

Main Idea: In John 6:51-59 Jesus said He had come into the world so we could eat something He called *real food*. As we look at His teaching we see three things about eating real food.

The context: Jesus said He came to give His flesh (51).

1. Jesus’ death is a gift.
2. Jesus’ death is like food.
3. Jesus’ death is for the life of the world.

I. We see the confusion about eating real food (52).

- A. It’s important to clarify what Jesus is *not* saying.
- B. It’s important to remember what Jesus already said in verse 29.
 1. What’s needed is not religious activity.
 2. What’s needed is genuine faith.

II. We see the necessity of eating real food (53-54).

- A. If you don’t eat it, you have no life (53).
- B. If you do eat it, you have eternal life now and resurrection life later (54).

III. We see the results of eating real food (55-58).

- A. The person who eats experiences a relationship with Jesus (56).
- B. The person who eats experiences the kind of life that Jesus experienced (57).
- C. The person who eats experiences life that will last forever (58).

Response: Ask yourself the following...

1. Have I ever eaten real food?
2. Is there evidence of it?
3. Am I sharing it with others?

There’s something we hear from our college-age daughter, Katie, every so often. Usually it’s in a conversation in which she tells us she’s coming home for a weekend break, and her mother asks if there’s anything we can do to make her time home special.

“Yes,” she’ll say. “I want *real food*.” And by *real food* she has in mind something that she is *not* receiving in her present diet as a college student. What’s real food? It’s not cafeteria food, for sure, or some prepackaged calorie source you buy at a fast food restaurant. No, potatoes that come out of a box don’t qualify as *real food*. Nor does a package of ramen noodles heated up in a microwave. Or a box of pop-tarts. Or a sandwich in a plastic wrapper.

So what’s real food? To define the term, you have to throw in some words like *nutrition*, and *taste*, and *satisfaction*, and *quality*, and *authentic*, and *enjoyable*, and *memorable*, and then get rid of some words like *imitation*, and *bland*, and *substitute*, and *tolerable*, and *boring*, and then you’re starting to get the picture.

Do that and you end up with a roast that took four hours to prepare, some real mashed potatoes, with homemade noodles, maybe some corn on the cobb, fresh bread with homemade jam, and if you have room, some strawberry short-cake for dessert.

Real food is, well, it’s *real*. It’s really food, and it’s really enjoyable to you, and it really leaves you wanting to experience it again in the future.

It’s quite significant that in this morning’s text, Jesus said He came into the world so we could eat something He called *real food*. And here’s the shocker. He said that if we don’t eat it, then we don’t have eternal life. It’s not like scrambled eggs out of a box. A person can eat those and not even know that real eggs come out of a shell. The lack of real food, in this case, reduces the quality of his meal, but he still gets some nutritious benefit from his pre-packaged food.

**Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

That's not what Jesus said. He doesn't suggest that if you neglect the real food He came to offer you're just getting a second-rate meal. He says you're not even living, and what's worse, you'll perish eternally.

Dear friend, this is serious. Do you ever get the sense that there's more to life than you're presently experiencing? Do you ever feel empty in your soul, like you're missing something? May I encourage you to check your diet. Jesus says you need *real food*.

So what is this *real food* He said He came to provide, and how do we eat it? The eternal destiny of your soul, and of the souls of your kids and neighbors and classmates depends on answering these questions. So let's look carefully at what Jesus said this morning.

The passage is John 6:51-59, and as we look at Jesus' teaching in this passage we're going to see three things about eating real food.

We need some context first. In John 6 we find what's often referred to as Jesus' "Bread of Life" discourse. It's called that because at the beginning of John 6 Jesus did a miracle to feed five thousand hungry men, plus women and children, by multiplying five small loaves of bread and two little fish. Not surprisingly, the crowd was thrilled and responded, first by trying to make Jesus king, which Jesus squelched, and then by hunting Him down for more. More free food, that is.

They followed Him to the synagogue in Capernaum, and there He preached a sermon to them. The main illustration? He talked about *bread*. The main point? He repeated it four times. *I am the bread of life that came down from heaven* (verses 35, 41, 48, and 51). You say you want more bread and fish. I say you need another kind of bread which is the key to life. *I am that bread*.

As we saw last time, the people didn't like what they heard. In fact, they grumbled. "Came down from heaven? What are you talking about? We know you. We know your father and mother, too. You came from Nazareth. What's up with this crazy talk?"

To which Jesus responded by giving them more truth to think about. First, He expounded on His relationship with His Father in verses 44-46, and it's not Joseph. He told them that the Father sent Me (44a), that the Father draws people to Me (44b), that the Father teaches people so they come to Me (45), and that the Father has been seen only by Me (46).

And then He expounded on why He came to earth in verses 47-51, and said that He came to do two things. First, in verses 47-50, He said He came to give eternal life. What's eternal life? It's something that begins the moment you believe (47), and it's better than anything in this world (48-50), and it will climax on resurrection day (39, 40, 44, 54).

But Jesus mentions a second reason for coming in verse 51, and it's the basis of the first. In order to give eternal life, He says that He came *to give His flesh*.¹

The context: Jesus said He came to give His flesh (51).

Listen carefully to verse 51, "I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world."

We just learned three things about eternal life. Now notice three things about Jesus' death.

1. Jesus' death is a gift. "Which I give," He says. Jesus didn't die as a martyr. He says He gave His life voluntarily.

2. Jesus' death is like food. "This bread is my flesh, which I give..." Ponder that. Jesus says the bread we must eat is His flesh. What's that mean? He's going to use the word

¹ Here's where we left off in our last message when we ran out of time.

“flesh” six more times before He concludes this discourse. If you’ll notice verse 52, that word bugged these hearers immensely. “How can this man give us his flesh to eat?” The word is still creating quite a stir. More about that in a moment.

3. Jesus’ death is for the life of the world. That’s the phrase He used at the end of verse 51, “Which I will give for the life of the world.” The point is, His death is not only real, but it’s substitutionary. It’s is for the benefit of others. He died so others could live, and not just others in Capernaum, or in Galilee, or even in Israel, but in *the world*.²

Now look ahead to verse 55, for there Jesus uses the phrase that prompted the title for this message. “For my flesh is *real food* and my blood is *real drink*.” What did Jesus come to offer the world? Bread. What does bread mean? Verse 51—“This bread is my flesh.” What is His flesh? Verse 55—“My flesh is real food.”

Bread equals flesh equals real food. And what must we do with this real food? If we want to have eternal life, we must *eat* it.

You say, “I don’t understand. Jesus’ words confuse me.” You’re not alone.

I. We see the confusion about eating real food (52).

Notice verse 52, “Then the Jews began to argue sharply among themselves.” The verb indicates a severe clash developed in the room. You’ll see the same word in James 4:2 where it’s translated, “You *quarrel* and fight.” In Acts 7:26 it refers to physical fighting.

Interestingly, they don’t ask *Him*, but started arguing (the verb is imperfect tense) with each other. They said, “How can this man give us his flesh to eat?”

It’s a valid question. Let me say two things about it.

A. It’s important to clarify what Jesus is *not* saying. Take a close look at verse 51. “If anyone eats of this bread, he will live forever. This bread is my flesh.” Some say that Jesus is talking about Holy Communion here (or the *eucharist*, as it’s sometimes called) and that salvation is linked to an ongoing participation in a sacrament. They say that to experience His life, you must *eat* of this bread (i.e. His flesh in the communion service).

The Roman Catholic Church teaches a doctrine called *transubstantiation* and uses this text to support it. It says that in the Mass the body and blood of Christ are literally present in the bread and wine. Catholic theologian Ludwig Ott writes, “The body and blood of Christ together with His soul and His divinity and therefore the whole Christ are truly present in the Eucharist.”³

But that’s a misrepresentation of Jesus’ words here, in a couple of significant ways. For starters, it doesn’t take seriously the word *eats*. It’s in the aorist tense which identifies a one time past event. *Eats* isn’t referring to the ongoing activity of partaking of the communion elements. It’s referring to a one time, past tense activity, which as we’ll see momentarily, is the one time act of appropriating Christ through the way He just specified in verse 29, through *believing*.⁴

And then there’s the word “flesh.” What does He mean by “my flesh”? Listen to Leon Morris, “Many commentators speak as though the word ‘flesh’ self-evidently marked a reference to Holy Communion. It, of course, does nothing of the sort. It is not found in the narratives of

² Wiersbe observes that we find several answers in John’s Gospel as to who benefits from Jesus’ death. His death isn’t just for the Jewish people. It’s for the world, says our text. It’s for His sheep, says John 10:11, 15; for the nation, says John 11:50-52; and for His friends, says John 15:12. Paul made it quite personal in Galatians 2:20, and so should we if we know Christ. “I am crucified with Christ...who loved me and gave Himself for me.” p. 313.

³ *Fundamentals of Catholic Dogma*, p. 382. Quote taken from MacArthur, pp. 259-60.

⁴ To borrow a phrase from Leon Morris, p. 373.

the institution, nor in 1 Cor. 10, nor in 1 Cor. 11 in connexion with the sacrament. Nor is it common in the Fathers in this sense. The usual word in sacramental usage is ‘body.’”⁵

Jesus doesn’t say “body” here. He uses the strong and almost crude term “flesh.” Why? We’ve seen the term before. John indicates the significance of this term back at the beginning of this Gospel account when he says in 1:14, “The Word became *flesh* and dwelt among us.”

Don’t miss that. In John’s day as in ours, some way that the Son of God didn’t actually become a man, that God would never stoop to such base lowness. Throughout history so called Christian cults have so insisted. But He did. And He not only *became* flesh. He *gave* His flesh.

So is Jesus talking about Communion here? I don’t think the text warrants that interpretation. Let me point out five reasons, as summarized helpfully by Warren Wiersbe.⁶

First, why would Jesus be talking about the Communion service with a group that includes grumbling unbelievers? He hasn’t even taught His disciples about the Table yet. That will come in the upper room the night before His crucifixion.

Secondly, He makes it clear in verse 63 that He is not speaking in literal terms. He is using language to communicate a spiritual reality. Like He did with Nicodemus when He talked about being born again, and as He did with the woman at the well when He talked about drinking living water.

Thirdly, He makes it clear, as we’ll see momentarily, that this eating and drinking are absolutely essential for eternal life, without exception. If He is talking about the Communion service, then He is saying that those who have never participated in it do not have eternal life. That includes Old Testament saints, the thief on the cross, and every other person who trusted Christ on their death bed. If they didn’t participate in the elements, they’re lost forever. But that doesn’t fit the clear message of text after text in the Scriptures which emphasize that salvation is a gift received by repenting and trusting in Christ, not by works, and particularly, not by participating in certain rituals (John 3:16; Eph. 2:8-9; 1 John 5:11-13).

A fourth reason, as mentioned earlier, is the verb tense used by Jesus. Jesus uses the aorist tense (for “eats,” in verses 50, 51, and 53) which designates a once-for-all action. But Communion is a repeated activity.

Fifthly, the word *flesh* never appears in the texts that talk about the Lord’s Supper, not in the Gospels, nor in 1 Corinthians 11:23-24. It’s always the term *body*.

It’s clear, as we’ll see, that Jesus is using symbolism and imagery here. As Wiersbe concludes, “To take them literally is to make the same mistake the people made who first heard them.”⁷

So if it’s not Communion, then what is Jesus talking about? To answer that...

B. It’s important to remember what Jesus already said in verse 29. That takes us back to the beginning of this discourse. The Jews had asked Jesus, “What must we do to do the works God requires?” They asked that because they had a works mindset. Jesus just said that eternal life is a gift, but they want to do something to achieve it.

To which Jesus replied, “The work of God is this: to believe in the one he has sent.” In other words...

1. What’s needed is not religious activity. It’s not about doing something for God, or bringing something to God. The Jews had been doing that for fourteen centuries. That’s not what God requires for salvation.

⁵ Leon Morris, pp. 374-5.

⁶ Wiersbe, p. 313.

⁷ Wiersbe, p. 313.

2. *What's needed is genuine faith.* "To believe in the one he has sent."

There's the key to this controversy. What does Jesus mean when He says in verse 51, "If anyone *eats* of this bread, he lives forever"? The same thing He said in verse 29. Eating equals believing. As Leon Morris explains, "Eating and drinking thus appear to be a very graphic way of saying that men must take Christ into their innermost being."⁸ Not through some ceremonial activity, even a commanded one like communion, but through simple, saving faith.

We just talked about how one well known church tradition, the Roman Catholic Church, erroneously interprets these verses. On the other end of the theological spectrum there's another error to avoid, the one being promoted by many in mainline Protestant churches.

So called modernist theologians have sort of dismissed the whole matter by spiritualizing the words and work of Christ. Did God actually become a man, do miracles, die on the cross, and come out of His tomb alive? It doesn't really matter, says the Liberal preacher. Believe whatever you want. What matters is that the story inspires you. And so millions of professing Christians gather in Liberal churches every Good Friday and on Easter Sunday, not to reflect on a literal death and resurrection, but to celebrate an inspirational story. It doesn't matter if the story is real or not. What matters is that just like this person Jesus overcame a terrible lot in life, so you can triumph in this world, fellow struggler. Just look within yourself, or look to a Deity if you prefer, but just make sure you believe things will be better in life this year. Things always turn out better for those who believe the best, and you too can come out of the pits of life, just like Jesus did.

My friends, you can't just spiritualize these words. Jesus won't let you. He said He came to give His flesh, and that's what He did. His body was nailed to a wooden cross, and there He died, and as He died He paid the penalty of sin for all who would believe on Him. Three days later, that very real body left that very real tomb very much alive.

What's more, He said you must eat this bread if you want to live forever. Think of what we do with bread. A piece of bread does your body no good until you what? Until you take it in. Holding it in your hand doesn't help you. Just tasting it doesn't help you. You must *eat* it.

Likewise, the death of Christ does you no good until you internalize it. Just knowing about Christ in a merely intellectual way won't save your soul. A taste of Jesus won't do. To use the language of John 1:12, "to as many as *received Him*, to them He gave the power to become children of God." And verse 13 adds, "Children born not of natural descent, nor of human decision or a husband's will, but born of God."

What's more, no one can eat this bread for you. To benefit from its nourishment, *you* must take it in. You can't be saved by the actions of another. Your parents' trust in Christ can't save you, young people. The Lord says you must trust Him for salvation.

James Boice asks an important question. "Is he as real to you spiritually as something you can taste or handle? Is he as much a part of you as that which you eat? Do not think me blasphemous when I say that he must be as real and as useful to you as a hamburger and french fries. I say this because, although he is obviously far more real and useful than these, the unfortunate thing is that for many people he is much less."⁹

Boice is right. While some turn Jesus' words here into a ceremony, others gut them of their significance altogether. Is Jesus just a name that you cited from a prayer card twenty years ago, or is He truly as real to you as the food you'll be putting into your mouth for lunch in a few

⁸ Leon Morris, p. 378.

⁹ James Boice, taken from Kent Hughes, *John*, p. 208.

minutes? You say, “I don’t know. How can I tell?” Well, what are you thinking about right now, Him or that meal? Is coming to church a delight to you, or a duty you must endure? Do you enjoy learning about the One who died for you, and singing to Him, and giving your offerings so others will know Him? What place does eating real food have in your life?

That brings us to Jesus’ second point.

II. We see the necessity of eating real food (53-54).

In response to the crowd’s irritation, Jesus doesn’t back down an inch from His previous claim. To the contrary, He adds more fuel to the fire by ramping up His claim in verses 53-55, “I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.⁵⁴ Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.⁵⁵ For my flesh is real food and my blood is real drink.”

Did you catch what Jesus said about *real food*?

A. If you don’t eat it, you have no life (53). No life in you, says Jesus. However...

B. If you do eat it, you have eternal life now and resurrection life later (54). So we’re not talking about something optional here. Eating real food is of utmost necessity. Your eternal destiny depends on it.

And Jesus is very specific. In verse 51, it’s His flesh. Now it’s His blood, too. You must eat my flesh *and* drink my blood.

That’s staggering. To the Jews drinking blood was not only repulsive. It was something God prohibited in the Law. The Lord had said in Leviticus 17:11-12, “For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one’s life. Therefore I say to the Israelites, ‘None of you may eat blood, nor may an alien living among you eat blood.’”

So if ingesting blood was forbidden, why did Jesus tell the crowd to do it? Well, first of all, when Jesus talks about drinking His blood, He’s not saying we need to literally drink the fluid in His veins any more than He’s telling us to chew on His arm. This isn’t cannibalism. He’s using metaphoric language to talk about His death. Blood, says Leviticus 17:11, represents the life of a creature. So the spilling of blood speaks of the sacrificial death of that creature. That’s what had happened to thousands of lambs for fourteen centuries. Their blood was poured out to make a sacrifice for sins.

That’s why I’ve come from heaven, says Jesus. I’m going to give My flesh and pour out My blood for the life of the world. If you believe that, if you believe in *Me*, you will have eternal life.

You say, “If that’s Jesus meant, why didn’t He just say it? If He is urging these Jews to believe in Him, what’s the point of all this graphic language?” The point is that they had a problem, just like we have today. The problem is that the word “believe” has been gutted of its biblical meaning. We hear “believe,” and we think, “Oh, that means to agree with some facts. Sure, I did that a long time ago. I’ve always believed in Jesus, ever since I was a kid.”

But that’s not what the Bible means by *believe*.

Friends, Jesus isn’t talking about two different things here. First, you believe, and then you eat. No. He’s talking about the same thing in two different ways. He’s defining what He means by *believe*. What did He say God requires? To *believe* in the One He sent. But what does that mean? To give mental assent to Him? No. Believing means that God’s Son becomes *real food* to you. It means His death on that cross becomes the most important thing in your life because you know that His death is the only reason a holy God could forgive your sins.

Scan the Gospels and you'll see that Jesus regularly used different language to help people see their need for Him. In our text He says, "Unless you eat the flesh of the Son of man, you have no life in you." But to Nicodemus He said, "No one can see the kingdom of God unless he is born again (John 3:3)." And to Peter He said, "Unless I wash you, you have no part with me (John 13:8)." And to the Jews in Matthew 18:3 He said, "Unless you change and become like children, you will never enter the kingdom of heaven." And to another group of people He said in Luke 13:3, "Unless you repent, you too will perish." And to the woman at the well He talked about drinking living water (John 4:10).

These aren't separate activities. They're just different ways of describing the very same need. Being born again, taking a bath, becoming like a child, repenting, drinking living water, eating real food. Jesus isn't say you need to *believe*, and then do those things too. Those activities define for us what it means to believe.

And there are others. Treating Jesus like a priceless treasure (Matt. 13:44), coming home to Him though you've slighted Him, like the prodigal did (Luke 15:20), and putting your trust in Him like a helpless sheep does with its good shepherd (John 10:14).

Let's be honest. This is Bible-belt country. Just about everybody believes in Jesus, or so they say. But does their concept of believe square with Jesus'? Does yours? Do you treasure Jesus? That's what it means to believe in Him. Have you become like a little child and put your total trust in Him? Have you let Him wash your soul? Have you eaten the real food that He alone offers?

If you haven't, then it's time to truly believe in Him. And if you have, you can be sure that there will be tangible results, which is Jesus' third point.

By the way, when we're doing evangelism, let's follow our Savior's example. Let's give people pictures as well as precepts. Sure, they need some facts, about Jesus, about how He died on the cross and rose again. But give them word pictures too. Tell them about a Shepherd who loves them, and offer them living water. And let them know that there's room at the table if they'd like some real food!

III. We see the results of eating real food (55-58).

There are three.

A. The person who eats experiences a relationship with Jesus (56). That's verse 56, "Whoever eats my flesh and drinks my blood remains [present tense; lit. "is remaining"] in me, and I in him." Friends, if we have eaten real food, then we have a real relationship with the Savior. He's not just a name on a page to us. We remain in Him, and He remains in us. He will have much more to say to us about this special relationship when we get to John 15.

B. The person who eats experiences the kind of life that Jesus experienced (57). That's what Jesus said in verse 57, "Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me."

This is staggering. Jesus compares His relationship with the Father to our relationship with Him. He says they're similar. He says *just as*. That means we can look at one and learn about the other. Just as the Father *sent Me*—in 20:21 Jesus will say to the disciples, "As the Father has sent me, I am sending you." The Master-disciple relationship mirrors the Father-Son relationship. Just as the Father sent Me *and I live because of the Father*—Jesus never did His own thing but always devoted Himself to the work His Father gave Him to do (5:36). *So the one who feeds on Me will live because of Me*—"You are my friends if you do what I command (15:14)."

This is the kind of life a person who has eaten real food lives. Not an independent life, but a relational life, a life lived in union with Jesus (that's verse 56) and *because of Jesus* (that's verse 57).

Are you living *because of Jesus*? What's that mean? When you went to work on Friday, why'd you go? Just to get a paycheck, or so you wouldn't get fired, or did you go because of Jesus? When you go to work because of Jesus, you view your job as a way to bring honor to Him and help others come to know Him. So are you living *because of Him*.

Years ago I started signing letters (and later emails) with those three words. I need the reminder because I'm so prone to forget. I'm writing this letter *because of Him*, because of what He did for me on that cross and continues to do for me. I have life *because of Him*.

You see, believing in Jesus isn't just a ticket to heaven someday. It's the key that unlocks a whole new way of living in the here and now, too. One more result...

C. The person who eats experiences life that will last forever (58). Jesus says in verse 58, "This is the bread that came down from heaven." Notice how He moves from *eating flesh* back to *eating bread*. Again, He's not talking about eating literal bread or literal flesh. He's talking about putting one's faith in Him and specifically in what He's about to do on the cross.

Then He says, "Your forefathers ate manna and died, but he who feeds on this bread will live forever." Now He returns to the subject that began this discourse in the first place. The people wanted Him to produce more manna, in other words, the things you need for this life. But their thinking is too shortsighted.

Just notice how many references He makes to *eternal life* in this sermon. He talks about it in verses 27, 40, 47, 50, 51, 54, 58, & 68. Jesus didn't come merely to make this life better, though He does. He came to give us life beyond this life, life eternal.

And who has it? Jesus says, "He who feeds on this bread will live forever." *Feeds* (Greek *trogo*, meaning "to crunch, to munch") is a different word from *eat* (Greek *esthio*) back in verses 53, 54, and 56. It's also a different tense, present tense. Jesus isn't talking about a one time taste. He says that the person who continually feeds on this bread (that is, on *Him*, for He is the bread) will live forever.

Suppose a neighbor told you, "I love to eat Italian food. In fact, I'm a connoisseur of it."

"Really?" you responded. "Great! I am too! When did you last eat Italian?"

To which he responded, "Oh, I can't remember the last time. It was probably ten years ago. It's such an inconvenience to drive to the good restaurants."

"But weren't you in New York City last summer? There are a ton of Italian places there."

"Yea, we were there. I think we ate at Pizza Hut. Pretty good."

"Well, what about Rocko's?," you responded. "I mean, it's not little Italy, but they fix a fine lasagna, and it's just down the road."

"Yea, I've heard about it," says your neighbor. "But I've never tried it. It's just easier to stay home."

About this time you can't keep from asking, "Why do you say you love Italian food if you never eat it?"

It's a valid question, isn't it? And so is this. Why do you say you love Jesus if you're not eating the real food He offers?

We've been talking about eating food this morning, *real food*. In a hymn he wrote three hundred years ago Isaac Watts called it *food for dying souls*, and he asked a question that we who have tasted this real food are going to be asking ourselves throughout eternity. Ponder it...

*How sweet and awful is the place
With Christ within the doors,
While everlasting love displays
The choicest of her stores!*

*Here every bowl of our God
With soft compassion rolls;
Here peace and pardon bought with blood
Is food for dying souls.*

*While all our hearts and all our songs
Join to admire the feast,
Each of us cry, with thankful tongues,
“Lord, why was I a guest?”*

*“Why was I made to hear Thy voice,
And enter while there’s room,
When thousands make a wretched choice,
And rather starve than come?”*

*’Twas the same love that spread the feast
That sweetly drew us in;
Else we had still refused to taste,
And perished in our sin.*

*Pity the nations, O our God!
Constrain the earth to come;
Send Thy victorious Word abroad,
And bring the strangers home.*

*We long to see Thy churches full,
That all the chosen race
May with one voice, and heart and soul,
Sing Thy redeeming grace.*

Verse 59 concludes, “He said this while teaching in the synagogue in Capernaum.” He’s talking to religious people, dear friend, people who’ve come to a house of worship just like we have this morning. So let’s conclude by asking ourselves three simple and very personal questions...

Response: Ask yourself the following...

- 1. Have I ever eaten real food?*
- 2. Is there evidence of it?*
- 3. Am I sharing it with others?*