

1 Jesus and the Jewish Roots of the Eucharist by Dr. Brant Pitre

2 Let's just begin with a prayer and then we're going to start with our talk on *Jesus in the Jewish roots of*  
3 *the Eucharist.*

4 *In the name of the Father and of the Son and of the Holy Spirit. Amen. Heavenly Father, I thank you*  
5 *for this beautiful day. I thank you for the people who you have gathered here together with me my*  
6 *brothers and sisters in Christ, and you brought us all here to this place for a day of reflection on*  
7 *the great mystery of the gift of Your Son Jesus Christ our Lord, in the Most Holy Eucharist. Father,*  
8 *I pray that this morning and throughout this day of reflection, You would pour out the grace of the*  
9 *Holy Spirit upon us to open our minds and our hearts to a deeper understanding of the Eucharist and*  
10 *to a deeper love for Your Son. I pray Father that You would help us to overcome any obstacles we may*  
11 *have had to faith in the Eucharist in the past, that You would fill our minds with understanding with a*  
12 *deeper comprehension and a truer and more pure, perfect love for the Holy Eucharist. And we ask all*  
13 *this through Jesus Christ Your Son, as we pray to You in the words that He gave us. Our Father, who*  
14 *art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven.*  
15 *Give us this day our daily bread our trespasses as we forgive those who trespass against us and lead*  
16 *us not into temptation but deliver us from evil Amen. Let us pray to Our Lady, Hail Mary, full of grace,*  
17 *the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus,*  
18 *Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death, in the name of*  
19 *the Father, and of the Son and of the Holy Spirit. Amen.*

20 All right, the first topic we're going to study this morning is entitled *Jesus in the Jewish roots of the*  
21 *Eucharist.* This is one of my favorite topics to study because I find that it helps us to understand our faith  
22 much better if we look at it through Jewish eyes. And I'd like to begin the talk this morning by basically  
23 throwing out a problem, a kind of a historical question. And the question is this. How is it that the first  
24 Christians the first generation of Christians, who were all Jewish Christians, right, Mary, Peter, the  
25 apostles, Paul, all were Jewish Christians, how is it that the first Jewish Christians came to believe so  
26 quickly, and in such a universal way, in the Real Presence of Jesus Christ in the Eucharist? That's the  
27 problem that we have to ask ourselves. Now you might say, *Well, why is that a problem?* Well, it's  
28 because if you study ancient Jewish writings, the scriptures of the Old Testament and writings from the  
29 time of Christ, you'll learn that Jews had a very, very strong taboo, a very strong prohibition against one  
30 thing that they did that was very unique which was they never, ever would drink blood. Everyone know  
31 about this? Leviticus 17:11 in the Old Testament very clearly prohibits the drinking of blood, because it  
32 says in verse 11 that, **"...the life is in the blood..."** and therefore it was an abomination for any Jew to  
33 drink any blood. Yet we can find in the New Testament St. Paul the apostle, who was a Pharisee, and a  
34 Jewish rabbi, a persecutor of the church only a few years after his conversion to Christianity, saying in  
35 1 Corinthians 10 almost in a kind of offhanded, matter-of-fact way, **"...Do you not know that the bread**  
36 **that we break is a communion in the body of Christ? And do you not know that the cup which we drink**  
37 **is a communion in the blood of Christ?** How did Paul the Apostle get from A to B? How did he get from  
38 being a Jew who would have considered it an abomination to drink blood to being a Christian? Who (He)  
39 would proclaim off handedly of course, **"...Don't you know we Christians know that the wine of the**  
40 **chalice is truly and really the blood of Jesus Christ and that we have to drink it in order to be saved?"**  
41 How did he do that? What I want to try to show this morning is it is actually, precisely through his  
42 Judaism, that Paul and the other Christians in the early church understood the mystery of the real  
43 presence of Christ in the Eucharist. And I want to do it through three key ideas. And that is this, 1). the  
44 First Christians (who are Jewish Christians) understood that the Eucharist is **#1- a NEW Passover;**  
45 **#2 - NEW manna from heaven,** and then that the Eucharist was **#3 – NEW Bread of the Presence.** So we  
46 get the new Passover, the new Manna and the new Bread of the Presence. That's the reason that the  
47 Jewish Christians of the first century understood the Real Presence of the Eucharist is because they knew  
48 the Old Testament. They knew the Old Testament and the prophecies, the Old Testament which were  
49 fulfilled in Christ in the Eucharist. And I would also suggest more negatively that one of the reasons many

50 Catholics today and many Christians today, do not believe in the real presence of Christ in the Eucharist  
51 is that they're not familiar with the prophecies of the Old Testament, and so they can't see the  
52 fulfillment that Christ brings in the Eucharist.

53 All right, if we start thinking a little more like first century Jews, that will actually have a deeper and  
54 better understanding of the Eucharist. In order to begin looking at the scriptures through first century  
55 Jewish eyes, we want to put ourselves in their shoes and be awaiting the Messiah like they were. Now  
56 many people have a mistaken understanding of what Jews in the first century were waiting for when it  
57 came to the coming of the Messiah. How many of you have ever heard this before? Jews in the first  
58 century were waiting for an earthly, political Messiah who would come to set them free from the Roman  
59 Empire? Anybody? Yeah. This is a very standard caricature of first century Judaism and is in fact true of  
60 some Jews in the first century. Like the Zealots who were a Jewish group that were waiting for a kind of  
61 **political revolution** that would be inaugurated by the Messiah and that would set them free from the  
62 Roman Empire. But they were not all of Judaism in the first century. In fact, if you study the first century  
63 Jewish writings like the Dead Sea Scrolls, or the Old Testament writings from the time of Christ, you're  
64 going to find that Jewish Christians in the first century were actually very, very elevated about their  
65 understanding of Messiah, many of them were waiting for a **divine Messiah, a new Melchizedek, who**  
66 **would come and bring spiritual liberation, forgiveness of sins, atonement for the sins of the people,**  
67 **many, many spiritual blessings to the people.** It wasn't simply an earthly or political reality. But if you  
68 read these writings in the Old Testament, and if you read the writings from the time of Christ, you'll find  
69 that one Jewish hope stands out above all the others as the kind of central hope, the unifying hope of  
70 ancient Judaism and that was the **hope for a new Exodus.** You may not have read the book of Exodus  
71 recently or maybe never read it at all, but I'm sure you've seen the movie, right? Everyone, Charlton  
72 Heston, the 10 commandments, right, you know about that, right? Remember? Charlton Heston, the big  
73 gray beard takes the Israelites 12 tribes, leads them out of Egypt right and brings them to the promised  
74 land. That's the story of the Exodus from the Old Testament. What the Jews in the first century, the time  
75 of Christ we're waiting for was for the Messiah to come and inaugurate a new Exodus. And I'm going to  
76 suggest to you **that if you understand the new Exodus, you're going to find that it provides a pattern, a**  
77 **framework for understanding the mystery of the Eucharist.**

78 So let's just refresh our memories here on the Exodus. What was this Jewish hope for the new Exodus?  
79 What did it look like? What did it consist of?

80 **1).** Well, in the first Exodus, you had a **deliverer** of figure who was Moses. Okay, you had a deliverer  
81 figure, Moses. In the new Exodus, the prophets foretold, there would be a new deliverer, the Messiah,  
82 the Anointed One

83 **2).** In the first Exodus, the 12 tribes of Israel were released from Egypt. Remember, they were **released**  
84 from slavery and from sin and from idolatry and set free to go to the Promised Land, the new Exodus. So,  
85 the prophets foretold, both Israel and the Gentiles, notice that all the non-Jewish nations of the world  
86 would be released, not simply from slavery by some kind of political figure, but from sin, and from death  
87 itself.

88 **3).** In the first Exodus, you had a **journey** once the people were set free, they went on a journey to the  
89 Promised Land. In the new Exodus, the prophets of the Old Testament foretell that there will be a new  
90 journey, a new pilgrimage, to a new Promised Land, which is often described as a New Eden, Paradise.

91 **4).** In the first Exodus, the worship of God was centered on the **tabernacle.** Everyone remember the  
92 tabernacle from the Old Testament? It was a pitched tent, a portable Temple for the tribes of Israel, and  
93 it would stay at the center of the 1000s of Israelites in the desert. They had the Tabernacle, and it was in  
94 the center, and they would go into the Tabernacle to offer sacrifice and to worship God, so it was the  
95 center of their of their lives. It was the center of their worship. In the new Exodus, the prophets foretold,  
96 there will be something much greater than the Tabernacle, there would be a **New Temple,** a permanent  
97 house of God, which would be even more glorious than the Temple of Solomon in Jerusalem. And this  
98 New Temple would be the center of the new Exodus and Israel and the Gentiles would pilgrimage to this

99 New Temple in order to worship God and to be with Him. 5). Finally, the ultimate destination of the first  
100 Exodus was not the desert, was not Mount Sinai, but was ultimately Jerusalem, the heart of the  
101 Promised Land, the city of David, that was the ultimate destination of the first Exodus. If you look at  
102 Exodus 15, the *NEW EXODUS* the prophets foretold would have a new destination. It would be a **NEW**  
103 **JERUSALEM** which would again be more glorious even than the Jerusalem of the days of Solomon, which  
104 was one of the Seven Wonders of the Ancient World.

105 This is what the Jews in the first century were waiting for at the time of Christ. This is the hope that they  
106 embraced. They were waiting for the Messiah to come and to deliver Israel and the Gentiles. In this New  
107 Exodus from sin and from death and to bring them home to a New Jerusalem, a New promised land and  
108 a New temple. And it's in that context, in that situation, that Jesus steps onto the scene, and He begins  
109 to show signs of the fact that the *New Exodus* had come at last and that He would fulfill it in His own  
110 person.

111 So, let's begin with the **first sign of the new Passover**. It stands to reason that if you are going to have a  
112 new Exodus, what do you need to have first? A new Passover. Remember that the Israelites in Egypt did  
113 not simply walk out of Egypt, did they? There were a series of plagues that God unleashed against the  
114 Egyptians, 10 in total, and the 10th one, the greatest of them all was the plague of the Passover. It was  
115 the death of the firstborn son, and the sacrifice of the Passover lamb. It was the Passover in the first  
116 Exodus that inaugurated the Exodus from Egypt and set the people free so that they could actually  
117 journey to the promised land. So, if you're going to have a **new Exodus**, what do you **need a new**  
118 **Passover**. Let's look then at the Old Testament Passover to get a little more detail and see exactly what  
119 this would have entailed. In the Old Testament Passover, you recall in Exodus 12, God gave the people of  
120 Israel certain commandments, certain regulations that they had to follow in order to be set free from  
121 Egypt and to avoid the plague of death in particular. There was a ritual sacrifice that had to be carried  
122 out, and there were several steps that had to be followed.

123 1). A father from each one of the households would take an **unblemished male lamb and sacrifice it**. In  
124 doing so, that father was acting as priest over his family, because every Jew knew in the first century and  
125 before that only a priest could offer blood sacrifice. So, the father was to take an unblemished male lamb  
126 and sacrifice the lamb.

127 2). He was to slit its throat and then pour its blood into a golden basin. A golden basin would be filled  
128 with the blood of the Lamb.

129 3). And then he was to take a **branch of hyssop** and to **dip the hyssop in the blood of the Lamb and then**  
130 **do what spread the blood of the lamb on the doorposts** and the lentil the homes, spread the blood of  
131 the lamb on the wood of the doorposts of the lentil their home, and then when the blood of the lamb  
132 had been spread and the sign of that covenant sealed,

133 4). They were to eat the lamb. **They had to eat the lamb roasted over a fire and eat its flesh**. That was  
134 the Passover ritual of the Old Testament. Now over time that Passover ritual developed, and in certain  
135 elements were added to it and later Judaism, in particular, two of them are important for us to look at  
136 here in the later Jewish Passover at the time of Christ.

137 **PASSOVER of the Future:** On Passover night, the child had to ask the Father what they were doing, it was  
138 a kind of way of catechizing, explaining to children what exactly this Passover was about, and on the  
139 night of Passover, the child would ask the Father a particular question, he would say, "*Why is this night*  
140 *different from any other night? Why don't we do these things on this night? Why do we eat unleavened*  
141 *bread and roast lamb?* And then the father would give this answer and he had to quote it exactly; he had  
142 to say these words, "*It is because of what the Lord did for me when I came out Egypt.*" In saying that he  
143 was quoting Exodus chapter 13:8. Now how can you say that though? How could a Jewish man at the  
144 time of Christ, tell his son it is because of what the Lord did for ME when I came out of Egypt, the  
145 Israelites had left Egypt over 1000 years before. How can you say that? Well, **the first century Jews**  
146 **believed that through the sacrifice of the Lamb, through the Passover liturgy, and through that ritual,**  
147 **that they were somehow spiritually brought back in time to participate in the first Exodus, every**

148 **sacrifice of every lamb all down through the centuries was seen by the Jews as an actual participation**  
149 **in the one sacrifice of the Passover lamb on the night of the exodus of Moses.** You can see this and  
150 actually one of the Jewish writings from the time of Christ known as the *Mishnah* in the tractate on the  
151 Passover. The Mishnah says this, *"In every generation, a Jewish man must still regard himself as if He*  
152 *himself came forth out of Egypt. For it is written..."*, then it gives the quote, *"...because what the Lord did*  
153 *for ME when I came out of Egypt, therefore we are bound to give things in thanks.* Notice what the  
154 commission is saying here, *"...that we are to give thanks..."*. The Jewish people were to *give thanks*  
155 because by setting their ancestors free from Egypt, God had set them free from Egypt. Now, that's the  
156 old covenant Passover, we turn to the New Passover of the New Covenant. What do we find? Well, there  
157 are some important similarities. And there are some important differences as well. When does the new  
158 Passover of the Messiah take place? At the last supper right at the Last Supper remember, ***in order to***  
159 ***inaugurate a new Exodus, you need a new Passover. And Jesus takes the Jewish Passover of the first***  
160 ***century and begins to fulfill it on the night before he was crucified.*** Now, if you want a detailed  
161 description of the Last Supper, you can look at Mark 14, Matthew 24, or Luke 22; refresh your memory  
162 and ask yourself a couple of questions. Look at it like a first century Jew and ask yourself, *What is missing*  
163 *from the Last Supper? How is it similar to the Jewish Passover and how is it different?* Well, the  
164 similarities are quite clear. All of the Synoptic Gospels make it explicit that Jesus at the Last Supper was  
165 celebrating a Passover feast with His disciples. He even sent Peter into Jerusalem, into the city out from  
166 Bethany into the city, and He said, *"Go and prepare the Passover"*. Go and find the upper room and  
167 prepare the Passover. So we know that it's a Passover meal. But any first century Jew looking at that  
168 Passover meal would have asked a couple of questions. There were two key elements that are missing  
169 here.

170 1). There was no Levitical priest present at this Passover meal. Now, why might that matter? *In the first*  
171 *century only, the Levites could offer sacrifice.* This was a difference between the first Passover and the  
172 Passover at the time of Jesus. Remember I said in the *first Old Testament Passover*, who acted as a  
173 priest? The father. But later on, the Israelites committed idolatry by worshipping the golden calf in  
174 Exodus 32. And the priesthood, the ability to sacrifice, was taken away from them, and given only to one  
175 of the 12 tribes, the tribe of Levi, and from that time forward until the time of Christ, only the Levites  
176 could sacrifice the Passover lamb, only they could *"... pour out the blood in sacrifice."* So that's a problem  
177 because what do we see Jesus telling the apostles to do? He says, *"This is the blood of the covenant,*  
178 *which is what poured out for the forgiveness of sins."* And then He commands them to do the same  
179 thing. When He says, *"Do this in memory of me."*, none of them are Levitical priests? So, if we're missing  
180 a priest, we're missing the Levites.

181 2). What else is very clearly missing from the Last Supper accounts? The Lamb. ***The Passover lamb was***  
182 ***the center of the Jewish liturgy. It was the center of the sacrifice.*** And yet if you read all the accounts of  
183 *the Gospels, they never ever mentioned the lamb.* The father in the Old Testament was supposed to take  
184 the lamb and interpret the flesh of the lamb to explain to them that this lamb was sacrificed for their  
185 behalf, but we don't see Jesus doing anything with the lamb. In fact, *the gospels are totally silent.* *What*  
186 *instead do we find Jesus focusing on what?* The bread and wine and identifying it as His body and blood.  
187 So, missing a priest and we're missing a lamb. Well, why are those two things missing? Why aren't they  
188 being emphasized in the accounts of the Last Supper? The reason is very clear - *this is not any ordinary*  
189 *Passover. This is the new Passover of the Messiah, that the prophets had foretold.* And what Jesus is  
190 doing is fulfilling that Old Testament Passover in Himself, and He is replacing the sacrifice and the  
191 elements of the Old Covenant with Himself and with the apostles, in particular, at least in three ways.

192 1). **NEW PRIESTS:** of this new Passover, who are here, who are present at the Last Supper, not the  
193 multitudes like on the feeding of the 5000, but Jesus and the 12. And He is acting as the NEW PRIEST of  
194 the NEW COVENANT, and He is instituting them as new priests as well. Can you see that the word 'priest'  
195 is ever used there? No. But what does He tell them to do... To offer the sacrifice of flesh and offer the  
196 sacrifice of blood? As every first century Jew would have known that only priest could do that. You can



197 also see it implicitly in the number of the apostles. Remember I said earlier that the original priesthood  
198 of the Old Testament belongs to all 12 tribes, but it was taken away from them at the golden calf  
199 incident. What do we see Jesus doing here at the Last Supper? Is it a coincidence that He's gathered the  
200 12 apostles? I don't think so. What is he doing? He is restoring, re-instituting the sacrificial priesthood of  
201 Israel but now it's not going to be communicated through a bloodline, but through relationship to Him.  
202 And He's doing it in the 12 apostles, He's instituting them as priests.

203 2). **NEW LAMB**: There is a **new lamb**, there is a new sacrifice that's taking place. **Jesus is replacing the**  
204 **lamb with the sacrifice of Himself**, the sacrifice of Himself. In the Old Covenant, you had to eat the flesh  
205 of the Lamb. In the New Covenant, what do you have to do? Take and eat His body because He is the  
206 new Passover lamb.

207 3). **NEW SACRIFICE**: A **new sacrifice is being instituted here** as well. The Old Covenant Passover sacrifice  
208 was focused on the flesh in the blood of the Lamb. In the New Passover of the Messiah, the elements of  
209 the sacrifice are no longer the flesh and blood of an animal, but they are bread and wine in which Christ  
210 gives us His body and His blood. See, again, He is replacing and fulfilling the Passover of the Old  
211 Covenant in Himself.

212 **1). NEW COVENANT FULFILLMENT**: Now, once you've got this in place, and you understand the **Old**  
213 **Covenant prototypes** and the **New Covenant fulfillment**, let's go back to our original question, "How is it  
214 that the first Jewish Christians believed in the Real Presence of Jesus in the Eucharist? Well, it's very  
215 simple. They understood that in the Eucharist as a new Passover, they were participating in the first  
216 Passover, the one that set us free, the one that Jesus accomplished on the night of the Last Supper. Think  
217 about it for just a minute. If in the Old Testament every Passover that would be celebrated for many  
218 centuries was a participation in the Exodus from Egypt, what's going to happen in the New Testament?  
219 Every single Mass that we participate in as the NEW Passover brings us back, somehow spiritually,  
220 sacramentally, to the first night of the NEW Exodus, which was, of course the night of the Last Supper.  
221 Just as the Jews in the Old Covenant recognize that in every generation, a man must regard himself as if  
222 he himself came forth out of Egypt. So too, we as Catholics understand, and the first Jewish Christians  
223 understood that every Eucharist that is celebrated by a priest somehow brings us back to that first night  
224 and we are set free. We are set free from sin from death, and from slavery to Satan.

225 **2). THEY MUST EAT the LAMB**: A second point, and this one's very important. If you remember anything  
226 today, just remember this. If in the Old Covenant, you had to eat the flesh of the lamb to be saved from  
227 death, then in the New Covenant, what do you have to do as well? You have to eat lamb. Every first  
228 century Jew would have understood this, you had to eat the lamb in the in the Exodus from Egypt, say  
229 for example, you didn't like lamb, and you sacrifice the lamb, and you poured out its blood and spread  
230 on the doorposts of the home, but you didn't complete it by eating it. What would happen to your  
231 firstborn son in the morning? He would have been dead. That's correct. Which is no skin off my back  
232 because I'm second born... wouldn't have touched me. So, I'm not really interested but my older brother  
233 would have had a problem, right? You had to eat the lamb because the sacrifice of the Passover was not  
234 completed with the death of the victim. It was completed by communion, where you would receive the  
235 life that was given for you and take it into yourself. That's how the Passover lamb and that sacrifice were  
236 completed. So every first century Jew would have known that you had to eat the lamb. And of course, St.  
237 Paul knows this, and he tells us this in 1 Corinthians 5, "*Christ, our Passover lamb has been sacrificed.*  
238 *Therefore, let us keep the feast.*" What feast is he talking about? The **Feast of the Eucharist**, the new  
239 Passover the Messiah. This is the new manna from heaven. It will begin with another question. If Jesus is  
240 going to inaugurate a new Exodus, then what food will He give us for the journey? Recall than in the Old  
241 Testament, the first Exodus when the people of Israel got out of Egypt. They were very hungry. I don't  
242 know if you remember this, but in Exodus 15, you have the famous description of the parting of the  
243 waters of the Red Sea, and the 12 tribes of Israel see God perform this great miracle where He saves  
244 them from Pharaoh in his chariots leads them dry shod through the waters of the Red Sea, brings them  
245 to the other side, and then they watch the waters collapse and destroy Pharaoh and his chariots,

246 delivering them for good from the land of Egypt. That's an Exodus 15 In Exodus 16:1, guess what the  
247 Israelites began to do? Complain. They began to complain. No sooner has God set them free from Egypt,  
248 set them free from slavery then they began to complain, and it is a good thing we're not like that, right?  
249 No, no, you're not like that. Right? Never. Never in your life. Has it happened that God has done  
250 something good for you. Bless you. Right and no sooner has He finished blessing you than you forget and  
251 start complaining once more. I've certainly never done that. So what happens, they cry out to God and  
252 they cry out against Moses and they say, "*Moses, you brought us out into the desert to kill us not to save*  
253 *us. We're starving out here. We need something to eat.*" And so what does God say to them? Does He  
254 say, "*I'm gonna wipe you out.?*" No. He's answered the cry of His children, and He gives them a special  
255 gift for their journey. It's the manna of the Old Testament. You can see the description of the manna in  
256 Exodus 16 if you want to go back and read it sometime and look for more detail.  
257 Now, let's look at some of the important elements of the matter as described by the Old Testament.  
258 1). When Israel cries out for food, they not only say, *We are hungry.*, they say, *We want to go back to*  
259 *Egypt. We may have had whips on our back in Egypt, but at least we had food to eat.*" And I'll tell you,  
260 just as an aside, that's the great temptation in the spiritual life as well. To go back to the way you were  
261 before you knew Christ; to go back to the way you were, to your old life because it was easier.  
262 Jesus said, "*The Way is hard*", at least to salvation. Sometimes it is very tempting to go back to Egypt,  
263 and the Israelites had that temptation here. But the Lord tells him, *No, I want you to go to the promised*  
264 *land. And so I'm going to give you a special gift. He says, "Behold, I will rain down bread from heaven for*  
265 *you, to feed you to sustain you on the journey."* Now when He gives them the manna it's very interesting  
266 that He performs two miracles here in the morning. He gives them the **Miracle of the Manna**. Every  
267 morning they would go out and they would find this bread on the ground that had fallen from heaven.  
268 But in the evening, He gives them another miracle. Most people overlook this. He gave them the **Miracle**  
269 **of the Quail**. You remember the quail in the morning they would find the manna and then the evening  
270 they would find the quail and **Exodus 16** actually says, "*...He rained down for them bread from heaven in*  
271 *the morning, and then flesh from heaven in the evening.*" That's going to be important. But what was this  
272 manna? What was it described as well in the book of Exodus. It says, "*...the manna was white...*", a kind  
273 of white substance and it tasted, "*...like wafers made with honey.*" Now that's interesting. Why does the  
274 manna taste like honey, have you ever wondered this? Why does it taste like honey? Well, I would  
275 suggest to you that it is because it's **a foretaste of the land flowing with milk and honey**. It's a foretaste  
276 of the Promised Land, **meant to encourage the people to give them faith, to give them hope** and to say,  
277 *I am going to lead you to the Promised Land. We're going to go through trials now; we're going to go*  
278 *through the desert now, but I will lead you eventually to the promised land.* So, the manna was a  
279 foretaste of the land of milk and honey, and Psalm 78 describes it as the "*grain from heaven*", or the  
280 "*bread of angels*". So, this is no ordinary bread. It's a miracle. It's Supernatural. It's bread from heaven.  
281 And the Israelites recognized this; they understood that this was no ordinary bread. What did they do  
282 with the manna? Well, every day they would collect the manna and then on Friday, before the Sabbath  
283 began, they would collect a double portion to keep for the Sabbath. But they not only collected the  
284 manna to eat, but they also did something special with it. **They took the manna, and they placed it in a**  
285 **golden urn, and they put it in the tabernacle of all places**. Does that sound familiar? They took the  
286 bread from heaven, they put it in a golden urn, and they placed it in the tabernacle; they actually placed  
287 it not just in the tabernacle, but in the heart of the tabernacle, **in the Ark of the Covenant itself**. To show  
288 that this bread was a gift from heaven. It was a sign of His presence. It was a promise of His salvation in  
289 Exodus 16 and in Hebrews 9, both tell us that they had **placed this golden urn before the Lord. and the**  
290 **Ark of the Covenant**. Now, this is what every first century Jew would have known about the manna. This  
291 is basic Jewish CCD; catechism 101 on the *Manna from Heaven*.  
292 Now we turn to the New Covenant, the coming of the Messiah. What does Jesus have to say about the  
293 Manna from Heaven? What does Jesus have to say about the **new Manna** of the **new Exodus**? Well, He  
294 discusses and describes and teaches about the new Manna in two key places. **1)**. The first one is the

295 **Lord's Prayer, Our Father**, and then the 2). second one is His famous **discourse** on the **Bread of Life**,  
296 what is frequently known as the **Eucharistic discourse**, and in John 6, (if you haven't read John 6 in a  
297 while, you need to go back and read it. Now read it at least once a week once a month something put it  
298 as a regular part of your spiritual life. Because **John 6 is the most important description of the Eucharist**  
299 **in the New Testament**. And guess what image Jesus uses to teach us about the Manna from Heaven? So  
300 let's look at those two first. We'll begin with the **Our Father**. How many times have you prayed the Our  
301 Father in your life? Have you ever wondered about the line **Give us this day our daily bread**? What does  
302 that line mean? Are we simply asking God to provide us with some of angelic bread, some whole wheat  
303 bread, the mundane bread of daily existence, or is there something more to that petition? And why does  
304 Jesus repeat the word "daily"? Didn't His Jewish teacher not explain to Him that that was a redundancy,  
305 that was grammatically incorrect. There's no need to say "...Give us this day our daily bread...". Why not  
306 just give us our daily bread? What's the reason for the emphasis on *daily*? Well, I would suggest to you is  
307 because He's alluding to the manna of the Old Testament. What kind of bread was the manna of the Old  
308 Testament? When was it given? Every day. It was *daily bread*, but it was no ordinary bread. And you can  
309 actually see this if you look at the **Lord's Prayer** more detailed in **Greek**, you'll find that the word for  
310 "daily" when translated is a very unique word. If you look at the handout, I have outlined for you here in  
311 the Greek, the word actually says, Give us this day our "**epiousios**" - bread. **Epiousios** is kind of a  
312 mouthful. It's a strange Greek word. It only occurs one time in the entire Bible, in fact, only once in all  
313 the ancient writings of the Greek world, and it's in the Lord's Prayer. So, scholars are a little bit at a loss  
314 exactly how to translate it *literally* into English. But if you break it up into two key parts, you can see it  
315 has a literal translation. The first part, "**epi**" a Greek preposition for on "*upon or above*", meaning "*over*".  
316 And the word "**-ousios**" also a Greek word for "*substance*" or "*being*". How did St. Jerome translate this?  
317 He knew Greek very well. How did he translate this word? He translated it into the Latin Vulgate. As this  
318 he said, **Give us this day our super substantial bread**. That's very interesting. What does it remind you  
319 of? Super substantial? It sounds like "Transubstantiation", doesn't it? A Doctrine about the Eucharist. In  
320 fact, if any of you have an old Dewey Rames Catholic Bible and you look at Matthew, it'll actually reads,  
321 "*Give us this day our super substantial bread*". Why does Jerome translate it that way? What does it  
322 suggest to us about the meaning of the Lord's Prayer? Well, what it suggests to us is that in the prayer,  
323 we are not simply asking for the bread of our daily existence, although we are asking for that, but there's  
324 something more we are praying for, the **supernatural** the **super substantial bread of the Eucharist**. We  
325 are praying for the Lord to bless us with the new manna of the New Covenant, the new manna of the  
326 new Exodus. **Just as the Old Testament manna was both daily and supernatural so to the bread of the**  
327 **new Exodus is both daily and supernatural**. So taking literally, the Eucharist is being referred to here and  
328 the Lord's Prayer is very interesting. I discovered this just by studying the Greek on my own. I was  
329 working through the Lord's Prayer, and one day I was reading it in Greek and trying to figure out what  
330 this word meant and when I broke it apart into its two parts, I was amazed to see that it looks like... it's  
331 saying "supernatural" to me. This looks like the literal translation is "supernatural" and I thought that  
332 must be a reference to the Eucharist. I was very excited. I was very overjoyed and excited how brilliant I  
333 was that I had discovered this and then I was reading the Catechism one day. In **Paragraph 2837**<sup>1</sup> of the  
334 Catechism, it actually says this, "*...taken literally epiousios refers directly to the bread of life, the body of*  
335 *Christ, the medicine of immortality, without which we have no life within us.*" The Catechism is teaching  
336 us here that this is a reference to the Eucharist, the Lord's Prayer. So, we see in His only prayer that He's  
337 recorded as having given to His disciples, Jesus focuses on this NEW manna from heaven. But that's not  
338 the only place He compares the Eucharist to the new manna. He does so in John 6 as well. I've given you  
339 a full quote here. The passage is very, very long, but it just highlights one key section of it, to show you  
340 how Jesus uses the manna to teach about the Real Presence. So, let's look at that passage in John 6,  
341 "Jesus said, I am the bread of life. Your fathers ate the manna in the wilderness, but they died. This is the  
342 bread which comes down from heaven that a man might eat of it and not die. I am the living bread which  
343 came down from heaven. If anyone eats this bread, He will live forever [And here is the key line] and 'the

344 bread which I shall give for the life of the world is my flesh. The Jews then disputed among themselves,  
345 saying, 'How can this man give us His flesh to eat?'. That's a good question. So, Jesus said to them,  
346 **"Amen, Amen. I say to you,"**...I was only speaking symbolically. Oh, wait, I'm sorry. I missed that but that  
347 is not what He says. He says, *Amen. Amen. I say to you, unless you eat the flesh of the Son of Man and*  
348 *drink his blood. You have no life in you. He who eats my flesh and drinks my blood has eternal life. And I*  
349 *will raise him up at the last day for my flesh is true food. And my blood is true drink. This is the bread*  
350 *which comes down from heaven. Not such as the fathers ate and died. He who eats this bread will live*  
351 *forever. Now many of His disciples when they heard this said, This is a hard saying, who can listen to it?*  
352 It's so offensive to their ears, this idea of drinking His blood. Remember, all the disciples are Jews. They  
353 don't understand what is He talking about cannibalism? What does He mean? But Jesus knowing in  
354 Himself that His disciples murmured at it said this, *"Do you take offense at this? Then what if you were to*  
355 *see the Son of Man ascending to where He was before? In other words, if you think this is hard to take,*  
356 *you haven't seen anything yet. Wait till you see me in my resurrected glorified body ascending into*  
357 *heaven. Is that going to cause you offense?* I'm going to be able to believe that. All right, a couple of  
358 points back to our original question.

359 **QUESTION:**

360 *In light of the new manna and the Jewish expectation regarding it, How is it that the first*  
361 *Jewish Christians could have believed that the Eucharist was Jesus body and how could they*  
362 *have come so quickly to this belief in the real presence of Christ?*

363 I mean, we see here that the **Jews**, who hear Jesus in the synagogue, **don't accept it** and we see that the  
364 **disciples don't understand it**. So, what's going on here? How would the early church have come to  
365 understand the real truth of Israel, His Presence in the Eucharist? Well, I would suggest to you the key is  
366 in the manna, understanding the manna. **Two key points here about the Eucharist and the manna:**

367 **1). KEY IMAGE:** If the **Eucharist** is the **NEW MANNA** from heaven, the first Jewish Christians would have  
368 known that it **cannot be ordinary bread**, If the Old Testament manna was *'supernatural bread from*  
369 *heaven'*, can the *New Testament manna be just a symbol?* Can it just be a cracker; just something that's  
370 meant to *call to mind*, to help you remember what Jesus did? If so, that would make the Old Covenant  
371 Manna greater than the New Covenant Manna. And it's a basic rule of biblical study, a basic rule of the  
372 Bible, that Old Testament prototypes can never be greater than their New Testament  
373 fulfillments. David was not greater than Jesus. Solomon was not greater than Jesus. Adam was not  
374 greater than Jesus, but they all pointed forward to Jesus. Eve pointed forward to Mary but is Eve greater  
375 or Mary? Mary, of course. But if you deny that the new manna, the Eucharist is truly Jesus's Body and  
376 Blood, if you say it's just a symbol then you're making it lesser than the old covenant manna. And Jesus  
377 has just told you that it's greater because He says, Your fathers (the Israelites) ate the old manna in the  
378 desert and guess what happened to them? They died. But He leaves this new manna from heaven, this  
379 *"...true bread, which I'm going to give, ...you will live forever"*. You will have eternal life. *And the manna in*  
380 *which I shall give you is my flesh.* It is my flesh. So that's the first point they would have known that **it is**  
381 **supernatural bread from heaven**.

382 **2). KEY IMAGE:** Secondly, this one took them a little longer, but they eventually figured it out. If they  
383 would have listened to Jesus's words closely, they would have understood that if the Eucharist is the new  
384 manna, then it is not simply Jesus' crucified Body and Blood, certainly He is not telling them to be  
385 cannibals, Right here. You take a finger, you take a toe, right? That's not what He's talking about. Because  
386 He's talking about His flesh, crucified and resurrected. Notice what He says, *"Do you take offense at this?*  
387 *Then what if you were to see the Son of Man ascending to where He was before?* Here in these words,  
388 He is giving them the clue to understanding the Eucharist. He is showing them that it is His crucified and  
389 resurrected body that He's going to give to them in the Eucharist. It's His crucified and risen flesh. That  
390 He's going to give them in the Eucharist. And as we're going to see when we study the road to Emmaus  
391 in Luke 24, **Jesus' risen body is not bound by space and time. He can appear where He will, when He**  
392 **will, and under whatever appearance He wants**. And so, He is showing them, He is pointing them to the



393 **resurrection as a key to understanding the Eucharist.** I don't know about you, but that was a problem  
394 for me. It was a stumbling block in my own mind. You know, how is it that the bread and wine that I  
395 receive is the body and blood of Christ when He was crucified 2000 years ago? Well, it's because it's not  
396 only His crucified flesh and blood; it is His **crucified and resurrected flesh and blood**, which He took up  
397 into heaven in the ascension. And when He entered into heaven, He took that flesh and blood and  
398 offered it in an eternal sacrifice which could be made present in every altar and every Mass until the end  
399 of time, because He has taken His flesh and blood into eternity. Does that make sense? You follow what  
400 I'm saying? I know it's hard to get our brains around this. We can't fully comprehend it, but He is giving  
401 them the clue. The man of the Eucharist is heavenly manna; it's coming to us from heaven. It's not  
402 merely earthly bread.

403 **3). THIRD KEY IMAGE: Bread of the Presence, the Eucharist** as the new Bread of the Presence. How  
404 many of you've heard of the *Bread of the Presence* before from the Old Testament? In the Old  
405 Testament, sometimes the Bread of the Presence is mis-translated. It's translated sometimes as *show*  
406 *bread*, which has nothing to do with Broadway or anything like that. It just means the bread that would  
407 be presented to the Lord. But a more literal translation, **as both Protestant and Catholic Bibles agree** is  
408 the Bread of the Presence. If you recall, again, as I mentioned earlier, the worship of God in the first  
409 Exodus was centered on the Tabernacle, that portable temple where the Israelites would go, and the  
410 priests would offer sacrifice. That portable temple had something very important in its heart, in the  
411 centermost place known as the **Holy of Holies**. And it was called the ***Bread of the Presence***. If you look in  
412 the Old Testament, in Exodus 25, God instructs Moses on how to build the Tabernacle, and the various  
413 parts of the Tabernacle. And in Exodus 25, the first thing that God does is He instructs Moses on how to  
414 build **three key pieces of sacred furniture and where they would go in the holy place**, in the innermost  
415 sanctuary and tabernacle, and those three things were:

416 **1). Ark of the Covenant: Throne of God**

417 If you ever read the book of Exodus, maybe you've seen Indiana Jones, right? Raiders of the Lost Ark of  
418 the Covenant, right? There's a scene in there where Indiana and some other guy whose name I can ever  
419 remember, pick up the Ark of the Covenant and it's a large golden box with handles for them to carry so  
420 they can't touch it and on top of it are **two giant gold angels, two statues of angels** So anytime anyone  
421 asked, you know, why do you have those statues in your churches? Just say, *Well, it's because God*  
422 *wanted statues in the first church. You know, the tabernacle.* Okay? **God is not anti**-statue and He's not  
423 anti-gold either. By the way, it's a golden Ark, with golden statues of angels on top, and they represented  
424 the throne of the invisible God.

425 **2). Golden Lampstand:** In Hebrew Jews referred to this as the **menorah**. Maybe you've heard of a  
426 menorah? Maybe you've seen one at **Hanukkah**, but the menorah was a lampstand that was meant to  
427 be kept lit, and it had seven candles on its seven tongues of fire. They were always to be lit in the  
428 tabernacle. They were never to go out.

429 **3). Bread of the Presence and Table:** They are put inside a holy place. So, if you wanted to imagine you  
430 were a priest going to sacrifice and you walk into the holy place, which was the innermost sanctuary, to  
431 your right, you would have the **golden table of the Bread of the Presence to your left**, you would have  
432 the **menorah**. And then there was in **front of you there will be a veil** and **behind that veil was the Ark of**  
433 **the Covenant**. Now, I don't have time to get into this, but if anybody noticed something significant, how  
434 many divine symbols, how many holy symbols do we have here? Three. Oh, that's very interesting.  
435 coincidences? I think not. What might the symbols represent? The Ark of the Covenant is the throne of  
436 the invisible God. The Father. The menorah is the lampstand and notice what does it have on it? Tongues  
437 of fire. When have we seen that before? Pentecost, so this is the Holy Spirit. And then third, and finally,  
438 on the golden table, you have the Bread of the Presence, which would be a representation of the Son,  
439 the Christ. So, we have the Father, Son, and the Holy Spirit, hidden in the tabernacle of the Old  
440 Testament. The Trinity was not something that the church made up in the fourth century AD or

441 something like that. The **Trinity is the central mystery of our faith, and it's hidden from the beginning of**  
442 **time.** And this is one of the signs that God gave of it in the Old Testament.

443 Now, let's get more specific about the Bread of the Presence. However, we're going to look at some of  
444 the details of it. In the tabernacle, the Old Testament, the Bread of the Presence is described in detail in  
445 **Leviticus 24.** Now, I know I don't need to read Leviticus 24 because you will all reading it last night for  
446 your devotions, right. Everyone's favorite book of the Old Testament is Leviticus, the book of the Jewish  
447 laws. So, since it's fresh in your mind, I won't read it but I will review some of the basic points and the  
448 biggest Leviticus 24 describes the Bread of the Presence and it tells us these things.

449 1). **Bread of the Presence:** Twelve cakes of flat, unleavened round wafer of bread set out every Sabbath  
450 day by priests as a sacrifice on behalf of Israel; represents 12 tribes; was perpetual, *continually before*  
451 *the Lord as an covenant forever*; with the Bread of the Presence, the lampstand candles had to be,  
452 *"...kept burning continually with the bread..."*. As long as the Bread of the Presence is in the tabernacle,  
453 you have to have the lampstand burning. Does this sound familiar? What do we get from this? The altar  
454 lamp...**the candle that is always burning beside the tabernacle to show that the Son and the Spirit are**  
455 **never separated. They're always together and work in the world.**

456 Next, whenever they would take the Bread of the Presence out of the tabernacle, they would cover it  
457 with a veil, and would have been a benediction lately? Why would priests veil the Blessed Sacrament?  
458 Well, because you veil what is holy, you veil what is sacred, and they recognize that the Bread of the  
459 Presence was sacred. Intriguingly, the Bread of the Presence can also be translated as something else.  
460 When I discovered this in Hebrew for the first time, it knocked me out of my chair. I couldn't believe this  
461 but when I was reading through Hebrew in the Old Testament, I found the word for the *Bread of the*  
462 *Presence* expression which is the **Lehem haPanim** and the word **Panim** in Hebrew has a double meaning.  
463 It can mean **"presence"**, but it also can mean **"face"**. So the Bread of the Presence is not just the Bread  
464 of the Presence of God, it's the bread of the **Face of God"**. Wow. This bread of *"the face"* they described  
465 as an unbloody sacrifice. It was a particular kind of sacrifice. There was no animal blood being spilled,  
466 but we had bread and one other element. This one is often overlooked, and in **Exodus 25**, it actually says  
467 that the **Bread of the Face** had to have, **"... flagons with it to be poured out as libations..."** and that was  
468 the sacrifice of wine. So, it's **not just the Bread of the Presence, it's the bread and wine as The Presence.**  
469 Now, this *Bread of the Presence* is described in **1 Samuel 21**. In another key place that I just want to call  
470 your attention to in one other passage, David and his men are running from King Saul, and they come to  
471 the tabernacle, and they meet the priests there and they're hungry. And they say to the priests, *Do you*  
472 *have anything here to eat father, anything in the fridge?* And he says, **No, all I have is the Bread of the**  
473 **Presence.** And David says, *that's fine. We'll eat some of that.* But the priest says to him, *I'm sorry, you*  
474 *can't have the Bread of the Presence. It's only for priests. And it's only for men who have abstained from*  
475 *sexual relations.* You might say, that's a little weird. Why do you have to abstain from sex to be able to  
476 eat this bread? Because in the Old Testament, when a priest would offer sacrifice in the tabernacle, he  
477 had to abstain from sexual relations. He practiced the kind of *temporary celibacy*. See priests didn't serve  
478 year-round, year after year after year, they would serve a part of the year and then they would go back  
479 home to their family. This was a part of **Levitical priesthood.** But while they were sacrificing, they could  
480 not have sexual relations. And so, David says, *Well, that's not a problem because my men and I have*  
481 *abstained from sex because we're on a military expedition.* And so the priest gives David and his men the  
482 Bread of the Presence. There is one time in the New Testament, where Jesus mentions the *Bread of the*  
483 *Presence*. It's in **Matthew 12:1** and let's see what He says and see if we can see any connections with the  
484 Eucharist. **Matthew 12:1-8**, *"At that time, Jesus went through the grain fields on the Sabbath, His*  
485 *disciples were hungry, and they began to pluck ears of grain and to eat."* **PAUSE.** Now, have you ever  
486 noticed this, but the disciples have two interesting key characteristics, they're terrible fisherman, they  
487 can never catch any fish, and they never remember to bring any food. So, what were they? They are bad  
488 fishermen, and they were a bunch of guys, right? They didn't think where the next meal was coming  
489 from. So, they're hungry, and they began to pluck ears of grain and to eat the grain. But when the

490 Pharisees saw it, they said to Him, "Look, your disciples are doing what it is not lawful to do on the  
491 Sabbath..." (because you couldn't harvest on the Sabbath). So, Jesus said to them, "...Have you not read  
492 what David did when he was hungry? And those who were with him how he entered the house of God  
493 and ate the Bread of the Presence, which it was not lawful for him to eat, nor for those who are with him,  
494 but only for the priests or have you not read in the law, how on the Sabbath, the people in temple  
495 profane the Sabbath, but are guiltless? I tell you, something greater than the temple is here. Those are  
496 heavy words, especially for a Jewish person. **What could be greater than the temple?** What was the  
497 temple to a Jewish person to the Pharisees? **The temple was the dwelling place of God on earth.** It's  
498 where heaven and earth meet what could be greater than the dwelling place of God on earth? Only God  
499 Himself made flesh and Jesus, when He says those words, *something greater than the Temple is here.*  
500 He's pointing to Himself. Now, with that in mind, what's going on here? What is Jesus doing? Why does  
501 He respond to them with this story from David? He is saying to them is this, My apostles are like David's  
502 followers, and I am like David, and just like David and his followers could work and, on the Sabbath, they  
503 could eat the Bread of the Presence, so to can my followers. And then He gives this interesting analogy.  
504 He says, "The priests work in the temple on the Sabbath", but they're guiltless. what's the implication  
505 that He and His disciples are the new priests, and that they will work on the new Sabbath, and what will  
506 they do on the Sabbath? What does the priest do on the Sabbath? What kind of work does He do? He  
507 offers the Bread of the Presence in the Old Testament and remember I said, the Bread of the Presence  
508 was set out every Sabbath day. Who do you think did that? The priests, they had to prepare the bread.  
509 They had to bring the bread into the tabernacle, and they had to offer it as a sacrifice on the Sabbath.  
510 Well, wait, I thought you weren't supposed to work on the Sabbath. Well, but they were priests. And  
511 because they were in the temple, they were exempted from that Sabbath wall. So what Jesus is saying is  
512 the disciples, "... are with me, and I am the true temple, and therefore it's fine for them to work on the  
513 Sabbath. In fact, that's precisely what I'm going to give them to do. And notice what kind of work are  
514 they doing? They're plucking grain. What do you make with grain? Make bread, right. Now, you can't  
515 expect the Pharisees to have gotten this all at that time. They're probably just sitting there with their  
516 heads reeling, but we're supposed to get it; we're supposed to understand. **Jesus is the NEW temple; His  
517 disciples are the NEW priests and they're going to offer the NEW Bread of the Presence.** So with all that  
518 in mind, go back to our original question. How is it that the first Jewish Christians came to believe in the  
519 Real Presence? Well, it's very simple. They understood that the Eucharist was the new Bread of the  
520 Presence, and it doesn't take a rocket scientist to figure out that **if the old Bread of the Presence  
521 communicated the presence of God, the new Bread of the Presence is going to do so in an even greater  
522 way.** It's going to be a true a real presence.  
523 Secondly, they would have known also that Jesus was laying claim for Himself and His followers to the  
524 priesthood, that He is acting like a priest, and He is giving His disciples the authority to act like priests.  
525 Finally, they would have understood that Jesus is saying that He is the NEW temple, that the disciples  
526 would offer the NEW Bread of the Presence in the NEW temple and what is the NEW temple? He tells us  
527 in John 2. Do you remember when He went into that temple at the very beginning of His public ministry  
528 when He overturned the tables and the money changers? He said, *Stop making my father's house a  
529 house of trade.* And they said, "Where do you get off? What sign do you give us for performing this  
530 action?" And He said these words, *Destroy this temple, and in three days, I will raise it up.* Now they  
531 thought He was talking about Herod's temple. So, they said, *it's taken 46 years to build this temple.*  
532 Would you raise it up in three days? But then John tells you, Jesus says nothing. But John tells you,  
533 quote, "They did not understand that He was speaking to them of the Temple of His body. See, His body  
534 is the dwelling place of God on earth. **His body is God made flesh, His body is God with us.** And so, with  
535 his body, we encounter the NEW Temple. And so, when He says, *Destroy this temple in three days, I'll  
536 raise it up.*, He's talking about the Temple of His body. What if His body, an earthly body, is a temple and  
537 so is His Eucharistic body. The Eucharist is the NEW temple of the NEW Exodus and therefore, it is our  
538 ultimate destination. It is to where all the Gentiles and the Israelites will gather for worship. Let's

539 conclude then with a few reflections; let's back up and look at what we've learned here. And the first  
540 point I would say, is this,

541 1). **Eucharist and the NEW Passover:** Eucharist is an event that transcends time, that in some  
542 mysterious way as the Old Covenant Passover brought the Jewish people back in time to that first  
543 Exodus, so too the NEW Passover, **the Eucharist takes us back to the night when Jesus died for us**. It  
544 takes us back to the night of the Last Supper and to His passion, and then all the way to the cross. And  
545 somehow, through the Eucharist as the Passover, we Christians are brought back to the crucifixion so  
546 that we can say, just like the first century Jews would say about the Passover, *that the reason we*  
547 *celebrate this Eucharist is because of what the Lord did for me* when I came out of Egypt, because even  
548 though none of us was there, when Christ went to that cross, when He offered his body and blood for us  
549 on the cross, He did it for every single one of us. **He did it out of the Divine Love that welled up in His**  
550 **heart as the eternal Son of God made flesh**. And as the Catechism teaches, it says, *There is not, never*  
551 *has been, nor ever will be, a single human soul for whom Christ did not die. That's what we receive in the*  
552 *Eucharist, the Eucharist as the NEW Passover takes us back in time, to the crucifixion and makes the*  
553 *reality of the cross a present reality for us so that we might be saved*. And so that we can say with St.  
554 Paul that, *Christ loved me and gave Himself for me*. But we need not only look back to the cross, but we  
555 also need to look forward to the resurrection of the body. When we look at the Eucharist as **manna**, we  
556 understand that the Eucharist is not simply our deliverance from sin. It's not simply our release from  
557 Egypt, Eucharist is also our promise, Eucharist is our foretaste of what is to come. Every Sunday in the  
558 Creed, the Catholic Church says, *I believe in the resurrection of the body, the resurrection of the dead and*  
559 *the light of the world to come*. We're not in the Promised Land yet or we are still journeying toward the  
560 new promised land. So, what has God given us in pledge and promise of where we are headed, where  
561 we are going what our ultimate destiny is? He's given us the NEW MANNA and the NEW manna is a  
562 foretaste of the promised land. It's a foretaste of the life of the world to come. Just as the Israelites in  
563 the Old Testament received that manna every day as a pledge of their future entry into the promised  
564 land so to, we receive the Eucharist as a pledge of our resurrection. Remember what Jesus said in John 6,  
565 *He who eats my flesh and drinks my blood has eternal life and I will do what I will raise him up on the last*  
566 *day*. **The Eucharist is the pledge of our bodily resurrection**. And we need to remember that **Jesus did not**  
567 **come into the world just to save our souls, He came into this world to save our bodies to raise up our**  
568 **bodies on the last day, the day of the resurrection**. Pope John Paul II in his encyclical on the Eucharist,  
569 he wrote these words in paragraph 25, *"With the Eucharist, we digest as it were, the secret of the*  
570 *resurrection*. **The Eucharist is the secret of the resurrection**. *It's the pledge that our bodies like His body*  
571 *will be raised up on the last day*. And so, we receive His body, receive His blood in order to give us that  
572 eternal life so that we might have the power to be raised up with Him in the **NEW CREATION**. So, the  
573 **Eucharist takes us back to the cross**. It **takes us forward to the Resurrection**. But what about the  
574 present? You know, it's in the present that most of us live most of the time. It's in this veil of tears that  
575 we're walking through. What about the present? Don't we need God now?  
576 Well, we do, and the Eucharist is also the Bread of the Presence. And when we see the Eucharist as the  
577 Bread of the Presence, we can understand that not only has Christ brought us back to the cross brought  
578 us forward to the resurrection. He comes to us now to be with us, to dwell with us now, so that we can  
579 be sustained and drawn into His presence and go to Him in the tabernacle. Go to Him in Eucharistic  
580 Adoration, go to Him in the Mass, and we can **look upon** the Bread of the Face, **the Bread of the Face of**  
581 **God**. For now, as we journey through this desert, His face is veiled. One day, it won't be that way. If you  
582 remember this from the Old Testament, when the Israelites got to the Promised Land, guess what  
583 happened to the manna? It stopped. It ceased. So, to with the **manna** and the **new Bread of the**  
584 **Presence**, but there will come a day when the veil of bread and wine that now covers His face will be  
585 lifted and in the resurrection, in the glory of heaven, we will no longer look upon Him as Saint Paul said,  
586 *through a mirror, dimly*; when we will look upon Him and we will see Him as He is **face-to-face**. Let us  
587 end with prayer. Lord Jesus, we thank you so much for the gift of the Holy Eucharist. We thank you for



588 the NEW Passover that you performed on the night of the Last Supper and completed on the cross that  
589 set us free from the sin and slavery of Egypt. Or Jesus, we thank you for the NEW MANNA from heaven,  
590 our foretaste of the promised land, our pledge of the resurrection and we thank you for the gift of  
591 yourself in the NEW Bread of the Presence, the NEW BREAD of the FACE of GOD; The bread of your face.  
592 Oh Lord Jesus Christ, draw us to your face, draw us to yourself. Help us to love You more and more every  
593 day in the Most Blessed Sacrament of the Holy Eucharist. And be with us and lead us all into the glory of  
594 Your kingdom, as we say, Glory be to the Father and to the Son and to the Holy Spirit, as it was in the  
595 beginning is now and ever shall be. We're all without an amen. The name of the Father and the Son the  
596 Holy Spirit. Amen.

597

598 Transcribed by <https://otter.ai>

599

600 <sup>1</sup> CCC 2837: Christian Prayer: “Daily” (*epiousios*) occurs nowhere else in the Ne Testament. Taken in a  
601 temporal sense, this word is a pedagogical representation of the “*this day*,<sup>128</sup> to confirm us in trust”  
602 “*without reservation*”. Taken in a qualitative sense, it signifies what is necessary for life, and more broadly  
603 every good thing sufficient for subsistence.<sup>129</sup> Taken literally (*eip-ousios*: “super-essential”), it refers  
604 directly to the Bread of Life, the Body of Christ, the medicine of immortality,” without which we have no  
605 life within us.<sup>130</sup> Finally in this connection, its heavenly meaning is evident: “*this day*’ is the Day of the  
606 Lord, the day of the feast of the kingdom, anticipated in the Eucharist that is already the foretaste of the  
607 kingdom to come. For this reason, it is fitting for the Eucharistic liturgy to be celebrated each day.

608

609 The Eucharist is our daily bread. The power belonging to this divine food makes it a bond of union. Its effect is then  
610 understood as unity, so that, gathered into His body and made members of Him, we may become what we  
611 received...This also is our daily bread: the reading you hear each day in church and the hymns you hear and sing. All  
612 these are necessities for our pilgrimage.<sup>131</sup> The Father in heaven urges us, as children of heaven, to ask for the  
613 bread of heaven. [Christ] Himself is the bread who, sown in the Virgin, raised up in the flesh, kneaded in the  
614 Passion, baked in the oven of the tomb, reserved in churches, brought to altars, furnishes the faithful each day with  
615 food from heaven.<sup>132</sup>

616

Temporal

617

Pedagogical

**B.C. OLD TESTAMENT**

**GOD as Creator**

(Intimate Friend for Some: Ex: 33)  
**DIVINITY** of GOD  
 Love Me, Trust Me, **SEE My Glory**

**Now – SPREAD the WORD!**

Man **SEES** GLORY of GOD

One Holy Couple Adam/Eve  
 One Holy Family Noah  
 One Holy Tribe Abraham  
 One Holy Nation Moses  
 One Holy Kingdom David  
 One Holy, Catholic, Apostolic Church Jesus

**A.D. NEW TESTAMENT**

**GOD as Son**

(Leader, Intimate Friend for ALL)  
**WORD** of GOD  
 Love Me, TRUST Me, TALK to Me... face-to-face,  
 Hear Me, See Me, Touch Me, Be with Me

**Now – GO MAKE DISCIPLES!**

Man **TOUCHES** FACE of GOD

**PEOPLE: What is your NAME?**  
 Let us: HEAR You, SEE You... FACE-to-FACE, TOUCH You

**JESUS: HIS name is FATHER**  
 SEE Me, See Him (Face-to-face); HEAR Me, Hear His WORD;  
 KNOW Me, Know Him by smell, touch, taste (Mass, Eucharist)

**PENTECOST**

**GOD as Spirit**

(Gift Bearer, Life Giver, Intimate Friend for ALL)  
**SPIRIT** of God  
**LOVE ME, TRUST ME, RECEIVE ME!**

Man **BECOMES** Sons and Daughters of GOD!

**Now, GO TELL THE WORLD!**

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