

Jesus As Fulfillment Of The Passover

O taste and see that the LORD is good! Happy is the man who takes refuge in him! —Psalm 34:8



Agnus Dei (Lamb of God) by Francisco de Zurbaran¹ (Approx. 1635 A.D.)

Welcome to this study on the topic of Jesus as fulfillment of Passover.

Let's open in prayer.

Come, Holy Spirit, fill the hearts of Your faithful;
And enkindle in them the fire of Your love.
Send forth Your Spirit and they shall be created.
And You shall renew the face of the earth.

Let Us Pray . . .

O God, Who by the light of the Holy Spirit did instruct the hearts of the faithful,
grant that by the gift of the same Spirit, we may always be truly wise and ever rejoice
in His consolation, through Christ Our Lord. Amen.

Hail Mary, Full of grace the Lord is with thee.
Blessed art thou amongst women and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

¹ *Agnus Dei* (Latin for *Lamb of God*) is an oil painting completed between 1635 and 1640 by the Spanish [Baroque](#) artist [Francisco de Zurbarán](#). It is housed in the [Prado Museum](#) in [Madrid](#), Spain.
[https://en.wikipedia.org/wiki/Agnus_De_\(Zurbar%C3%A1n\)](https://en.wikipedia.org/wiki/Agnus_De_(Zurbar%C3%A1n))

Reference Passages And Notes

JOHN 6:4, 27, 50-66 4 Now the Passover, the feast of the Jews, was at hand. . . 27 **Do not labor for the food which perishes**, but **for the food which endures to eternal life**, which the Son of man will give to you; for on him has God the Father set his seal." . . . 50 This is the bread which comes down from heaven, that a man may eat of it and not die. 51 **I am the living bread** which came down from heaven; if anyone eats of **this bread**, he will live forever; and **the bread which I shall give for the life of the world IS my flesh.**" 52 The Jews then disputed among themselves, saying, "**How** can this man give us his flesh to eat?" 53 So Jesus said to them, **'Truly, truly, 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 **he who 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 eats me** will live because of me. 58 **This is the bread which came down from heaven**, not such as the fathers ate and died; he who eats this bread will live forever." 59 This he said in the synagogue, as he taught at Caperna-um. 60 Many of his disciples, when they heard it, said, "This is a hard saying; who can listen to it?" 61 But Jesus, knowing in himself that his disciples murmured at it, said to them, "Do you take offense at this? 62 Then what if you were to see the Son of man ascending where he was before? 63 It is the spirit that gives life, the flesh is of no avail; the words that I have spoken to you are spirit and life. 64 But there are some of you that do not believe." For Jesus knew from the first who those were that did not believe, and who it was that would betray him. 65 And he said, "This is why I told you that no one can come to me unless it is granted him by the Father." 66 After this many of his disciples drew back and NO LONGER WENT ABOUT WITH HIM. (All caps here mine for extra emphasis)

1st CORINTHIANS 11:23-27 23 For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, 24 and when he had given thanks, he broke it, and said, "**This is my body** which is for you. Do this in remembrance of me." 25 In the same way also the cup, after supper, saying, "This cup is **the new covenant in my blood**. Do this, as often as you drink it, in remembrance of me." 26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. 27 Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner

will be guilty of profaning THE body and blood of the Lord.

NOT 1st CORINTHIANS 11:24, 27 24 when he had given thanks, he said, "**This REPRESENTS my body**. 27 Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner **will be guilty of profaning A SYMBOL of the body and blood of the Lord.**

Notes

Introduction

- We will begin with some basic catechesis on the Holy Eucharist.
- Then we will review The Lord's Passover in Exodus (and begin to think about fulfillments).
- At this point in the study we will go to Jesus in "The Bread of Life Discourse" in John 6.
- Keeping all this in mind, we will then look at the New Testament fulfillments of Jesus as THE Lamb of God and as Passover fulfillment.
- After we have all of this background we will go back to John 6 to see Jesus gives us the Bread of Life Discourse during the Liturgical Season of Jewish **Passover** (this is not trivia).
- We will review some common objections against the Eucharist at this point in the study.
- We will see modern-day Jewish Tradition teach that they have a real actual participation in the Passover event. And we will see modern-day fulfilled Jewish (Catholic) Tradition and St. Paul teach that we have a real actual participation in the FULFILLED Passover event too.
- And in Table 1, you may look at a sample of the Patristics (The Ancient Fathers) concerning how THEY saw John 6 and the Bread of Life Discourse (we'll see today's Catholic view is identical).

Basic Catechesis on The Holy Eucharist (The Blessed Sacrament)

Since this is an advanced study, I will assume you know much of the catechesis already and will not draw upon the CCC to the extent I have in our more basic studies on the Eucharist.

In the context of the Mass, Jesus Himself, through a validly ordained ministerial priest, changes bread and wine into the body, blood, soul, and divinity of Himself/Jesus (CCC 1374). NO BREAD and NO WINE remain, but the APPEARANCES of bread and wine (the "accidents") do persist.

This scandalizes our five senses. Because of this, it also serves as **an extension of the Mystery of the Incarnation**, which ALSO scandalizes our five senses.

For example, we all want to think we would be authentic disciples of Christ back 2000 years ago.

In order to be that disciple 2000 years ago, you would eventually believe Jesus when He tells you about Himself Being True God and True Man. You would have to believe that, DESPITE your five senses NOT telling you Jesus is God. Those truths are ABOVE the mere five senses, but we trust and have faith in Jesus, who must give us this supernatural faith (John 2:24-25 and 1st Corinthians 4:7).

Jesus does give us as Christians a **supernatural** faith allowing us to **believe with certainty even Truths that are ABOVE reason**. Jesus is THAT trustworthy.

So if you believe Jesus is trustworthy and is God, if you have this supernatural faith (to even believe things that are ABOVE reason that He reveals), the next step is to study Jesus' own teaching on the Eucharist and submit to them. The Eucharist is found in many places in Scripture, but in THIS study, we are going to focus on Jesus FULFILLING the Passover in Himself.

The Lord's Passover

*"In this manner you shall eat it . . . It is the LORD's Passover"*²

You know the story of Passover so I won't recount the entire story here, but let's look at a few details.

God told Pharaoh through Moses (with Aaron as Moses' spokesman), that the Israelites should be able to go into the wilderness for three days to worship Him (Exodus 5:1-4). Pharaoh refused, increased their slavery work burden, and so by Exodus 7, the demand from God was to let the Israelites go altogether.

Ten Plagues ensued as Moses and Pharaoh went back and forth³. The tenth plague was God sending the Angel of Death over Egypt to kill ALL the first-born in each and every household (including the first-born of the animals!).

But there was one way a household could be exempt from the effects of the Angel of death . . . That is by obeying God in the Lord's Passover.

In order to be exempt from this death, the Israelites were instructed to take "a lamb for a household" (Exodus 12:3, literally the lamb is to be taken IN the household according to Jewish tradition) from among their flocks. And not just ANY lamb, but a LAMB WITHOUT BLEMISH (Hint! Hint!) (Exodus 12:5).

They were to take the lamb on the "**tenth** day of this month" (Exodus 12:3—which was the Month of Nisan), and on the **fourteenth** day (Exodus 12:5) of the same month, "the whole assembly of the congregation of Israel shall kill their lambs in the evening" (Exodus 12:6).

The Israelites were instructed to take the blood of the Passover Lamb, and sprinkle it on "the two doorposts and the lintel of the houses in which they eat them" (Exodus 12:7).

Finally, to complete this communion, the Israelites had to eat the flesh of the sacrificed lamb of God (Exodus 12:4).

After the Lord's Passover in Egypt, God sends **the Holy Spirit** to guide the people of Israel as a Cloud/Fire,⁴ and sustains them with miraculous water, bread (manna) and flesh (quail—see Exodus 16).

Almost certainly the bread and flesh here BOTH prefigure the Eucharist, and the miraculous water prefigures Baptism (1st Cor. 10:1-4).

² Exodus 12:11 a,c.

³ **The Ten Plagues:** **Plague 1.** Water to blood (Ex. 7). **2.** Frogs (Ex 7-8). **3.** Lice or gnats (Ex 8). **4.** Wild animal attacks and flies (Ex. 8). **5.** Pestilence against the Egyptian livestock (Ex. 9). **6.** Boils (Ex. 9). **7.** Storms (thunder, lightning/fire, hail—Ex. 9). **Plague 8.** Locusts (Ex. 10). **9.** Three Days of Darkness (Ex. 10). **10.** Death of firstborn (Ex. 11-12).

⁴ **CCC 243** Before his Passover, Jesus announced the sending of "another Paraclete" (Advocate), the Holy Spirit. At work since creation, having previously "spoken through the prophets", the Spirit will now be with and in the disciples, to teach them and guide them "into all the truth".⁶⁸ The Holy Spirit is thus revealed as another divine person with Jesus and the Father.

Look Beyond The Passover In Egypt For Christ's Passover Fulfillment

Jesus is the FULFILLMENT of the Passover or Paschal lamb.

1st PETER 1:18a-19b 18 You know that you were ransomed from the futile ways inherited from your fathers . . . with the precious blood of Christ, like **that of a lamb without blemish or spot**.

Jesus' fulfillment of Passover is WHY St. John the Baptist explicitly refers to Jesus as the Lamb of God.

JOHN 1:29, 35a, 36b- 37 29 The next day he saw Jesus coming toward him, and said, "**Behold, the Lamb of God**, who takes away the sin of the world! . . . 35 The next day **again** John . . . said, "**Behold, the Lamb of God!**" 37 The two disciples heard him say this, and they followed Jesus.

As we move on in this study, keep in the back of your mind that the Lord's Passover in Egypt will be FULFILLED with the Lord Jesus' Passover with His life, and particularly His DEATH and Resurrection.

Not ONLY this, but be expectant of yet even **OTHER LAYERS of fulfillment** such as at the time of OUR DEATH (because we are IN Jesus – Romans 6:3-5 and John 15:1-6, CCC 793) . . .

CCC 793a *Christ unites us with his Passover . . .*

. . . and ALSO at the END OF TIME when **the Church experiences the Passover** following in the suffering footsteps of Her Lord Jesus—the "**definitive consummation**" or "**finishing**" (CCC 1096) of the Passover.

CCC 677 a The Church will enter the glory of the kingdom **only through this final Passover**, when she will follow her Lord in his death and Resurrection.⁵⁷⁹ . . .

CCC 1096 a, c *Jewish liturgy and Christian liturgy.* A better knowledge of the Jewish people's faith and religious life as professed and lived even now can help our better understanding of certain aspects of Christian liturgy. . . . Christians and Jews both celebrate the Passover. For Jews, it is the **Passover** of history, tending toward the future; for Christians, it is the **Passover** fulfilled in the death and Resurrection of Christ, though always **in expectation of its definitive consummation**.

While all this is occurring on earth, up in Heaven Jesus (the Lamb), is continually being worshipped⁵ . . .

REVELATION 5:6a, 11-14 6 And between the throne and the four living creatures and among the elders, **I saw a Lamb standing, as though it had been slain**, . . . 11 Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, 12 saying with a loud voice, "**Worthy is the Lamb who was slain**, to receive power and wealth and wisdom and might and honor and glory and blessing!" 13 And I heard every creature in heaven and on earth and under the earth and in the sea, and all therein, saying, "**To him who sits upon the throne and**

⁵ Revelation discusses the "lamb" THIRTY times (one of which, Revelation 13:11 is almost certainly the anti-Christ who tries to mimic the Lamb)! Thirty times is far too many citations for us to unpack in a brief study like this.

to **the Lamb be blessing and honor and glory and might for ever and ever!**" 14 And the four living creatures said, "Amen!" and the elders fell down and worshiped.

The Bread Of Life Discourse

Recall that Jesus did not come to do away with the Torah but to FULFILL it.

MATTHEW 5:17 17 "Think not that I have come to abolish the law (The Torah) and the prophets; **I have come not to abolish them but to fulfill them.**

The Bread of life Discourse is in John 6:50-60, but immediately leading up the Bread of Life Discourse, Jesus discusses BELIEF in the context of the Eucharist (Himself), and implies HE is the fulfillment of the Manna from Heaven

JOHN 6:28-36 28 Then they said to him, "What must we do, to be doing the works of God?" 29 Jesus answered them, "This is the work of God, that you believe in him whom he has sent." 30 So they said to him, "Then what sign do you do, that we may see, and believe you? What work do you perform? 31 **Our fathers ate the manna in the wilderness**; as it is written, 'He gave them bread from heaven to eat.'" 32 Jesus then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven; **my Father gives you the true bread from heaven.** 33 For **the bread of God** is that which **comes down from heaven, and gives life to the world.**" 34 They said to him, "Lord, give us this bread always." 35 **Jesus said to them, "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst. 36 But I said to you that you have seen me and yet do not believe.**

JOHN 6:50-51 50 This is the bread which comes down from heaven, that a man may eat of it and not die. 51 **I am the living bread** which came down from heaven; if anyone eats of **this bread**, he will live forever; and **the bread which I shall give for the life of the world IS my flesh.**"

Keep this in mind. That Jesus gives His flesh for the life of the world because later Jesus says **"THE" FLESH** is (not **"MY flesh"**, but **"THE flesh"**) of "no avail". More on that later.

Okay. But WHAT did the Jews themselves think Jesus was talking about here?
A figurative "eating of His flesh"? Or a LITERAL eating of His flesh?

Fortunately the very next verse tells us so we don't have to wonder. . . .

JOHN 6:51b-52 . . . **the bread which I shall give for the life of the world IS my flesh.**" 52 The Jews then disputed among themselves, saying, "**How** can this man give us his flesh to eat?"

The Jews clearly think Jesus means it literally. And that makes sense because the Hebrew idiom of "eating someone's flesh" **figuratively** means **to hate and despise them!** So IF Jesus were speaking figuratively and in accord with Scripture, He would be commanding the people to hate and despise Him. The King James version, a Protestant Bible, states the **literal translation** quite clearly in Psalm 27.

PSALM 27:2 (KJV) 2 When the wicked, even mine enemies and my foes, came upon me to **eat up my flesh**, they stumbled and fell.

There are other examples of the Hebrew term “eating flesh” used in a metaphorical sense in Scripture. They are ALL of the same negative quality.⁶ Jesus is speaking literally in John 6.

JOHN 6:53 53 So Jesus said to them, **‘Truly, truly,** I say to you, **unless you eat the flesh of the Son of man and drink his blood, you have no life in you;**

“Truly, truly” in the Greek is “Amen, Amen” and is a Biblical oath formula.⁷ Jesus is promising us this is true with an oath. The Latin word for oath is “sacramentum”. Jesus is prophesying the Sacrament of the Eucharist.

The Greek root word “phago” is used four times in this passage (John 6:50, 51, 52, 53). Phago means to “eat and consume”.⁸

By the way. Phago is also the same root word that was used in John 6:49 to describe the REAL ACTUAL EATING of Manna in the desert that the Israelites **REALLY and actually** and **not figuratively** consumed.⁹

The Greek root word “trogo” is used four times in this passage also. Trogo suggests an even stronger literal interpretation of the passage. Trogo means “to gnaw, munch, eat.”¹⁰

JOHN 6:54-59 54 he who **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 eats me** will live because of me. 58 This is **the bread which came down from heaven**, not such as the fathers ate and died; he who **eats this bread** will live forever.” 59 This he said in the synagogue, as he taught at Caperna-um.

At this point you are left thinking: If Jesus DOES REALLY MEAN it literally, WHAT else can He say?

Is just one more “truly truly” going to convince people he REALLY means this literally? Or a “Hey guys I really DO mean it”? After so much repetition, you’re left thinking; denying the literal, is a belief problem. It is not an “easy” belief. Jesus asserts, we must “labor” to this belief (John 6:27).

JOHN 6:60 60 Many of his **disciples**, when they heard it, said, “This is a hard saying; who can listen to it?”

Again, this teaching in a certain sense, extends the scandal of the INCARNATION itself.

⁶ Other **metaphorical** Hebrew idiom examples of “**eating flesh**” include Micah 3:3, Ecclesiastes 4:5, Zechariah 11:9, Isaiah 9:18-20, Isaiah 49:26, 2nd Samuel 23:15-17, and even in the New Testament; Revelation 17:6 and 17:16.

Remember, the Hebrew metaphorical use of “eat my flesh” is to “hate me and revile me, utter slanders against me, or to treat me as an adversary or enemy.”

⁷ See Numbers 5:19-22 and Nehemiah 5:12-13.

⁸ **Greek word “Phago” = “To eat, consume** (See Bible Hub. <http://biblehub.com/greek/5315.htm>) John 6:50, 51, 52, 53

⁹ **JOHN 6:49** 49 Your fathers **ate** (Greek “**ephagon**” from the root “phago”) the manna in the wilderness, and they died.

¹⁰ **Greek word “Trogo” = “To gnaw, to munch, to eat”** (See Bible Hub. <http://biblehub.com/greek/5176.htm>) John 6:54, 56, 57, 58

Despite this belief not being “easy”, Jesus is believable.

Some of these people will need to get affirmation that Jesus is God (and thus trustworthy and believable) when they actually see Him Ascend into Heaven.

JOHN 6:60b-63a "This is a hard saying; who can listen to it?" 61 But Jesus, knowing in himself that his disciples murmured at it, said to them, "Do you take offense at this? 62 Then **what if you were to see the Son of man ascending where he was before?** 63 It is the spirit that gives life . . .

“It is the Spirit that gives life”. This points to Trinitarian theology. Why? Because . . .

In verse 63, we see **the SPIRIT** gives **LIFE**.

In verse 51, **JESUS** says He gives His flesh “for the **LIFE** of the world”.

Even in verse 57, we see Jesus saying He LIVES because of **THE FATHER** (And passes His “life” on to us).

Q: Which one is it that gives “LIFE”? The Spirit? Jesus? The Father? Which verse do you believe?

A: ALL of them.

CCC 787 a, c From the beginning, Jesus associated his disciples with his own life. . . And he proclaimed a mysterious and real communion between his own body and ours: "He who eats my flesh and drinks my blood abides in me, and I in him."²¹⁷

CCC 788 When his visible presence was taken from them, Jesus did not leave his disciples orphans. He promised to remain with them until the end of time; he sent them his Spirit.²¹⁸ As a result communion with Jesus has become, in a way, more intense: "By communicating his Spirit, Christ mystically constitutes as his body those brothers of his who are called together from every nation."²¹⁹

But “The Flesh Is Of No Avail”!

Before we read on in the Bread of Life Discourse, it is important to understand what the Hebrew sense of “THE Flesh” means. This is important because Jesus is going to say “THE flesh” is of no avail.

But Jesus never says “MY flesh” is of no avail.

As a matter of fact, we just saw Jesus gives “MY FLESH, for the life of the world”!

JOHN 6:51b **the bread which I shall give for the life of the world is MY flesh.**”

“**THE** flesh” in ancient Hebrew jargon means the natural flesh.

You can see this meaning of “THE Flesh” implicitly just a couple chapters later in John when Jesus says to the Pharisees, “You judge according to **THE** FLESH.” (John 8:15).

You can see this meaning of “THE Flesh” even more explicitly stated when St. Paul unpacks it for us in detail in Philippians 3.

“THE Flesh” in a Hebrew culture means that you are a Hebrew. It also can mean what Tribe you are from such as the Tribe of Judah (a Jew) or the Tribe of Benjamin. It means you follow Old Covenant precepts such as being circumcised on the eighth day as well. Even being a Pharisee would count!

These are all genealogical flesh aspects and/or following the Old Covenant “flesh” precepts. These could never save anyone (i.e. see Hebrews 10:4 stating the blood of bulls and goats CANNOT save you).

Let’s review what St. Paul says and WHY he could put “**confidence in THE FLESH**”
. . . . but still being “blameless” in “THE FLESH” could not save him!

PHILIPPIANS 3:3-4 3 For we are the true circumcision who worship God in spirit, and glory in Christ Jesus, and put **no confidence in THE FLESH**.

4 Though I myself have reason for confidence in **THE FLESH** also.

If any other man thinks he has reason for confidence in **THE FLESH**, I have more:

Why St. Paul? Why could you have had “confidence in THE FLESH” back in your pre-Christian days?

PHILIPPIANS 3:4b-6 4b If any other man thinks he has reason for confidence in **THE FLESH**, I have more: 5 **circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law a Pharisee,** 6 as to zeal a persecutor of the church, as to righteousness under the law blameless.

“The law” incidentally that St. Paul is blameless in here, is **ritual** law, NOT **moral** law. Pedigrees and various rituals such as circumcision is where Paul refers to himself as “blameless”.

St. Paul, when referring to **moral** laws in 1st Timothy 1:15, refers to himself as “**foremost among sinners**” and NOT “**blameless**”.

Since Paul fulfilled these Old Covenant ritual classifications perfectly, he considers himself **blameless** or perfect in these categories, and so thus he could put more confidence in “**THE FLESH**” than anybody!

So St. Paul basically is teaching these Philippians what? St. Paul is teaching the Philippians that “**THE flesh**” is **of no avail**! St. Paul is giving us the SAME teaching as Jesus is about to

Back To John 6

JOHN 6:63-63a 63 It is the spirit that gives life, **the flesh is of no avail**; the words that I have spoken to you are spirit and life. 64 But there are some of you that do not believe." For Jesus knew from the first who those were that did not believe, and who it was that would betray him. 65 And he said, "This is why I told you that no one can come to me unless it is granted him by the Father."

Now think very carefully here. **If** Jesus just meant “eating Him” figuratively in a new non-Biblical way, then what? What did “the Jews” think here that Jesus meant? Let’s review that

JOHN 6:52 52 The Jews then disputed among themselves, saying, “**How** can this man give us **his flesh** to **eat**?”

The Jews REALLY think Jesus meant it literally and actually. (Jesus DID mean it literally and actually.)

So now even many of Jesus' own disciples leave Jesus! And there is no evidence they EVER come back!

JOHN 6:66 66 After this many of his disciples drew back and **NO LONGER WENT ABOUT WITH HIM**. (All caps here mine for extra emphasis)

Is Jesus going to let them walk away from Him forever . . . over an interpretive "mistake" they made?? If Jesus merely meant to "accept Him into your hearts only" shouldn't Jesus have just called them back and say: "Guys! Relax! I was just speaking figuratively and spiritually here!"

Is our Lord and Savior going to let His own disciples walk away from Him forever, just because they made an interpretive mistake? No!

There was no "mistake". The Jews got it right when they wondered . . .
"HOW can this man give us his flesh to eat?"

And Jesus had nothing to correct them from because at this point, it was not an intellectual challenge but a BELIEF/FAITH/TRUST issue. That's WHY Jesus lets them walk away, possibly forever.

Re-Review Of Some Passover Highlights (This Time Seeing Jesus As Fulfillment)

- The Passover Lamb had to be a perfect or an "unblemished" lamb (Exodus 12:5).
- **Jesus was unblemished (Hebrews 4:15, 1st Peter 1:19).**
- The lamb was to be really and actually killed (Exodus 12:6) and sacrificed including the shedding of blood and death. You couldn't "spiritually sacrifice" the Passover lamb.
- **Jesus shed His blood for us. (See Hebrews 9:11-23 for excellent details on this)**
- The Passover sacrifice was to take place in the late afternoon (evening).
- Jesus' ultimate sacrifice takes place at the "ninth hour" (3:00 PM—Luke 23:44-46).
- Not a bone could be broken from these Passover lambs (Exodus 12:46).
- St. John explicitly mentions not a bone of Jesus was broken (John 19:36). Furthermore, St. John even explicitly tells us this is so "that the scripture might be fulfilled"!

JOHN 19:36 36 For these things took place **that the scripture might be fulfilled**, "Not a bone of him shall be broken."

But there is even more!

- With Passover, the blood of the lamb was to be touched upon the lintel and doorposts (Exodus 12:22) of the homes (this obviously is three points of contact).
- In the **fulfillment** of Passover, the blood of the Lamb of God (Jesus) was touched upon four points of contact in the shape of His Cross.

St. John even tells us little details like the “hyssop branch” on the sour wine to Jesus. Yet St. John says at the end of his Gospel; **“But there are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written.”**

If there is so much MORE that could be written about Jesus, WHY in the world would St. John give us mere trivia about a hyssop branch? Because it WASN'T “mere trivia” that’s why. The hyssop branch is purposefully meant to hearken you back to Passover. Jesus is the Lord of history too.

- A **hyssop branch** was used to distribute the blood of the Passover lamb (Ex. 12:22).
- A **hyssop branch** was used to distribute the sour wine to Jesus on the Cross (John 19:29-30)
- The people must really and actually eat or partake of the flesh of the Lamb of God (Exodus 12:4).
- **We are called to really and actually eat or partake of the flesh of the Lamb of God** too (John 6:50-60).
- Partaking of the Lamb was NOT to be shared with outsiders until they were fully initiated (Exodus 12:43-44).
- Partaking of Jesus’ flesh and blood is NOT to be shared with outsiders until they are fully initiated or even fellow “insiders” who are not properly prepared and disposed (1st Corinthians 11:27-30). BECAUSE this is literal and not merely symbolic, receiving the Eucharist would be dangerous to the recipient and can result not only in their spiritual harm, but bodily harm too.

1st CORINTHIANS 11:30 30 That is why many of you are weak and ill, and some have died.

- This Solemn Celebration or Passover or “Paschal” Feast is to be memorialized (Exodus 12:24).
- This Solemn Celebration of the fulfilled Passover is to be memorialized (1st Corinthians 5:7-8 and 11:23-25)

1st CORINTHIANS 5:7-8 7 Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For **Christ, our paschal lamb**, has been sacrificed. 8 Let us, therefore, celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

1st CORINTHIANS 11:23-25 23 For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, 24 and when he had given **thanks** (Greek root = “Eucharisto”), he broke it, and said, **“This IS my body** which is for you. Do this in remembrance of me.” 25 In the same way also the cup, after supper, saying, “This cup is the new covenant **in my blood**. Do this, as often as you drink it, in remembrance of me.”

- Prefigurement = Jewish REAL ACTUAL Mystical Participation in **Moses’ Passover**.
- Fulfillment = FULFILLED Jewish (Catholic) REAL ACTUAL Mystical Participation in **Jesus’ Passover**. The Mass.

More on this final prefigurement/fulfillment shortly.

And WHEN Did Jesus Give The Bread Of Life Discourse?

There is one MORE important aspect to John 6 and the Bread of Life Discourse that further suggests Jesus and His Passover fulfillment. The Jewish Liturgical Season.

What Jewish Liturgical time frame was it when Jesus gives His teachings in John 6?

Fortunately, St. John the Evangelist tells us so we don't have to speculate, but we do have to back up to John 6:4 to find out. . . .

JOHN 6:4 4 Now the Passover, the feast of the Jews, **was at hand**.

"In this manner you shall eat it . . . It is the LORD's Passover"¹¹

A Few Objections

Q: It is a sin to eat flesh and drink blood according to the Old Covenant so this MUST be figurative.

A: Jesus is not going to have you even figuratively "SIN". Does He ask people to figuratively commit adultery? No. There is no sin here.

Q: But won't eating flesh and drinking blood remove them from Moses' (non-saving) Covenant?

A: Yes. And that's probably the point. This **New** Covenant is the Covenant that IS IN Jesus' own blood! The only time Jesus used the word "Covenant" is at the Last Supper. His Covenant can save because the Covenant is IN Jesus Himself!

Q: What about cannibalism?

A: We don't kill Jesus and eat His dead flesh. We obey Him and partake of His living glorified (Passover) flesh and blood. Jesus does not suffer when we eat of Him. Nor does He die again.

Q: The Sacrifice of the Mass contradicts Scripture because there is ONLY ONE once for all Sacrifice.

A: Amen to the ONLY ONE Sacrifice. But the Mass does not RE-Sacrifice Jesus (this is another example of WHY good catechesis is important). In the Mass, we are mystically united to Jesus' ONE, once for all Sacrifice on Calvary which is RE-PRESENTED. Recall as God, Jesus is outside of time and in Heaven He is **continually** presented as the Lamb as though slain (Revelation 5:6).

The Mass mystically unites us to His ONE, once for all Sacrifice on Calvary. That's WHY if we NEGLECT the Eucharistic Assembly (the Mass) in meeting together (as is the habit of some), there no longer remains a sacrifice for sins (see Hebrews 10:23-29 contextually discussing the "Blood of the Covenant". The same word [Covenant] that Jesus ONLY used in the Gospels at The Last Supper).

Q: But what about our 5-senses?

A: That is the same scandal of 2000 years ago and has to do with FAITH. It is not easy to believe Jesus here. But Jesus is trustworthy and can be believed. Jesus does not FORCE our intellect (although Jesus throughout history has provided Eucharistic miracles when the host turns into "meat" that never corrupts because it is the flesh of Jesus. Many of these pieces of "meat" that never corrupt are hundreds of years old and you can still go and see them and worship Jesus in the flesh now).

¹¹ Exodus 12:11 a,c.

Jews Even Today REALLY Affirm They Have A Real Supernatural Participation With Moses In The Lord's Passover

When Jews today celebrate the Passover, did you know they teach that they REALLY ACTUALLY have a "PARTICIPATION" in the Passover that Moses was involved in?

And that this somehow mystically joins them to Yahweh ("The LORD") and joins them to Moses and one another too! That's fascinating. Let's go to the Rabbis now and see this being taught even today. Here is Rabbi Jeffery Lipschultz on this issue¹² . . .

. . . " Essentially, the seder asks us to transform our psyches by **putting our souls into the bodies of ancestors** who felt the whip of bondage and were released from suffering by the outstretched arm of God. Both the way we experience the story during the seder and elements of the seder—such as Matzah—help us to complete this spiritual journey with a renewed appreciation of our ancestors' experiences and our connection with God. . . "

Also from Abe & Erna Bochner Jewish Community Center newsletter¹³:

"By **participating** in the Seder, we are vicariously **reliving the Exodus from Egypt**. Around our festival table, **the past and present merge** and the future is promising." (Bold mine.)

If this is true for Jews . . . WHAT do you think the **fulfillment** of this would be?

FULFILLED Jews (Catholic Christians) Even Today REALLY Affirm They Have A Real Supernatural Participation With Jesus In The Lord's Passover

In fulfillment of this Passover, Catholic Christians likewise see our participation of Mass and reception of the Eucharist as a mystical but real actual PARTICIPATION in the body and blood of Christ! Here is Catholic Bishop St. Paul teaching us this . . .

1st CORINTHIANS 10:16-17 16 The cup of blessing which we bless, is it not a **participation in the blood of Christ?** The bread which we break, is it not a **participation in the body of Christ?** 17 **Because there is one bread,** we who are many **are one body,** for we all partake of the **one bread**

CCC 1363 In the sense of Sacred Scripture the *memorial* is **not merely the recollection of past events** but the proclamation of the mighty works wrought by God for men.¹⁸⁴ In the liturgical celebration of these events, **they become in a certain way present and real. This is how Israel understands its liberation from Egypt:** every time Passover is celebrated, the Exodus events are made present to the memory of believers so that they may conform their lives to them.

¹² <https://www.jewishvoicesnj.org/articles/the-passover-seder-a-mystical-journey/>
See more especially: <https://www.patheos.com/blogs/davearmstrong/2020/01/passover-in-judaism-a-mass-that-transcends-time.html>

¹³ Quote from Director of Education (Debbie Mastro). From Temple Sinai "Shofar" (Abe & Erna Bochner Jewish Community Center). April 2008 Edition, page 6.

And this is not ONLY the mere “memory” . . .

CCC 1364a In the New Testament, the memorial takes on new meaning. When the Church celebrates the Eucharist, she commemorates **Christ's Passover, and it IS made present the sacrifice Christ offered once for all** on the cross remains ever present. . . .

I want to repeat this. In order to complete the Passover instructions in Egypt, the family was called to REALLY and ACTUALLY EAT of the LAMB. They could NOT MERELY “spiritually accept” this lamb.

And in the **fulfilled** Passover, we too are called to EAT of the Lamb of God. We too have the spiritual AND physical. We too are invited to “the marriage supper of the Lamb”. Will we choose to accept this invitation, which is a foretaste of the Wedding Supper of the Lamb?¹⁴

REVELATION 3:20, 19:7-9 20 Behold, I stand at the door and knock; if any one hears my voice and opens the door, **I will come in to him and eat with him, and he with me.** . . . 7 Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready; 8 it was granted her to be clothed with fine linen, bright and pure"-- for the fine linen is the righteous deeds of the saints. 9 And the angel said to me, "Write this: **Blessed are those who are invited to the marriage supper of the Lamb.**" And he said to me, "These are true words of God."

“This **IS** MY body”.¹⁵ When Jesus says this, His Word accomplishes it.

ISAIAH 55:11 11 so shall **my word** be that goes forth from my mouth; it shall not return to me empty, but it **shall accomplish that which I purpose**, and prosper in the thing for which I sent it.

In Conclusion

- We reviewed some basic catechesis on the Holy Eucharist.
- We looked at The Lord’s Passover in Exodus (and began to think about fulfillments).
- We studied “The Bread of Life Discourse” in John 6:50-60 and a few accompanying verses.
- We saw New Testament fulfillments of Jesus as THE Lamb of God and as Passover fulfillment.
- We saw “The Bread of Life Discourse” was given during Passover (this was not coincidence).
- We reviewed some common objections against the Eucharist.
- We saw Jews and Passover “participation” teachings and Catholic Christians and Biblical teachings of our Passover “participation” in Christ from St. Paul.
- In Table 1, you may look at a sample of the Patristics on the Eucharist.
- We will now close with a prayer.

¹⁴ **LUKE 14:21-23** 21 So the servant came and reported this to his master. Then the householder in anger said to his servant, 'Go out quickly to the streets and lanes of the city, and bring in the poor and maimed and blind and lame.' 22 And the servant said, 'Sir, what you commanded has been done, and still there is room.' 23 And the master said to the servant, 'Go out to the highways and hedges, and compel people to come in, that my house may be filled.'

¹⁵ **LUKE 22:15-16, 19** 15 And he said to them, "**I have earnestly desired to eat this passover** with you before I suffer; 16 for I tell you I shall not eat it until it is **fulfilled** in the kingdom of God." . . . 19 And **he took bread, and when he had given thanks (Greek root word here is “Eucharisto”)** he broke it and gave it to them, saying, "**this IS my body** which is given for you. Do this in remembrance of me."

TABLE 1

A Sample Of Patristics On The Eucharist

Let's start by listening to St. Ignatius, who was the (Catholic) Bishop of Antioch and who was a DISCIPLE OF THE BELOVED DISCIPLE—ST. JOHN!

Let's repeat this. St. Ignatius actually knew St. John the Evangelist, author (along with the Holy Spirit) of the Gospel of John. St. Ignatius was St. John's disciple.

And what did St. Ignatius of Antioch teach in about 100 AD?
The same thing Jesus taught in the Synagogue at Capernaum.
The same thing the Church teaches in 2000 (+) AD!

ST. IGNATIUS OF ANTIOCH "From the Eucharist and prayer they (the gnostic **heretics**) hold aloof (or stay away from), **because they do not confess that the Eucharist is the Flesh of our Savior Jesus Christ**, who suffered for our sins . . .
. . . And so, those who question the gift of God perish in their contentiousness"
- St. Ignatius, Bishop of Antioch (**Died 107 A.D.!**) in his Letter to the Smyrnians, 7.

ST. IGNATIUS OF ANTIOCH The Eucharist is "the medicine of immortality, the antidote against death, and everlasting life in Jesus Christ." "Take care then, to partake of **one Eucharist**; for **one is the Flesh of our Lord Jesus Christ, and one the cup to unite us with His Blood.**" "Let that celebration of the Eucharist be considered valid which is held under the bishop or anyone to whom he has committed this."
- St. Ignatius, Bishop of Antioch in his Letter to the Smyrnians, 8:1.

Now let's go to the mid-100's A.D. and listen to St. Justin the Martyr.

ST. JUSTIN THE MARTYR "For as not ordinary bread and not ordinary drink do we receive these, but in the like manner as the work of God **Jesus Christ** our Savior **was made flesh and had flesh and blood** for our salvation, so also **the food . . . is, we are taught, the flesh and blood of that Jesus who was made flesh**"
- St. Justin Martyr (Died 165 A.D.!) First Apologia, 1, 62.

And if this were all heresy and false teaching, we'd expect the early "true Christians" to rise up and condemn this "false teaching" of the Catholic Church.

But **nobody** calling themselves a Christian in the early Church makes this charge against the Catholic Church or these men!

Let's see what St. Clement of Alexandria had to say in about 200 A.D. concerning this.

ST. CLEMENT OF ALEXANDRIA "'Eat my flesh,' [Jesus] says, 'and drink my blood.' The Lord supplies us with these intimate nutrients, **he delivers over his flesh and pours out his blood,** and nothing is lacking for the growth of his children" (The Instructor of Children 1:6:43:3 [A.D. 191]).

Let's listen also to St. Cyril of Jerusalem in the mid-300s A.D. to have even more insight on what the early Christians really believed.

ST. CYRIL OF JERUSALEM "The bread and the wine of the Eucharist before the holy invocation of the adorable Trinity were simple bread and wine, but the invocation having been made, **the bread becomes the body of Christ and the wine the blood of Christ**" (Catechetical Lectures 19:7 [A.D. 350]).

And St. Ambrose who brought St. Augustine into the Church back in the 300's A.D. wrote remarks about this conversion of bread and wine into the body and blood of Jesus ("Be convinced that this is NOT" mere bread and wine) and is quoted in the CCC . . .

CCC 1375b (FROM ST. AMBROSE) Be convinced that this is NOT what nature has formed, **But what the blessing has consecrated.**

The power of the blessing prevails OVER that of NATURE, because by the blessing nature itself is changed.

Could not Christ's word, which can make from nothing what did not exist, change existing things into what they were not before?

It is no less a feat to give things their original nature than to change their nature.

The Greek speaking Bishop of Constantinople, St. John Chrysostom had this to say . . . (Quoted from the CCC) . . .

CCC 1375b Thus St. John Chrysostom declares . . .

ST. JOHN CHRYSOSTOM It is not man that causes the things offered to **become the Body and Blood of Christ,** but he who was crucified for us, Christ himself.

The priest, in the role of Christ, pronounces these words, but their power and grace are God's.

This is my body, he says. This word transforms the things offered.

St. John Chrysostom died in 407 A.D. so these are ancient teachings. Nothing new here. The Catechism has important history on the Eucharist . . .

CCC 1376 The Council of Trent summarizes the Catholic faith by declaring: "Because Christ our Redeemer said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by 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."²⁰⁶

CCC 1377 The Eucharistic presence of Christ begins at the moment of the consecration and endures as long as the Eucharistic species subsist. Christ is present whole and entire in each of the species and whole and entire in each of their parts, in such a way that the breaking of the bread does not divide Christ.²⁰⁷

CCC 1378 *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."²⁰⁸

Let's look at a quote from St. Hilary regarding the Eucharist incorporated into the Roman Catechism. St. Hilary was a Catholic Bishop from Gaul (what we now call France).

We will refer to the Roman Catechism as the CCT (Catechism of the Council of Trent). Here the CCT quoting St. Ambrose and St. Hilary has this to say concerning the Eucharist:

St. Ambrose, a Catholic Bishop in Milan Italy who again was instrumental in the conversion of Saint Augustine. St. Ambrose died in 397 A.D.

St. Hilary who fought at the Council of Nicaea against the Arian heretics, had this to say about Jesus in the Holy Eucharist

ST. HILARY although externally it **appear** bread and wine
yet in reality it is the body and blood of the Lord .

—St. Hilary (quoted from the Roman Catechism)

St. Ambrose from the 300's A.D. again

ST. AMBROSE Although the species of bread and wine are visible,
yet we must believe that **AFTER** (the) consecration, the body and blood of Christ are **ALONE**
there.

(St. Ambrose here quoted from the Catechism of the Council of Trent).

Listen again to the words of St. John Chrysostom.

The native Greek-speaking St. John Chrysostom who was born in 344 A.D. (!) had this to say concerning the Real Presence of Christ in the Eucharist . . .

ST. JOHN CHRYSOSTOM “That which is **in the chalice** is **the same** as what **flowed from the side of Christ**.

What is the bread? **The Body of Christ**.

Not only ought we to see the Lord,
but we ought to take him in our hands, eat him,
set our teeth upon his flesh and
most intimately unite ourselves to him”

- St. John Chrysostom, Bishop of Constantinople. 344-407 A.D. Hom. 24 on 1 Cor. n. 1, 2

The last supper is the time when Jesus Himself instituted the Eucharist as the High Priest!

St. Augustine said (in about the year 400 A. D.) that when Jesus held up the Eucharist at the last supper, **Christ carried Himself “in His own hands.”**

ST. AUGUSTINE “Christ was carried in his own hands when, referring to his own body, he said, ‘This is my body’ [Matt. 26:26]. For he carried that body in his hands” (Explanations of the Psalms 33:1:10 [A.D. 405]).

If we were present at the Last Supper when Jesus said “This IS my body”;
would we be tempted to tap Him on the shoulder and say: “No Jesus it’s not.”?
Let’s hope not. Let’s hope we wouldn’t think this way.

There is more Patristics on this. Much more. But this is a reasonable sample.

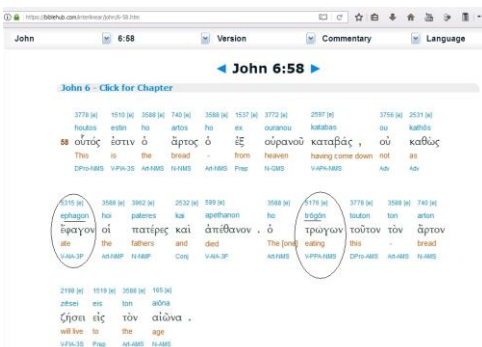
Table 2

Greek Root Words “Phago” and “Trogo”

Many people pride themselves on believing Scripture but sadly “spiritualize away” these verses.
We cited both Greek root words “Phago” and “Trogo” in the study (see the study).
Phago and Trogo root cognates circled below to make it even more evident.

By the way. John 6:49 where Jesus is talking about the Israelites REALLY eating Manna in the desert uses the exact same root word—Phago!! (That was not merely “spiritual” eating either.)

JOHN 6:49 49 Your fathers **ate** (Greek root = phago) the manna in the wilderness, and they died.



5315 [e]
ephagon
ἔφαγον
ate

5176 [e]
trōgōn
τρώγων
eating

“Phago” cognate readily seen here. “Trogo” cognate readily seen here.

(Above screenshot from Bible Hub.)