisions among you. And I believe it in part, ¹⁹ for there must be factions among you in order that those who are genuine among you may be recognized. ²⁰ When you come together, it is not the Lord's supper that you eat. ²¹ For in eating, each one goes ahead with his own meal. One goes hungry, another gets drunk. ²² What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not. ²³ For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, ²⁴ and when he had given thanks, he broke it, and said, "This is my body, which is for you. Do this in remembrance of me." ²⁵ In the same way also he took



1 Corinthians 11:17-34

the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” ²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. ²⁷ Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. ²⁸ Let a person examine himself, then, and so eat of the bread and drink of the cup. ²⁹ For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. ³⁰ That is why many of you are weak and ill, and some have died. ³¹ But if we judged ourselves truly, we would not be judged. ³² But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world. ³³ So then, my brothers, when you come together to eat, wait for one another—³⁴ if anyone is hungry, let him eat at home—so that when you come together it will not be for judgment. About the other things I will give directions when I come.



“1528 Confession Concerning Christ’s Supper.” Later used in SD, VII, 32

- “In the same way I also say and confess that in the Sacrament of the Altar the body and blood of Christ are truly eaten and drunk in the bread and wine, though the priests who distribute them or those who receive them do not believe or otherwise misuse the sacrament. It does not rest on man’s faith or unbelief but on the Word and ordinance of God – unless they first change God’s Word and ordinance and misinterpret them, as the enemies of the sacrament do at the present time. They indeed have only bread and wine, for they do not also have the word and instituted ordinance of God but have perverted and changed it according to their own imagination.”

Luther’s Works, American Edition vol. 37, p.367

Large Catechism, Part 5, The Sacrament of the Altar, esp. 10-19

- 10 It is the Word, I maintain, which distinguishes it from mere bread and wine and constitutes it as a sacrament which is rightly called Christ's body and blood. It is said, "*accedat verbum ad elementum et fit sacramentum*," that is, "When the Word is joined to the external element, it becomes a sacrament" ...
- 11 The Word must make the element a sacrament; otherwise it remains a mere element. Now, this is not the word and ordinance of a prince or emperor, but of the divine Majesty at whose feet every knee should bow and confess that it is as he says and should accept it with all reverence, fear, and humility...



- 13 Here we have Christ's word, 'Take, eat, this is my body.' 'Drink of it, all of you, this is the new covenant in my blood,' etc. Here we shall take our stand and see who dares to instruct Christ and alter what he has spoken. It is true, indeed, that if you take the Word away from the
- 14 elements or view them apart from the Word, you have nothing but ordinary bread and wine. But if the words remain, as is right and necessary, then in virtue of them they are truly the body and blood of Christ. For as we have it from the lips of Christ, so it is; he cannot lie or deceive...
- 16 Even though a knave should receive or administer it, it is the true sacrament (that is, Christ's body and blood) just as truly as when one uses it most worthily. For it is not founded on the holiness of men but on the Word of God. As no saint on earth, yes, no angel in heaven can transform bread and wine into Christ's body and blood, so likewise no one can change or alter



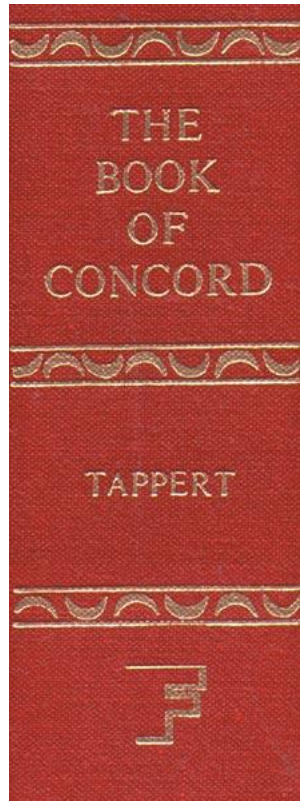
- 17 the sacrament, even if it is misused. For the Word by which it was constituted a sacrament is not rendered false because of an individual's unworthiness or unbelief. Christ does not say, "If you believe, or if you are worthy, you receive my body and blood," but, "take, eat and drink, this is my body and blood." Likewise, he says, "Do this,' namely, what I now do, what I institute,
- 18 what I give you and bid you take. This is as much as to say, "No matter whether you are unworthy or worthy, you here have Christ's body and blood by virtue of these words which are
- 19 coupled with the bread and wine." Mark this and remember it well. For upon these words rest our whole argument, protection, and defense against all errors and deceptions that have ever arisen or may yet arise.

Large Catechism, *Tappert Edition*, p.448.



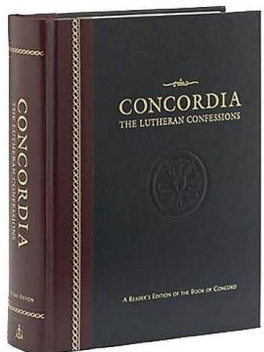
Formula of Concord, Solid Declaration VII, The Holy Supper, 79-84

- ⁷⁹ In the administration of Communion the words of institution are to be spoken or sung distinctly and clearly before the congregation and are under no circumstances to be omitted.
- ⁸⁰ Thereby we render obedience to the command of Christ, 'This do.'
- ⁸¹ Thereby the faith of the hearers in the essence and benefits of this sacrament (the presence of the body and blood of Christ, the forgiveness of sins, and all the benefits which Christ has won for us by his death and the shedding of his blood and which he gives to us in his testament) is awakened, strengthened, and confirmed through his Word.



- ⁸² And thereby the elements of bread and wine are hallowed or blessed in this holy use, so that therewith the body and blood of Christ are distributed to us to eat and to drink, as Paul says, “The cup of blessing which we bless,” which happens precisely through the repetition and recitation of the words of institution.
- ⁸³ But this blessing or recitation of Christ’s words of institution by itself, if the entire action of the Lord’s Supper as Christ ordained it is not observed (if, for instance, the blessed bread is not distributed, received, and eaten but is locked up, offered up, or carried about), does not make a sacrament.
- ⁸⁴ But the command of Christ, “Do this,” which comprehends the whole action or administration of this sacrament (namely, that in a Christian assembly we take bread and wine, consecrate it, distribute it, receive it, eat and drink it, and therewith proclaim the Lord’s death), must be kept integrally and inviolately, just as St. Paul sets the whole action of the breaking of bread, or of the distribution and reception, before our eyes in 1 Cor. 10:16.

FC SD VII (79-84) Tappert Edition, p.584





Luther on home communion

*Letter to Wolfgang Brauer,
1536, Halle 10:2736-39*

“Grace and peace in Christ. Reverend and beloved pastor [Wolfgang Brauer]: This is my reply to the question that your good friend at Linz, Sigmund Hangreuter, has submitted to you in writing with the request that it may be sent to me. Kindly tell your dear sir and friend that he is not in duty bound to go ahead in this matter and commune himself and his household. Nor is this necessary, since he has neither call nor command to do so. And if the tyrannical ministers of the church will not administer it to him and his family, though they are in duty bound to do so, he can still be saved by his faith through the Word. It would also give great offense to administer the Sacrament here and there in the homes, and in the end no good would come of it, for there will be factions and sects, as now the people are strange and the devil is raging.

The first Christians, mentioned in Acts, did not administer the Sacrament individually [*insonderheit*] in the houses, but they came together. And though they might have done it, such an example is not longer to be followed today, just today it is not reasonable that we let all goods be shared communally as they used to do. For now the Gospel is spread throughout the world [*offentlich*], with the Sacraments. But if a father wishes to teach the Word of God to his family, that is right and should be done, for it is God's mandate that we should teach and bring up our children and household; that is commanded to everyone. **But the Sacrament is a public confession and should have public ministers,** because, as Christ says, we should do it in remembrance of Him; that is, as St. Paul explains it, we should show forth or preach the Lord's death till He comes [cf. 1 Corinthians 11:26]. And here [Paul] also says that we should come together, and he severely rebukes those who, each in his own way, use the Lord's Supper individually. On the other hand, it is not forbidden but rather commanded that everyone individually should instruct his household in God's Word, as well as himself, though no one should baptize himself, etc. **For there is a great difference between a public office in the church and [the office of] a father in his household.** Hence the two must neither be mingled into each other nor be separated from each other. Since there is neither an emergency nor a call here, we must do nothing out of our own devotion without God's definite mandate, for no good will come from it." Martin Luther

- Found in C.F.W. Walther *The Church & The Office of The Ministry*, CPH, p.163-4