

**Answering The Religious Errors Of Our Family, Friends, and Neighbors 1**  
**“When Taking The Lord’s Supper The Unleaven Bread Literally Becomes**  
**The Body/Flesh Of Christ And The Fruit Of The Vine Literally Becomes The**  
**Blood Of Christ. The Doctrine Of Transubstantiation!”**  
**Lesson 21**

**INTRO:**

- A. The word transubstantiation is made up of two parts: 'trans' and 'substantiation.'
1. The first part is a prefix that means 'across', 'beyond', or 'through'. It suggests that some kind of change has taken place.
  2. The second part of the word, 'substantiation,' refers to the philosophical term substance.
    - a. According to the Greek philosopher Aristotle, substance is a thing's deepest being, what it is, in and of itself.
    - b. The substance of a thing is what it really and truly is beyond all appearances.
    - c. Aristotle calls those appearances accidents.
      - 1) An object's accidents are its external characteristics, what we can see, smell, touch, taste, and hear.
      - 2) Those accidents can help us identify and describe an object, but they do not necessarily capture the inner essence of a thing, its substance.  
Let's look at an example. A teenager decides to dress up as a zombie for Halloween. His costume is highly realistic, complete with torn clothing, heavy makeup, and lots of fake blood. He groans like a zombie and even has an earthy, musty smell. To all appearances, in his accidents, this young man seems like a zombie, but deep down, in his substance, he is, of course, a human teenager.
    - d. In transubstantiation, then, the substance of the bread and wine changes into the body and blood of Jesus Christ.
      - 1) The accidents of the bread and wine, their taste, smell, and appearance, remain the same, but deep down, the bread and wine no longer exist.
      - 2) They are completely Jesus Christ.

**B. QUOTES:**

“The change of the whole substance of bread into the substance of the Body of Christ and of the whole substance of wine into the substance of his Blood. This change is brought about in the eucharistic prayer through the efficacy of the word of Christ and by the action of the Holy Spirit. However, the outward characteristics of bread and wine, that is the 'eucharistic species', remain unaltered.”

(“**Catechism of the Catholic Church - IntraText**”. [www.vatican.va](http://www.vatican.va))

"The conversion of the bread and wine into Christ's body and blood [by which] Christ becomes present in this sacrament", faith "in the efficacy of the Word of Christ and of the action of the Holy Spirit to bring about this conversion": "[B]y

**Answering The Religious Errors Of Our Family, Friends, and Neighbors 2**  
**“When Taking The Lord’s Supper The Unleaven Bread Literally Becomes**  
**The Body/Flesh Of Christ And The Fruit Of The Vine Literally Becomes The**  
**Blood Of Christ. The Doctrine Of Transubstantiation!”**

**Lesson 21**

the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation. (Council Of Trent, 1551 AD)

("Catechism of the Catholic Church - IntraText". [www.vatican.va](http://www.vatican.va).)

- C. This religious belief comes from a literal interpretation of **Matthew 26:26-28** “*And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, ‘Take, eat; **this is My body.**’ 27 Then He took the cup, and gave thanks, and gave it to them, saying, ‘Drink from it, all of you. 28 For **this is My blood** of the new covenant, which is shed for many for the remission of sins.’” (emphasis mine, ERH)*

**I. WHAT DO THE SCRIPTURES TEACH CONCERNING THE DOCTRINE OF TRANSUBSTANTIATION?**

A. The verses just quoted in Matthew 26:26-28 which are used in an attempt to prove the doctrine of transubstantiation, must be understood as figurative language.

1. By ‘figurative’ it means the use of words which go beyond the actual meanings of words.
2. Examples of figurative language:
  - a. This coffee shop is an ice box! (**metaphor**)
    - 1) A figure of speech in which a word or phrase is applied to something to which it is not literally applicable in order to suggest a resemblance.
  - b. She’s happy as a clam. (**simile**)
    - 1) A figure of speech in which two unlike things are compared.
  - c. The sky misses the sun at night. (**personification**)
    - 1) The giving of human nature or character to animals or inanimate objects.
  - d. I’ve told you a million times to clean your room! (**hyperbole**)
    - 1) An obvious and intentional exaggeration.
  - e. She was living her life in chains. (**symbolism**)
    - 1) Something used to represent something else.
3. The reason why these verses must be understood as figurative language is because Jesus was actually present in flesh and blood when He said them.

B. There are many instances in which Jesus used figurative language:

1. Jesus said He was “bread”. **John 6:48, 51** “*I am the bread of life. 51 I am the living bread which came down from heaven. If anyone*

3

**Answering The Religious Errors Of Our Family, Friends, and Neighbors**  
**“When Taking The Lord’s Supper The Unleaven Bread Literally Becomes**  
**The Body/Flesh Of Christ And The Fruit Of The Vine Literally Becomes The**  
**Blood Of Christ. The Doctrine Of Transubstantiation!”**

**Lesson 21**

*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.”*

2. Jesus said He was “light”. **John 8:12** “Then Jesus spoke to them again, saying, ‘I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.’”
  3. Jesus said He was the “door”. **John 10:7** “Then Jesus said to them again, ‘Most assuredly, I say to you, I am the door of the sheep.’”
  4. Jesus said He was the “vine”. **John 15:1** “I am the true vine, and My Father is the vinedresser.”
  5. Jesus said His disciples were “salt” and “light”. **Matthew 5:13-14** “You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. 14 You are the light of the world.”
  6. There are many other things in the scriptures that must be taken figuratively.
    - a. To understand such statements literally is but to misunderstand them!
- C. There has also been a misuse of John 6:53-58 which has led some to believe in the doctrine of transubstantiation.
- John 6:53-58** “Then Jesus said to them, ‘Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. 54 Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. 55 For My flesh is food indeed, and My blood is drink indeed. 56 He who eats My flesh and drinks My blood abides in Me, and I in him. 57 As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. 58 This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever.’”
1. These verses, in their context, is not teaching concerning the Lord’s Supper.
  2. If eating His flesh means taking the Lord’s Supper, then those who eats of the bread receives eternal life. (**John 6:51** “I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.”)
  3. The context shows that it is the words of Christ which are under consideration as the Lord said, “It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.” (**John 6:63**)

4

**Answering The Religious Errors Of Our Family, Friends, and Neighbors**  
**“When Taking The Lord’s Supper The Unleaven Bread Literally Becomes**  
**The Body/Flesh Of Christ And The Fruit Of The Vine Literally Becomes The**  
**Blood Of Christ. The Doctrine Of Transubstantiation!”**

**Lesson 21**

4. The meaning of the passage is, that by His death - His body and His blood offered in sacrifice for sin - He would secure pardon and life for mankind. Christ uses the figure of eating and drinking because that was the subject of the context and the conversation.
  - a. The Jews prided themselves of the fact that their fathers had eaten manna; and because, Christ had said that He was the bread of life, it was natural and easy, especially in the language which He used, to carry out the figure, and say that bread must be eaten in order to be of any benefit in saving men.
3. Just as God provided for the **physical nutrition** for Israel in the wilderness by sending them bread from heaven, so He provides for our **spiritual nutrition** today by having sent Jesus who gave His flesh in death for the sins of the world.
  - a. But how do we "eat" this flesh? Jesus continued in **John 6:63**, "*It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit and they are life.*"
  - b. Here Jesus tells us that He is not speaking physically but spiritually. We do not receive spiritual nutrition by eating His literal flesh because that would profit our souls nothing. Rather, we receive spiritual nutrition by digesting His words, which were revealed by the Spirit who gives life.
  - c. Thus, we eat His flesh and drink His blood figuratively when we hear and obey His words. And as we keep those words in our lives by obeying them, we abide in the Lord and He in us.
4. **V. 56** "*He who eats My flesh and drinks My blood abides in Me, and I in him.*" We know this has reference to the word as on account of **John 15:7,10** "*If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. 10 If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love.*")
  - D. The "*cup of blessing*" represents the blood of Christ just as the "bread" represents the body of Christ. (**1 Corinthians 10:16** "*The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*")

**CONCLUSION:**

- A. There is no indication, whatsoever, from the Scriptures that the unleaven bread and fruit of the vine literally become the flesh and blood of Christ.