

**ST. JOHN, VI, A KEY  
TO THE ANTI-  
TRANSUBSTANTIATION**

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St. John, VI, A key to the anti-transubstantiation by Anonymous

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*ST. JOHN, VI,*  
**A KEY**  
TO THE  
**ANTI-TRANSUBSTANTIATION**  
VIEW OF THE WORDS USED AT  
THE INSTITUTION OF THE LORD'S SUPPER.

WITH REMARKS ON THE WORDS  
*ALTAR* AND *PRIEST,*  
AND ON  
REVELATION, i. 4, 5.

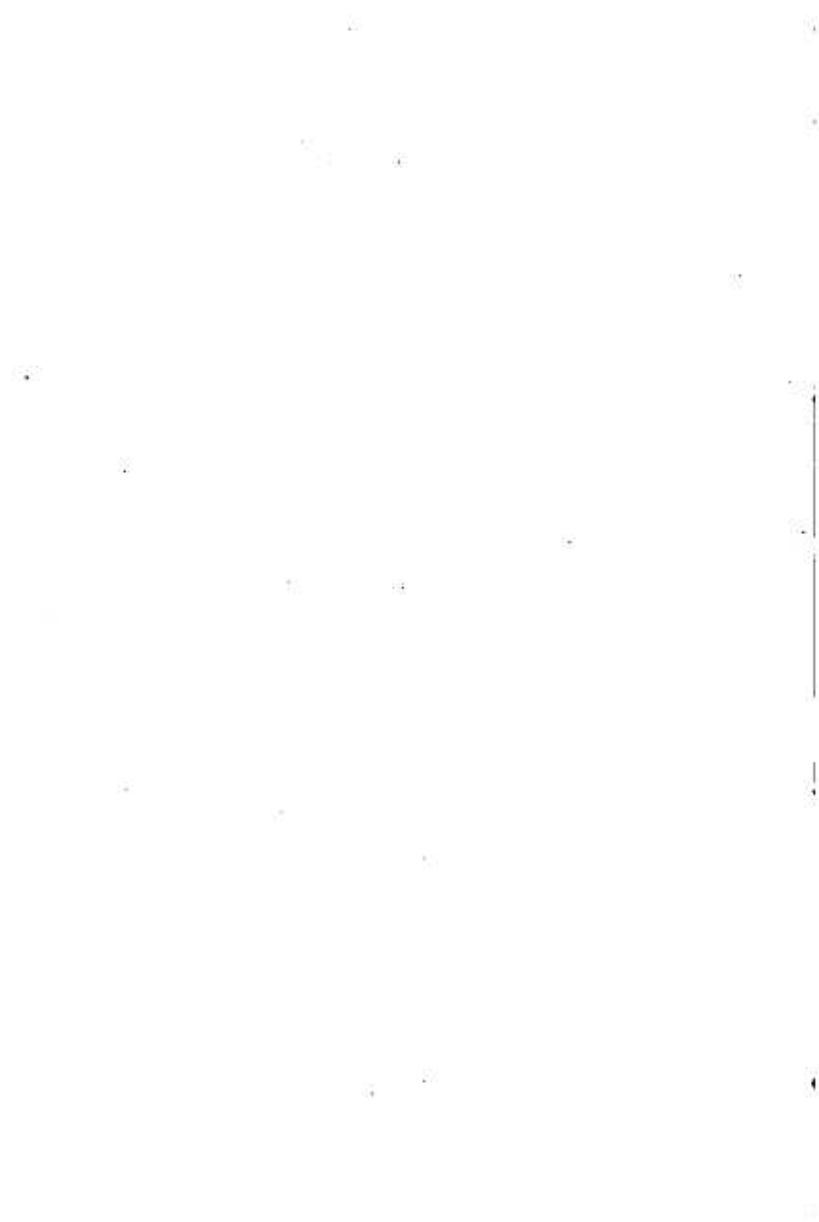
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BY A CLERGYMAN.

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## ANTI-TRANSUBSTANTIATION.

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It has been contended that the figurative language used in the words of our Lord in the Sixth chapter of St. John ceases in the latter part of that chapter. Cardinal Wiseman allowed that up to a certain part of it the discourse was figurative, but he argued that at length the figurative style terminated. He adroitly compared this view with that which Protestant-Catholics have used in regard to the destruction of Jerusalem and to the end of the world, as described in St. Matthew, xxiv. He remarked that they were not agreed as to where the former terminates and the latter begins; and he took occasion therefrom to say that he was justified in stating that the same reasoning may apply to this discourse of our Lord as to the figurative and

the literal. We will consider, therefore, whether there is any necessity or propriety in making this distinction in the chapter before us.

The argument for a literal acceptance towards the end of this discourse is founded on the employment of the strong words in themselves, and on the offence or stumbling-block which they occasioned to the hearers, and which caused many of the disciples to walk back and go no more with Jesus. What could be the motive, it is asked, for the kind and merciful Saviour in surprising and alienating these disciples by using figures of speech when direct natural language would have better answered the purpose of instruction, without producing irritation and secession?

Now we must notice that our Lord's general method of teaching was by stating spiritual truths in such a manner as to cause astonishment and expostulation. 'Destroy this temple,' said Jesus, 'and in three days I will raise it up.' The Jews wondered, and said, 'Forty and six years was this temple in building, and wilt Thou rear it up in three days?' 'But He spake,' says St. John, 'of the temple of His body : ' ii. 19. Nicodemus, on hearing of the new birth, asked, 'How can a man be born when he is old? Can



he enter the second time into his mother's womb, and be born?' iii. 4. The Samaritan woman at the well, having heard our Lord speak of the living water, observed, 'Sir, Thou hast nothing to draw with, and the well is deep, whence then hast Thou that living water?' iv. 11. And, in iv. 31, we read, 'His disciples prayed Him, saying, Master, eat. But He said to them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought Him ought to eat? Jesus saith to them, My meat is to do the will of Him who sent Me.' The disciples again misunderstood our Lord as to the sleep of Lazarus, and said, 'Lord, if he sleep, he shall do well. Howbeit,' says St. John, 'Jesus spake of his death, but they thought that He had spoken of taking rest in sleep:' xi. 13. Now in all these cases our Lord could have used plain, direct language, but He judged otherwise; as also in the following: The Jews were highly incensed at the words, 'If a man keep My saying, he shall never see death,' for they said, 'Now we know that Thou hast a devil: Abraham is dead, and the prophets: art Thou greater than our father Abraham, who is dead, and the prophets? Whom makeest Thou Thyself?' After further dis-

cussion they took up stones to cast at Him: viii. 51-59. Once more, after Christ had said that it was easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God, His disciples were exceedingly amazed, saying, 'Who then can be saved?' Matt. xix. 25. This, then, was the system persistently adopted by our Lord, and it must be wrong to object to it, for 'Blessed is he,' He says, 'whosoever shall not be offended in Me.'

In St. John, vi., we find this figurative mode of expression employed, and in a more protracted manner. The people had followed Jesus for the loaves which they had eaten, as He Himself had declared: ver. 26. He bids them labour for the meat which endureth unto everlasting life. They ask Him the way to do this, and He answers plainly that it was by *believing* on Him: ver. 29. They call for a sign to justify their *believing* on Him: 'What doest Thou work? Our fathers did eat *manna*, as it is written, He gave them bread from heaven to eat:' ver. 31. Jesus answered that it was not Moses who 'gave you that bread from heaven, but My Father giveth you the true bread from heaven: for the bread of God is He who cometh down from heaven and giveth life

unto the world :’ ver. 33. ‘Evermore give us this bread,’ they said in a *manner corresponding with what was said by the Samaritan woman*. ‘I am that bread of life,’ said Jesus; ‘he that cometh to *Me* shall never hunger, and he that *believeth on Me* shall never thirst.’ Agreeably was this last to what we read in vii. 37, ‘Jesus stood and cried, saying, If any man *thirst*, let him come unto *Me* and *drink*. He that *believeth on Me*, as the Scripture hath said, out of his belly shall flow *rivers of living water*.’ ‘But this spake He,’ says St. John, ‘of the Spirit which they that *believe on Him* should receive.’ Now all this is figurative and spiritual language. This is maintained down to verse 40, where the Jews murmured at being taught that Jesus was the bread which came down from heaven, and they asked, ‘Is not this Jesus, the son of Joseph, whose father and mother we know : how is it He saith, I came down from heaven?’ ver. 42. Jesus bids them not to murmur. He insists on what He had said before, telling them that He who *believeth on Him* hath everlasting life, ver. 47; that their fathers did eat manna, but *were dead*: that the bread which cometh down from heaven is such that a man may eat thereof and *not die*: ver. 50. ‘I am the