

## Eat My Flesh

Sunday October 2<sup>nd</sup>, 2005

1). Joh 6:48 *"I am the bread of life. 49 "Your fathers ate the manna in the wilderness, and are dead. 50 "This is the bread which comes down from heaven, that one 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 that I shall give is My flesh, which I shall give for the life of the world." 52 The Jews therefore quarreled among themselves, saying, "How can this Man give us His flesh to eat?" 53 Then Jesus said to them, "Most assuredly, 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 "Whoever 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 feeds on Me will live because of Me. 58 "This is the bread which came down from heaven-- not as your fathers ate the manna, and are dead. He who eats this bread will live forever." 59 These things He said in the synagogue as He taught in Capernaum. 60 ¶ Therefore many of His disciples, when they heard this, said, "This is a hard saying; who can understand it?" 61 When Jesus knew in Himself that His disciples complained about this, He said to them, "Does this offend you?"*

a). Let us keep in mind the context of His message when He says this  
b). We are looking at something in connection with entrance into or exclusion from , the Kingdom of the Heavens.

2). His disciples were offended because they didn't understand what their own scriptures taught through the types given to them by God in the writings of Moses

Joh 5:46 *"For if you believed Moses, you would believe Me; for he wrote about Me."*

a). John the Baptist had spelled it out for them - Joh 1:36 *And looking at Jesus as He walked, he said, "Behold the Lamb of God!"*

b). If they had made the connection between 'the Lamb' and the eating of the flesh they might have begun to understand the picture and not be offended.

c). It is interesting to note that it is the hard sayings of scripture that so often cause offense. This is primarily because those hard sayings don't usually fit our world picture.

d). 1Pe 2:7 *Therefore, to you who believe, He is precious; but to those who are disobedient, "The stone which the builders rejected Has become the chief cornerstone," 8 and "A stone of stumbling And a rock of offense." They stumble, being disobedient to the word, to which they also were appointed.*

3). If we go back to Exodus we will find something specific with regards to the order of dealing with the Paschal lambs.

- a). The lambs were killed and the blood appropriated
- b). The lambs were then eaten
- c). Then they drank from the rock in the wilderness

4). What we see here is a picture of God's provision for bringing His people out of Egypt and then sustaining them on their journey to the land of promise. We see then same thing again from a slightly different perspective in 1 Corinthians - 1Co 10:1 ¶ *Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, 2 all were baptized into Moses in the cloud and in the sea, 3 all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.*

- a). The lambs were killed – their redemption from Egypt
- b). They ate the manna
- c). They drank from the Rock
- d). b) + c) – everything necessary to sustain them on their journey to the land of promise.

5). Now Jesus is the Lamb of God, our paschal Lamb

1Co 5:7b - *For indeed Christ, our Passover, was sacrificed for us.*

a). He is the Rock who likened Himself to a well of living water – John 4 – Joh 4:14 *"but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting (age lasting) life."*

Who was struck on the cross of Calvary and out of His side came blood and water.

Joh 19:34 *But one of the soldiers pierced His side with a spear, and immediately blood and water came out.*

We need to note two things -

b). When we see Him talking to His disciples about eating His flesh and drinking His blood He is clearly referencing something subsequent to the sacrifice of the Lamb. Whether we go to the night of the Passover itself when the roasted flesh of the lamb was eaten or the wilderness journey and the eating of the manna we are looking at the same thing. An action subsequent to the sacrifice of the lamb.

c). Our scripture in 1 Corinthians 10:3 points us to the fact that we are not dealing with a literal eating of a literal flesh and a literal drinking of a literal blood – but we are dealing with a picture that reveals to us spiritual truth.

6). Joh 1:14a *And the Word became flesh and dwelt among us,* We know that Jesus is ‘the Word made flesh’ – He is ‘the true bread which came down from heaven’ so we would easily understand that to eat His flesh is to consume, assimilate, take in the Word in such a way that it becomes an integral part of our being. Just as food in the natural is assimilated into our body. In the same way as His disciples on the Emmaus road recognized Him in the breaking of the bread - Lu 24:30 *Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke it, and gave it to them. 31 Then their eyes were opened and they knew Him;*

So will our rightly dividing the word of truth enable us to recognize that which is broken for us. And this would be in exactly the way He explained it to His disciples - Lu 24:27 *And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.*

Lu 24:44 *Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." 45 And He opened their understanding, that they might comprehend the Scriptures.*

a). And let’s just remind ourselves of what it was they understood. They understood, by laying the foundation in Genesis and building upon it, everything to do with the King and His coming Kingdom.

b). Let’s remember also what the Word says about Christ’s post resurrection ministry - Ac 1:3 *to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.*

c). Unless we eat His flesh, this Word, which is Spirit and is life, our spirit will have no sustenance and will not grow and become strong. In the same way that we cannot eat a hamburger by osmosis, we cannot eat His flesh unless we personally take in this Word and study it in the way God gave it to us.

7). We need to remember that the eating and drinking we saw in Exodus were in relation to entering the land of promise. As we take this into our own situation we realize that the eating of His flesh and the drinking of His blood still has to do with entering into the land of promise. But for us it is a heavenly land not an earthly one.

8). Now the eating of the flesh and the drinking of the blood are intimately connected as the blood is in the flesh.

a). Adam = ruddy in colour – the flesh, flush with blood.

9). Notice how Jesus speaks of the Word in John 15

Joh 15:1 ¶ *"I am the true vine, and My Father is the vinedresser. 2 "Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. 3 "You are already clean because of the word which I have spoken to you. 4 Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, neither can you, unless you abide in Me.*

a). Abiding in Him and eating His flesh can be seen as the same thing.

b). v2 introduces the idea of pruning away that which is unfruitful in order that more fruit can be produced and v3 continues the same thought

i/ Fruit production is inextricably linked with our land of promise, the heavenly kingdom - Mt 21:41 *They said to Him, "He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons."* 42 *Jesus said to them, "Have you never read in the Scriptures: 'The stone which the builders rejected Has become the chief cornerstone. This was the LORD'S doing, And it is marvelous in our eyes'?"* 43 *"Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.*

c). We see the same idea in relation to pruning presented in Ephesians in respect of the preparation of the bride - Eph 5:26 *that He might sanctify and cleanse her with the washing of water by the word, 27 that He might*

*present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.*

d). *Heb 4:12 For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.*

10). It is the Word alone – His flesh – that brings about the process of pruning, of cleansing, bringing division between the soul and the spirit

a). And it is the word alone that directs us to that which enables us to deal with our unfruitfulness, our spots and blemishes, our soulish self

- that portrayed by the drinking of His blood

b). This is not the blood shed for our redemption, but the blood presently on the mercy seat in the heavenly tabernacle to make atonement for the sin of the heirs of the kingdom.

c). *Le 17:11 'For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.'*

d). *1Jo 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. 8 ¶ If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. (Teach this in relation to where He is – the cleansing of our washing and His blood on the Mercy Seat)*

11). Unless we eat His flesh, take in this word, and drink His blood, go to the Mercy seat to make atonement for our soul's sake, we would have no life in us for the age to come as the wages of sin remain – death.

12). Even today many of His disciples are offended with His saying as they do not want the word of God to search their hearts, they do not want their sin revealed, they do not want to be challenged. They would rather continue in religious platitudes and dead works than open their heart to the Lord of Creation. I pray this is not us.

a). *Joh 6:66 From that time many of His disciples went back and walked with Him no more. (An Orpah moment) 67 Then Jesus said to the twelve, "Do you also want to go away?" 68 But Simon Peter answered Him, "Lord, to whom shall we go? You have the words of eternal (age lasting) life.*

69 *"Also we have come to believe and know that You are the Christ, the Son of the living God."*

b). It is interesting to note the final reason Peter gives for not backing away – Teach this.

13). If we will really grasp this revelation, I don't think we will back away either, because we will realize what is at stake, what is on offer and that what God sets in place for us is not optional or negotiable, even when it is hard and difficult to accept – but they are the words of age lasting life.

(Relate this to God's perfect plan for marriage from yesterday)

a). Let us be encouraged by what Jesus said of kingdom focused disciples

b). Mt 5:6 *Blessed are those who hunger and thirst for righteousness, For they shall be filled.*

14). The Lord's Supper – what we will now do in remembrance of Him.