

I. Welcome

A. Good morning! Ohaiyogozaimasu!. I hope you all have had a great 4<sup>th</sup> of July weekend. I know it was rainy most of the day yesterday, but hopefully you were able to view some of the fireworks from where you were.

1. *Welcome any visitors and those streaming online.*

B. Before we continue any further, let's go ahead and dismiss our elementary aged children to their Sunday School classrooms.

1. (Second Service: Bible English class as well)

C. As the kids make their way out, will the rest of you go ahead and open up your Bibles and make your way to John chapter 6.

D. Last week we began a teaching I entitled "The Bread from Heaven" and I indicated to you that it would be part 1 of at least a two-part study.

1. Last week we covered verses 22-40 that detailed for us "A Dialogue about The Bread from Heaven".

a. In this dialogue there was a lot of back and forth between Jesus and the Jews. Part of this group of Jews, as we noted last week, were those who had witnessed and partaken of the miraculous event known as "The Feeding of the 5,000".

i. We'll see from our text today that the group also included some of the religious leaders as well. But we'll get to that later.

b. This group of Jews had sought after Jesus, but they were seeking Him for the wrong reasons. Instead of seeking after Him for wisdom and spiritual understanding, the group instead was seeking after Him solely based upon what they hoped to get from Jesus.

c. They were looking for a free handout. They had been fed a feast of bread and fish the day prior, and they wanted to see if Jesus would feed them again. Not just one more time, or even a few more times. They were wanting Jesus to feed them for life.

d. They questioned Jesus asking Him for a sign, and highlighted how their fathers had been fed daily for 40 years as they wandered through the desert wilderness.

e. They wanted Jesus to show that kind of sign, they wanted Jesus to feed them for life, so that they wouldn't have to worry about food ever again. And they basically said, if you can do that, if you can match what Moses did, then we'll believe in you, we will follow you.

f. But Jesus saw right through them. He challenged their understanding of the true bread from heaven. Declaring to them plainly that He was the bread of life that had come down from heaven and that He was offering to them something far greater than the bread their fathers ate in the desert.

g. The bread Jesus was offering would result in everlasting life.

h. In verses 37-40 Jesus spoke about the will of the Father as it pertains to our salvation.

i. He spoke of the sovereignty of God in choosing us and giving us to Jesus and how Jesus will not lose any that are given to Him in verse 39. (**Jn. 6:39**)

ii. But He also spoke of the responsibility of man and how everyone who sees the Son and believes in Him will have everlasting life in the very next verse, verse 40. (**Jn. 6:40**)

i. And that is where we paused our study last week. But the dialogue continues in our text this morning.

2. This week we will cover verses 41-59 that specifically highlight "**The Partaking of The Bread from Heaven.**"

3. Hopefully you have made your way to John chapter 6 by now. If so, I'd like to ask you all to rise in honor of God and His Holy Word.

4. I'm going to read through the entirety of our text and then pray for our time of study. As I read through the text, do your best to follow along in your Bible, as I read from mine.

5. Jesus' dialogue with the crowd that day continues with the following in verse 41 of chapter 6. John writes... (*R & P*)

II. Intro and Outline

A. As you can see from our reading, this is a continuation of the dialogue that we began last week between Jesus and the crowd of people.

1. However, from our text we come to find out that Jesus was not just talking to the group of people whom He fed the previous day. Mixed in with the group were some of the religious leaders.

a. We know this because at the very end of our text we are told that these words that Jesus shared were part of a teaching that He was giving at a synagogue in Capernaum.

b. It was customary during that day for synagogues to invite famous Rabbis to come and open the scrolls, read from the Scriptures, and expound upon them. It would appear that Jesus was given such an opportunity at this time.

i. This opportunity could have only been granted by the religious authorities; the ruler of the synagogue, and/or the elders overseeing the synagogue.

c. I think it is safe to assume that the people Jesus is addressing are a mix of people who have come to the synagogue to hear Jesus teach. A group that would consist of the religious leaders, congregants from the local synagogue, and those who were fed the day prior.

2. Not only do we have the mention of the setting being a synagogue, but we also have the disciple John's use of the term "the Jews".

a. Throughout his gospel account John will speak of the religious authorities and religious leaders simply as "the Jews". More often

than not this is the term John chooses to refer to the religious elite who actively opposed Jesus and His earthly ministry.

- b. And in the opening verse of our text (vs. 41) and in verse 52, John again uses this phrase “the Jews” to identify whom it was that Jesus was addressing.
- c. If you look through the text prior to these mentions, you’ll see that John never referred to the group that was part of the feeding of the 5,000 as “the Jews”. He simply referred to them as “the people”, “the great multitude”, “those men”, but never referred to them as “the Jews”. He only begins to do so here in our text this morning.
- d. And you’ll also see that throughout our text, these Jews do not speak directly to Jesus. They simply murmur and fight amongst themselves and Jesus calls them out on it.
- e. The group Jesus was speaking to last week were asking all sorts of questions, they were seeking after Jesus, albeit for the wrong reasons, nonetheless they still engaged him.
- f. The Jews from our text this morning don’t engage Jesus at all, they murmur and grumble; complaining about Him, but don’t engage Him. They quarrel amongst themselves, but again, don’t engage Him.
- g. Context leads us to believe that Jesus is addressing a different portion of the group than He was from last week’s text.

- 3. Now, in our text Jesus says a number of the same things He said previously, which makes sense when we consider that He is more than likely addressing a different portion of the crowd at this time.
- 4. Jesus’ focus is now upon the religious leaders and challenging them and their preconceived ideas and notions about who He is and where He has come from.

B. For those of you who like to outline our text, we’re going to break our text up into two simply sections.

- 1. The first section will deal with “The Complaining by the Jews” in verses 41-51. And the second section will deal with “The Quarreling among the Jews” in verses 52 through to the end of our text in vs. 59.

C. Let’s take a look at our opening verses once again, as we jump into this first section dealing with “**The Complaining by the Jews**”. Take a look at verses 41 & 42 again with me.

### III. John 6:41-42; The Reason for the Complaining

A. Here in verses 41 & 42 we read about **the reason why the Jews**, the religious leaders, were complaining about Jesus; it was because He said, “I am the bread which came down from heaven.”

- 1. So, obviously Jesus spoke these words in their hearing. As Jesus addressed the multitude who sought Him out and told them about how He was the bread of life and how He had come down from heaven, this caught the attention of the religious leaders, and they proceeded to start complaining about it.

- 2. That word “complained” is also translated as “murmured” or “grumbled” in other modern English translations.
  - 3. The Greek word is derived from the sound made when murmuring or muttering in a low and indistinct voice. It carries the idea of grumbling and complaining about something beneath your breath, muttering something lowly to yourself or to those immediately around you.
  - 4. This was something they were doing secretly, amongst one another, but not openly against Jesus.
- B. The Jews didn’t like the fact that Jesus was claiming to be the bread sent down from heaven because doing so was a claim of heavenly origin.
- 1. It was a claim stating that He was from heaven and that He was divine.
    - a. Jesus referred to Himself in vs. 27 as “the Son of Man” (a Messianic title) and spoke of how God the Father had set His seal upon Him. (**Jn. 6:27**)
    - b. In verse 32 Jesus referred to the Father as “My Father”, claiming that He was not only “the Son of Man”, but also the very “Son of God”. (**Jn. 6:32**)
  - 2. The religious leaders knew of Jesus and His earthly family. They couldn’t think of Jesus as “The Son of Man”, or “The Son of God” because to them, Jesus was nothing more than “the son of a carpenter” that they all knew. They said, “Is this not Jesus, the son of Joseph, whose father and mother we know?”
  - 3. The notion or idea that Jesus had come from heaven and was of divine nature was more than what they were willing to accept. They couldn’t bring themselves to think of Jesus as anything other than the son of a carpenter whom they all knew.
  - 4. And so, they murmured amongst themselves about it. They complained about Jesus and His claims under their breath, grumbling one to another about Jesus and His audacious claim to be from heaven.
- C. And unfortunately, there are many today who have the same problem. Who look at Jesus and can’t bring themselves to believe that He is the one and only begotten Son of God; divine in nature and eternally existing.
- 1. Some, like the Mormons and the Church of Jesus Christ of Latter-day Saints say that Jesus is the spirit brother of Lucifer the devil.
  - 2. Others, like the Jehovah’s Witness from the Watchtower Society claim that Jesus is Michael the archangel and deny that He is Almighty God in the flesh.
  - 3. Hinduism teaches that Jesus is an avatar of God. Many Buddhists believe that Jesus is a highly evolved spiritual being that chose to be reborn out of compassion to help others.
  - 4. Some will suggest that Jesus was just a good moral teacher, while others will suggest that He was just a very philanthropic man who helped other people as a humanitarian.

5. The Muslims believe that He is a prophet and even refer to Him as the Messiah, but they completely reject the idea that He is the Son of God and that He has a divine nature.
  6. Some think that He is simply a crutch made up by people who are weak and can't make it on their own. They deny even the historical reality of Jesus, claiming that He is just a myth and that He never even existed.
  7. You see, there are a whole lot of ideas and thoughts about who Jesus is and where He came from. But we need not wonder. Jesus made it very clear for us.
    - a. He tells us that He came from heaven. He tells us He is "the Son of Man", He tells us that He is the Son of God. His claims were bold and well documented and well understood. It was for this very reason that He was eventually crucified by the religious leaders. Because He made Himself out to be equal to God.
    - b. Later in John's gospel the Jews, the religious leaders, will respond to Pontious Pilate stating, "We have a law, and according to our law He ought to die, because He made Himself the Son of God." (Jn. 19:7)
    - c. Jesus' claim was very clear. It is what incited the religious leaders to crucify Him. To try and suggest that Jesus wasn't the Son of God or that He never claimed to be the Son of God ignores the clear reality and teaching of the Scriptures.
    - d. Jesus is Almighty God in the flesh. He is the second person in the divine trinity; God the Father, God the Son, and God the Holy Spirit, all equal in divine nature, but unique in their persons.
  8. The Jews couldn't bring themselves to believe this of Jesus. **But what about you?** Do you believe that Jesus is who He said He was? Do you believe that He came from where He said He came from? Do you believe that He is God in the flesh, that He is both "the Son of Man" and "the Son of God"; that He is 100% human and 100% divine at the same time? This is what the Bible teaches. To suggest anything other than this is to contradict what God's Word clearly teaches us.
  - D. So, the Jews, they murmured amongst each other, they complained under their breath about Jesus and His claim of being from heaven. But look at how **Jesus responds** to their complaining in verses 43-51.
- IV. John 6:43-51; The Response to the Complaining
- A. Jesus starts with a command to the religious leaders. He commands them to stop murmuring amongst themselves.
    1. Though they said things under their breath and didn't say them out loud to Jesus, Jesus knew exactly what they were saying and thinking.
    2. He commanded them to stop their complaining, to stop their murmuring and grumbling about Him.
  - B. In verse 44, Jesus speaks more about the sovereignty of God in our salvation. Previously Jesus said that "All that the Father gives to Him will come to Him" in the first part of verse 37. (Jn. 6:37a)

1. Coming to Jesus is something that **is initiated by God Himself**. It is not something you or I would ever seek after on our own.
2. The scriptures attest that none of us are good and that none of us seek after God in our own strength, or of our own will. It is a work of God.
  - a. Psalm 14 reads, "The fool has said in his heart, 'There is no God.' They are corrupt, They have done abominable works, There is none who does good. The Lord looks down from heaven upon the children of men, To see if there are any who understand, who seek God. They have all turned aside, They have together become corrupt; There is none who does good, No, not one." (Ps. 14:1-3)
  - b. Paul quotes these very verses in Romans chapter 3 verses 10-12. In and of ourselves we do not seek God, we do not do good. We are all corrupt, we are all born into sin. We have a sinful nature that we cannot overcome on our own.
  - c. God has to work, He has to intervene, He has to call us. He has to, as Jesus states here in verse 44, draw us to Jesus.
  - d. The question then becomes what does God's drawing of us to Jesus look like? How does He do that? Well, the Scriptures seem to indicate that it has to do with the work of God the Spirit.
  - e. John 16 tells us that the work and ministry of the Holy Spirit is to convict the world of sin, righteousness, and judgment. (Jn. 16:8)
  - f. The Holy Spirit comes alongside of us and witnesses to us, testifying to us of our need for a Savior. He convicts us of our sin, shows us our lack of righteousness, or need for righteousness, and that judgment is coming. If not for the work and ministry of the Holy Spirit we would be hopelessly lost in our sin.
3. But here is the thing, **we still have a responsibility** to respond to that work of the Holy Spirit. Just as we noted last week, though God is sovereign, we still have a responsibility to respond to the work of God, we have a responsibility to come to Jesus, to respond to His offer.
  - a. Jesus said, at the end of verse 37 last week, "and the one who comes to Me I will by no means cast out." (Jn. 6:37b)
  - b. So we have to come to Jesus. We have to believe upon Jesus.
  - c. We will be held responsible for our own choices. Whether we respond to the ministry of the Holy Spirit or not, whether we heed God's drawing of us to Jesus or not.
4. Jesus says in our text that none can come to the Father unless the Father draws Him, and Jesus assures us that all who come to Him will be raised up at the last day.
  - a. This speaks of **our own resurrection**. Jesus Christ was resurrected from the dead and served as a firstfruits of the resurrection according to 1 Corinthians 15.
  - b. Paul writes, "For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the firstfruits,

afterward those who are Christ's at His coming. Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power." (1 Co. 15:22-24)

- c. This is the last day that Jesus references here in our text. Paul continues in 1 Corinthians stating, "Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." (1 Co. 15:51-53)
  - d. One day we will be resurrected into our glorified bodies, and we will spend eternity with God in heaven. Just as Jesus was resurrected, so too we will be at the last day.
- C. Jesus has a stinging rebuke for the religious leaders He was addressing in verse 45.
- 1. When Jesus quotes from Isaiah 54:13 about all people being taught by God and how all who hear from God and learn from the Father come to Jesus, He is basically saying that they have NOT heard from God nor learned anything from Him, for if they had, they would come to Jesus.
  - 2. By their unwillingness to come to Jesus and believe upon Him, the religious leaders are demonstrating the simple fact that they have not heard from God nor have they learned anything from Him.
  - 3. Jesus is basically calling them out. These are supposed to be the people who are leading people to God, they are supposed to be the ones representing God to the people, but Jesus is making it clear that they neither hear from God, nor are taught by Him for if they were they would come to Him and believe upon Him.
- D. Jesus anticipates their rebuttal, their response when He says "Not that anyone has seen the Father, except He who is from God; He has seen the Father."
- 1. Jesus anticipates their response that they haven't responded to the Father because they haven't seen the Father. The Jews love to seek after signs. 1 Corinthians 1:22 attests how the "Jews request a sign and Greeks seek after wisdom". (1 Co. 1:22)
  - 2. Jesus spoke of the Jews in John chapter 4 and how "unless they see signs and wonders, they will by no means believe." (Jn. 4:48)
  - 3. They want to see signs from heaven to verify the authenticity of one's claims to be from God. But even when they saw the signs they still didn't believe. They just dismissed them or claimed that Jesus did them by the power of the devil.
  - 4. Jesus basically says, "Don't try to give Me some lame excuse that you haven't seen the Father. None sees the Father, none but Me that is."
  - 5. Jesus later will attest to His own disciples, "If you had known Me, you would have known My Father also; and from now on you know Him and

have seen Him. To which Philip responded 'Lord, show us the Father, and it is sufficient for us.' Jesus responded, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'? Do you not believe that I am in the Father, and the Father in Me?" (Jn. 14:7-10a)

- 6. If you've seen Jesus, then you've seen the Father, for Jesus is in the Father and the Father is in Him. So these people have no excuse.
- E. Jesus very clearly states that he who believes in Jesus has everlasting life. He once again claims that He is the bread of life, just as He did in vs. 35 of our text from last week.
- F. Jesus then brings up the fathers of old who ate the manna in the desert and compares the manna they ate with the bread that He offers.
- 1. The manna they ate in the desert was only good to sustain life. It could not give life. It was only focused upon the temporal, not the eternal. And it was only for those in the camp of the children of Israel.
  - 2. The bread that Jesus is offering, the true bread from heaven is able to give life, not just sustain it. It is focused upon the eternal, not the temporal. And it is for the entire world; not just the children of Israel, not just the elect, the chosen, the few; but for all who would come to Him.
  - 3. Jesus speaks about how the bread that He gives is His flesh. This is a direct reference to His work upon the cross of Calvary. Where He will willingly lay down His life and give His body as a sacrifice for our sins.
  - 4. Jesus' death upon the cross, the giving of His flesh, was for the whole world. 1 John 2:2 states, "And He Himself is the propitiation for our sins, and not for ours only but also for the whole world." (1 Jn. 2:2)
  - 5. John the Baptist declared of Jesus, "Behold, The Lamb of God who takes away the sin of the world!" (Jn. 1:29)
  - 6. Now, that isn't to say that the whole world will be saved, but that the whole world has the opportunity to be saved. That whosoever calls upon the name of the Lord shall be saved. (Rom. 10:13)
  - 7. The gospel of Jesus Christ is for the whole world. It isn't a western thing, it isn't an American thing. His sacrifice was sufficient for any in this world who would choose to come to Him, to respond to the work of the Holy Spirit upon their life, and respond to God's drawing of them.
- G. Well, the Jews didn't like what Jesus had to say. Let's take a look at our second section of our text this morning. We've already looked at "The Complaining by the Jews", now let's turn our attention to "The Quarreling among the Jews". Take a look at verse 52 as we dive into this next section.
- V. John 6:52; The Reason for the Quarreling
- A. Here in verse 52, we read about how the Jews started quarreling amongst themselves.

1. The word “quarreled” is a descriptive word that speaks of a verbal altercation. They were arguing amongst each other. Your translation may read that they “disputed among themselves” or that “they began to argue with one another”, and not just a simple disagreement, some translations speak about how “they argued sharply among themselves.”
  2. The fact that they were quarreling among themselves leads us to believe that some were receptive of Jesus and His words, while others were completely opposed to what He was saying, otherwise there wouldn't be any arguing.
- B. And the reason for their quarreling revolved around what Jesus said regarding Him giving them His flesh to eat.
1. It is plain to see from the text and the context, that Jesus is speaking metaphorically. He is speaking symbolically. He is likening Himself to bread; to the bread from heaven, the bread of life, the true bread sent by God. When He speaks of His flesh being that bread, He is still speaking symbolically. He is speaking spiritually.
  2. But some in the crowd seemed to be taking Him literally supposing Jesus was offering some sort of cannibalistic ritual. Which is absolutely absurd.
    - a. But it just goes to show how blind they were to the truth. These people were willing to run with anything other than the truth.
    - b. These people lacked spiritual discernment, which is sad to think of because these were the religious leaders of that day.
  3. Paul writes about this spiritual blindness that many suffer from. He writes in 1 Corinthians 2 that “the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.” (2 Co. 2:14)
  4. These religious leaders were all about religion and the traditions of men, but lacked the spiritual discernment needed to understand what Jesus was talking about.
    - a. They had religion, but no relationship; they knew nothing of the Lord or the things of the Lord.
    - b. Spiritual discernment comes from having the Spirit of God leading and guiding us. It comes as a result of His indwelling in us.
    - c. When we come to faith in Jesus, the Spirit of God takes residence in us and continually leads us and guides us towards Jesus.
    - d. Our spiritual discernment is based upon an abiding relationship with God. The more we walk with Him, the more we learn from Him. The more we grow in Him, the more we learn to discern His voice and know His will for our lives.
    - e. We don't ever want to be like these religious leaders of Jesus' day who were more caught up in religion than they were relationship. Who were too blind to see what was staring them right in the face.
- C. Take a look at Jesus' response to the Jews' quarreling in vs. 53-58.

#### VI. John 6:53-58; The Response to the Quarreling

- A. Here in Jesus' response, Jesus doesn't try to dumb it down for them, but instead doubles down stating that unless you eat the flesh of the Son of Man AND drink His blood, you have no life in you.
1. Again, understand that Jesus is speaking metaphorically. He is speaking symbolically of spiritual truths.
  2. When Jesus speaks of eating His flesh and drinking His blood, it is a bit of a startling statement, but not completely foreign to them.
    - a. Jesus obviously wasn't speaking literally.
    - b. God's law forbids the consumption of any blood. Leviticus 17 reads, “And whatever man of the house of Israel, or of the strangers who dwell among you, who eats any blood, I will set My face against that person who eats blood, and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.” (Lev. 17:10-11)
    - c. So, obviously Jesus wasn't suggesting something contrary to God's perfect Law.
- B. So, what does it mean to eat of His flesh and drink of His blood? And what does it mean that unless we do so we have no life in us?
1. Well, Jesus has already made it clear that life comes from believing in Him. Previously in our text, in vs. 47, Jesus stated, “Most assuredly, I say to you, he who believes in Me has everlasting life.”
  2. In verse 40 of last week's text He stated, “everyone who sees the Son and believes in Him may have everlasting life”.
  3. So, we see that life, that is everlasting life, comes through faith in Jesus. It comes through believing upon Him.
  4. So, in it's most basic understanding from the rest of the context we can discern that consuming Jesus' flesh and blood is speaking about believing in Jesus.
- C. But there is more here. Jesus is also speaking of partaking of all that He has to offer and taking all of Him into us.
1. Jesus is taking a well-known custom of His day and associating it with becoming one with Him.
    - a. You see, back in the days of Jesus, sitting down and partaking of a meal together with someone was a very intimate and special occasion.
    - b. Most meals would consist of bread, some sort of meat, and bowls of dipping sauce that would be shared by all who ate together.
    - c. And there weren't any rules at all about double-dipping. And so, you would take your bread and dip it in the bowl and eat from it. Then you would dip again and eat more. And everyone else at the table would also dip in that same bowl, sharing with one another freely.

- d. And the idea is that sitting down and sharing a meal with someone was a way to become one with that person. For you are literally taking in their germs as they take in your germs. You are sharing your life with them, and they are taking it into themselves and they are sharing their life with you as you take it into yourself.
- e. The food that they are eating becomes part of them. And they share in a bond of fellowship that is special.
  - i. This is actually one of the main reasons that Jews wouldn't sit down and eat with Gentiles. They didn't want to be joined together with them by partaking of the same bowl together.
- 2. When Jesus speaks of partaking of His flesh and blood He is using the imagery associated with partaking of a meal together. Taking in what He offers and allowing it to become part of you.
  - a. That is why He says in vs. 56 "He who eats My flesh and drinks My blood abides in Me, and I in Him." As you partake of Jesus you are receiving Him into your life, He is becoming part of who you are.
  - b. He abides in you and you abide in Him. Again, we are brought back to the idea of relationship. Partaking of Jesus is not about following a bunch of rules and regulations, it is about receiving Him into your life and **becoming one with Him**. Where you find your identity in Him.
  - c. Jesus isn't just someone you worship on Sunday morning, He is your life; He is a vital and intricate part of your each and every day. You and Him are inseparable, you have become one with each other.
- D. But there is even more here that is worth noting that can easily be missed in the English language.
  - 1. In vs. 53 Jesus says "unless you eat the flesh of the Son of Man and drink His blood, you have no life in you."
  - 2. That word translated "eat" is the Greek verb "*phago*" and it is written in the aorist tense, which speaks of the action of a verb being a "snapshot event". A one-time event.
    - a. It is the same verb that is used in verses 50, 51, 52, and 53. They all speak of a simple one-time event of eating the bread from heaven and eating the flesh of Jesus.
    - b. This points to the fact that putting our faith in Jesus and receiving eternal life is based upon a **one-time snapshot** event in your life.
    - c. If you are a believer here today, you ought to be able to look back upon your life and recount for yourself the moment you placed your faith in Jesus Christ; the moment you partook of Him by faith.
    - d. We don't need to be saved over and over again. We are saved once and for all. Our salvation is secure.
- E. However, something very interesting happens in verses 54, 56, 57, and 58.

- 1. There is a change in the verbs in the Greek. In the English we don't see it because both words are translated as "eat" in English, but they are actually two different words in the Greek.
  - a. The ESV tries to differentiate between the words by using the word "feed" instead of "eat" in these verses, but most all the other modern English translations just use "eat" for both words.
- 2. So what is the difference? Well, the word in vs. 54, 56, 57, and 58 is the Greek verb "trogo". And the word "trogo" in the Greek is used to speak not just of simply eating something and taking it into yourself, but it is used more often to speak about chewing upon something, gnawing upon it, chomping at something over and over again in your mouth.
- 3. And the verb tense is different too. Whereas before it was written in the aorist tense, here in these verses this verb is written in the present tense which doesn't speak of a snapshot event, but an ongoing event with no assessment of the action's completion.
- 4. Which I find quite interesting. Jesus at first was saying eat the bread, eat My flesh; as a one-time event in your life.
- 5. But then He transitions to a different verb and describes how we need to gnaw upon and chomp upon Him continually.
- 6. Which I take to speak of the necessity to **continually feast** upon Jesus. To continually come to Him and to partake of Him over and over again.
  - a. Jesus offers us eternal life once and for all, but He also is calling us to continually come to Him and feed upon Him. To look to Him for our sustenance, our strength to make it through each and every day.
  - b. Jesus saves us and offers us eternal life, but He also sustains us and leads us through our temporal life. Our relationship with Jesus is meant to be an ongoing relationship, an ongoing continual belief and faith in Him that will one day usher us into heaven with Him.
- 7. Belief in Jesus is both a one-time event in our lives we can look back upon, but it also consists of daily following Him and looking to Him for our daily needs. It's about abiding in Him and living through Him and for Him, bringing honor and glory to Him by the grace He offers.
- 8. Amen? Amen. Let's pray.