

Text: John 6:22-36, 51-59, Title: The Bread of Life, Date/Place: The Road, 10.13.2016, AM

A. **Opening illustration: Mack's new braces and how good the bread of biscuits and gravy**

B. Background to passage: Setting is the day after Jesus performed the feeding of the 5000. Jesus had gone to the mountain to pray after the crowds were about to take him by force. During the night he sent the disciples across the sea and walked on the water. **John 6 is not about the Lord's Supper; rather, the Lord's Supper is about what is described in John 6.** The Supper is our sustaining spiritual food.

C. Main thought: Meditations in preparation for the supper

A. **Jesus Is The Bread of Life (v. 35)**

1. This is an easy truth to see from the text. The meaning is important to understand. The crowds were impressed with the previous sign, but at the bread of life statement, they demanded another sign, a sign to authenticate his teaching and authority. Jesus exposed their motive for following him and their misunderstanding of the OT texts. The reference is made to Moses and the bread that came from heaven, after the idea of Jesus being the prophet greater than Moses was introduced in v. 14. Jesus put the focus back on God, who actually sent the bread from heaven. Then he said that he was the bread of life.
2. Argumentation
3. **Illustration: Stand fast, brethren, in the faith of Jesus Christ, and in His love, and in His passion, and in his resurrection. Do ye all come together in common, and individually ... breaking one and the same bread, which is the medicine of immortality, and the antidote which prevents us from dying, but a cleansing remedy driving away evil, [which causes] that we should live in God through Jesus Christ" -Ignatius, 115 AD,**
4. It is very easy in American culture to seek Jesus for his benefits. It is self-centered, but often unintentional. Our routine is thoughtless, and we realize not the gravity of the things that we casually handle. We go through the motions of church without seeking and experiencing and focusing on eternal things. Truly consider the life-giving, life-sustaining properties of taking Christ today. Think about the reality that he is the great Need-meeter of life, but not the needs that first come to mind, but the true deficiencies of our souls, and the necessity of spiritual life.

B. **The Work of God is to Believe (v. 29)**

1. They want to know how they can get more bread. The whole part about spiritual bread that would be given by the One that God sent was lost on them. It shows that like most in Judaism (and most in our culture) think about doing the works of God. However, Jesus gives them an altogether different answer than they expect, the “work of God” is that you believe in the Son of Man upon whom God has set his seal, upon the true Bread from heaven, upon the Prophet greater than Moses.
2. **Illustration:** Tell about needing to confess Allah as the only true God and Muhammed as his prophet, then do the 4 other pillars: daily prayers, charitable giving There are five principles that should be followed when giving the zakāt: The giver must declare to God his intention to give the zakāt. The zakāt must be paid on the day that it is due. After the offering, the payer must not exaggerate on spending his money more than usual means. Payment must be in kind. This means if one is wealthy then he or she needs to pay a portion of their income. If a person does not have much money, then they should compensate for it in different ways, such as good deeds and good behavior toward others. The zakāt must be distributed in the community from which it was taken, fasting during Ramadan, The fast is meant to allow Muslims to seek nearness and to look for forgiveness from God, to express their gratitude to and dependence on him, atone for their past sins, and to remind them of the needy.^[21] During Ramadan, Muslims are also expected to put more effort into following the teachings of Islam by refraining from violence, anger, envy, greed, lust, profane language, gossip and to try to get along with fellow Muslims better. In addition, all obscene and irreligious sights and sounds are to be avoided.^[22], walk around the The Hajj is a pilgrimage that occurs during the Islamic month of Dhu al-Hijjah to the holy city of Mecca. Every able-bodied Muslim is obliged to make the pilgrimage to Mecca at least once in their life.^[27] When the pilgrim is around 10 km (6.2 mi) from Mecca, he/she must dress in Ihram clothing, which consists of two white sheets. Both men and women are required to make the pilgrimage to Mecca. After a Muslim makes the trip to Mecca, he/she is known as a hajj/hajja (one who made the pilgrimage to Mecca).^[28] The main rituals of the Hajj include walking seven times around the Kaaba termed Tawaf, touching the Black Stone termed Istilam, traveling seven times between Mount Safa and Mount Marwah termed Sa'ye, and symbolically stoning the Devil in Mina termed Ramee
3. The number one application of this text and that we believe in Christ. Trust in Christ is laid over and against the “works of God” in the sense that they thought. We do not have a “do more” faith. Our salvation is done. We have a “believe more” faith. We must appropriate our faith to him (the real, right, correct him) as our only hope for salvation. Even the things that we do in the outworking of our faith are done in faith, in abiding with him, in trusting in his grace. However, if there is no “outworking” of that faith as evidence, there may have been no genuine trust. Paul speaks about believing in vain. Are you here in unbelief? Are you living in unbelief? Are you acting in unbelief? Are you still trying to “work” the works of God?

C. **The Supper is the Remembrance of Him (v. 51-59)**

1. Based on that belief, they are told to eat of his flesh (bread of life), and drink of his blood. These are the “true food” and “true drink.” The word “flesh” is used instead of “body,” which would remind the reader of the word becoming flesh. He says that he gives in for the world. Jesus linked this with abiding in Christ, the resurrection in the last day, and eternal life. So we see the significance of this of grace (not saving grace, but sustaining grace).
2. **Illustration:** Some of our pastors get together each week for chat session, then lunch. I don’t know if it was because they were hungry, or because these older men just like to remanence, but the topic of conversation always turned to mama’s _____ that she used to cook. This more likened to the memory of a grave, or a set of pictures on the wall,
3. As we read these words that make us remember him, let us fix our eyes upon him as clearly as we possibly can. Therefore, we remember his eternity, pre-existence, and his incarnation. So, we are to remember the love of God in sending his only son. We are to remember the self-sacrifice and the atonement that was made on our behalf. We are to remember primarily his death. Remember that his flesh was killed and his blood spilled for us. This is the gospel! Jesus says that whoever eats my flesh and blood will be preserved for the resurrection, just as he arose.

A. **Closing illustration:** Jonathan Edward’s view of heaven – Supper not only somber and reverent