

# Bread-of-Life-Discourse-1

By Johnnie Sloan  
Text: John 6:22-29

Well, you're going to want to make your way in your Bible to the book of John chapter six. And there's a, there's a few visitors here this morning. So, um, it's, it's kind of important that you, uh, cause you got on the boat a little further downstream than the rest of us that, um, I get you caught up a little.

Um, John tells us why he wrote his book. So, it doesn't always happen. There's a few books in the New Testament, a couple in the old, but a few in the New Testament where the author actually tells us, or the Holy Spirit, actually tells us the purpose of the book. And the reason I emphasize that is because when the Holy Spirit tells you why he wrote what he wrote, then you don't need to think and find another reason for why he wrote.

You don't need to go and find reasons that are in your, maybe in your estimation, more important to you. The reason I love John is because it speaks to my soul. No, that isn't why the book was written. It wasn't, there's no line in the book of John where the Holy Spirit says, this is written to speak to your soul.

It tells us why it was written. The book tells us, John himself, the apostle, tells us why the book was written. In chapter 20, verse 31, John says, These are written, these things are written, that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name. Now, I'm going to say this now because you're, you're, I don't want you to think I don't care if people are saved.

Okay. I do care if people are saved. I want people to be saved from their sin and be Christian. I want that. So as I talk and say what I'm about to say to try to make sure we're our priorities are right, please don't hear me say I don't care if people are saved or not. Of course I care. I really want, I want you all to know the Lord and be saved.

Um, ask all the people in this room that I used to preach to back in the days and tell them I wanted them to be saved. So I'm saying this now by way of preface so that when I say this, what I'm about to say, you know, I do care if people are saved. And that's this. Notice he doesn't say, these things are written so people would be saved.

It does not say that. I think if you were to read it in the modern thought of what people think God thinks is most important, people project their priorities, the things that are most important to them, the things they see or perceive or misinterpret as most important. They project those back on God as though God has to agree with me about what's important.

So if I do that, I could read the same verse like this. These things are written. You may Oh yeah. Now believing you may have life. And make the second half of it emphatic and miss the actual emphasis, which is to believe that Jesus is the Christ, the son of God. That's important when you enter into the story in the place we're in today, because Jesus has just fed days earlier than this moment.

5, 000 people, miraculously, by the multiplication of fishes and loaves. Then immediately following that with his disciples, he tells his disciples as he goes away to pray, he tells his disciples, get in the boat and go across the Sea of Galilee, and they do, and they get in, and the great storm comes, and now they're struggling out there and rowing for miles and getting stuck out on the, on the water, and Jesus comes walking on the water, and I say, maybe you don't agree with me, you don't have to agree with me, I say they fail in thinking he's a ghost.

When they think he's a ghost, I think that's a failure, a lapse. I think you're not supposed to think that. They should have known that was Jesus. They should have understood what was happening better. But, regardless, Jesus gives them comfort. He says, Be of good cheer. Not in John, but he says it in the other Gospels.

And he gets on board, and the storm stops, and they're immediately at their destination. That's the last verse. If you look at verse 21, that's what just happened. So as we enter back into the narrative, let's all be cognizant of the fact that we're entering into a narrative. We're not entering into a gospel tract.

We're not entering into our favorite movie. We're not entering into a fiction. We're entering into a historical narrative. Jesus just fed thousands of people with bread. That will come into play. Look at the title of the next three messages. The Bread of Life Discourse. He's talking, I just fed you with physical bread.

And in this text he's going to emphasize the spiritual bread. So he's still on the subject of bread, the staple, the sustenance of basic foods. But, but the important thing here is, I do believe Jesus wants to feed the soul. I absolutely believe that. I believe that Jesus is both living water and the living bread, the bread of life.

And that we humans are hungry and thirsty. I totally believe that. The problem with mankind is sin. And the answer for mankind's sin problem is Jesus Christ. There's no, no question about that. But it's so important to me. This is sort of the. The thing of my whole life is that, that in all of that, the main character and the main victim of sin is God, not us.

God is the one who has been violated. His glory has been robbed. We just sang, All glory be to Christ. Sin robs God of His glory. And Jesus, the Son of God, wants His Father to get glory. That's what He cares about. He said it's His food, His food, to do the will of His Father. That's what He wants. And then now we hear that He is the Christ, the anointed one, the chosen one, God's favorite.

Can I say that? Jesus is God's favorite. And we look in on that and we say, Well, I must be His favorite because He gives me life. You get life so that He is seen for what He is. You get eternal life as a gift to you so that you would glorify the one you sinned against. before. And I'm not trying to pound us on that.

I really actually believe this. Like I said in the introduction this morning, I actually believe that the best thing for our soul is for God to be glorified. I'm not telling you, I don't want you fed. I'm not telling you, I don't want people saved, but if you make salvation and end, if you say the most important thing is that people are saved, then you make them the main character and the ultimate goal of God's work.

And I want to turn that back where it belongs. God saves people for Himself. God loves God more than He loves you. That's good news. That's great news. That's not a loss. Because then He says, You sinner who have violated Me and disobeyed Me, I'll save you. Believe, eat the bread. He does it today with people who are totally selfish.

In this text, these people come to him selfishly. He calls them on it even. Jesus calls them directly on it. Like, I know why you're here. And then what does he say? You're hungry. That's why you're here. You think I'm going to give you food. Listen, I am food. That's what the sermon is. You can go home. I just preached the whole sermon.

That's what he says. You're hungry? I'm food. That's the summary of the story. And it's beautiful. And I just feel like we're so selfish in America, America, specifically, not just the world America. We're so selfish. We're so addicted to self. We're so addicted to our satisfaction, our pleasure, our purposes and passions.

And I feel like we're cutting. It sounds funny, but I feel like you rob yourself when you make yourself first. It's not just that you robbed God. You're losing out yourself. You're missing out on the awesome truth. This week has been rough. I've had a rough couple of weeks. You all know what's going on with my dad.

Some of you do. That's part of it. Of course, I'm heavy hearted for my dad, but I'm also heavy hearted when people steer away from the Lord and they get caught in their own thing and think, Well, I want to be a Christian. I want to have one foot in the faith, but I also love the world and I want to have one foot in the world.

And you're being torn in two because those two things can't coexist and I want you set free from the right one. I want you to be set free from the love of the world and what it means to just know for sure to wake up on a day like I did Thursday, having to take my dad to the hospital or the doctor and have them drain fluid from his lungs that God's in control.

I'm so thankful he's in control and I don't want this world. You can have it. I'm so thankful that Jesus does what he does in passages like this. I've been saying it all week I've been saying it to my friends behind their back like Jesus is awesome. He's so awesome. He's so perfect He says things that you don't expect and of course, we don't he does that a thousand times How many times does Jesus have to say something we don't expect until we learn to expect the right thing?

But he does it so perfectly here, the way he engages the people here who come, the way his disciples are clearly observing this. And this whole flow of thought from John 6 is all the bread of life discourse. It ends with, remember when he was talking about eating my flesh? That whole narrative ends with him saying.

And people leaving, remember crowds leave him after this. It's too much for us to bear. I can't handle what he's talking about. I don't get it. It doesn't fit my theology or what I think. So as Jesus engages with these people this morning, you in the room, me included, let's listen to Jesus talk about Jesus.

He is talking about the bread of life, for sure. He is talking about our souls needing food. He is going to say essentially what John says in the whole book, to believe in him. But the thing I would like us to take away from this and every service is when you believe in him, the best news is not that you're saved and you get heaven.

That's great. The best news is you get him and he's awesome. And the best thing for you is to have Jesus as your friend and to have him close to you, to have him guiding you. It's the best, especially when things are dark and if things aren't dark for you, good. I'm glad things aren't dark for you. I don't want you to get in a valley.

So you're close to Jesus. I want you to love him on the mountaintop. Love him when he's taking care of you. I love him when he's providing, you know, sometimes it's dark, but sometimes it's sunny and if it's sunny, I praise the Lord for a sunny day. I want you to have more of those. But in the meantime, all Sloan's going through a valley and I love looking over and seeing Jesus there with me.

I'm so thankful for him. This is more, I've been more thankful just for the person Jesus this week than I maybe have been my whole life. I'm not saying all that out loud. Cause it makes me sound like a preacher all the time. Maybe I am a preacher all the time. Let's pray. Father, as we now open John chapter six and we enter into this narrative again and we see your son at work, we see him arresting preconceived notions and saying things that no one else would say and being merciful to people who are clearly selfish and just being who he is.

Would you help us see him clearly this morning and that when we see him? We know for sure if we believe we have life in his name, but can we, can you help us Father, would you help us see the Son of God for who he is? And then maybe this week as we serve him and we see him providing and, and the things you give us through him, that we acknowledge that.

That we acknowledge who he is and exalt him for it. Like the song said, we really do want all glory to be to Christ. Well, thank you for any help you give us with that this morning and anything that comes from your word that we're able to do, uh, and live to apply that in Jesus name, amen. He just fed the 5, 000 in the previous context.

Then he sent his disciples away and walked on the water immediately after that. Well, not immediately the next day. You see, it says on verse 22 of John chapter six on the following day, on the following day after the storm, on the following day after the, uh, the, uh, the, uh, the on the, on the ocean, on the sea.

I told you before, right? That, you know, that the sea of Galilee is two thirds, the size of Tahoe of Lake Tahoe, it's not giant, it's, it's small. So I, I don't know. I, for some reason that helps me to picture it that way, uh, on the following day, when the people who were standing on the other side of the sea, There you go,

the sea, the lake saw that there was no other boat there except that one which his disciples had entered and that Jesus had not entered the boat with his disciples, but his disciples had gone away alone.

That's a big, long, like a parenthetical. This is really hard to punctuate. By the way, if you, if you try to translate this from Greek, it's really hard. That's why the punctuation is weird. It's a, Ephesians one is like that too, or it's just like a big run on sentence with 42 commas, you know, so this is hard to punctuate and you can feel that.

Verse 23, however, other boats came from Tiberias near the place where they ate bread after the Lord had given thanks. That last line is the line I want you to zero in on. So the first part of this in the narrative, you have the idea that the people who were involved in the, in the bread miracle. are looking for Jesus.

That's what's happening. Okay. They're looking for him. Where is he? And you'll see it. They'll come in a minute. They'll ask him where he was. So that's what's happening. They're looking for him and they look at the boats. They see the boat situation and they know the boats that the disciples got into and went on the other side, but they also know Jesus wasn't in that boat.

So the idea would be this. Okay. He didn't go with them. Where is he? That's the idea, right? Now, I don't know what they know about the miracle. If any word had spread, I don't think so. I don't think they knew that he walked on water. Uh, but whatever's happening, there's your picture. They, The one that fed us.

Let's go find him again. Okay. Now where is he? Has anybody seen him? I don't know. I saw his disciples get in a boat. They went to the other side of of Galilee, but I didn't see him. He wasn't in the boat. Okay, maybe he's over here. Well, I can't find him over here. Let's all get some boats and go over there where he's at.

That's kind of what's happening. So you have the idea of the crowd looking for him. I think the detail John adds there about that he had not entered the boat. They say that they say they there's no other boat except the one which his disciples had entered and that Jesus had not entered You got it. John is reminding us That's because he didn't need the boat.

You all remember Jesus. No, he wasn't water skiing or any other thing. He walked out on that water. So he doesn't need boats. Okay. So John is reminding us, Hey, don't forget the miracle, something like that. Okay. The reason he

wasn't in the boat is because he was on walking on the water. Now, verse 24, this I'm going to zero in on this.

And this is that emphasis I was just making in the beginning about, and the introduction about putting Christ first. It really comes into play here. This is where if you have your, your, um, your interpretive hermeneutic, uh, uh, brain on your, your, your, you, you have your thinking cap on as you enter into the text and you want to handle the text correctly, you're not opening the Bible and saying what's in it for me as though it's a greeting card for you, but you're entering into it and say, God preserved this word so that I would understand it correctly and rightly divide it and handle it and understand it in its context and, and get the idea.

This, this is a really great place. A great, um, uh, My friend, the coach, used to say this, and some of you have a lot of athletes in this room, you would like this, that my friend, the coach, would say, he said, Champions are made in the off season. Do you know what that means? That it's not the championship game that determines whether you win or lose, it's how well you practice and how well you rehearsed.

Well, that's, this is, we're in the off season right now. There's not a lot of stakes. I mean, there is if you misinterpret scripture, but it's an easy lesson to learn right in front of us where there's a practical, narrative, specific event that happened in history And we can misinterpret it. We can thump and drag and push and mold and jam theology in there that's not in there.

It happens twice in this text. But that's not us. We want to be good students. We're on the practice field. We're learning. Tell us, coach. What does the text actually say? And here's what it says. Look at verse 24. And when the people therefore saw that Jesus was not there Nor his disciples. Just a side note, when you're interpreting, you say the people, which people, is that the people that were out there with the bread, uh, they saw that Jesus, okay, Jesus.

There's the other character in the story. He was not there nor his disciples. Those are real people. This isn't spiritual in that sense of spiritualization. This isn't mystical or metaphysical or anything. No. It's a narrative. The, the people saw something or didn't see something. They saw that he was not there nor his disciples.

They also got into boats and came to, to Capernaum seeking Jesus. This is the part. Let me tell you what poor exegetes and expositors do. They take the

phrase, seeking Jesus, and then they make a sermon out of it. They were seeking Jesus. These people really wanted Jesus. You're going to find out. They don't.

Jesus is going to tell them from his own mouth. So you see the phrase, seeking Jesus, and you can make all kinds of mistakes. You can make the mistake of that fluffy, man centered, watery, not real expositional handling of the scripture. Oh, this is wonderful. What an example of seeking Jesus wrong. That's wrong, but you can go the other way too and say, no, no, no.

Theologically, uh, the Romans told me very clearly, none seek after God and theologically, so I know what's not happening. And then, so you get caught up in doctrine and theology and actually missed the narrative. So get the narrative what's happening. They're seeking Jesus, not spiritually, but they are seeking him the verb to seek, to look for they're hunting.

They want to know where he is verse 25. And when they found him on the other side of the sea, they said to him, Rabbi, when did you come here? It's a very natural question. If they've been looking for him for any length of time, you know, we've been looking for you. When did you come here? We saw the disciples boats.

Now this is the part where Jesus is so different than that. This is the part where I wish I knew somebody was hearing me talk right now and has never read this story so that I could ask them, what do you think happens next? Because I'm telling you, what happens next is not what we would expect. Jesus doesn't answer their question at all.

He practically ignores their question. When did you come here? There's an easy answer right here. And it is, hey, I just walked on the water. Isn't that amazing? Shouldn't you believe now because you know I walked on the water? That's what we would do. I did something amazing. You wanna know how? I posted it on social media.

You all know that I did something amazing. Look at the perfect dish I made. I didn't put the 14 other ones on the Instagram because they look terrible. But this one turned out really good, so I put it in a nice filter. And look at, look at the amazing thing I did. That's the way we are. Not Jesus. Jesus isn't that way.

Jesus. They ask in point blank, when did you come here? I walked on the water yesterday. That's how I got here. He doesn't do that. But I do want you to see them in action. So this is the part. They're seeking, seeking, you see the quotes



in the notes? They're real quotes there, they're air quotes here. They're seeking him, but are they wanting him?

Do they understand that he is the Christ, the Son of God? Do they understand what John is telling us we're supposed to understand from his work, from the narratives, from the things that are recorded? Do they understand? The answer is no. Jesus will tell us in a minute, but you and I now are looking in on this narrative saying, okay, It isn't seeking like we think of seeking to be saved, um, uh, uh, either theologically, of course, they're not seeking, or the other way, oh, isn't that wonderful, and mishandling scripture, we're not doing that, we're looking, they call him rabbi, that's always a term of respect, they're respecting him, there's something there, so they are looking for him, that is good, whether they find him correctly, because he's not in their image or not, second, different story, But I do want you to see they're in.

They're in the mode of hunting him and finding him. And they do find him. And they ask him a question. When did you come here? And then Jesus does the thing. I'm always amazed by this. I'm always amazed. Like when you come to text like this, why does he do what he does? And why is it always different than what I would do?

And why have I not figured out how to do what he does? It's so simple. Look at verse 26. Jesus answered and said to them, Most assuredly, I say to you, you seek me. Okay, you see it? He said that you're seeking me. I know you're seeking me, but look not because you saw the signs But because you ate the of the loaves and were filled There's so many practical lessons like I I want to stay in the narrative I want to stay with what happened here that they asked how you got here, or when did you get here?

And he says, shift gears, I'm not answering your questions. He's like a politician. I'm not taking any questions right now. He's just like, I'll say what I want to say right now. I'm not here to satisfy your curiosity. He doesn't do any of that because he's nicer than me. That's what I would do. If I were him, I wouldn't.

Why are you asking that? No, he knows their heart. But here's the part where I just take a quick, practical, application, Christian time out from the narrative. Only Jesus can do that. What he does here in verse 26. We all do it. Every, every one of us in this room do what he did in verse 26. None of us are supposed to.

He is the only one that knows hearts and motives. God is the only one who can read someone else's motives and hearts. We all do it every day. Oh, you meant to hurt me. You, I know what you're thinking. This is why you didn't come to my thing. This is why you didn't say hello to me. This is, I know your heart.

I can read your heart. Somehow you, you're the, you and Jesus are the only two that can do that. Did you know that? No, only Jesus does it. And I'm telling you church, he's the only one that's supposed to do it. None of us are supposed to be. In fact, if you want to get good at questioning hearts, assume the best.

That's what you're supposed to do. Christian first Corinthians 13, you're supposed to believe all things, hope all things. So I'm just taking a practical time out because it would be irresponsible of me not to mention it. That when Jesus knows their motive, ignores their question, speaks right to their heart, only Jesus can do that.

It's not only that he's the only one that has the ability to do it, he's the only one allowed to do it. Because he's the judge, we're not. So as he does this, as he looks in, now we're back into the narrative, he looks in, he answers them, but he doesn't give them an answer to their question. He responds to them, he replies to them, he gives them something, And he says to them, you're not seeking me because of the signs.

I actually think this is a time where Jesus means like over and over again, he talks about signs, people who seek signs, there's something wrong with them, or that's a sinful idea because they're essentially asking God to jump through hoops. I think Jesus is actually not saying that here. I don't think he's saying you sought signs and that was, you should have or shouldn't have sought signs.

I think he's saying I was doing signs and proving I am my father's son. I was proving I am the Christ. I was proving it. And you're not here for that. That's what I think he's doing. So this is the one time where I think when he says saw the signs, he means it in a positive sense, that they should have seen the signs actually testifying of the truth, which is that Jesus is who he said he is.

So, I think that's what's happening, but the, the important part of this is that he tells them point blank, right to their face. I don't know how big of a crowd this is. Uh, it's some measure of people that were at the 5, 000 event, right? Whatever, whatever, however number there, whatever number there is. But he says, because you ate of the loaves and were filled.

Again, I already said Jesus is the only one who can do this. I already said we're not supposed to do it. I already said, not only shouldn't we do it because, uh, we can't, don't have the ability, but also because we're not supposed to. It's his thing to do, to look at hearts and judge hearts. But also now I want you to know, when he does it, he's always right.

Jesus has never made a mistake in his judgments. So when he says this of them, it is true. Often we're wrong when we question other people's motives, right? We can be wrong about it. That's another reason we shouldn't do it. But in this case, when he said, you are here because you had, you had bread. You were out there and you were filled by that miraculous bread.

And that's why you're here right now. When Jesus says that, he is accurate. He's rightly understanding why they're there. That's important because he didn't, he didn't say, are you here because of the bread? No, I know why you're here. You're asking me when I came here, I'm telling you, I know why you're here.

You're here because of the bread you're here because of the miracle you're here to get, you're here for things, not me. And that's why I emphasized what I did in the beginning, because Jesus looks at these people who are seeking him, whatever that means. The real question is, are they seeking Him or the version of a Him that they want?

Do they want the version of Jesus that allows them a little bit of sin here and there? Do they want a version of Jesus that allows them a little bit of love of the world? Do they want a version of Jesus that allows them to compromise the faith? What version of Jesus were they seeking? In this case, they were seeking the one that would give them bread.

Because he tells us that I don't have to speculate. I'm not reading their heart. Jesus did it for me. This is why you're here. And I can ask you in the room. I can't read your heart, but I can ask the question. Why are you here? What, why are you here? What, what, why are you in a, in a house of the Lord and in a church of Jesus Christ, why are you in his word today?

Why are you doing what you're doing? Were you expecting bread? Because Jesus is going to turn this in a minute and give the lesson of the whole section. But I just want us to zero in on this idea that we might have said, Hey, Jesus, at least they're seeking you, man. Why are you, why are you doing this? Why are you confronting them?

They're seeking. They went all this way to be here with you. The least you could do is honor their efforts, but Jesus is doing it just right. And that's the part where I'm telling you, it's unexpected to me what he does. It's unexpected because either, I mean, there's, there's, there's, there's, Three hundred ways that could have gone.

Three hundred responses, a thousand ways he could have responded to them. But the very first thing he does to these people, who are there clearly for selfish reasons, for what they can get out of him, bread. He tells them to their face, I know why you're here, and you're here for bread. You're not here for me and for the proof that I have that I am the son of God.

And instead of the next thing being him saying, so get away from me, I don't need you. You don't love me. You don't care about me. You don't care about what I'm doing in the world. You don't care about what my father's doing with me. So we're done. He doesn't do that. He doesn't do that. You know what the Bible says.

It says you can't serve God and mammon. You can't serve two masters. And there they are in front of the masters, the master Jesus. And, and, I think they have another master in their mind that is not Jesus. A version of him, a picture of him. The Bible, Paul tells the Philippians that the people whose end is destruction have their belly as their God.

They worship their appetite. They worship what they want. They worship. They, they spend their life and energy in the acquisition of what they think will satisfy themselves. And they're willing to use God's name to do it. As long as they don't have to bend the knee to the God of the name. They're willing for God to be their support system.

They're willing for God to be their provider. They're willing for God to give them the things they want. But when the Bible tells us that they, uh, the people that are to believe are to call Him the Son of God, that means that we are not the Son of God. That's an exclusive title for Him alone. And that to believe in Him is to believe Him primary.

For Not just to believe that he is a savior, but he's the Lord. He's a master. He's a king. He's the sovereign. He's the almighty. He's not just worthy of love. He's worthy of worship. And Jesus is saying, you came here for bread. That's why you came. I know why you came. And I feel like they're confronted about their appetite, meaning we're here to be satisfied physically.

We're here to have our wants and needs met. And I, it's safe to say in the culture that we live in, that is absolutely just. Cancer is bad, and cancer has killed members of my family, and I hate cancer, but the cancer is selfishness. The cancer of our society is sinful selfishness, that people are their own kings and masters.

They worship self, the idol of self. And when the idol of self says, satisfy the idol, make sacrifices to the idol, make sacrifices to the most important person, And then that person is confronted by the most important person. It's not a fun confrontation. When you find out you're not most important, for some people, that's bad news.

Not for this person. I'm thankful I'm not the most important person. I don't like me very much. I like Jesus a lot. So this works out good for me, because I'm one of those broken, depressed kind of people. But for the people who think they're doing good, and think they're great, and think they're, God's gift to humanity, and they're the answer to the world's problems, and there's a them shaped hole in the world for them.

When Jesus comes along and says, no, no, no, no, it's not you, it's me. It's me, I made you. Without me, you can do, fill it in. That, that's the real state of humanity. Without the Lord Jesus, we are worthless and helpless. I wouldn't say we're worthless in the sense because we're created in the image of God.

There's intrinsic value and dignity in humanity. Don't, don't mistake for me to say that we're trash or anything like that or should be discarded. No, we're important because we bear the image of God. But I'm talking about our moral value with the Lord. We're not a contribution. We are all liabilities, not a single asset, any one of us.

And so God has to sacrifice in order for us to be fixed. And here we, we see them there to get. And Jesus is essentially turning that on them and saying, No, no, no, you're not here to get anything. You, you, I'm not here to jump through hoops for you. I'm not here for you to tell me what's most important. And then they'll ask a good question in a little bit, but for now, I just want you to see Jesus, how he turns this corner again.

It's another one of those. Here's the another basic hermeneutic lesson that we can do in real time that as we read, we can do the thing where we don't misinterpret it. Look, verse, verse 27, do not labor for the food, which perishes, but for the food, which endures to everlasting life, which the son of man will give you because God, the father has set his seal on him.

Again. You're here for bread. And now Jesus does the most amazing thing. He's essentially telling him, the kind of bread you're trying to get is worthless. Now, a couple of things. This is where the doctrine thing comes in. Do you notice that he says labor? If you were mishandling scripture and trying to shove theology in places where it doesn't belong, you might think that this is work salvation.

That you have to labor for salvation. Don't labor for the food which perishes, but labor for the food that doesn't. It's not what he means. I know you know better, but these are the kind of things that people use and manipulate scripture with, so we're not going to do that. We're going to ask the real question.

What does he mean when he says labor? Don't labor for food that perishes. They just labored for food that perishes. They just did it. They, they got in a boat, they went and sought him out, they labored to get to where he was to get food, food, physical food that perishes. And so he's essentially saying, don't do what you're doing.

Right now what you're doing is thinking that physical bread and having all of your needs as you see them met, that's what you think you want, but don't do that. That's what he says. And he says it, do not labor. That's imperative. That's a command. Don't do that. Hey, in the room, do we do that? When we labor for.

Retirement accounts that perish when we labor for family, things that perish when we labor for whatever Tesla's and iPhones, things that perish when we put our energy into things that cannot satisfy the soul instead of us just saying, Well, there might be something that's a little better than that. And Jesus, let's listen to Jesus and don't do it.

Don't. He's saying it to them, which is amazing that he says it to them. He just told them, I know why you're here. You're here for physical bread. And the very next thing he says is, don't do that. And then he says, but for the food which endures to everlasting life. Do you see the grace of Christ here? He's so gracious.

He's so nice. He's so sweet. He knows with zero question their heart, their motives, their selfishness. He knows it. And he still says, please, eat everlasting food. Amen. I'm trying to, I know you're hungry. I know you are. But instead of me sending you away hungry, let me give you real food. It's beautiful. And this, we're in this weird politic How do you say that?

Politization? Is that the right word? Of Christianity right now. So that Christianity is this now, right now in our culture, this political thing. And then

of course, you know, what happens is people on the other side that don't think like we do and aren't like we are with theological conservative thought and biblical and historical doctrine.

They say things about Jesus that are not true about Jesus, that he is just okay with the way anybody lives and those kinds of things. You all see it. You've told us in commercials now about it, about how Jesus accepts everybody, the way they are. And you, and we fall for that. And we say, we say, okay, well on this, on the nice and soft side, isn't that sweet that Jesus accepts everybody, how they are, the people of.

Of doing all kinds of lifestyle stuff, trans and, and LGBT and all of that and, and uh, fornication and adultery. And he just accepts all of that and isn't that great? And then we on the other side say, no, no, that's not how it is. That's sin, it's an abomination and God hates it. And that's all true. He does hate those things.

Those things are an offense to God. But then we stand over here and I think we dig a hole and then we leave it empty. We dig a hole and we leave it empty. We say, No, that's not true that he doesn't just accept everybody for who they are and leave them where they're at. He judges sin. He talked about hell.

He talked about condemnation. And then we put a period on that sentence where we should put a comma on that sentence and say he will forgive them of those kinds of sins. He absolutely will redeem people of every lifestyle. There are no prerequisites for sinners to come to the Lord Jesus. All of those abominations that are abominable, he will forgive if you repent of those things.

So when Jesus is now telling them what he's telling them, I am food, that food is for everybody. It's not for a certain kind of people. There's no gluten free version of this kind of food. Jesus is the food for all people in all walks of life. And instead of us saying, well, yeah, he'll save, but he saves only people like me.

And I say to you, yeah, he does, he saves people like me and you should be sharing the gospel because there's a lot of dirtbags like me out there. So he tells them, don't put your energy, don't seek, don't, don't pursue, don't, don't have it be your ultimate goal to find food that you think you need that will not ultimately, eternally satisfy your soul and nourish you.

Seek the food that lasts forever. He's already talked about the living water. If somebody drinks of that water again, they'll never thirst. Now he's saying there's

a bread that you can eat of and never hunger. And he says this is food which the Son of Man, I love that title. I always emphasize that to you if you haven't been here with us in the series.

Son of Man is not talking about his humanity. It's not like an emphasis that he's a man or a person or a human. That's not what it is. It's an emphasis that he is the son of man of the Old Testament. Like in Daniel, when the son of man comes out of the clouds, that son of man, and it means he is God in the flesh is what it means.

It's an emphasis of his deity. And there it is. He is the son of man, and he will give it to you because the father has set his seal on him. The father loves the son. I keep emphasizing that God loves God more than he loves you. He loves his son more than he loves you. Don't be offended by that. That's the best news.

Don't. That's not an insult to humans. That, that gets us in our right relationship with Him. Oh, we are created. We're not the creator. He is central, and we are here for His glory. And now that I understand my relationship, I don't have to be perfect. I don't get to go and be my, you know, sinful self. But I also don't have to, like, I'm not the Son of God.

I have to trust the Son of God. It's actually liberating to embrace that. So the living water is also the living bread. And that again, another thing just to hermeneutically, this is the context. This is what Jesus is doing. This, this is what started this. He's in this spot right now in this narrative with these people who asked the question of where he was at.

Now he tells them, um, I am the bread, you know, or he will, he'll say that I am the bread of life soon, but that he's starting that discourse here. Now, verse 28 is so close. Y'all know a gripper, right? Almost persuaded like these people almost do the right thing. Remember Peter. Who do men say that I am?

You're the Christ, the Son of the Living God. And what does Jesus say? Good job, Peter. The Father showed this to you. And then Peter finds out he's, oh, he's going to have to die? No, no, no, I'm not going to let that happen. The next, the very next thing is Jesus calling him Satan. Get behind me Satan. Right? So all disciples are like that.

We have our highs and we have our lows. Right? Well here, I, I want to think of this as a high. I really do. I want to give these disciples and that people asking the benefit of the doubt in verse 28 because you see in your notes, I've italicized



almost, at least I think I did. Then they said to him, what shall we do that we may work the works of God?

This is, I wish someone would ask me that. And mean it and maybe they mean it and maybe they do. Maybe these, these, these people hearing Jesus are being corrected. Maybe, maybe they're shifting in their thinking. Yeah, he caught us. We're busted. We came here for bread and he caught us. And now we, now that we're busted, let's, uh, let's say something spiritual and people do that in Sunday school.

I always say in Sunday school, when I'm asking questions, don't give me the Sunday school answer. The one where you have it all outlined and you can read from your MacArthur study Bible and say it just right. It says here that the perspicuity of the, no, when I ask a question, give me your answer. Talk to me.

Talk to me. And I think they're trying to give the Sunday school answer, Oh, okay, I think, okay, now that we're corrected. Uh, tell us, uh, what should we do to do the works of God? That's the way I feel it's happening. They're probably not talking like that at all. But they're asking, They're asking, that's good.

They didn't, they, they didn't ask to be saved. That would have been better. Like the rich young ruler, you know, or something like that. They didn't ask or the jailer. They didn't ask, um, how do we inherit eternal life? It seems like something is changing in them to a degree. I don't think it's all the way there, but I think it's almost there.

It's, it's a good question. I'm maybe they're still asking, um, what can we do that we think are the works of God. Right. What can, how can you help us do what we think God wants from us? Could be that. I don't know. I don't know them. I don't know these people. Maybe some of them will be in heaven and we can talk about it when we get there.

But for now they ask, how do we do, what should we do? Um, what should we do that we may work the works of God? How can we do what God wants? And if that is a real question, then Jesus answer is even more beautiful and more gracious. And I love it. Because Jesus answers with essentially the theme of the whole book, right?

Remember I said John told us why he wrote later on in chapter 20, but John didn't wait until chapter 20 to tell us what Jesus is doing. He says it right here in verse 29. Jesus answered and said to them, This is the work of God, that you believe in him whom he sent. Also, faith is not a work. That's a theology thing.

Don't get caught over here in your faith. Faith is, no, it isn't. That's not what he's saying. You want to do what God wants? Believe in Jesus. That's what he's saying. I just paraphrased it. That's what he means. You want to do what God wants? You want to be the kind of person that my father associates with?

Then you put me first, is what Jesus is saying. I'm most important to him. You want to be close to him and do his things? Make me most important to you. Make you second and me first. You need to decrease so that I can increase. That's what's happening. That's the whole story of the whole Bible. The all of redemptive history is the first two chapters of the book of Genesis.

When man is in the garden and man has created good and he's moral and he's, he's fine and he has access to God. And then man chooses to make himself first and sin instead of God first. And the rest of the Bible is God telling people, You're doing it wrong. I'm supposed to be first. That's the whole Bible.

I'm supposed to be getting glory from my creation. You're my creation. You're serving you. You need to serve me. You're honoring yourself. You need to honor me. You're glorifying yourself. You need to glorify me. You're sacrificing to yourself. You need to sacrifice to me. And of course, Jesus comes along as our perfect substitute because we have failed in that and we cannot earn our way back to God.

We cannot, after we have fallen in Adam, bring any sort of good gift to God because we're sinful. And even if you were to bring the sacrifices to God, you have a heart problem. He even says that in the Old Testament. That's not just New Testament. that the sacrifices that you give me, they're worthless. He says to his people when they're sacrificing with the wrong heart.

So it isn't like you right now can say, Oh, okay, I got it. How do I do the works of God? Okay. Give me a list of, how about 10? He already did that. He already did that. The 10 things you need to do. None of those get you to him. You do all of those because he came to you. So the obedience I'm talking about the sacrifice, I'm talking about all those things after the fall are works of grace that God does on the behalf of sinners, not works that the center can do for themselves.

And here these people are there, they're hungry, and Jesus says, I'll give you food. Food is belief in me. I'm your food. And I've said this hundreds of times. I remember, um, there's a guy, I could name him right now, but I won't. Sergio would know his name, none of you would. He's somebody that we know separately outside of church.

But I remember one time, um, him grilling me. Because I was pretty fanatical at the time about, um, Uh, ministry and, and those kind of things. And um, he was grilling me and he, he point blank asked me, why are you so worked up about this? He didn't say it in those words, but that I'm giving you the redneck paraphrase.

What's, why are you so excited about this? Why are you so worked up about this? And he was essentially asking, why are you always preaching at me? Why are you always on me like this? And I asked him, to his face, I asked him this, I said, because we were becoming friends, and he was a good guy, he was a sweet guy.

He, he was not sweet at home, and he was in a very bad way at home, and eventually that could have gone really bad, but I can not, not because of me, but later he got saved, and it's a neat story. But in this moment, I said, if, if you knew right now, we were getting to know each other, and you knew right now, that my family was hungry, you knew my family was hungry, that I did not have a way to provide for them, I couldn't give them food.

Would you help me find food? And he said something like well, I would give you food. I Said you see that? What you just did right there. That's what I'm trying to do for your soul. I Know you're hungry whether you know it or not. I Know that you're starving spiritually and I know where the bread is I'm just a beggar who found bread who is trying to tell everybody else where the bread is And he said to me, I love that he said it.

He didn't get saved that day, but he said to me, Oh, that makes sense. I was thankful for that. And then I'm double thankful. I found out later he got, he got saved his family serving the Lord. But I say that to you because that's our relationship here with the Lord. He comes to us and says, you might want physical bread.

You might think this world can satisfy you. You might think That money can satisfy you. You might think that you were made to have relationships, that, that, what you were made for is companionship. And of course we do that and say, yes, uh, in a, with a woman who's not my wife or with a woman I'm not married to, so either adultery or fornication.

And then we now, with the abominations that are happening in our world, think, oh, relationships and companionship is most important so I can, as a man, have a relationship with a man or become a woman or whatever. So we're saying, relationships are most important. And we make those the bread that we seek.

We, we make reputation most important, what people think of me, how many likes. I feel so bad for young people. I was just thinking that this week. The addiction to social media and screens. I was, I was feeling bad for people because I don't, I don't have that same kind of addiction. I have versions of it, but I don't have that where the phone owns me.

I, I was actually thankful yesterday that I can't see very well. Like I'm always complaining about it. You've heard me complain about it because my vision's terrible. I do, I got my new contacts. They're plus four to five. You ever had readers that are plus two? My prescription is plus four, two, five. And I still can't see with glasses.

I was complaining about it and I was thinking, but what if I could see? I'd probably be addicted to that rectangle like everybody else is. But the fact is now I can barely function with it. So I don't pick it up. I count my blessings. What is bread to you? That's the question for the day as we close. What is the bread you seek?

Is it the bread that perishes? And again, I don't mean bread. I mean anything. I mean alcohol. I mean sex. I mean money. I mean all the things this world offers to satisfy the soul. All the bread the world has to give you that perishes. What, what do you seek? Do you seek those things or do you want the bread that will satisfy the eternal hunger?

Have you, have you feasted on the bread of life? Have you? Are your sins forgiven? Do you know that God smiles on you from heaven? Not because you're so cute, but because you love his son like he does because he sent his son for you to die in your place and to raise from the dead so that you could be saved.

And you say to that, Amen, I need that for me and I'm happy to have it. I hate sin and I love him. Is that your bread or is it some kind of food? Some kind of fleshly satisfaction. Let's pray. Father, thank you for your son. Thank you for putting things in such simple terms. This book is 2,000 years old, thereabouts, and it still makes as much sense today as it ever has.

This, this story of people needing a savior, and the savior showing himself to them. I just ask, Father, that we in the room, maybe some of us in the room who have thought that something was going to satisfy here on Earth would just Grow out of that and see the truth that only the bread of life satisfies.

Help us find him, help us feast and help us be satisfied in Jesus name. Amen.  
Would you stand please?