

# Communion

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## I. What is communion?

### 1. Definitions

- A. Communion - 1. Sharing or holding in common with others; participation; the condition of things so held, community, combination, union. 3. The fellowship or mutual relation between members of the same church 7. Participation in the Christian sacrament of the Lord's Supper;...*close or strict, free or open* communion: among Baptists, a division on the question of admitting to the Lord's Table persons who have not received baptism in accordance with Baptist principles.
  - B. Sacrament *n.* - 1. *Ecccl.* Used as the common name for certain solemn ceremonies or religious acts belonging to the institutions of the Christian church.
2. As an ordinance, *communion* is only mentioned twice in one verse of scripture (**1Co 10:16**).
  3. The communion service is also known as the Lord's supper (**1Co 11:20**).
  4. The communion ordinance was first instituted by Jesus Christ on the night before He was crucified (**Mat 26:26-28; Mar 14:22-24; Luk 22:17-20**).
  5. The apostle Paul instructed local churches to partake of the Lord's supper in remembrance of Christ's death for them (**1Co 11:23-25 c/w 1Co 4:17**).
  6. In communion, the church shares and participates in commemorating the shed blood and the broken body of Christ by corporately partaking of the wine and the bread which symbolizes it (**1Co 10:16**).
  7. Communion is the New Testament counterpart of the Old Testament Passover.
    - A. The Passover was instituted by God for Israel to commemorate their deliverance from Egypt (**Exo 12:17**).
      - i. The LORD had declared that He would kill all the firstborn in Egypt as a judgment against Pharaoh for not letting Israel go (**Exo 11:4-6**).
      - ii. On the night of the first Passover, Israel was to take a blemish-free lamb and kill it and strike its blood on the doorposts of their houses (**Exo 12:3-7**).
      - iii. When the LORD came through the land to destroy the firstborn and He saw the blood of the blemish-free lamb on their doorposts, He would pass over that house (**Exo 12:13,23**).
    - B. Jesus Christ is our Passover and the fulfillment of the Passover which was a type of Him (**1Co 5:7**).
      - i. He is the Lamb of God (**Joh 1:29; Rev 5:6**).
      - ii. He is blemish-free (**1Pe 1:19**).
      - iii. He is the propitiation for our sins who causes the wrath of God to pass over us (**1Jo 2:2; 1Jo 4:10**).
        - a. Propitiation - 1. The action or an act of propitiating; appeasement, conciliation; atonement, expiation.
        - b. There is no condemnation to them that are in Christ Jesus (**Rom 8:1**).
        - c. Jesus' blood saved us from the wrath of God (**Rom 5:9**).
    - C. Just as Israel kept the Passover to remember their deliverance from Egypt, we, too, keep the feast of the Lord's Supper to remember the death of Christ, the lamb of God, which delivered us from the wrath to come (**1Co 5:7-8 c/w 1Co 11:24-25**).
    - D. Just as the Passover was to be kept forever (**Exo 12:17**), the Lord's Supper will be kept until the coming of Christ at the end of time (**1Co 11:26**).

## II. What elements should be used?

1. Unleavened bread must be used in the communion service.
  - A. Jesus instituted the Lord's supper during the Passover on the first day of the feast of *unleavened bread* (**Mat 26:17 c/w Mat 26:26**).
  - B. The Passover was to be eaten with unleavened bread (**Exo 12:8**).
  - C. Leaven was not to be eaten or even to be found anywhere in the house during the week of the feast of unleavened bread (**Exo 12:17-20**).
  - D. Therefore, the bread that Jesus used for the first communion service was unleavened bread.
  - E. Therefore, the bread which the church uses should be unleavened bread like Jesus used (**1Co 11:23-24**).
  - F. The reason for using unleavened bread.
    - i. The unleavened bread represents Christ's body (**Mar 14:22**) in which there was and is no sin (**1Pe 2:22; 1Jo 3:5**).
      - a. Leaven represents sin (**1Co 5:8**).
      - b. Leaven represents false doctrine and wickedness (**Mat 16:11-12; Mar 8:15; Luk 12:1**).
      - c. Therefore, to use leavened bread for communion ruins the picture of Christ's sinless body being broken for us.
    - ii. The unleavened bread also represents the local church, the body of Christ (**1Co 10:16-17**).
      - a. The church is supposed to purge out leaven (commonly known sinners) from its membership in order for it to remain pure (**1Co 5:7**).
      - b. Leaven spreads and corrupts the whole lump (**1Co 5:6; Gal 5:9**).
      - c. Leaven adds no substance to the bread, but only puts space between particles, making the bread look larger.
      - d. So it is with allowing sin and false doctrine in the church -- it may make the church look larger, but it only puts goats between the sheep.
      - e. Therefore, to use leavened bread for communion ruins the picture of the purity and unity of the body of Christ, the local church.
2. Grape wine must be used in the communion service.
  - A. Jesus drank wine (fruit of the vine) at the Passover feast (**Luk 22:15-18**).
    - i. Grapes are the fruit of the vine (**Job 15:33; Son 7:12**).
    - ii. When grapes are crushed without refrigeration, the juice immediately starts fermenting and becomes wine.
    - iii. Wine *n.* - 1. a. The fermented juice of the grape used as a beverage. It is essentially a dilute solution of alcohol, on the proportion of which in its composition depend its stimulating and intoxicating properties.
  - B. Wine represents blood (**Gen 49:11; Deu 32:14; Isa 49:26**).
    - i. Being an intoxicant, wine is symbolic of blood which is symbolic of an intoxicant (**Isa 49:26; Eze 39:19; Rev 17:6**).
    - ii. This is why Jesus used wine to represent His blood (**Luk 22:20**).

- C. The Corinthians clearly used wine for the Lord's supper, in that they were made drunken from it (**1Co 11:20-21**).
- D. Paul didn't rebuke them for *what* they were eating and drinking, but for *how much* they were eating and drinking (**1Co 11:22,33-34**).
- E. In the Old Testament there were figures of wine being used for communion.
  - i. Jesus Christ is a priest after the order of Melchizedeck (**Heb 6:20**)
    - a. Melchizedeck brought forth bread and *wine* for Abraham (**Gen 14:18**).
    - b. Likewise, Jesus brought forth bread and *wine* for the seed of Abraham (**Gal 3:29**).
  - ii. Wisdom, who is personified in Proverbs, built her house (**Pro 9:1**) and called men to come into it and eat of her bread and drink of her *wine* (**Pro 9:4-5**).
    - a. Jesus Christ is the wisdom of God (**1Co 1:24**).
    - b. Jesus built His house, the house of God (**Mat 16:18 c/w 1Ti 3:15**).
    - c. Jesus likewise served bread and *wine* in His house.
  - iii. Bread and *wine* are referred to together frequently in the Old Testament (**Jdg 19:19; 1Sa 10:3; 1Sa 16:20; Neh 5:15, etc.**).
- F. The wine should be divided among the church before consuming it, rather than everyone drinking from one cup (**Luk 22:17**).

### III. Who should participate in it?

- 1. There are three main positions which different churches and "churches" take concerning who should receive communion.
  - A. Open communion or free communion
    - i. Open or free communion means that anyone who walks into the church can take communion.
    - ii. Most churches will at least say that the person should be a "believer" in order to take it.
    - iii. This is the position of many Protestant and Baptist churches.
  - B. Close or strict communion
    - i. Close or strict communion means that only baptized believers can take communion.
    - ii. A person who is a baptized member of a church of like-faith can take communion with any church of like-faith.
    - iii. This is the position of many Baptist (Strict, Particular, Primitive, etc.) churches and also of the Lutheran and Catholic "churches".
  - C. Closed communion
    - i. Closed communion means that only baptized members of an individual local church can take communion with that church, and only that church.
    - ii. This is the position of the Minneapolis Church and of the other churches of like-faith.

2. Communion is a local church ordinance (a defense of closed communion).
  - A. Communion is the NT counterpart to the OT Passover feast (**1Co 5:7-8**) (See Section I,7).
    - i. The Passover was only to be eaten by the children of Israel who were circumcised and were members of the congregation (**Exo 12:42-48**).
      - a. No stranger or foreigner was to eat of it (**v. 43,45**).
      - b. If a stranger sojourning in Israel wanted to eat the Passover he had to first be circumcised (**v. 44,48**).
    - ii. Circumcision was the means by which a person became a member of the congregation/church (**Act 7:38 c/w Exo 16:2**) of Israel (**Gen 17:9-14; Eze 44:7,9**).
    - iii. Therefore, only members of the congregation/church of Israel could eat the Passover.
    - iv. So it is with communion in the NT church.
    - v. The difference is that a person becomes a member of a NT church through baptism, not circumcision (**Act 2:41-42**).
3. The apostle Paul dealt much with the issue of communion with the church at Corinth.
  - A. The first epistle to the Corinthians was addressed specifically "unto the church of God which is at Corinth" (**1Co 1:2**).
  - B. Paul tells *them* that "ye are the body of Christ, and members in particular" (**1Co 12:27**).
    - i. The body and members under consideration is the local church and the members of it (**1Co 12:12-26**).
    - ii. The description of the body of Christ in 1Co 12:12-26 could not be said of the church of all of God's elect, "the general assembly and church of the firstborn, which are written in heaven" (**Heb 12:23**), as they do not all suffer when one member suffers (**1Co 12:26**), etc.
    - iii. Nor could it be referring to the "church in America", or any other such man-made term or organization.
    - iv. Paul was clearly writing this epistle to the members of the local church at Corinth.
  - C. Paul gave *them* (the members of the local church at Corinth) instruction on how *they* should observe communion (**1Co 11:20-34**).
    - i. He said "when YE come together therefore into one place..." (**1Co 11:20**).
    - ii. And again, "my brethren, when YE come together to eat, tarry one for another" (**1Co 11:33**).
  - D. The communion service is a communion of the blood and body of Christ (**1Co 10:16**).
    - i. Communion - 1. Sharing or holding in common with others; participation; the condition of things so held, community, combination, union.
    - ii. The bread represents the body of Christ (**1Co 10:17**).
      - a. It represents the physical body of Christ that was broken for us (**1Co 11:24**).
      - b. It also represents the spiritual body of Christ, which is the membership of the local church (**1Co 10:17 c/w 1Co 12:27**).

- c. The members of the local church are represented as *one bread* and *one body* and they are *partakers of that one bread* (**1Co 10:17**).
  - d. Partaker - 1. One who takes a part or share, a partner, participator, sharer.
- E. Communion and church discipline are intricately connected and cannot be separated.
- i. The bread used for communion was the bread that was used at the Passover which was unleavened bread (**Mat 26:17-19 c/w Mat 26:26 c/w Exo 12:8**).
  - ii. Leaven represents evil and sin (**Mat 16:6,12; Mar 8:15; Luk 12:1; Gal 5:7-9**).
  - iii. Since the local church is "one bread and one body" (**1Co 10:17**), the church should purge out leaven from among them so as to be unleavened (**1Co 5:6-8**).
    - a. This purging of leaven out of the church is done by delivering commonly known sinners out of the church unto Satan for the destruction of the flesh (**1Co 5:1-5**).
    - b. Delivering a person unto Satan for the destruction of the flesh is done by "put[ting] away from among yourselves that wicked person" (**1Co 5:13**).
    - c. Putting away a wicked person from among the church is done by not keeping company with him (**1Co 5:9**).
      - (i) Company - v. 1. *trans.* To go in company with, to accompany; to keep company with, have society with. 3. *intr.* To keep company, associate, or consort.
      - (ii) Company - n. 1. a. Companionship, fellowship, society; galso *transf.* of things. *in company*: in the society of others, amidst other people, as opposed to alone; galso, altogether, in all . c. *to keep company* (with): to associate with, frequent the society of
      - (iii) Associate - v. 1. *trans.* To join (persons, or one person *with* (*to arch.*) another), *in* (*to obs.*) common purpose, action, or condition; to link together, unite, combine, ally, confederate.
    - d. Not keeping company with a person is not eating at the communion table with him (**1Co 5:11 c/w 1Co 5:8**).
    - e. Paul's instruction about not keeping company and eating the Lord's Supper with a commonly known sinner was only in reference to "a brother" (**1Co 5:11**), not every sinner in the world (**1Co 5:10**).
    - f. The local church only judges those who are members *within* their church, not them that are *without* the membership of their church (**1Co 5:12-13**).
  - iv. How could a local church withhold communion from a commonly known sinner in their membership, and at the same time serve communion to a stranger off the street, or even to a member of another church of like faith whom they knew little or nothing about and had no authority over?
4. When Paul and Luke went to visit the church at Troas, Paul communed with them, but Luke did not.

- A. Luke wrote the book of Acts (**Act 1:1 c/w Luk 1:1-4**).
- B. Luke was with Paul when they sailed to Troas (notice the use of "us" and "we") (**Act 20:5-6**).
- C. When the disciples at Troas came together to break bread (communion), Paul preached unto "them" and "they" were gathered together (**Act 20:7-8**).
- D. Notice how Luke switched from using "we" and "us" in verses 5-6 before the disciples at Troas came together to break bread, to then referring to the event by using "them" and "they" in verses 7-12.
- E. After Eutychus fell asleep and fell out of the loft due to Paul's long preaching, Paul went down to check on him (**Act 20:9-10**).
- F. When Paul came up again, Luke writes that "he", not "we", broke bread and ate with them (communion) (**Act 20:11**).
- G. When they left Troas, Luke reverts back to saying "we" (**Act 20:13**).
- H. Luke was not a member of the church at Troas and clearly did not take communion with them.
- I. Paul was a minister and had preached the gospel at Troas before (**Act 16:8-11 c/w 2Co 2:12**).
  - i. It is quite likely that Paul started the church in Troas like he did many other churches in Asia.
  - ii. If that was the case, then it is also quite possible that he was still their itinerant pastor before he had ordained a pastor for that church, which would fit since we don't read about there being a pastor at Troas when Paul and Luke got there in Acts 20.
  - iii. Therefore it is clear from Act 20:5-13 that *at a minimum* an ordained minister who is the itinerant pastor of a church can serve communion to that church.
  - iv. This is why Paul could commune with them, but Luke could not.

#### IV. When should it be observed?

1. There is no specified time or frequency given in the Bible for communion to be observed.
2. The commandments concerning when communion should be served are the following:
  - A. "...this do in remembrance of me." (**Luk 22:19**)
    - i. This verse tells us that communion is a commandment that is to be done.
    - ii. All church members must partake of communion when the church observes it, since Jesus said "this do."
    - iii. There is no opting out of communion for church members.
    - iv. If a church member doesn't feel like taking it because of unconfessed or unforsaken sin in their lives, then they must confess that sin to God and then take the Lord's supper, making sure to discern the Lord's body (see [Section VII](#)).
  - B. "...this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup,..." (**1Co 11:25-26**)
    - i. These verses tell us that communion is to be kept frequently.
    - ii. Oft *adv.* - often

- iii. Often *adv.* - 1. a. Many times; at many times, on numerous occasions; frequently. Opposed to *seldom*. 2. In many instances; in cases frequently occurring.
- C. "ye do shew the Lord's death till he come." (1 Co 11:26)
  - i. This verse tells us that communion should be kept up to the time of Christ's Second Coming.
  - ii. Till *prep.* - II. Of time. 5. a. Onward to (a specified time); up to the time of (an event); during the whole time before; until.
  - iii. Until *prep.* - II. With reference to time. 5. Onward till (a time specified or indicated); up to the time of (an action, occurrence, etc.); = till *prep.* 5.
- D. "...when ye come together to eat..." (1 Co 11:33)
  - i. This verse tells us that communion can be observed at any time.
  - ii. When *adv.* II. Relative and conjunctive uses. 4. As compound relative (cf. what C.\*), or as correlative to then (implied and sometimes expressed): At the (or a) time at which; on the (or an) occasion on which. c. Indefinitely or generally: At any time, or at the several times, at which; on any occasion that; most commonly with vb. in pres. tense.
- E. From the previous four verses, we see that communion should be kept frequently at various times until the return of Jesus Christ; but they don't specify exactly when or how often it is to be kept.
  - i. The pastor is the steward of God (Tit 1:7; 1 Co 4:1-2).
  - ii. Steward *n.* - 1. a. An official who controls the domestic affairs of a household, supervising the service of his master's table, directing the domestics, and regulating household expenditure; a major-domo.
  - iii. Therefore, since the scripture doesn't specify exactly when and how frequently the church is to observe communion, the pastor, as the steward of God, whom God has given the duty of supervising the service of His table, decides when and how frequently the Lord's supper will be served.
  - iv. The Minneapolis Church keeps the Lord's supper once per month.
  - v. This frequency is often enough that we are regularly reminded of the Lord Jesus Christ's death for us, but not so often so as to become a thoughtless ritual.

#### V. Where should it be served?

1. Communion is a local church ordinance (See [Section III](#)).
2. Every instance of communion being observed is in a local church.
  - A. Jesus instituted the first communion service (Mat 26:26-28; Mar 14:22-24; Luk 22:17-20) in the Jerusalem Church which He built (Mat 16:18).
    - i. This was the church in the midst of which Jesus sang praise unto God (Heb 2:11-12 c/w Mat 26:30 c/w Mar 14:26).
    - ii. This is the same church which met together after Jesus' ascension with 120 members (Act 1:13-15), and which had 3000 members added on the day of Pentecost who observed the Lord's Supper (breaking of bread) (Act 2:41-42,47).



- B. Paul gave the Corinthian Church much instruction concerning how *they* were to partake of the Lord's Supper (**1Co 11:20-34; 1Co 10:16-21; 1Co 5:8,11**).
  - C. Communion was to be served when *the church* came together to eat it (**1Co 11:33 c/w 1Co 14:23**).
  - D. The *principle* of Paul's instruction to the church at Corinth concerning communion is applicable every local church, as Paul taught the same thing in every church (**1Co 4:17 c/w 1Co 11:1-2**).
3. Therefore, since communion is a local church ordinance, and every example of communion being partaken of in the scripture was in a local church, communion ought to only be served in a NT local church.
- A. This means that a communion service should not be conducted in private outside of the assembly of the church such as in a hospital room, home, etc.
  - B. This means that communion should not be offered at a parachurch organization such as a Campus Crusade meeting, etc.

#### VI. Why do we observe communion?

- 1. To remember Christ's death (**1Co 11:24-25**).
- 2. To have a common union (communion) with the body of Christ, the local church (**1Co 10:16-17**).
- 3. To show the Lord's death until He returns (**1Co 11:26**).
  - A. Shew v. - variant of *show* n. and v.
  - B. Show v. - II. To cause or allow to be seen or looked at. 2. a. *trans.* To bring forward or display (an object) in order that it may be looked at; to expose or exhibit to view.
  - C. The communion service should bring forth the remembrance of Christ's death for all to see.

#### VII. How should we observe communion personally?

- 1. We must examine and judge ourselves before partaking of communion (1Co 11:28; 1Co 11:31).
  - A. Examine v. - 1. *trans.* To try, test, assay (precious metals, etc.). Said both of personal and material agents. Also *fig. Obs.* (#1 went out of use in 1400s) 2. a. To test judicially or critically; to try by a standard or rule. *Obs. exc.* with mixture of sense 3 or 6, to one or other of which phrases like *to examine oneself, one's conscience*, etc. now chiefly belong. 1526 Tindale 1 Cor. xi. 28 Let a man examen him silfe and so let him eate of the breed and drynke of the cup. 3. To investigate by inspection or manipulation the nature, qualities, or condition of (any object); to inspect in detail, scan, scrutinize.
  - B. Judge v. - 1. To try, or pronounce sentence upon (a person) in a court of justice; to sit in judgement upon.
  - C. Judgment - 1. a. The action of trying a cause in a court of justice; trial. b. *Phr.* to sit in judgement: (a) *lit.* to sit as judge, to preside as a judge at a trial; (b) *fig.* to pass judgement upon (see 6), to judge, criticize (with an assumption of superiority).
  - D. In other words we are to look at ourselves critically and investigate, inspect in detail, try, and scrutinize our hearts before we take communion.

- E. This is why it's important to prepare for communion before you get to church.
2. Examining ourselves is necessary so that we do not eat and drink of the Lord's supper unworthily (1Co 11:27).
- A. Unworthily *adv.* - 1. Without being worthy, fit, or qualified; without having sufficient merit or ability; unmeritedly.
- B. Worthy *adj.* - II. With various constructions. 7. a. Of sufficient merit, excellence, or desert to be or have something.
- C. If we take the Lord's supper unworthily, we shall be guilty of the body and blood of the Lord (1Co 11:27) and we will eat and drink damnation to ourselves (1Co 11:29).
- i. What does it mean to be guilty of the body and blood of the Lord?
- a. Guilty *adj.* - 1. That has offended or been in fault; delinquent, criminal. Now in stronger sense: That has incurred guilt; deserving punishment and moral reprobation; culpable.
- b. To be guilty of the body and blood of Christ is not to be personally responsible for it as were the Jews who called for His death (**Luk 23:20-25; Act 2:23,36; Act 3:14-15; Act 4:10; Act 5:30; Act 7:52; 1Th 2:14-15**), and as were Herod, Pilate, and the Gentile soldiers who carried out His murder (**Act 4:27**).
- c. Only those individuals were guilty of the death of Christ in that sense.
- d. To be guilty of the body and blood of Christ is not to be guilty of His death in the sense of it being one's own sin which caused His death (**Rom 4:25; 1Co 15:3**).
- e. All of the elect are guilty of Christ's death in that sense, not just those who eat the Lord's supper unworthily.
- f. To be guilty of the body and blood of Christ in the context of **1Co 11:27** is to be guilty of disrespecting the bread and wine which are emblems of Christ's body and blood which are to be eaten in remembrance of his broken body and shed blood (**1Co 11:24-25**).
- g. "...every unworthy communicant, or that eats and drinks unworthily, may be said to be guilty of the body and blood of Christ, inasmuch as he sins against, and treats in an injurious manner, an ordinance which is a symbol and representation of these things; for what reflects dishonour upon that, reflects dishonour on the body and blood of Christ, signified therein." (John Gill's Exposition of the Entire Bible)
- ii. What does it mean to eat and drink damnation to ourselves?
- a. Damnation *n.* - 1. The action of condemning, or fact of being condemned (by judicial sentence, etc.); condemnation.
- b. Condemnation *n.* - 1. The action of condemning or of pronouncing adverse judgement on; judicial conviction; expression of disapprobation or strong censure; the fact of being condemned: as in 'your condemnation of me', 'my condemnation by you'.
- c. By eating the bread and drinking the wine unworthily, we bring on ourselves condemnation and censure from God.

- d. The damnation is identified as sickness and physical death in the context (**1Co 11:30**).
  - e. The damnation is not eternal condemnation which the world gets, but is rather a chastening from the Lord (**1Co 11:32**) which He only gives to His children whom He loves (**Heb 12:5-11**).
  - f. There is no eternal condemnation to them which are in Christ Jesus (**Rom 8:1**).
3. In order to take the Lord's supper worthily and avoid eating and drinking damnation to ourselves, we must discern the Lord's body (1Co 11:29).
- A. To eat the Lord's supper unworthily is to eat it while not discerning the Lord's body (**1Co 11:29**).
  - B. Discern *v.* - 1. *trans.* To separate (things, or one thing from another) as distinct; to distinguish and divide. 2. To recognize as distinct; to distinguish or separate mentally (one thing from another); to perceive the difference between (things).
  - C. We should separate Christ's death in our mind when we partake of communion.
  - D. We should not be thinking of anything else when taking communion.
  - E. This is why it's important to examine and judge ourselves ahead of time so that we are not thinking of our unconfessed and unforsaken sin when we should be thinking of Christ's sacrifice for us.
  - F. The Corinthians were not discerning the Lord's body, but rather some were feasting to the point of drunkenness while others had none and were hungry (**1Co 11:21**).

## VIII. Communion vs. the Catholic mass or the eucharist

### 1. The mass

- A. The Roman Catholic and the Orthodox Catholic "churches" call their communion service the mass or the eucharist.
- B. Mass *n.* - 1. The Eucharistic service; in post-Reformation use, chiefly that of the Roman Catholic Church.
- C. Eucharist *n.* - I. 1. *Eccl.* The sacrament of the Lord's Supper; the Communion.
- D. Though the words "mass" and "eucharist" are defined as the Lord's supper or communion, in actuality they are very different.
- E. A survey of the bloody history of the Roman Catholic church will show that the communion they truly partake of is the one described in **Pro 4:17**: "For they eat the bread of wickedness, and drink the wine of violence."

### 2. Transubstantiation

- A. Catholics believe in what is called transubstantiation.
  - i. Transubstantiation *n.* - 1. The changing of one substance into another. (Often with allusion to sense 2.) 2. The conversion in the Eucharist of the whole substance of the bread into the body and of the wine into the blood of Christ, only the appearances (and other 'accidents') of bread and wine remaining: according to the doctrine of the Roman Church.

- ii. The Catholic church teaches that the communion bread is transformed into the actual and real flesh of Jesus Christ and the wine is transformed into the actual blood of Jesus Christ when the priest utters the Latin phrase "hoc est corpus meum" (this is my body).
- iii. "I profess, likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the Eucharist there is truly, really, and substantially, the Body and Blood, together with the Soul and Divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls Transubstantiation." (Pope Pius IV, *The Trentine Creed* or *The Creed of Pius IV*, 1564 A.D.)
- iv. "If any one denieth, 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 saith that He is only therein as in a sign, or in figure, or virtue; let him be anathema." ([Council of Trent](#), 1545-1563, Session 13, Canons on the Most Holy Sacrament of the Eucharist, Canon 1)
- v. "If any one saith, that, in the sacred and holy sacrament of the Eucharist, the substance of the bread and wine remains conjointly with the body and blood of our Lord Jesus Christ, and denieth that wonderful and singular conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood - the species Only of the bread and wine remaining - which conversion indeed the Catholic Church most aptly calls Transubstantiation; let him be anathema." ([Council of Trent](#), 1545-1563, Session 13, Canons on the Most Holy Sacrament of the Eucharist, Canon 2)
- vi. Anathema - 1. Anything accursed, or consigned to damnation. Also quasi-adj. Accursed, consigned to perdition.

B. The Catholics base their false doctrine of transubstantiation on Christ's words: "This is my body...this is my blood" (**Mat 26:26-28**).

- i. This is not an imperative (creative) statement, but a declarative one.
  - a. Jesus didn't say "This has become my body" or "this is turned into my body".
  - b. Jesus' statement would be tantamount to a man pulling out a picture of his wife and saying "This is my wife."
  - c. No sane person would conclude that he had just magically transformed photo paper into his wife's flesh and blood.
  - d. Likewise, Jesus was not telling the bread to become His body, but was saying that the bread *symbolized* His body.
- ii. It is obvious that Jesus was speaking figuratively because:
  - a. After he uttered the words "this is my body" and "this is my blood", He was still sitting there in front of them in His flesh and blood.
  - b. The bread is still called *bread* when it is eaten after it has been blessed and allegedly transubstantiated (**1Co 11:26-28**).

- c. The wine was still wine because it made the Corinthians drunk (**1Co 11:21**).
  - iii. Furthermore, if one wants to take Jesus' words hyper-literally as the Catholics do, then he would have to maintain that it is the *cup*, not the wine in the cup, that Jesus supernaturally changed into his blood (**Luk 22:20**).
  - iv. Jesus elsewhere used figurative language to describe Himself.
    - a. Jesus said "I am the vine..." (**Joh 15:5**).
      - (i) Did Jesus turn Himself into an actual vine when He said those words?
      - (ii) Obviously not.
    - b. Jesus said "I am the door of the sheep..." (**Joh 10:7**).
      - (i) Did Jesus turn Himself into an actual door when He said those words?
      - (ii) Obviously not.
    - c. Jesus said "I am the living bread which came down from heaven..." (**Joh 6:51**).
      - (i) Was Jesus an actual piece of bread when He came down from heaven?
      - (ii) Obviously not.
    - d. Jesus said "I am the root..." (**Rev 22:16**).
      - (i) Did Jesus turn Himself into a root when He said those words?
      - (ii) Obviously not.
    - e. All these statements of Jesus are obviously symbolic, just as are the phrases "this is my body" and "this is my blood".
  - v. The Bible elsewhere speaks of things being called blood symbolically.
    - a. David referred to the water that men risked their lives to get him as blood, saying: "is not this the blood of the men that went in jeopardy of the lives?" (**2Sa 23:17**), and "shall I drink the blood of these men that have put their lives in jeopardy?" (**1Ch 11:19**).
    - b. David was obviously referring to the water figuratively as blood, just as Jesus was referring to the wine figuratively as blood.
  - vi. Wine is symbolic of blood in the scriptures.
    - a. Wine represents blood (**Gen 49:11; Deu 32:14; Isa 49:26**).
    - b. Being an intoxicant, wine is symbolic of blood which is symbolic of an intoxicant (**Eze 39:19; Rev 17:6**).
    - c. This is why Jesus used wine to represent His blood (**Luk 22:20**).
  - vii. It is the wicked that offer drink offerings of blood (**Psa 16:4**).
- C. The other passage that the Catholics rely heavily upon to support their heresy of transubstantiation is **Joh 6:48-58**.
  - i. Jesus was speaking of spiritual hunger (**Joh 6:35**), and therefore of spiritual food (**Joh 6:55**) in this passage.
    - a. Jesus elsewhere spoke of spiritual food (**Joh 4:31-34; Mat 5:6 c/w Psa 107:9**).
    - b. Jesus told the Samaritan woman at the well that He gives water that eternally quenches our spiritual thirst (**Joh 4:13-14**).

- c. Apparently being a proto-Roman Catholic, the woman thought that Jesus was speaking of natural water (**Joh 4:15**).
  - d. She didn't realize that Jesus satisfies the hunger and thirst of *the soul*, not the body.
- ii. The life that He spoke of was clearly spiritual life, not physical life (**Joh 6:50,53,54,57,58**).
  - a. Therefore, the eating of Christ's flesh and drinking His blood is eating and drinking of Him *spiritually* (**Joh 6:53-54,56**).
  - b. It would be an inconsistent interpretation to interpret the life as spiritual and the flesh and blood as physical.
- iii. The *dwelling* in Christ is clearly spiritual, not physical (**Joh 6:56**).
  - a. We are not physically dwelling in Christ, but rather spiritually dwelling in Him (**Joh 15:2**).
  - b. Therefore the eating of Christ's flesh and blood is likewise spiritual (**Joh 6:56**).
- iv. The bread that Jesus gave for the life of the world was His flesh, His body (**Joh 6:51**).
  - a. Jesus offered His body *once* as a sacrifice for sin (**Heb 10:10-14**).
  - b. By the sacrifice of Himself (**Heb 9:26**), He abolished death that we may live eternally (**2Ti 1:10; 1Co 15:54-57**).
  - c. Priests are partakers of the sacrifice on the altar (**1Co 9:13; 1Co 10:18**).
  - d. We are the priests who partake of Christ, the sacrifice (**1Pe 2:5,9; Rev 1:6**).
  - e. Eating Jesus' flesh is being a partaker in His death for sin (**Gal 2:20; Rom 6:6**).
  - f. If a man *eateth* Christ's flesh and *drinketh* His blood, he *hath* eternal life (**Joh 6:54**).
  - g. He that *eateth* Christ's flesh and *drinketh* His blood *dwelleth* in Christ (**Joh 6:56**).
  - h. Notice how *eateth*, *drinketh*, *hath*, and *dwelleth* are all present tense, which shows that partaking of Christ is the *evidence*, not the *cause*, of one's eternal life and dwelling in Christ.
- v. Jesus was speaking of spiritually partaking of Him when He spoke of eating His flesh and drinking His blood.
  - a. Like an unborn baby dwells in its mother and lives by eating and drinking her flesh and blood, so we live by spiritually partaking of Christ.
  - b. "To feed upon Christ is to do all in his name, in union with him, and by virtue drawn from him; it is to live upon him as we do upon our meat." - Matthew Henry
  - c. "...our bodies may as well live without meat as our souls without Christ." - Matthew Henry
  - d. "We shall live, shall live eternally, by him, as our bodies live by our food." - Matthew Henry

- e. "The life of believers is had from Christ (Joh 1:16); it is hid with Christ (Col 3:4), we live by him as the members by the head, the branches by the root; because he lives, we shall live also." - Matthew Henry
- f. Israel in the wilderness partook of Christ in this way (**1 Co 10:3-4**).
- vi. Jesus could not have been referring to partaking of communion in **Joh 6:48-58** because the events in John 6 took place at least a year before the communion service was instituted at the end of Jesus' life.
  - a. John 6 took place near the time of the passover (**Joh 6:4**).
  - b. The institution of the Lord's supper took place at the next (at least) passover the following year (**Joh 13:1**).
  - c. Jesus said that those who ate His flesh and drank His blood had eternal life (**Joh 6:54-56**).
  - d. But since the first communion service, in which Jesus allegedly transformed His flesh and blood into bread and wine for the disciples to eat, didn't happen for another year, then anyone who died in that year would have missed their chance at getting eternal life (if one holds to this ridiculous Catholic doctrine).
- vii. If this is speaking of communion, then anyone one who takes communion has eternal life which cannot be lost (**Joh 6:54 c/w Joh 10:28**).
  - a. This means that every Catholic who took communion even one time has eternal life, whether he ever enters a Catholic Mass again in his life.
  - b. Judas took communion (**Mat 26:25-28**), but didn't have eternal life (**Mat 26:24 c/w Joh 6:70-71 c/w Joh 17:12**).
- viii. Furthermore, eating blood is forbidden in both testaments (**Gen 9:4; Lev 7:26-27; Lev 17:10; Act 15:20**).
  - a. When Jesus spoke of drinking His blood in John 6 and when He instituted communion at the passover in Matthew 26, the law of Moses was still in effect which demanded death for anyone who drank blood (**Lev 7:26-27; Lev 17:10**).
  - b. Had Jesus literally been referring to His actual blood, He would have been sinning and commanding His disciples to sin.
  - c. His subsequent death then would have been for His own sin, not the sin of His elect and we would all be going to hell.

#### D. Some questions

- i. What happens to "Jesus" a few hours after a faithful Catholic eats him?
- ii. What happens to "Jesus" when a faithful Catholic gets sick from drinking another Catholic's backwash mixed with "Jesus" and barfs up "Jesus" into the toilet after Mass?
- iii. What happens to "Jesus" if he gets dropped on the floor and a mouse eats him? Does the mouse get eternal life?

E. The pagan origin of transubstantiation

- i. It is clear that transubstantiation has no scriptural basis and that the apostles did not practice it.
- ii. So if it doesn't come from the Bible, where does it come from?
- iii. Transubstantiation didn't even become a canonized Catholic dogma until 1215AD.
  - a. "The teaching of transubstantiation does not date back to the Last Supper as most Catholics suppose. It was a controversial topic for many centuries before officially becoming an article of faith (which means that it is essential to salvation according to Rome.) The idea of a physical presence was vaguely held by some, such as Ambrose, but it was not until 831 A.D. that Paschasius Radbertus, a Benedictine Monk, published a treatise openly advocating the doctrine. Even then, for almost another four centuries, theological war was waged over this teaching by bishops and people alike, until at the Fourth Lateran Council in 1215 A.D., it was officially defined and canonized as a dogma (A "Dogma" is a teaching or doctrine that can never be reversed or repealed. It is equal in authority to the Bible) by Pope Innocent III." (Mark Edward Sohmer, *The Gospel of Rome*, Part 15: Transubstantiation, [www.sohmer.net](http://www.sohmer.net))
  - b. Transubstantiation was NOT a Catholic dogma for longer than it has been one.
- iv. Transubstantiation has its origin in ancient pagan religion, not in Christianity.
  - a. "Where did this teaching and practice really come from? Like many of the beliefs and rites of Romanism, transubstantiation was first practiced by pagan religions. The noted historian Durant said that belief in transubstantiation as practiced by the priests of the Roman Catholic system is "one of the oldest ceremonies of primitive religion" (The Story of Civilization, p. 741.) The syncretism and mysticism of the Middle East were great factors in influencing the West, particularly Italy. (Roman Society from Nero to Marcus Aurelius, by Dill.)" (Mark Edward Sohmer, *The Gospel of Rome*, Part 15: Transubstantiation, [www.sohmer.net](http://www.sohmer.net))
  - b. "In Egypt, priests would consecrate meat cakes, which were supposed to become the flesh of Osiris! (an ancient Egyptian god of the lower world and judge of the dead - Encyclopedia of Religions, Vol. 2, p. 76.) The idea of transubstantiation was also characteristic of the religion of Mithra whose sacraments of cakes and haoma drink closely parallel Catholic Eucharistic rites. (Ibid.)" (Mark Edward Sohmer, *The Gospel of Rome*, Part 15: Transubstantiation, [www.sohmer.net](http://www.sohmer.net))
  - c. "The idea of eating the flesh of deity was most popular among the people of Mexico and Central America long before they ever heard of Christ; and when Spanish missionaries first landed in those countries, "their surprise was heightened when they witnessed a



religious rite which reminded them of communion... an image made of flour... and after consecration by priests, was distributed among the people who ate it... declaring it was the flesh of deity." (Prescott's Mexico, Vol. 3.)" (Mark Edward Sohmer, *The Gospel of Rome*, Part 15: Transubstantiation, [www.sohmer.net](http://www.sohmer.net))

3. The Roman Catholic church in the Council of Trent (1545-1563) decreed that the eucharist was to be taken in "one kind" or "one specie" by the laity, meaning the communicants only take the bread, but not the wine, which many Catholics still do today.

A. What saith the pope?

- i. "Wherefore, this holy Synod, -- instructed by the Holy Spirit, who is the spirit of wisdom and of understanding, the spirit of counsel and of godliness, and following the judgment and usage of the Church itself, -- declares and teaches, that laymen, and clerics when not consecrating, are not obliged, by any divine precept, to receive the sacrament of the Eucharist under both species; and that neither can it by any means be doubted, without injury to faith, that communion under either species [Page 141] is sufficient for them unto salvation. For, although Christ, the Lord, in the last supper, instituted and delivered to the apostles, this venerable sacrament in the species of bread and wine; not therefore do that institution and delivery tend thereunto, that all the faithful of Church be bound, by the institution of the Lord, to receive both species." ([Council of Trent](#), 1545-1563, Session 21, Chapter I)
- ii. "CANON I. -- If any one saith, that, by the precept of God, or, by necessity of salvation, all and each of the faithful of Christ ought to receive both species of the most holy sacrament not consecrating; let him be anathema." ([Council of Trent](#), 1545-1563, Session 21, On Communion Under Both Species, Canon 1)
- iii. "CANON II. -- If any one saith, that the holy Catholic Church was not induced, by just causes and reasons, to communicate, under the species of bread only, laymen, and also clerics when not consecrating; let him be anathema." ([Council of Trent](#), 1545-1563, Session 21, On Communion Under Both Species, Canon 2)
- iv. "CANON III. -- If any one denieth, that Christ whole and entire - the fountain and author of all graces - is received under the one species of bread; because that - as some falsely assert - He is not received, according to the institution of Christ himself, under both species; let him be anathema." ([Council of Trent](#), 1545-1563, Session 21, On Communion Under Both Species, Canon 3)
- v. "55. That more perfect form of participation in the Mass whereby the faithful, after the priest's communion, receive the Lord's body from the same sacrifice, is strongly commended. The dogmatic principles which were laid down by the Council of Trent remaining intact (40), communion under both kinds may be granted when the bishops think fit, not only to clerics and religious, but also to the laity, in cases to be determined by the Apostolic See, as, for instance, to the newly ordained in the Mass of their sacred ordination, to the newly professed in the Mass of their religious profession,

and to the newly baptized in the Mass which follows their baptism." ([Second Vatican Council](#), 1963, Constitution On The Sacred Liturgy, Chapter II - The Most Sacred Mystery Of The Eucharist)

B. But what saith the scripture?

- i. Jesus said to "drink *ye all* of it" (**Mat 26:27**) and "*this do ye*, as oft as ye drink it" (**1Co 11:25**).
  - a. This is a prime example of Catholic tradition making the word of God of none effect (**Mar 7:8-9,13**).
  - b. Catholic tradition says that the laity only need to eat the bread -- Jesus said that we are supposed to eat the bread and drink the wine; therefore they have made the word of God of none effect by their tradition.
- ii. The eucharist under one kind (taking only the bread) invalidates their heavy emphasis on Jesus' words "whoso eateth my flesh, AND drinketh my blood, hath eternal life." (**Joh 6:54**)
- iii. If the wine is really transubstantiated into Jesus' blood, and drinking that wine (blood) really gives a Catholic eternal life, why would the RC church decree that their members only need to eat the bread, but not drink the wine?
- iv. This decree seems to convey that they don't *really* believe that the wine is transubstantiated into Christ's blood and that drinking that wine (blood) *really* gives one eternal life.

4. Christ is continually sacrificed millions of times per year in Catholic Masses all over the earth.

A. The Roman Catholic Church teaches that in the Mass, Christ is really and actually sacrificed afresh.

- i. "CANON I. -- If any one saith, that in the mass a true and proper sacrifice is not offered to God; or, that to be offered is nothing else but that Christ is given us to eat; let him be anathema." ([Council of Trent](#), 1545-1563, Session 22, On the Sacrifice of the Mass, Canon 1)
- ii. "CANON II. -- If any one saith, that by those words, Do this for the commemoration of me (Luke xxii. 19), Christ did not institute the apostles priests; or, did not ordain that they, and other priests should offer His own body and blood; let him be anathema." ([Council of Trent](#), 1545-1563, Session 22, On the Sacrifice of the Mass, Canon 2)
- iii. "CANON III. -- If any one saith, that the sacrifice of the mass is only a sacrifice of praise and of thanksgiving; or, that it is a [Page 159] bare commemoration of the sacrifice consummated on the cross, but not a propitiatory sacrifice; or, that it profits him only who receives; and that it ought not to be offered for the living and the dead for sins, pains, satisfactions, and other necessities; let him be anathema." ([Council of Trent](#), 1545-1563, Session 22, On the Sacrifice of the Mass, Canon 3)
- iv. "CANON IV. -- If any one saith, that, by the sacrifice of the mass, a blasphemy is cast upon the most holy sacrifice of Christ consummated on the cross; or, that it is thereby derogated from; let him be anathema."

([Council of Trent](#), 1545-1563, Session 22, On the Sacrifice of the Mass, Canon 4)

- v. "47. At the Last Supper, on the night when He was betrayed, our Saviour instituted the eucharistic sacrifice of His Body and Blood. He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until He should come again, and so to entrust to His beloved spouse, the Church, a memorial of His death and resurrection: a sacrament of love, a sign of unity, a bond of charity (36), a paschal banquet in which Christ is eaten, the mind is filled with grace, and a pledge of future glory is given to us (37)." ([Second Vatican Council](#), 1963, Constitution On The Sacred Liturgy, Chapter II - The Most Sacred Mystery Of The Eucharist)
- vi. "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." "And since in this divine sacrifice which is celebrated in the 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. . . this sacrifice is truly propitiatory. (underline mine - CEW)" ([Catechism of the Catholic Church](#), Part 2, Section 2, Chapter 1, Article 3, V. The Sacramental Sacrifice Thanksgiving, Memorial, Presence, #1367)

B. But what saith the scripture about the sacrifice of Christ?

- i. Jesus was ONCE offered as a sacrifice (**Heb 7:27; Heb 9:12; Heb 9:28; Heb 10:10; Heb 10:12; Heb 10:14; 1Pe 3:18**).
  - a. This was written after the churches had been observing communion for years.
  - b. If Christ had been being offered continually since the Lord's Supper was instituted, then Paul would have said that Christ is continually being offered.
- ii. Jesus is NOT OFFERED OFTEN (**Heb 9:24-26**).
  - a. Christ rose from the dead never to die again (**Rom 6:9-10**).
  - b. To crucify the Son of God *afresh* is to put Him to an open shame (**Heb 6:6**).
  - c. Afresh *adv.* - Anew, with a fresh commencement, freshly.
- iii. The Catholic "re-sacrifice" of Christ in the Mass is no different than those *same* sacrifices under the law of Moses which could never take away sins (**Heb 10:11**).
  - a. Like the Levitical priesthood of old, all the Catholic sacrifices do is make a remembrance of sins, but never take them away which is why they keep offering them (**Heb 10:1-3**).
  - b. It wasn't possible for bulls and goats to take away sins (**Heb 10:4**).
  - c. Neither is it possible for bread and wine to take away sins.
- iv. To say that the eucharist is a propitiatory sacrifice (see quote from the Catechism) is to say that it takes away sins, which is to blaspheme the one all-sufficient sacrifice of Christ which alone was the propitiation for our sins.

- a. Propitiatory *adj.* - B. adj. That propitiates or tends to propitiate; of or pertaining to propitiation; appeasing, atoning, conciliating, expiatory; ingratiating.
  - b. Propitiation - 1. The action or an act of propitiating; appeasement, conciliation; atonement, expiation.
  - c. Christ's sacrifice on the cross is the only propitiation and atonement for our sins (**1Jo 2:2; 1Jo 4:10; Rom 3:25; Rom 5:8-11**).
  - d. The above references are all the references in the NT to the words *propitiation* and *atonement* and their cognates.
  - e. They are not once used to refer to communion.
- C. For the Catholics, Jesus is continually being born (eternally begotten) and is continually dying (during every Mass) at the same time.
- D. Heretics are condemned of themselves (**Tit 3:10-11**).
5. The bread is worshiped as an idol in the Catholic Mass.
- A. As was before shown in [Section II,A](#), the Catholic church teaches that the bread of the eucharist is transformed truly, really, and substantially into the body, blood, soul, and divinity of Jesus Christ.
- B. Therefore the wafer is worshiped by Catholics, as if it were Jesus Christ.
- i. "*Worship of the Eucharist*. In the liturgy of the Mass we express our faith in the real presence of Christ under the species of bread and wine by, among other ways, genuflecting or bowing deeply as a sign of adoration of the Lord. "The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only during Mass, but also outside of it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession." (underline mine - CEW) ([Catechism of the Catholic Church](#), Part 2, Section 2, Chapter 1, Article 3, V. The Sacramental Sacrifice Thanksgiving, Memorial, Presence, #1378)
  - ii. Genuflect *v.* - To bend the knee, esp. in worship.
  - iii. "CANON VI. -- If any one saith, that, in the holy sacrament of the Eucharist, Christ, the only-begotten Son of God, is not to be adored with the worship, even external of latria; and is, consequently, neither to be venerated with a special festive solemnity, nor to be solemnly borne about in processions, according to the laudable and universal rite and custom of holy church; or, is not to be proposed publicly to the people to be adored, and that the adorers thereof are idolators; let him be anathema." ([Council of Trent](#), 1545-1563, Session 13, On The Most Holy Sacrament Of The Eucharist, Canon 6)
  - iv. It is no exaggeration or slander whatsoever to say that Catholics worship the eucharist bread.
    - a. "...Out of thine own mouth will I judge thee, thou wicked servant..." (**Luk 19:22**)
    - b. "Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee." (**Job 15:6**)
- C. The Bible forbids the making and worshiping of idols in both testaments.

- i. The second of the ten commandments forbids making any graven image and bowing down to them (**Exo 20:4-5**).
  - ii. Since the second commandment clearly forbids bowing down and worshipping an idol like piece a bread, the Catholic church modified the ten commandments, leaving out the second and splitting the tenth into two.
    - a. "A Traditional Catechetical Formula
      - 1. I am the LORD your God; you shall not have strange Gods before me.
      - 2. You shall not take the name of the LORD your God in vain.
      - 3. Remember to keep holy the LORD'S Day.
      - 4. Honor your father and your mother.
      - 5. You shall not kill.
      - 6. You shall not commit adultery.
      - 7. You shall not steal.
      - 8. You shall not bear false witness against your neighbor.
      - 9. You shall not covet your neighbor's wife.
      - 10. You shall not covet your neighbor's goods." ([Catechism of the Catholic Church](#), Part 3, Section 2, The Ten Commandments)
    - b. The Catholic church is merely "christianized" paganism which, "changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen." (**Rom 1:25**)
  - iii. Only the true God, the Lord Jesus Christ, should be worshiped, and idols must be kept away from (**1Jo 5:20-21**).
6. Transubstantiation and the Catholic Mass make the Catholic priesthood essential.
- A. Priests are necessary to offer sacrifices (**Heb 10:11**).
  - B. Since the Catholic church says that the eucharist is a sacrifice (see [Section VIII,4](#)), there must be a priest to offer that sacrifice.
    - i. "They (Catholic parishioners) should be instructed by God's word and be nourished at the table of the Lord's body; they should give thanks to God; by offering the Immaculate Victim, not only through the hands of the priest, but also with him, they should learn also to offer themselves; through Christ the Mediator [38], they should be drawn day by day into ever more perfect union with God and with each other, so that finally God may be all in all." (underline mine - CEW) ([Second Vatican Council](#), 1963, Constitution On The Sacred Liturgy, Chapter II - The Most Sacred Mystery Of The Eucharist)
    - ii. "It is indeed the priest alone, who, acting in the person of Christ, consecrates the bread and wine, but the role of the faithful in the Eucharist is to recall the passion, resurrection and glorification of the Lord, to give thanks to God, and to offer the immaculate victim not only through the hands of the priest, but also together with him; and finally, by receiving the Body of the Lord, to perfect that communion with God and among themselves which should be the product of participation in the sacrifice of the Mass." ([Vatican II](#), *Second*

*Instruction on the Proper Implementation of the Constitution on the Sacred Liturgy*, no. 12)

- iii. "CANON II. -- If any one saith, that by those words, Do this for the commemoration of me (Luke xxii. 19), Christ did not institute the apostles priests; or, did not ordain that they, and other priests should offer His own body and blood; let him be anathema." ([Council of Trent](#), 1545-1563, Session 22, On the Sacrifice of the Mass, Canon 2)
- C. But the Bible teaches that all Christians are priests which offer spiritual sacrifices to God (**1Pe 2:5,9; Rev 1:6; Rev 5:10**).
- i. There is no special class of men that go between us and God.
  - ii. Jesus is the only mediator between God and men (**1Ti 2:5**).
  - iii. Every Christian can go boldly to the throne of grace at anytime because Jesus Christ our high priest is there making intercession for us (**Heb 4:15-16; Heb 7:25**).
  - iv. Everyone of us can enter into the holiest by the blood of Jesus (**Heb 10:19**).