

Eating and Drinking Christ

“Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.”

John 6:53

Introduction:

1. As we earnestly contended recently against Mel Gibson’s movie, “The Passion of the Christ,” we had to endure hundreds of ignorant Catholics writing our website in favor of the Mass and the pagan doctrine of transubstantiation from this text. If a child is born again, he can easily grasp this lesson from Jesus Christ.
2. Tonight we keep the Lord’s Supper as Scripture teaches – a simple remembrance without sacramental grace.
3. This morning we saw several other aspects of the Lord’s Supper from a scheduled study of I Corinthians 10.
4. There are in this chapter of John the strongest inducements to approach, believe, and obey the Lord Jesus Christ, which should always be our chief and consuming ambitions in the study of Holy Scripture (John 5:39).
5. But this lesson also shows that carnal Christians do not want the Jesus of the Bible (II Tim 3:5; II Cor 11:3-4).
6. And it further annihilates the “seeker sensitive” lies of Rick Warren and other carnal church growth gurus.
7. If you are not ready for harsh and heavy sarcasm, then re-read I Kings 18 and Matthew 21-23 to prepare.
8. In the next few minutes, I want to destroy the absurd Roman Catholic devilish heresy of transubstantiation, crush the carnal and sinful mega church movement, condemn Christians who mind earthly things as belly worshippers, and direct every regenerate hearer to eat the flesh and drink the blood of Jesus Christ by faith.

The Large Context (6:1-26)

- A. The larger context consists of unregenerate hearers more interested in their bellies than Jesus Christ.
- B. A large crowd of mostly unbelievers, about 5000 men, was curiously interested to see miracles (1-4).
 1. We call this crowd 5000, though the other gospels tell us there were also women and children.
 2. Any natural man would be very interested in seeing the miracles the gospels gloriously record.
 3. Any natural Jew would want a Jewish Messiah to have such power and be their natural leader.
 4. They thought: a man with such supernatural power could throw off the Roman Empire, heal all their aches and pains like Benny Hinn, and provide a daily buffet like the local Rescue Mission!
 5. These men did not love Jesus Christ Himself, care about their eternal souls, or love His doctrine.
 6. These men “followed him” only with a surface profession, as they had no heart for spiritual truth.
 7. American “Christians” foolishly follow movie stars, performing artists, and sob after watching fake blood in Mel Gibson’s “Passion,” so they get excited about their sweet, sweet idea of Jesus!
 8. Many who croon the name of Jesus and wear WWJD bracelets go to hell (Matt 7:23; I Cor 12:3).
 9. Jesus often had large crowds follow Him, which He would quickly thin down (Luke 14:25-33)!
 10. This event was one year prior to His crucifixion, by virtue of it being His next to last Passover.
- C. Jesus fed the large crowd with a small lunch and twelve baskets of leftovers were taken up (5-15).
 1. This is the only event in the life of Jesus recorded in all four gospels, which makes it unique.
 2. John, who did not record many such events when the others did, put this here for contextual help.
 3. Why did Jesus multiply the loaves? To create a community church? No, to prove He was God!
 4. Was there any other reason He might have provided so much food? To be able to preach longer!
 5. The crowd of men could recognize by this multiplying power that Jesus was the Messiah (14).
 6. The prophet to come was foretold by Moses – Jesus (Deut 18:15-19; John 1:45; Acts 3:22-23).
 7. They wanted the Messiah prophesied by Moses ... until they found out what He demanded!
 8. Nobody wants to go to hell; everybody will believe in Jesus ... until they found out Who He is!
 9. These men were neither regenerate nor interested in a Savior (Jas 2:19; I Cor 12:3 cp Matt 7:22).
 10. These people well represented most of the praise services going on Sunday in the name of Jesus!
 11. They call Him Lord and praise His greatness, without any cross bearing (Luke 9:23; II Tim 3:5).

12. Tell one of the nightclub girls, with the heavy makeup gyrating on a church stage in a tight sweater and short skirt, that she has to wash her face, change clothes, lose the jewelry, unbleach her hair, shut up, sit down, burn her CD collection, disconnect her television, submit to a straight Christian husband, and have babies to please God, and you will find out she hates Jesus and you!
13. Tell the blow-dried pastor with a polo shirt and loafers he needs a conservative suit and a capella hymns to preach Jesus acceptably (Heb 12:28-29); he will cuss you out and throw you out!
- D. Jesus walked on the Sea of Galilee and calmed a great wind blowing against the disciples (16-21).
 1. Note that Jesus rejected the Jews greedy intentions to make Him king for carnal reasons (15).
 2. Anyone who claims that Jesus wanted to be the king of Jews, like Scofield, is out of their mind.
 3. He is, and has been, the King of kings and Lord of lords ever since His ascension (Eph 1:20-23).
 4. He had no more desire to be king of the Jews than make Ishmael His promised son (Ga 4:21-31).
 5. He walked on water back to Capernaum, which the unbelievers observed for a third miracle (25).
- E. These 5000 men eagerly pursued Jesus to be His disciples, to feed their lazy, hungry bellies (22-26).
 1. They saw the disciples leave without Jesus, so they did not know where He was; they waited all night for him to come down from a mountain (15), and then they took boats over to Capernaum.
 2. They questioned Him when they got to Capernaum looking for Him, for He was already there!
 3. These devoted “Christians” followed Jesus, believed Jesus, wanted Jesus as King, waited for Jesus, sought Jesus, talked to Jesus, talked about Jesus, and wanted to sign up as Jesus freaks!
 4. But the Lord Jesus unloaded on them for their carnality in seeking food for the lusts of the flesh!
 5. He didn’t give a rip, when they said, “You can’t judge our hearts; we love you; we think you’re cute, just like Jimmy that played you in our favorite movie; and we even bought the soundtrack.”
 6. He will refer to this condemnation of their unbelief a little later, so understand it completely (36).
 7. Remember, “Christians” who like earthly things are enemies of Jesus Christ and belly worshippers in the opinion of God and His apostles (Phil 3:18-19; Rom 16:17-18; James 4:4).
 8. It is perilous times when “Christians” love pleasures more than they love God (II Timothy 3:4).
 9. Get a good picture of these people – they were truly seeking Jesus, totally unlike the pagan and profane worldlings that the mega church growth movement has set for its target audience (24)!
 10. The mega-church movement today is based on “seeker sensitive” ministries, where all that is done is compromised or modified to make unregenerate worldlings (seekers) totally comfortable.
 11. What did Jesus do with these seekers? He told them they were belly worshippers! What would he do in a church with a basketball court, Starbucks Coffee in the foyer, and a tattoo parlor to “reach bikers for Jesus”? Would He get a crucifix on His upper arm to wear a tank top on His Harley?
 12. Why didn’t He preach a “felt needs” sermon about the quality time of cuddling grandchildren?
 13. Why didn’t He tell the disciples to get fiddles and get the crowd foot-stompin’ happy with Him?
 14. Why did He offend them, preach a most offensive doctrinal sermon, and then offend them again?

The Small Context (6:27-65)

- A. Though confusing and offensive to these carnal “seekers,” Jesus identified spiritual bread (6:27).
 1. With 5000 true seekers before Him (24), Jesus condemned them (26) and confused them (27).
 2. Jesus did not provide food to attract “seekers”; He did it to prove He was God and preach longer.
 3. Knowing His answer was going to be offensive to these unconverted people, He offended them.
 4. Why didn’t He preach a “felt needs” sermon that would have made them cozy and comfortable?
 5. Why did He have to be so theological and spiritual that none of the “lost” could understand Him?
- B. They wanted to know what labor they were supposed to do in order to get this living bread (6:28).
 1. Peter did not need to be told what to do when He saw Jesus’ power revealed to him (Luke 5:8).
 2. Why did a sinful woman know what to do when Jesus was in Simon’s house (Luke 7:37-38)?
 3. They were willing to pay a low price to guarantee perpetual bread for their bellies, which is what you may safely conclude about most of the “thousands saved” by food and medical missions.

- C. Jesus told them that the work pleasing God they must do is to believe on the Son of God (6:29).
 - 1. He will later refer to this instruction as including a condemnation of them as unbelievers (36)!
 - 2. But we can read they believed (14)! But only those continuing in His word are believers (8:31)!
 - 3. The devils believe and tremble (Jas 2:19)! The only belief that counts bears works of holiness!
- D. These ungrateful and blind wretches ask for a sign, forgetting the miracles of healing, the great feeding, and His miraculous way to Capernaum, because they want more; it is breakfast time now, and they are hungry again to fill their profane bellies, hopefully with biscuits and gravy (6:30-31).
 - 1. These profane men ask for a sign, when He had already fed them with a fantastic sign (6:14).
 - 2. They asked for bread as God gave Israel, manna every morning, six days a week, for forty years.
 - 3. If you offer free food in a church venue to the public, expect many “lost” to accept Jesus!
 - 4. Be honest! If you were hungry and lazy, you would invite Jesus into your heart for a free lunch!
- E. Jesus answered that the manna in the wilderness was only typical of the bread He gave (6:32-33).
 - 1. Such spiritual language, dealing theologically with eternal life, is so boring to belly worshippers!
 - 2. This is the first of three times He will teach that His bread is superior to their fantasy of manna.
- F. Of course, they asked for this bread, for they were seeking bread, and this would provide life (6:34).
 - 1. Ask a million people on the street if they want to go to hell, and they will all answer, “No way!”
 - 2. If these belly-worshipping carnal Christians could fill up at a buffet and live forever, bring it on!
- G. He taught carefully what he meant by bread, how it was to be eaten, and included drinking (6:35).
 - 1. Jesus simply and plainly explained what He meant by bread, eating and drinking, and the benefit.
 - 2. This verse has what Jesus meant by eating and drinking – coming to Him and believing on Him!
 - 3. Jesus was entirely spiritual and entire heavenly, which the regenerate love and unregenerate hate.
- H. He confronted and condemned them for seeing Him and His miracles and yet not believing (6:36).
 - 1. His words, “But I said unto you,” referred to His earlier condemnation for their unbelief (26-29).
 - 2. He condemned these seekers as being on their way to hell as unbelievers (Mat 23:33; John 8:21).
 - 3. He was the Bread! He had confirmed it! He was right in front of them! But they would not eat!
 - 4. Jesus is the savor of death unto death in the lost; He is the savor of life unto life (II Cor 2:14-17).
- I. The elect of God, those given to me by the Father in covenant, are very different in character (6:37).
 - 1. He here provided a general rule about the elect, which was put in contrast to these unbelievers.
 - 2. We know there are exceptions for infants, idiots, and other unconverted elect; but this is the rule.
 - 3. He used the universal “all” to truly condemn these unbelievers as not being in God’s election.
 - 4. He is not directly encouraging or instructing His disciples, but rather condemning these gluttons.
 - 5. For these four verses (37-40), He will condemn these unbelievers as being reprobates by action.
 - 6. It is an evil shame that Arminians and others will take 37b and memorize it, missing the context.
 - 7. Coming to Christ here is active belief on Jesus Christ, as stated previously and shortly (6:35,40).
- J. Jesus clearly showed the absolute despotism of election by ascribing it to the will of God (6:38-39).
 - 1. This gospel, called the love gospel, has already exalted God’s will in salvation (1:13; 3:8; 5:21).
 - 2. A simple reading of Romans 9 will show the sovereign supremacy of God’s will (Rom 9:10-24).
 - 3. Paul taught God’s will in election, redemption, and glorification (Rom 8:29-30; Eph 1:3-12).
 - 4. The certain rule for all the elect is that Jesus Christ will surely save them without any loss at all.
 - 5. Jesus did not come to die and save all men, but to die and save those the Father gave Him (17:2).
 - 6. A general atonement paying for all the sins of all men but not saving a single man is blasphemy.
- K. The will of God secured eternal life for every one that comes to Christ and believes on Him (6:40).
 - 1. This verse does not in way of context or language teach an “if ... then” condition for eternal life.
 - 2. The verse declares, in our Lord’s continuing condemnation of these belly worshippers for their unbelief, that it was God’s will to send His Son to secure eternal life for believers instead.
 - 3. Faith in Christ is evidence of election, which keeps to the goal of John’s purpose in writing.
 - 4. As is the case with John’s gospel and epistles, He wrote for believers to believe (I John 5:13).
 - 5. Any person that believes on Christ proves He already has eternal life (1:13; 3:3; 5:24; 8:47; etc.).

- L. The unbelieving “seekers” murmured against Jesus for saying He was bread from heaven (6:41-42).
 1. Irritated by the doctrine of election, they pick on His identity as the Bread from heaven (35).
 2. How could this poor fellow that grew up among us have come down from heaven, they argued.
 3. They knew He was not just their old neighbor by virtue of miracles and loaves and fishes (2,14).
 4. As Jesus told Nicodemus, unless and until you are born again, you cannot see Jesus Christ (3:3).
 5. As you get spiritual and divine in your teaching, the unregenerate “seekers” head for the doors.
- M. He explained the reason why these unbelieving “seekers” could not grasp His speech (6:43-47).
 1. He told them to stop their murmuring. Why? Because they would never be able to figure it out!
 2. His response here is very similar to His response to other unbelieving “seekers” (8:47; 10:26).
 3. No man can recognize and believe on Jesus Christ without God powerfully drawing them (6:44).
 4. This drawing is a positive aspect of the great work of regeneration (1:13; 3:3; 5:24-25; 8:47).
 5. Souls are regenerated into new life and then opened to Jesus Christ (Acts 16:14; Gal 1:15-16).
 6. Fulfilling the Old Testament (Is 54:13; Jer 31:34), regeneration includes the Father’s teaching.
 7. Jesus confessed and praised God for hiding and revealing things about Himself (Matt 11:25-27).
 8. Condemning these unbelievers, He repeats the general rule that God’s children believe on Christ.
 9. Salvation is entirely in the will of God, for Christ secured it for those God will draw to Christ.
 10. He goaded the unbelieving bread-lovers with a further reference to having seen the Father (46)!
 11. Faith in the Lord Jesus Christ is the evidence of eternal life, not a condition for it (6:47).
- N. Jesus repeated Himself again as the Bread of Life that was far superior to Israel’s manna (6:48-51).
 1. He has already defined the eating earlier (6:35) and repeated faith also (6:29,36,37,40,44,47).
 2. He repeated the truth about coming down from heaven, which He knew was beyond them (6:43).
 3. This is the second time He told them He is superior to any bread Moses ever gave (32-33,58).
 4. He added a little more by saying that eternal life would come by His giving His flesh for it (51).
 5. Since these “seekers” had not got His bread metaphor, why did He aggravate them with “flesh”?
- O. The Jews, typical of their blinded, carnal mindset, murmured against His spiritual talk (6:52).
 1. Rather than humbly beg for the interpretation of His metaphor, they simply argued against it.
 2. They were like ignorant Catholics, who cannot handle a simple metaphor, “This is my body.”
 3. Didn’t Jesus know He could have made His sermon much more comfortable for these “seekers”?
- P. Jesus pushed the language further by elaborating more harshly on what He had just said (6:53-59).
 1. He taught a blunt axiom for eternal life, which involved eating His flesh and drinking His blood.
 2. This verse has no papal doctrine of transubstantiation; neither does it describe the Lord’s Supper.
 3. For a Jew, who could not eat raw flesh or drink blood, these would have been strange words.
 4. Since He knew they did not understand, why did He not stop and explain it to them better?
 5. There is no reason at all to alter the metaphor He has been pursuing due to their bread obsession.
 6. He continued to pursue the same great work God expected – that they believe on His Son (29).
 7. He used the same language He had started with, which included a hint at drink and thirst (35).
 8. He used the same language He associated with coming to Him and believing on Him (40,44,47).
 9. What does eating and drinking have to do with God’s dwelling? Compare I John 3:24; 4:15!
 10. He pushed the spiritual language even further to offend them and get rid of them (Cp 3:12-13).
 11. He compared His bread three times as superior to the manna of their fathers (6:32,49-50,58).
 12. Why did He have to repeat “came down from heaven,” when He knew they didn’t like that?
 13. Never had there been such a “seeker sensitive” service in the synagogue of Capernaum!
- Q. He finally lost the belly worshippers with His repeated spiritual language and election 6:60-66).
 1. These gluttons, craving fables instead, rejected sound doctrine, like many today (II Tim 4:3-4).
 2. Many disciples were not true believers; they were in for the excitement and food (Cp John 8:31).
 3. Get used to the fact that few there be that like the strait gate and narrow way of life (Matt 7:14).
 4. When the Lord Jesus, by divine wisdom, knew His market, He offended them further (61-62).
 5. Even when Christians chafe inside about hard preaching, the Lord of glory sees it all with ease!
 6. Since they murmured about Him coming down from heaven, He goaded them about going back!

7. Even if He were to ascend up into heaven before their very eyes, it would not move them; for they were spiritually dead and incapable of being moved spiritually by anything (Luke 16:31).
 8. When He detected murmuring about His spiritual language, He reminded them of regeneration.
 9. There are two kinds of men – flesh and spirit (3:6); only the spirit ones, born again, can see (3:3).
 10. He was speaking spiritual language of eternal life, which only the born again can hear (8:43,47).
 11. The will and learning of the flesh cannot and does not recognize spiritual things (I Cor 2:14).
 12. Even if He were to ascend up into heaven before their very eyes, it would not move them at all.
 13. He knew who did not believe on Him, and it was because the Father had not drawn them.
 14. He repeated again the fact of sovereign grace that only born again elect can believe on Him.
 15. If the doctrine of election gets rid of the false professors, let us preach election every Sunday!
 16. The gospel always triumphs: proving both life and death, but never giving life (II Cor 2:14-17).
 17. Consider the world's proselytizing efforts; it is startling that Jesus made no effort after them!
 18. In fact, He is about to turn to His chosen disciples and see if they want to do like Orpah as well.
- R. In spite of our Lord's effort at dissuasion, Peter and the apostles show their election (6:67-71).
1. Simon Peter answered with a revelation straight from God Himself (Matt 16:17; John 5:24).
 2. Simon Peter, often the bold one, spoke for all of them in affirming their faith in Jesus Christ.
 3. And thus we have the most solid and substantial proof that they were the elected sons of God.
 4. Of the twelve standing there, eleven were there by grace, and one was there by the devil.

The Text (6:53)

- A. Roman Catholics, literalists like the Jews, see this verse teaching their doctrine of transubstantiation.
1. The verse sounds more like it is teaching cannibalism than it sounds like it is teaching the Mass.
 2. Since His crucifixion and the Lord's Supper was a year away, what should these here do (6:4)?
 3. Since the source words of the Roman hocus-pocus ritual were not yet given, they had no wafers!
 4. The Jews could not eat His flesh and blood, for such eating of blood was cursed (Lev 17:10-12).
 5. We do not care how verses sound, for we are charged to find the sense (Neh 8:8; II Tim 2:15).
 6. Transubstantiation of the Catholics, a most devilish doctrine, eats Jesus body, blood, soul, and divinity, under either species – meaning the bread is His blood, and the wine is His body.
 7. For 1500 years they only served the cracker – which was truly body, blood, soul, and divinity.
 8. He plainly declared eating and drinking Him was coming to Him and believing on Him (6:35).
 9. Belief on the Son of God is throughout the whole context (6:29,35-37,40,44-45,47,64-65,68-69).
 10. By making it heretically literal, they damn themselves as reprobates and unregenerate (60-65).
 11. Jesus could not have used a metaphor and explained it any more perfectly than he did here.
 12. Why are they not consistent and chew the cup, since Jesus said, "This cup is the new testament"?
 13. Jesus finished the sacrifice Himself, and it has never been offered again (John 19:30; Heb 1:3).
 14. It has never been offered on devilish Catholic altars (II Thess 2:1-12; I Tim 4:1-3; Rev 17:1-6).
 15. The entire record of the New Testament is the absolutely finished offering of Jesus for sins.
- B. Like literalist Jews, the Catholics stumble at the word, whereunto they were appointed (I Pet 2:8).
1. They were totally dumbfounded by His claim to rebuild the temple in three days (John 2:18-22).
 2. Nicodemus, with a doctorate from a bastion of orthodoxy, sought to re-enter his mother (3:3-4).
 3. The woman of Samaria, well traveled with men and religion, sought for saving H₂O (4:7-26).
 4. The poor disciples could not figure out the meat Jesus spoke of at the well of Samaria (4:31-42).
 5. What do Catholics do with water flowing out of a belly – consecrate water balloons (7:37-39)?
 6. He riled the Jews again when He told them that Abraham was not truly their father (8:39-44).
 7. Since Jesus is the door and the shepherd of the sheep, how should we attach hinges (10:7,14)?
 8. Why did Jesus Christ want to go to Bethany when Lazarus was merely sleeping there (11:11)?
 9. Jesus said He was the light of the world. Does lighting candles bring Him into a room (12:46)?
 10. Jesus said He was the true vine, which does not mean eating grapes closes with Christ (15:1,5).
- C. We have been taught of God to see the figurative language and close with Jesus personally (6:45)!

The Application (6:66-71)

- A. Do you believe Jesus healed all kinds of diseases when on earth, because He was God's Son? Is it a novelty to your mind, or do you recognize His divine power as the promised Messiah (6:1-4)?
- B. Do you believe Jesus multiplied a boy's lunch to feed a multitude of 5000 men with plenty of leftovers? Is it a novelty to you, or do you wish you could have daily bread from heaven (6:5-14)?
- C. Do you believe Jesus walked on water and proved again He was the blessed Son of God (6:15-21)?
- D. Do you believe eternal life by God's grace in Christ is much more important than bread (6:26-27)?
- E. Do you believe on Jesus Christ, Whom God sent into the world, as the work God expects (6:29)?
- F. Do you believe Jesus of Nazareth was and is the true Bread of Life that gives eternal life (6:33-35)?
- G. Do you believe God gave the elect alone to Jesus Christ to redeem and lose none of them (6:37-39)?
- H. Do you believe God's will sent Jesus to secure eternal life for any seeing and believing (6:40)?
- I. Do you believe that if God had not drawn, you would neither come to nor believe on Him (6:44)?
- J. Do you believe on Jesus Christ as the Son of God from heaven (6:47)? Then you have eternal life!
- K. Do you believe that eating and drinking Jesus Christ is coming to and believing on Him (6:48-58)?
- L. Do you love hearing preaching of sound doctrine and spiritual truth that focuses on eternity (6:59)?
- M. Do these sayings, which are impossible for natural men to accept, offend you in any way (6:60-63)?
- N. Do you know and believe that Jesus, shortly after His resurrection, rose bodily into heaven (62)?
- O. Do you have any interest tonight in quitting our religion and living your life without Jesus (6:68-69)?
- P. Do you understand you can come to Him and believe on Him right now to prove eternal life (6:35)?
- Q. Do you believe Jesus Christ is Lord of all to the extent you will obey Him in all of your life?

Conclusion:

- 1. Let us run to Him by faith in our hearts and believe all we have read tonight to prove our eternal life by Him.
- 2. Let us purpose to give diligence to make our calling and election sure by bearing much fruit (II Pet 1:10-11).

For further study:

- 1. Here are a few websites documenting the "seeker sensitive" movement in the United States:
 - a. [Good Bible and historical critique of the movement.](#)
 - b. [Collection of websites condemning the movement.](#)
 - c. [The largest "seeker sensitive" church as of April, 2004.](#)
 - d. [The first "seeker sensitive" church; Crystal Cathedral.](#)
 - e. [Rick Warren's "Purpose Driven Church"; Saddleback Community.](#)
- 2. Here are the anathemas of the Roman Catholic Council of Trent (1545-1563), affirming the blasphemy of the Mass:

ON THE MOST HOLY SACRAMENT OF THE EUCHARIST

CANON I.-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.

CANON II.-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.

CANON III.-If any one denieth, that, in the venerable sacrament of the Eucharist, the whole Christ is contained under each species, and under every part of each species, when separated; let him be anathema.

CANON IV.-If any one saith, that, after the consecration is completed, the body and blood of our Lord Jesus Christ are not in the admirable sacrament of the Eucharist, but (are there) only during the use, whilst it is being taken, and not either before or after; and that, in the hosts, or consecrated particles, which are reserved or which remain after communion, the true Body of the Lord remaineth not; let him be anathema.

CANON V.-If any one saith, either that the principal fruit of the most holy Eucharist is the remission of sins, or, that other effects do not result therefrom; let him be anathema.

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.

CANON VII.-If any one saith, that it is not lawful for the sacred Eucharist to be reserved in the sacarium, but that, immediately after consecration, it must necessarily be distributed amongst those present; or, that it is not lawful that it be carried with honour to the sick; let him be anathema.

CANON VIII.-If any one saith, that Christ, given in the Eucharist, is eaten spiritually only, and not also sacramentally and really; let him be anathema.

CANON IX.-If any one denieth, that all and each of Christ's faithful of both sexes are bound, when they have attained to years of discretion, to communicate every year, at least at Easter, in accordance with the precept of holy Mother Church; let him be anathema.

CANON X.-If any one saith, that it is not lawful for the celebrating priest to communicate himself; let him be anathema.

CANON XI.-If any one saith, that faith alone is a sufficient preparation for receiving the sacrament of the most holy Eucharist; let him be anathema. And for fear lest so great a sacrament may be received unworthily, and so unto death and condemnation, this holy Synod ordains and declares, that sacramental confession, when a confessor may be had, is of necessity to be made beforehand, by those whose conscience is burdened with mortal sin, how contrite even soever they may think themselves. But if any one shall presume to teach, preach, or obstinately to assert, or even in public disputation to defend the contrary, he shall be thereupon excommunicated.

ON COMMUNION UNDER BOTH SPECIES, AND ON THE COMMUNION OF INFANTS

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.

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.

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.

CANON IV.--If any one saith, that the communion of the Eucharist is necessary for little children, before they have arrived at years of discretion; let him be anathema.

As regards, however, those two articles, proposed on another occasion, but which have not as yet been discussed; to wit, whether the reasons by which the holy Catholic Church was led to communicate, under the one species of bread only, laymen, and also priests when not celebrating, are in such wise to be adhered to, as that on no account is the use of the chalice to be allowed to any one soever; and, whether, in case that, for reasons beseeming and consonant with Christian charity, it appears that the use of the chalice is to be granted to any nation or kingdom, it is to be conceded under certain conditions ; and what are those conditions: this same holy Synod reserves the same to another time,--for the earliest opportunity that shall present itself,--to be examined and defined.

ON THE SACRIFICE OF THE MASS.

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.

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.

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 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.

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.

CANON V.--If any one saith, that it is an imposture to celebrate masses in honour of the saints, and for obtaining their intercession with God, as the Church intends; let him be anathema.

CANON VI.--If any one saith, that the canon of the mass contains errors, and is therefore to be abrogated; let him be anathema.

CANON VII.--If any one saith, that the ceremonies, vestments, and outward signs, which the Catholic Church makes use of in the celebration of masses, are incentives to impiety, rather than offices of piety; let him be anathema.

CANON VIII.--If any one saith, that masses, wherein the priest alone communicates sacramentally, are unlawful, and are, therefore, to be abrogated; let him be anathema.

CANON IX.--If any one saith, that the rite of the Roman Church, according to which a part of the canon and the words of consecration are pronounced in a low tone, is to be condemned; or, that the mass ought to be celebrated in the vulgar tongue only; or, that water ought not to be mixed with the wine that is to be offered in the chalice, for that it is contrary to the institution of Christ; let him be anathema.