

Walk of God 12

“The Provisional Christ”

John 6:1-71

March 23, 2014

[JOHN 6](#) CONTINUES the sequence of festivals... In this case the festival is Passover ([6:3](#)), and John expects that we will understand the many stories and themes associated with the feast (whose story can be found in [Ex. 1-17](#)).

Context:

Jesus is returning to Galilee (and then Capernaum)

It is Passover season

The Sea of Galilee is key: 6 X 13 miles, situated in a wind-tunnel

Region is filled with poor, agrarian & fishing villages/people

Jesus has built a reputation... crowds now follow Him

Exegesis:

Left Jerusalem “courtroom” (John 4:47)

Arrives in Galilee to teach & minister

Jesus miraculously feeds the 5,000

(cf. 20K like 5K dads at Disney)

- *** Note: All 4 gospels include this account.
- *** Nevertheless, John provides insights no other Gospel possesses. Jesus not only wants to provide food, but he wishes to test the developing faith of Philip ([John 6:5](#); cf. [1:44](#); [12:21-22](#)). Philip's response indicates that he does not yet grasp Jesus' miraculous ability. He exclaims that "eight months' wages" for a common laborer would not provide enough to feed that crowd ([6:7](#)). As in [4:31ff.](#), food and incomprehension come together for the disciples.
- *** Only John mentions that the bread is barley, which is a signal of the poverty of this crowd. Barley was considered the bread of the poor
- *** These details are important because in [2 Kings 4:42-44](#) is another Old Testament miracle, where Elisha feeds a hundred men with twenty barley loaves and is assisted by a paidarion or young servant. As with the twelve baskets left after Jesus' miracle Elisha had baskets of food left over.
- *** What is happening here? These images and motifs from the Old Testament suggest that Jesus is fulfilling and recreating images from Israel's sacred past. He is a figure who harks back to great historic figures (Moses and Elisha) who knew God's power intimately. Unlike the Synoptic Gospels, Jesus alone distributes the bread and the fish ([6:11](#)), although we can assume with Mark that Jesus needed assistance with so many eager and hungry people ([Mark 6:41](#)).

*** **John's point is to underscore that Jesus is the provider of food, the source of life for these people (as thus far we have seen him be the source of rebirth, living water, and healing).**

Crowd wants to “seize” & crown Him their military king

*** The crowd interprets Jesus' miracle as messianic. *He has just recreated the miracle of Moses!* To identify him as "the Prophet who is to come into the world" ([6:14](#)) is no doubt a reference to [Deuteronomy 18:15-19](#), which prophesies that a prophet like Moses will some day return; **this was viewed in Judaism as a messianic promise.**

*** For many, Moses had become the image of the ideal Messiah, unifying images of king and prophet.

Sends His close disciples to Capernaum (via the boat)

*** ([Mark 6:45-46](#)). The impression we get is that Jesus is fleeing the scene and urging his disciples to do the same. Bethsaida was in the political region of Philip (on the eastern side of the Jordan inlet to the sea), so he is removing them from the grasp of Herod Antipas.

Jesus goes into isolation

- *** It is not until we read [John 6:15](#) that we get the full picture. "Jesus, knowing that they intended to come and make him king *by force*, withdrew again to a mountain by himself" (italics added).
- *** This reflects a crass misunderstanding by the crowd.
- *** The verb used here (*harpazo*) means "to seize." In [Matthew 11:12](#) it describes what violent people will do to the kingdom, in [12:29](#) how one must "tie up" a strong man before his property can be plundered, and in [13:19](#) how Satan will "snatch away" what is sown in a convert's heart.
- *** **Here in John, the crowd wants to *force* Jesus to define his mission and work politically, to become a king who will rival the Herodians or the Romans. Jesus wants no part of such a kingship.**
- *** Thus he must flee and must push his disciples out to sea in order to preserve himself and his work from the political ambitions of the crowd.

Jesus joins the close disciples by walking on water (vv.16-24)

- *** Their fear of the rough water, however, was surpassed by their terror at seeing Jesus walking to them on the water ([6:19](#)).

- *** Again, we have another motif from the Old Testament—a water miracle—that reminds us of the moment when Moses led Israel through the water ([Ex. 13-15](#)).
- *** **[Psalm 77](#) describes this moment in Israel's life and explains that it was in fact God who led them.**
- The waters saw you, O God,
the waters saw you and writhed;
the very depths were convulsed....
Your path led through the sea,
your way through the mighty waters,
though your footprints were not seen.
You led your people like a flock
by the hand of Moses and Aaron.
([Ps. 77:16, 19-20](#))*
- *** **When Jesus arrives at the boat, he identifies himself with a term that was sure to evoke further images of the Exodus story: "It is I" (Gk. *ego eimi*).... The verb to be (*eimi*) possesses no predicate here and thus reflects God's divine name given to Moses on Mount Sinai ([Ex. 3:14](#))**
- *** Even Jesus' call not to fear echoes Moses' response on the mountain when he learned God's name and saw the burning bush: "At this, Moses hid his face, because he was afraid to look at God" ([Ex. 3:6](#)).
- *** **Jesus approaches and even though he is now providing an awesome and overwhelming presentation of his powers, they need not fear.**
- *** Barrett thinks that [Psalm 107](#) may provide the background imagery for this scene. This psalm describes the terror of mariners caught in a storm being heaved by waves and suffering the disorienting confusion of fear & nausea.

*For he spoke and stirred up a tempest
that lifted high the waves.
They mounted up to the heavens and went down to the depths;
in their peril their courage melted away.
They reeled and staggered like drunken men;
they were at their wits' end.
Then they cried out to the LORD in their trouble,
and he brought them out of their distress.
He stilled the storm to a whisper;
the waves of the sea were hushed.
They were glad when it grew calm,
and he guided them to their desired haven.
([Ps. 107:25-30](#))*

***** NOTE: Again, Jesus is fulfilling the role of God—
feeding, protecting, rescuing, and guiding his followers
despite the natural calamities that surround them.**

Jesus, disciples, boat miraculously arrive instantly

Hungry crowd follows to Capernaum

- ***** Questions surface the next day when the crowd discovers that although Jesus did not accompany the men on the boat, he nevertheless arrived with them at their destination ([6:22-23](#)).
- ***** When Jesus is not found, the people, charged with excitement, travel to Capernaum to see if he can be located.

- *** Their arrival in the village of Capernaum introduces Jesus' major "Bread of Life Discourse" ([6:25-58](#)), in which he defines carefully his relation to the miracle and its deeper meaning.
- *** In [6:22-34](#) he speaks directly to those who witnessed his miracle the day before.
- *** KEY: (note the time/location change) Then in Capernaum others who have not seen the miracle join the audience; they too ask for a sign ([6:30-31](#)).

Jesus explains His signs & self to crowds & “disciples”

“Bread of Life” Sermon (vv.25-58)

- *** It is easier to understand the discourse if we see it in three (3) parts ([6:25-34](#), [35-50](#), [51-58](#)) with a concluding episode that shows the difficulty Jesus' followers had with the teaching.

- A. Bread from Heaven (6:25-34)
- B. “I AM the Bread of Life” (6:35-50)
- C. The Flesh & Blood of the Son of Man (6:51-58)

1. Bread from Heaven ([6:25-34](#))

- THE FULL FORCE of Jesus' sermon comes alive if we keep in mind certain details.

- **Jesus is in the Capernaum synagogue (6:59), and it is Passover.**
- **At this time the Jewish community has been studying the Scriptures that pertain to the departure from Egypt (through the sea) and the flight into the desert.**
- Following an initial question about how Jesus arrived here (6:25)—and it is not at all unlikely that we should see this as a two-level question, one material (he came by boat) and another spiritual (he came from heaven, 6:33; cf. 7:28)—
- discussion then turns to the central event, Jesus' feeding miracle and its meaning.
- (6:31). What was this Passover bread? Where did it really come from? Will it return? The quote from 6:31 is possibly from [Psalm 78:24](#) (but has affinities with [Ex. 16:4, 15](#)).
- **The complex of ideas involved a fascination with the manna miracle. Judaism understood that there was a storehouse or "treasury" of manna in heaven that had been opened to feed the people during the era of Moses. The Israelites had been fed with "bread from heaven."**
- Traditional Rabbinic teaching had the people prepped... This treasury would be reopened with the coming of the Messiah: "The treasury of manna shall again descend from on high, and they will eat of it in those years" (2 Bar. 29:8). This would be a messianic second exodus, in which blessedness would rain down from on high An early Jewish commentary on [Exodus 16:4](#) says, *"As the first redeemer caused manna to descend ... so will the latter redeemer cause manna to descend"*

- As Jesus teaches in the synagogue, he desires to lift his hearers above a material understanding of his miracle. He argues that their efforts should be focused not on the loaves and fish, but on the greater food that lasts forever ([6:26-27](#)).
- **It is not the gift that is important, but the Giver** (Jesus, the Son of Man), on whom God has set his seal ([6:27](#)).
- **This mark on Jesus likely alludes to the Spirit, which we learned in [1:32ff.](#) and [3:34](#) rests on Jesus powerfully, endorsing his ministry.**
- **To "work" as God would have it begins with believing in Jesus ([6:28-29](#)).**
- But the synagogue audience offers a challenge. If it is true that in the days of Moses the treasury of manna was opened, and if it is true that Jesus is making some messianic claim, then what sort of sign can Jesus give to validate his word? Can he reopen the treasury ([6:30-31](#))? Is he claiming that he has recreated the messianic miracle of Moses?
- Jesus' interpretation of the manna follows rabbinic lines perfectly. First, the true source of the manna was not Moses but God. *It is God who sends bread.* Furthermore, the manna story goes beyond mere bread; it is a spiritual metaphor for how God feeds us his word. [Deuteronomy 8:3](#) may well have entered Jesus' debate: "[God] humbled you, causing you to hunger and then feeding you with manna, which neither you nor your fathers had known, to teach you that man does not live on bread alone but on every word that comes from the mouth of the LORD."
- If God is truly the source of true heavenly bread and if Jesus has been sent by God, the shocking

turn in [6:33](#) should come as no surprise. The bread of God is *a person* ("he who comes down from heaven"), a person who gives life to the world.

- Jesus has done precisely what he has done throughout the Gospel: He exploits some feature of Jewish belief and ritual and reinterprets it to refer to himself. He is the manna from God's treasury for which Israel has been waiting. *He has been sent by God as manna descended in the desert.*
- The response of the crowd in [6:34](#) forms a climax in precisely the same way as did the response of the woman in [4:15](#). She had been looking for water and Jesus reinterpreted it as a spiritual gift. When Jesus described his gift, she remarked, "Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water." The crowd in Capernaum now say the same thing. "Sir," they said, "from now on give us this bread."
- Bread and water—two potent symbols of God's wisdom and blessing in Judaism—are now distributed by Jesus, the true gift from God.

2. "I Am the Bread of Life" ([6:35-50](#))

- JESUS NOW PRESSES the logic of his case to the next level: "I am the bread" of Passover, the heavenly manna, the contents of God's divine treasury.
- Jesus is "living bread," as once before he offered "living water."
- This famous saying ("I am the bread of life") heads the list of what we call the "I-am sayings" in John.

- a. "I am" without a predicate, implies & echoes God's name in Exodus.
- b. But there are seven places in the Gospel where Jesus provides a clear predicate noun...**
- c. *I am the bread of life* ([6:35](#); cf. 41, 48, 51)
- d. *I am the light of the world* ([8:12](#); cf. 18, 23)
- e. *I am the gate for the sheep* ([10:7](#), [9](#))
- f. *I am the good shepherd* ([10:11](#), [14](#))
- g. *I am the resurrection and the life* ([11:25](#))
- h. *I am the way and the truth and the life* ([14:6](#))
- i. *I am the true vine* ([15:1](#), [5](#))

*** In each of these sayings Jesus is taking a motif from Judaism (often in the context of a miracle or major festival discourse) and reinterpreting it for himself.

*** He now supplies that which Judaism sought in its activities and stories.

*** As the people yearned for the heavenly bread and as the rabbis reinterpreted this bread to mean the wisdom or life-sustaining presence of God, so now Jesus is that precious gift (cf. [6:48](#), [51](#)).

*** As in chapter 4 Jesus' water banishes thirst, so now Jesus' bread banishes hunger ([6:35b](#))

➤ Jesus announces his disappointment with the crowd.

- This has happened before in Galilee (cf., e.g., [4:46-54](#)). On Jesus' second visit to Capernaum he experiences the same thing.
- The crowd is either twisting Jesus' mission ([6:15](#)) or demanding more evidence ([6:30](#)),
- They are not willing to come to Jesus and confess their thirst ([6:35](#)).
- In [6:36](#) Jesus says that their first step must be belief, but they refuse to take it.
- Such belief is not a leap into the darkness, for they have had the opportunity to see ("you have seen me").
- Hence their decision is a willful refusal to act on what God has set before them.
- Throughout [6:37-40](#) Jesus speaks confidently about the success of his work and the fulfillment of his mission.
- The confusion of the crowd in Capernaum and the refusal of some to believe will not frustrate him.
- He is not worried, for the success of his efforts depends entirely on the Father, who is at work in him.
- Indeed Jesus' entire mission is to conform his life to the will of the Father ([6:38](#)).
- It is God who has sent him ([6:39](#)) and who has gone before him, sovereignly calling people to come to him ([6:37](#), [44](#)).
- The darkness of the world is so severe that God alone must penetrate it in order to free people to see Jesus clearly.

- **The determinism of these verses is sometimes softened by [6:37b](#): "Whoever comes to me I will never drive away." But it is a mistake to view this as a promise that points to Jesus' reception of anyone who comes to him confessing belief. The verb here is "cast out" (Gk. *ekballo*), and it refers regularly to something that is already "in" (see [2:15](#); [9:35](#); [12:31](#)). Therefore the idea is not about Jesus' welcoming people, but about Jesus' keeping people whom the Father has given into his care. [John 6:37b](#) is about the protecting, nurturing capacity of Jesus. This interpretation is confirmed by [6:38](#): Jesus will not lose a single one of those who have come to him (cf. [10:1-18](#)).**
- John affirms with ease both God's sovereign control and the responsibility of individuals. Note the balance found in [6:40](#): The Father's will is that everyone will look upon the Son, believe, and have life eternal. But the stress here is that God's will cannot be frustrated despite the darkness of the world, which cannot defeat him ([1:5](#)).
- Above all, those who have come into Jesus and believe will never be lost.
- **The sayings that began at [6:35](#) serve the larger program of the Bread of Life Discourse because they place in abstract what Jesus has been saying parabolically all along. God is the supplier of divine bread, and whoever eats of it will live forever. The identity of this "bread of**

life" is actually Jesus, just as the object of faith now should be Jesus ([6:35](#), [40](#)).

- **But this is the great turning point that the synagogue audience cannot bear** It is one thing to say that we should have faith in God and be fed by him, but it is quite another for Jesus to say that he is the source of that meal, the object of believing vision. The "grumbling" described in [6:41](#), [43](#) (and 51) is reminiscent of the "murmuring" of the Israelites against Moses in the desert and it completes yet one more Passover theme. But this time there is a Johannine literary twist. The crowd misunderstands Jesus just as people and crowds have misunderstood him in most of the discourses since chapter 2.
- Unenlightened vision sees merely a man, the son of Jewish parents ([6:42](#)) coming from a commonplace Jewish family.
- Jesus' firm exhortation to stop grumbling ([6:43](#))
- **John 6:44** parallels [6:37](#) (emphasizing God's sovereignty) but now is followed by an explanation of what this "drawing" means. **John 6:45** echoes [Isaiah 54:13](#) (or [Jer. 31:33-34](#)), where the prophet foresees a rebuilt Jerusalem (following the Exile) where intimacy with God will be regained. Jesus looks at this prophesy and sees its relevance.
- **God must move the inner heart of a person before he or she can see the things of God. And this takes place on God's initiative (cf. [5:37](#))..**
- From this point, Jesus repeats the major themes found in the introduction to the discourse: [6:48](#) matches [6:35](#); [6:49-50](#) match [6:31-33](#).

- All of this is reinforcement because in the final clause of [6:50](#) Jesus introduces a deeper nuance on the bread motif.
- **This bread that reminds us of Moses, this bread that is now disclosed as Jesus Christ himself—this bread must be *consumed***
- When Jesus disclosed the identity as this heavenly bread (himself), it scandalized his audience ([6:41](#)).
- Now he will scandalize them again, for this bread must be eaten ([6:50](#)).
- **This "eating" uses the Greek aorist tense: It is a singular event, a decision to believe and appropriate the gift of eternal life.**

3. **The Flesh and Blood of the Son of Man ([6:51-58](#))**

- THE FIRST TWO thoughts of [6:51](#) repeat what we have already seen: Jesus is the living bread that came down (aorist tense), referring to his incarnation, and one must eat this bread (aorist tense), referring to the decisive moment when one believes. But it is in the third sentence of the verse where Jesus makes a pivotal statement, "This bread is my flesh, which I will give for the life of the world." When Jesus refers to his "flesh" (Gk. *sarx*), we are at once reminded of [1:14](#), where *sarx* was used to describe the comprehensive life of the Son.
- **"sarx" is a surprising, even graphic word that runs deeper than [1:14](#), and it will become the unifying thread of this portion of the discourse *Jesus is flesh offered in sacrifice. The gift of this bread, this flesh, will come with his death. The second half of this sentence tells us that this***

flesh will be given for the life of the world.
Jesus is giving *himself*.

- **The word "for" (Gk. *hyper*) occurs regularly in sacrificial contexts in this Gospel ([John 10:11, 15; 11:51-52; 15:13; 17:19; 18:14](#)) and means here that the gift of Jesus is nothing other than a sacrifice, a blood sacrifice, a temple sacrifice, that will benefit the world.**
- **This thought parallels [1:29, 36](#), where Jesus was described as the "Lamb of God," referring once more to a sacrificial victim.**
- Earthly bread—heav-enly bread—Jesus as bread—Jesus as bread to eat—Jesus as sacrifice. It is all too much, and so their grumbling turns to argument ([6:52](#))
- Once again, the traditional form of the Johannine discourse comes into play and the crowd *misunderstands* what Jesus is saying: "How can this man give us his flesh to eat?"
- Of course, Jesus is not proposing religious cannibalism. Earthly symbols must be converted into spiritual truths.
- Note: (but don't over analyze) Jesus' answer in [6:53-58](#) has proven difficult for almost every commentator. When Jesus refers to "eating my flesh and drinking my blood," he uses imagery that steps far beyond Passover. In fact, it is almost incomprehensible from within a Jewish theological framework.
- **The only Judeo-Christian setting where such words make good sense is the Christian Eucharist.**

- **When we look at his language here (beginning in [6:51](#)), it echoes Luke's language at the supper: "This is my body given for you" ([Luke 22:19](#)).**
- **This eating and drinking give eternal life ([6:53](#), [54](#), [57](#), [58](#)) and form the basis of the interior, intimate experience one may have with Christ ([6:56](#)). Nothing in Old Testament history compares, not even the experience with Moses and manna ([6:59](#)). Other religious bread does not address mortality; only this bread, this flesh and blood, this sacrifice, can give eternal life.**

4. Some Disciples Fall Away ([6:59-71](#))

- **IF JESUS' REVELATION that he himself was bread made the crowds grumble ([6:41](#)), this new revelation offends Jesus' own disciples ([6:61](#)) For them this is not simply a difficult teaching ([6:60](#)) but is something unacceptable, a disclosure beyond their comprehension.**
- **This difficult teaching sifts Jesus' followers: Some of them fall away and refuse to follow him any longer ([6:66](#))**
- **These are the deeper things of Jesus, and only with divine help can anyone comprehend them. Therefore Jesus points to yet one more feature of this coming hour. If his death brings offense, what of his ascension ([6:62](#))? If the first idea of death was scandalous, this further idea will be even harder.**
- ***Full glorification is thus the complete picture of Jesus' death (cross, resurrection, ascension) that the disciples must now understand. Not***

only will he die, but he will return to heaven. It is through this complete work of Christ that life can be given to the world.

- **Jesus clarifies that taking his words literally ("eat my flesh; drink my blood") is not the point. If eucharistic symbolism is at work, it is not a mechanical sacramentalism that Jesus has in mind, for the life-giving gift is the Holy Spirit.**
- This thought parallels Jesus' message to Nicodemus and the woman of Samaria:
- What they need cannot be found in the material things of this world. They require new birth, living water.
- **Moreover, Jesus is giving a signal that here in the course of his glorification, when the Son of Man ascends, a gift will be provided that will facilitate belief and give life.** (Jesus will say this explicitly at the Feast of Tabernacles ([7:37-39](#)) and later give its fulfillment in [20:22](#)).
- **With some of his following now collapsing, Jesus turns to the Twelve to inquire if they wish to depart as well ([6:67](#)).**
- **This is clearly a turning point for Jesus.**
- The mystery of his person and work has now been laid out in full. For Peter this difficult exchange provides an opportunity to give a courageous confession: "Lord, to whom shall we go? You have the words of life. We believe and know that you are the Holy One of God." (thirty times in Isaiah) for God ("the Holy One of Israel"), who defends his people and redeems them ([Isa. 41:14](#); [43:14-15](#)).
- Jesus recognizes the confession not simply as a tribute to Peter's courage but also as evidence of

God's supernatural movement in his life (cf. [Matt. 16:17](#).)

- **These deeper things cannot be embraced by anyone, only by those whom God has enabled ([John 6:65](#)) and called ([6:70](#)).**
- This is a profound and important thought for John, and one we will meet again and again in his Gospel.
- **God's entry into the world in Christ is not the only act of grace; God must also empower men and women to see it and embrace it.**
- **Humanity cannot defeat the darkness that holds it in its grip; only God possesses this sort of power.**

Misc. Notes:

PARALLEL MOTIFS (John 6 & the O.T. Passover)

*** NOTE: this is not coincidence... it's the point!

A. 2 major Moses miracles:

1. Walk thru the Red Sea (Ex. 14)
2. Miraculous manna – feeding for 40 years (Ex. 16:35 / Ps. 78:24)

*** Both prove God's supernatural provision & preservation of/for His people...

**NOTE: Passover is itself the official
“reminder” of God's grace & mercy**

- B. Jesus in John 6 (amidst the Passover)
1. 20,000 parallels the multitude of Jews leaving Egypt
 2. Jesus feeds them with heavenly bread...
 3. Jesus walks ON the water to come to them...

NOTE: John 6:5 & Numbers 11:13 = EXACT!!!

- NOTE: Numbers 11 & John 6 are POWERFUL PARALLELS!
- a. Grumbling people
 - b. Heavenly "bread"
 - c. "Give us meat to eat..."
 - d. "Fish" mentioned in both cases

Qt: This Passover story of Jesus makes direct connections with prominent Old Testament motifs that tumble over one another in rapid succession. They provide a growing impression that in some fashion the hero of Passover, Moses, has now been superseded by Jesus, who not only provides "bread from heaven" but is himself "the bread of life" ([6:35](#)). - NIV Application Commentary

Note 2 Parallels:

- 1. Ch.5 & Ch.6**
- 2. Ch.6 & Passover prophecy filled**

Note: John's 4th & 5th miracles... Feeding & Water Walking

Feeding 5000 = "Creator- Christ"

He used the disciples who did not yet "get it" (see their inability to recognize Jesus' ability to miraculously feed...) to distribute the food. God often uses the "unlikelys"

(- 1 Cor 1:27)

Fed & full "followers" are convinced by the feeding that Jesus is the Messiah... (See Deut. 18:15-19) BUT they think:

1. He can/will be "seized"
2. He will give them their fleshly desires (conquer Rome)

NOTE: people do not come to Jesus on their own terms - they come on His terms.... Even more, Jesus doesn't go to people on their terms either!

Peter walks on water...

vv.16-29 = QUOTE MacArthur (2nd paragraph)

*** Note also the cost of following...

*** contrast consumer/Christian

*** v.25 Jesus ignores their Q

*** v.26 = NO attraction model church.... It builds consumers!

*** v.29 = Christ over "church"

"They were moved not by full hearts, but full bellies"

- Leon Morris

Even D's didn't grasp the feeding miracles - only after walking on water did they say: surely you are God's Son." - Matt. 14:33

Jesus confronts AGAIN... like He did the last recipient of His miraculous provision (healing)

Physical bread = fleshly focus! (see Matt 16:26 - to gain the whole world BUT...

Notice people change Jesus' words and make a man-centered "works" question out of His rebuke & instructions (like Rich Young Ruler)

Peter in water:

Focus not to be on wind, water, or even the "walker" (self) but rather the Worker!

Parallel John 6 & Passover:

Focus not on the "leaving" but on the Lamb (whose trusted, spilt blood bought their freedom)... Likewise, in John 6... Don't focus on the "feeding" by Jesus... but the "Food" that IS Jesus ("I AM the Bread of Life")

Ch5 = religious leaders

Ch6 = religious lookers

- Context
- Conversation
- Commentary

Unbelief is never satisfied - Mac

Parallels between spiritual & physical food (bread of life)

- 1. Food is useless unless eaten*
- 2. Eating is prompted by hunger*
- 3. We become what we eat...*
- 4. Eating involves/requires trust*
- 5. Eating is personal...*

Note: Catholic point to "eat my flesh..." as proof of trans substantiation
doc

Grammar : eat & drink = one & done

4X promise of eternal life if eat & drink the sacrificial atoning death of Christ!

Note: Jesus' sermon was interrupted by grumbles!

Notice: after grumblers leave... **Still two groups of "disciples" left with Him... The faithful & the phonies!**

Conflict now includes:

- 1. Religious leaders (ch.5)**
- 2. Religious lookers (6a)**
- 3. Religious loudmouths (6b)**
- 4. Religious look-a-likes (6c)**
- 5. Real lovers of Christ (still dumb)**
- 6. Real liar(s) = Judas in v.70-71**

"Who can listen..." = * problem is not that the message is incomprehensible but rather unacceptable! - Mac