

An Examination of the Doctrine of Transubstantiation

John 6:51–59

John 6:51–59 (NKJV)

⁵¹ I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.”

⁵² The Jews therefore quarreled among themselves, saying, “How can this Man give us *His* flesh to eat?”

⁵³ Then Jesus said to them, “Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. ⁵⁴ Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. ⁵⁵ For My flesh is food indeed, and My blood is drink indeed. ⁵⁶ He who eats My flesh and drinks My blood abides in Me, and I in him. ⁵⁷ As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. ⁵⁸ This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever.”

⁵⁹ These things He said in the synagogue as He taught in Capernaum.

It was on October 31 1517, 500 years ago that Martin Luther nailed his 95 theses to the church door of Wittenburg Germany in protest to the Roman Catholics Churches practices of indulgences and sparked the fire of Reformation that has not ceased to this day. Massive shifts in the understanding of the theology of Salvation spread has hundreds left the Roman Catholic Church, professing salvation in Christ Alone thru Faith alone, apart from the Catholic Church.

Volumes have be written regarding this monumental event. And emphasis has been rightly placed on the work of the Reformers.

And it is very interesting to study the 16th century because of the tremendous influence and impact of the Reformation as it reached into England and Scotland and, particularly, the amazing ministry of John Knox.

But the Roman Church was not going to stand by and just watch this Happen. It responded, but not with affirmation or opportunity for debate, but rather a declaration of war on anyone who denied the doctrines taught by the Roman Catholic Church

One example of this war on the saints was during the Reign of Queen Mary Tudor or “Bloody Mary”

Bloody Mary’s Martyrs. In a book that was produced in New York City in the year 2001 entitled *Bloody Mary’s Martyrs.*

It is interesting to me to understand a little bit of the history of Bloody Mary, as she is known, Queen Mary Tudor. This book is a history of Mary and the martyrs that were slaughtered under her reign. From the very inception of her reign she began the slaughter. The writer of the book says this,

“In England, in the reign of Queen Mary Tudor, for 45 terrible months between February 4, 1555 and November 10, 1558, two hundred and eighty-three Protestants were martyred; two hundred and twenty-seven men and fifty-six women. There are other records that indicate also there were four children. They were all burned alive. For certain, two hundred and eighty-three were burned alive, and that is how Queen Mary Tudor became known as Bloody Mary.”

Let me read the record of the execution of just a few of the best-known names. You can find a great amount of this history in Foxe’s classic *Book of Martyrs*. There’s also a wonderful other source if you can find it. It’s a book written by J.C. Ryle called *Light From Old Paths*, which also has a history of the Marion martyrs, as they are called.

One was a wonderful preacher of the gospel named **John Rogers**, and John Rogers was burned in Smithfield on Monday, the 4th of February. And he was the first martyr that launched her 45-month campaign. He had assisted...here is one of his crimes. He had assisted Tyndale and Coverdale in bringing out a most

important version of the English Bible, a version commonly known as Matthew's Bible, taking Tyndale's New Testament and combining it with his own work in the Old Testament and putting it under the title of Matthew's Bible as a synonym to try to hide a little bit. It didn't bear his name but he was condemned as Rogers, alias Matthews.

He was the first one who was burned at the stake. He was led forth to Smithfield, on foot, within sight of the Church of the Sepulcher where he had preached. He was led through the streets of the parish where he had done the work of a pastor. And along the way stood his wife and ten children, one a newborn baby in the arms of his wife. As he passed his children, he was unable to do anything but to look at them and smile and say a brief word of greeting, because of the diabolical cruelty of Bishop Bonner who had flatly refused him any opportunity to see his wife or his children when in prison. He only glanced at them and then walked on calmly to the stake, reciting Psalm 51. He walked, says Bishop Ryle, steadily, unflinchingly into a fiery grave. And upon his arrival, the enthusiasm of the crowd knew no bounds; they rent the air with thunders of applause. Even Noailles, the French ambassador, wrote home a description of the scene and said that Rogers went to his death as though he were walking to "his wedding." Ridley says in the book, *Bloody Mary's Martyrs*, "On his last night in his prison cell at Newgate, he slept so soundly that his jailor had to wake him in the morning and tell him it was time for him to dress and prepare to leave for the place of execution. He

was happy, for he knew that however much he might suffer in the fire, he would go directly to heaven.” Death came quickly. He held his hands in the fire and went through the motions of washing them as if the fire had been cold water. Then he withdrew them from the flames, held them aloft in the air, and recited a prayer till he died soon afterwards.

Then there was **John Hooper**, another preacher of the gospel. When he arrived at the spot of his execution, he was allowed to pray though strictly forbidden to speak to the people. A box was placed before John Hooper containing a full pardon if he would only recant. His answer was, “Away with it, away with it.” He was then fastened to the stake by an iron around his waist and fought his last fight with the king of terrors. Three times the sticks had to be lighted because they would not burn properly. Three quarters of an hour the noble sufferer endured the mortal agony as Foxe says, “Neither moving backward, forward, nor to any side but only praying, ‘Lord, Jesus, have mercy on me. Lord Jesus, receive my spirit,’ and beating his breast with one hand till it was burned to a stump.” Seven thousand were there to watch and a blind boy said, “You, sir, have enabled me to see the light of the gospel.”

Then there was **Robert Ferrar**, burned at Carmarthen on Friday the 30th of March, same year. He stood in the flames holding out his hands till they were burned to stumps until a bystander, in mercy, struck him on the head and put an end to his suffering. And so that Welch preacher passed away.

And then the two famous compatriots in the gospel, **Nicholas Ridley and Hugh Latimer**. Ridley arrived on the ground first and seeing Latimer come afterwards ran to him and embraced him saying, “Be of good heart, brother, for God will either assuage the fury of the flames or else He will strengthen us to abide it.” Ridley’s last words before the fire was lighted were these, “Heavenly Father, I give Thee most hardy thanks that Thou hast called me to a profession of Thee, even unto death. I beseech Thee, Lord God, have mercy on this realm of England and deliver the same from all her enemies.”

Latimer’s last words were like the blast of a trumpet which rings even to this day, “Be of good comfort, Master Ridley, and play the man. We shall this day, by God’s grace, light such a candle in England as I trust shall never be put out.” And when the flames began to rise, Ridley cried out with a loud voice, “Into Thy hands, O Lord, I commend my spirit. Lord, receive my spirit.” Latimer cried vehemently on the other side of the stake, “Father of heaven, receive my soul.” Latimer died soon, an old man of eighty years of age. It took very little to set his spirit free from its earthly torment. Ridley suffered long and painfully from the bad management of the fire by those who attended the execution. At length, however, the flames reached the vital part of him and he fell at Latimer’s feet and they were at rest. Ryle says, “They were lovely and beautiful in their lives and in death they were not divided.”

John Philpot was burned in Smithfield, December 18, 1555. The night before his execution he went to his

bedroom and thanked God that he was counted worthy to suffer for the truth. And when he came to Smithfield he kneeled down and said, "I will pay my vows." He then kissed the stake and said, "Shall I disdain to suffer at this stake, seeing my Redeemer did not refuse to suffer a most vile death on the cross for me?" After that he meekly repeated the 106th, 107th and 108th Psalm, and being chained to the stake died very quietly.

And there was **Thomas Cranmer** who vacillated back and forth, back and forth and seemed to be very unfaithful, but in the end found his courage and came to his death. And as he was being burned, he said, "I will burn my hand that writes first for it is my hand that in the past has written things contrary to the truth. It shall burn first." And it did.

There is another amazing story of a **girl named Perotine Cauchés**. The Channel Islands were in the realm of Queen Mary. And this is in the summer of 1556, a case arose there. There was a woman named Catherine Cauchés, and she lived in the Channel Islands with the two daughters, Perotine and Guillemine. Through a series of circumstances, a woman reported Catherine and her two daughters as heretics, and the three women were convicted of heresy and sentenced to be burned. Perotine did not tell the judges at her trial that she was pregnant. When the fire was lit, the heat of the fire caused Perotine to give birth to her baby son who fell onto the faggots while the flames burned around him. One of the spectators rushed forward

to save the baby and pulled him out of the fire and laid him on the grass. A man at arms picked him up, and he was handed from one official to another till he was given to the sheriff in charge of the execution. The sheriff ordered his man to throw the baby back into the fire and he was burned with his mother, his grandmother, and his aunt.

Well there are 8 of the 283 and there are many more stories like that.

And the question is why. Why? And the answer is a single answer, amazingly enough.

All of them, all 283 of them, were burned and even more during the prior reign of Henry VIII. They were all burned because of one matter.

They refused to admit and believe in the doctrine at the center of the Mass, the Roman Catholic doctrine of transubstantiation.

J.C. Ryle writes, "All without one exception were called to special account about the real presence and in every case their refusal to admit the doctrine formed one principle cause of their condemnation. They all died under Bloody Mary because they would not acknowledge that the wine and the bread at the Lord's table was the real presence of the body, the blood and the nature and the divinity of Jesus Christ."

How important is the Mass to Catholicism? Well, to show you its importance, I quote the Catholic Catechism. Quote: **“The Mass is the source of and summit of the Christian life.”** That it is say, it is the origin of the Christian life and it is the high point. It was Cardinal Ratzinger, now calling himself Pope Benedict, who said, and I quote him, “The Mass is the sum and substance of our faith.” This is not peripheral. This is not on the edge. This is not one among many. This is the heart and soul of the system, even though there are seven sacraments by their definition. This is the main sacrament.

John O’Brien, a Catholic priest, has helped Roman Catholics to understand the importance of the Mass. He has written a **book called “The Faith of Millions: The Credentials of the Catholic Religion.”**

It is a classic work. This is what he writes, John O’Brien, a very popular work. “When the priest announces the tremendous words of consecration,” this is the Mass, “he reaches up into the heavens, brings Christ down from His throne and places Him upon our altar to be offered up again as the victim for the sins of man. It is a power exercised by the priest greater than that of saints and angels, greater than that of seraphim and cherubim. Indeed, it is a power greater even than the power of the Virgin Mary. While the Blessed Virgin was the human agency by which Christ became incarnate a single time, the priest brings Christ

down from heaven, and renders Him present on our altar as the eternal victim.” You wonder why you always see a crucifix and not an empty cross? “The priest brings Christ down from heaven and renders Him present on our altar as the eternal victim for the sins of man, not once but a thousand times.”

“The priest,” he goes on, “speaks, and lo, Christ the eternal and omnipotent God bows His head in humble obedience to the priest’s command.” And the last paragraph from O’Brien, “Of what sublime dignity is the office of the Christian priest who is thus privileged to act as the ambassador and the vice-regent of Christ on earth? He continues the essential ministry of Christ. He teaches the faithful with the authority of Christ. He pardons the penitent sinner with the power of Christ. He offers up again the same sacrifice of adoration and atonement which Christ offered on Calvary. No wonder that the name which spiritual writers are especially fond of applying to the priest is that of Alter Christus, for the priest is, and should be, another Christ.”

Now, to have a Mass you have to have a priest. You can’t have a Mass without a priest. That’s why the shortage of priests is a big problem.

I want to take you to a Mass for a moment here. This is kind of how it would float. This is Boettner, who wrote a classic book called “Roman Catholicism.” You’ll be interested in this. Stay with me. “The bread, in the form of

thin round wafers, hundreds of which may be consecrated simultaneously, is contained in a golden dish. The wine is in a golden cup. The supposed body and blood of Christ are then raised before the altar by the hands of the priests, and offered up to God for the sins both of the living and the dead.”

By the way, the people are never more than spectators. They don't sing. They don't talk. They don't pray. They don't do anything. And the liturgy is so rigid, that it's carried out mechanically and the priests have to be trained to do it. And you've got to have a good memory to be a priest. There's a lot of details.

And the observants, after he's lifted it up, the priest partakes of a large wafer, then he drinks the wine in behalf of the whole congregation.

They never drink the wine. Traditionally, they do not. Maybe some exceptions to that.

The lay members go to the front of the church. Some of you have seen this; some of you have done this. And they kneel before a railing, and they close their eyes, and they drop their jaw into an open-mouth position, into which the priest places a small wafer.

And the reason it never leaves the hands of the priest and goes to the hands of the parishioner is simply because this

is the complete body and blood of Christ, and they don't want to drop it, they don't want the people to touch it.

Only the priest drinks the wine, because the people might spill it, and it would land on the floor and it would have a horrible situation.

Then, the pageant really gets going. It takes a lot of training, and you'll understand why, okay? This is what happens. The priest then makes the sign of the cross 16 times in his pageant. He has to turn toward the congregation 6 times, lift his eyes to heaven 11 times, kiss the altar 8 times, fold his hands 4 times, strike his breasts 10 times, bow his head 21 times, genuflect 8 times, bow his shoulder 7 times, bless the altar with the sign of the cross 30 times, lay his hands flat on the altar 29 times, pray secretly 11 times, pray aloud 13 times, take the bread and wine and turn it into the body and blood of Christ, cover and uncover the chalice 10 times, go to and fro 20 times, and in addition perform numerous other acts. What in the world is he doing? "All this extended pageant is designed," writes Boettner, "to reenact the experience of Christ from the Last Supper in the Upper Room, through the agony in the Garden, through the betrayal, through the trial, through the crucifixion, through His death, burial, resurrection and ascension."

That's why all that motions going on, some kind of dramatization. His bowings and genuflections are imitations of Christ in His agony and suffering. And if the priest

forgets one element of the drama, he commits a sin; technically, invalidates the Mass.

Now, all of this goes back for its real ratification and clarification to the Council of Trent in the 16th century. The Council of Trent affirms so many things, because they were reacting to the Reformation.

It was its reaction to the Reformation, its affirmation of the Roman Catholic Doctrines, and declaration of damnation on anyone who did not affirm, believe and practice these doctrines. In these declarations of damnations we get a clear understanding of what the Roman Catholic Mass is

The Council of Trent met in its 13th session. The sessions went on for a long, long time. Met in this 13th session in October of 1551. They promulgated at that particular session a decree concerning, quote: "The Most Holy Sacrament of the Eucharist: the Mass."

At the end of the decree was a list of canons, or laws, and these laws provide anathemas or damnation, strongest thing that they can do, strongest word that they can use is to damn or anathematize. And, the canons anathematized those who reject the Council's teaching. Now, what happens if you look at these canons, is they provide short succinct definitions of their doctrine. And I want to read to

you some of them that relate to the Mass, the issue of what they call the Eucharist.

Canon number one, inside the decree concerning the most holy sacrament of the Eucharist. Canon number one: if anyone denies that in the sacrament of the most holy Eucharist are contained truly, really, and substantially the body and blood together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ, but says that He is in it only as a sign or figure or force, let him be anathema. Damnation is pronounced on anybody who says that Christ is not actually there, body, blood, soul, divinity, in the wine, and the wafer.

Canon number two: if anyone says that in the sacred and holy sacrament of the Eucharist the substance of the bread and wine remains conjointly with the body and blood of our Lord Jesus Christ. That is, they're both there. And denies that wonder and singular change of the whole substance of the bread into the body, and the whole substance of the wine into the blood, the appearances only of bread and wine remaining, which changed the Catholic Church most apply calls transubstantiation, let him be anathema. In other words, if you say the body and blood, as well as the soul and divinity of Christ are not there in the wine and the bread, you're anathematized. If you say He's only there along with the bread and the wine, you're also damned.

What you have to say is: He's there, and the bread and the wine are not there, although they appear to be there. Mystical hocus-pocus, mumbo-jumbo for sure.

Canon number eight: if anyone says that Christ received in the Eucharist is received spiritually only, and not also sacramentally and really, let him be anathema. That is, if you say that in taking the bread in, taking the host, as they call it, which the bread is the only thing given to the communicant; if you say that Christ is only there spiritually and not sacramentally and really, you're damned.

11 years later in 1562, 22nd session was held of the Council of Trent, and this time the decree promulgated was entitled, "Doctrine Concerning the Sacrifice of the Mass." And, it's important for you to know this, so let me just read what the second session of this decree says. "And inasmuch as in this divine sacrifice which is celebrated in the Mass is contained and immolated in an un-bloody manner, the same Christ who once offered Himself in a bloody manner on the altar of the cross, the holy Council teaches, that this is truly propitiatory and has this effect: that if we, contrite and penitent with sincere heart, and upright faith, with fear and reverence draw nigh to God, we obtain mercy and fine grace in seasonable aid." In other words, the Mass is really Christ. It is really a sacrifice on a real altar, by a real priest, just like priests in the Old Testament offered an animal on the altar as a sacrifice. The only difference is: it is an un-bloody one, that Christ is nonetheless immolated, or offered or sacrificed. And as a

result of this, propitiation is achieved, actual satisfaction for sin is achieved.

Trent went on to say, “The victim is one and the same,” that is, Christ is the victim as He was on the cross, “in this Mass, the same,” that is Christ, “now offering by the ministry of priests who then offered Himself on the cross.” So, you’ve got tens of thousands, millions upon millions of sacrifices of Christ being made by priests, and it is the same Christ, the real Christ, the actual Christ and not just a spiritual Christ but the real Christ. Body, blood, spirit and divinity. And it is propitious, propitiatory. He went on to say, Trent did, “It is well understood that it is an un-bloody sacrifice, but it is no less a sacrifice. It is rightly offered for the sins, the punishments, the satisfactions, and the other necessities of the faithful who are living, but also for those departed in Christ, but not yet fully purified.” Where are they? Purgatory. So this is propitiation for the living and for the dead.

Here’s canon number one: “If anyone says that, in the Mass, a true and real sacrifice is not offered to God or that to be offered is nothing else than that Christ is given to us to eat, let him be anathema.” If you say we’re eating Christ, literally eating His body and blood and spirit and divinity but it’s not a sacrifice, you’re damned.

Canon number four: “If anyone says that by the sacrifice of the Mass, a blasphemy is cast upon the most holy sacrifice of Christ consummated on the cross, let him be

anathema.” So, we’re all damned. If you say that this sacrifice blasphemes the most holy sacrifice of Christ, then you’re blaspheming and you’re damned.

And then just to make sure you can’t escape, “If anyone says that the canon of the Mass contains errors, let him be anathema.”

I mean, they’ve damned you in every possible way. There is no way out.

So in the Mass, you have a Perpetual on going Real Sacrifice of the Real Body and Blood of Christ by a Real Priest who brings Christ out of Heaven at the Priest Command .

So what does the Word of God Say about this.

Hebrews 7:26–28 (NKJV)

²⁶ For such a High Priest was fitting for us, *who is* holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; ²⁷ who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people’s, for this He did once for all when He offered up Himself. ²⁸ For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, *appoints* the Son who has been perfected forever.

Hebrews 9:11–14 (NKJV)

¹¹ But Christ came *as* High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. ¹² Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. ¹³ For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, ¹⁴ how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

Hebrews 9:24–28 (NKJV)

²⁴ For Christ has not entered the holy places made with hands, *which are* copies of the true, but into heaven itself, now to appear in the presence of God for us; ²⁵ not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another—²⁶ He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself. ²⁷ And as it is appointed for men to die once, but after this the judgment, ²⁸ so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.

Hebrews 10:10–12 (NKJV)

¹⁰ By that will we have been sanctified through the offering of the body of Jesus Christ once *for all*.

¹¹ And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. ¹² But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,

He came, He offered that sacrifice, and God punctuated that one sacrifice by destroying the temple using the Romans to do it in 70 AD, by destroying the altars, thus smashing the entire sacrificial system of the Old Testament, and all the records of all the genealogies, of all those in the priestly line, thus ending, permanently, the priesthood. There are no more sacrifices. There are no more altars. And there are no more priests as a special order to offer sacrifices. It all came to an end at the sacrifice of Jesus Christ.

Any sacrifices being made today are unbiblical and unable to accomplish anything. Any priests today are false claimants to a special priesthood, a special order of priests, since now we are all priests. We are a royal priesthood, all believers. We need no mediator; we all have immediate access to God. We need to make no sacrifices because there is no temple, there are no altars, there are no sacrifices, and we are not in need of any priests.

In spite of that, the Roman Catholic system has devised a priesthood, has built in every church on the face of the earth an altar, and around that altar continues to offer sacrifice. Tens of thousands of times every day, as if they had reinvented the Levitical priesthood. And they will be doing this until the end of time, until the end of the world, it says there in their literature.

They have reestablished what God Himself destroyed, and it is a variation of the Levitical priesthood.

At heart, it is a denial of the singular sacrifice of Christ on the cross, because the Mass is an offering of Christ repeatedly by an illegitimate priesthood on an illegitimate altar for a useless and ungodly purpose.

John 6:51–59 (NKJV)

⁵¹ I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.”

⁵² The Jews therefore quarreled among themselves, saying, “How can this Man give us *His* flesh to eat?”

⁵³ Then Jesus said to them, “Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. ⁵⁴ Whoever eats My flesh and drinks My blood has eternal life, and I will raise

him up at the last day. ⁵⁵ For My flesh is food indeed, and My blood is drink indeed. ⁵⁶ He who eats My flesh and drinks My blood abides in Me, and I in him. ⁵⁷ As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. ⁵⁸ This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever.”

⁵⁹ These things He said in the synagogue as He taught in Capernaum.

It should be noted that the Roman Catholic Church appeals to this passage as a proof of the doctrine of transubstantiation—the false teaching that the body and blood of Christ are literally present in the bread and wine of the Mass. Catholic theologian Ludwig Ott writes, “The body and the blood of Christ together with His soul and His divinity and therefore the whole Christ are truly present in the Eucharist” (*Fundamentals of Catholic Dogma* [St. Louis: B. Herder, 1954], 382). It is a false foundation for a false doctrine, however, to suggest that Jesus was referring to the Eucharist (Communion or the Lord’s Table) here

MacArthur, J. F., Jr. (2006). *John 1–11* (pp. 259–260). Chicago: Moody Press.

I do not believe that Jesus had the Communion (or eucharist) in mind when He spoke these words.

1. For one thing, why would He discuss the Lord's Supper with a group of disagreeable unbelievers? He had not even shared that truth with His own disciples! Why would He cast this precious pearl before the swine?

2. Second, He made it clear that He was not speaking in literal terms (John 6:63).

John 6:63 (NKJV)

⁶³ **It is the Spirit who gives life; the flesh profits nothing.**

The words that I speak to you are spirit, and *they* are life.

was using a human analogy to convey a spiritual truth, just as He did with Nicodemus and the Samaritan woman.

3. Third, Jesus made it plain that this eating and drinking were *absolutely essential* for eternal life. He made no exceptions. If, then, He was speaking about a church ordinance (or sacrament), then everybody who has never shared in that experience is spiritually dead and is going to hell. This would include all the Old Testament saints, the thief on the cross, and a host of people who have trusted Christ in emergency situations (hospitals, accidents, foxholes, etc.). I personally cannot believe that our gracious God has excluded from salvation all who cannot participate in a church ceremony.

4. Another factor is the tense of the Greek verbs in John 6:50–51, and 53. It is the **aorist tense** which signifies a

once-for-all action. The Communion service is a repeated thing; in fact, it is likely that the early church observed the Lord's Supper daily (Acts 2:46).

5. It is significant that the word *flesh* is never used in any of the reports of the Lord's Supper, either in the Gospels or in 1 Corinthians 11:23–34. The word used is “body.”

6. historical: Jesus did not institute the Communion service until a year later

7. The Context clearly indicate that to believe, to come and to eat and drink are all the same thing. Because they all result in eternal life.

John 6:40 (NKJV)

⁴⁰ And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

John 6:47 (NKJV)

⁴⁷ Most assuredly, I say to you, he who believes in Me has everlasting life.

John 6:50–51 (NKJV)

⁵⁰ This is the bread which comes down from heaven, that one may eat of it and not die. ⁵¹ I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.”

John 6:54 (NKJV)

⁵⁴ Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day.

John 6:58 (NKJV)

⁵⁸ This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever.”

8.

51b

and the bread that I shall give is My flesh, which I shall give for the life of the world.”

This must be taken in a sacrificial sense, the more so since, if the bread of life is Jesus, what Jesus is giving is himself. The preposition in ‘*for* the life of the world’ (*hyper*) is repeatedly found in a sacrificial context in the Fourth Gospel (*cf.* 10:11, 15; 11:51–52; 15:13; 17:19; 18:14; *cf.* also 13:37–38). Readers could not help but remember that Jesus has already been presented as the Lamb of God who takes away the sin of the world (1:29, 36). Jesus himself is the one who gives his flesh: his sacrifice is voluntary (*cf.* Heb. 9:13–14). And since it is *for the life of the world*, his sacrifice is vicarious

Carson, D. A. (1991). *The Gospel according to John* (p. 295). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

9. Why would Jesus call on them to drink blood, or become cannibals

“no-one would suppose Jesus was seriously advocating cannibalism and offering himself as the first meal’

Carson, D. A. (1991). *The Gospel according to John* (p. 295). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

This would go directly against the Law of the OT. Jesus came to Fulfill the Law not break it.

If a person holds that our Lord was speaking about the Communion service, then he must believe that somehow the two elements, the bread and the fruit of the vine, turn into the very body and blood of Christ;

Wiersbe, W. W. (1996). *The Bible exposition commentary* (Vol. 1, p. 313). Wheaton, IL: Victor Books.