



The Meaning of 'Bread' in John 6:25-59

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Abstract

The use of a term to mark certain objects is an interesting topic. The reason for this is that there is a separate intention that the speaker wants to convey. This study is study that focuses on the symbolic meaning of bread in the Gospel of John 6:25-59. The purpose of this study is to identify the depiction of bread in the passage. This study utilizes the theory of symbolism and data collection using note-taking techniques. The results of this study found 1) there is a correlation between past social conditions and the use of the term bread, 2) there are two groups of uses of bread to describe the spiritual and physical needs of humans 3) bread is a symbol of fulfillment and mortality 4) bread is a symbolism of the Lord Jesus Christ and the giver of eternal life 5) the implications of the use of bread symbolism can help readers to distinguish between mortal and eternal bread, as well as understand the coming and person of the Lord Jesus Christ in this passage.

Keywords: Symbolic meaning, Bread, Gospel of John, Bible, Cognitive Linguistics.

Introduction

Language is an important tool for humans because humans need tools to communicate and interact. In addition, language is also needed by humans to learn many things. In short, language is very helpful for humans in carrying out all their daily activities. Not only that, humans as adherents of certain religions are also helped a lot by the existence of language. This is because religion is a belief system and a bridge between humans and God (Putri & Subiyanto, 2020). Thus, humans need language to study, explore religion, and also connect with God. One of the ways that humans can do this is by studying the scriptures. One of the holy books used to date by adherents of certain religions is the Bible. The Bible is a holy book used by Christians. The Bible is divided into two parts, namely the Old Testament (OT) and the New Testament (NT), according to Pujihartanto and Singgih (2008), both parts of the Bible can be used to study the identity, story, and work of the Lord Jesus Christ.

The difference between the OT and the NT is that the OT tells of the time when the Lord Jesus Christ was not yet born and came down to earth, while the NT tells of the time when the Lord Jesus Christ was born until he was crucified and the next period after the Lord Jesus Christ ascended to heaven. In the NT there are various gospels in which there are several uses of terms as signs to describe certain objects. One of them is the Gospel of John, where there are various terms such as bread, wine, good shepherd, and the way of truth. In the Gospel of John 6:25-59, we find the use of bread as a sign to describe the Lord Jesus Christ, where bread is actually an inanimate object that falls into the category of food that can function as a physical fulfillment for humans. In addition, bread in John 6:25-59 is also used to describe several other



things such as human spiritual needs. With the use of the word bread to describe certain objects, the author is interested in conducting a symbolic meaning study on John 6:25-59.

Literature Review

As an important element in human religious life, the holy book of religion is interesting to study, especially the Bible. This is shown by the existence of several previous related studies on the Bible. Not only that, studies about cognitive language have also been studied by many previous researchers. First, a study by Situmorang (2019), which examines the Lord Jesus as a door and shepherd whose data comes from the Gospel of John 10: 1-18. This study is a descriptive study that focuses on knowing the identity of the Lord Jesus through the passage. The results of this study show that both statements about the Lord Jesus confirm that the Lord Jesus is a good shepherd.

The second study by Frayanus & Sukri (2019) examines the depiction of sin committed by humans but focuses on sins that do not bring death. The data in this study came from the letter 1 John 5:1-21. This study is a qualitative study and the results of this study show that there are 5 meanings of the depiction of sin. The third study by Sirait & Mendrofa (2022), which examined the Gospel of John 10:7-10 based on its interpretation and implications. This study used the Biblical Hermeneutics approach and the results of this study found that the words of the Lord Jesus in this passage show that He wants to save people - people for those who believe and come to Him. The implication of this study is that Christians today should be able to live in God's guidance through the words of the Lord Jesus in this passage.

The fourth study by Palimbong & Busthan (2019) conducted a study on the meaning of faith overcoming the world whose data came from the letter 1 John 5: 1-5. This study is a qualitative study with exegesis. This study was conducted because the researcher felt that there were several wrong interpretations of the meaning of faith overcoming the world. The results of this study show that faith is a form of belief in the Lord Jesus who will then get salvation or eternal life. The fifth study by Niba (2021) examined the arrest of the Lord Jesus before being crucified. The data in this study came from the Gospel of John 18:1-11. This study is a descriptive qualitative study that prioritizes the interpretation of the researcher. The focus of this study was on the words of the Lord Jesus Christ which stated that He was the one who was sought after in the arrest. The result of this study found that it was not the officers who arrested Him, but He arrested them. Furthermore, there is an implicit statement that whoever seeks Him will find. Lastly, this study also reveals the qualities of the person of the Lord Jesus.

The sixth study by Sekarsari & Haristiani (2016) conducted a study about the meaning of Kanyouku that relates to color by using a Cognitive Linguistics perspective. This study only used 18 kanyouku or idioms as the data of the research. All of the data were taken from Asutoro and Sansendo dictionaries. The methods used by the authors were observation method through document trailing and observation method. Data analysis was done by examining lexical meaning and idiomatic meaning. The results of this study are the lexical meaning of color in kanyouku is interpreted according to the original meaning of color based on the user's reference, also there is a relationship found between lexical meaning and idiomatic meaning metaphorically. Other than that, this study also found distinctive color characteristics from the 18 data used.



The seventh study by Yohani (2016) analyzed kotowaza using synecdoche through the study of cognitive linguistics. This study used a qualitative method to describe the connection between meanings in kotowaza by using synecdoc. The data was compiled through books, videos, and sources on the internet. The techniques used in compiling the data are note-taking techniques in textbooks and listening techniques. The results of this study are that both kotowaza which is related to numbers and area characteristics could be analyzed with synecdoc. The reason behind this is that both types of kotowaza have meanings that can represent other words.

From the previous seventh related studies, it can be seen that many previous researchers have used bible and cognitive linguistics in their studies. Furthermore, 5 of them used bible as the data in their studies. This reinforces that the study of the Bible is a very interesting study because there are many things in it that can be deepened further. The difference between this study and the five previous studies is in the data and the focus of the study. The data in this study used the Gospel of John 6:25-59, which no one has studied even though the data in it is very interesting and has varied symbolism. As for the focus of this study, it focuses on the symbolic meaning of the depiction of 'bread' in the passage entitled 'Bread of Life'. When compared to previous studies, no one has discussed the symbolic meaning of what is written in the Bible, more specifically written in the Gospel of John 6: 25-59. With the novelty in data and focus, supported by the interesting data regarding the depiction of 'bread' in the human physical and spiritual realms, the author is interested in conducting this study.

This is a study with the intention of identifying the symbolic meaning of 'bread' in John 6:25-59 and its implications for readers of the Gospel of John 6:25-59 with the title 'Bread of Life'. Etymologically, the word 'symbol' which was originally taken from the Greek *symbollo*, means to throw together, to throw or attach in agreement an idea or ideas to an object so that the object represents a certain idea. According to Dillistone (2002), a symbol is an object or pattern that can provide a reaction and influence humans in bringing up an assumption or other ideas that exceed the form given by an object or pattern. Symbols are not just visual forms but are values and concepts that are able to characterize or mark various elements that can be visual and geographical. Symbols always appear according to the social background and conditions of the community where the symbol is located because symbols are the result of culture. Thus, to understand a symbol, it is necessary to see and understand the culture of a society to get the values and messages contained in it. The theory of symbolic meaning is in line with the purpose of this study, so it can be said that this theory provides guidance for the author in conducting this study.

Methodology

This study is a qualitative descriptive study whose data comes from the Gospel of John chapter 6 verses 25 - 59 with the title of the passage 'Bread of Life'. In this study, the author focuses on sentences, phrases, and clauses that have the word 'bread' in them to make it easier for the author to focus on the depiction of 'bread' in the Gospel of John 6: 25-59. With the many versions of Bible translations that exist today, both physical and digital, this study chose to use the TB (New Translation) version of the Bible which is the version of the physical Bible used in churches in Indonesia.



Cognitive linguistics views linguistic knowledge as part of general cognition and thinking; linguistic behaviour is not separate from other general cognitive abilities that allow the mental processes of thinking logical, memory, attention from learning, but understood as an integral part of them (Yohani, 2016). cognitive that is used means which is all the activities of the human mind in understanding and interpreting every experience subjectively in organizing various information obtained with precisely. The contribution of cognitive linguistics in vocabulary research is very large, especially in describing the meaning of words in cognitive semantics (Yoshimura (1995) in Sutedi (2008: 171). In collecting and analyzing data in this study, the author took several steps. The steps in collecting data are first, the author reads the entire verse in the Gospel of John chapter 6 verses 25 - 59 with the title 'Bread of Life' in the TB version of the Bible. Second, the author tries to select and sort out the verses that can be used for the analysis process in this study, namely all verses in which there are sentences, phrases, and clauses with the word 'bread' using the note-taking technique. Third, after the verses are selected, the author collects the verses to be analyzed. After the data is collected, the author then conducts the data analysis process. In analyzing the data, the author does it qualitatively by not involving numbers. The author uses the symbolic meaning approach to see the depiction of the term 'bread' and its implications for readers and the image scheme theory to see the role of the Lord Jesus Christ for Christians contained in John 6:25-59. The steps in analyzing the data are first, the author identifies the form of 'bread' symbolism in the Gospel of John 6:25 - 59. Second, the author tries to interpret the symbolic meaning of each 'bread' symbolism found through the author's interpretation. Third, I identify the implications of the depiction of 'bread' for the readers of John 6:25-59. Fourth, the author uses the image scheme theory to describe the role of the Lord Jesus Christ to Christians. Fifth, the author presents the results of the analysis in the form of a description.

Findings and Discussions

Background of using the term 'Bread'

The use of the term 'bread' in the Gospel of John 6:25-59 is not a coincidence as it is based on the social circumstances of the time. At that time, the people of Israel relied heavily on bread as the only source of carbohydrates. For the Israelites, the staple food at that time was bread. In addition, bread was also an important food for the nations at that time (Macdonald, 2008). This was due to certain celebrations such as the Feast of Unleavened Bread, which commemorated the night of the Israelites' liberation from slavery in Egypt, which was held for seven days after Passover (Britannica, n.d.). The reason for the use of unleavened bread is due to the tastelessness of the unleavened bread which is described as a bread of suffering, which is a reminder of the Israelites' struggle to get out of the land of Egypt found in the Book of Deuteronomy chapter 16 verse 3. Besides being an important part of the celebration, unleavened bread is used in the meal because it has a long shelf life (Stromberg, 2008). Unleavened bread can last a long time and does not spoil or mold quickly. This meaning matches the unleavened bread that is the Body of Christ, which is heavenly food for eternal life. The use of 'yeist' in the gospel of John is somehow different from the use of yeist in Matthew and Mark. It is because the yeist used in both Matthew and Mark pictures the sins and bad behaviors of the Pharisees and Sadducees which His disciples should not follow. Therefore, with the



importance of bread for the people of Israel and the meaning contained, the Lord Jesus used bread to be pinned as a symbol of Himself because He is the person of Christ.

The Symbolic Meaning of 'Bread' in the Gospel of John 6:25-59

In the Gospel of John 6:25-59, the author found several forms of depictions that use the term 'bread' as a sign for certain objects. In this section, the author categorizes these depictions into two groups: bread as a symbol of human physical needs and bread as a symbol of human spiritual needs. First, bread is the symbol of human physical needs. In the Gospel of John chapter 6 verses 26-59, the author finds the symbolism of 'bread' as a physical human need. Bread is an inanimate object that has various forms that fall into the category of food with the function to fill humans. From the first meaning, it can be divided into two parts namely bread is a symbol of fulfillment food, and bread is a symbol of transience.

Bread is a symbol of fulfillment in food

From the chapter of Genesis, the Bible has told us that bread is food for mankind that can fulfill anyone who eats it. Moreover, in John verses 26, 31, and 49, the use of the term bread is found, which illustrates that bread is food as well as acting as a fulfillment of human physical needs. This can be seen from the sentence 'you have eaten the bread and you are full', and the phrase 'has eaten manna'. From these verses, it can be said that bread is an inanimate object that can be categorized as a form of food. Bread as food can be processed by humans through activities carried out by the mouth, teeth, and tongue to carry out chewing and swallowing activities. If we take a look at the dictionary of Oxford, bread is a food made from flour, water, and usually yeast, mixed together and baked. The activity of eating bread will have an effect on humans, namely humans will feel full and no longer feel physical hunger. The author's interpretation of the symbolism of 'bread as fulfillment food' can be said to be in line with the three verses in the data above where the word bread is juxtaposed with the verb eat, the adjective satiety, and the noun food because in this data it can be said that the word bread is described as a physical need, namely the verb eat and the adjective satiety as the effect of eating the bread related to daily human life in the world. In addition, in verses 31 and 49 there is the word manna. Manna is one type of bread in the world that originated in Israel. In the book, it is told that manna bread is often used as provisions in the Israelites' long journey because manna bread has durability and does not rot quickly.

Bread is a symbol of transience

In addition to the depiction of 'bread' as a symbol of fulfilling food, the author also finds symbolism of bread as something mortal. This is shown in verse 49 where there is a sentence 'they have died' which was previously preceded by 'your ancestors ate manna'. From this sentence, it can be said that the ancestors who ate the manna bread had died. When viewed in the KBBI, the word 'dead' means something that has lost its life and is no longer alive. Meanwhile, the word 'mortal' means something that is not eternal. So it can be said that although humans really need bread as a source of food or as a fulfillment of physical needs, bread as an inanimate object is still mortal because it cannot provide eternal life for humans.

Verse 26 also uses the phrase 'you have eaten the bread and are full' which in verse 27 is a continuation of the Lord Jesus' words giving a warning not to work for perishable food. In verse 27, the Lord Jesus gave a warning for man to work with the aim of obtaining food that gives eternal life and not perishable food. When juxtaposed with verse 49, it can be concluded that perishable food is bread in the



form of inanimate objects that can be categorized as food for human physical fulfillment. This has a correlation with the symbol of bread as a spiritual need for humans which will be discussed in the next section.

Second, bread as a symbol of human spiritual needs

In the Gospel of John 6:25-59, the author also found the use of bread as a symbol of human spiritual needs. The author found several symbolisms that belong to the group of bread as a symbol of human spiritual needs. First, bread is a symbol of the living Lord Jesus Christ. Second, bread is a symbol of the giver of life. Although there are several forms of depictions of bread as a symbol of human spiritual needs, actually each of these depictions has a correlation with one another.

In addition to the symbol of bread as a spiritual need, the author also found that the title of the passage 'Bread of Life' in the Gospel of John 6:25-59 is an interesting title. Where the author of the Gospel of John combines two words that have different backgrounds. Bread is an inanimate object that can be categorized as food. While the adjective life when viewed from KBBI has the meaning of continuing to exist, move, and work as it should. In the title of this passage, bread as an inanimate object is juxtaposed with the adjective life. It can be said that the word 'bread' which for humans is an inanimate object with a function as a human physical fulfillment is used by the author of the Gospel of John to describe a living object. This part can also be divided into two parts namely bread is a symbol of the living Lord Jesus Christ and bread is symbolic of the giver of eternal life.

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' (John 6:35). Here, Jesus mentioned himself as the bread of life and whoever comes to Him will never both go hungry and thirsty. In other words, He is a Provider to humans. The use of "I am" in this sentence is used to solidify that He is God as well as a living man. The phrase "I am the bread of life" describes that humans will find satisfaction in and through Him alone.

Third, Bread is a symbol of the Living Lord Jesus Christ

In the Gospel of John 6:25-59, the author finds several verses that use the term 'bread' as a symbol of the person of the Lord Jesus Christ. Several times the Lord Jesus said and explained that He was the bread of life, the living bread that came down from heaven (verses 35, 48, 51). If we look at the previous explanation where bread is something that can fulfill human physical needs, in these verses the use of the term 'bread' to describe the Lord Jesus as living bread or a symbol of human fulfillment leads to the spiritual realm of man. Bread of life is a term used to describe the Lord Jesus Christ as the fulfillment for humans in the world because bread has a function to fill, but fulfillment is in a different context from the previous section.

Bread, which is a form of physical food, if eaten by someone will give a sense of satiety and enough to avoid weakness due to hunger. According to KBBI, hunger is the feeling of wanting to eat caused by an empty stomach. If a person feels empty in his stomach and is allowed to continue, he will experience weakness and cannot do any activities in his life. This has a connection with the metaphorical concept of bread as the person of the living God, where coming to God will give spiritual 'satiety' to humans which has an impact on renewing the spirit in daily life. Spiritual satiety can be done by getting closer to God through deepening the words of the Lord Jesus.



In the verses above, the person of the Lord Jesus, who is described as the living God, has a meaning as a God who cares and understands human feelings in daily life through the symbolism of the word 'bread'. The phrase "I am the bread of life" is only found in John's gospel. In fact, this phrase is repeated twice. It is also used in a larger prophetic fulfillment of the seven "I am" statements of Jesus (Bucher, 2023). Looking back at John 6:27 which says "Do not labor for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you", this verse reminds Christians that strength and sustenance don't only come from physically but also spiritually. This is also a reminder for Christians to seek Him and trust Him so Christians will be satisfied. Jesus in the gospel of John describes our need for Him and the hope we find in Him to be fully satisfied by the one who created us (Bucher, 2023).

Furthermore, in verse 53, -it is written that if you do not eat the bread, you will not have life in person. By getting closer to the Lord Jesus, then the Lord Jesus will give life to a person. According to the KBBI, life has the meaning of experiencing life in certain circumstances, obtaining (getting) sustenance by means of something, and taking place (existing) because of something. When associated with the context of this verse, it can be said that eating the bread of life, namely by getting closer to God through doing the words of the Lord Jesus, can provide life, sustenance, and a reason to continue living in the world or in another sense not to live in despair when faced with various worldly problems.

Furthermore, in verse 53, the Lord Jesus also included the words flesh and blood of the Son of Man. He said that if man does not eat the flesh of the Son of Man, or the flesh of Himself and drink His blood, then man does not have life. In verse 55, the Lord Jesus affirmed that His flesh and blood are truly food and drink. The connection with the context of that time was bread with the word of God. It is written in the book of John 1 verses 1-14 "The Word became flesh and dwelt among us, and we have seen His glory, the glory due to Him as the only begotten Son of the Father, full of grace and truth". Before the Lord Jesus died on the cross, He first descended into a man who in the verse is the word and became alive, dwelling among men. Thus, eating the flesh of the Son of Man can also have a correlation with 'eating' the word or understanding the word of God to fulfill man's spiritual needs. When viewed through the KBBI, the word has the meaning of the word (command) of God. Thus, humans who obey God's commands are also 'eating' the flesh of the Son of Man.

When the Lord Jesus said about the flesh of the Son of Man in the book of John 6, verse 51, verse 52, and verse 53 referred to the situation where the Lord Jesus had not yet been crucified, and the people of Israel still did not understand about the crucifixion of the Lord Jesus. Besides being associated with God's words, the actual meaning of the Lord Jesus pinning the word flesh in the verse is a warning that the Lord Jesus will be crucified to atone for the sins of mankind one day. It is written in the book of John 13, verse 7a "But none of those sitting at the table understood", that until that time, his followers still did not understand that the Lord Jesus would be crucified even though the Lord Jesus had said it implicitly several times as in the verse above by using 'meat'. Thus, in the context of that time, the 'flesh of the Son of Man' was the word of God as well as a warning of the crucifixion moments after the Lord Jesus said it.

If we look further, actually the association with the context of that time has a connection with the present context as well, where the Lord Jesus was crucified to atone for the sins of mankind, which can then be connected to one of the sacraments in Christianity, namely the sacrament of holy communion where Christians gather together and pray while eating bread and wine led by a leader of a church. According to



KBBI, the word sacrament means a holy and official ceremony to meet with God. The word 'holy' means clean, free from sin; free from blemish; free from stain. So, it can be said that the sacrament of holy communion in Christianity is an official ceremony to meet with God by eating bread and wine to cleanse humans from sin. Not only that, Christians believe that by participating in the sacrament of holy communion, they will be guarded and protected by the Lord Jesus Christ. So, it can be said that by eating bread which is the flesh of the Son of Man can provide cleansing of sins, guarding, and protection for Christians.

The sacrament of holy communion which contains bread and wine is a reminder of the death of the Lord Jesus Christ on the cross who willingly gave up his body and blood to atone for the sins of mankind. The context of the flesh of the Son of Man can also be related to the Gospel of Luke chapter 22 verse 19. In this book, it is told about the Lord Jesus who died on the cross, and before He was crucified, He gathered His disciples and had a holy supper by breaking bread and wine. The verse reads "Then He took bread, gave thanks, broke it and gave it to them, saying: "This is my body which is given for you; do this in remembrance of me". The event where the Lord Jesus gave up His body and blood on the cross to atone for the sins of mankind is an event that He asked to always be a reminder of through the sacrament of holy communion.

Bread is symbolic of the giver of eternal life. Furthermore, the author also finds the symbolism of bread as the giver of eternal life in verses 33, 50, 51, 54, and 58. In these verses, there is a depiction of bread as the giver of eternal life, which also enters the context of human spiritual food. The symbol is found in the phrase 'bread from heaven gives life', 'whoever eats from it will never die', if anyone will eat from this bread, he will live forever', and 'not the bread that your ancestors ate and died. Whoever eats this bread will live forever'. In the verses above, it is depicted that if humans eat the bread, then humans will live forever despite the fact that humans will die at a certain age. So, it can be said that this symbolism is also included in the context of spirituality.

Christians believe that there will be life after death, which is life in the spirit in heaven. Living in the spirit in heaven means that humans will still die physically, that is, they will leave their bodies in the world but their spirits will gather in heaven. By studying the verses above, it can be concluded that if a man eats bread in the sense of 'eating' God's words and practicing them, he will have a new life spiritually in heaven after he leaves this world physically. In another sense, the way to heaven is by eating the bread of life or getting closer to God, deepening the words of the Lord Jesus written by the apostles and outlined in the Bible. If seen in the KBBI, the word 'dead' has the meaning of having lost its life; no longer alive, extinguished. It can be said as follows 1) if people eat the bread of life, even though they have no life and no longer live physically, spiritually they will still have life and live in heaven (verses 50, 51, and 54) and 2) people who eat the bread of life will have a spirit that will not be extinguished because God is in them (verse 58).

John 3:36 says "Whoever believes in the Son has eternal life. Whoever rejects the Son will not see life. Instead, the wrath of God remains on him.", in John 5: 24 which says "Very truly I tell you, whoever hears My word and believes Him who sent me has eternal life and will not be judged but has crossed over from death to life" and in John 6:47 which says "Truly, truly, I tell you, he who believes has eternal life" talk about the Son and the eternal life. Earlier, the author found that bread also has a meaning of Jesus Christ.



In KBBI, the word “eternal” means forever and timeless. Eternal life can and might begin right after someone believes that Jesus is the Bread of Life who will give Christians satisfaction through faith. It is somehow different from the concept of living in a world, which only seeks pleasure and comfort within the material things. The actual meaning of eternal life in these verses is actually to enter a new life with God, who is Christians’ true peace and fulfillment.

The Implications of the Portrayal of Bread in the Gospel of John 6:25-59

The implication of the depiction of bread in the Gospel of John 6:25-59 is the understanding of Jesus' disciples at that time. Where in verse 59 it says "These things Jesus said in Capernaum when He was teaching in the synagogue." During His lifetime, the Lord Jesus often taught the disciples and the people in the place where He was gathering with the disciples. Although the teaching was intended for His disciples, the understanding was gained after the Lord Jesus was crucified and ascended to heaven. This is because, at the time of the passage, no one understood the meaning of the depiction of 'bread' in the Gospel of John 6:25-59. From this background, it can be related to the implication of the 'bread' depiction that the Lord Jesus wanted the disciples to know what He said after the Lord Jesus ascended into heaven. If Jesus revealed everything clearly and plainly, then everything written in the Old Testament could not be fulfilled (Gospel of Matthew 5: 17). This is written in the Gospel of Matthew where the Lord Jesus said that "Do not think that I have come to abolish the Law or the Prophets. I have not come to destroy them, but to fulfill them." (Gospel of Matthew 5:17).

Furthermore, the implication of the depiction of 'bread' for readers of the Gospel of John 6:25-59 leads to the person of the Lord Jesus Christ as the fulfillment of human spiritual life. Whoever believes and abides in Him, then He will also abide in that person which is found in verse 56, "Whoever eats My flesh and drinks My blood abides in Me and I in him". In this verse, the Lord Jesus describes Himself as a protector where He will dwell in people who eat His flesh and drink His blood. The Lord Jesus also gives a warm impression to His readers who believe in Him, that He will help, give peace and protect those who believe in Him. The final implication of the depiction of 'bread' in this passage is that man should continue to give importance to his spiritual life by eating the bread from heaven in order to gain eternal life and not labor to work for temporal bread.

Conclusion and/or Implications

The analysis part of this study has been presented in the previous section. From the results of the analysis in this study, the author found several findings. Firstly, the use of the term bread in the passage titled 'Bread of Life' in the Gospel of John 6:25-5 has a correlation with the social conditions of the society at that time where bread was the only source of carbohydrates. With the importance of bread at that time for humans, the Lord Jesus used bread to describe Himself. Secondly, the author found several symbolisms of bread which are then grouped into two groups, namely bread is a symbol of human physical needs and bread is a symbol of human spiritual needs. Third, in the bread is a symbol of human physical needs group, the author found two forms of bread symbolism, namely bread is a symbol of fulfillment food and bread is a symbol of mortality. Fourth, bread is a symbol of human spiritual needs, the author also finds two forms of bread symbolism, namely bread is a symbol of the living Lord Jesus Christ and bread is a symbol of the giver of



eternal life. Fifth, the depiction of bread in this passage can also provide readers choose bread that is eternal for humans.

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