

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

Sunday Morning

Study 14

I am the Bread of Life

The Bread of Life

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective To teach that Jesus promised that in Him we would be find fulfillment and satisfaction, and that these things cannot be found in the world.

Key Verses

John 6:22-35—Main Teaching Passage

John 6:1-14 (Context)

Matthew 6:20

Matthew 16:26

Memory Verse - Matthew 16:26

"For what profit is it to a man if he gains the whole world, and loses his own soul?"

Hook

Review last week's memory verse, Jeremiah 31:33.

Ask the students, "Has there ever been something (a toy, video game, item of clothing, trip to Disney Land) that you just had to have? And you thought that if you had that object it would make you happy forever? Where is that object now? Do you still use it? Do you still even have it?"

Share a personal story about a must have item that now collects dust in your basement. (We all have them!)

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

The context for John 6:22-36 is found in verses 1-14. Jesus had miraculously fed 5000 men plus women and children (potentially 20,000 people, though the exact number is not recorded) using only two small fish and five barley loaves. The result of this astounding miracle was that the crowd desired to make Jesus the King of the Jewish nation, by force if necessary. Jesus' goals being much different than theirs, He left the crowd and performed another incredible miracle during the night, walking on the water to the disciples in the middle of the lake. The next morning, the same crowd that didn't have any food the night before woke up with empty stomachs. They saw that the disciples had taken boats across to the other side of Galilee and they went looking for Jesus. It is important to note here that the crowd was not truly seeking Jesus; they were seeking another free meal. They could have stood before Jesus Himself and received the teachings of God Himself, but they were only concerned with the physical, the here and now.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK

We have been looking at the incredible promises that God gave to His people in the Old Testament. We saw what He promised to Adam, Noah, Moses, and David. We also looked at the New Covenant that God wanted to make with Man. We saw that the New Covenant was sealed in the blood of Christ, so now we turn to Him and look at the promises that Jesus made to us in Scripture. Over the next few weeks we will be studying the "I am" statements in John, focused not on the "I am" statement itself, but rather the wonderful promise that Christ makes to us because "He is."

This week in John 6, Jesus turned to a vast crowd and told them, "I am the Bread of Life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst." To fully understand what Jesus is talking about, we have to look at the context. Jesus had just fed over 5000 people with a couple of fish and a few loaves of bread. He stood before a great crowd and showed them His power. The crowd, however, missed the point. They came back to Jesus the next day to receive more food. They wanted more bread when they could have had something WAY more important. Jesus looked at the crowd and said, "I am the Bread." The thing that really satisfies you is not food or drink. When you eat Thanksgiving dinner and you eat so much food you can't get up out of your chair, you still get hungry the next day. The thing that satisfies is not "stuff." It isn't

LOOK (Continued)

toys or video games or clothes. Those things that you want for Christmas so badly get old and broken. After a short period of time they lose their luster. The last year's iPhone was replaced by a new iPhone, and the newer, better version is just around the corner. Jesus looked at the crowd and told them to think about more than food. He looks at us and tells us to think about more than what might make you happy right now, because you need something that is going to last. This is why His promise to us in John 6 is so profound. Jesus stands in front of us and says, if you have Me, you have the best. I will not rot, rust, get worn out or broken.

In the early '90s, a bumper sticker was released that sold like hot cakes. It said, "He who dies with most toys wins." The world says that the goal in life is to be the richest, most popular, most famous person in the world. The problem is that he who dies with the most toys still dies. The Bible gives a very different counterpoint. "For what profit is it to a man if he gains the whole world, and loses his own soul?" (our memory verse). If you have the most money in the world but don't have Jesus, then you are in fact the poorest person on earth. Jesus told the crowd that He was what they were really yearning for, and 2000 years later, His Word tells us exactly the same thing. Keep in mind, it is not a sin to have stuff. Many people in the Bible were blessed by God with riches and wealth. It IS a sin to not have Christ.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

As a class, memorize Matthew 16:26

Challenge the students to read John 4 by the end of the day. Here they can see a real example of someone who was looking for happiness in the world but found only sorrow, and how only the Lord could bring true joy into her life.

Pray: Praise the Lord that in Him we have the eternal promise of His presence and His grace. Thank Him that He freely gives Himself to those who ask. Ask for the strength to store up treasures in Heaven and not to value the things of this world over the hope that is set before us.

Parent Question: In what ways has God brought you joy?

FURTHER STUDY

Commentary on John 6 by David Guzik

Jesus, the bread of life.

1. (22-24) The crowd follows Jesus and His disciples to Capernaum.

On the following day, when the people who were standing on the other side of the sea 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; however, other boats came from Tiberias, near the place where they ate bread after the Lord had given thanks; when the people therefore saw that Jesus was not there, nor His disciples, they also got into boats and came to Capernaum, seeking Jesus.

a. **On the following day:** The day after the miraculous feeding of the 5,000 and the night crossing of the Sea of Galilee, many of the crowd that was fed by Jesus and the disciples wondered where they went. They saw the disciples (without Jesus) leave in a boat, and now they noted that **Jesus was not there** with them.

i. **Other boats came from Tiberias:** "The fact parenthetically introduced, verse 23, that boats from Tiberias had put in on the east shore, is an incidental confirmation of the truth that a gale had been blowing the night before." (Dods)

b. **They also got into boats and came to Capernaum, seeking Jesus:** These people were from the same crowd that Jesus fed and the same crowd that wanted to force Jesus to be recognized as an earthly king (John 6:14-15).

i. "The crowd, then, made sure that Jesus was nowhere in the vicinity, and that there was no sign of the disciples returning to fetch him, so they crossed to the west side to look for him." (Bruce)

ii. "That is, as many of them as could get accommodated with boats took them and thus got to Capernaum; but many others doubtless went thither on foot, as it is not at all likely that five or six thousand persons could get boats enough to carry them." (Clarke)

2. (25-27) Jesus responds to their first question: **Rabbi, when did You come here?**

And when they found Him on the other side of the sea, they said to Him, "Rabbi, when did You come here?" Jesus answered them and said, "Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled. 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."

a. **When did You come here?** Jesus did not answer this question. The answer would have been, "I walked over the Sea of Galilee in the night time to help My disciples, then I miraculously transported our boat across the remaining distance of the Sea. That's when and how I came here."

i. Later in this chapter, John tells us that this took place at the synagogue in Capernaum at a Sabbath service (John 6:59). Also, according to Matthew 15, Jewish leaders from Jerusalem came to Capernaum to question Jesus. They were also part of this crowd.

b. **You seek Me, not because you saw the signs, but because you ate of the loaves and were filled:** Instead of telling them when and why He came, Jesus told them why *they* came - because they wanted more food miraculously provided by Jesus.

i. Often we can learn more from understanding the reason *we* ask God a question than from the answer to the question itself. This was the case with those who followed Jesus around the Galilee and asked the question.

ii. They wanted the bread, but more than just the bread; they also wanted the *display of the miraculous* and a *miracle king* to lead them against their Roman oppressors.

iii. "They were quite unaffected by the wisdom of His words and the beauty of His deeds, but a miracle that found food precisely met their wants, and so there was an excited but impure enthusiasm, very unwelcome to Jesus." (Maclaren)

c. **Do not labor for the food which perishes, but for the food which endures for everlasting life:** Those asking this question of Jesus went to a lot of trouble to follow and find Him. Yet their work was for **the food which perishes** - things that fill a stomach and rule earthly kingdoms. Jesus wanted them **labor for the food which endures for everlasting life.**

i. Jesus made a contrast between *material* things and *spiritual* things. It is almost universally true that people are more attracted to material things than spiritual things. A sign that says *free money and free food* will get a bigger crowd than one that says *spiritual fulfillment and eternal life.*

ii. "He struck at the root of the materialistic aspirations of these carnally-minded Galileans." (Tasker)

d. **Which the Son of Man will give you:** They were rightly impressed at the miracle of bread worked through Jesus; but He wanted them to be *more* impressed for the *spiritual* food He brings by a miracle.

i. **Son of Man:** "He avoids using the term 'Messiah' or any other which would have appealed to his hearers' militant aspirations. The designation 'the Son of Man' suited his purpose well enough; it was not current coin in their religious or political vocabulary and could therefore bear whatever meaning he chose to put on it." (Bruce)

e. **Because God the Father has set His seal on Him:** A seal was a mark of ownership and a guarantee of the contents. They should have confidence in Jesus because God the Father has "guaranteed" Him.

i. "If the aorist tense of the verb 'sealed' (Gk. *esphragisen*) suggests that we identify the sealing with one particular event, we should probably think of our Lord's baptism (cf. John 1:32-34)." (Bruce)

ii. **Sealed**, by *undoubted testimony*, as at His baptism; and since, *by His miracles.*" (Alford)

iii. "As a person who wishes to communicate his mind to another who is at a distance writes a letter, seals it with his own seal, and sends it directed to the person for whom it was written, so Christ, who lay in the bosom of the Father, came to *interpret* the Divine will to man, bearing the image, superscription, and seal of God, in the immaculate holiness of his nature, unsullied truth of his doctrine, and in the astonishing evidence of his miracles." (Clarke)

3. (28-29) Jesus answers their second question: **What shall we do, that we may work the works of God?**

Then they said to Him, "What shall we do, that we may work the works of God?" Jesus answered and said to them, "This is the work of God, that you believe in Him whom He sent."

a. **What shall we do, that we may work the works of God?** Jesus told them, *Do not labor for the food which perishes* (John 6:27). In reply, they used the same word Jesus used and asked, "How shall we labor for this?"

i. The sense behind their question seemed to be, "Just tell us what to do so we can get what we want from You. We want Your miracle bread and for You to be our Miracle King; tell us what to do to get it."

ii. Those who questioned Jesus seemed sure that if only Jesus told them what to do, they could please God by their works of God. For these people, as with many people today, pleasing God is found in the right formula for performing works that will please God.

b. **This is the work of God, that you believe in Him whom He sent:** Jesus first and foremost commanded them (and us) not to *do*, but to *trust*. If we want to do the **work of God**, it begins with trusting Jesus.

i. A parent does not *only* want obedience from their child; a relationship of trust and love is even more important to the parent. The hope is that obedience grows out of that relationship of trust and love. God wants the same pattern in our relationship with Him.

ii. The first work is to **believe in Him whom He sent**, yet God is also concerned about our obedience. In this sense our faith in Him is not a substitute for works; our faith is the foundation for works that truly please God.

iii. Maclaren on the contrast between **works** and **work**: "They thought of a great variety of observances and deeds. He gathers them all up into one."

iv. "The priest says, 'Rites and ceremonies.' The thinker says, 'Culture, education.' The moralist says, 'Do this, that, and the other thing,' and enumerates a whole series of separate acts. Jesus Christ says, 'One thing is needful...This is the work of God.'" (Maclaren)

v. "This is a most important saying of our Lord, as containing the germ of that teaching afterwards so fully expanded in the writings of St. Paul." (Alford)

4. (30-33) Jesus answers their third question: **What sign will You perform then, that we may see it and believe You? What work will You do?**

Therefore they said to Him, "What sign will You perform then, that we may see it and believe You? What work will You do? Our fathers ate the manna in the desert; as it is written, 'He gave them bread from heaven to eat.' " Then Jesus said to them, "Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven. For the bread of God is He who comes down from heaven and gives life to the world."

a. **What sign will You perform then:** The crowd that heard Jesus at the synagogue in Capernaum followed Him from the feeding of the 5,000. Yet there were also among them Jewish leaders from Jerusalem (Matthew 15:1, John 6:41). These heard the excited talk of the miraculous feeding, but wanted to see it again. As well, those who ate wanted to eat again!

i. "They have again come under the influence of the Scribes from Jerusalem who have come up (Matthew 15:1: Mark 7:1) to Capernaum to counteract Him and drive Him away." (Trench)

b. **Our fathers ate the manna in the desert:** Jesus' questioners hoped to manipulate Him into providing daily bread for them, just as Israel had from God during the Exodus. They even knew how to quote Scripture in the attempt ("**He gave them bread from heaven to eat**", Psalm 105:40).

c. **My Father gives you the true bread from heaven:** We might paraphrase the reply of Jesus like this: "What other work will I do? This is the work: to give you the Word of God and eternal life in and through Me. This is the spiritual bread you must feast on to have life."

i. "Our Lord does not here *deny*, but *asserts* the miraculous character of the manna." (Alford)

d. **For the bread of God is He who comes down from heaven:** Jesus tried to lift their minds above earthly things and on to heavenly realities; to an understanding that He is necessary for spiritual life just as bread is necessary for physical survival.

i. "The bread of God was he who came down from heaven and gave men not simply satisfaction from physical hunger, but life. Jesus was claiming that the only real satisfaction was in him." (Barclay)

5. (34-40) Jesus answers their fourth request: **Lord, give us this bread always.**

Then they said to Him, "Lord, give us this bread always." And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst. But I said to you that you have seen Me and yet do not believe. All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out. For I have come down from heaven, not to do My own will, but the will of Him who sent Me. This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day."

a. **Give us this bread always:** We wonder if those who travelled across the Sea of Galilee to find and meet Jesus were hungry when they had this conversation with Jesus. They wanted the material **bread** Jesus miraculously provided, and they wanted it **always**.

i. When we are hungry, we feel as though food will answer all our problems. It's the same way with almost all other practical difficulties we find ourselves in. Just as Jesus tried to lift their understanding above their material, physical needs, so we need to have our minds lifted.

ii. "What they wanted, he would not give; what he offered, they would not receive." (Bruce)

iii. **Lord, give us this bread always:** "*Kurie* should probably be translated *Sir* in this verse rather than *Lord*, as it is clear from verse 36 that these Galilaeans did not believe in Jesus." (Tasker)

b. **I am the bread of life:** In Jesus' answer, He hoped to lift up their eyes from material bread and earthly kingdoms, and on to spiritual realities. They needed to put their confidence in Jesus instead of in material bread.

i. "This is the first of the distinctive 'I am' sayings of this Gospel (where Jesus uses *ego eimi* with a predicate)." (Bruce)

c. **He who comes to Me shall never hunger:** Jesus explained that the one who comes to Him - that is, receives Him, believes upon Him - will find his spiritual hunger satisfied in Jesus.

i. "The coming here meant is performed by desire, prayer, assent, consent, trust, obedience." (Spurgeon)

ii. "This verse should not be regarded as an abstract statement. It constitutes an appeal. Since Jesus is the

bread of life men are invited to come to Him, and to believe on Him." (Morris)

iii. "Faith in Christ is simply and truly described as coming to him. It is not an acrobatic feat; it is simply a coming to Christ. It is not an exercise of profound mental faculties; it is coming to Christ. A child comes to his mother, a blind man comes to his home, even an animal comes to his master. Coming is a very simple action indeed; it seems to have only two things about it, one is, to come away from something, and the other is, to come to something." (Spurgeon)

d. **All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out:** Jesus made it clear that coming to Jesus *begins* with the work of the Father, and He will receive all who come to Him.

i. **All that the Father gives Me:** " 'All' is neuter, which makes it very general, 'everything', although persons are certainly meant." (Morris)

ii. **I will by no means cast out:** "Our blessed Lord alludes to the case of a person in deep distress and poverty, who comes to a nobleman's house, in order to get relief: the person appears; and the owner, far from treating the poor man with asperity, welcomes, receives him kindly, and supplies his wants. So does Jesus." (Clarke)

iii. "I will not not, cast out out. A powerful speech, and a most comfortable consideration. Who would not come to Jesus Christ upon such sweetest encouragement?" (Trapp)

e. **Not to do My own will, but the will of Him who sent Me:** As Jesus invited them to come to Him, He also reminded them that He was *safe* to come unto. He wasn't interested in His own agenda, but in His Father's will.

f. **All He has given Me I should lose nothing:** This was another compelling reason to come unto the Son - all who are **given** of the Father and come to Him, He keeps safe.

g. **Everyone who sees the Son and believes in Him may have everlasting life:** This is the wonderful *destiny* of all who are **given** of the Father and come to Jesus.

i. In all this, Jesus had in mind *both* the broad community of believers (**All that the Father gives Me will come to Me...should raise it up**) and the individual believer (**the one who comes to Me...will raise him up**).

ii. **Everyone who sees the Son:** "In this 'gazes upon' the Son there is certainly a reference to the bronze serpent that was lifted up by Moses in the wilderness upon a pole (shaped like a cross, as Rabbinical tradition says), and everyone who looked on it was healed." (Trench)