

1. John 6:51 "I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. **This bread is my flesh, which I will give for the life of the world.**"
 - a. Let's review the passage. First, Jesus defines what we must do ("work") for God: we must believe in Jesus. The Jews then ask for a sign from Jesus to prove he is worthy of belief. Jesus responds by claiming that he is "the bread of life". This is an analogy just like "I am the door" or "I am the vine." It could be understood in a multitude of way, unless Jesus goes on to explain his analogy. He does exactly that: "This bread is my flesh, which I give for the life of the world." Jesus says the bread of life is his flesh. **Lest we not understand whether he means "flesh" in a real, physical, touchable way, he tells us next that it is the same flesh that will be given up on the Cross!** He goes on to say that this flesh must be eaten by his followers. The Analogy has been clearly explained. There is no doubt about its meaning. **If the flesh we eat for eternal life is meant in only a "figurative way", or "spiritually speaking", then so is the flesh of the crucifixion! Jesus equates the two. Either they are both literal, or they are both figurative. Evangelicals have never wavered in their insistence that Christ really physically died on the Cross. A theologian espousing a merely spiritual crucifixion or Resurrection would, by definition, no longer be an Evangelical. I can think of no way for Jesus to have affirmed more clearly that he would literally give us his flesh to eat for our salvation.** Jesus taught that in order for us to have eternal life we must "eat his flesh". He repeats this phrase, or its variations, six times. Four of the times, the Greek word used is very graphic; it can be translated "to chew". This word is never used symbolically anywhere in the New Testament, the Old Testament, the Septuagint, or even in ancient secular literature. There is no hint in the text itself of the faith-versus-action dichotomy that the Evangelical tries to introduce. Belief accompanies obedience in actually eating. **Jesus makes it clear that the flesh is literal, as the body on the Cross was literal.** - **Born Fundamentalist, Born Again Catholic** *By David B. Currie*
2. Why do Protestants believe in the Trinity when the name and definition is not in the Bible, but the Holy Eucharist is?
3. Matthew 28:20
 - a. And surely I am with you always, to **the very end of the age.**"
 - i. The Eucharist = Body, blood, Soul, and Divinity
 - ii. The Bible = The Words of Jesus
4. Is Jesus Christ God? Of Course! Can God die? No, God can never die. The Bible clearly states that after Jesus rose from the dead, He still had the wounds of His crucifixion; therefore, Jesus is a living sacrifice!!!! How long will Jesus live? Jesus will live for all eternity and forever in Heaven with God His Father; therefore, Jesus is an eternal and infinite living sacrifice forever!!!!!! Is Jesus with us or has Jesus left us? Matthew 28:20 says, "And surely I am with you always, to the very end of the age." So, Jesus is with us until the end of the world.

Jesus makes himself present in the Catholic Mass; therefore, Jesus is a living sacrifice that is present at the Catholic Mass!!!

- a. Jesus does not offer himself to God as a bloody, dying sacrifice in the Mass, but as we offer ourselves, **a "living sacrifice" (Rom. 12:1)**. As this verse indicates, the offering of a sacrifice no longer requires death or the shedding of blood. Why? Because Christ already shed His blood and died as the perfect sacrifice. If it did still require the shedding of blood, we could not offer ourselves as living sacrifices to God. Jesus, having shed his blood once for all on the cross, now offers himself to God in a continual, unbloody manner as a holy, living sacrifice on our behalf.
5. The road to Emmaus Luke 24:27 "And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself."
 - a. Jesus preached the Word of God to these disciples, but they still did not recognize Him.
 - b. Luke 24:30-31 When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. Then their eyes were opened and they recognized him, and he disappeared from their sight.
 - i. However, when Jesus broke the bread and gave it to the disciples; they recognized Him.
 - ii. Their hearts were burning when they heard the word, but they didn't fully receive Him or recognize Him until they received the Holy Eucharist. Then they fully received and recognized Him.
6. Holy Communion is not cannibalism because we partake of Christ's glorified body. Christ's body is divine and glorified and not a normal human body like yours or mine.
 - a. 1 Corinthians 15:35, 38- "But someone may ask, "How are the dead raised? With what kind of body will they come? But God gives it a body as he has determined, and to each kind of seed he gives its own body. All flesh is not the same: Men have one kind of flesh, animals have another, birds another and fish another. There are also heavenly bodies and there are earthly bodies; but the splendor of the heavenly bodies is one kind, and the splendor of the earthly bodies is another. The sun has one kind of splendor, the moon another and the stars another; and star differs from star in splendor. So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable.
 - b. John 20:19 "On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you!"
 - i. Jesus could pass through walls and locked doors.
7. The Eucharist is foreshadowed (Typology) in the Old Testament from the very beginning in the fruit of the tree of life. Jesus is the tree of life. The Holy Eucharist is the fruit of this tree and the fruit of Jesus.
 - a. Genesis 2:17 but you must not eat from the tree of the knowledge of good and evil, **for when you eat of it you will surely die.**

- b. Genesis 2:9 In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.
 - c. John 6:35 Then Jesus declared, "I am the bread of life.
 - d. John 6:48 I am the bread of life.
 - e. John 6:50 But here is the bread that comes down from heaven, **which a man may eat and not die.**
 - f. John 6:51 I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the **life of the world.**"
 - g. John 6:53 Jesus said to them, "I tell you **the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.**
 - h. John 6:54 Whoever eats my flesh and drinks my blood **has eternal life.**
 - i. John 6:57 so the one who **feeds on me will live** because of me.
 - j. John 6:58 he who **feeds on this bread will live forever.**"
8. NIV Bible: Exodus 25:30 Put the **bread of the Presence** on this table **to be before me at all times.**
9. John 6:63 **The Spirit gives life; the flesh counts for nothing.** The words I have spoken to you are spirit and they are life.
- a. Jesus is saying that the Holy Eucharist is more than just His flesh and blood. The Holy Eucharist is also His Holy Spirit and His Holy Spirit gives eternal life.
10. The Eucharist is foreshadowed (Typology) in the Old Testament primarily in the annual Passover meal. Jesus instituted the Eucharist on Holy Thursday at the Last Supper, a Passover meal.
11. "The great day of sacrifice remained the feast of Passover. The priests sacrificed lambs, as many as 250,000 per each Passover. A burnt offering, by itself, was not enough. God demanded an interior sacrifice as well. Jesus observed the Jewish laws regarding sacrifice. He celebrated the Passover every year in Jerusalem; and presumably He ate the sacrificed lamb. **After all, it wasn't optional. Consuming the lamb was the only way a faithful Jew could renew his covenant with God, and Jesus was a faithful Jew.**" -Scott Hahn *The Lamb's Supper*
- a. Exodus 12:46
 - i. "It must be eaten inside one house; take none of the meat outside the house. **Do not break any of the bones.**
 - b. Exodus 12:8
 - i. That same night they are to **eat the meat** roasted over the fire
 - c. **My words**, "Why did the Apostle John make a direct and literal relationship between the paschal lamb's bones and the "actual" and "literal" bones of Jesus"? Why isn't this just a symbol? Why do Protestants believe the direct and literal relationship between the paschal lamb's "actual" and "literal" bones and the "actual" and "literal" bones of Jesus and not believe a direct and literal relationship between eating the paschal lamb's body and the "actual" and "literal" body of Jesus? John 19:36 states, "For these things took place that the scripture might be

fulfilled, "Not a **bone** of him shall be broken." This is in reference to Psalms 34:20, "He keeps all his **bones**; not one of them is broken."

12. Zechariah 14:20-21 "On that day ... all who come to sacrifice [in Jerusalem] will take some of the pots and cook in them." "

a. **"Most premillennialists agree that this passage is speaking of a time after Christ's first coming. After Christ has died and set up His kingdom, why would sacrifices be resumed? There is absolutely no good Protestant response to that question.** Evangelicals are adamant about the fact that priesthood here on earth is no longer needed. Sacrifices after the passion of Christ are unnecessary. The crucifixion of Christ was the last sacrifice ever needed. **So why rebuild Jerusalem's temple?** This verse had remained an enigma to me for sixteen years, ever since seminary. **When I was investigating Catholic Church teaching, I realized that Zechariah was actually talking about a sacrifice offered in Jerusalem every day now. He was referring to the Eucharist! The Eucharist is the only sacrifice that would have any value after the Messiah's passion because of its connection to the passion. The sacrifice of the Mass is being offered every day in Catholic churches, not only in Jerusalem, but all over the world. In other words, the continuing sacrifices of the Church were foretold in the Old Testament."** *Born Fundamentalist, Born Again Catholic* By David B. Currie

13. "It is not enough that Christ bled and died for our sake. Now we have our part to play. As with the Old Covenant, so with the New. If you want to mark your covenant with God, to seal your covenant with God, to renew your covenant with God, **you have to eat the lamb-the paschal lamb Who is our unleavened bread.**" -Scott Hahn.

14. John 6:51-58, 60-61, 64, 66-67 **The falling away of Protestants from the belief in the Holy Eucharist and from the Catholic Church is foreshadowed by Typology in the Gospels by this event.**

a. "I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world. Then the Jews began to argue sharply among themselves, "How can this man give us his flesh to eat? Jesus said to them, "I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood remains in me, and I in him. Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. This is the bread that came down from heaven. Your forefathers ate manna and died, but he who feeds on this bread will live forever. On hearing it, many of his disciples said, "This is a hard teaching. Who can accept it? Aware that his disciples were grumbling about this, Jesus said to them, "Does this offend you? Yet there are some of you who do not believe. From this time many of his disciples turned back and no

longer followed him. You do not want to leave too, do you?" Jesus asked the Twelve.

15. John 6:70-71 Then Jesus replied, "Have I not chosen you, the Twelve? **Yet one of you is a devil!** **He meant Judas**, the son of Simon Iscariot, who, though one of the Twelve, was later to betray him. (Because Judas did not believe in the Holy Eucharist!)
16. Matthew 26:26-28
 - a. While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take and eat; this is my body." Then he took the cup, gave thanks and offered it to them, saying, "Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins.
 - b. Mark 14:22
17. Revelations 3:20 KJV Behold, I stand at the door, and knock: if any man hear my voice, and open the door, **I will come in to him, and will sup with him, and he with me.**
18. Numbers 9:11-12
 - a. **They are to eat the lamb, together with unleavened bread** and bitter herbs. **They must not leave any of it till morning or break any of its bones. When they celebrate the Passover, they must follow all the regulations.**
19. Exodus 12:4
 - a. If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person **will eat.**
20. Exodus 12:8
 - a. That same night they are **to eat the meat** roasted over the fire, along with bitter herbs, and bread made without yeast.
21. Exodus 12:10
 - a. Do not leave any of it till morning; if some is left till morning, you must burn it.
22. 1 Corinthians 5:7
 - a. Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our paschal lamb, has been sacrificed.
23. Psalms 116:13
 - a. The cup of salvation I will take up, and I will call upon the name of the Lord.
24. **Why do some Protestants believe that Jesus had the power to perform the miracle of literally multiplying the loaves of bread and fishes, but not the power to change the bread and wine into His body and blood?**
25. John 6:12-13 "And when they had eaten their fill, he told his disciples, "Gather up the **fragments** left over, that **nothing may be lost.** So they gathered them up and filled **twelve baskets** with **fragments** from the five barley loaves, left by those who had eaten."

- a. My words: I always wondered why they were so concerned about some fragments of left over bread. Fragments are small. Why didn't they let the people keep the fragments, throw it away or give it to the birds? Because this bread is a typology for the Eucharist. As the priest and all Catholics are to cautiously take infinite care and veneration of the consecrated Body of Christ in the mass that the smallest particle of Jesus' body may not be disregarded or lost.
 - b. My words: Why 12 baskets? Each of the 12 apostles, similar to a priest in mass, made sure to collect the smallest particle of the bread.
- 26. Luke 9:14 For there were about five thousand men. And he said to his disciples, "Make them sit down in companies, about fifty each."
 - a. My words: Why did Jesus divide the 5,000 into 50 each? Many have taught that this was a typology of dividing the people into dioceses.
- 27. Luke 24:35
 - a. Then the two told what had happened on the way, and how Jesus was recognized by them when he broke the bread.
- 28. 1 Corinthians 11:26-31
 - a. **For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.** Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. That is why many among you are weak and sick, and a number of you have fallen asleep. But if we judged ourselves, we would not come under judgment.
- 29. 1 Corinthians 10:16
 - a. Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ?
- 30. 1 Corinthians 10:18
 - a. Consider the people of Israel: Do not those who eat the sacrifices participate in the altar?
 - i. The Israelites were required by God to sacrifice real and actual animals. In the same way, the sacrifice by Catholics at mass is the real and actual body, blood, soul and divinity of Christ.
- 31. They do not appear to be anything other than bread and wine, however. This appearance is referred to as the *accidents*.
 - a. Revelations 10:9-10 So I went to the angel and told him to give me the little scroll; and he said to me, "Take it and eat; it will be **bitter** to your **stomach**, but **sweet as honey in your mouth**." And I took the little scroll from the hand of the angel and ate it; it was sweet as honey in my mouth, but when I had eaten it my **stomach** was made bitter.
 - b. Ezekiel 3:2-3 So I opened my mouth, and he gave me the scroll to eat. And he said to me, "Son of man, eat this scroll that I give you and fill your stomach with it." Then I ate it; and it was in my mouth as sweet as honey.

- c. **The scroll is a typology of the Holy Eucharist and symbolizes Jesus Christ.**
 - i. John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
 - d. **This typology also demonstrates that the scroll could look and feel like one thing, but taste like something totally different and again be something else inside our body. In the same way, the Eucharist may look and feel like one thing, but in reality be something totally different.**
32. **Another example of transubstantiation is in Mark 16:12** Afterward **Jesus appeared in a different form** to two of them while they were walking in the country.
 33. John 14:18 I will not leave you as orphans; **I will come to you.**
 34. Mark 6:51-52 They were completely amazed, for they had not understood about the loaves; their hearts were hardened.
 35. Baltimore Catechism No.3 **Q. 878. How do we know that it is possible to change one substance into another?**
 - a. A. We know that it is possible to change one substance into another, because:
 1. God changed water into blood during the plagues of Egypt.
 2. Christ changed water into wine at the marriage of Cana.
 3. Our own food is daily changed into the substance of our flesh and blood; and what God does gradually, He can also do instantly by an act of His will.
 36. Psalms 116:13 **I will lift up the cup of salvation** and call on the name of the Lord.
 37. Malachi 1:11 For from the rising of the sun to its setting my name is great among the nations, and in every place incense is offered to my name, and a pure offering; for my name is great among the nations, says the LORD of hosts.
 38. 1 Corinthians 1:25-26 "In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me. **For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.**"
 39. Hebrews 10:8 "First he said, "Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them" (although the law required them to be made). Then he said, "Here I am, I have come to do your will." **He sets aside the first to establish the second.**
 - a. Hebrews 10:11 "Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins."
 40. Daniel 9:27 "He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' **he will put an end to sacrifice and offering.**
 - a. Daniel 12:11 "'From the time that the **daily sacrifice** is abolished and the abomination that causes desolation is set up, there will be 1,290 days."

- b. This sacrifice can only be the sacrifice of the Catholic Mass, the Holy Eucharist, because the Temple sacrifices have been set aside to establish the second and true sacrifice of Jesus Christ Himself.
41. CCC 1000
 - a. This "how" exceeds our imagination and understanding; it is accessible only to faith. Yet our participation in the Eucharist already gives us a foretaste of Christ's transfiguration of our bodies:
 - b. Just as bread that comes from the earth, after God's blessing has been invoked upon it, is no longer ordinary bread, but Eucharist, formed of two things, the one earthly and the other heavenly: so too our bodies, which partake of the Eucharist, are no longer corruptible, but possess the hope of resurrection.
 42. **Michael Voris**-If we look at ancient writings from the Christian Church we also see repeated mention of the real presence in the Eucharist going back to the earliest centuries of the Church. Many writings from prominent members of the Church which teach of the real presence include writings of St. Cyprian in the 3rd century, St. Cyril of Jerusalem in the 4th century, St. Ambrose in the 4th century, St. John Damascene in the 8th century, and St. Paschasius in the 9th century just to give a few examples. And during those early centuries we do not see anyone contesting this belief so it remains clear that the early Christian Church openly believed in the real presence in the Eucharist. If the early Church believed in the real presence, on what grounds did the Protestant reformers discard this belief?
 43. **St. Ignatius (110AD)** - [heretics] abstain from the Eucharist and from prayer, because they do not confess that the Eucharist is the Flesh of Our Savior Jesus Christ... (*Letter to the Smyrnaeans 6, 2*)
 44. **St. Justin Martyr (150AD)** - not as common bread, nor common drink do we receive these; but ... as we have been taught, the food which has been made into the Eucharist by the Eucharistic prayer set down by him, and by the change of which our blood and flesh are nourished, **is both the flesh and blood of that Incarnated Jesus.** (*First Apology 66, 20*)
 45. **St. Irenaeus of Lyons (195AD)** - "He [Jesus] has declared the cup, a part of his creation, to be **His own Blood** from which causes our blood to flow; and the bread, a part of his creation, He has established as **His own Body** from which He gives increase to our bodies. The Eucharist becomes the body of Christ." (*Against Heresies 5, 2, 2-3*)
 46. **St. Cyril of Jerusalem (350AD)** - "He himself, therefore, having declared and said of the Bread, 'This is My Body', who will dare any longer to doubt? And when he himself has affirmed and said, 'This is My Blood' who can ever hesitate and say it is not His Blood." (*Catechetical Lectures: Mystagogic 4, 22, 1*)
 47. **St. Cyril of Jerusalem (350AD)** - "Do not regard the bread and wine as simply that, for they are, according to the Master's declaration, **the Body and Blood of Christ**. Even though the sense suggest to you other, let faith make you firm. Do not judge in this manner by taste, but be fully assured by faith, not doubting that you have been deemed worthy of the **Body and Blood of Christ.**" (*Catechetical Lectures: Mystagogic 4,22,6*)