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ESCHATOLOGY: "I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give [up] for ..."

1 message

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"I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give [up] for the life of the world." Those who hear in the Age that has Come will eat the [living bread](#). Those who do not, Jesus, every Eucharist. (July 5, 2021)

QUESTION: How many loaves of [living bread](#) are required for eternal life? (July 6, 2021)

Purple-robed [robbers for Christ](#) are refusing to give [President Biden](#) the [flesh and blood](#) of Jesus, the eternal life of *their* Last Suppers. But sir, it is a parable for Christ's sake; a parable that countless fools have taken literally for centuries. (July 6, 2021)

If Christians think Eucharist is about anything other than life eternal they are living on another planet. But is that what Jesus had in mind? Did the Savior envision Jeff Bezos delivering the immortality of His flesh and blood to all nations and peoples? er, I mean [profiting from the grape juice and wheat wafers of eternal life](#)? (July 6, 2021)

July 6, 2021

Jesus Feeds the Five Thousand

6 Some time after this, Jesus crossed to the far shore of the Sea of Galilee (that is, the Sea of Tiberias), ² and a great crowd of people followed him because they saw the signs he had performed by healing the sick. ³ Then Jesus went up on a mountainside and sat down with his disciples. ⁴ The Jewish Passover Festival was near.

⁵ When Jesus looked up and saw a great crowd coming toward him, he said to Philip, "Where shall we buy bread for these people to eat?" ⁶ He asked this only to test him, for he already had in mind what he was going to do.

⁷ Philip answered him, "It would take more than half a year's wages to buy enough bread for each one to have a bite!"

⁸ Another of his disciples, Andrew, Simon Peter's brother, spoke up, ⁹ "Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?"

¹⁰ Jesus said, "Have the people sit down." There was plenty of grass in that place, and they sat down (about five thousand men were there). ¹¹ Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish.

¹² When they had all had enough to eat, he said to his disciples, "Gather the pieces that are left over. Let nothing be wasted." ¹³ So they gathered them and filled twelve baskets with the pieces of the five barley loaves left over by those who had eaten.

¹⁴ After the people saw the sign Jesus performed, they began to say, "Surely this is the Prophet who is to come into the world." ¹⁵ Jesus, knowing that they intended to come and make him king by force, withdrew again to a mountain by himself.

Jesus Walks on the Water

¹⁶ When evening came, his disciples went down to the lake, ¹⁷ where they got into a boat and set off across the lake for Capernaum. By now it was dark, and Jesus had not yet joined them. ¹⁸ A strong wind was blowing and the waters grew rough. ¹⁹ When they had rowed about three or four miles, they saw Jesus approaching the boat, walking on the water; and they were frightened. ²⁰ But he said to them, "It is I; don't be afraid." ²¹ Then they were willing to take him into the boat, and immediately the boat reached the shore where they were heading.

²² The next day the crowd that had stayed on the opposite shore of the lake realized that only one boat had been there, and that Jesus had not entered it with his disciples, but that they had gone away alone. ²³ Then some boats from Tiberias landed near the place where the people had eaten the bread after the Lord had given thanks. ²⁴ Once the crowd realized that neither Jesus nor his disciples were there, they got into the boats and went to Capernaum in search of Jesus.

Jesus the Bread of Life

²⁵ When they found him on the other side of the lake, they asked him, "Rabbi, when did you get here?"

²⁶ Jesus answered, "Very truly I tell you, you are looking for me, not because you saw the signs I performed but because you ate the loaves and had your fill. ²⁷ Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you. For on him God the [Spirit] has placed [Her] seal of approval." [Spirit is feminine in Aramaic, the language spoken by Jesus; emphasis ours]

²⁸ Then they asked him, "What must we do to do the works God requires?"

²⁹ Jesus answered, "The work of God is this: to believe in the one he has sent."

³⁰ So they asked him, "What sign then will you give that we may see it and believe you? What will you do? ³¹ Our ancestors ate the manna in the wilderness; as it is written: 'He gave them bread from heaven to eat.'"

32 Jesus said to them, "Very truly I tell you, it is not Moses who has given you the bread from heaven, but it is the Spirit who gives you the true bread from heaven. **33** For the bread of God is the bread that comes down from heaven and gives life to the world."

34 "Sir," they said, "always give us this bread."

35 Then Jesus declared, "I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty. **36** But as I told you, you have seen me and still you do not believe. **37** All those the [Spirit] gives me will come to me, and whoever comes to me I will never drive away. **38** For I have come down from heaven not to do my will but to do the will of [the Spirit] who sent me. **39** And this is the will of [the Spirit] who sent me, that I shall lose none of all those [She] has given me, but raise them up at the last day. **40** For the [Spirit's] will is that everyone who looks to the Son and believes in [the Spirit] shall have eternal life, and I will raise them up at the last day."

41 At this the Jews there began to grumble about him because he said, "I am the bread that came down from heaven." **42** They said, "Is this not Jesus, the son of Joseph, whose father and mother we know? How can he now say, 'I came down from heaven'?"

43 "Stop grumbling among yourselves," Jesus answered. **44** "No one can come to me unless the [Spirit] who sent me draws them, and I will raise them up at the last day. **45** It is written in the Prophets: 'They will all be taught by God.' Everyone who has heard the [Spirit] and learned from [Her] comes to me. **46** No one has seen the [Spirit] except the one who is from God; only he has seen the [Spirit]. **47** Very truly I tell you, the one who believes has eternal life. **48** I am the bread of life. **49** Your ancestors ate the manna in the wilderness, yet they died. **50** But here is the bread that comes down from heaven, which anyone may eat and not die. **51** I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world."

52 Then the Jews began to argue sharply among themselves, "How can this man give us his flesh to eat?"

53 Jesus said to them, "Very truly I tell you, 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 them up at the last day. **55** For my flesh is real food and my blood is real drink. **56** Whoever eats my flesh and drinks my blood remains in me, and I in them. **57** Just as the living [Spirit] sent me and I live because of the [Spirit], so the one who feeds on me will live because of me. **58** This is the bread that came down from heaven. Your ancestors ate manna and died, but whoever feeds on this bread will live forever." **59** He said this while teaching in the synagogue in Capernaum.

Many Disciples Desert Jesus

60 On hearing it, many of his disciples said, "This is a hard teaching. Who can accept it?"

61 Aware that his disciples were grumbling about this, Jesus said to them, "Does this offend you? **62** Then what if you see the Son of Man ascend to where he was before! **63** The Spirit gives life; the flesh counts for nothing. The words I have spoken to you—they are full of the Spirit and

life. ⁶⁴ Yet there are some of you who do not believe." For Jesus had known from the beginning which of them did not believe and who would betray him. ⁶⁵ He went on to say, "This is why I told you that no one can come to me unless the [Spirit] has enabled them."

⁶⁶ From this time many of his disciples turned back and no longer followed him.

⁶⁷ "You do not want to leave too, do you?" Jesus asked the Twelve.

⁶⁸ Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life. ⁶⁹ We have come to believe and to know that you are the Holy One of God."

⁷⁰ Then Jesus replied, "Have I not chosen you, the Twelve? Yet one of you is a devil!" ⁷¹ (He meant Judas, the son of Simon Iscariot, who, though one of the Twelve, was later to betray him.)

Footnotes

- a. John 6:7 Greek *take two hundred denarii*
- b. John 6:19 Or about 5 or 6 kilometers
- c. John 6:31 Exodus 16:4; Neh. 9:15; Psalm 78:24,25
- d. John 6:45 Isaiah 54:13
- e. John 6:63 Or *are Spirit*; or *are spirit*

July 6, 2021

There was a point in the life of Jesus when most of his followers left him. That was when He talked about feasting on His flesh and blood that Christians partake every Eucharist or Holy Communion.

In fact He was only left with 12 disciples (of which Judas turned turncoat) and women (of which all stood steadfast at the Cross and remaining 11 disciples fled.) They had good reason to leave Jesus 20 centuries ago, and ironically for the same reason [President Biden](#) and Christians want to stay; to feast on Jesus every Sunday!

For the last 2000 years Christians are 'blessed' to be able to continue feeding on the tasty flesh of Jesus on Holy Communion and downed with His so delicious blood. Yes, during every Last Supper of their priests Christians feel the digested presence of Christ. And don't you dare accuse them of cannibalism or challenge it as a sacrilegious ritual because, and hold your breath, "the substances of the bread and wine actually become the body, blood, soul and divinity of Christ (transubstantiation) while the appearances or "species" of the elements remain (e.g. colour, taste, feel, and smell)."

"The **Eucharist** ([/ˈjuːkərɪst/](#); also known as **Holy Communion** and the **Lord's Supper** among other names) is a [Christian rite](#) that is considered a [sacrament](#) in most churches, and as an [ordinance](#) in others. According to the [New Testament](#), the rite was instituted by [Jesus Christ](#) during the [Last Supper](#); giving his [disciples](#) bread and wine during a [Passover](#) meal, he commanded them to "do this in memory of me" while referring to the bread as "my body" and the cup of wine as "the new covenant in my blood". Through the eucharistic celebration [Christians](#) remember [Christ's sacrifice](#) of himself on the cross.

The elements of the Eucharist, [sacramental bread](#) ([leavened](#) or [unleavened](#)) and [sacramental wine](#) (or [grape juice](#) in denominations that forbid the consumption of alcohol), are consecrated on an [altar](#) (or a [communion table](#)) and consumed thereafter. Communicants, those who consume the elements, may speak of "receiving the Eucharist" as well as "celebrating the Eucharist". Christians generally recognize a special presence of Christ in this rite, though they differ about exactly how, where, and when

Christ is present. [The Catholic Church](#) states that the Eucharist is the body and blood of Christ under the species of bread and wine, it maintains that during the [consecration](#), the [substances](#) of the bread and wine actually become the body, blood, soul and divinity of Christ ([transubstantiation](#)) while the appearances or "species" of the elements remain (e.g. colour, taste, feel, and smell). The [Eastern Orthodox](#) and [Oriental Orthodox](#) churches agree that an objective change occurs of the bread and wine into the body and blood of Christ, but vary in their use of transubstantiation as a name for the change. [Lutherans](#) believe the true body and blood of Christ are really present "in, with, and under" the forms of the bread and wine ([sacramental union](#)). [Reformed Christians](#) believe in a [real spiritual presence](#) of Christ in the Eucharist. Anglican [eucharistic theologies](#) universally affirm the [real presence of Christ in the Eucharist](#), though [Evangelical Anglicans](#) believe that this is a spiritual presence, while [Anglo-Catholics](#) hold to a [corporeal](#) presence. Others, such as the [Plymouth Brethren](#), take the act to be only a symbolic reenactment of the Last Supper and a memorial." Wikipedia 2021-07-05

Having Jesus for lunch every Eucharist is a sacred Last Supper. It is a weekly affair. If taken faithfully Christians receive 52 eternal lives per year (even though just one would have been sufficient.)

The President of the most powerful nation on Earth is today held hostage by a group of patriarchal phonies. These purple-robed [robbers for Christ](#) are refusing to give Biden the bread and blood of Jesus. They are refusing him the life eternal of the Last Supper. They are robbing him of immortality. At 78 years of age Biden is still desperate for another Eucharist even though he had many before. I wonder if he needs more eternity or common sense.

If Christians think Eucharist is about anything other than life eternal they are living on another planet. But is that what Jesus had in mind? Did the Savior envision Jeff Bezos delivering the immortality of His flesh and blood to all nations and peoples? er, I mean [profiting from the grape juice and wheat wafers of eternal life](#)?

However, those who hear in the Age that has Come will eat the [living bread](#). What then is this *living bread* of the Savior? Can it be eaten and digested without blood, say a Starbuck's coffee? Is it as nourishing as advertised by Jesus to the point that one attains life eternal on Earth itself? How many loaves does one need to eat? What is the assurance that this special bread is that promised by Jesus and not the counterfeit cookies of the churches? Is there going to any future shortage due to unscrupulous hoarding? What is the shelf life i.e., the best before date? What are the best brands to buy? Above all, who is going to deliver it and when?

"The Paraclete will *come* (15:26; 16:7, 8, 13) as Jesus has come into the world (5:43; 16:28; 18:37)... The Paraclete will take the things of Christ (the things that are mine, *ek tou emou*) and declare them (16:14-15). Bishop Fison describes the humility of the Spirit, 'The true Holy Spirit of God does not advertise Herself: She effaces Herself and advertises Jesus.' ...

It is by the outgoing activity of the Spirit that the divine life communicates itself in and to the creation. The Spirit is God-in-relations. The Paraclete is the divine self-expression which will be and abide with you, and be in you (14:16-17). The Spirit's work is described in terms of utterance: teach you, *didasko* (14:26), remind you, *hypomimnesko* (14:26), testify, *martyro* (15:26), prove wrong, *elencho* (16:8), guide into truth, *hodego* (16:13), speak, *laleo* (16:13, twice), declare, *anangelo* (16:13, 14, 15). The johannine terms describe verbal actions which intend a response in others who will receive (*lambano*), see (*theoreo*), or know (*ginosko*) the Spirit. Such speech-terms link the Spirit with the divine Word. The Spirit's initiatives imply God's personal engagement with humanity. The Spirit comes to be *with* others; the *teaching* Spirit implies a community of learners; forgetful persons need a prompter to *remind* them; one *testifies* expecting heed to be paid; one *speaks* and *declares* in order to be heard. The articulate Spirit is the correlative of the listening, Spirit-informed community.

The final Paraclete passage closes with a threefold repetition of the verb *she will declare* (*anangelo*), 16:13-15. The Spirit will *declare the things that are to come* (v.13), and she will *declare* what is Christ's (vv. 14, 15). The things of Christ are a message that must be heralded...

The intention of the Spirit of truth is the restoration of an alienated, deceived humanity... The teaching role of the Paraclete tends to be remembered as a major emphasis of the Farewell Discourses, yet only 14:26 says *She will teach you all things*. (Teaching is, however, implied when 16:13-15 says that the Spirit will *guide you into all truth*, and will *speak and declare*.) Franz Mussner remarks that the word used in 14:26, *didasken*, "means literally 'teach, instruct,' but in John it nearly always means to reveal." (Stevick 2011, 292-7)

"The synoptic gospels, Mark 14:22–25, Matthew 26:26–29 and Luke 22:13–20, depict Jesus as presiding over the Last Supper prior to his crucifixion... In the gospel of John, however, the account of the Last Supper does not mention Jesus taking bread and "the cup" and speaking of them as his body and blood; instead, it recounts other events: his humble act of washing the disciples' feet, the prophecy of the betrayal, which set in motion the events that would lead to the cross, and his long discourse in response to some questions posed by his followers." Wikipedia 2021-07-05 [emphasis ours]

The Paraclete Passages (John 14-16)

The Spirit as "Another Paraclete" (John 14:15-17)

The Paraclete as Teacher (John 14:25-26)

The Paraclete Testifies about Jesus (John 15:26-27)

The Spirit Testifies (John 15:26-27)

The Holy Spirit is a Person (John 14:26; 15:16, 26)

Jesus: It Is Good that I Go Away (John 16:6-7)

The Paraclete Will Convict the World (John 16:8)

Conviction of Sin, Righteousness, and Judgment (John 16:8-11)

The Spirit Will Guide You into All Truth (John 16:12-13a)

The Spirit Will Speak What [S]he Hears (John 16:13b-15) [feminine emphasis ours]

http://www.jesuswalk.com/spirit/03_spirit_paraclete.htm

"John's account contains Jesus' [Farewell Discourse](#), in which he speaks plainly to his apostles before his crucifixion. The gospel's concluding verses set out its purpose, "that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name..."

For much of the 20th century, scholars interpreted the Gospel of John within the paradigm of a hypothetical "[Johannine community](#)", meaning that the gospel sprang from a late-1st-century Christian community excommunicated from the Jewish synagogue (probably meaning the Jewish community) on account of its belief in Jesus as the promised Jewish messiah. This interpretation, which saw the community as essentially sectarian and standing outside the mainstream of early Christianity, has been increasingly challenged in the first decades of the 21st century, and there is currently considerable debate over the social, religious and historical context of the gospel. Nevertheless, the Johannine literature as a whole (made up of the gospel, the three Johannine epistles, and Revelation), points to a community holding itself distinct from the Jewish culture from which it arose while cultivating an intense devotion to Jesus as the definitive revelation of a God **with whom they were in close contact through the [Pentecost*] Paraclete.**" [emphasis ours] Wikipedia 2021-07-06

"Jesus tells the disciples that he will send them the Holy Spirit to teach and remind them. The context is the Last Supper, when Jesus is preparing his disciples for the time when he will no longer be with them in a physical sense. His disciples are troubled by what Jesus says, but Jesus assures them that he will not leave them on their own. The Holy Spirit will come to them and remain with them forever. The Spirit will also teach and remind them of what Jesus has said. The Spirit does this by keeping the memory of Jesus' teachings alive within the Christian community and by disclosing new insights into the meaning of Jesus' life and actions." www.enterthebible.org

CONCLUSION

"I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give up for the life of the world." John 6:51 [emphasis ours]

Those [hearing the Paraclete](#) in the Age that has Come will eat the [living bread](#) of the resurrected Savior; the flesh that He willingly sacrificed for the life of the world; the single life that He gave up in the Age that Was for the countless lives in the Age to Come; the physical body He allowed to be

crucified in the scriptural past so that the world will believe the particle-wave reality of His Resurrection in the scientific future; the parable that countless fools have taken literally for centuries.

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