

Jesus Came not to give Bread, But to be Bread

by John Piper

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Scripture: John 6:35, John 6:27, John 6:29, Isaiah 55:1, Philippians 3:8

Topics: "Eternal Treasure", "Faith in Christ"

Description

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Transcript

This has been a really remarkable afternoon, as you can imagine. My first time here, and hope not my last. But I have been moved.

I just want to greet the several brothers whose hands I shook over on Death Row. I told them to be watching on Channel 21, and they said they would be, so I said I would remember you. And Gerald, you said you'd be watching.

I want you to listen real carefully. I hope you are. I've seen the lay of the land, and I've heard remarkable stories.

And the work of God here is unprecedented, as you know, in prisons. And I feel a weight on me that I hope the Lord processes in terms of power and not oppression. And the reason I feel such a weight is because I know most of you aren't leaving this place, except to go to heaven.

And that's heavy. It's got to be a battle lots of times. The message that I have is a combination of the last three Sundays at my church.

So I didn't prepare the substance of this just for you. But as I was praying three or four days ago, Lord, what am I supposed to say in this situation? And I went over in my mind what I had been trying to drive home to my people from the sixth chapter of John. I think the Lord said, just go there and apply it to their situation.

And here's the remarkable thing. I hope you see this. There is a sense in which your position here in prison, next stop heaven, makes it easier for you to get this message than for my people, who are tempted every day to be idolaters with their freedom and their prosperity.

So you test that. You see whether that's the case or not. Let me sum it up.

Let's do the big summary of where I'm going. And then we're going to go in. If you have a Bible and you want to go with me, you can go to the gospel of John, chapter 6. If you don't have a Bible, just listen.

That's fine. And here's the summary of where we're going to go. We're going to work on verses 1 through 29 in three sections because there were originally three sermons.

We're packing it in to one. And I'll just get right to the heart of each one. And there's a common denominator.

Here's the main point. Jesus did not come into the world mainly to give bread, but to be bread. I am the bread of life.

He who comes to me will not hunger. He who believes in me will never thirst. John 6, 35.

That's verse 35. It says the same thing again in verse 48. Same thing again in verse 51.

He came into the world not to give bread, but to be bread. He is going to give bread. And you can miss it.

You can miss it by thinking that's the main thing he came to do. Give me the bread. But that's not the main reason he came.

You've already had a lot of bread taken out of your hands. And I hope it lands on you with massive good news. That he came to be bread.

Not mainly give bread. He's got to take bread out of a lot of people's hands so that they will trust him as the bread. Secondly, he did not come to be useful, but to be precious.

Oh, how many Christians receive him as useful. Or another way to put it is, Jesus Christ did not come into the world to assist you in meeting desires you already had before you were born again. He came into the world to change your desires so that he's the main one.

That's the reason he came. And so many preachers, maybe some have stood in his pulpit. And they have taken you right where you are with your desires.

Natural desires that you share with every fallen human being in the world. And just say, Jesus came to meet that. Well, he didn't.

He came to change those desires profoundly. It's called the new birth. So that he's the central desire.

He's the bread. He's the precious one. That's the point of this sermon.

Now, he does care about bread. I mean natural bread. He cares about your body.

He just doesn't care about your body and your natural bread mainly. That's coming. That's coming just on the other side of the grave.

There's going to be a resurrection someday. No more mourning. No more crying.

No more tears. No more depression. No more sin.

Only joy on the new earth, under the new heavens forever. That's coming. He cares about the body.

He's going to raise the body from the dead. Make you young forever. Handsome forever.

Healthy forever. So that you can enjoy him in the fullness of your humanity. That's coming.

But that's not the main point of this world. I got a phone call yesterday. It was yesterday on this funeral.

The day before yesterday, whatever it was. And Joby, the administrator at our church, he said, I know you got a busy schedule. But there's a family in our church named the Jedolos.

And their sister, not a believer, just committed suicide. There are no believers in this family at all. And on the Friday after Thanksgiving, could you do her funeral? That's the hardest funeral in the world.

I've done suicides before. I'm okay with doing suicide funerals of people who are believers. I really believe you can be a believer and be that depressed.

But here's a woman who is confessively not a believer. And she killed herself. What am I going to say? But I want very much to say the best news in all the world for Christians is on the other side there's life.

So there's another young lady in our church. Young, late 40s, four kids, two in college, two smaller. And the doctors have told her maybe two weeks before her leukemia takes her out.

We're still praying, oh God, make this last-ditch, unusual, creative, never-tried-before kind of chemo. Do the thing that might do it, but they are preparing themselves. And, oh, I am willing big time to do that funeral if it comes.

Because I've got such good news for that elder in my church, and that family, and those kids. God cares about the body. He'll never, ever throw it away.

He will make it new. But he didn't come mainly to do that here. He didn't come mainly to cause all of our physical desires to be satisfied, but to change those desires at their core so that he becomes our treasure over everything.

And that can happen in this prison way better sometimes than it can in the free, prosperous, hell-bent world. So I hope you men get this, that Jesus Christ came into the world to do mainly what can be done here. Mainly to do what can be done here in human beings.

Treasuring Him, loving Him, following Him, living for Him, rejoicing in Him, being satisfied in Him, making much of Him in everything you do, morning to night, can be done anywhere on the planet. And that's the main reason we exist. That's the main point of the message.

Now let's go to the text. So if you have your Bible, you can read with me. If you don't, we'll just listen.

Verses 1 to 15 is the story of the feeding of the 5,000. It goes like this. After this, Jesus went away to the other side of the Sea of Galilee, which is the Sea of Tiberias.

And a large crowd was following Him because they saw signs that He was doing on the sick. Now keep in your mind this word, signs. We're going to come back to it and talk about what's a sign.

How is something a sign? Verse 3, Jesus went up on the mountain, and there He sat down with His disciples. Now the Passover, the Feast of the Jews was at hand. Lifting up His eyes, then, and seeing that a large crowd was coming toward Him, Jesus said to Philip, Where are we to buy bread so that these people may eat? And he said this to test Him, to test Him, for He Himself knew what He would do.

Philip answered Him, Two hundred denarii, that's 200 days' wages, would not buy enough bread for each of them to get a little. One of His disciples, Andrew, Simon Peter's brother, said, There's a boy here who has five barley loaves and two fish, but what are they for so many? Jesus said, Have the people sit down. Now there was much grass in that place, so the men sat down, about 5,000 in number.

Jesus then took the loaves, and when He had given thanks, He distributed them to those who were seated. So also the fish, as much as they wanted. And when they had eaten their fill of what He distributed, when they had eaten their fill, He said, Gather up the leftover fragments, that nothing may be lost.

So they gathered up the leftover fragments, 12 baskets with fragments from the barley loaves, left by those who had eaten the barley loaves. They had all eaten from the five barley loaves. They'd all eaten as much as they wanted, 5,000 people, and there's 12 baskets left over.

When the people saw the sign that He had done, they said, This indeed is the prophet who has come into the world. Perceiving then that they were about to come and take Him by force, and to make Him king, Jesus withdrew again to the mountain by Himself. Now, the rest of this chapter is a total of 71 verses, and it's all about bread.

It's all about Jesus as the bread. So Jesus has come to give a sign in the multiplying of these loaves that He Himself is the bread of heaven. But not mainly that He can make enough bread to feed everybody.

He calls this a sign. What is a sign? Let me tell you what I think a sign is. A sign is glory comes into the world.

John 1.14, We beheld His glory, glory as of the only Son from the Father, full of grace and truth. And shining down from that glory is like a beam, a beam of glory shining from Christ, the glorious, eternal, divine Son of God. A beam is shining down, and it lands.

And when it lands, it produces out of five loaves and a few fish enough food to feed 5,000. It creates out of nothing food to feed 5,000 people. And the sign is meant to do this.

Your eyes behold the landing of the beam, and your eyes should run up the beam to the glory. Instead, what did they do? They saw this miracle, and they fixated on the product of the miracle, not the person of the miracle. Drop your eyes down, if you've got a Bible, to verse 26.

26, Jesus answered them. They found Him the next day, so this is what He says to the crowd. Truly, truly, I say to you, you are seeking Me not because you saw signs, but because you ate your fill of loaves.

He's angry. Can you imagine Jesus being angry that somebody is seeking Him? Why would He get upset if you sought Him? It's because they were seeking Him as useful. Useful for the bread, the money, the health, the prosperity.

He's useful to my stuff. And they didn't let their eyes run up the beam and say, there He is, that's my treasure. Or picture it as the sun.

93 million miles away, the sun sends out rays, lands on the earth, 93 million miles away, and it does amazing things. It causes plants to grow, and it makes us warm, and it produces vitamin D in our skin, and it enables us to see beautiful things. And most people simply, get the analogy, sun, Christ, beam, glory, landing, miracle.

Most people just say, whoa, I love what I see. I love my skin. I love my plants that grow.

They don't let their eyes run up the beam to the son of glory, Jesus Christ. So when I said at the beginning, Jesus Christ came into the world not to be useful, mainly, but to be precious, mainly. That's what I mean.

They didn't do it. What does verse 15 say? By perceiving that they were about to come and take him by force to make him king, Jesus withdrew again to the mountain by himself. They didn't see him as precious.

They saw his gifts as precious. Oh, what a useful king he will be, right? Yes. Let's have Jesus be our king.

He will keep our bellies full. Jesus doesn't want that kind of a disciple. I don't know how many times you get that kind of a preacher in this place, but they're all over the world.

The main export from America to Africa is this kind of theology that says, he wants your stuff to multiply, mainly. Get the car, get the gold watch, wear the suit, the shoes. Get all that.

That's what Jesus is for. I think that's demonic theology. Jesus came into the world to bless us in some measure now.

And I'll get to that in a minute from this very parable. But mainly, he's trying to forgive our sins, clothe us with righteousness, make himself our treasure, seal our eternity forever, and then put us to work in the world, whether we're in prison or on the outside. The same reality is here as out there.

The main thing is here. The other stuff feels real important. But that's why I said it may be that your very presence here will enable you to see better than the people in my church can see.

They got the stuff. They just take it for granted. That's what it's about.

And it's not what it's about. It's about Him. Let's go to verses 16 to 21.

So they missed it, okay? So far, he's done this miracle, the miracle of multiplying the loaves, the point of the loaves being let your eyes run up the beam of glory to see the one who with a simple word and a prayer can feed 5,000 people with a little basket full of food. See Him, love Him, know Him, make Him your treasure. That's what I hope is happening in your heart now.

So let's go to verses 16 to 21. When the evening came, His disciples went down to the sea, got into a boat, and started to cross the sea to Capernaum. So they're leaving Jesus behind.

Now it was dark, and Jesus had not yet come to them. Verse 18, the sea became rough because a strong wind was blowing. When they had rowed three or four miles, they saw Jesus walking on the sea.

Let me stop there a minute, make a comment that Warden Cain mentioned to me earlier. He said, you had a preacher here a couple of months ago that said what happened in the feeding of the 5,000 was that when Jesus took the little boy's lunch and gave it out, everybody was inspired to share their lunch, and that's how everybody got fed. Boy, is that ever classic liberal unbelief.

The reason we know that's not what it means is not only because of the words I paused over that he distributed, the loaves, they all ate from the loaves that he distributed, but what's he going to do with the walking on water? Who cooperated and gave their lunch to make that happen? Like the molecules cooperated. Let's turn into ice. Well, I don't like that kind of unbelief, and I'm sorry it was preached in this pulpit.

You guys are smart enough to see through it, I am sure. Okay, we stopped where we shouldn't have stopped. Verse 19, when they had rowed about three or four miles, they saw Jesus walking on the sea, and coming near the boat, they were frightened, but he said to them, it is I. Do not be afraid.

Then they were glad to take him in the boat, and immediately the boat was at the land to which they were going. Now, there are several amazing, remarkable, surprising, almost inexplicable things about this, and I don't mean the walking on the water merely. I'll affirm it.

I believe Jesus walks on water. He made water. He speaks water into being every moment of the day.

He upholds the universe by the word of his power. This is no problem for Jesus to walk on water. So that's there, and that's true.

That's our God, Jesus Christ. But here's a couple of puzzling things. I said that the miracle of the feeding of the 5,000 is unpacked in 71 verses in chapter 6. This miracle has no unpacking.

It's never mentioned again in this gospel or in this chapter. It happens. The crowds never hear about it.

Only the disciples see it, and it's over, and it's never mentioned again. What's the function of it? What's the purpose of this miracle here in this bread story? That's my question. Here's a second thing.

When they see him, the wind is blowing, the boat's about to be sunk. They're three miles out from land. Nobody's swimming to shore probably in this kind of water.

It's dangerous. They're going to live their lives. Jesus comes walking on that tortured sea, and they see him, and he says, It's I, and they gladly, gladly welcome him, him, him into the boat.

And you know the next thing it says? They're at the shore. That story's over. There is not a word said about the storm stopping, like in the other gospels.

There's not a word said about the waves going flat and a great calm and the wind ceasing. Not a word about this storm being conquered by Jesus. That's not the point.

The point is, he got in the boat. He got in the boat. In the storm, no comment about the storm.

And as soon as he's in the boat, the story's over. So here's what I think the point of this miracle is. I left out an important part of the bread story.

Let me go back and pick it up and then relate it to this. What did I leave out? I left out the 12 baskets. Okay? Let's go back and get the 12 baskets.

How many, tell me this now, how many apostles were collecting leftover pieces? 12. How many baskets did they take up? Do you think there's a reason for that? I do. What would be the point of Jesus seeing to it? This is amazing.

Jesus seeing to it that 5,000 people are fed from five loaves and exactly 12 baskets are left over for 12 apostles. What's the point of that? And here's what I think the point is. Picture yourself now as one of the distributors of the bread.

You see this little boy's got five loaves and two pieces. Jesus prays, gives you a basket, and you say, Whoa, where did that come from? And you start giving out, and you feel like, I can't feed 5,000 people. He's assigned me to feed 5,000 people.

I'm going to run out of food. Or you might say, I can't do this prison thing. I'm going to run out of gas here.

I'm going to run out of emotional gas. I can't do this. This boat is going to sink and me in it.

I think the reason for following the basket lesson with the boat lesson is to underline the basket lesson. The basket lesson is you join Jesus in his ministry here. There will always be just enough for you.

Just enough for you. You're not going to get rich here. I ask about that.

Of course, you may try and prove that you're an idolater. You may try to do the rodeo thing or whatever. You're going to get rich.

Finally, you're going to get rich. Forget that. We don't get rich here.

We don't get rich on the planet. We get one basket, just enough, one for me, a personal attention to you from Jesus Christ. You join him in his cause.

He looks on you as an individual. I've got a basket for you. I know what your need is tonight in the cell.

I know what your need is in the dormitory. I know what your need is tonight. There will be a basket for you tonight and tomorrow and the next day and the next day.

My God will supply all your needs according to his riches and glory in Christ Jesus. But not everything you may think is a need. He knows what you need.

You know what you need. He knows what you need, and it will be there. God never runs my life the way I think he ought to, ever.

I try to do stuff, and he's always got a different plan for my day, a different plan for my marriage, a different plan for my kids. And if I didn't trust him as a good shepherd and a good father and a good guide and a good provider, I'd get very, very discouraged. So the point of the baskets is he individually provides for his

own when they join him in his cause and trust him, and then you get on the boat, all right? Three miles out, where's Jesus? He's three miles away up in the mountains, and they're about to drown in the middle of the Sea of Galilee.

They think, well, I guess the basket lesson doesn't come true. It doesn't work on the water. And just when they think we're history, he comes walking on the water.

Now what's the point of that? I will walk on water to do what I said I would do. I will walk on Angola water to get to you. I will go through bars to get to you.

I will climb fences and cut my hands to get to you. Till I bleed to death, I will get to you. So I think the function of these stories for the followers of Jesus is you get a basket when you need it, this one for you, tailor-made, and in the moment when you think, there can't be any basket for me here because the waves are slopping over the side of my boat and Jesus is three miles away, he comes walking on the water.

And he gets in the boat and the story's over. This is not a story about getting people out of storms. This is a story about getting Jesus in the boat.

This is the boat. I've got my boat. I've got my issues.

They're not yours. And I've got to trust Him for my family issues and my church issues and my health issues. You've got your issues.

You've got your boat. You've got your storms. You've got your hungers.

And you can trust Him. There is one more unit, verses 22 to 29. Let's look at it quickly.

Verse 22. On the next day, the crowd that remained on the other side of the sea saw that there had been only one boat there and that Jesus had not entered the boat with His disciples, but that His disciples had gone away alone. You got that now? It's morning.

This crowd had hung out all night or at least found some temporary lodging and they're looking for Jesus. They knew they went away without Jesus. He's up in the mountains.

Where is He? He's not here. They're gone. He seems to be gone.

Where are we going to find Him? Well, let's get some boats and we'll go over and see if He's over in Capernaum. So that's what they do. Verse 23.

Other boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks. So when the crowd saw that Jesus was not there nor His disciples, they themselves got into the boats and went to Capernaum seeking Jesus. So now they're seeking Jesus again.

That's good, isn't it? Well, maybe or maybe not. Verse 25. When they found Him on the other side of the sea, they said to Him, Rabbi, when did you come here? They're fishing for... How did this happen? You were over there in the mountain.

They got in the boat without you. They crossed the sea. We just crossed the sea and you're here already.

How did that happen? And how easily He could have said, I walked across the sea. He won't go there with them. If He says that, what are they going to say? Just like we thought.

What a king! Man, He can keep our stomachs full and He can always keep our boats afloat and never let us sink and we could defeat the Romans and we could make a great kingdom on the earth with this power. Oh yes, make Him king. How useful is this Jesus to us? And He'll have nothing to do with it.

He won't go there with them. So He says to them. Jesus answered them.

Verse 26. Truly, truly, I say to you, you are seeking Me not because you saw signs but because you ate your fill of loaves. Okay, now we've seen that already.

Let's just take these last several verses and apply them very personally to us. Do not labor for the bread, for the food that perishes. That's just ordinary food.

Don't labor for ordinary food that perishes. Don't make it your aim to get rich. Don't think mainly about the paycheck.

Don't think mainly about upward mobility. Don't think mainly about the praise of men. Don't do your work for these kinds of reasons.

Don't want to be satisfied with what this world can give. That's why I'm saying it may be, may be that many of you have a head start on this verse than the people outside. Maybe.

Let me see it again. See it again. See it again.

Jesus' answer, truly, truly I say to you who are seeking, you're seeking Me not because you saw signs but because you ate your fill of loaves. Do not labor for the food that perishes. You've been cut off from so much.

But for the food that endures to eternal life which the Son of Man will give to you. For on Him the Father has set His seal. So let me say a word about this verse.

27. It's so important. The Father has set His seal on Jesus.

I think that means God sent Jesus into the world. He ordained for Jesus to live a spotless life. No sin.

He sent His Son to the cross to die for our sins. He raised Him from the dead and vindicated that perfect work of substitution and redemption. He raised Him to the right hand.

He's going to send Him again and in that great redemptive work by which our sins are covered and we're clothed with Christ's righteousness. God sealed His Son as the Son of Man and the only qualified mediator between God and man who can give eternal life. So the Son of Man, Jesus Christ, gives eternal life because the Father said that's who He is.

That's my Son. I sent Him for that. He accomplished it perfectly.

Secondly, we're still in verse 27 here. It says, taking the second phrase there, labor for the food that endures to eternal life. Labor for the food that endures to eternal life.

That sounds terrible. Why does that sound terrible? You can't labor for eternal life. It's a gift.

But what does Jesus mean? When you read the Gospel of John you bump into things like this all the time. Jesus seems to say the opposite of what He means. But He doesn't leave you in doubt very long.

You just keep reading. So let's keep reading. The answer is given in verses 28 and 29.

Then they said to Him, after He said labor for the food that endures to eternal life. You want eternal life? Labor for the bread that endures to eternal life. And then they said to Him, well, what must we be doing to do the works of God? So you're telling us to labor? Tell us what works to do.

This is classic salvation by works. False. So they're asking, okay, you said labor for the food that endures to eternal life.

We're asking you, just like the rich young ruler when he came, what must I do, do, do to inherit eternal life? And Jesus now gives the answer in verse 29. Jesus answered them, verse 29, this is the work of God that you believe in Him. So He turned the table upside down.

They were working and working and working to seek Him, have Him, because He was useful to them. And to make a point, He says, don't seek Me that way. You want to seek Me and labor for bread? Labor for the bread that endures to eternal life.

And He hooks them with that, and they say, okay, what's the labor? And He says, the labor is faith. The labor is stop laboring. The labor is stop working and trust Me.

It's like, I'm standing here as the bread of life, okay? This is Jesus talking. I'm standing here as the bread of life, freely offering Myself to you. I'm going to lay down My flesh for the world, it says later in verse 51.

I'm standing here as the bread of life. I'm standing here as gold and silver and treasure, everything you've ever needed, I am for you, and I'm free. And there they're saying, what do we have to do? What do we have to do? What's the deed we have to do to have you? And He would say, I think, if I don't look to you as a treasure, are you listening, Gerald? If I don't look to you as a treasure, if you don't see Me as a treasure, no amount of work is going to make Me precious to you.

You think work changes that? Working for Me makes Me precious to you? Working for Me doesn't make Me precious to you. Seeing Me makes Me precious to you. You have to be born again.

Nobody can see the Kingdom of God unless they're born again. Our eyes are blind, shut, hard, dead, unless God Almighty opens our hearts so we see My Lord and My God. So the answer to how do you labor for the bread that endures to eternal life is eat it.

Eat it. Value it. Cherish it.

Scoop it up and put it in your pocket. It's free. Love it.

Love it. Love it. Love it.

Fall in love with it. That's the way you have the treasure. Eat.

Eat. Oh, everyone who thirsts, come to the waters. You who have no money, come buy and eat.

Come buy wine and milk without money and without price. Why do you spend your labor for that which is not bread? That's Isaiah 55. Pleading, pleading with the people of Israel to come drink, come eat.

It's free. Don't stand outside like the elder brother on the porch and say, I'll work for you all these years and you never threw me a party. And the father goes out and says, everything I have is yours.

If you stop acting like a slave and start acting like a son, come on in, son. The party's for you. Your younger brother's home.

He's alive. Won't you dance with us? No. I'm working.

I'll work. That's what I do in my religion. I'm not going to dance.

I'm not going to play. I'm not going to be a welfare recipient and get it free. No way.

I'm working for King Jesus. And that's the way I'm getting eternal life. And Jesus said, no amount of work for me makes me precious to you.

Seeing me as gold, seeing me as silver, seeing me as bread, seeing me as treasure, seeing me as everything makes me precious to you. Paul said, I count everything as loss. Now, you guys have lost so much.

You've got such a head start here. If God would just grip you with this. Paul says, I count everything as loss for the surpassing value of knowing Christ Jesus my Lord, that I may know him and the power of his resurrection, that I may share his sufferings, becoming like him in his death, if by any means I might attain the resurrection of the dead.

Next stop after Angola, heaven. If he's precious, if he's precious beyond anything in this world that you've already had to lose. The last phrase, the one we'll end with, in the beginning of verse 27 is, do not labor for the food that perishes.

What I've been talking about is, labor for the food that endures your eternal life. And I've answered, what does that mean? Believe him, eat, trust, love, delight, enjoy. It's free.

And now he says, beginning part of the verse, do not labor for the food that perishes. And I think all I want to say to you is not what I said, well, I'll tell you what I said to my folks last Sunday. I'm into the third message.

Last Sunday, I said, let me see if I can find it. I'll tell you the exact words that I said to them. I said, look, when you eat of the bread of life, two things change.

You get eternal life, that is, a new chapter is added to your life. Angola is not the last chapter. It's the next to the last chapter.

Eternity is the last chapter, and it lasts forever, and it is infinitely happy. So many Americans work their fingers to the bone to have 20 years of so-called retirement, thinking retirement is the last chapter. It isn't.

It's the next to the last chapter. And if we believe that, I said to them, this little puny, fragile hope that as an old, wrinkled, aching, aged person, you're going to go golf somewhere for 20 years? You're going to fish somewhere for 20 years? When you can have absolute certainty, you too, of an everlasting cabin by the lake with Jesus, an everlasting ocean cruise with Jesus, an everlasting evening by the fire with a good book and Jesus. You men don't dream that way, and that's very good.

I hope all that dreaming that you thought one day you might have for that shifts on to the last chapter. I'm going there real quick. Mary and my church will be there in two weeks, maybe.

Mary and Gerald. This life is very short, brothers, very short. It may seem long.

It's short. And eternity, it's really long. It's really long, and it's really good.

Ten thousand times will you be rewarded for every kind deed you ever do, every act of faith that ever comes forth from you. So I think my closing admonition, brothers, is it's free. Christ died in our place.

He rose again from the dead. He lived a life of perfect righteousness. He stands freely available to everyone who will have Him and start working for Him and start eating the bread of Heaven and finding Him to be more precious.

I hope this is okay. I'll close with this. I said to Gerald this afternoon, who won't live out next year, probably, I said, what I would like you to do is to open your Bible, not because reading your Bible saves you.

We're not into working here. Open your Bible to Matthew, Mark, and Luke and just get to know Jesus better every day so that when you meet Him, there won't be too many surprises. Fall in love with Him, Gerald.

Fall in love with Him now. You need to love Him now. Know Him now.

Trust Him now. And I would say that to all of you. I'd say it to me.

My task on this planet is to eat the bread of Heaven and be satisfied and overflow for others. Let's pray. Oh God in Heaven, I can't get inside the skin of these brothers.

You can. You're in their boat and you're in their skin. And I pray that You would take something that I said and cause there to be a fresh, new, powerful awakening to the beauty of Christ, the glory of Christ, the power of Christ, the wisdom of Christ, the compassion of Christ, the love of Christ, the spectacular, miraculous wonders of Christ.

And let their eye run up the beam from the product of the miracles to the person of the miracles. And may they feed on Jesus every day and be their soul's satisfaction now and forever. In Jesus' name I pray.

Amen.

Video: https://sermonindex2.b-cdn.net/AtlHFwDw_mE.mp4

Source: <https://sermonindex.net/speakers/john-piper/jesus-came-not-to-give-bread-but-to-be-bread/>

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