

Bread You Must Eat

(John 6:48-63)
10-27-2024

Introduction: (v.48-49)

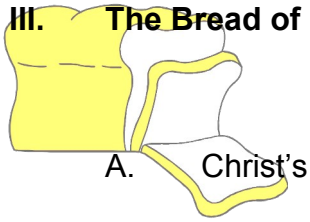
- ***Have you eaten of the bread of life?***



I. The Bread of life <u>came from Heaven</u> (v.50)



II. The Bread of Life was <u>Crucified on the Cross</u> (v.51)



III. The Bread of Life Must be <u>Consumed by You</u> (v.52-58)

A. Christ's Flesh & Blood are essentials for your <u>Eternal Life</u> (v.50, 51, 53, 58)

B. Christ's Flesh & Blood are essentials for your <u>Future Resurrection</u> (v.54)

C. Christ's Flesh & Blood are essentials for your <u>Relationship to God</u> (v.55-57)

Conclusion: v.59-63

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v. 48
"I am" in John –

"I am . . ." – John's gospel shows Jesus to be the "I am" of many things.
I am the living water (Jn. 4)
I am the bread of life (Jn. 6:35)
I am the light of the world (Jn. 8:12; 9:5)
I am the door (Jn. 10:7, 9)
I am the good shepherd (Jn. 10:11)
I am the resurrection and the life (Jn. 11:25)
I am the way, the truth, the life (Jn. 14:6)
I am the vine (Jn. 15:1, 5)
I am with you always (Mt. 28:20)
I am He that liveth (Rev. 1:18)

Jesus is the "I am"

"That bread" – that particular, singular bread which alone provides life to the partaker.

There are not many "breads" from which to choose whose consumption results in life. Only One: Jesus Christ.

"Bread of life" = Jesus is the bread which gives life (everlasting life; spiritual life; and abundant, successful, joy-filled, purposeful life here and now)

v. 49
Similarities between manna and Christ:
There are many similarities between manna and Jesus Christ:

1) Both are supernatural (a miraculous supply)

2) Both came from above (from the sky or "heaven")

3) Both came freely and graciously

4) Both were sent by God

5) Both were needed to sustain life (manna sustained Israel for 40 years, Jesus for eternity)
6) Both had to be received

7) Both became despised by Israel (they got sick and tired of manna and of Jesus Christ)

The miraculous manna which fell from the sky as the nation of Israel wandered in the desert for 40 years provided only a temporary, physical sustenance. Jesus also came down from above, but He provides an eternal sustenance (v. 50).

The word **"eat"** or **"eateth"** occurs several times in the context of vv. 48-63, placing the emphasis of this unit of thought on the absolute necessity of people to personally appropriate Jesus Christ in their lives.

Just as Jesus spoke in figurative or metaphorical terms to Nicodemus (Jn. 3 - about the new birth) and just as He did to the woman at the well (Jn. 4 – about living water), so He does here and throughout John.

- ***Have you eaten of the bread of life?***

I. The Bread of life came from Heaven (v.50)

"From heaven" – the fact that Jesus ("the bread of life") came from heaven implies His:

1) Pre-existence – He lived there before He lived here
2) Supernatural existence
3) His deity (the Jews understood these implications, and that is why they made reference to His mother and father – v. 41-42)

"Not die" – the death Jesus speaks of here is spiritual in nature. While a believer may die physically, he does not die spiritually or eternally. Death for the believer is simply an exit door from this life to the next life.

There is no cessation of being or living for the believer. No limbo, no purgatory. Rather, to be "absent from the body is to be present with the Lord."

II. The Bread of Life was Crucified on the Cross (v.51)

"If any man eat" – the offer is to all; to everyone. Yet no one will independently choose to eat unless inclined to do so by God the Father (v. 37, 44, 65). Unless the Father had drawn me to the Bread of Life, I would not have "eaten."

"Eat of this bread" – Unless you "eat," you will not live forever in heaven.

You may have heard about the Bread. You may know about the Bread. You may intellectually agree that Jesus is the Bread. You may doctrinally know about the Bread.

But unless you by faith consume it, you have no life in you!

This "consumption" of Christ is a fulfillment of what the Passover meal symbolized.

Just as the Jews in bondage in Egypt had to partake of the flesh of the lamb which was killed on Passover, so you who are in sin's bondage must partake of the Lamb of God who was killed at Passover.

--The Passover lamb (Exod. 12:5-7, 46)
--Christ our Passover Lamb (Mt. 26:17, 27:22; John 19:36; 1 Cor. 5:7)

"I will give. . ." – to give up in sacrifice. He gave Himself as a ransom for many.

Jesus is referring to His giving of Himself as a substitutionary sacrifice on Calvary's cross.

Christ's giving of Himself means life for the world. He died that we might live.

He paid sin's price that we would not have to. He suffered the wages of sin so that we would not have to. The Bread of Life was nailed to the cross for you.

III. The Bread of Life Must be <u>Consumed by You</u> (v.52-58)

v. 52
They were thinking in physical terms, but Jesus was speaking in spiritual terms (v. 63).

They thought He was referring to some form of literal cannibalism, yet He was referring to people partaking of Him by <u>coming</u> to Him (v. 45) and then by <u>believing</u> on Him (v. 47, 64).

A. Christ's Flesh & Blood are essentials for your <u>Eternal Life</u> (v.50, 51, 53, 58)

v. 53
"No life" – the issue of salvation is very straightforward here.

No Jesus = No Life
Know Jesus = Know Life

v. 58
Warren Wiersbe writes of the contrast and comparison between manna and Christ:

"When Jesus called Himself 'the Living Bread,' He was not claiming to be exactly like the manna. *He was claiming to be even greater!* The manna only *sustained life* for the Jews, but Jesus *gives life* to the whole world. The Jews ate the daily manna and eventually died; but when you receive Jesus Christ within, you live forever. When God gave the manna, He gave only a gift; but when Jesus came, He gave Himself. There was no cost to God in sending the manna each day, but He gave His Son at great cost. The Jews had to eat the manna every day, but the sinner who trusts Christ *once* is given eternal life.

"It is not difficult to see in the manna a picture of our Lord Jesus Christ. The manna was a mysterious thing to the Jews; in fact, the word *manna* means "What is it?" (SEE Exod. 16:15). Jesus was a mystery to those who saw Him. The manna came at night from heaven, and Jesus came to this earth when sinners were in moral and spiritual darkness. The manna was small (His humility), round (His eternality), and white (His purity). It was sweet to the taste (Ps. 34:8) and it met the needs of the people adequately.

"The manna was given to a rebellious people; it was the gracious gift of God. All they had to do was stoop and pick it u p. If they failed to pick it up, *they walked on it*. The Lord is not far from any sinner, All the sinner has to do is humble himself and take the gift that God offers."

(Wiersbe, p. 312, 313)

B. Christ's Flesh & Blood are essentials for your Future Resurrection (v.54)

"Eateth my flesh. . . drinketh my blood" – Why would Jesus use such strong terms to describe the way of salvation? To wake people up as tot he personal need of everyone to personally appropriate Jesus into their life. All must accept Him, receive him, ask Him to come into their life in order for them to be saved.

"Eateth my flesh and drinketh my blood" – Christ's flesh and blood were the two aspects of His physical nature that were given for us on the cross (v. 51).

His flesh was crucified and His blood was shed. Now you must appropriate His sacrifice for you on Calvary in order for you to be saved.

Christ's giving of His flesh and His shedding of His blood are represented by the unleavened bread and unfermented wine that we partake of at the Lord's Supper. Those elements are not what Jesus is referring to here in this context, but do serve as memorials of what Christ speaks about here.

Here in John 6, Jesus does not refer to the eatable symbol of His Body and blood as Roman Catholicism teaches, but to the literal reality of His flesh and blood as given at Calvary.

At the Last Supper, Jesus said, "Do this in remembrance of Me" (Lk. 22:19). Not do this to partake of Me.

As Paul said, in the Lord's Supper we do "shew" the Lord's death (1Cor. 11:26); we do not reenact the Lord's death. We remember His death in the Lord's Supper (1 Cor. 11:24-25), we do not re-sacrifice Christ at the Lord's Supper.

So many are content to partake of a symbol of Christ's death, but are not willing to partake of the reality of the sin payment of Christ's death.

The Aorist tense of the Greek verbs translated "eat" in John 6:50-51 and 53 refer to a once-for-all action. Not something repeated like a communion service (cp. Wiersbe, p. 313).

"Hath" = right now; already has obtained it in the present (therefore the future resurrection is guaranteed).

"I will raise him up" - speaks of the resurrection of the just (the time of believers' receiving a glorified body when Christ returns – 1 Cor. 15:51-57).

"At the last day" – at the final day of this present age. The last day of this dispensation; at the conclusion of the time of the Gentiles and at the inauguration of the "Day of the Lord."

C. Christ's Flesh & Blood are essentials for your <u>Relationship to God</u> (v.55-57)

v. 55
Christ's flesh and blood as shed on Calvary is really and truly the only way to salvation. You must really and truly partake of His sacrifice on your behalf for you to be saved.

v. 56
"Dwelleth in me, and I in him" – When you "eat" of the Bread of life, you are joined to Christ and He is joined to you. You become one in relationship to Him.

v. 57
Just as Christ's oneness with the Father means He shares in the life of the Father, so your oneness to Christ means you share in His life.

Conclusion: v.59-63

v. 60
"This is a hard saying" – This is difficult to understand; this is not easy (for the carnal mind) to comprehend.

v. 61
"Doth this offend you?" - Does this stumble your faith in Me, Jesus says.

Jesus then appeals to His ascension and glorification (after His death and resurrection) to bolster their faith in Him (v. 62).

v. 63
The Holy Spirit gives life; the flesh cannot save anyone. (so Jesus implies: Stop thinking in "fleshly" terms).

Christ's words are spiritual in nature and they are powerful to give spiritual life to the one who believes.

Just as literal food must come into your body to benefit you physically, so Jesus Christ must come into your heart and soul to benefit you spiritually and eternally.

Beware:
Satan offers many bread substitutes for the real thing. He offers "bread" in the form of:

1) Money (a cheap substitute for the riches Christ gives)

2) Religion (the attractive yet cheap bleached white flour with no nutrients in it)

3) Sin (the moldy poison of the world)