

Sermon Outline
Rev. Dr. S. Edd Cathey
Eating and Drinking the Body and Blood of Jesus
May 1, 2016

Sermon Text: John 6:52-59 and Matthew 26:26-28

Introductory

1. In the larger setting of John's gospel and elsewhere, Jesus is presented as the Passover Lamb

John 1:29

2. Jesus is also presented as the new Moses with whom we must be in union if we desire to end in the Canaan-Promised Land.

1 Corinthians 10:2

Romans 6

3. Jesus is presented as the Bridegroom and his people the bride-parallel to YHWH and Israel his wife.

4. Jesus is presented as host and feast.

Rev. 3:20

Main Points

1. Jesus proclaims himself as the bread and drink of life, given by the Father to sustain his people through their earthly pilgrimage

(John 6:25-40).

2. Jesus proclaims that He is received through faith, the gift of God *(John 6:41-47)*

3. Jesus proclaims that they must have (eat) his atoning death!

John 6:48-59

Until now Jesus has used phago, which means simply to eat.

Now he switches to trogo, a crude and vulgar word meaning to chew, gnaw, or bite audibly.

“Body and blood” is code for death!

Matthew 26:26-28

Without the Lord's Supper, we in effect deny the reality of Christ's humanity and death--and our own bodily resurrection in the last day.

In the Lord's Supper through faith we eat Christ's flesh and drink his blood and so are "nourished in body and soul unto everlasting life."

Divine goodness is eminent in the sacraments he hath affixed to this covenant, especially the Lord's Supper. As he gave himself in his Son, so he gives his Son in the sacrament; he doth not only give him as a sacrifice upon the cross for the expiation of our crimes, but as a feast upon the table for the nourishment of our souls: in the one he was given to be offered; in this he gives him to be partaken of, with all the fruits of his death; under the image of the sacramental signs, every believer doth eat the flesh, and drink the blood of the great Mediator of the covenant. The words of Christ, "This is my body, and this is my blood," are true to the end of the world. This is the most delicious viand of heaven, the most exquisite dainty food God can feed us with: the delight of the Deity, the admiration of angels; a feast with God is great, but a feast on God is greater. Under those signs, that body is presented; that which was conceived by the Spirit, inhabited by the Godhead, bruised by the Father to be our food, as well as our propitiation, is presented to us on the table. That blood which satisfied justice, washed away our guilt upon the cross, and pleads for our persons at the throne of grace; that blood which silenced the curse, pacified heaven, and purged earth, is given to us for our refreshment. This is the bread sent from heaven, the true manna; the cup is the "cup of blessing," and, therefore, a cup of goodness. It is true, bread doth not cease to be bread, nor the wine cease to be wine; neither of them lose their substance, but both acquire a sanctification, by the relation they have to that which they represent, and give a nourishment to that faith that receives them.

Stephen Charnock (1628 - 1680), an English Puritan Presbyterian