



**GROW
IN
GRACE**
NEWSLETTER

Volume 40, No. 32, August 12, 2014 / Southside Baptist Church & Christian School / P.O. Box 1594 / 1028 South Water Avenue, Gallatin, TN 37066 (615) 452-5951 / The Grow in Grace Newsletter is **a weekly Bible Study**, plus local church news notes— designed first and foremost for members and those attending services at Southside Church. It is sent forth with the desire to aid one and all, (including friends far and wide), in the experience of 2 Peter 3:18. ***“But grow in grace, and in the knowledge of our LORD and Saviour JESUS CHRIST. To Him be glory both now and forever. Amen.”***

[This is good preparation for the LORD’S SUPPER, August 17!]

Why the Catholic (and Emerging Church) “Eucharist” Does Not Line Up With Scripture

By Roger Oakland

The Catholic Church teaches that once a Catholic priest has consecrated the wafer of bread during Communion, the wafer turns into the literal and real body, blood, soul, and divinity of Jesus Christ.¹ Therefore, the Communion Host is no longer bread but Jesus, under the appearance of bread and is therefore worthy of adoration and worship. **The Catholic Catechism states succinctly:** In the most blessed sacrament of the Eucharist “the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the whole Christ is truly, really, and substantially contained.”² The Church and the world have a great need for Eucharistic worship. Jesus awaits us in this sacrament of love. Let us not refuse the time to go to meet him in adoration, in contemplation full of faith, and open to making amends for the serious offenses and crimes of the world. Let our adoration never cease.³

What Does the Bible Teach About the LORD’S Supper?

We have documented [in the book, **Another Jesus**] what the Catholic Church teaches concerning the Eucharist. But what does the Bible teach? The Bible encourages believers to study “*all the counsel of God*” (Acts 20:27) and to “[p]rove all things; hold fast that which is good” (I Thessalonians 5:21). **And as believers, we are admonished to:**

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. (II Timothy 2:15)

With these instructions in mind, let us search the Scriptures to determine what the Bible teaches concerning the LORD’S SUPPER. The Last Supper was celebrated by first century Christians in obedience to Jesus’ words “**this do in remembrance of me**” (Luke 22:19). This observance was established by the Lord at the Last Supper when He symbolically offered Himself as the Paschal Lamb of atonement. His actual death the next day fulfilled the prophecy. Only Paul uses the phrase “Lord’s supper” (I Corinthians 11:20), while the Church fathers began to call the occasion the Eucharist meaning thanksgiving from the blessing pronounced over the bread and wine after about A.D. 100. Christians have celebrated the Lord’s Supper regularly as a sign of the new covenant sealed by Christ’s death and resurrection.⁴ Today, the Eucharist means far more than simply thanksgiving.

This is My Body— what exactly did Jesus ordain during the Last Supper? The Bible states: [Jesus] *took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. (Luke 22: 19-20)*

Proponents of the Catholic Eucharist point to Jesus’ words recorded in John 6. Though this chapter does not deal with the Last Supper, Jesus’ words, which are taken to relate to the Communion meal, are as follows: *I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 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. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. (John 6:51-55)*

Just what do these Scriptures mean? The answer to that can be found in our examination of the Word of God itself.⁵

Metaphors and Similes: Throughout the Bible, context determines meaning. Bible-believing Christians know to take the Bible literally, unless the context demands a figurative or symbolic interpretation. Before exploring Jesus' words in John chapter 6 and elsewhere, let's review a few examples of symbolism in the Scriptures. All scholars would agree that the following verses are metaphorical. **An explanation follows each verse:** *O taste and see that the LORD is good.* (Psalm 34:8; **Try to experience God's promises to find if they are true.**) *But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.* (John 4:14; **For those who receive the gift of salvation, Christ's Spirit shall dwell in their souls assuring them of everlasting life.**) *Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll.* (Ezekiel 3:1, 2; **Receive into your heart, internalize, and obey God's Word.**)

And I could go on and on with one example after the next. **At one point Jesus said,** *"Destroy this temple, and in three days I will raise it up"* (John 2:19). The Jews thought He spoke of the literal temple in Jerusalem, but if we keep reading, we find that Jesus was referring to His body (John 2:20-21). **On another occasion, Jesus said,** *"I am the true vine"* (John 15:1). Of course, we know that Jesus did not mean that He was a literal grape vine twisting around a post. When the Bible says God hides us under His wings (Psalm 91:4), we know that God is not a bird with feathers. God is the source of all life and our provider and protector, and these figures vividly illustrate this. **Throughout the Bible, figurative language is used to compare one thing to another so that the listeners can easily understand.** In fact, the Bible tells us that Jesus regularly used parables to figuratively describe one thing as something else (Matthew 13:34). Jesus Himself stated, *"These things have I spoken unto you in proverbs"* (John 16:25). The Bible should always be interpreted literally unless the context demands a symbolic explanation. So what does the context of John's Gospel and the other Gospels demand?

John Chapter 6: The Bread of Heaven: If we read the entire sixth chapter of John's Gospel, we not only get the context, but also some startling insights into what Jesus meant when He said we must eat His flesh and drink His blood. John 6 begins with the account of Jesus feeding five thousand, followed by the account of Jesus walking on water. On the

following day, people were seeking Jesus for the wrong reasons, which we understand from Jesus' words in **verses 26 and 27**: *Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life. These verses begin to frame the context* of the verses that follow, specifically, that Jesus emphasized the need for them to seek eternal life. Jesus goes on to explain to them how to obtain eternal life. **And in verse 28, when the people ask Jesus**, *"What shall we do, that we might work the works of God?"* Jesus replies, *"This is the work of God, that ye believe on him whom he hath sent"* (vs. 29).

Here Jesus specifies only one work that pleases God, namely, belief in Jesus. Jesus reemphasizes this in verse 35 when he states: *"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."* Notice the imperative is to "cometh to me" and "believeth on me." Jesus repeats the thrust of His message in verse 40 where He states: *And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.*

Jesus could not be clearer—by coming to Him and trusting in Him, we will receive eternal life. At this point in the narrative, the Jews complained about Him because He said: *"I am the bread which came down from heaven"* (vs. 41). Jesus responds to their murmuring when He states that He is indeed the "living bread" and that they must eat His flesh and drink His blood to obtain eternal life (vs. 42-58). **However, let's remember the context of this statement. First**, Jesus contrasts Himself with the manna that rained down on their fathers and sustained them for their journey. But their fathers have since died. But Jesus now offers Himself as the living, heavenly bread, causing those who eat of Him to live forever.

Jesus is not the perishable manna that their descendants ate in the wilderness—He is the eternal bread of life that lives forever. Only by partaking in His everlasting life can we hope to live with Him forever. This contrast strengthens His main message, where Jesus says, *"Verily, verily, I say unto you, He that believeth on me hath everlasting life"* (vs. 47). **Notice**, Jesus said that as soon as we believe in Him we have—present tense—eternal life. It is not something we aim at or hope we might attain in the future, but rather, something we receive immediately upon accepting Him by faith.

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

The Flesh Profits Nothing: After this, in verse 60 (of John 6), we find that many of His disciples said: *“This is an hard saying; who can hear it?”* Jesus was aware of their complaints and He responded saying: *Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not.* (vs. 61-64)

Wait a minute, the flesh profits nothing! I thought Jesus said we must eat His flesh? Yet, if the flesh profits nothing, Jesus must be speaking in spiritual terms. And that is what He says: *“[T]he words that I speak unto you, they are spirit.”* Jesus uses the exact same Greek word for flesh (sarx) as He did in the preceding verses. Therefore, He is emphatically stating that eating His literal flesh profits nothing! If the Lord Himself sets the context of the dialogue, we would do well to hear Him. He said that the words He speaks are spirit and that the flesh profits nothing. **In other words, Jesus has just told us He has spoken in a metaphor, so we need not guess at it.**

If that isn't clear enough, Peter's words add further clarity. Immediately following the dialogue with the Jews, in which some disciples left, Jesus said to the remaining twelve apostles, *“Will ye also go away?”* (vs. 67). Peter's response is profound: *Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.* (vs. 68-69) Amazing! Peter did not say we have come to believe that we must eat Your flesh to live. He said that we know You are the Christ, and we have come to believe in You as the Christ. This is the confession of faith that leads to eternal life, not eating Jesus' flesh and drinking His blood. **It also agrees with the totality of Scripture.** *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.* (Romans 10:9) *[W]hat must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved.* (Acts

16:30, 31) *He that believeth on the Son hath everlasting life.* (John 3:36) To understand more fully the Catholic Eucharist versus biblical communion and salvation, read Roger Oakland's book, *Another Jesus*.

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**QUOTES FROM, CATHOLICISM AND FUNDAMENTALISM... *The Attack on "ROMANISM" by "Bible Christians!"*** by Karl Keating a Roman Catholic apologist. In other words, he has given himself to defending Roman Catholicism. (For emphasis, I will place some words and/or phrases in bold.) **Here are quotes from Keating's book:**

"Few orthodox Catholics can imagine themselves leaving their religion for another... To convert to mainline Protestantism, or to collapse into agnosticism, does not occur to them even in nightmares... A change to Eastern Orthodoxy or Anglo-Catholicism is more an adjustment than a real switch... But fundamentalism? To embrace it is to reject Catholicism outright, **because fundamentalism does not just modify, but discards, the sacramental and liturgical core of Catholicism. One might as well subscribe to an obscure Eastern cult.**"

"But the allure of fundamentalism should be taken seriously, if for no other reason than that hundreds of thousands of Catholics have taken it so seriously in the last few years that they have joined "Bible-believing" churches. Many of them have become not just non-Catholics, but anti-Catholics, because such an attitude is the natural result of the logic of their position. **They perceive a duty to bring into "real Christianity" the family and friends they left at Mass, and bring them they have.**"

"**Fundamentalists regard the Bible** as the keystone of their faith. Their understanding of inspiration and inerrancy comes from Benjamin Warfield's notion of plenary-verbal inspiration, meaning that in the autographs all of the Bible is inspired and the inspiration extends not just to the message God wished to convey, but to the very words chosen by the sacred writers." "**First to catch one's eye** is the fundamentalists' reliance on the Bible to the complete exclusion of any authority wielded by the Church. (The Roman Catholic Church is the Church to which Keating is referring.) **The second** is their insistence in a faith in Christ as personal Lord and Savior. "Do you accept Christ as your personal Lord and Savior?" they ask. "Have you been saved?" they ask. This is unalloyed Christian individualism... **It is a one-to-one relationship, with no**

**mediators, no sacraments, just the individual Christian and his Lord.”**

**“Adoration of the wafer** (host), decreed by Pope Honorius III, 1220AD. What the reader is supposed to think, apparently, is that Catholics worship the bread used at Mass. They do not. What they worship is Christ, **and they believe the bread and the wine are turned into the actual Body and Blood, including not only His human nature, but also His divine nature. If Catholics are right about that, then surely the Host deserves to be worshiped, since it really is God.”**

**“Cup forbidden** to the people at communion by Council of Constance... 1414AD... The Catholic position has always been that after the Consecration (By the Priest) **the actual Body and Blood of Christ are contained in the smallest particle of the Host** (The wafer) or **the tiniest drop from the cup**... In giving the cup to the laity there was a chance the contents would be spilled, so out of respect, the restriction was imposed.”

“As heirs of the Reformers, fundamentalists work on the basis of ***sola scriptura***, and they advance this notion at every opportunity... **The Catholic method** of finding the Bible to be inspired begins this way. It is not, at first, presumed to be inspired... The Catholic Church... tells us the Bible is inspired, **and we can take the Church’s word for it precisely because the Church is infallible... The Catholic believes in inspiration because the Church tells him so—that is putting it bluntly—and that same Church has the authority to interpret the inspired text.”**

“Fundamentalists say the Bible is the sole rule of faith... **Catholics, on the other hand, say the Bible is not the sole rule of faith** and that nothing in the Bible suggests it was meant to be... The notion of ***sola scriptura*** arose when the Reformers rejected the papacy. In doing that, they also rejected the teaching authority of the Church. They looked elsewhere for the rule of faith and thought they found it in the Bible.”

**“Tradition** means the teachings and teaching authority of Jesus and, derivatively, the apostles. These have been handed down and entrusted to the Church... which means to its official teachers, the bishops in union with the Pope.”

**“D. Martyn Lloyd-Jones**... Lloyd-Jones’ trouble, the trouble of all fundamentalists, is that **he labors under the misconception that the**

**Scripture has the last word** and that Tradition built on oral teachings counts for nothing.”

“There is no more confusing topic, when fundamentalists and Catholics sit down to talk, than salvation... **Fundamentalists... conclude** from the Bible that Christ actually promised that heaven is theirs in exchange for a remarkably simple act. All they have to do, at just one point in their lives, is ‘accept Christ as their personal Savior’... It comes down to Galatians 2:20: ‘The Son of God, who loved me and gave himself for me.’ Christ is seen as one’s personal Savior, and that is why these words are a favorite with fundamentalists... **For Catholics** salvation depends on the state of the soul at death. Christ has already redeemed us, unlocked the gates of heaven, as it were... He did his part, and now we have to cooperate by doing ours... **As Catholics see it, anyone can achieve heaven, and anyone can lose it...**”

**“The Catholic Church has always understood baptism... as a sacrament that accomplished several things**, the first of which is the remission of sin... Did Christ leave us any means within the Church to take away sin? The Bible says he gave us two means. Baptism was given to take away the sin inherited from Adam [original sin] and any sins [called actual sins because they come from our own acts] committed before baptism. **For sins committed after baptism, a different sacrament is needed... Cyprian writes that the forgiving of sins can take place only ‘through the priests’.**

**“The inability of the Church to teach error is infallibility...** It means what is officially taught will not be wrong... **Rome has spoken; the case is closed...** In 1950, Pope Pius XII, in an exercise of papal infallibility, defined that Mary, ‘after completion of her earthly life’—note the silence regarding her death—‘was assumed body and soul into the glory of heaven’...

**True, no express Scriptural proofs for the doctrine are available...** Still, fundamentalists ask, ‘Where is the proof from Scripture?’ Strictly, there is none... **The mere fact that the Church teaches the doctrine of the Assumption as something definitely true is a guarantee that it is true...** Mary is the Mediatrix of all graces because of her intercession for us in heaven... **grace is not conferred on anyone without Mary’s cooperation. True, Scriptural proofs for this are lacking.**”

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This final quote is from a little Catholic booklet, **MY FIRST COMMUNION CATECHISM**: “Every day Jesus makes the same offering that He made on the cross. He offers Himself to God the Father. He does this in the Sacrifice of the Mass... I cannot see Jesus in the Holy Eucharist. Jesus is hidden in the Host. **The white Host looks and tastes like bread, but it is not bread. It is Jesus...**”

SOME CONCLUDING THOUGHTS/RESPONSES:

1. Mr. Keating clearly understands the vast difference between Roman Catholicism and Bible-believing Churches / Fundamentalists. **He clearly understands that BOTH CANNOT BE genuine expressions of true Christianity.** That reality is something that many Evangelicals/Fundamentalists have abandoned. **Have you?**

2. All around the world, God’s amazing grace continues to save numbers of folk out of the bondage and blindness of Catholicism. Indeed, lost religionists fill the rolls of all “flavors” of churches and denominations — **It’s all a part of the present day Mission Field!**

3. Many will say, “But I know some ‘Evangelical Catholics’... even priests— They do not believe all this stuff that Keating has stated.”

RESPONSE:

(a) In America it is common for Catholicism to try to appear Evangelical. IN REALITY, Keating has stated Catholicism’s case accurately.

(b) The Holy Spirit has a consistent habit of leading even brand new Christians according to the pure, infallible written Word of God, the Bible.

(c) Once enlightened by the Holy Spirit’s ministry of quickening the Word of God, **for a person to refuse to renounce and leave Catholicism is no different than for that person to claim to be saved, yet refuse to leave and renounce Mormonism, Hinduism, Buddhism, etc.**

4. In commendable honesty, Karl Keating plainly states the TRUE Catholic position:

"To convert to mainline Protestantism, or to collapse into agnosticism, does not occur to them even in nightmares... A change to Eastern Orthodoxy or Anglo-Catholicism is more an adjustment than a real switch... But fundamentalism? **To embrace it is to reject Catholicism**

outright, because fundamentalism does not just modify, but discards, the sacramental and liturgical core of Catholicism. One might as well subscribe to an obscure Eastern cult.”

5. THE OPPOSITE IS, LIKEWISE, TRUE:

To embrace Catholicism is to totally reject Bible-believing Christianity. To embrace Catholicism is to totally reject Salvation by grace alone through faith in Christ alone. To embrace Catholicism is to embrace a different gospel from that which is found in the Bible. These facts being true, shouldn't Bible-believing Christians LOVE and LOVINGLY SHARE THE GOSPEL OF GRACE with Catholic family, friends, associates?

ABOUNDING Grace to all in Christ!

James Bell www.southsidegallatin.org

SOUTHSIDE NEWS NOTES!

TUESDAYS: Come and sing every Tuesday night at Gallatin Health Care nursing home. Meet at the front door at 5:30PM. Questions call Bradley Pennington at 615-804-3054.

**** WEDNESDAYS: PRAYER SERVICE at 7:00PM; IN THE CHURCH AUDITORIUM! ****

NOTE: Jody Allen is ministering to young Children, up to about age 10 during Prayer Service. Older children, but not old enough for the Youth Group... will be with their parents in the Prayer Service. YOUTH GROUP: Wednesdays 6-8pm... led by Byron Smith

➔ NEXT LADIES BIBLE STUDY— August 14 @ 11:00AM, led by Cindy Bell

*** SATURDAY MORNINGS @ 8am: Men's Fellowship/Bible Study! ***

SUNDAY SCHEDULE FOR AUGUST 17→ Lord's Supper & Home Groups!

- 1. 9:30am-** Sunday School Bible Study and Small Group Fellowship
- 2. 10:45am-** Morning Worship / Children's Church/ **LORD'S SUPPER**
- 3. NO noon meal....**
- 4. PLEASE JOIN IN THE WONDERFUL FELLOWSHIP with ONE OF THE Sunday Evening HOME GROUPS: a. Same groups. b. Study Philippians 4. c. Locations: Byron and Wendy Smith;
Kevin and Jody Allen;
Gary and Kim Brown.**

~~~~ SUNDAY SCHEDULE FOR AUGUST 24 ~~~~

- 1. 9:30am-** Sunday School Bible Study and Small Group Fellowship
- 2. 10:45am-** Morning Worship / Children's Church
- 3. Noon- Covered-dish Fellowship Meal**
- 4. 1pm- Early Afternoon Service, fellowship hall**

SUNDAY SCHEDULE FOR AUGUST 31→ Sunday Evening PRAISE!

- 1. 9:30am-** Sunday School Bible Study and Small Group Fellowship
- 2. 10:45am-** Morning Worship / Children's Church

3. NOON FELLOWSHIP MEAL

4. FIFTH SUNDAY EVENING PRAISE @ 6:00PM → Let us all come together with various ones sharing Scriptures, sharing testimonies, singing unto the LORD: solo; duet; trio; quartet; ensemble; congregation.

SOUTHSIDE CHRISTIAN SCHOOL! Children are like young plants in a garden— while young and tender they must be protected. Southside Christian School works in harmony with the local Church and empowers parents!

<http://www.aceministries.com/curriculum/?content=presentingACE>