

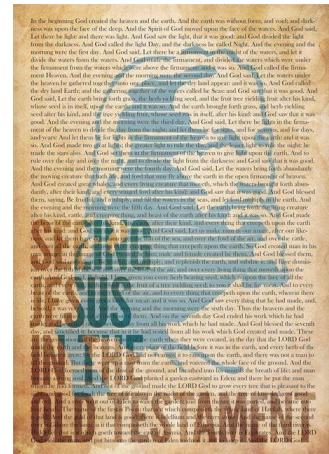


CONCORDIA  
BIBLE INSTITUTE  
*Christ in Every Word*

# CBI e-Bulletin May 2017

Welcome to this month's edition of the Concordia Bible Institute (CBI) e-Bulletin.

CBI exists to provide Christ-centered Bible instruction through distinguished experts who teach "Christ in Every Word" of the Old and New Testaments. Under the direction of Dr. Brian German and in cooperation with the Department of Theology at Concordia University Wisconsin, CBI offers podcasts, face-to-face seminars, and other special events to strengthen faith and spread belief in the one true God.



"For the whole Christ is in every word and wholly in each individual word. When He is denied, therefore, in one word, He is totally denied, for He is in every word."

-Martin Luther (Luther's Works, 25:238).

[Subscribe To "Christ In Every Word" Podcast](#)

Click the button above to sign up for a weekly email update on newly published "Christ in Every Word" podcasts.

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## Society of Creation 2017 Conference

### The Age of the Earth 2017 Creation Conference July 7-8, 2017

The fifth annual Creation Conference will be held July 7-8, 2017. Come enjoy a series of presentations on the Doctrine of Creation and the Age of the Earth, including strong evidence that the earth and universe are thousands of years old, but not billions as the evolution model supposes.

The keynote speakers, Dr. Don DeYoung and Dr. Russ Humphreys, are both well-known scientists who have thoroughly investigated the creation model and found it to be a true explanation for origins. Society of Creation co-founders Dr. Joel Heck and Dr. Gary Locklair will also present.

For more information, please click [here](#).

**For registration, contact:**

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## Read the Bible in a Year

Looking to add to your devotions this year? Or simply want to accomplish the goal of reading the Bible in a year? Follow along with the calendar below! A new calendar will be sent in each newsletter.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	<b>1</b> 1 Samuel 2:1-10 Titus, Philemon	<b>2</b> Psalm 121 Hebrews 1-4	<b>3</b> Psalm 122 Hebrews 5-7	<b>4</b> Psalm 123 Hebrews 8-10	<b>5</b> Psalm 124 Hebrews 11-13	<b>6</b> Psalm 125 James 1-3
<b>7</b> Psalm 126 James 4-5	<b>8</b> Psalm 127 1 Peter 1-2	<b>9</b> Psalm 128 1 Peter 3-5	<b>10</b> Psalm 129 2 Peter	<b>11</b> Psalm 130 1 John 1-3	<b>12</b> Psalm 131 1 John 4-5	<b>13</b> Psalm 132 2 John, 3 John, Jude
<b>14</b> Psalm 133 John 1-2	<b>15</b> Psalm 134 John 3-4	<b>16</b> Psalm 135 John 5-6	<b>17</b> Psalm 136 John 7-8	<b>18</b> Psalm 137 John 9-10	<b>19</b> Psalm 138 John 11-12	<b>20</b> Psalm 139 John 13-14
<b>21</b> Psalm 140 John 15-16	<b>22</b> Psalm 141 John 17-18	<b>23</b> Psalm 142 John 19	<b>24</b> Psalm 143 John 20-21	<b>25</b> Psalm 144 Acts 1-2	<b>26</b> Psalm 145 Acts 3-4	<b>27</b> Psalm 146 Acts 5-6
<b>28</b> Psalm 147 Acts 7-8	<b>29</b> Psalm 148 Acts 9-10	<b>30</b> Psalm 149 Acts 11-12	<b>31</b> 1 Samuel 2:1-10 Acts 13-14			

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## Website

Visit our website at [concordiabile.org](http://concordiabile.org) to learn more about CBI.

## Podcasts

CBI offers thirty to forty-minute long podcasts on biblical passages and religious issues that you can listen to any time through the [CBI website](#).

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## Ask Dr. Saleska

To ask Dr. Saleska a question, please visit the ["Ask Dr. Saleska"](#) page on CBI's website and he will get back to you.

### Question:

I have been attending an Inter-faith Bible class with a friend who invited me. I have enjoyed most of the studies, but one thing that I did not agree with was in our study of Matthew 26:26-28, which is about communion. The instructor said that the bread and wine were just symbols of Christ's body and blood. Most of the people agreed with him. I wasn't sure exactly how to explain what we believe. I tried, but some of the people sort of laughed at what I was saying. Can you help me explain our teaching?

### Answer:

Following are a few thoughts which might prove useful in answering questions which inevitably arise in connection with the Lord's Supper.

First of all, what Scripture says is, of course, of paramount importance. Here are Christ's words in the [Matthew 26:26-28](#) account which you mention in your question: "And as they were eating, Jesus took bread and broke it, and gave it to the disciples, and said, 'Take, eat; this IS my body.' And he took the cup, and gave thanks, and gave it to them, saying, 'Drink ye all of it; for this IS my blood of the new testament, which is shed for many for the remission of sins.'"

You will notice that I have capitalized the little word "is." The meaning of that little word is central in understanding what is present and what we receive in the Lord's Supper. If the bread and wine are only symbols of Christ's body and blood, the true meaning of the word "is" is denied. To suggest that "is" means "signify" is really to commit linguistic suicide. It always, everywhere means "that which is, that which exists."

St. Paul is very explicit in establishing what it is that we receive in Holy Communion when he writes in I Corinthians 10:16: "The cup of blessing which we bless, is it not the communion (participation, sharing, Gr. koinonia) in the blood of Christ? The bread which we break, is it not the communion of the body of Christ? Keep in mind that this passage says that the bread is still bread, and the wine is still wine, but IN, WITH, and UNDER the bread and wine the communicant receives the true (real) body and blood of Christ. This is called the REAL PRESENCE of Christ's body and blood. I realize this is difficult to understand. Actually it is supernatural and incomprehensible, but still real.

In discussing the "Real Presence" with your Bible class friends who substitute words like "symbolize" or "represent" for IS in Christ's words of the Institution of The Lord's Supper, assuming they believe in Christ's deity, you might ask them if they are willing to do the same thing in I John 5:20b: "This (he, i.e., Christ) IS the true God and eternal life." Would they be willing to translate that passage: He, Christ, only "represents" or "symbolizes" the true God and eternal life? My guess is they would not if they believe in the deity of Christ. If not, why would they be willing in the one instance, but not the other?

In I Corinthians 11:27 St. Paul, speaking of the Lord's Supper, says: "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." He continues in v.29: "For he that eateth and drinketh unworthily, eateth and drinketh damnation (judgment) to himself, not discerning the Lord's body." If Christ is speaking only symbolically, those words have absolutely no meaning. That is, how could a person discern the body of Christ or be guilty of the body and blood of the Lord if it is not "really" present?

In order to present the seriousness of changing the word from "is" to "symbolizes," I sometimes use the following scenario to make a very important point for the people who "sort of laughed" at your explanation of what you believe.

In II Corinthians 5:10 St. Paul says that we must all appear before the judgment seat of Christ. What he means is we will all give an account of ourselves to the Lord. In this case, that is, in connection with the words of Institution, I suppose my response to him will be something like this: "I had no idea how this could be possible, but I believed you meant what you said. In spite of how impossible it seemed, I believed you could do it. I believed that with God what seems impossible to us is possible with him."

Now consider the other side. Those who "sort of laughed" will have to respond something like this: "I didn't believe you meant that your body and blood were literally present. I guess I really didn't believe it was possible because you were standing right there when you said it. So naturally I didn't really believe you meant what you said, consequently, I had to find some other way to explain it."

Now consider what that response means. If Christ meant what he said and you didn't believe him, you would be guilty of falsely accusing him of lying. If he did not mean what he said, then how could anyone ever know exactly what he did mean?

In the scenario above, whose shoes would you rather be in? The question is very clear. Does Christ always mean what he says? The answer has huge implications.

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## Contribute

If you find value in this e-Bulletin and other CBI offerings and would like to support our mutual desire to spread God's Word to wide audiences, please consider writing a check to Concordia University Wisconsin with CBI e-Bulletin and A913 on the memo line, or follow the link to contribute online: [Support Concordia Bible Institute](#).

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