

Chapter One

Deception in His Name

The Bible teaches that God has an adversary. Since the fall of Adam and Eve in the Garden of Eden, the world has been influenced by Satan, the one who “deceives the whole world.”¹

His goal has always been to blind human minds “lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.”² Yet, when a person heeds the light of God’s word, his heart and mind is illuminated to the truth.

The Scriptures also reveal that Satan’s agenda to deceive mankind will intensify just before Jesus returns. Satan will employ a final effort to deceive the world, this time in the name of the Savior, Jesus Christ. This chapter will document this scenario showing that the Bible forewarns us about this time of strong spiritual delusion.

The Invisible War

Are you aware that we are in the midst of warfare that takes place all around us, twenty-four hours a day, every day of the week? This battle does not involve the use of

¹ Revelation 12:9

² 2 Corinthians 4:4

physical artillery. This battle takes place in the spiritual dimension.

Just as a bullet, a grenade or a bomb can bring about death and destruction, the missiles fired at us by our spiritual opponents are equally devastating. Only in this case, the human mind is the battleground. The information we input into our minds can be spiritually lethal.

Paul the Apostle made this point clear. Writing to the Ephesians, he warned them about the unseen dimension that endeavors to attack human beings and destroy them spiritually:

Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. ³

After identifying the enemy, Paul outlined the strategy that is necessary if we are going to understand how the enemy works and how we should react. He stated:

Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. ⁴

³ Ephesians 6:11-12

⁴ Ephesians 6:13-16

The “truth” or “shield of faith” that Paul was writing about is the Word of God. Jesus also made this very clear. “Thy Word is truth,” He proclaimed.⁵

It is vitally important then, if we are going to protect ourselves from Satan’s “fiery darts” to do so knowing all that God has said, as recorded in the Bible.

A More Sure Word

Another important principle found in the Bible is the fact that we can know the future with complete confidence before it happens—that is of course, when the Bible makes reference to the future. As Peter wrote:

And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.⁶

Bible statements with regard to the future are God-inspired and accurate. It is also apparent there are certain events or circumstances that God wants us to know about in advance. Peter tells us that it is important that we pay careful attention when God reveals the future to us. These accurate statements will be like a light shining in a dark place, that help us to understand and be prepared.

Counterfeit Christs

The twenty-fourth chapter of Matthew is one of the most well-known and studied portions of Scripture when

⁵ John 17:17

⁶ 2 Peter 1:19-20

it comes to learning about end-times events. This chapter records numerous statements by Jesus who was responding to the question asked by His disciples: "Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?"⁷

While Jesus' response to this question shed light upon a number of events that would occur, there is one area that He warned about that clearly appears to be the most significant sign of all that were listed. While earthquakes, famines, wars, pestilence, and lawlessness would be on the upswing, even more important than these things He highlighted spiritual deception as the major sign to watch out for. This spiritual deception, He proclaimed, would occur in His name.

For example, consider His first response to the question:

Take heed that no one deceives you. For many will come in My name, saying, "I am the Christ," and will deceive many.⁸

It is obvious these words of Jesus were spoken in a way that commands our attention. There is a sense of urgency and a call to awareness—*take heed* means to beware or to be alert. The fact the deception would take place in the name of Christ and that "many" would be deceived by "many" is also significant. While this statement alone should be sufficient to warn us about a last days spiritual deception, Jesus further emphasized the magnitude of this deception by saying: "Then many false prophets will rise up and deceive many."⁹

⁷ Matthew 24:3

⁸ Matthew 24:3-4

⁹ Matthew 24:11

Jesus continued to describe various other events that would happen before His coming, and then He returned to the topic of deception that would occur in His name. This time, Jesus was even more specific regarding what form this deception would take. He warned about a time when there would be false appearances of beings proclaiming to be “Christ,” and these appearances would be accompanied by what He described as “great signs and wonders” that were of the deceptive variety. We read:

Then if anyone says to you, “Look, here is the Christ!” or “There!” do not believe it. For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.¹⁰

Furthermore, adding clarity to the nature of these false appearances, Jesus stated:

Therefore if they say to you, “Look, He is in the desert!” do not go out; or “Look, He is in the inner rooms!” do not believe it. For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be.¹¹

Secret Chambers

As we read through Matthew 24, it is apparent that the spiritual deception that takes place in the name of Jesus is associated with false appearances. But even more specifically, Jesus wanted us to know the exact locations where these false appearances would be occurring.

In order that there would be no need to speculate regarding this important matter, Jesus provided exact locations where these false appearances would occur. While

¹⁰ Matthew 24:23-24

¹¹ Matthew 24:26-27

our English translations say that counterfeit christs would appear in the “secret chambers”¹² or “inner rooms”¹³ or “inner chambers,”¹⁴ a look at the original Greek word *tameion* provides some very interesting insight. With reference to *Strong’s Concordance*, the actual meaning of the Greek word *tameion* that is translated as *inner rooms* is:

tameion (tam-i'-on); neuter contraction of a presumed derivative of tamias (a dispenser or distributor; akin to temno, to cut); a dispensary or magazine, i.e. a chamber on the ground-floor or interior of an Oriental house (generally used for storage or privacy, a spot for retirement)¹⁵

In other words, the original Greek word *tameion*, actually refers to some kind of storage container or dispensary. A vessel or a container to store or dispense a counterfeit christ? That sounds strange, but as you continue to read, is it possible that this future prediction of Christ is in the process of being fulfilled today?

He Told Us Beforehand

The twenty-fifth verse of Matthew chapter 24 is a statement made by Jesus that has profound importance: “See, I have told you beforehand.” The disciples had asked for signs of the times that would be apparent at the end of the age. Jesus answered their question. By answering the disciples’ question, Jesus is enabling anyone who reads

¹² King James Version

¹³ New King James Version

¹⁴ American Standard Version

¹⁵ BibleSoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary, 1994, BibleSoft and International Bible Translators, Inc.

these verses today to also know beforehand. We have been warned ahead of time so that when we see these things that were foretold, we will know that we are living at the period of time proceeding the soon return of Jesus.

Another Jesus?

The title of this book did not come about without serious thought and consideration. It should be apparent that *Another Jesus?* was chosen to stimulate all professing Christians to search out the Scriptures carefully and honestly with regard to the identity of the true Jesus. Is there a difference between the Eucharistic Christ of Roman Catholicism and the Jesus of the Bible? This is the question that is being asked.

The Bible teaches our eternal destiny depends on knowing the true Jesus— who He is and what He has done. If one of Satan’s goals is to deceive people into believing in “another Jesus” then all who call themselves Christians need to be on guard. In order to know Jesus, we need to be certain who He is. As Jesus stated in John chapter 8:

Therefore I said to you that you will die in your sins; for if you do not believe that I am He, you will die in your sins.¹⁶

The only way we can be certain that we know the biblical Jesus is to know the Word of God. As Jesus Himself stated:

Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is

¹⁶ John 8:24

cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. If you abide in Me, and **My words abide in you**, you will ask what you desire, and it shall be done for you.¹⁷

In spite of these clear warnings, we know the Scriptures tell us that many will be deceived into believing in “another Jesus”. These people were convinced they knew the biblical Jesus but instead had been seduced by Satan. In Jesus’ own words:

Not everyone who says to Me, “Lord, Lord,” shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, “Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?” And then I will declare to them, “**I never knew you...**”¹⁸

The very fact that Jesus never knew “them” means they never knew Him. This clearly suggests that sincere “Jesus” believing people can be deceived and spend eternity in hell because they chose to believe in “another Jesus.”

I am aware that some who read the title of this book may be offended. Some may make the following comment: “*Another Jesus? The Eucharistic Christ and the New Evangelization* makes the claim that the Jesus Christ of Roman Catholicism is not the Jesus of the Bible—how absurd and blasphemous. Everyone knows that Catholics believe in an orthodox biblical historical Jesus, born of a virgin in Bethlehem, the Son of God, the Jesus who died on a cross and was raised from the dead. In fact, at every Catholic Mass, Catholics recite the Nicene or Apostles’ Creed. These

¹⁷ John 15:4-7

¹⁸ Matthew 7:21-23

creeds declare that Jesus is the only Son of God, our Lord. They state that He was crucified, died and rose from the dead, and that He is currently seated at the right hand of the Father. Certainly these facts agree with the Bible.

However, as this book will document, there are significant differences between the Jesus portrayed in the creeds and the Eucharistic Jesus who is worshipped by millions. The apostle Paul warned about “another Jesus.”¹⁹ Do you suppose this “other Jesus” he was warning about was similar to Jesus or very different? If Satan wanted to counterfeit the Jesus of the Bible, wouldn’t it be reasonable to suggest this counterfeit Jesus would be a biblical Jesus mixed together with a few characteristics that were not biblical?

Consider why Paul warned the Galatians and the Corinthians about this very danger. They had embraced the biblical Jesus, but with a twist. They had accepted the biblical Jesus but added on an additional requirement for salvation. Instead of Jesus alone it was Jesus plus works.

Paul did not hesitate to speak the truth with boldness. His rebuke was harsh:

O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?²⁰

It is important therefore that we be armed with a scriptural arsenal to help us identify how to discern imposters that masquerade in Jesus’ name. In Second Corinthians chapter 11, the fourth verse, Paul gave us the only answer we need to detect a counterfeit. He said: “For if he

¹⁹ 2 Corinthians 11:4

²⁰ Galatians 3:1

who comes preaches another Jesus whom **we have not preached...**" Any Jesus that is not the Jesus according to Scripture is not the Jesus of Scripture.

Catholics are Required to Embrace the Eucharist

It is true that many Catholics do not accept Rome's doctrines concerning transubstantiation. Many Roman Catholics deny that Jesus Christ is literally and physically present in the Eucharist. However, the Church's position on this is clear. Anyone who denies any aspect of the Church's teachings on the Eucharist is to be "anathema"! The following quotes taken directly from *The Canons and Decrees of The Council of Trent* and referenced in *The Catechism of the Catholic Church* are very clear:

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 in a sign, or figure or force, let him be anathema. ²¹

If anyone says that Christ received in the Eucharist is received spiritually only and not also sacramentally and really, let him be anathema. ²²

If anyone says that in the holy sacrament of the Eucharist, Christ, the only begotten Son of God, is not to be adored with the worship of *latria*; also outwardly manifested, and is consequently neither to be venerated with a special festive solemnity,

²¹ H. J. Schroeder, O.F., *The Canons and Decrees of The Council of Trent*, Rockford, IL, Tan Books and Publishers, Inc., 1978, page 79, Canon 1.

²² *Ibid.*, page 80, Canon 8.

nor to be solemnly borne about in procession according to the laudable and universal rite and custom of holy Church, or is not to be set publicly before the people to be adored and that the adorers thereof are idolaters, let him be anathema.²³

The End Times Christ

While I have written other books on the topic of end-times spiritual deception, this book will focus very specifically on the “false appearances of counterfeit christs” as warned by Jesus. More specifically, this book will lay out a scenario, documented by facts, based on current events that are associated with a “Christ” that is supposedly appearing on altars in Catholic churches all over the world. I am referring to the Eucharistic Jesus that supposedly manifests by a supernatural process called transubstantiation, based on the belief that a Catholic priest has the power to transform a wafer into the actual presence of Jesus. It is this “Eucharistic Christ” that can be contained in a tabernacle or monstrance²⁴ and even put on display for adoration.

It is obvious from Jesus’ words of warning that the deception He was referring to would be very effective and convincing. Many would be deceived by these false appearances and the miracles that would be associated with them.

The scenario that I am about to present based on current events has the potential to line up exactly with what Jesus said would happen. If this is so, then it is absolutely imperative to warn people what is happening and where we are headed.

²³ Ibid., Canon 6.

²⁴ A monstrance is a special container that houses the consecrated Communion wafer. See chapter 5.

Chapter Two

A Missionary Vision

Over the past several years, a number of facts have been brought to my attention resulting in the documentation for this book. Every book that I have written that has dealt with the topic of spiritual deception has come together in a similar way. First, I notice a particular topic or subject matter that is brought to my attention from several different sources. Second, a number of Scriptures come to mind that shed light on the topic. Third, I am challenged with the seriousness of the subject matter. Later I am compelled with a sense of urgency to share a warning to others. Fourth, more articles, books, photographs and information continue to fall into place adding further support and documentation.

The book you are reading is no exception. The journey began in the late 1990s when the word *Eucharist*¹ caught my attention from a number of sources. As I was not familiar with this term, it was necessary for me to do further research.

I discovered that the Roman Catholic Church's doctrine of the Eucharist was based on the concept of transubstan-

¹ The Eucharist is known by several names including, the Blessed Sacrament or Communion Host.

tiation, a belief that the Catholic priest has the power to turn a wafer of bread into the actual body, blood, soul and divinity of Jesus. Further, I learned that this basic belief was the very foundation of the Catholic faith.

But there was another aspect of the Eucharist that became apparent to me. I came across a number of testimonies given by individuals who had encountered what they described as a Eucharistic experience. This life-changing event, they claimed, had been influential in their conversion to the Roman Catholic Church.

Thus, I was very interested when I came across a press release from the Vatican regarding statements made by Pope John Paul II about the significance of the Eucharist, and calling for the Eucharist to be the center of the missionary vision for the Catholic Church. The pope had made these statements at a Eucharistic Congress held in Rome during the year of Catholic Jubilee in June of 2000.

The Pope and Missions

In his homily, presented at the 47th International Eucharistic Congress, June 21, 2000, Pope John Paul II spoke of the Eucharist as the source and focus of the Catholic Church's missionary task. In his own words:

The Congress puts the Eucharist at the center of the Great Jubilee of the Incarnation and expresses all its spiritual, ecclesial and missionary depth. It is from the Eucharist, in fact, that the Church and every believer draw the indispensable strength to proclaim and bear witness before all to the Gospel of salvation. The celebration of the Eucharist, the sacrament of the Lord's Passover, *is in itself a mis-*

sionary event, which plants the fertile seed of new life in the world.²

Further elaborating on what the pope described as the missionary aspect of the Eucharist, his message continued:

The Eucharist is a “missionary” sacrament not only because the grace of missions flows from it, but also because it contains in itself the principle and eternal source of salvation for all.³

This call to a missionary vision centered on the Eucharist fascinated me. The pope, the head of the Catholic Church, was calling upon Catholics to become missions oriented by focusing their attention on the importance of the Eucharist. The importance of this was further reflected in the following passionate statement:

This reflection on the meaning and missionary content of the Eucharist cannot fail to mention those outstanding “missionaries” and witnesses to the faith and love of Christ who are *the martyrs*. The relics of the martyrs, preserved since antiquity ... are a clear sign of the power flowing from Christ’s sacrifice. This spiritual energy spurs all who are nourished by the Body of the Lord to offer their lives for him and for their brothers and sisters by giving themselves without reserve and, if necessary, even by shedding their blood.⁴

² “Holy Father’s Homily for Corpus Christi: The Living Father Comes Down from Heaven – Eucharist Spurs Christians to mission,” *L’Osservatore Romano*, June 28, 2000, cited July 3, 2000, Online posting: www.vatican.va/news_services/or/or_eng/text.html #4 [italics in the original].

³ Ibid.

⁴ Ibid.

Finally, in an effort to encourage Catholics to become involved in a program to promote Eucharistic evangelization, the pope challenged his followers by stating:

May the International Eucharistic Congress, through the intercession of Mary, Mother of the Christ offered in sacrifice for us, help to make believers more conscious of the missionary responsibility that stems from their participation in the Eucharist. The “Body given” and the “Blood poured out” are the highest criterion they must always use in giving themselves for the world’s salvation.⁵

The Knights of Columbus

In February of 2002, I noticed an advertisement in the *Orange County Register* that also drew my attention to the Eucharist. This advertisement, placed in the paper by the Knights of Columbus, seemed to confirm that Pope John Paul’s vision for Eucharistic evangelization was underway.

At the top of the full-page advertisement there was a photo of the pope handing a wafer to a nun during Mass. These words were written beneath:

God wants to share His life with us by uniting us to His Son, Jesus Christ—not only mentally or spiritually but completely. This is why Jesus gave us the Holy Eucharist, His own Body and Blood to eat. Holy Communion is food for the whole believer, heart and mind, body and soul. And the food is Je-

⁵ Ibid.

sus Himself. It is Christ's Body and Blood: not just a symbol, but the real thing.⁶

Beneath this paragraph there was an offer made by the Knights of Columbus to provide further information to all who were interested in knowing more about the Eucharist. The advertisement continued:

We invite you to send for our free booklet on the Holy Eucharist, to find out what Catholics believe and why. We don't call or put you on a mailing list: we just want you to find out about the gift Christ wants to give. Find out the truth about the Holy Eucharist, and find the secret of the saints.⁷

As I was interested in knowing more about what Catholics believe, in particular about the Eucharist, I clipped out the coupon that was offered as part of the advertisement and sent it to the Knights of Columbus address. Several weeks later I received a booklet in the mail titled "Questions and Answers on the Eucharist." The booklet, described as part of "The Veritas Series" also had an additional subtitle on the first page—"Proclaiming the Faith in the Third Millennium."⁸

I immediately read through the booklet. Now my understanding of the Eucharist and its significance to the Catholic Church with regard to the pope's call to evangeli-

⁶ *Parade Magazine*, insert placed in *Orange County Register*, February 17, 2002, page 7.

⁷ *Ibid.*

⁸ "Questions and Answers on the Eucharist: Proclaiming the Faith in the Third Millennium," Pennsylvania Catholic Conference, 2000, Harrisburg, PA, General Editor Father John A. Farren, O.P., Director of the Catholic Information Service Knights of Columbus Supreme Council.

zation became somewhat clearer. Under a subheading "Why is the Eucharist So Important to the Church," I read:

The Eucharist is the heart of the Church's life. In the celebration of the mystery of faith, Christ himself is present to his people. Rich in symbolism and richer in reality, the Eucharist bears within itself the whole reality of Christ and mediates his saving work to us. In short, when the Church gathers in worship of God, and offers the Eucharistic sacrifice, not only is Christ really and truly present under the appearances of bread and wine, but he also continues his saving work of salvation.⁹

There were other statements that caught my attention. From a section titled "What Is Meant By Christ's Real Presence in the Eucharist?" I read:

The way in which Jesus is present in the Eucharist cannot be explained in physical terms because it transcends the ordinary necessities of space and measurement. It is a supernatural mystery that the person who becomes fully present at Mass is the same Risen Savior who is seated at the right hand of the Father. In becoming present sacramentally, Christ's condition does not change. He does not have to leave heaven to become present on earth.

In another section titled "What Is Meant By Transubstantiation?" I gathered further insight:

...that by the consecration of bread and wine there takes place a change in the whole substance of the bread into the substance of the body of Christ our Lord and the whole substance of the wine into the substance of his blood. This change the holy

⁹ Ibid., page 4.

Catholic Church has fittingly and properly called transubstantiation.¹⁰

But my introduction to the Eucharist and my understanding of its significance to the Catholic faith was still not complete. There was another area of paramount importance that opened my understanding and provided one of the major insights that has inspired this book. In another section of the Knights of Columbus booklet called "Why Is The Eucharist Kept In The Tabernacle?" I read:

The real presence endures after the celebration of the Eucharistic liturgy. It is for this reason there is a tabernacle in churches. Once communion has been distributed, the remaining hosts are placed in the tabernacle to provide viaticum for those who turn to the Church in the final hour and also to provide a focal point for prayer and worship of Christ and his real presence.¹¹

Now, for the first time, I had been made aware of the idea that the Catholic Church teaches that "the real presence of Christ" is actually contained and resides in a tabernacle within every Catholic church. The tabernacle chamber contains the Eucharist and is positioned inside every Catholic church on the altar. According to Webster's Dictionary, the Eucharistic tabernacle is "a receptacle for the consecrated elements of the Eucharist; *esp*: an ornamental locked box used for reserving the Communion Hosts." Throughout the world Catholics are encouraged to visit, pray to, worship and adore "Christ" who is stored inside these tabernacles. An additional statement made this even clearer:

¹⁰ Ibid., page 11.

¹¹ Ibid.

With the passage of time, reverent reflection led the Church to enrich Eucharistic devotion. Faith that Jesus is truly present in the sacrament led believers to worship Christ dwelling with us permanently in the sacrament. Wherever the sacrament is, there is Christ who is our Lord and our God; hence he is ever to be worshipped in this mystery. Such worship is expressed in many ways: genuflection, in adoration of the Eucharist and in the many forms of Eucharistic devotion that faith has nourished.¹²

Eucharistic Evangelization

But there was more. The Knights of Columbus booklet also emphasized “Eucharistic evangelization,” exactly what the pope had called for at the Eucharistic Congress in June of 2000. At the conclusion of the booklet, there was a clarion call for Catholics to better understand what the Church taught so they would be better Catholics. In a section called “Why Is It Important To Prepare Myself To Receive The Eucharist?” the following statement was made:

Recent polls indicate that a significant number of Catholics do not have a complete understanding of the Eucharist and specifically the real presence of Christ in the Blessed Sacrament. Whatever the cause of such misunderstanding of the faith, all who approach the table of the Lord need to recognize the significance of their action and the importance of their spiritual preparation.¹³

Following this statement, another clearly worded paragraph, reveals the true significance of the Blessed Sacrament as the heart and core of the Roman Catholic faith. In order to be a “Christian” according to the Roman Catholic

¹² Ibid., page 12.

¹³ Ibid., page 13.

tradition, transubstantiation must be embraced without exception. We read:

Often at weddings, funerals and other religious occasions where those who do not share our faith are present, there is the temptation among those present to try to avoid any type of awkwardness by inviting non-Catholics to receive the Eucharist. Those who are not in full communion with the Church, however, are not permitted to participate at the table of the Lord as if they were full members, sharers of the full sacramental life of the Church. Reception of communion creates the public perception that the one receiving the Lord is in full unity with the Catholic Church.¹⁴

And finally, if there still is any doubt with regard to the importance of the Eucharist as the focal point of evangelization and the very heart of the Catholic belief system, consider the following statement taken from the Knights of Columbus booklet:

Catholics believe that the Eucharist is an action of celebrating community signifying oneness in faith, life and worship of the community. Reception of the Eucharist by Christians not fully united with us would imply a oneness which does not yet exist and for which we must all pray.¹⁵

Father Tom Forest on Evangelization

The pope's declaration at the Eucharistic Congress in June of 2000 and the Knights of Columbus booklet promoting the Eucharist as the heart of what Catholics mean by evangelization, reminded me of a statement made by

¹⁴ Ibid., page 13-14.

¹⁵ Ibid., page 14.

Father Tom Forest in 1990. I had come across this quote while doing research for my book, *New Wine and the Babylonian Vine*.

During the late 1990s, while Evangelical Protestants and Catholics were making progress joining hands and disregarding differences (“Evangelicals and Catholics Together”), I discovered there was strong evidence of an underlying Catholic agenda to entice all those who were not Catholic to become Catholic.

For example, at a gathering of Evangelicals and Catholics at an Indianapolis conference in 1990, Father Tom Forest spoke to a group that was exclusively Catholic. During this meeting he went on record by stating:

Our job is to make people as richly and as fully Christian as we can make them by bringing them into the Catholic Church. So evangelization is never fully successful, it's only partial, until the convert is made a member of Christ's body by being led into the [Catholic] church.

No, you don't just invite someone to become a Christian. You invite them to become Catholics... Why would this be so important? First of all, there are seven sacraments, and the Catholic Church has all seven. On our altars we have the body of Christ; we drink the blood of Christ. Jesus is alive on our altars...We become one with Christ in the Eucharist...

As Catholics we have Mary, and that Mom of ours, Queen of Paradise, is praying for us till she sees us in glory. As Catholics we have the papacy, a history of popes from Peter to John Paul II...we have the rock upon which Christ did build His Church. Now as Catholics—now I love this one—we have purgatory. Thank God! I'm one of those people

who would never get to the Beatific Vision without it. It's the only way to go....

So as Catholics...our job is to use the remaining decade evangelizing everyone we can in the Catholic Church, into the body of Christ and into the third millennium of Catholic history.¹⁶

Connecting the Dots

It was obvious to me that the missionary vision centered around a focus on the Eucharist was a topic worthy of research. If the pope and others were emphasizing the importance of the Eucharist for evangelization and there was evidence that conversions were happening because of Eucharistic experiences, this subject obviously demanded further attention.

As more and more information fell into place, verses from the Bible shed light on the trend that was unfolding. Eventually I put an outline together and presented the topic *Another Jesus? The Eucharistic Christ and the New Evangelization* to several small groups. A number of people encouraged me to share the information in the form of a book. This book is the result.

¹⁶ "Roman Catholic Doubletalk at Indianapolis '90," *Foundation*, July-August 1990, excerpts from talk by Fr. Tom Forest to the Roman Catholic Saturday morning training session.

Chapter Three

Understanding the Eucharist

The title of this book contains the word *Eucharist*. Like me, you may have heard the word but if asked to explain the meaning you would have difficulty doing so.

In the previous chapter we introduced the subject of the Eucharist by quoting the pope and also by examining several statements taken from a Knights of Columbus booklet that was designed to help people understand the true meaning and significance of the Eucharist. However, when dealing with this topic and the importance of this idea in relation to the subject matter of this book, there are other aspects of the Eucharist that need to be added.

The purpose of this chapter will be to examine the Eucharist in more detail by examining various Catholic sources.

Transubstantiation

It is not possible to comprehend the meaning of the Eucharist without having an understanding of the term *transubstantiation*. Catholic author Joan Carol Cruz provides the following definition:

The word officially approved by the Council of Trent to express the changing of the entire substance of bread and wine into the Body and Blood of Christ. After the Consecration only the appearances or “accidents” (color, taste, smell, quantity, etc.) of bread and wine remain.¹

According to this view, during the act of consecration (performed by a priest), the bread (wafer) and wine miraculously are transformed into the actual presence of Jesus Christ. While the bread and wine may appear to be still bread and wine following the consecration, a mystical process has occurred, it is believed. Thus Jesus is supposed to be physically present on the altar and physically eaten when the recipient ingests the consecrated wafer.

To further verify that this view is the basis of Roman Catholic doctrine, I will quote from the January/February 2000 issue of *Envoy Magazine*, a bimonthly journal of Catholic apologetics and evangelization. The purpose for publishing this magazine “is to present the truths of the Catholic Faith in a fresh, contemporary style, featuring today’s top Catholic writers, full color-graphics and upbeat innovative format.”² According to the magazine’s mission statement “*Envoy Magazine* is a division of the Missionaries of Faith Foundation, a non-profit organization dedicated to spreading the gospel through the broadcast and print media, personal evangelization and Bible study programs.”³

¹ Joan Carol Cruz, *Eucharistic Miracles*, Tan Books and Publishers, Rockford, IL, 1987, page xiii, Imprimatur, Phillip M. Hannan, Archbishop of New Orleans, April 25, 1986, p. xxii.

² *Envoy Magazine*, January/February 2000, Envoy Communications, Granville, OH, page 2.

³ Ibid.

Located on the front cover of the January/February 2000 issue, is an illustration that graphically shows the hands of a Catholic priest holding up a "consecrated wafer," the sky and clouds are background. The title on the magazine cover reads: "This Looks Like Bread, Tastes Like Bread, and Feels Like Bread. Is this God?" The word "God?" is in large print. The "O" (which is actually the consecrated wafer) is the conspicuous object on the cover.

An article by author Dave Armstrong, with the same title as the one illustrated on the front cover is found on page 34 of the magazine. The following statement made by Armstrong will further document the Catholic view of transubstantiation. Armstrong states:

In conclusion, let's take a look at the actual nature of what occurs in the miracle of transubstantiation. *Accidental* change occurs when non-essential outward properties (accidents) are changed in some fashion. For example, water can take on the properties of solidity as ice, and of vapor as steam, all the while remaining chemically the same. *Substantial* change, on the other hand, produces something entirely different. In our every day *natural* experience, a change of substance is always accompanied by a corresponding change of accidents, or outward properties. One example would be the metabolizing of food, which literally changes to become part of our bodies as a result of digestion.

But the Eucharist is a *supernatural* transformation, in which substantial change occurs *without* accidental change. Thus the outward properties of bread and wine continue after consecration, but their essence and *substance* are replaced by the sub-

stance of the true and actual Body and Blood of Christ.⁴

It is also important to mention that David Armstrong is a convert to Catholicism. He admits that at one time, he did not understand the importance of transubstantiation. However, Armstrong now asks: "How could I have had such an insufficient understanding of the Holy Eucharist: the central focus of Christian worship?"⁵

Like many others who have converted to Catholicism, Armstrong was enlightened to the significance of the Eucharist by studying the "Church Fathers." He writes:

The evidence of the Real Presence of Christ in the Eucharist, among the Church Fathers, is the most compelling of any historic doctrine which Protestants now dispute.⁶

Now Armstrong is convinced that the consecrated wafer is God and that it represents the true and actual body and blood of Christ. He concludes:

This is what requires faith, and what causes many to stumble, because it is a miracle of a very sophisticated nature, one that doesn't lend itself to empirical or scientific "proof." But, in a sense, it is no more difficult to believe than the changing of water to ice, in which the outward properties change, while the substance (molecular structure) doesn't. The Eucharist merely involves the opposite scenario: the substance changes while the outward properties don't.⁷

⁴ Ibid., page 40, [italics in the original].

⁵ Ibid., page 35.

⁶ Ibid., page 36.

⁷ Ibid., page 40.

The Power of the Priest

According to the Catholic faith, Catholic priests have the power to manifest the presence of Jesus on an altar. At the moment of Consecration, the miraculous process known as transubstantiation supposedly occurs. As Joan Carol Cruz states in her book *Eucharistic Miracles*:

The wafer of unleavened bread which becomes the Body and Blood of Christ at the moment of Consecration in the Mass. (One large Host for the priest and many small Hosts for the Congregation are consecrated at Mass). The word derives from the Latin *hostia*, or "victim" since in the Holy Sacrifice of the Mass Jesus Christ offers Himself to God the Father as the victim and propitiation for our sins. (Thus each Mass is the renewal of the one Sacrifice of Calvary).⁸

In order to substantiate this view, Catholics claim that transubstantiation was taught by Jesus at the Last Supper. Further, it is also believed it was at this time that Jesus anointed His disciples with this power to transform bread and wine into the actual presence of Christ. In turn, the Catholic Church teaches that this power was then transferred down through the centuries to a select chosen priesthood by apostolic succession and priestly ordination.

David Pearson, another contributing author for *Envoy Magazine*, explains this scenario in his article "Do Catholics Worship Cookies?" He writes:

...the first communicants received the First Communion from the Great High Priest himself. The unblemished Lamb of God, about to be sacrificed for their sins and those of the whole world for all

⁸ Cruz.

time, fed his twelve Apostles—our first band of bishops—His very body and blood, under the appearance of bread and wine, from His own hand.

That's what happens today in every Mass. Jesus, God's perfect Passover lamb, uses the graces of apostolic succession and priestly ordination (the "laying on of hands" in the early Church) to feed every generation on His flesh and blood until He returns in glory.

When Jesus comes again at the end of time, He will not have a single drop more glory than He has right now upon the altars and in the tabernacles of our churches," writes Catholic theologian Scott Hahn in *The Lamb's Supper: The Mass as Heaven on Earth*.

Today, even though we are thousands of miles from that little hill in Israel, we are there with Jesus in the upper room, and we are there with Jesus in heaven, whenever we go to Mass." And he might have added, wherever we remain—or return—after Mass to adore Jesus in the Blessed Sacrament.⁹

Scott Hahn on the Power of Priests

Dr. Scott Hahn is another converted Catholic and zealous promoter of the Eucharist. Later in this book we will examine his testimony in detail. Both he and his wife Kimberly have testified that the Eucharist played a major role in their conversion to the Catholic Church. Hahn, a theology professor at a Catholic University in Steubenville, Ohio, and author of a number of books, also writes a regular column called "Scripture Matters" for *Envoy Maga-*

⁹ David Pearson, "Do Catholics Worship Cookies?" *Envoy*, Granville, OH, Volume 7.2, 2003, page 14.

zine. In an article titled “The Paternal Order of Priests: An Open Letter to Our Catholic Clergy, In a Time of Crisis,” he enthusiastically reminds Catholic priests of the power they have been endowed with. He writes:

As priests of the New Covenant, you are conformed to Christ in a unique and powerful way. Christian tradition speaks of ordination in the most astonishing terms. It is a commonplace of Catholic speech to say that the priest is alter Christus, another Christ. The Catechism tells us further that the priest acts “in the person of Christ” and like Christ, he is a “living image of God the Father” (CCCnn. 1548.9). Through the ministry of ordained priests, the presence of Jesus Christ “is made visible in the community of believers.”¹⁰

Then continuing to elevate the priesthood to a level of godhood, Hahn exalts ordinary sinful men, by saying:

Theologians refer to the ontological change—a change in the man’s very being—that occurs with the sacrament of Holy Orders. Ordination “confers an indelible spiritual character” that is permanent and imprinted...for ever” (CCC nn. 1582-3).¹¹

Then comparing this supernatural transformation attributed to priesthood with the transformation that occurs during the consecration of the Host, Hahn concludes:

The great Cappadocian Father Gregory of Nyssa compared this sacramental change to the transubstantiation that occurs in the Eucharist. “The bread,” he explains, “is at first common bread. But

¹⁰ Scott Hahn, “The Paternal Order of Priests: An Open Letter to Our Catholic Clergy, In a Time of Crisis,” insert in *Envoy*, Granville, OH, Volume 7.2, 2003.

¹¹ *Ibid.*

when the sacramental action consecrates it, it is called the Body of Christ... The same power of the word makes the priest worthy of veneration and honor. The new blessing separates him from common, ordinary life. Yesterday he was one of the crowd, one of the people. Now, suddenly he has become a guide, a leader, a teacher of righteousness, an instructor of hidden mysteries. And this he does without any change in body and form. But while he appears to be the man he was before, his invisible soul has really been transformed to a higher condition by some invisible power and grace." ¹²

Eucharistic Evangelization

In chapter 2, I quoted Father Tom Forest, Director of Evangelization 2000, a Vatican spokesman. He indicated that true evangelization must be based on the fact that Christians are not complete until they become Catholics. He pointed out the importance of the sacraments that lay the foundation for what it means to be Catholic.

Catholic sources state that the sacrament of the Eucharist is the most important sacrament. For example, in *Eucharistic Miracles*, Joan Carol Cruz, writes:

(The Eucharist is) the Sacrament in which, under the appearances of bread and wine, the Body and Blood of Christ are truly, really and substantially present as the grace-producing food of our souls. More specifically, the consecrated Host and the consecrated "wine," that is, the Precious Blood. ¹³

Or according to the Catholic Catechism, we read:

¹² Ibid.

¹³ Cruz.

The Eucharist is “the source and summit of the Christian life.” The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For the blessed Eucharist is contained in the whole spiritual good of the Church, namely Christ himself, our Pasch.”¹⁴

Further, to make it absolutely clear the Eucharist is at the heart and core of what it means to be a Catholic, the Catechism further notes:

In brief, the Eucharist is the sum and summary of our faith: “Our way of thinking is attuned to the Eucharist, and the Eucharist in turn confirms our way of thinking.”¹⁵

It is also fact that the Catholic Church teaches that the Eucharist actually re-presents Christ as a sacrifice for sins and that during the “sacrifice of the Mass” Christ is daily being sacrificed for our sins in an unbloody manner. As stated in the Catholic Catechism:

The sacrifice of Christ and the sacrifice of the Eucharist are *one single sacrifice*: “The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross; only the manner of offering is different.” In this divine sacrifice which is celebrated in Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner.¹⁶

¹⁴ *Catechism of the Catholic Church*, An Image Book, Doubleday, New York, 1994, page 334.

¹⁵ *Ibid.*, page 344.

¹⁶ *Ibid.*

It should be apparent then that the Eucharistic Jesus present on every Catholic altar is of paramount importance to Catholicism and the Catholic faith. Truly the Eucharistic Jesus is the Jesus of Catholicism. However, is the Eucharistic Jesus the Jesus of the Bible?

In the next chapter we will examine the Scriptures with regard to the Catholic teaching on transubstantiation. This chapter, written by Jim Tetlow, and adapted from his previously published book, *Messages From Heaven*, will provide a scriptural basis for the refutation of the idea of transubstantiation.

Chapter Four

The Eucharist: A Biblical Review

As I mentioned in the introduction, this book has been assembled by gathering information that has fallen into place over several years from a variety of sources. While I have been on this journey I have met others who are also on the same road researching, gathering facts and analyzing them from a biblical perspective. One person who has contributed greatly in my search for the truth is a good friend, Jim Tetlow.

I first met Jim after speaking at a prophecy conference in upstate New York. Jim's goal, as mine, has been to produce sound materials on the topic of biblical apologetics that present Christianity intelligently and understandably. Over the past several years I have had the privilege of working with Jim on three major video projects: *Countdown to Eternity*, *A Question of Origins*, and *Messages from Heaven*.

Jim has also authored a book titled *Messages from Heaven: A Biblical Examination of the Queen of Heaven's Messages in the End Times*, published by Eternal Productions. The book deals with the topic of Marian apparitions and how they can be interpreted in light of Scripture. Jim was

raised Catholic and was taught the fundamental beliefs of the Roman Catholic Church.

Jim has given me permission to include in this book some of the important topics that he had written about in *Messages from Heaven*. The rest of this chapter is an adaptation of appendix B of his book.

The Eucharist Holds Center Stage

The Eucharist is the focus of Roman Catholic faith. It is the central component of the Mass. It is the sacrament of sacraments. Without question, the Church of Rome regards the doctrine of the Eucharist and Christ's real presence to be of utmost importance. Failure to acknowledge this truth is considered grave sacrilege by Rome. The official Catechism of the Catholic Church leaves no doubt on this point.

The Eucharist is "the source and summit of the Christian life." The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and oriented toward it.¹

The Sunday Eucharist is the foundation and confirmation of all Christian practice. For this reason the faithful are obliged to participate in the Eucharist.²

Sacrilege is a grave sin especially when committed against the Eucharist, for in this sacrament the true

¹ *Catechism of The Catholic Church*, An Image Book, published by Doubleday, 1994, para. 1324, page 368.

² *Ibid.*, para. 2181, page 583.

Body of Christ is made substantially present for us.³

Catholic Doctrine

The Catholic Church teaches that once a Catholic priest has consecrated the wafer of bread during Communion, the wafer turns into the literal and real body, blood, soul, and divinity of Jesus Christ.⁴ Therefore, the Communion Host is no longer bread, but Jesus, under the appearance of bread, and is therefore worthy of adoration and worship. The Catholic Catechism states succinctly –

In the most blessed sacrament of the Eucharist “the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the whole Christ is truly, really, and substantially contained.”⁵

The Church and the world have a great need for Eucharistic worship. Jesus awaits us in this sacrament of love. Let us not refuse the time to go to meet him in adoration, in contemplation full of faith, and open to making amends for the serious offenses and crimes of the world. Let our adoration never cease.⁶

Because Christ himself is present in the sacrament of the altar, he is to be honored with the worship of adoration.⁷

³ Ibid., para. 2120, page 570.

⁴ This process is called transubstantiation and is described in the Catechism of the Catholic Church, paragraphs 1373-1377 and 1413, on pages 383-385 and page 395.

⁵ Catechism of the Catholic Church, para. 1374, page 383.

⁶ Ibid., para. 1380, pages 385, 386.

⁷ Ibid., para. 1418, pages 395.

What Does the Bible Teach?

We have documented what the Roman Catholic Church teaches concerning the Eucharist. But what does the Bible teach? The Bible encourages believers to study the “whole counsel”⁸ of God’s Word and to “test all things; hold fast what is good” (1 Thessalonians 5:21). Every believer is to “be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth” (2 Timothy 2:15). To obey God’s command to test all things, we will search the Scriptures to determine what the Bible teaches concerning the Lord’s Supper.

The Last Supper was celebrated by first century Christians in obedience to Jesus’ words “do this in remembrance of Me” (Luke 22:19). This observance was established by the Lord at the Last Supper when He symbolically offered Himself as the Paschal Lamb of atonement. His actual death the next day fulfilled the prophecy. Only Paul uses the phrase *Lord’s Supper*⁹ although it is alluded to in Revelation 19:9, where we are told that believers will celebrate the “marriage supper of the Lamb.” Church fathers began to call the occasion the *Eucharist* meaning *thanksgiving* from the blessing pronounced over the bread and wine after about A.D. 100. Christians have celebrated the Lord’s Supper regularly as a sign of the new covenant sealed by Christ’s death and resurrection.¹⁰ Today, the Eucharist means far more than simply thanksgiving.

This is My Body

So what exactly did Jesus ordain during the Last Supper? Here is the Bible’s description of the events sur-

⁸ Acts 20:27

⁹ 1 Corinthians 11:20

¹⁰ Holman Bible Dictionary, Parsons Technology, 1994.

rounding the Lord's Supper. At the Last Supper "[Jesus] took bread, gave thanks and broke it, and gave it to them, saying, 'This is My body which is given for you; do this in remembrance of Me.' Likewise He also took the cup after supper, saying, 'This cup is the new covenant in My blood, which is shed for you'" (Luke 22: 19, 20).

Furthermore, proponents of the Catholic Eucharist point to Jesus' words recorded in the sixth chapter of John's Gospel. Though this chapter does not deal with the Last Supper, Jesus' words certainly appear to relate to the Communion meal:

"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." The Jews therefore quarreled among themselves, saying, "How can this Man give us His flesh to eat?" 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. 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 food indeed, and My blood is drink indeed." (John 6:51-55).

We will now examine the Word of God to understand the context and meaning of the Scriptures that pertain to Communion.¹¹

¹¹ Scriptural instructions concerning Communion can be found in the following verses: Matthew 26:17-35; Mark 14:12-31; Luke 22:7-23; John 13:1-17, 26 and 1 Corinthians 11:17-34.

Metaphors and Similes

Throughout the Bible, context determines meaning. Bible-believing Christians know to take the Bible literally unless the context demands a figurative or symbolic interpretation. Before exploring Jesus' words in John chapter 6 and elsewhere, let's review a few examples of symbolism in the Scriptures. All scholars would agree that the following verses are metaphorical. An explanation follows each verse.

Oh, taste and see that the LORD is good (Psalm 34:8).

(Try and experience God's promises to find if they are true.)

"Whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life" (John 4:14).

(For those who receive the gift of salvation, Christ's Spirit shall dwell in their souls assuring them of everlasting life.)

Moreover He said to me, "Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel." So I opened my mouth, and He caused me to eat that scroll (Ezekiel 3:1, 2).

(Receive into your heart, internalize, and obey God's Word.)

At one point Jesus said, "Destroy this temple, and in three days I will raise it up."¹² The Jews thought He spoke of the literal temple in Jerusalem, but if we keep reading

¹² John 2:19

we find that Jesus was referring to His body.¹³ On another occasion, Jesus said, "I am the true vine."¹⁴ Of course we know that Jesus did not mean that He was a literal grape vine twisting around a post. When the Bible says God hides us under His wings,¹⁵ we know that God is not a bird with feathers. God is the source of all life and our provider and protector, and these figures vividly illustrate this.

Throughout the Bible, figurative language is used to compare one thing to another so that the listeners can easily visualize and understand. It is apparent from searching the entire council of God that the Lord often uses metaphors to paint images for the reader. In fact the Bible tells us that Jesus regularly used parables to figuratively describe one thing as something else.¹⁶ Jesus Himself stated, "These things I have spoken to you in figurative language..." (John 16:25). However, the Bible should always be interpreted literally unless the context demands a symbolic explanation. So what does the context of John's Gospel and the other Gospels demand?

John Chapter 6

If we read the entire sixth chapter of John's Gospel, we not only get the context, but also some startling insights into what Jesus meant when He said we must eat His flesh and drink His blood. John chapter 6, begins with the account of Jesus feeding five thousand, followed by the account of Jesus walking on water. Starting in verse 22, we find that on the following day, people were seeking Jesus for the wrong reasons, which we understand from Jesus'

¹³ John 2:20-21

¹⁴ John 15:1

¹⁵ Psalm 91:4

¹⁶ Matthew 13:34

words in verses 26 and 27: “You seek Me, not because you saw the signs, but because you ate of the loaves and were filled. Do not labor for food which perishes, but for food which endures to everlasting life.”

These verses begin to frame the context of the verses that follow, specifically, that Jesus emphasized the need for them to seek eternal life. Jesus goes on to explain to them how to obtain eternal life. And in verse 28, when the people ask Jesus “What shall we do, that we may work the works of God?” Jesus replies (verse 29), “This is the work of God, that you believe in Him whom He sent.”

Here Jesus specifies that there is only one work that pleases God, namely, belief in Jesus. Jesus re-emphasizes this in verse 35. “I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.” Notice the imperative is to “come to Me” and “believe in Me.” Jesus repeats the thrust of His message in verse 40 where He states—“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.”

The Bread of Life

Jesus could not be clearer—by coming to Him and trusting in Him we will receive eternal life. At this point in the narrative, the Jews complained about Him because He said: “I am the bread which came down from heaven” (verse 41). Jesus responds to their murmuring in verses 42 through 58, where He states that He is indeed the “living bread” and that they must eat His flesh and drink His blood to obtain eternal life. However, let’s remember the context of this statement. First, Jesus contrasts Himself with the manna that rained down on their fathers and sustained them for their journey. But their fathers have

since died. But Jesus now offers Himself as the living bread, causing those who eat of Him to live forever.

Jesus is not the perishable manna that their ancestors ate in the wilderness, He is the eternal bread of life that lives forever. Only by partaking in His everlasting life can we hope to live with Him forever. This contrast strengthens His main message, which is recorded in verse 47 where Jesus says, “Most assuredly, I say to you, he who believes in Me has everlasting life.” Notice, Jesus said that as soon as we believe in Him we have—present tense—eternal life. It is not something we aim at or hope we might attain in the future, but rather, something we receive immediately upon believing.

When Jesus said these words, He was in the synagogue in Capernaum (verse 59), and He had neither bread nor wine. Therefore Jesus was either commanding cannibalism or He was speaking figuratively. If He was speaking literally, then He would be directly contradicting God the Father: “**You shall not eat flesh with its life, that is, its blood**” (Genesis 9:4). Therefore, because Jesus Himself said, “**The Scripture cannot be broken**” (John 10:35), He must be speaking metaphorically. And that is exactly how He explains His own words in the subsequent verses.

The Flesh Profits Nothing

After this, in verse 60, we find that many of His disciples said—“This is a hard saying; who can understand it?” Jesus was aware of their complaints and He responded in verses 61 through 64 saying—“Does this offend you? What then if you should see the Son of Man ascend where He was before? **It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.** But there are some of you who do not believe.” Wait a minute, the flesh profits nothing! I thought Jesus said we must eat His flesh? Yet, if the flesh profits

nothing, Jesus must be speaking in spiritual terms. And that is exactly what He says—“The words that I speak to you are spirit.”

Jesus uses the exact same Greek word for flesh (*sarx*) as He did in the preceding verses. Therefore we must conclude that eating His literal flesh profits nothing! If the Lord Himself sets the context of the dialogue, we would do well to hear Him. He said that the words that He speaks are spirit and that the flesh profits nothing.

If that isn't clear enough, Peter's words allow no room for doubt. Immediately following the dialogue with the Jews, in which some disciples went away, Jesus said to the twelve apostles, “Do you also want to go away?” (verse 67). Peter's response is profound. His reply to Jesus is recorded in verse 68. “Lord, to whom shall we go? You have the words of eternal life. Also we have come to believe and know that You are the Christ, the Son of the living God.” Amazing! Peter did not say we have come to believe that we must eat Your flesh to live. He said that we know You are the Christ, and we have come to believe in You as the Christ. This is the confession of faith that leads to eternal life, not eating Jesus' flesh and drinking His blood. It also agrees with the totality of Scripture. Here is a brief sampling:

If you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved (Romans 10:9).

What must I do to be saved?...Believe on the Lord Jesus Christ, and you will be saved (Acts 16:30, 31).

He who believes in the Son has everlasting life (John 3:36).

Spiritual Sense

In John chapter 6, Jesus clearly contrasted the temporary benefits of the physical manna with the eternal benefits of life in the Spirit. This theme is repeated throughout the Word of God. All through the Bible, the limited and temporary benefits of the flesh are contrasted with the infinite and eternal benefits of the Spirit. Consuming manna, even manna from heaven, has limited value. However, receiving Christ's life, by placing our trust and hope in Him, has infinite value. Romans chapter 8 explains this truth:

There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. ...For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. ...So then, those who are in the flesh cannot please God. But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His (Romans 8:1, 5, 6, 8, 9).

Jesus' Seven "I AM" Statements

In addition to Jesus' teaching in John chapter 6, we get additional insight into His message by reading John's entire Gospel, and we begin to fully understand what Jesus meant when He said "I am the bread of life." In John's Gospel, Jesus makes seven "I am" statements. These seven are listed below.

John 6:35	I am the bread of life
John 8:12	I am the light of the world
John 10:9	I am the door

John 10:11	I am the good shepherd
John 11:25	I am the resurrection and the life
John 14:6	I am the way, the truth, and the life
John 15:5	I am the vine

Believers should love these seven “I am” statements. Not only is Jesus claiming to be God, but He is defining who God is. Back in the Book of Exodus, Moses asks God what His name is. ¹⁷ God responds to Moses by saying, “My name is I AM.” God is the self-existent One. This I AM in the Hebrew is the name of God, the YHWH where we get “Yahweh” and “Jehovah”.

And in John’s Gospel, Jesus expounds and explains who God is. If your soul is hungering, Jesus would say: I am the bread of life. If you’re seeking illumination and understanding, Jesus would say: I am the light of the world. Are you looking for the entrance into abundant life? Jesus would say: I am the door. Do you need guidance and protection? Jesus would say: I am the good shepherd. Are you seeking eternal life? Jesus would say: I am the resurrection and the life. Jesus knows your needs better than you do. Whatever your need, Jesus would say: I am the way, the truth, and the life. I am the vine. If you abide in Me, I will supply all your needs.

What Jesus is saying in John chapter 6 and throughout the Gospel of John is: I am all you need. I created you and I know and understand what you need to be fully satisfied and it is Me. Jesus is our all in all. No matter what we think we need, Jesus, alone can supply our true need. By studying the entire Gospel of John, we see clearly that Jesus is not proclaiming Himself to be literal bread, any more than He is proclaiming Himself to be a literal vine or

¹⁷Exodus 3:11-15

a wooden door. Rather, He is affirming that as our God and Creator, He, and He alone, is all we need. Understanding the whole counsel of God is crucial.

John Chapter 6: Unrelated to the Last Supper

Before leaving chapter 6 of John's Gospel, we must realize that this chapter does not deal directly with the Last Supper, or with the doctrine of the Eucharist. That's worth repeating. John chapter 6 has nothing to do with the Last Supper! Remember, Jesus had neither bread nor wine in this narrative. He never even mentions wine and there is no altar either. And while proponents of transubstantiation often refer to these verses to support their doctrine, nowhere in this chapter does Jesus give the disciples instruction on how to celebrate Communion, nor is the Last Supper described here. Therefore we must acknowledge that this is a separate event.

John deals with the Last Supper starting in chapter 13, but chapter 6 is a separate subject. In chapter 6, Jesus never even alludes to a procedure to follow concerning the Communion meal, nor does He tell His disciples to institute a priesthood that will consecrate bread and turn it into His literal flesh. Nor does He teach here or anywhere in the Bible, to worship His body and blood under the appearance of bread.

John Chapter 13

In the thirteenth chapter of John's Gospel, the events of the Last Supper are given. In verses 2 and 4 we read— "And supper being ended...[Jesus] rose from supper and laid aside His garments, took a towel and girded Himself." So we see that by this time in John's account Jesus had already blessed the bread, broke it and said, "This is My body which is given for you" (Luke 22:19).

What is interesting in John's account of the Last Supper, is that after Jesus blessed the bread and said, "This is My body," He referred to the blessed and consecrated bread as mere bread. Verse 26 states: "Jesus answered, 'It is he whom I shall give a piece of bread when I have dipped it.' And having dipped the bread, He gave it to Judas Iscariot, the son of Simon." Did Jesus lose track of what He was doing? Did He misspeak? No. According to Jesus' own words, the bread remained bread even after being blessed.

In fact, John chapter 13 mentions bread five times. In each case, the blessed bread is referred to as plain bread.¹⁸ For instance, in verse 27 we read—"Now after the piece of bread, Satan entered him [Judas]." The Word of God tells us that Satan entered Judas right after receiving the bread. There is no indication that John believed in or taught transubstantiation.

Matthew, Mark and Luke

Matthew 26:17-29, Mark 14:12-25, and Luke 22:7-23 give parallel accounts of what took place on the night before Jesus was crucified. In Luke 22:15-19 Jesus said to His disciples:

"With fervent desire I have desired to eat this Passover with you before I suffer; for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God." Then He took the cup, and gave thanks, and said, "Take this and divide it among yourselves; for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes." And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."

¹⁸ John 13:18, 26, 27, 30

Previously, we've given several examples showing that God often uses figurative language to describe Himself and to illustrate a spiritual truth. There are many biblical reasons why Jesus' words at the Last Supper were meant to be taken figuratively. The remainder of this chapter will examine why.

The Passover Lamb

Exodus chapters 12 and 13 describe the events of the original Passover. Each year the Jews were to observe the Passover as a memorial of their deliverance out of bondage. On this night a lamb without blemish was slain and its blood applied to the door posts and lintel of each believer's house. The blood of the lamb covered those who trusted in the Lord. All who applied the lamb's blood would be spared, while those who ignored God's warning would be destroyed.

The Scriptures clearly explain that "For indeed Christ, our Passover, was sacrificed for us" (1 Corinthians 5:7). When John the Baptist first saw Jesus he proclaimed: "Behold! The Lamb of God who takes away the sin of the world!" (John 1:29). Jesus fulfilled each and every Old Testament type that pointed to the coming Messiah. This included the Passover Lamb. During the Last Supper, Jesus was declaring that He Himself would become our substitutionary lamb. He would die in our place. All who repented of their sins and placed their trust in Him would be delivered from the bondage of sin and death.

Of course during the Last Supper Jesus did not become a literal lamb, nor did the bread become His literal body. To the Jewish believers in attendance it would have been clear that Jesus Himself was to be the sacrifice for their sins. Jesus would fulfill the Jewish prophecy that the Messiah would bear our sins in His own body (Isaiah 53:5-12; 1 Peter 2:24). It would be His body that would be killed and

His blood that would be shed for our sins. The Old Testament sacrifices and offerings—which foreshadowed Christ—would be fulfilled in the Son of God. No longer would there be any need to offer sacrifices for our sins. God Himself would once and for all atone for all sins. This is what Jesus meant when He referred to the Passover elements as His body and blood.

The next day His body was indeed broken and His blood was poured out for the sins of the world. His command to believers is “do this in remembrance of Me.” Celebrating Communion is therefore a memorial, not a re-sacrificing of Jesus. At the Last Supper Jesus did not institute a priesthood. He in no way ordained transubstantiation. And He definitely did not condone an ongoing sacrificial system. No, the good news is that:

For by one offering He has perfected forever those who are being sanctified...there is no longer an offering for sin (Hebrews 10:14, 18).

As the Jews celebrated Passover in remembrance of their deliverance from the bondage of slavery, we celebrate the Lord’s Supper in remembrance of our deliverance from the bondage of sin. Jesus is our Passover Lamb, though He is not a literal lamb.

Jesus’ One Body is in Heaven

We are told in Mark 16:19 that “[Jesus] was received up into heaven, and sat down at the right hand of God.” Jesus ascended bodily to be at the right hand of the Father. Peter says it this way: “[Jesus] has gone into heaven and is at the right hand of God” (1 Peter 3:22). Jesus’ one and only glorified body is in heaven. This makes sense when we remember that He said, “Do this in remembrance of Me.” If Jesus’ body, blood, soul and divinity is with us in the Eucharist, the words “do this in remembrance of Me”

would make no sense. A memorial service is not held for someone who is in attendance, but rather for someone who has departed.

Now, of course, Jesus is God and “God is Spirit, and those who worship Him must worship in spirit and truth” (John 4:24). Jesus is with us spiritually and He is omnipresent (present everywhere), so He is with all of us right now—wherever we may be. But His glorified body is in heaven. “After He [Jesus] had offered one sacrifice for sins forever, sat down at the right hand of God, from that time waiting till His enemies are made His footstool. For by one offering He has perfected forever those who are being sanctified” (Hebrews 10:12-14). It is clear that Jesus’ body is in heaven and we are to remember what He did for us on the cross by celebrating Communion.

The Acts of the Early Church

The early church celebrated Communion frequently and their actions are recorded in the Book of Acts. Let’s look at how the apostles and disciples celebrated Communion after Jesus’ ascension. In the Book of Acts we read:

And they continued steadfastly in the apostles’ doctrine and fellowship, and breaking of bread, and in prayers (Acts 2:42).

So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness (Acts 2:46).

And when he [Paul] had said these things, he took bread and gave thanks to God in the presence of them all; and when he had broken it he began to eat. Then they were all encouraged, and also took food themselves (Acts 27:35, 36).

The Lord’s apostles, the very same ones that were present at the Last Supper, broke bread daily, celebrating

Communion, and not once did they refer to the bread as the literal body, blood, soul and divinity of Jesus. Even on Sunday, which is the day that the Lord rose, they referred to Communion as mere bread. In a key verse in the Book of Acts, we read: "Now on the first day of the week, when the disciples came together to break bread..." (Acts 20:7).

Notice that the disciples broke bread on Sunday in remembrance of Jesus' death and resurrection. Search as we might, there is no hint in the entire Book of Acts that the disciples considered the Communion service as anything but a memorial service. This does not lessen its importance, rather it emphasizes that the reason for the Communion celebration is to remember the completed work of the cross and that Jesus is now in heaven as our triumphant King!

God Does Not Dwell in Temples Made with Hands

What is interesting in the Book of Acts is the repeated, emphatic statement made by the disciples that God does not dwell in temples! "**However, the Most High does not dwell in temples made with hands...**" (Acts 7:48).

[Paul said] Men of Athens, I perceive that in all things you are very religious; for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the One whom you worship without knowing, Him I proclaim to you: God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. Nor is He worshiped with men's hands, as though He needed anything (Acts 17:22-25).

This truth is also echoed in the Book of Hebrews: "For Christ has not entered the holy places made with

hands...but into heaven itself, now to appear in the presence of God for us" (Hebrews 9:24).

The Eucharistic tabernacle is a "holy place" made with human hands! Yet, the Bible states that Christ is not there but in heaven. In addition, the Greek word for *temple* is *naos*, which can also be translated as *shrine* or a place of worship. God says He doesn't dwell there, yet the Catholic Church insists that Jesus is present in all the Eucharistic tabernacles of the world. The Communion Host is made with men's hands, yet, the Bible states that God is NOT worshipped with men's hands (Acts 17:25).

Abstain from Blood

Furthermore, the apostles also commanded believers to abstain from blood. In the Book of Acts, we find that the apostles and elders came together to consider certain Jewish customs that had crept into the early church. Their decision, stated by James, is as follows:

Therefore, I judge that we should not trouble those from among the Gentiles who are turning to God, but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood (Acts 15:19, 20).

If the original apostles and disciples repeatedly commanded new believers to abstain from blood (see also Acts 15:29; 21:25), why does the Roman Catholic Church encourage followers to eat Jesus' body and blood? If the consecrated Communion Host becomes Jesus literal body, BLOOD, soul, and divinity, then partaking in Communion goes against the Holy Spirit's command to abstain from blood. This is a direct contradiction.

From the very beginning, God commanded mankind to abstain from blood—"But you shall not eat flesh with its life, that is, its blood" (Genesis 9:4). Moses reiterated this

command, "No one among you shall eat blood, nor shall any stranger who dwells among you eat blood" (Leviticus 17:12). "You shall not eat anything with the blood, nor shall you practice divination or soothsaying" (Leviticus 19:26). The prophets repeated God's command "...do not sin against the LORD by eating with the blood" (1 Samuel 14:34).

In the Book of Acts, the Jewish disciples were confirming what God—who cannot lie and does not change—commanded in the Old Testament. Therefore, only a figurative interpretation of the Last Supper is in harmony with the whole counsel of God.

First Corinthians 11

Some proponents of the Eucharist argue that First Corinthians 11 supports transubstantiation. They refer to verse 29 that states: "For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body." A thorough read of First Corinthians 11, reveals that the Corinthians were not making the proper distinction between Communion and common meals. Not discerning the Lord's body meant not discerning in the bread and wine the symbols of Christ's body and blood, but partaking of them irreverently, as if it were a common feast.

It is evident that this was the leading offense of the Corinthians. Those who were eating and drinking in an unworthy manner were getting drunk and selfishly eating before others in the body of Christ. Paul states this as the problem in verses 20 and 21. There is no indication that the apostle Paul believed in or taught transubstantiation.

In fact, Paul repeatedly refers to the blessed bread as normal bread after it had been blessed.¹⁹ Paul states in verse 26—“For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes.”

Notice also that Paul explains that we are to celebrate the Lord’s Supper “till He comes”. The words “till He comes” pre-supposes that the Lord has ascended on high.²⁰ Therefore the Lord’s Supper is in remembrance of His death and resurrection *until He returns*. This agrees with what Jesus ordained when He said, “Do this in remembrance of Me” (Luke 22:19).

Finally, it is apparent that First Corinthians 11 uses figurative language to describe Communion. The cup is referred to figuratively: “This cup is the new covenant in My blood...” (1 Corinthians 11:25). Of course the cup was not the actual covenant but symbolic of it. “For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes.” (1 Corinthians 11:26). Surely we are not to drink the cup. This is a figurative reference to the wine inside the cup.

Finished Work

Perhaps the most disturbing aspect of this Catholic doctrine is that Christ’s sacrifice is perpetuated thousands of times daily by Catholic priests all over the globe, and that by receiving the Eucharist a Catholic can obtain forgiveness of sins. In other words, the Catholic Church teaches that the Eucharist is a sacrificial offering able to atone for sins. Therefore, Christ is ever suffering and dying each time a priest consecrates the wafer.

¹⁹ 1 Corinthians 11:26-28

²⁰ 1 Peter 3:21, 22; Matthew 26:64; Romans 8:34; Ephesians 1:20; Colossians 3:1; Hebrews 1:3; 9:24, 25; 12:2. Many Scripture verses state that Jesus’ one and only body is in heaven.

This Catholic belief is vividly represented by the crucifix which is placed on every altar during Mass. The crucifix portrays an emaciated Christ suffering and dying on the cross. *The Catholic Encyclopedia* explains its purpose: "The crucifix is the principal ornament of the altar. It is placed on the altar to recall to the mind of the celebrant, and the people, that **the Victim offered on the altar is the same as was offered on the Cross**. For this reason the crucifix must be placed on the altar as often as Mass is celebrated" (Constit., *Accipimus* of Benedict XIV, 16 July, 1746).

Here is how the Catechism explains this on-going sacrifice:

As sacrifice, the Eucharist is also offered in reparation for the sins of the living and the dead and to obtain spiritual or temporal benefits from God.²¹

Every time this mystery is celebrated, "the work of our redemption is carried on."²²

The Eucharist is thus a sacrifice because it *represents* (makes present) the sacrifice of the cross.²³

Both the Council of Trent and Vatican II state that Christ is "immolated" in the Sacrifice of the Mass. According to *Webster's Dictionary*, the word "immolate" means: "to offer in sacrifice; *esp* : to kill as a sacrificial victim." Vatican II quotes Pope Paul VI's Encyclical on the Holy Eucharist where he writes:

The Lord is immolated in an unbloody way in the Sacrifice of the Mass and He re-presents the sacrifice of the Cross and applies its salvific power at

21 Catechism of the Catholic Church, para. 1414, page 395.

22 *Ibid.*, para. 1405, page 393.

23 *Ibid.*, para. 1366, page 380.

the moment when he becomes sacramentally present.²⁴

This teaching directly contradicts the Word of God. When Jesus died on the cross He proclaimed: "It is finished!" (John 19:30). The Greek word used is *tetelestai*. It was a Greek accounting term that meant "paid in full". The work for our salvation is complete! Christ purchased our redemption once and for all on the cross. Jesus is not being perpetually sacrificed in the Eucharist as the Catholic Church teaches. Partaking in the Eucharist does not appease God, nor does it atone for sin. If you are a Catholic, then the following verses can be transforming and revolutionary if you will simply take God at His word.

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; not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another—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. And as it is appointed for men to die once, but after this the judgment, **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 9:24-28).

And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this Man, after He had

²⁴ *Mysterium Fidei*, "Encyclical of Pope Paul VI on the Holy Eucharist," September 3, 1965. On-line posting: www.vatican.va cited June 17, 2005.

offered one sacrifice for sins forever, sat down at the right hand of God, from that time waiting till His enemies are made His footstool. For by one offering He has perfected forever those who are being sanctified. ...**there is no longer an offering for sin** (Hebrews 10:11-14, 18).

Knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. For the death that He died, He died to sin once for all; but the life that He lives, He lives to God (Romans 6:9-10).

For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit (1 Peter 3:18).

Incarnation, Ascension, Second Coming

There are many other Scriptures that refute transubstantiation. For example, transubstantiation contradicts the biblical doctrine of the incarnation and ascension. The Bible tells us that Jesus had one, and only one, body prepared for Him by the Father, "a body you have prepared for Me" (Hebrews 10:5). "Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil" (Hebrews 2:14).

Furthermore the Scriptures tell us clearly that Jesus' one and only glorified body is in heaven: "Jesus Christ...has gone into heaven and is at the right hand of God..." (1 Peter 3:21, 22). "If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God" (Colossians 3:1). "[Jesus] who descended is also the One who ascended far above all the

heavens..." (Ephesians 4:10). There are many, many verses that reiterate that Jesus' one body is in heaven.²⁵ If Jesus' only body is in heaven, then it is not in thousands of tabernacles around the world.

Transubstantiation also contradicts the Bible's teaching concerning the Second Coming of Christ. Many Catholics who believe that Jesus Christ will physically and visibly return to earth also believe that Christ will come back first in His "Eucharistic form".²⁶ However, once again the Bible clearly refutes this notion:

Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven." (Acts 1:9-11).

Then they will see the Son of Man coming in the clouds with great power and glory (Mark 13:26).

Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him (Revelation 1:7).

Behold, the Lord comes with ten thousands of His saints, to execute judgment on all... (Jude 1:14-15).

Jesus ascended bodily and He will return in His glorified body—not in the form of a wafer. Furthermore, the

²⁵ Matthew 26:64; Mark 14:62; 16:19; Luke 22:69; Acts 2:33; 7:55-56; Romans 8:34; Ephesians 1:20; 2:16; Colossians 3:1; Hebrews 1:3; 8:1; 9:24, 25; 10:12; 12:2; 1 Peter 3:22.

²⁶ Refer to chapter 11, "The Eucharistic Reign of Christ."

Bible never ascribes more than one location to His physical body at any given time—neither should we. When Jesus returns in His glorified body every eye will see Him. Transubstantiation is therefore unbiblical.

In the final book of the Bible, Christ's Second Coming is described and confirmed as follows:

Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. He was clothed with a robe dipped in blood, and His name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses (Revelation 19:11-14).

Mystery and Miracles

The Catholic Church refers to the Mass as a mystery. However, the Bible never refers to Communion as a mystery, nor should we. Remember the warning in Scripture not to corrupt the pure and simple truth of the gospel: "But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ" (2 Corinthians 11:3).

When the priest consecrates the Host nothing happens. The bread still looks like bread, feels like bread, smells like bread, and tastes like bread. There is not a single miracle in the Bible where all outward evidences reveal that nothing happened. Biblical miracles are always tangible and practical. Moses really parted the Red Sea—he didn't ask the people to cross before parting it. Elijah actually called down literal fire to the horror of the false prophets. Jesus literally healed the sick, cleansed the lepers, and raised the

dead. God has never dealt with mankind using virtual “miracles”.

Some may point to reports of Eucharistic miracles as evidence that the consecrated Host is the literal body and blood of Christ. However, the Bible warns of just such a deception occurring in the last days:

For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. "See, I have told you beforehand. "Therefore if they say to you, 'Look, He is in the desert!' do not go out; or 'Look, He is in the inner rooms!' do not believe it." (Matthew 24:24-26).

The Eucharistic Jesus is a false christ whom many false prophets claim is in the inner rooms of thousands of Catholic churches. Furthermore, as we shall document, many lying signs and wonders are accompanying Eucharistic exposition and adoration. Not surprisingly, the Bible reveals that these tangible Eucharistic miracles have a demonic origin.

The “Unbloody” Sacrifice

The Catholic Church teaches that the Eucharist is an “unbloody sacrifice” in which Christ is actually “immolated” or offered as the victim. In fact the term “Host” is derived from the Latin word for victim. Therefore the offering of the Host is the perpetuation of the sacrifice of Christ in an unbloody manner to make satisfaction for sins. Yet the Bible states succinctly that there is no forgiveness of sins without the shedding of blood:

...without shedding of blood there is no remission (Hebrews 9:22).

For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement

for your souls; for it is the blood that makes atonement for the soul (Leviticus 17:11).

Furthermore, at the Last Supper the Lord took bread and wine at a table, not an altar. Tables are for eating, altars are for sacrificing. In the Bible, sacrifices were made on an altar. In fact, God commanded His people that there was to be only one place and one altar for sacrifice.²⁷ This foreshadowed Christ's single offering for sins on Calvary's cross. Historically, during those periods when the Israelites rebelled against God, we find that they multiplied altars for sacrifice just as the heathen did.²⁸ Despite these clear biblical warnings, today there are thousands and thousands of Catholic altars where Christ is purportedly sacrificed.

Eternal Consequences

Clearly, the Catholic doctrine of the Eucharist is contrary to God's Word. But just how serious is this doctrinal error? Is it serious enough to determine one's eternal destiny? Ironically, the following quote from former Protestant Peter Kreeft, now a strong proponent of the Catholic Eucharist, accurately expresses the significance and consequence of submitting to this belief:

What a point of division the Eucharist is! One of the two sides is very, very wrong. I said before that if Protestants are right, Catholics are making the terrible mistake of idolatrously adoring bread and wine as God. But if Catholics are right, Protestants are making the just-as-terrible mistake of refusing to adore Christ where He is and are missing out on

²⁷ Deuteronomy 12:1-32; Exodus 20:24-26; Leviticus 17:1-12; Joshua 22:16; Joshua 22:29

²⁸ 1 Kings 12:28-31; 1 Kings 13:32; 1 Kings 11:1-10; 2 Chronicles 14:1-5; 2 Chronicles 33:1-5

the most ontologically real union with Christ that is possible in this life, in Holy Communion.²⁹

Consider the repercussions of what Kreeft has written. If Catholics are wrong in their belief in and worship of the Eucharist, then they are guilty of idolatry. Therefore, they are directly violating the first and second commandments (Exodus 20:3-5).

It is imperative that we believe in and direct all worship toward the true Jesus of the Bible. Jesus warned that there would be many false christs. That being the case, shouldn't all professing Christians search the Scriptures diligently to determine the truth? This is God's desire. "And you will seek Me and find Me, when you search for Me with all your heart" (Jeremiah 29:13). "Man shall not live by bread alone, but by every word of God" (Luke 4:4). "Sanctify them by Your truth. Your word is truth" (John 17:17).

²⁹ Peter Kreeft, *Ecumenical Jihad*, Ignatius Press, San Francisco, 1994, pages 159, 160.