

What Protestants and Catholics Can Learn from Each Other

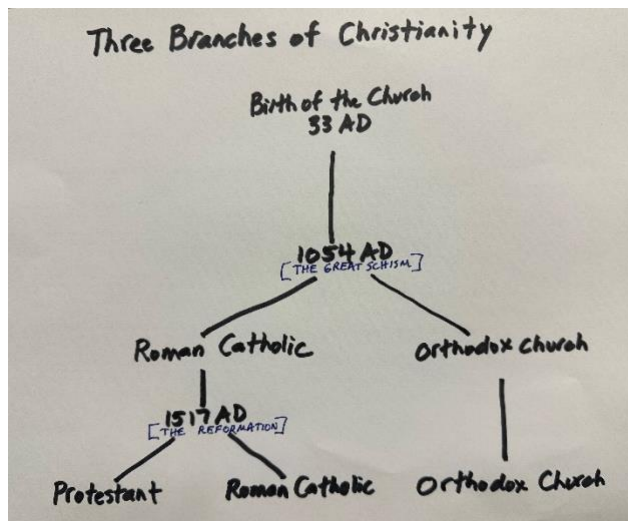
“What About the Apocrypha and the Eucharist?”

1 Corinthians 10-11 – June 8, 2025

| WHAT PROTESTANTS AND CATHOLICS CAN LEARN FROM EACH OTHER | | |
|----------------------------------------------------------|------------------------------------------------------|---------------------|
| <i>Civil Conversations About Beliefs and Traditions</i> | | |
| Date | Message Title | Bible Text |
| May 18 | What Protestants Can Learn from Catholics | 1 Thess 5:16-21 |
| May 25 | What Catholics Can Learn from Protestants | Mark 7:1-13 |
| June 1 | What About Mother Mary and the Saints? | Luke 1-2 |
| June 8 | What About the Apocrypha and the Eucharist? | 1 Corinthians 10-11 |
| June 15 | What About Purgatory, the Rosary, and Confession? | Hebrews 10:1-17 |
| June 22 | What About Celibacy and Sexual Abuse? [PG-13 sermon] | 1 Corinthians 7 |

A Quick History Lesson

- **The Great Schism (1054 AD)** – The separation of the Orthodox Church (eastern) and the Roman Catholic Church (western) over theology, papal authority, culture, politics, and the type of bread used for Communion.
- **The Reformation (1517 AD)** – The separation of the Roman Catholic Church and Protestant Church over the primacy of the Word of God over papal authority and over salvation by grace through faith (versus works and indulgences).



The Apocrypha

- Protestants and Catholics disagree on the number of books in the Bible.

| | Protestant Bible | Catholic Bible |
|----------------------|------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Old Testament | 39 books | 39 books plus 11 books: 1 & 2 Esdras, Tobit, Judith, Wisdom of Solomon, Ecclesiasticus, Baruch, Letter of Jeremiah, Prayer of Manasseh, 1 & 2 Maccabees |
| New Testament | 27 books | 27 books |
| Total books | 66 books | 77 books |

- The 11 extra books included in the Catholic Bible are entitled “apocrypha” (meaning “hidden”) and are called by the Catholic church “deuterocanonical” (meaning “second canon”). Even the Catholic church acknowledges that they are “secondary.” All eleven are considered by the Catholic church to be in the Old Testament.
- **Six reasons that Jim does not believe that these 11 books are the inspired Word of God:**
 1. The nation of Israel treated the Apocrypha books with respect but never accepted them as true books of the Hebrew Bible.
 2. The early Christian church debated the status of the Apocrypha, but very few early Christians believed they belonged in the canon of Scripture.
 3. The New Testament quotes from the Old Testament hundreds of times but nowhere quotes or alludes to any of the Apocryphal books.
 4. There are many proven errors in the Apocrypha. Examples include:
 - Tobit 12:9 claims that almsgiving atones for sin whereas the Bible is very clear that sins are only atoned by the shedding of blood (Leviticus 17:11; Hebrews 9:14).
 - Wisdom of Solomon 8:19-20 claims “I came into a body undefiled” whereas the Bible is clear that all people are born into original sin (Psalm 51:5; Romans 5:12, 18-19)
 5. This does not mean that every word in the Apocrypha is wrong. Some of what the Apocrypha says is correct (just like some of what Covey’s *7 Habits* says is correct) but neither are the inspired, authoritative Word of God.
 6. We are repeatedly exhorted NOT to add to the Bible (Proverbs 30:6).

Revelation 22:18-19 – I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book, and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book.

- **My Application Here:** In what ways have I been “adding to the Bible”? What sources have I been looking to for truth and guidance instead of God’s inspired, authoritative Word?

Different Names Given to Communion

- **Sacrament** = “a thing set apart as sacred”; “a mystery”
 - Protestant sacraments: Baptism and Communion.
 - Catholic sacraments: Baptism, Confirmation, Eucharist, Confession, Anointing of the Sick, Holy Orders, Matrimony
- **The Eucharist** – The Greek word for “thanksgiving.” The term is used in the Catholic Church to refer to the thanksgiving of taking the bread/wine.
- **Mass** – Derived from the Latin phrase (*missio* = “sending forth”) used at the end of the Eucharist service in Catholic churches to dismiss the faithful so that they can fulfill God’s will in their lives. The term Mass is used to describe the entire service in which the priest (according to Catholicism) participates in the sacrifice of the body and blood of Christ.
- **The Lord’s Supper** – The term the Apostle Paul gives in 1 Corinthians 11:20 to the act of believers partaking of the bread and wine.
- **Communion** – Term used in KJV to describe the Lord’s Supper because, in it, we participate/commune with Christ (1 Corinth 10:16-17 KJV).

Four Major Views of Communion

| View | Christ and the Elements | Significance | Scripture Used |
|-----------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------|
| Transubstantiation (Roman Catholic) | Bread and wine literally change to literal body and literal blood of Christ. | Recipient partakes of Christ, who is being sacrificed in the Mass to atone for sins. | John 6:51-58 |
| Consubstantiation (Lutheran) | Bread and wine contain the body and blood of Christ but do not literally change. Christ is actually present "in, with, and under" the elements. | Recipient receives forgiveness of sins and confirmation of one's faith through partaking of the elements, but they must be received through faith. | 1 Cor 10:16-17; John 6:51-58 |
| Reformed (Presbyterian) | Christ is not literally present in the elements but there is a spiritual presence of Christ. | Recipient receives grace through partaking of the elements. | John 6:63; 1 Cor 10:16-17 |
| Memorial (Baptist, Mennonite) | Christ is not present physically or spiritually. Communion is a symbol only. | Recipient commemorates the death of Christ. It is purely remembering. | 1 Corinth 11:23-26 |

Looking at the Scriptures for Ourselves

1 Corinthians 10:14-22

1. Main (only) command = "flee from idolatry" (v.14).
2. Partaking of the bread and wine is a "**participation**" (*koinonia*) in the body and blood of Christ (v.16).
3. *Koinonia* = fellowship, sharing, communion, participation (Acts 2:42-47).
4. We are to avoid idolatry because to idolize something is to have communion with it (vv.14,20-22).

My Application from 1 Corinthians 10: What or whom have I been idolizing other than Christ Himself? What steps do I need to take to stop this false communion?

1 Corinthians 11:17-34

1. This whole section appears to be a confrontation against hoarding all the Lord's Supper bread or wine and, thus, getting drunk or leaving nothing for anybody else (vv.17-22,27,33-34). This seems to be the "unworthy manner" discussed in v.27.
2. The format for taking Communion is given in vv.23-25: Give thanks. The words of Christ. Breaking the bread. Taking the cup.
3. Implied: For **believers only** (1 Corinthians 1:2).
 - o Parents, I recommend waiting until your children have professed faith in Jesus before they take Communion.
 - o Parents: I recommend taking the Foundations class with your 3rd thru 5th grader. Starts on Sept. 16. Info at: WhatIsGrace.org/Kids

4. Notice what is NOT dictated here:
 - o Nowhere does it say that a priest or pastor must administer the Lord's Supper.
 - o Nowhere does it say how often.
 - o Nowhere does it state the kind of bread or the type of fruit of the vine.
 - o Nowhere does it say that this is necessary for salvation.
5. Nowhere does it say that Christ is being sacrificed again. Actually, the Bible is crystal clear that Christ is only sacrificed **once**:
Hebrews 9:26-28; 10:12 – Christ has appeared once for all at the end of the ages to put away sin by the sacrifice of Himself. And just as it is appointed for man to die once, and after that comes judgment, so Christ having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for Him. But when Christ had offered for all time a single sacrifice for sins, He sat down at the right hand of God.
6. Notice from Jesus' lips WHY He wanted us to take the Lord's Supper: "do this in remembrance of Me" (vv.24-25).
7. Notice from Paul's lips WHAT HAPPENS when we take the Lord's Supper: "you proclaim the Lord's death until He comes" (v.26).
8. This Bible passage strongly exhorts us to **examine** ourselves before taking Communion (vv.28,31).

My Application from 1 Corinthians 11: Holy Spirit, please reveal anything in my life that is hindering our fellowship (Psalm 139:23-24). Lord, I confess to You (1 John 1:9) and repent of....

John 6:51-58

1. At first pass, this Bible passage could appear to support a transubstantiation view of Communion that "the bread is literally Jesus' flesh and the wine is literally His blood." However, this whole section seems to be an **analogy** to describe who Jesus is. Jesus uses 7 analogies in the Gospel of John to tell us who He is:
 - o I am the bread of life (John 6:35)
 - o I am the light of the world (8:12)
 - o I am the gate for the sheep (10:7)
 - o I am the good shepherd (10:11)
 - o I am the resurrection and the life (11:25)
 - o I am the way and the truth and the life (14:6)
 - o I am the true vine (15:1)
2. To say that the "I am the bread" verse is literal seems to indicate that all 7 would be literal. They appear to be analogies. Jesus tells us in John 6:63 that all of these words are spiritual words.
3. The parallel between John 6:40 and 6:54 strongly indicates that we are saved by faith (belief) and NOT by taking Communion – this is an analogy picture of faith (Eph. 2:8-9; Titus 3:5; Rom. 3:28; 4:4-5; Gal. 2:16; 3:11).

My Application from John 6: I choose to place my faith in Jesus alone for my salvation (Romans 10:9).