

**EATING THE BREAD OF
LIFE: A STUDY OF JOHN 6-
30, ETC. AND ITS RELATION
TO THE LORD'S SUPPER**

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Eating the Bread of Life: a study of John 6-30, etc. and its relation to the Lord's Supper by
Werner H. K. Soames

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WERNER H. K. SOAMES

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EATING THE BREAD OF LIFE

A Study of John vi. 30, etc.

AND ITS

RELATION TO THE LORD'S SUPPER

BY

WERNER H. K. SOAMES, M.A. CANTAB.

LONDON COLLEGE OF DIVINITY
AND VICAR OF ST. GEORGE'S, GREENWICH

'Not handling the Word of God deceitfully
but by manifestation of the Truth
commending ourselves to every man's conscience
in the sight of God.'

2 COR. IV. 2.

LONDON
ELLIOT STOCK
62, PATERNOSTER ROW, E.C.

1901

1950
M. E. U.
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45 205143 ✓

P R E F A C E

IT is one of the saddest of all things that the particular Ordinance which was instituted by our Lord as a proof and declaration of the absolute oneness of Christians in Him should have become the battle-field whereon Christians fight most bitterly. No plainer demonstration could be given that some Christians, at all events, and perhaps even all, have failed to grasp the *exact* truth of God concerning the Sacrament of the Lord's Supper.

At the blessed Reformation the Church of England absolutely rejected the distinctively Roman doctrines of Sacerdotalism, Transubstantiation, and the 'real presence' of the human Body of our Lord locally in or with the elements, and for two and a half centuries the members of the Church of England were well contented with the doctrine of their Church, as set forth so plainly in the Prayer-Book and Articles.

But we, alas! have lived to see a clamouring after, and an actual reintroduction of, the principle of Sacerdotalism, together with the medieval theory of the 'real presence' of our Lord's human Body locally in or with the elements of bread and wine; and therefore it behoves those who have any zeal for the truth of God, to take up arms once more against what they firmly believe to be not only unscriptural, but most deadly error.

The author of this pamphlet has for some time been of the opinion that the New Testament doctrine of the Lord's Supper might be somewhat *more exactly* set forth than it has been done in the Prayer-Book and Articles—*i.e.*, that the modern reaction and rebellion against the doctrinal state-

ments of the Prayer-Book and Articles has a certain amount of justification. Not that modern Sacerdotalism more clearly apprehends or states the teaching of the New Testament than our Reformers did, but there is a certain want of, at all events verbal harmony, between the statements of the Prayer-Book and Articles and those of the New Testament.

It is this persuasion which has led the author to a long and prayerful reconsideration of the whole subject, and such a reconsideration has enabled him, he believes, to perceive and to state more correctly the truth as revealed in Holy Scripture. Persuaded that anything which tends to set forth the truth of God more clearly should be made public, this pamphlet is issued, with the earnest prayer that God will condescend to make use of it, for the purpose of helping the earnest and teachable to perceive and hold fast to 'the faith which was once (for all) delivered unto the saints.'

'Prove all things; hold fast that which is good.'

'Magna est veritas, et prevalebit.'

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Part I

'EATING THE BREAD OF LIFE

A STUDY OF JOHN VI. 32-58

CHAPTER I

INTRODUCTORY REMARKS

THE reason why this part of the sixth chapter of St. John is first considered in this pamphlet is because of the verbal similarity between the language found here and that which is found in the accounts of the Lord's Supper. It is because of this similarity that some people think that the language of John vi. refers to that of the Lord's Supper, and some think that the language of the Lord's Supper refers to that found here; while some, again, think that there is no reference whatever in the language of either passage to that of the other. Hence, before we can decide positively one way or another, we are bound to do our best to *understand* the language used on each occasion. Until we have done this, we are *not* so much as *competent* to say whether there is any reference between the two sets of language or not. Mere *opinions* concerning such a matter are of no value whatsoever.

It is theoretically and practically impossible to properly compare two things together unless we can clearly see—perceive, each of them first. We cannot properly compare two colours together if we are colour-blind, nor can we judge as to whether two musical notes are in harmony, unison, or make discord, if we have 'no ear for music.' In like manner he who attempts to compare together the language found in John vi. and that used at the institution of the Lord's Supper, *before* he has clearly grasped, or, at all events, *believes* that he has *clearly grasped*, the meaning of our Lord's language used on these two separate occasions, *cannot* be an expositor; he is merely guessing, and such a man is almost sure to 'make