

Jesus Is The Bread Of Life
John 6:48-63

JOH 6:48 "I am the bread of life.

1. Jesus boldly exclaims that He is "the bread of life."
 - a. Jesus is not a bread, but "the bread."
 - b. He made many bold statements. See John 8:12, 23, 24, 8:58; 10:7, 11, 36; 11:25; 14:6; 15:1.
2. There is no other bread like Him.

JOH 6:49 "Your fathers [forefathers, ancestors] ate the manna in the wilderness, and they died [physically].

1. Jesus is "the bread of life."

JOH 6:32 Jesus therefore said to them, "Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you **the true bread** out of heaven.

JOH 6:33 "For **the bread of God** is that which comes down out of heaven, and gives life to the world."

JOH 6:34 They said therefore to Him, "Lord, evermore give us this bread."

JOH 6:35 Jesus said to them, "I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst. **See Jn. 4:14,15**

- a. He is the source of eternal life.
 - 1) "the true bread out of heaven" is Jesus
 - 2) "the bread of God" is Jesus. (Jn. 6:33).
- b. Jesus is the only way to heaven. (Jn. 3:16, 36; 14:6).

JOH 3:16 "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.

JOH 3:36 "He who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides on him."

JOH 14:6 Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but through Me.

- c. The one who comes to Him will never hunger spiritually and the one who believes in Him shall never thirst spiritually.

2. This "bread," Jesus speaks of here, is very unlike the manna (bread) there forefathers had eaten in the wilderness.

EXO 16:4 Then the Lord said to Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My instruction.

EXO 16:5 "And it will come about on the sixth day [Friday], when they prepare what they bring in, it will be twice as much as they gather daily."

EXO 16:31 And the house of Israel named it manna, and it was like coriander seed, white; and **its taste was like wafers with honey.**

- a. Those who ate the manna all died, in due course, since that bread was for this life only.
- b. The manna was food for the body, but it was no more.
- c. It only temporarily satisfied man's hunger.
- d. It was not a source of immortality.

JOH 6:50 "This is the bread which comes down [became incarnate] out of heaven, so that one may eat of it and not die [spiritually and eternally].

1. "Not die" is strange language because it contradicts our observation that death comes to all.
2. This is strange language because it contradicts both the Old and New testaments that teach men are destined to die. (Eccles. 3:2; 12:7; 1 Cor. 15:22; Heb. 9:27).
3. Those who eat of "the bread which comes down out of heaven" will not die.
4. The words "not die" are explained later in the text.

Jesus Is The Living Bread

JOH 6:51 "I am the living bread that came down [became incarnate] out of heaven; if anyone [whosoever will] eats of this bread, he shall live forever; and the bread also which I shall give for the [spiritual] life of the world is My flesh."

1. Jesus here claims to be "the living bread that came down out heaven."
2. He states "if anyone eats of this bread, he shall live forever."
3. He contends "the life of the world is My flesh."
 - a. This is a reference to the cross and Christ's vicarious death.
 - b. Jesus died for the world. (Jn. 3:16; 1 Jn. 2:1,2).

Jews Argue With One Another

JOH 6:52 The Jews therefore {began} to argue with one another, saying, "How can this man give us {His} flesh to eat?"

- “mach’ o mai” means “fight, quarrel, dispute, argue.”

1. This bold statement of Jesus seemed absolutely absurd!
2. How could a person give us his flesh to eat?
3. Jesus was still in His flesh and was very much alive , and that made His statement seem even more absurd.
4. Eating Jesus’ flesh or anyone else’s flesh was sinful.

Jesus Reaffirms Bold Statement

JOH 6:53 Jesus therefore said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves.

1. This is the fourth time "Verily, verily" is used in this chapter. (Jn. 6:26, 32, 47).
2. It is used to emphasize something very important.
- 3 Jesus affirms one must "eat the flesh of the Son of Man and drink His blood."
4. Those who do not "have no life in yourselves." They are not able to save themselves nor could others save them.

Jesus States Positively What Was Stated Negatively In 6:53

JOH 6:54 "He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day.

1. The one "who eats My flesh and drinks My blood has eternal life."
2. "I will raise him up on the last day."

JOH 6:39 "And this is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up **on the last day.**

JOH 6:40 "For this is the will of My Father, that everyone who beholds the Son and believes in Him, may have eternal life; and I Myself will **raise him up on the last day.**"

JOH 6:44 "No one can come to Me, unless the Father who sent Me draws him; and I will **raise him up on the last day.**

JOH 5:28 "Do not marvel at this; for an hour is coming, in which all who are in the tombs shall hear His voice,

JOH 5:29 and shall come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.

ACT 24:15 having a hope in God, which these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked.

- a. Jesus here infers the one eating His flesh and drinking His blood will die a physical death.
- b. Jesus will "raise him up on the last day."
- c. There would be no need for a resurrection unless there was first a death.

Additional Bold Statements

JOH 6:55 "For My flesh is true food, and My blood is true drink."

1. Jesus Himself is the real food and drink of every believer.
2. Jesus supplies the spiritual needs of all believers. (Eph. 1:3).
3. He is our King, our Prophet, our Shepherd, our Savior, our Mediator, our High Priest, our all in all.

JOH 6:56 "He who eats My flesh and drinks My blood abides [lives] in Me, and I in him."

1. The one eating His flesh and drinking His blood has fellowship with Jesus.
2. Fellowship is not a mere feeling or claim.
3. The one who eats "Me" (Jesus) abides in Jesus and Jesus in him.
4. This is figurative language for close fellowship - a life dedicated to Christ. (Gal. 2:20; Phil. 1:21).

JOH 6:57 "As the living Father sent Me, and I live [physically] because of the Father, so he who eats Me, he also shall live because of Me."

1. God is called "the living Father" because He is eternal and He gives life.
 - a. He did not give Jesus life since Jesus is eternal. (Jn. 1:1-3; 1 Jn. 1:1,2).
 - b. He gave Jesus physical life - the incarnation, the virgin birth. (Matt. 1:18-25; Lk. 1:26-35).
 - c. God, through His Son, gave us life. (Gen. 1:26, 27; Jn. 1:3; 1 Cor. 8:6).L
 - d. He will also give us life at the resurrection. (Jn. 5:28, 29; 11:24, 25).
2. Jesus substituted, in this verse, "he who eats Me" for "he who eats My flesh and drinks My blood" in verse 56.
3. The one who eats Jesus will live because of Him.

JOH 6:58 "This is the bread which came down out of heaven; not as the fathers [forefathers] ate, and died [physically], he who eats this bread shall live forever."

1. "forever" - Lit. "into the age"
2. See Matt. 25:46; Tit. 1:2; 1 Jn. 2:25.

Words Spoken In The Synagogue In Capernaum

JOH 6:59 These things He said in the synagogue, as He taught in Capernaum.

CAPER'NAUM (ka-per'na_-um; "town of Nahum").

- This became the home city or headquarters of Jesus. (Mk. 2:1).

- **Jesus was born in Bethlehem, raised in Nazareth, and made Capernaum His home.**
 1. A city of Galilee, frequently mentioned by the gospel in connection with the life of our Lord.
 - a. It was on the western shore of the "Sea of Galilee" (Matt. 4:13; cf. Jn. 6:24).
 - b. It was lower than Nazareth and Cana, from which the road to it was one of descent (Jn. 2:12; Lk. 4:31).
 2. It was of sufficient size to be called a "city" (Matt. 9:1; Mk. 1:33).
 - a. It had its own synagogue, in which our Lord frequently taught (Jn. 6:59; Mk. 1:21; Lk. 4:31-38).
 - b. It was a synagogue built by the centurion of the detachment of Roman soldiers that appears to have been quartered in the place. (Lk. 7:2; Matt. 8:8).
 3. Capernaum was the residence of Jesus and His apostles, and the scene of many miracles and discourses.
 - a. At Nazareth He was "brought up," but Capernaum was emphatically His "own city."
 - b. It was when He returned to it that He is said to have been "at home" (Mk. 2:1).
 4. Here He chose the evangelist Matthew, or Levi (Matt. 9:9).
 - a. The brothers Simon Peter and Andrew belonged to Capernaum (Mk. 1:29).
 - b. It is perhaps allowable to imagine that it was on the sea beach that they had the quiet call that was to make them forsake all and follow Him. (Mk. 1:16-17; cf. Mk. 1:28).
 5. Here Christ worked the miracle on the centurion's servant (Matt. 8:5; Lk. 7:1-2), on Simon's wife's mother (Lk. 8:14; Mk. 1:30; Lk. 4:38), the paralytic (Matt. 9:1-2; Mk. 2:1-3; Lk. 5:18), and the man afflicted with an unclean demon. (Mk. 1:32; Lk. 4:33).
 - a. At Capernaum the incident of the child occurred (Mk. 9:36-37; Matt. 18:1-6).
 - b. This discourse was spoken in the synagogue. (Jn. 6:59).

Difficult Statement

JOH 6:60 Many therefore of His disciples, when they heard {this} said, "This is a difficult [hard, repulsive] statement; who can listen to it?"

- "sklay ros" - hard, difficult, absurd, ridiculous
 1. The Jews called this "a difficult statement" to accept.
 - a. It was absurd to think one could give his flesh and blood as food.
 - b. It was even more absurd to think one eating flesh and drinking blood would not die, but would have eternal life.

- c. It was a violation of the Mosaical law to drink blood.
2. They were saying “No man in his right mind could listen to such a preposterous and blasphemous statement.”

“Does This Cause You To Stumble?”

JOH 6:61 But Jesus, conscious that His disciples grumbled at this, said to them, "Does this cause you to stumble?"

- 1. The word “stumble” [skan da lee’ zo] has the idea of rejecting what He is saying and falling away.
 - a. Matthew 16:24; 5:43, 44; Lk. 16:26, 27 (Matt. 10:37).
 - b. The rich young ruler stumbled because of the request made to him. (Matt. 19:16-22).
 - c. Some stumbled when Jesus claimed to be Deity, and the very Son of God. (Jn. 10:30, 31, 36).
 - d. John 6:66 “As a result of this many of His disciples withdrew, and were not walking with Him anymore.”
- 2. The disciples believed that acceptance of this statement would lead them to sin and the true Messiah would not lead them into sin.

Jesus Infers His Later Ascension Into Heaven

JOH 6:62 {"What} then if you should behold the Son of Man ascending [into heaven] where He was before?

- 1. Jesus also infers "the Son of Man" (Himself) will ascend "where He was before."
- 2. Jesus came down from heaven. (Jn. 6:33,38,41).

JOH 6:33 "For the bread of God is that which comes down out of heaven, and gives life to the world."	JOH 6:38 "For I have come down from heaven, not to do My own will, but the will of Him who sent Me."	JOH 6:41 The Jews therefore were grumbling about Him, because He said, "I am the bread that came down out of heaven."
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- 3. Jesus' pre-existence is affirmed. (Jn.1:1-3; 8:58; 17:5; Mic. 5:2; Isa. 9:6, 7; Heb. 1:3; 1 Jn. 1:1,2).
- 4. The ascension of Jesus is recorded by Mark and Luke. (Mk. 16:19; Lk 24:49, 50; Acts 1:8-11).

“It Is The Spirit Who Gives Life”

Key Statement For Understanding This Passage

JOH 6:63 "It is the Spirit who gives life; the flesh [My flesh] profits nothing; the words that I have spoken to you are spirit [spiritual] and are life [life-giving]."

- 1. Jesus affirms "It is the Spirit who gives life."

- a. The Greek "the pneuma" can mean either the human spirit or the Holy Spirit or have other meanings.
 - 1) NASB and NIV interpret the word "spirit" to refer to the Holy Spirit. ASV has "spirit."
 - 2) The word is never capitalized in the Greek N.T., but capitalization must be determined by the context.
 - 3) It is true that the Holy Spirit gives life. (Jn. 3:1-5; Rom. 8:11).
 - 4) The Father is called "Spirit." (Jn. 4:24).
 - 5) Jesus is called "a life-giving Spirit." 1 Cor. 15:45).
 - b. It clear the human spirit is incapable of giving us life.
 - c. The reference may be to the God or Christ or the Holy Spirit, but seems to refer to His words.
 - d. Both Jesus and the apostles had the Holy Spirit. (Jn. 3:34, 35; Matt. 10:1-8; Jn. 14:26; 16:13; Acts 2:1).
2. Jesus says "the flesh profits nothing."
 - a. Eating flesh profits nothing spiritually.
 - b. Eating flesh, even the flesh of the Son of God, will not bring eternal life to a person.
 - c. **It is obedient acceptance of the atonement of Jesus on the cross that brings eternal life to a person.**
 3. "The words I have spoken to you are spirit and life."
 - a. The word "spirit" may have the idea of "spiritual."
 - b. The word "life" means Jesus' words are life-giving, the source of eternal life.
 - c. The idea seems to be "the words I have spoken to you are spirit (spiritual) and life (life-giving).

What Is The Meaning Of This Difficult Passage?

I. The Lord's Supper

- A. Some maintain Jesus is talking about the Lord's Supper.
 1. The Synoptic gospels all mention it. (Matt. 26:26-30; Mk. 14:22-26; Lk. 22:14-20).
 2. Some think this is John's reference to the Lord's supper.
- B. They argue for the doctrine of transubstantiation - that is a change of substance.
 1. It is alleged the bread of the Supper once blessed becomes the flesh of Jesus.
 2. It is alleged the fruit of the vine of the Supper once blessed becomes the blood of Jesus.

3. They take “this is my body” and “this is my blood” literally.

II. There Are Many Problems Associated With This Interpretation

A. The passage never talks about the Lord's supper.

1. It was not instituted at this time.
2. The Greek word "sarx" (flesh) is used in this passage.
3. The passages which clearly refer to the Lord's supper use the Greek word "soma" (body). (Matt. 26:26; Mk.14:22; Lk. 22:19; 1 Cor. 10:16; 11:24).

B. **It is sinful to drink blood.**

1. It was a violation of the Noahic law and the law of Moses. (Gen. 9:4; Lev. 3:17; 7:26;17:11-14).
2. It is forbidden by the law of Christ. (Acts 15:20,29).

C. The Lord's supper becomes **an act of cannibalism** if one is literally eating flesh and drinking blood.

D. The word "blessed" has the idea of "giving thanks." (Mk. 14:22). See NIV, NASB

1. The prayer does not change the bread and fruit of the vine to the flesh and blood of Jesus.
2. A chemical analysis of the bread and fruit of the vine before and after the prayer or before or after its consumption reveals the substance is the same.

E. The words "this is my body" and "this is my blood" are metaphors. **See John 10:7; 15:6.**

F. **The Lord's supper is a memorial, and a memorial stands for something. It is not the real thing, that is, the actual flesh and blood.**

G. This doctrine of literally eating the flesh and drinking the blood of Jesus teaches other false doctrines.

1. It infers the one who partakes of the Lord's supper even once has eternal life.
 - a. The Greek aorist tense is used which is undefined action.
 - b. It is a once for all, not a continuous action.
2. It grants eternal life to the non-Christian.
 - a. "If anyone" of 6:51 could mean non-Christians assuming the passage is a Lord's supper passage.
 - b. Assuming the passage is a Lord's supper passage, it is inferring eternal life is given to the one who partakes of the Lord's supper.
 - c. Eternal life comes to those who accept Jesus into their hearts and keep His commandments. (Lk. 6:46; Jn. 14:15; 15:14).

III. Meaning Of Passage

A. The one who partakes of Christ (accepts Him and His words) has eternal life.

JOH 6:68 Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life.
JOH 6:69 "And we have believed and have come to know that You are the Holy One of God."

B. He will be raised on that last day.

Conclusion.

I. This is a very meaningful passage.

II. It is one that is difficult, but very important.

III. **Only those who feed on Christ and His words will have eternal life.** (Lk. 6:46; Jn. 14:15; Heb. 5:9).

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