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The Sermons of Jesus Christ: The Bread of Life Sermon

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THE SERMONS OF JESUS

THE BREAD OF LIFE SERMON (Jn. 6:6:22-71)

“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst ... I am that bread of life” (John 6:35, 48).

This is the first of at least seven great “I am” statements uttered by Christ, as recorded in the Gospel of John:

I am the Bread of life (6:35)

I am the Light of the world (8:12; 9:5)

I am the Door (10:9)

I am the Good Shepherd (10:11)

I am the Resurrection and the Life (11:25)

I am the Way and the Truth (14:6)

I am the true Vine (15:1)

- **Christ and the crowd** (John 6:22-40)

- A. He speaks about God’s salvation

- 1. Their confusion

- They sought Him only for physical bread (John 6:26).

- a. They were ignorant about pleasing God—*“Then said they unto him, What shall we do, that we might work the works of God?”* (John 6:28).

- b. They assumed the Old Testament manna came from Moses—*“Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat”* (John 6:31).

- 2. His correction

- a. They were to seek Him for that living bread—*“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst”* (John 6:35).

- b. They would please God by believing on His Son—*“Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent”* (John 6:29).

- c. The Old Testament manna came from God and was a type of Himself—*“Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world”* (John 6:32-33).

B. He speaks about God's sovereignty

1. This guarantees that all the elect would come to Christ—*"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out"* (John 6:37).
2. This guarantees that all the elect would continue in Christ—*"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day"* (John 6:39-40).
 - a. This great truth, *"That all which he hath given me I should lose nothing,"* is amplified by the Apostle Jude: *"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen"* (Jude 24-25).

• **Christ and the clergy** (John 6:41-59)

- A. They were ignorant concerning His origin—*"And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven"* (John 6:42).
- B. They were ignorant concerning His offer—*"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?"* (John 6:51, 52).
 1. Our Lord continued here by saying that one must "eat" of His flesh and "drink" of His blood to be saved. (See John 6:53-55.) Much controversy has surrounded these verses.

The fiction involved:

In the past, the political world of Rome associated these words with cannibalism. In fact, the early church was falsely accused of this very thing. At the present, the religious world of Rome associates them with the doctrine of transubstantiation. This is the belief that at Communion the wafer and wine actually become the body and blood of Christ.

The facts involved:

Both of the above positions are refuted by Jesus in John 6:63. *"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."*

2. Thus, to "eat His body and drink His blood" is simply to accept his sacrifice on the cross. To refuse His body and blood is to reject His sacrifice on the cross.

- **Christ and the carnal** (Jn. 6:59-66)

- A. Many now decide against Christ—*“These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?”* (Jn. 6:59-60).
- B. Many now depart from Christ—*“From that time many of his disciples went back, and walked no more with him”* (Jn. 6:66).
 1. It should be noted that there is a difference between an apostle and a disciple. A disciple literally means “a learner.” There were many such disciples who joined Christ for a while, but would leave when the going became difficult.
 2. An apostle literally means “one sent forth.” There were only twelve apostles during the earthly ministry of Jesus.

- **Christ and the chosen** (Jn. 6:67-71)

- A. Jesus and the eleven apostles—*“Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God”* (Jn. 6:67-69).

- B. Jesus and the evil apostle

1. The nature of this apostle—*“Jesus answered them, Have not I chosen you twelve, and one of you is a devil?”* (John 6:70).

Note: Some believe that Judas will be the future antichrist because of this passage and others which refer to him.

- a. In Luke 22:3 and John 13:27, it is recorded that Satan entered Judas. This is never said of any other individual in the Bible.
 - b. There are two instances in the New Testament where the title “Son of Perdition” is used. In the first instance, Jesus used it to refer to Judas (John 17:12); and on the second occasion, Paul referred to the antichrist (2 Thess. 2:3).
2. The name of this apostle—*“He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve”* (John 6:71).

Iscariot means “a man from Kerioth.” This was a Judean city. Thus, Judas was the only non-Galilean apostle, and, on the surface, the least probable to betray Christ.