

Chapter 1 : The Lord's Supper = De Coena Domini by Martin Chemnitz

The Lord's Supper = De Coena Domini has 39 ratings and 5 reviews. Jeremiah said: Used this as a basis for a Sunday Bible study on the Lord's Prayer. Chem.

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Chapter 2 : Martin Chemnitz (Author of Ministry, Word, and Sacraments)

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Harmoniae Evangelicae [Harmony of the Gospels]. Chemnitz at the formerly Reports and task force studies Gutachten [edit] Bedencken: An justum sit, fures punire suspendie [Reflection: This document helped Elector August of Saxony uncover a plot to undermine the Lutheran faith of his duchy on the part of Crypto-Calvinist ministers and teachers. Chemnitz had been trained as an astrologer, and he was consulted on the advisability of adopting the new Gregorian calendar in place of the old Julian calendar. De coelibatu judicium [Judgment Concerning Celibacy]. Judicium de Calendario Gregoriano [Judgment concerning the Gregorian calendar]. Judicium von der Nohtwehre [Judgment concerning Self-Defense]. Monita Chemnitiana oder heilsame Erinnerungen ehemals von D. Examination of the Council of Trent. Concordia Publishing House, ; Justification: O Preus , trans. Chapter on Almsgiving from Loci Theologici , translated into English in. Concordia Publishing House, Originally published in English translation as A Svstantial and godly exposition of the praier commonly called the Lords prayer. Cambridge, ; the original Latin text, never published, has been lost. Concordia Publishing House, Originally published in as Repititio sanae doctrinae de vera praesentia corporis et sanguinis Domini in Coena. Richtige und inn H. Theses quaedam de unione duarum naturarum in Christo hypostatica: The Two Natures of Christ. Originally published in as De Duabus Naturis in Christo: De hypostatica earum unione: Von der ewigen gnadenwahl [On the Eternal Election of Grace]. Biographies and research on Chemnitz[edit] Antiquitates Ecclesiasticae inclytae urbiz Braunsvigae, oder: Der Beruhmten Stadt Braunschweig Kirchenhistorie. Gedruckt Verlagt von Christoph Friedrich Zilligers, Preus and Edmund Smits. Augsburg Publishing House, Formulators of the Formula of Concord. Grundlinien der Theologie des Martin Chemnitz by G. Martin Chemnitz nach seinem Leben und Wirken by H. The Life and Theology of Martin Chemnitz.

Chapter 3 : VINTAGE CATHOLIC "LAST SUPPER" PRINT "COENA DOMINI" DA VINCI SWITZERLAND

Martin Chemnitz's entire work on the Lord's Supper is centered on one pivotal issue: the True Bodily Presence of Jesus Christ in the Lord's Supper. Despite the singular topic, the book is remarkably multifaceted, as Chemnitz relentlessly attacks and defends the issue from a multitude of angles.

Some perverted the entire statement: Some say the Holy Spirit is in error: All dogmas have foundation in passages where clearly treated and explained. So also, true meaning of the doctrines should be sought and developed accurately on basis of these passages. Is the root of the controversy. In some passages, the dogmas 1. Given with a definite form of institution. Given with definite words in His actual last will. Repeated to Paul after ascension for the Gentiles. Chapter Three The true question at issue in the controversy concerning the presence, distribution, and reception of the body and blood of the Lord in the Supper. Hard to keep an understanding of the real issues under dispute. Question does not have to do with 1. An absolute and unchanging presence in the elements outside of their use. The reservation, carrying about, offering or adoration of the elements. A crass commingling of His body with the elements. A Capernaite chewing, swallowing and guzzling of His body and blood. Nor, the spiritual indwelling of Christ in us through His Word, through faith and the Spirit. Two points in words of institution which must be dealt with 1. What is present in the Supper, distributed and received orally? For what purpose and use did He distribute these elements for their reception and what is the spiritual benefit of those things distributed and received? Points must not be confused. Entire argument is really on the first point. Are we to take His words as they read? In the true and simple understanding of them which the natural, sure and common understanding of Scripture reflects and demonstrates? Only the divine nature of Christ is present and communicated. Some refer the same idea to the Spirit as being the same Spirit present in the flesh of Christ and in believers. A reference not to the substance itself but to the merit and benefits of His body. A reference to the righteousness and fellowship we possess in His blood shed for us. They remove the actual substance of His body and blood as far distant. They leave only signs and symbols.

Chapter 4 : Martin Chemnitz | Open Library

The Lord's Supper/De Coena Domini (English and Latin Edition) by Martin Chemnitz, J. A. O. Preus. Click here for the lowest price! Hardcover, , X.

Atwood on Feb 01, When Jesus said, "Take it, this is my body," and "this is my blood of the covenant" did he really mean it? Martin Chemnitz, a Lutheran theologian of the late sixteenth century, answers these questions with a ringing "Yes indeed! In a calm and charitable tone, he asserts that the Lutheran belief in the Real Presence is the only one that can be based on the plain words of Holy Scripture. It is also backed up by the various church fathers from the earliest writings of Justin Martyr and Irenaeus of the second century on. He emphasizes strongly, however, that Scripture indeed speaks for itself on this as on every other article of faith. He emphasizes that every Christian doctrine must have a "sedes doctrina" or a seat of the doctrine, or place in Scripture where the doctrine is taught in clear and non-figurative language. His point is that we are not to philosophize but to believe. Perhaps his approach is so readable because his methodology is so Biblical. All in all a thoroughly convincing defense of one of one of the most important Biblical doctrines of the New Testament. Despite the singular topic, the book is remarkably multifaceted, as Chemnitz relentlessly attacks and defends the issue from a multitude of angles. He rather deals with the arguments that seem to be most persuasive. Those most important texts are the words of Institution, recorded four times by the evangelists. The part of the book where Chemnitz excels most of all is in the sections in the first half where he gives an exegetical treatment of each of the four institution accounts. He also lays important groundwork for the discussion on methods and procedures of Scriptural interpretation. He lays considerable emphasis on the seriousness and urgency with which Christ spoke these words on His last night with His disciples--being under great duress. Chemnitz shows at length how it is inconceivable that Jesus could have been speaking in a figurative way when He was establishing His last will and testament to His church. Above all things, Chemnitz urges the reader to stick to the simple, plain and natural sense of the words of Christ and that if we were to believe otherwise, Christ would have made this clear in the Scriptures. The book is excellent for its thorough organization and its excellent table of contents, which make it an excellent reference book. I think the only real criticism I could make of the book is that it becomes unnecessarily repetitive at the end. In the interest of driving home his central point, Chemnitz reiterates his argument so many times that it becomes tedious especially if you already accept his premise. All in all the book is one to have for your library and to refer back to. One of the quotes that I think sums up the book well is this, "Why therefore do we humans oppose as an impossibility what the words of His testament state concerning the body of Christ and its presence in the Supper, as if He cannot be where He wills with His body, or as if the will of Christ revealed in the Word wills something which is not proper for His body unless we help ourselves with the aid of a figure of speech? The books does reference Zwinglian views, catholic views, and even John Calvin. There is a spiritual union with the body of Christ and there is a divine mystery as we eat and swallow the bread and the wine. Copies of this book are harder and hard to find at a decent price but it is well worth the purchase, the reading, the understanding, and the challenge as we share with communicants at the Table. In Bible college and seminary, the Lutheran view was always referred to as Consubstantiation and my Lutheran friends would wince. I did not really understand the subtle differences until I sat down and read this volume. I found the insights, the illustrations, the metaphors, and the examples to be quite compelling. Martin does not rely solely upon the lexicon to define terms, but takes the lexicon in one hand and the Scripture context in the other hand and serves the reader a feast of information. While they disagreed on the meaning of "the presence" within the meal, these two giants of the Reformation did agree on the divine mystery of Christ and His Table and the meeting of His Spirit and our spirit. Whether you are Baptist, Lutheran, Presbyterian or??? I have read it through several times and each time more and more is learned. That is what makes a classic piece so enduring. And while Chemnitz works through the dogmatics of the topic, his approach is at the same time pastoral, showing obvious concern that all Christians not just pastors or theologians understand what they are receiving when partaking of the Supper. I just finished reading it for the third time, it might be the fourth. In the process

he treats the subject of Hermeneutics like no other book I have ever seen. Martin shows what Scripture interprets scripture means. Over and over again he wards off the temptation to pit scripture against scripture. Over and over again he shows why it is that doctrine has to be formed by those areas of scripture that treat that doctrine most clearly. He shows why it is that the meaning must be sought here if one is going to avoid making all of scripture a dark and unclear book, or a wax nose into which anything can be read. More and more I come to understand that much of the confusion and aberrations that cause so many to leave the faith would be averted if the words of institution were to be left to say and mean exactly what they in fact say. A fantastic book, but not what I expected. By P. Allen on Jul 28, This book actually made me consider Roman Catholicism as the points Chemnitz made and the sources he cited seemed to strongly prove trans-substantiation as opposed to con-substantiation. He says he will prove the Lutheran point of view but then goes on to firmly enforce the Roman Catholic view. This book led to quite a change in my view on the Eucharist. Good first 90 pages.. By Rufus on May 15, The first 90ish pages are great. Frankly by the 100th page, I was ready to rip this book apart at the amount of absurd hair splitting. Four stars for making his case well, and one lost star for the beating of dead horses, then splitting those dead horse hairs. Add a Book Review Book Summary: Preus Translator, J. This particular edition is in a Hardcover format. It was published by Concordia Pub House and has a total of 300 pages in the book. To buy this book at the lowest price, [Click Here](#).

Chapter 5 : In Coena Domini | Catholic Answers

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Jump to navigation Jump to search Joachim Westphal Joachim Westphal born at Hamburg or at the beginning of ; died there 16 January was a German " Gnesio-Lutheran " theologian and Protestant reformer. From to he served as Superintendent of Hamburg per pro already since , presiding as spiritual leader over the Lutheran state church of the city-state. He was educated in the school of the parish of St. In , on the recommendation of Melanchthon, he was appointed teacher at the Johanneum in his native city. In he returned to the University of Wittenberg, and in the following year removed with the university to Jena. After his return to Wittenberg in he lectured on philology. In he became preacher of the church of St. Catharine in Hamburg; then acting superintendent in , and was elected Superintendent of Hamburg in He is best known for his participation in the theological controversies of his time. He took part in that on the descent into hell , also in the discussion concerning the Leipzig Interim and in that over the Adiaphora. He points out to the adherents of Luther the alarming progress which the sacramentarians had made and tries to prove the falsity of their doctrine by its diversity. In he issued *Recta fides de coena Domini*, an exegetical discussion of 1 Cor. Calvin answered in January , with his *Defensio sanae et orthodoxae doctrinae de sacramentis*. Westphal replied to Calvin in *Adversus cuiusdam sacramentarii falsam criminationem iusta defensio, in qua et eucharistiae causa agitur* , to which Calvin answered in *Secunda defensio piae et orthodoxae de sacramentis fidei* , which was an attempt to draw to his side the Philippists of Saxony and Lower Germany. Other works of Westphal occasioned by this controversy are: *Epistola Joachimi Westphali, qua breviter respondet ad convicia J. Calvini* ; *Confessio fidei de eucharistiae sacramento, in qua ministri ecclesiarum Saxoniae Christi praesentiam in coena sancta, et de libro Calvini ipsis dedicato respondent Magdeburg* , ; *Iusta defensio adversus insignia mendacia J.* This book contains a chapter "De adoratione Christi in Eucharistia", where he defends elevation and use of bell during consecration. Uppsala , *Studia doctrinae christianae upsaliensia*.

Chapter 6 : Vintage 17 x13" Oleograph Print COENA DOMINI The Lord's Supper Apostles' Names | eBay

THE LORD'S SUPPER. LESSON ONE. I. Introduction A. The Lord's Supper (De coena Domini). by: Martin Chemnitz (originally in).

Chapter 7 : Mass of the Lord's Supper (24 March) | Francis

It is well known that John Calvin subscribed Melanchthon's Variata version of the Augsburg Confession (Confessio Augustana) (), especially because of the revised article on the Lord's Supper (Art. 10).

Chapter 8 : Lord's Supper - Concordia publishing house

The Lord's Supper This is an English translation of De Coena Domini, Chemnitz's defense of the real presence of Christ's body and blood together with the bread and wine in the Lord's Supper.

Chapter 9 : Formats and Editions of The Lord's Supper = De Coena Domini [calendrierdelascience.com]

*More important was that over the Lord's Supper. In he published *Farrago confusaneorum et inter se dissidentium opinionum de coena Domini, ex Sacramentariorum libris congesta*, a warning against those who deny the presence of Christ in the Lord's Supper.*