

ETERNAL LIFE

This is our fourth lesson in our Amen Special. If you would like the rest of the Amen Special lessons, go to our web site (www.doctrinalstudies.com).

Last week we introduced you to a new teaching technique of Jesus. He used the double amen at the beginning of a doctrinal statement rather than at the end of it. It is translated in the English as “Truly (amen), truly (amen) I say to you.”

We learned that this was a way of saying that the veracity of God (Deut.7:9) and veracity of Jesus Christ (Rev.3:14) were united in declaring a specific doctrinal truth.

We learned that John noted 25 uses of this new teaching technique of Jesus. During the month of September, we will study some of these 25 references.

Last week we studied a triple double AMEN from Jn.5:19-25. You will recall that they introduced the doctrine of the hypostatic union of Jesus Christ.

This week will study a grand slam double AMEN (four amen sayings). If you have a study Bible, you will see the heading of our lesson text (Jn.6:26-59) – “Jesus is the bread of life.”

Today’s lesson will study four aspects of the doctrinal theme of the grand slam double AMEN – Eternal Life.

1. The background to our lesson text is the feeding of the 5000 (Jn. 6:1-15).

This is very important to the doctrine of eternal life given by the grand slam double amen.

- The grand slam double amen was addressed to the crowd who attended the feeding of 5000. (Jn.6:26-27, 32-33, 35-40) [thus the bread from heaven].
- “Jesus therefore lifting up His eyes, and seeing that a great multitude was coming to Him, said to Philip, ‘Where are we to buy bread that these may eat?’” (Jn.6:5)
- “The next day the multitude that stood on the other side of the sea saw that there was no other small boat there, except one, and that Jesus had not entered with His disciples into the boat, but that His disciples had gone away alone.” (Jn.6:22)
- “When the multitude therefore saw that Jesus was not there, nor His disciples, they themselves got into the small boats, and came to **Capernaum**, seeking Jesus. And when they found Him on the other side of the sea, they said to Him, ‘Rabbi, when did You get here?’ Jesus answered them and said, ‘**Truly, truly I say to you**, you seek Me, not because you saw signs, but because you ate of the loaves, and were filled.’” (Jn.6:24-26)

The last verse of our lesson text gives the location for the grand slam double amen – “These things He said in the **synagogue**, as he taught in **Capernaum**.” (Jn.6:59)

2. Let examine the grand slam double amen that Jesus gave in the synagogue of Capernaum to the crowd who had attended the feeding of the 5000.

We will divide our lesson text by the **grand slam** (4) double amen.

The **First** double amen was given in Jn.5:26-29 – “Truly, truly I say to you, you seek Me, **not because** you saw signs (1 Cor.1:22), **but because** you ate of the loaves, and were filled. Do not work for the **food which perishes**, but for the **food which endures to eternal life**, which the Son of Man shall give to you, for on Him the Father, even God, has set His seal.” (Jn.5:26-27)

The **Second** double amen was given in Jn.5:30-33 – “Truly, truly I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the **true bread out of heaven**. For the bread of God is that which comes down out of heaven, **and gives life to the world**.” (Jn.6:32-33)

The **Third** double amen was given in Jn.5:34-51 – “Truly, truly, I say to you, **he who believes has eternal life**. I am the bread of life.” (Jn.6:47-48; **47-51**)

The **Fourth** double amen was given in Jn.5:52-59 – “Truly, truly, I say to you, unless you eat the flesh of the Son of God and drink His blood, you have no life in your selves. He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day.” (Jn.6:53-54; **53-58**)

3. Note some of the responses to this grand slam double amen:

“The Jews therefore were grumbling about Him, because He said, ‘I am the bread that came down out of heaven.’” (Jn.6:41-42, 52, 60, 64)

“As a result of this many of His disciples (crowd) withdrew, and were not walking with him anymore.” (Jn.6:66)

“Now He meant Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray Him.” (Jn.6:71)
“Because the Jews were seeking to kill Him.” (Jn.7:1)

“For not even His brothers were believing in Him.” (Jn.7:5)

You cannot understand spiritual truth with the natural mind – “But the **natural man** does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised. But he who is spiritual appraises all things, yet he himself is appraised by no man.” (1 Cor.2:14-15) “Truly, truly I say to you, unless one is born again, he cannot see the kingdom of God.” (Jn.3:3)

4. In the third run of the grand slam double amen, Jesus poured on the theme of eternal life (Jn.6:34-51)

“For this is the will of My Father, that everyone who beholds the Son and believes in Him, may have **eternal life**; and I Myself will raise him up on the last day.” (Jn.6:40)

“Truly, truly, I say to you, he who believes has **eternal life**. (Jn.6:47)

“I am the living bread that came down out of heaven; if anyone eats of this bread, he shall **live forever**; and the bread also which I shall give for the life of the world is My flesh.” (Jn.6:51)

- Eternal life is not the same as eternity (Eccl.3:11; Matt.25:46)
- Eternal life is not the same as human life (Gen.2:16-17; Heb.9:27; Rom.5:12; 6:23).
- Eternal life is based on regeneration (Jn.3:3-5; Titus 3:5; 1 Jn.5:11-13; 2 Pet.1:3-4)

“In the hope of eternal life, which God, who cannot lie (veracity), promised long ages ago.”
(Titus 1:2; 1 John 2:25; Jn.17:2-3)

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