

## Bread and "Bread" (Part 2)

### John 6:25-71

#### Introduction

1. Jesus was followed by a great crowd of people (Jn.6:10)
2. Jesus fed His 10-11,000 followers with a few loaves and fishes (6:10,12-13)
3. The miracle was attested to by 10-11,000 witnesses (6:14)
4. The result of the miracle: The followers wanted to make Jesus king (6:15)
5. Bread (the sustenance of temporal life); to "bread" (the essence of eternal life)
6. Who is this "bread"?
  1. Jesus claimed to be fully God in,
    1. The "I am the bread", statements (Jn.6:33,35,41,48,51)
    2. Jesus' having a unique relationship with the Father (Jn.6:32,40; Lk.11;13; Jn.20:17)
    3. Jesus being the "Son of Man" (Jn.6:27,53,62; Dan.7:13-14)
  2. The authenticating of His claims
    1. His miracles: (1) The scope; (2) the manner of healing; (3) the remarkable number of miracles performed; (4) and the tens of thousands of witnesses  
These are the Father's "seal" on His Son (Jn.6:27; 1:14,18; Matt.3:17)
    2. Jesus' origin (Jn.6:33,38,41,46,50,58,62) and His return to glory (Jn.6:62; Jn.17:5).
    3. Jesus being uniquely sent by the Father, in fulfillment of the OT prophecies (Jn.6:29,32,38-39; Is.7:14; 9:6; 11:1-2,10; Mal.3:1)
7. Jesus (God) offers the "eternal bread" (Himself); to "the world" (6:51; Is.11:10; 42:6)

#### 1. Is it through the literal eating of the eternal "Bread" (Jesus)? (6:50-56)

##### 1. The Roman Catholic and Greek Orthodox Churches, literal approach to Jn.6:50-56

##### 2. The Roman Catholic and Greek Orthodox solution (The sacrifice of the Mass)

###### 1. Roman Catholic teaching: The Council of Trent

The Mass: "In this divine sacrifice which is performed in the Mass, that same Christ is contained in a bloodless sacrifice who on the altar of the cross once offered Himself with the shedding of His blood: the holy Synod teaches that this sacrifice is truly propitiatory" (meaning: satisfying the wrath of God) (The Council of Trent)

"The same Christ who offered Himself once in a bloody manner on the altar (means in Hebrew- 'Place of slaughtering' or 'place of sacrifice') of the cross, is present and offered in an unbloody manner" in the Mass (Modern Catholic Dictionary p.338)

###### 2. The Greek Orthodox teaching

"Unlike many of the Protestant bodies, the Orthodox also see the Eucharistic Liturgy as a bloodless sacrifice, during which the bread and wine we offer to God become the Body and Blood of Jesus Christ through the descent and operation of the Holy Spirit..."

##### 3. The priest

"The priest is indispensable, since he alone by his powers can change the elements of bread and wine into the body and blood of Christ" (Modern Catholic Dictionary p.338)

##### 4. The critical importance of the Mass

"The Lord addresses an invitation to us, urging us to receive Him in the sacrament of the Eucharist: 'Truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you' (Jn.6:53) (Catechism of the RC Church)

## 2. An evaluation of the RC and Greek Orthodox literal position: Scripture or Tradition?

### 1. A fundamental principle for interpreting all literature

### 2. A general view of the nature of salvation in the Bible

#### 1. Salvation in the OT (Gen.15:6)

#### 2. Salvation in the NT gospels (Jn.4:1-42; Lk.15:11ff; 18:9-14; 19:1-10; 23:39-43)

#### 3. Salvation in the NT letters

1. There is no record in the NT letters of anyone being saved through eating Christ's body and drinking His blood

2. Paul in Romans 4 and Galatians 3; uses Abraham as an example of how a person is saved

### 3. The immediate context of Jn.6:50-56 (Jn.6:28-29,35-36,40,47)

1. To turn our back on the world and "come to Jesus" (6:35)

2. It means to, "believe in Jesus' Person—that He is the Son (God)—the One the Father sent (6:29,35,36,40,47,64,69)

3. It means (6:51c) to, believe in Jesus'; (1) voluntary (2) once for all; (3) sacrificial, (4) and substitutionary death on the cross, (5) which He gave, "for the life of the world" (6:51c)

4. And this will result in the believer inheriting eternal life with Jesus (6:39,40,44,47,50,51)

### 4. Further general obstacles to the literal RC and Greek Orthodox position

1. Jesus' ascension to the Father (Lk.24:50-51)

2. To have literally eaten Christ at the time of this teaching; was an impossibility

1. This would be cannibalism

2. Nobody has ever literally eaten Jesus; in order to have eternal life

3. RC's and Greek Orthodox theology on the Mass, is based on tradition

1. No human being whether priest or pope can change bread and wine into the literal body and blood of Jesus

2. The so-called "sacrifice of the Mass" conducted by a "priest" is fundamentally contrary to Scripture (Heb.7:27; 9:12,26-28; 10:10-14)

Christ's sacrifice was once for all; never to be repeated (Heb.7:27; 9:12,26-28; 10:10-14)

## 3. Two responses to Jesus

1. The "health and wealth Gospel" (6:60,66,70)

2. God's gospel (6:67)

1. The way in which the Greek is framed expects a negative response

2. Why did Jesus ask the question?

3. Peter's passionate heart response, to Jesus (6:68-69)

1. Peter, "Lord, to whom shall we go? (6:68)

2. "You have the words of eternal life"

3. "We believe and know that you are the Holy One of God.

o "We" is in the emphatic

o "We have believed, and have come to know" (ESV)

o "Holy One of God"

1. Holy: Jesus is the One who is set apart (lit "sanctified") for a particular task

2. "Holy One of God"

1. His Father—"Holy Father" (Jn.17:11) and with

2. The Spirit (The Holy Spirit)

## Conclusion