

John 06 - Jesus Feeds 5,000; I AM the Bread of Life; Jesus Walks on Water

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John 6

(11) Feeding the 5000 (6:1-15) (Cf. Matt 14:13-21; Mark 6:32-44; Luke 9:11-17)
This is the longest chapter in the Gospel of John (71 verses). It covers just one 24-hour period in the life of Jesus. This chapter occurs a year after John 5. His crucifixion is still about a year away. It records the first of Jesus' seven major "I AM" statements.

- (A) Events before the miracle (6:1-9)
 - (a) Place (6:1-4)

1 After these things Jesus went away to the **other side of the Sea of Galilee** (*or Tiberias*).

1 After these things Jesus went away to the other side of the Sea of Galilee (*or Tiberias*).

1 After this, Jesus went away to the other side of the Sea of Galilee (that is, to Tiberias).

1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

- "...other side of the Sea of Galilee" - the events of John 5 took place in Jerusalem; now, Jesus is on the east side of the Sea of Galilee

— Luke 9:10 gives us a more specific location where this miracle took place: Bethsaida

- "...Tiberias" - the sea was first named Gennesaret, then was changed to Galilee; later on the 1st century, Herod Antipas renamed it after a Roman emperor (Tiberias), so John's initial readers late in the 1st century may have known the lake by that name.

2 A **large crowd** was following Him, because they were watching the **signs** which He was performing on those who were sick.

2 A large crowd followed Him, because they saw the signs which He was performing on those who were sick.

2 A large crowd kept following him because they had seen the signs that he was performing by healing the sick.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

- "...large crowd" - about 5000 men, not including women and children; estimated at about 20000 people total (Cf. Matt 14:21)

- "...signs" - *semeion*, indicates that His miracles were to teach spiritual truth (Cf. John 2:11; 4:54; 6:2; 11:47); see note on 2:11

3 But Jesus went up on the mountain, and there He sat with His disciples.
3 Then Jesus went up on the mountain, and there He sat down with His disciples.
3 But Jesus went up on a hillside and sat down there with his disciples.
3 And Jesus went up into a mountain, and there he sat with his disciples.
- Jesus gladly laid aside His need for solitude and went up the slope and sat down. This signaled the crowd that He intended to teach them, as Jewish rabbis ordinarily sat when teaching (Matt 5:1; John 8:3).

4 Now **thePassover, the feast of the Jews**, was near.
4 Now the Passover, the feast of the Jews, was near.
4 Now the Passover, the festival of the Jews, was near.
4 And the passover, a feast of the Jews, was nigh.
- Theologians are puzzled by the inclusion of this verse in this story...
— Maybe one reason why it is included is that Jews from all over the known world traveled to Jerusalem for Passover, so this crowd may have included some of those travelers
— This may also help explain the giant crowd that is following Jesus at this time
- The mindset of the Jews at this time, particularly during Passover season, was on a Messiah who would release them from Roman (instead of Egyptian) bondage
— They were looking for a Second Moses, someone who would liberate them from Roman occupation and rule

(b) Problem (6:5-6)

5 So Jesus, after raising His eyes and seeing that a large crowd was coming to Him, *said to Philip, "**Where are we to buy bread so that these *people* may eat?**"
5 Therefore Jesus, lifting up His eyes and seeing that a large crowd was coming to Him, *said to Philip, "**Where are we to buy bread, so that these may eat?**"
5 When Jesus looked up and saw that a large crowd was coming toward him, he asked Philip, "**Where can we buy bread for these people to eat?**"
5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, **Whence shall we buy bread, that these may eat?**

6 But He was saying this *only*to test him, for He Himself knew what He intended to do.
6 This He was saying to test him, for He Himself knew what He was intending to do.
6 Jesus said this to test him, because he himself knew what he was going to do.
6 And this he said to prove him: for he himself knew what he would do.
- Jesus didn't ask Philip the question because He was looking for insight on how to solve the problem

- Jesus asked the question in order to get insight into what was going on in the heart of Philip
- Philip was also from Bethsaida, the location where this miracle would unfold (Cf. 1:44)
- The story of Philip throughout the Gospels and Acts is of a person who struggles with faith:
- For example, in John 14:8-9: Philip asked Jesus to show them the Father and that would be enough. Jesus responded saying If you have seen Me, you have seen the Father.
- Philip didn't have a mental slowness, just a slowness to believe
- "...to test him" - God reserves the right to test the faith of His children
- Our faith alone saves us, and gives us a position before God that cannot be altered. But what about the faith that we need to face life's problems and crises?
- God allows problems into our lives to exercise our faith muscle so that it will grow and strengthen, not atrophy. So many times God will put us to the test, the question is not whether you're saved or not, but are you going to continue to trust Him through your current problem or circumstance.

(c) Personalities (6:7-9)

(i) Philip (6:7)

- 7 Philip answered Him, "**Two hundred denarii** worth of bread is not enough for them, for each to receive *just* a little!"
- 7 Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, for everyone to receive a little."
- 7 Philip answered him, "Two hundred denarii worth of bread isn't enough for each of them to have a little."
- 7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.
- "...Two hundred denarii" - eight months wages
- Philip failed the test...
- He put his mental calculator to work and calculated that the situation was hopeless
- Philip was one of the first disciples to meet Jesus and get saved; he had been witness to all three of the signs that John has describe so far in his Gospel: water to wine, healing of the Nobleman's son, and the healing of the paralytic man.
- Yet he is analyzing this problem not from the perspective of an all-powerful God, but through his own human viewpoint
- Many times we fail the test because we look at problems through our own resources, and completely forget that an omniscient, omnipresent, omnipotent God is on my side

— The response Jesus was looking for from Philip was...well Lord, we don't have even close to enough money to buy food for all these people, but You've shown that you can create things from nothing, and that you are all-powerful God, so if You want these people fed, You're going to have to be the One to do it.

(ii) Andrew (6:8-9)

8 One of His disciples, **Andrew**, Simon Peter's brother, *said to Him,

8 One of His disciples, Andrew, Simon Peter's brother, *said to Him,

8 One of his disciples, Andrew, who was Simon Peter's brother, told him,

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

- "...Andrew" - every time he's mentioned in Scripture, he's always bringing someone to Jesus (1:42; 6:8-9; 12:20-22)

9 "There is a boy here who has five barley loaves and two fish; but what are these for so many *people*?"

9 "There is a lad here who has five barley loaves and two fish, but what are these for so many people?"

9 "There's a little boy here who has five barley loaves and two small fish. But what are these among so many people?"

9 There is a lad here, which hath five barleyloaves, and two small fishes: but what are they among so many?

- Andrew handles the situation a little differently than Philip...

— Remember, Andrew has a track record of bringing people to Jesus. In fact, he brought his own brother Peter to Jesus (1:40-42).

— Andrew does not know how these people will be fed, but he brings what he has to Jesus and leaves it in His hands. Andrew gave what meager resources he had available to Jesus Christ and allowed Him to do with them what He pleases.

— God never calls us to do the multiplying...we are simply called to give what we have to the Lord, in faith, and allow Him to do the multiplying

— It is not human talent and education that accomplishes the will of God. There are talented and knowledgeable people all over the world, and very few of them are used by God because they haven't learned what Andrew here knew: it's not man who does the multiplying, but God.

— We have three things from God: Time, Talent and Treasure, and we're called to deposit those things in God's hands and allow Him to multiply it in us

The practical lesson here is clear: when there is a need, give all that you have to Jesus and let Him do the rest. Begin with what you have, but be sure to give all of it to Him.

[Wiersbe]

Are you more like Philip or more like Andrew? Do you sit and analyze your circumstances with your limited human knowledge and resources, or have you broken through the faith barrier, realized that you cannot do something or solve something, and give what little you have to the Lord to multiply?

(B) Events during the miracle (6:10-13)

10 Jesus said, **"Have the people recline to eat."** Now there was plenty of grass in the place. So the men reclined, about five thousand in number.

10 Jesus said, **"Have the people sit down."** Now there was much grass in the place. So the men sat down, in number about five thousand.

10 Jesus said, **"Have the people sit down."** Now there was plenty of grass in that area, so they sat down, numbering about 5,000 men.

10 And Jesus said, **Make the men sit down.** Now there was much grass in the place. So the men sat down, in number about five thousand.

11 Jesus then took the loaves, and after **giving thanks** He distributed *them* to those who were reclining; likewise also of the fish, as much as they wanted.

11 Jesus then took the loaves, and having given thanks, He distributed to those who were seated; likewise also of the fish as much as they wanted.

11 Then Jesus took the loaves, gave thanks, and distributed them to those who were seated. He also distributed as much fish as they wanted.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

- Jesus now has His hands on the resources from the young lad, through Andrew

- "...giving thanks" - the first thing He does is give thanks for the resources that He had been given

— Paul told Timothy that one of the things that would characterize the church in the last days is unthankfulness (2 Tim 3:2; Cf. 1 Thess 5:18)

12 And when they had eaten their fill, He *said* to His disciples, **"Gather up the leftover pieces so that nothing will be lost."**

12 When they were filled, He *said* to His disciples, **"Gather up the leftover fragments so that nothing will be lost."**

12 When they were completely satisfied, Jesus told his disciples, **"Collect the pieces that are left over so that nothing is wasted."**

12 When they were filled, he said unto his disciples, **Gather up the fragments that remain, that nothing be lost.**

- Once every one of the ~20000 people present ate and was full, Jesus instructed the disciples to gather up the leftovers so nothing would go to waste

- One of the things we learn about God from this event is that God will take every last thing that we give Him, and use it completely. Nothing that we give to Him goes to waste.

- Jesus took an insignificant person, with insignificant resources, and used it to accomplish something great

- This is God's pattern...He takes vessels that are unqualified, and resources that are lacking, and uses them to accomplish great things

- But one of the problems that God has, if we can call it that, is that many times the vessel receives the glory. The unqualified vessel, who came to Him with insignificant resources, does not deserve the glory when God does the miracle.

- So God says, I'll solve that problem...I'll choose the least qualified individual I can find, as they submit what little they have to Me, and I'll do the work. And the work I'll do will be so powerful, so miraculous, that no one will be confused that this individual somehow pulled it off because the vessel in and of himself had no power (1 Cor 1:26-31).

- In this miracle, we don't even know the young lad's name. He was simply an unnamed person, who offered his limited resources to the Lord, and God did a miracle with it and met the need of thousands.

Psalm 23:1-3 [NASB95]

1 The LORD is my shepherd [v10], I shall not want [v12].

2 He makes me lie down [v10] in green pastures [v10]; He leads me beside quiet waters [v1].

3 He restores my soul; He guides me in the paths of righteousness For His name's sake.

- "The LORD is my shepherd" - He wasn't just our shepherd in the past, He still is our Shepherd today

- "He restores my soul" - as we walk as sojourners in this fallen world, constantly under spiritual warfare, there are those precious times where He comes to us and strengthens us physically and internally. Why would we think God doesn't maintain His shepherding role in our lives today?

What David described in Ps 23, what Jesus did in John 6, He is still doing today. Paul experienced this as well, while in a Roman prison (Phil 4:19). Paul was so confident of

God's provision while in prison confinement that he would confidently write those words to the Philippian church.

13 So they gathered them up, and filled **twelve baskets** with pieces from the five barley loaves which were left over by those who had eaten.

13 So they gathered them up, and filled twelve baskets with fragments from the five barley loaves which were left over by those who had eaten.

13 So they collected and filled twelve baskets full of pieces of the five barley loaves left over by those who had eaten.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

- "...twelve baskets" - one for each disciple? to take home as a "souvenir" of remembrance that Jesus can supply all their needs?

(C) Events after the miracle (6:14-15)

14 Therefore when the people saw the sign which He had performed, they said, "This is truly **the Prophet** who is to come into the world."

14 Therefore when the people saw the sign which He had performed, they said, "This is truly the Prophet who is to come into the world."

14 When the people saw the sign that he had done, they kept saying, "Truly this is the Prophet who was to come into the world!"

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

- "...the Prophet" - a reference to Deut 18:15, where Moses predicted that God would raise up a Prophet like him (Moses) from among you, and you shall listen to Him

— Earlier, they tried to apply this title ("Prophet") to John the Baptist (Cf. 1:21); now they are applying it to Jesus. John the Baptist was not the "Prophet" but now they have found Him.

— Calling Jesus "the Prophet" was effectively calling Him the Messiah. First step is solved, they have identified the Messiah. Now all they had to do was believe.

— This sign pointed to the messianic identity of Jesus Christ; once you understand that, then you trust His promises and then receive the gift of eternal life

15 So Jesus, aware that they intended to come and take Him by force to make Him king, withdrew again to the mountain by Himself, alone.

15 So Jesus, perceiving that they were intending to come and take Him by force to make Him king, withdrew again to the mountain by Himself alone.

15 Then Jesus, realizing that they were about to come and take him by force to make him king, withdrew again to the hillside by himself.

15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

- These people did not fulfill the condition of faith. They rightly identified the Messiah, but they never put their faith in Him for their salvation.

- Instead, they sought to make Him king over Israel not because they believed, but because of what He could do for them in putting off Roman occupation and rule.

- They identified Christ correctly, but there is no record of *pisteuō* in this passage.

They are not coming to Jesus on His terms (Cf. 20:30-31); instead, they are coming to Him with their own agenda, their own purposes (v26).

- They are obviously after their own agenda here because they immediately want to take Him by force and make Him king. We don't force God to do anything. We come to him humbly, in reverence, for His promise of salvation. The term believe (*pisteuō*) signifies all those things.

- Thus, sensing their motives, did not go on a popularity campaign because He understood what the people wanted out of Him, but He deliberately withdrew

- Unbeknownst to these people, Jesus will overthrow Rome one day. But before the political issues of the world are dealt with, the sin issue of the world must be dealt with first. Before the external things of the world are dealt with, the internal/spiritual things of the world must be put in place first.

- The kingdom they were looking for will manifest itself one day, but in the interim God is seeking to change us from the inside out, not the outside in. He does this by us coming to Him in faith, trusting His promises, and then He gives us the Holy Spirit and a new nature, and we are what Paul calls "a new creation in Christ" (2 Cor 5:17). This is what Jesus is doing on the earth today and for the past 2000 years, for anyone interested in what He has to offer.

- Yet we know from Scripture that this internal transformation that we have experienced in Christ will be matched by an external transformation of our world and our politics, a transformation of our environment and social and economic structures. But these things are not yet, they are future to us today.

- But today, God is only interested in doing a spiritual transformation for those who come to Him in faith. If you want that internal change, that spiritual transformation, Jesus is interested in entering into a relationship with you. But those who want the political change, the moral change in society, the physical change...Jesus will remove Himself from these types of people.

(12) Jesus Walks on Water (6:16-21) (Cf. Matt 14:22-33; Mark 6:45-51)

(A) Problem (6:16-18)

16 Now when **evening** came, His disciples went down to the **sea**,

16 Now when evening came, His disciples went down to the sea,

16 When evening came, his disciples went down to the sea,

16 And when even was now come, his disciples went down unto the sea,

- "...evening" - biblically, means anytime from late afternoon to sunset

- "...sea" - the Sea of Galilee

17 and after getting into a boat, they *started to* cross the sea to Capernaum. It had already become **dark**, and **Jesus had not yet come to them**.

17 and after getting into a boat, they *started to* cross the sea to Capernaum. It had already become dark, and Jesus had not yet come to them.

17 got into a boat, and started across the sea to Capernaum. Darkness had already fallen, and Jesus had not yet come to them.

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

- Leaving the Lord alone on the mountain, the disciples felt the need to get into the boat and sail across the sea, from Bethsaida on the eastern shore, to Capernaum on the northwest shore

- "...dark" - when John uses this word, it typically means more than just the fact that the sun had gone down and it was night. John uses the theme of "darkness" to communicate something foreboding.

— It was obviously night, the sky was dark, but given how John uses "darkness" elsewhere in his Gospel (Cf. 1:5; 3:2,19), it appears that Christ's absence cast a foreboding cloud over the disciples. His absence is setting the stage, it appears, for some sort of test (Cf. v6).

- "...Jesus had not yet come to them" - where was He? He withdrew to the mountain by Himself, alone (v15).

18 In addition, the sea *began* getting rough, because a strong wind was blowing.

18 The sea *began* to be stirred up because a strong wind was blowing.

18 A strong wind was blowing, and the sea was getting rough.

18 And the sea arose by reason of a great wind that blew.

- We know that this type of situation takes place on the Sea of Galilee quite frequently. It's not uncommon for a severe wind to arise out of the west and stir up the sea and cause rough waves.

— The wind came from the west, while the disciples were trying to sail to the west, making it very difficult if not impossible for them to reach their destination

- Mark 6:48, a parallel passage, adds some additional detail: Seeing them straining at the oars—for the wind was against them—at about the fourth watch of the night, He *came to them, walking on the sea; and He intended to pass by them.
- A sudden potential catastrophe had come upon them, which they were not anticipating. However, it didn't take God by surprise.
- As you study the Bible, you'll find that God gives us two types of storms in our lives: storms of correction and storms of perfection
- Sometimes the Lord will send a storm of correction into our life to discipline us for sin. In essence what He is seeking to do is not judge us for sin because our sin debt has already been paid for. Discipline is momentary pain that God introduces into our lives to get us to change our behavior. So the next time we think about behaving in such a way, we will anticipate the pain with the behavior we anticipate doing, and we'll forego that sinful behavior.
- God knows full well what sin does to us, but many times we are blinded by the effects of our sin. God loves us too much to allow us to destroy ourselves with sin, so many times He will bring into our lives discipline (storm of correction) (Heb 12:5-11).
- The "storm" the disciples went through in this passage was a storm of perfection. The Bible doesn't talk about any sin in any of their lives for which they required discipline. Then why did they encounter this storm? Because God wanted to perfect them, take them to the next level in their faith. And many times with God, if there is no pain, there is no gain.
- James 1:2-4 talks about storms of perfection. We are to be joyful during these trials because they come about because God is dealing with us in a certain way, in order to make us "perfect" (growing into maturity) and "complete" (fully equipped).
- If you ever find a Christian who doesn't go through trials in their life, stay away from them because they are people with very little maturity, very little patience, very little endurance, and very little Christlikeness in their daily conduct.

(B) Solution (6:19-21)

(a) Walking on water (6:19-20)

- 19 Then, when they had rowed about **twenty-five or thirtystadia**, they *saw Jesus walking on the sea and coming near the boat; and **they were frightened**.
- 19 Then, when they had rowed about three or four miles, they *saw Jesus walking on the sea and drawing near to the boat; and they were frightened.
- 19 After they had rowed about 25 or 30 stadia, they saw Jesus walking on the sea toward their boat. They became terrified.
- 19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

- "...twenty-five or thirty stadia" - between 3-4 miles
- Apparently, they were in the middle of the sea, with the wind pushing them a distance from the land (Cf. Matt 14:24; Mark 6:47)
- If Shadrach, Meshach and Abed-Nego had not been thrown into the fiery furnace (Dan 3), there would've been no opportunity for the Fourth Man in the furnace to show up
- Likewise, if the disciples weren't alone, late at night, on a boat in the middle of a monsoon storm, Jesus would not have had the opportunity to reveal some key truths to them
- "...they were frightened" - their faith needed to be brought to a higher level (Cf. Mark 6:49)
- Their faith, Philip's specifically, was already tested the feeding of the 5000. Now Jesus says, Let's see how your faith does in this test. Do you believe that the same God who fed the 5000 can transcend the laws of nature and walk on the water?

20 But He *said to them, **"It is I; do not be afraid."**

20 But He *said to them, **"It is I; do not be afraid."**

20 But he told them, **"It is I. Stop being afraid!"**

20 But he saith unto them, **It is I; be not afraid.**

- "...It is I" - *ego eimi*, the same Greek construction for "I AM" (8:58)

— This is a clear, unabashed claim to deity that Jesus gave directly to His disciples, while He's standing on a stormy lake in the middle of the night

— Whenever uses this term applied to Himself, it is a direct claim to deity; He is calling Himself the same name that God the Father told Moses (Ex 3:14) to say regarding who sent him

- "...do not be afraid" - imperative mood, indicating this is a command, not a suggestion

— The immediate command that comes from the great I AM to the disciples, in the midst of this storm in the middle of the night, is to not be afraid

— Being afraid or fearful is a direct sin against God (Heb 11:6). We cannot operate in faith and in fear simultaneously: if I am in fear I don't have faith; if I'm in faith I don't have fear.

— When we lapse into fear, we've made a choice that we are not going to trust God. Your level of anxiety dictates what your level of fear is. If your level of anxiety is high, your level of faith is low. Conversely, as anxiety and fear go down, faith increases.

(b) Bringing the boat to safety (6:21)

21 So they were **willing** to take Him into the boat, and immediately the boat was at the land to which they were going.

21 So they were willing to receive Him into the boat, and immediately the boat was at the land to which they were going.

21 So they were glad to take him on board, and immediately the boat reached the land toward which they were going.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

- "...willing" - *thelō*, to want or desire; they were in the midst of a storm and they "desired" to reach out to God for the solution

— Many people don't have this desire because it requires faith. Jesus asked the paralytic at Bethesda, Do you want to get well? You have a problem you can't solve, Do you desire My solution?

— A prerequisite to God working in our lives is that we have to desire His solution. But often we want to figure out our own solution, we want to go it alone. And many times God will say, Go for it. Then we fumble and bumble around, often making things worse, and finally we come to God and say, Lord, I need you to step in, and God says, Now we're in business.

— Why wasn't the kingdom of God setup at Jesus' first coming? Because Israel did not have the desire for it to be set up, they were "unwilling: (Matt 23:37).

- Jesus then performed a second miracle: the boat was 3-4 miles offshore, but once the disciples expressed a willingness to accept Jesus into the boat, "immediately" the boat was at its destination in Capernaum.

Christ's Signs

1. Water to wine at Cana (2:1-11) - power over time
2. Healing Nobleman's son (4:43-54) - power over distance and disease
3. Healing Paralytic (5:1-47) - lifeless limbs and sin's consequences
4. Feeding the 5000 (6:1-14) - quantity
5. Walking on water (6:15-21) - power over nature

(13) Bread of Life Discourse (6:22-71)

(A) Public comments (6:22-66)

(a) To the curious (6:22-40)

(i) Crowd (6:22-24)

22 The next day the crowd 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 gotten into the boat with His disciples, but *that* His disciples had departed alone.

22 The next day the crowd 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.

22 The next day, the crowd that had remained on the other side of the sea noticed that only one boat had been there, and no other, and that Jesus had not gotten into that boat with his disciples. Instead, his disciples had gone away by themselves.

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

- "The next day" - a textual clue that the scene and topic has changed

- "...the crowd" - a large crowd begins to gather, looking for Jesus (v22-24)

- By the time we get to the end of the chapter (v66), the crowd has all but disappeared

- The name of the game in churches today is to get as many people through the door as possible. Pastors come up with the right marketing mix that appeals to the masses, and if you do that correctly, the church growth consultants will say that you are a successful church.

- It's called a "seeker friendly" model of ministry. And if you're successful enough, you may even be invited to speak at a conference. Jesus, however, in His philosophy of ministry, would not be invited to speak at one of these conferences.

23 Other small boats came from Tiberias near to the place where they ate the bread after the Lord had given thanks.

23 There came other small boats from Tiberias near to the place where they ate the bread after the Lord had given thanks.

23 Other small boats from Tiberias arrived near the place where they had eaten the bread after the Lord had given thanks.

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 So when the crowd saw that Jesus was not there, nor His disciples, they themselves got into the small boats and came to Capernaum, **looking for Jesus**.

24 So when the crowd saw that Jesus was not there, nor His disciples, they themselves got into the small boats, and came to Capernaum seeking Jesus.

24 When the crowd saw that neither Jesus nor his disciples were there, they got into these boats and went to Capernaum to look for Jesus.

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

- "...looking for Jesus" - these people are what church growth consultants today would call "seekers" but they are not "believers" because Jesus has to tell them what they need to do to be saved (v26-27)

— This is the same crowd that wanted to make Jesus king by force (v15); they are a group called the "curious crowd"

— Our churches today are filled with these type of people, who attach themselves to Jesus because they want something out of Him: Jesus fix my bank account, Jesus give me a job, Jesus fix my marriage, Jesus fix my health, Jesus fix my kids, etc.

— Yet they have not satisfied the sole condition that Jesus laid out whereby a lost sinner can come into a relationship with Him, which is by faith alone

(ii) Confusion (6:25)

25 And when they found Him on the other side of the sea, they said to Him, "**Rabbi**, when did You get here?"

25 When they found Him on the other side of the sea, they said to Him, "Rabbi, when did You get here?"

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

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

- The crowd wanted to know how Jesus traveled from Bethsaida to Capernaum

— We already know the answer to that (v21)

- "...Rabbi" - indicates that they did not fully grasp Jesus' messianic credentials

(iii) Confusion (6:26)

26 Jesus answered them and said, "**Truly, truly, I say to you, you seek Me, not because you saw signs, but because you ate some of the loaves and were filled.**"

26 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.**"

26 Jesus replied to them, "**Truly, I tell all of you emphatically, you are looking for me, not because you saw signs, but because you ate the loaves and were completely satisfied.**"

26 Jesus answered them and said, **Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.**

- Jesus points out to them that they aren't attracted to Christ because of His signs, which are evidence of His messianic identity (20:30-31), but because He met a certain temporal need in their lives

- The crowd only wanted Jesus to meet their immediate, temporal need for food, but Jesus is about to explain to them that there is a lot more to the program than just physical food
- They only cared about His humanitarian work, but didn't care about the Gospel. They reasoned that if Jesus could feed a multitude with a few loaves and fish, He could free them from Roman occupation and oppression.
- See [The Coming Kingdom 77_How Kingdom Now Theology Impacts the Church: Social Gospel](#) for more information on the Social Gospel and its impact on the true gospel.

(iv) Correction (6:27)

- 27 Do not **work** for the food that perishes, but for the food that lasts for eternal life, which **the Son of Man will give you**, for on Him the Father, God, **has set His seal.**"
- 27 Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on Him the Father, God, has set His seal."
- 27 Do not work for food that perishes but for food that lasts for eternal life, which the Son of Man will give you, because God the Father has set his seal on him."
- 27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.
- Jesus says you are focused on physical things such as food, but you need to shift your focus to spiritual things and the spiritual food that only God can give you.
 - Yes, Jesus will one day bring in kingdom conditions, but prior to that, His agenda is spiritual in nature rather than physical as He desires first to change people from the inside out.
 - "...work" - Jesus uses this word, not in a salvation context, but because the Jewish crowd had been traveling around the Sea of Galilee to diligently "seek" Him out (v26), because of the sign-miracle He performed of multiplying the loaves and fishes (v1-15).
 - "...the Son of Man will give you" - how do you get this manna from heaven? The Son of Man will give it to you; it is a free gift, available for the asking.
 - "...has set His seal" - refers to the Holy Spirit, who descended onto Jesus in the form of a dove at His baptism (1:32-33).

(v) Confusion (6:28)

- 28 Therefore they said to Him, "**What are we to do**, so that we may accomplish the **works** of God?"
- 28 Therefore they said to Him, "What shall we do, so that we may work the works of God?"

28 Then they asked him, "What must we do to perform God's works?"

28 Then said they unto him, What shall we do, that we might work the works of God?

- "...What are we to do" - what do we have to do to please God?

— They didn't know what they needed to do to please God, to enter into a relationship with Him. This is a key clue that this group of "seekers" that is now following Jesus are not saved, because He has to teach them how to be saved (v28-29).

— These Jews misunderstood Jesus' use of "work" in v27, thinking He was teaching a salvation by works. Thus, they ask specifically what work they needed to do.

— They are thinking in terms of works, not faith. They are asking Jesus for a ritual they need to undergo or what hoops they need to jump through. This is the human condition: we always think we need to do something in order to gain God's favor.

— This was the same condition Paul was in before he was saved. In Phil 3:4-6, Paul reflected on his thought pattern before he was saved. He thought that because he did all of these things, God owed it to him to accept him.

— They did not understand that acceptance from God is not based on what you do, it's based on what Someone Else (Jesus) did. Like the rich young ruler (Matt 19:16-22), they wanted a checklist of works they could perform that would entitle them to eternal life.

— To think you can *earn* or *maintain* eternal life through human performance is to completely miss God's salvation

— Mankind naturally thinks in terms of meriting the favor and salvation of God, so Jesus corrects this thinking in v29...

- This simple question by the crowd, and Jesus' subsequent answer (v29) destroys Calvinism's doctrine of Irresistible Grace. From this doctrine, Calvinism thinks that God must first regenerate a person and give them the gift of faith so that they are able to believe.

— However, these people are asking Jesus what they need to do in order to be saved, and Jesus responds "believe" (v29). If Calvinism's doctrine of Irresistible Grace was true, Jesus would've told these people that only some of them had the ability to be saved (only those who were "elected"), and that they didn't need to "do" anything. Rather, God would give them the gift of faith and regenerate them, then they would "automatically" believe.

— But this obviously isn't what Jesus said. He tells them that the only thing they can "do" to be saved is to believe.

- "...works" - *ergazomai*, plural noun, in contrast to the singular noun "work" (v29); its in the subjunctive mood, the mood of possibility or potentiality.

— In this conversation between the crowd and Jesus, they want Jesus to list for them the "works" (plural) they need to do in order to please God or enter into a relationship with Him.

(vi) Correction (6:29)

29 Jesus answered and said to them, "This is the work of God, that you believe in Him whom He has sent."

29 Jesus answered and said to them, "This is the work of God, that you believe in Him whom He has sent."

29 Jesus answered them, "This is God's work: to believe in the one whom he has sent."

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

- "...work of God" - *ergazomai*, singular noun; Jesus responded that if you want a list of "works" (v28) to do, I'll give you one "work": believe (*pisteuō*) in Him (Me) whom God has sent (Rom 4:4-5).

— This expression is not a subjective genitive "work" of God (meaning it's not a work "by" God). It is an objective genitive, meaning it is a work "for" God. This subtlety in the grammar destroys the doctrine of Irresistible Grace. Jesus clearly says that you people need to "do" something (believe), it's not God who makes you believe, which is what Calvinism's doctrine of Irresistible Grace believes.

— Notice that Jesus does not correct their thought process here by going into a dissertation about salvation by faith alone, without works. He simply answers their question: you want a "work" to do, here's your work: believe in Me. There, that's your "work."

— Christ clarifies that God is not requiring them to do "works" but to "believe" in Him. The way that Jesus equates the "work" (singular) with believing in Him is another demonstration that in the mind of God, belief/faith is not a work (as Calvinism believes). We do not "labor" or "work" to receive the "gift of God" (4:10), otherwise we turn His gift into an earned reward, thereby nullifying grace (Rom 11:6) and provide ourselves the ability to boast that we played a part in our own salvation.

— In the mind of omniscient God, faith and works are on opposite ends of the spectrum. If you are a person of works, you are not a person of faith; if you're a person of faith, you're not a person of works.

- "...believe" - *pisteuō*, Calvinism connects "works of God" (v28) with "believe" (v29) in order to teach that "believing" is a work. But this teaching is clearly contradicted by Rom 4:4-5, where Paul says clearly that faith/belief is NOT a work.

- "...in Him whom He has sent" - faith is only as good as the object that is believed in

Jesus' words in these verses are sometimes used to claim that faith is a work of God rather than of humans. This is because the phrase "the works of God" (v28) is equated

with the words "believe in Him whom He has sent" (v29). In this view "works" refers to work done by God, in which He grants the gift of faith. However it is clear that God is not the intended performer of the action by the question: What are we to do?

If the Jews had asked the wrong question, Jesus could have corrected them by pointing out it was not something they had to do but something God was to do. Instead Jesus answered the Jews' question with the same phrase with which they asked it, except that He used the singular "work" (v29) not "works" (v28): "This is the work of God." In Jesus' response, "work" is singular because only one thing is necessary: to believe in Jesus Christ. "To believe in the One He has sent" is in apposition to the "work of God." It is man, not God, who believes, and therefore the context makes clear that "of God" is not a subjective genitive ("work by God"), but an objective genitive ("work for God").

(vii) Confusion (6:30-31)

30 So they said to Him, "What then are You doing as a sign, so that we may see, and believe You? What work are You performing?"

30 So they said to Him, "What then do You do for a sign, so that we may see, and believe You? What work do You perform?"

30 So they asked him, "What sign are you going to do so that we may see it and believe in you? What actions are you performing?"

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

- We will believe in you Jesus, but we have to see a sign first

— Why wasn't the feeding of the 5000, which they witnessed with their own eyes, not a good enough sign for them?

31 Our fathers ate the manna in the wilderness; as it is written: 'HE GAVE THEM BREAD OUT OF HEAVEN TO EAT.'"

31 Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread out of heaven to eat.'"

31 Our ancestors ate the manna in the wilderness, just as it is written, 'He gave them bread from heaven to eat.'"

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

- Their response was, Jesus, we're not necessarily comfortable with your sign because it is not exactly like the sign that Moses did (manna from heaven)

— The setting for this "Bread of Life" discourse is Passover, where God miraculously freed the Israelites from 400 years of slavery in Egypt...so this crowd is wanting Jesus

to free Israel again from ~100 years of Roman bondage, high taxes, and occupation

(viii) Correction (6:32-33)

32 Jesus then said to them, **"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.**

32 Jesus then said to them, **"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.**

32 Jesus told them, **"Truly, I tell all of you emphatically, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven.**

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

- "...Truly, truly, I say to you" - a common saying of Jesus, which forebodes that what He is about to say next is an absolute, 100% certain fact, which His listeners need to hear and follow.

- Jesus tells them their thinking is stuck in the past...get with the current program, which is a different, spiritual sustenance from heaven rather than physical manna.

— The physical manna that God provided to the Israelites in the wilderness for 40 years was temporary sustenance, that could only feed your physical body for one day. The next day, they'd have to go outside and collect it again in order to eat (except on the Sabbath).

— But the spiritual sustenance that God is now providing, in the form of His Messiah Jesus Christ, is permanent spiritual food. It is the food that the OT manna pointed to and foreshadowed.

33 For the bread of God is that which comes down out of heaven and gives life to the world."

33 For the bread of God is that which comes down out of heaven, and gives life to the world."

33 The bread of God is the one who comes down from heaven and gives life to the world."

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

- Jesus says don't focus on the physical bread, but focus on the *true* bread.

— This spiritual food doesn't just feed you for a day, but is something that can give you the life of God, which you have not had ever since the fall in Eden.

- "...gives life to the world" - the life of God, which can fix the problem of original sin, cannot be acquired by human merit. You can only receive it as a gift, and if you won't receive it as a gift, you will not receive it.

(ix) Confusion (6:34)

34 Then they said to Him, "Lord, **always** give us this bread."

34 Then they said to Him, "Lord, always give us this bread."

34 Then they told him, "Sir, give us this bread all the time."

34 Then said they unto him, Lord, evermore give us this bread.

- Jesus contrasted the Israelites' continual eating of manna in the desert to receiving Him by faith as the Bread of eternal life

- "...always" - *pantote*, always, evermore, at all times

— They mistakenly thought that repeated consumption of this Bread was necessary to sustain life, as with the Israelites' collection of manna in the desert for 40 years (Cf. Ex 16; Joshua 5:12).

— The Jews who followed Jesus presumed that this Bread must be constantly, repetitiously given and constantly, repetitiously received in order to meet their need. They were still thinking of their ancestors who had to consume manna daily because of their unsatisfied physical hunger.

— Jesus clarifies their misunderstanding in v35...

(x) Correction (6:35-40)

35 Jesus said to them, "**I am the bread of life; the one who comes to Me will not be hungry, and the one who believes in Me will never be thirsty.**"

35 Jesus said to them, "**I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst.**"

35 Jesus told them, "**I am the bread of life. Whoever comes to me will never become hungry, and whoever believes in me will never become thirsty.**"

35 And Jesus said unto them, **I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.**

- Verses 35-40 are important verses, where Jesus deals with this highly confused crowd with one more point of correction:

- "...I am the bread of life" - in answer to the question of where the crowd could find this heavenly bread, Jesus said that bread I'm describing is Me! I am that heavenly bread.

— Jesus promises that if they would believe in Him, they would "never hunger."

— The Jews missed Jesus' point that eternal life and satisfaction of spiritual hunger were not received by repeated consumption of some spectacular "Wonder Bread" but instead by a solitary act of believing in the Lord Jesus Christ—the Bread of eternal life.

- Calvinists will point to the present tense of the verbs in this verse ("comes to Me" and "believes") which refer to continuous, on-going action, thus (they say) the wonderful promises that are provided by Christ are not for those who do not truly and continually believe. They use this to argue in favor of the doctrine of the Perseverance of the Saints.

— The satisfaction of hunger and thirst is because of the perpetual nature of what is consumed (the eternal food and drink—Jesus Christ), not because of the perpetual faithfulness of the believer in eating and drinking. To conclude otherwise is to destroy the intended contrast in each passage (3:14-15; 4:13-15) between the insufficient physical-temporal metaphor and the spiritual-eternal meaning of the metaphor.

— In other words, Jesus uses an intentional contrast between the repeated consumption of bread and water to keep satisfying one's physical hunger and thirst versus the one act of appropriating Him by faith to eternally and permanently satisfy one's spiritual need.

— In the physical realm, a person must eat and drink continually because physical food and water is only temporal in duration and satisfaction. By contrast, the Bread of Life and the Living Water that Christ gives never ceases, and therefore it needs to be received only once.

— To say that this Bread and Water must be continually and repeatedly consumed by the believer in order to either maintain or guarantee salvation ends up contradicting Christ's statements about "never" hungering or thirsting again. After all, why would a person have to eat and drink again if that person was "never" hungry and thirsty anymore?

— To interpret John's metaphors of believing in Christ for eternal life as requiring ongoing appropriation of Christ actually reflects the very same works-oriented thinking as the unregenerate Jews whom Jesus is correcting in John 6. This reveals what is ultimately behind the doctrine of the perseverance of the saints—a doctrine of salvation that is not solely by God's grace but leaves room for human merit.

- In this verse, Jesus correlates "the one who comes to Me" with "the one who believes in Me." In Jesus' mind, and throughout the rest of this chapter, these two ideas have the same meaning: someone who puts their belief (trust) in Jesus by faith.

— "I am" - *ego eimi*, a title that belongs solely to God (Ex 3:14; Cf. 6:35; 8:12; 10:7 [Cf. v9]; 10:11,14; 11:25; 14:6; 15:1,5).

— Jesus says that this bread I'm describing, that transcends physical bread and deals with your sin issue once and for all, which will satisfy your spiritual hunger, comes only from Me. You can't find it anywhere else, except for belief in Me.

- "...the one who believes" - *pisteuō*, the sole condition that Jesus holds out as necessary for salvation. And you can't just believe in anything, Jesus says you have to

believe "in Me."

— If you believe in Me and receive that bread from heaven, you will never hunger or thirst spiritually ever again. It may not solve every problem in your body, but it will solve your biggest problem, a problem you have but may not be able to feel, which is the transmission of original sin from Adam down to you. You have to deal with that at some point, and this bread I'm offering you is the way to do it.

— This verse is very similar to the words Jesus spoke to the woman at the well (4:13-14).

Apart from the Holy Spirit's help, our own sinfulness makes us all tend to ignore the wealth of evidence for belief God has provided us. Nature and history testify to Him (Rom 1:18-20), and the unity of God's Word testifies to its truthfulness. Like these people, many today want a Jesus they can control, who keeps them well fed and prosperous. Is this the Jesus I want? Jesus does not perform on demand. We are easily deceived by signs of our own choosing. Jesus' miracles, works, sinless life, and authoritative words were, and remain forever, signs of His identity.

Jesus' "I Am" Statements

1. "I am the bread of life" (6:35)
2. "I am the light of the world" (8:12)
3. "I am the door" (10:9)
4. "I am the good shepherd" (10:11)
5. "I am the resurrection, and the life" (11:25)
6. "I am the way, the truth, and the life" (14:6)
7. "I am the vine, ye are the branches" (15:5)

I AM the Bread of Life

Jesus had recently fed the 5000. Incredibly some were still asking for a miraculous sign to help them believe He was who He claimed to be. They brought up the manna their forefathers had eaten in the wilderness (Ex 16:13-18), and that established the context for this statement. I believe Jesus was saying the manna was meant to be a model of the Messiah. Whoever partakes of Him will never again know spiritual hunger. Like the manna, everyone who seeks Him will find Him (Matt 7:7-8), but each of us has to find Him for ourselves. No one else can receive Him for us, nor can we receive Him for anyone else. We all get an amount sufficient for our salvation. No one is lacking, none of Him is wasted.

As for our thirst, remember how Jesus told the woman at the well that the water He offered would cure her thirst forever. Pointing to Jacob's well, near where they were standing, He said, "Everyone who drinks this water will be thirsty again, but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life" (Cf. 4:13-14).

And then on the last and greatest day of the Feast of Tabernacles, Jesus stood and said in a loud voice, "If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him." By this he meant the Spirit, whom those who believed in him were later to receive." (Cf. 7:37-39)

The Psalmist wrote, "As the deer pants for streams of water, so my soul pants for you, O God." (Ps 42:1) In Jesus our spiritual hunger is satisfied and our spiritual thirst is quenched. Once we have the Holy Spirit, our search for spiritual fulfillment comes to an end, and we never need any other sustenance. The God-shaped hole in our heart is finally filled.

36 But I said to you that you have indeed seen Me, and yet you do not believe.

36 But I said to you that you have seen Me, and yet do not believe.

36 I told you that you have seen me, yet you don't believe.

36 But I said unto you, That ye also have seen me, and believe not.

- They do not believe because they continue to be focused on the physical not the spiritual; they are focused on Moses and not Jesus; they are focused on the temporal and not the eternal.

37 Everything that the Father gives Me will come to Me, and the one who comes to Me I certainly will not cast out.

37 All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out.

37 Everything the Father gives me will come to me, and I'll never turn away the one who comes to me.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

- One of the strongest verses in all of the Bible in favor of the doctrine of eternal security. Once the gift of eternal life has been given to us by God, it can never be revoked or taken away.

- "Everything that the Father gives Me" - do you believe in God's sovereign election (He chose me) or man's free will (I chose Him)? Yes, because the Bible teaches both.

— The Bible teaches that we trust in Christ as an act of our own free will when we come under the conviction of the Holy Spirit, but the Bible also teaches the idea that at some point in eternity past, God made some sort of move toward me.

— The problem with Calvinism and Reformed theology is that they gravitate toward all the sovereignty passages and ignore or misinterpret all the free will passages. The problem with Arminianism is that it gravitates toward all of the free will passages, and ignores or misinterprets all of the sovereignty passages.

— Man for hundreds of years has been trying to reconcile these two ideas when the fact is they are irreconcilable because the Bible teaches both. This is outside of our realm of understanding and comprehension, but do you really want to worship a God that your sinful human mind can fully understand?

— Anyone who gravitates toward either Calvinism or Arminianism is not being fair with the Bible or interpreting it from a point of neutrality. They typically are reading in to the text their own preconceived biases and trying to make Scripture agree with their preconceived notions.

- "...I certainly will not" - *ou mē*, a double negation in the Greek; it is the strongest emphatic negation possible linguistically that a person who has received the true bread from heaven can never have it taken from them.

— How can I be sure that I cannot commit a sin that will remove eternal life from me? The reason, besides first and foremost the promises of God throughout His Word, is that your salvation did not depend upon you in the first place. All you did was receive it as a gift, through faith in the Giver.

— Our salvation and eternal security rests completely, 100% on Him, what He has done, and His promises. Based on this, what could you possibly do to short circuit that process? Salvation is a work of God from beginning to end.

One way to grasp the immense truth of v37 is to consider salvation as a door. On the outside, emblazoned on the door, is the bold invitation: "Whoever will may come." When we take hold of God's promise, and by faith, walk through the door, we see another bold sign on the inside of the door: "All those the Father gives me will come to me."

Scripture teaches twin truths: (1) God "chose us in Him (Christ) before the creation of the world (Eph 1:4); (2) Yet we alone are responsible to believe. Both the divine and human are at work in everyone who comes to Jesus. God does not do the believing for us. No one can use the excuse "God did not choose me." The way to know if God has chosen you in Christ is to walk through the door of faith.

38 For I have come down from heaven, not to do My own will, but the will of Him who sent Me.

38 For I have come down from heaven, not to do My own will, but the will of Him who sent Me.

38 I have come down from heaven, not to do my own will, but the will of the one who sent me.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

- The heaven-sent Son of God exists to do the Father's will.

39 And this is the will of Him who sent Me, that of everything that He has given Me I will lose nothing, but will **raise it up** on the last day.

39 This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day.

39 And this is the will of the one who sent me, that I should not lose anything that he has given me, but should raise it to life on the last day.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

- So what is the Father's will? That everyone whom the Father has given the Son, the Son will lose no one. Think about this...Jesus' very existence and purpose is to not lose a single person whom the Father has given to Him.

— Everyone who receives the bread of life that Jesus described here, through belief in Him by faith, will be in Him forever

— Jesus doesn't have a 99.999999999999% success rate in His purpose outlined here; His success rate as keeping believer's salvation secure is a solid 100%.

— For Christ to lose a single person would violate the Father's will, which He Himself came into the world to accomplish.

- "...raise it up" - not only will Jesus keep our soul secure until death, but He will also resurrect it on the last day.

— So in this verse, those whom the Father gave to the Son (v37,39) will be resurrected.

— Jesus has already told us about a great resurrection that is coming (5:28-29); this same event is also mentioned many other places in the Bible (Dan 12:2; Acts 24:15; Rev 20:4-5; hinted at in John 11:23-24).

40 For this is the will of My Father, that everyone who sees the Son and believes in Him will have eternal life, and I Myself will raise him up on the **last day**."

40 For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day."

40 This is my Father's will: That everyone who sees the Son and believes in him should have eternal life, and I will raise him to life on the last day."

40 **And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.**

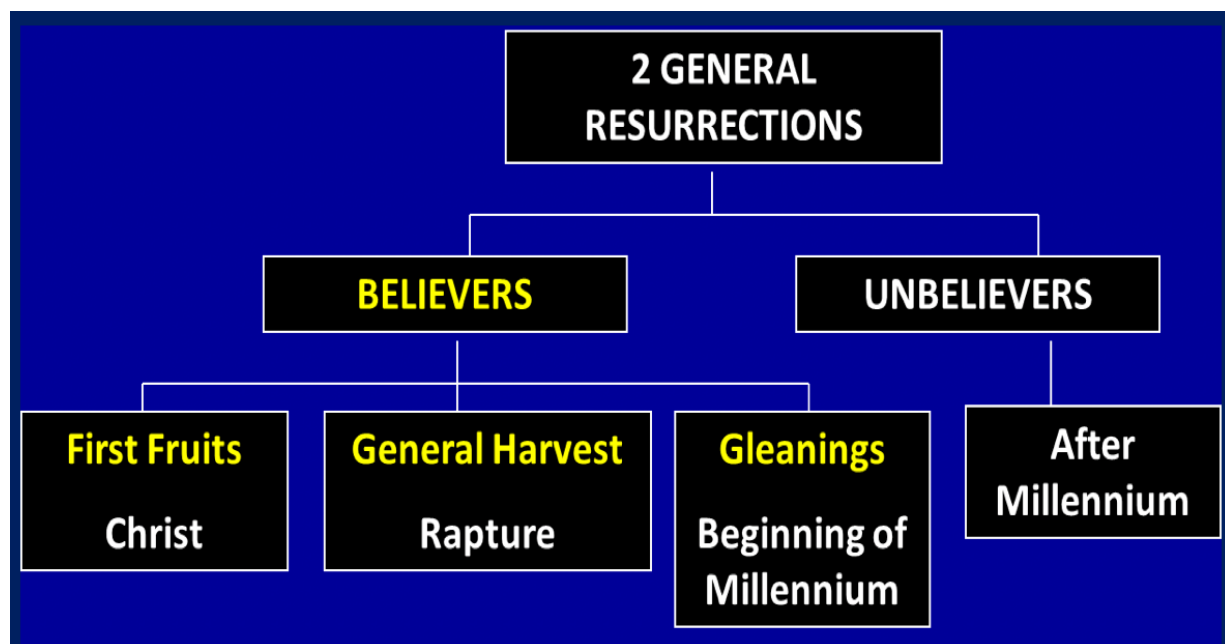
- Verse 39 states that those who were "given to Christ," He will raise them up (resurrection); v40 says those who "believe in Christ," He will raise him up. Jesus continues to put "given to the Son" and "believing in the Son" into the same salvation framework.

- "...last day" - does not deal with the timing of the resurrection, but instead provides certainty or assurance that all believers will experience a future time of resurrection. It speaks to the fact that all of the elect given to Christ by the Father will make it to their destined goal, which is resurrection.

— Post-Tribulationists use these verses (v39,40,44,54) to argue against a pre-Tribulational Rapture. However, this verse speaks to the fact that all of the elect given to Christ by the Father will make it to their destined goal, which is the resurrection.

— Since Jesus had not yet revealed that there would even be a future assembly that would be known as the Church, He clearly has not yet revealed the event that would bring that Church Age to a close, the Rapture. Therefore, it follows that Jesus made a general statement about the resurrection in these passages about the certainty of a future resurrection for believers, not intending to convey a nuance of the timing in relation to when this event would fit into end-time prophetic events.

— In context, the statement about being raised up on the last day refers solely to the resurrection of believers.



(b) To the critical (6:41-49)

(i) Criticism & Correction #1 (6:41-51)

(a) Criticism (6:41-42)

41 So then the Jews were complaining about Him because He said, **"I am the bread that came down out of heaven."**

41 Therefore the Jews were grumbling about Him, because He said, **"I am the bread that came down out of heaven."**

41 Then the Jewish leaders began grumbling about him because he said, **"I am the bread that came down from heaven."**

41 The Jews then murmured at him, because he said, **I am the bread which came down from heaven.**

- Jesus called Himself the Bread of Life (v35), now the Jews are complaining about Jesus making this statement.

— Ironically, the same nation that grumbled against Moses (Cf. Ex 14:11-12; 15:24; 16:2; 17:3; Num 11:1; 14:1-2; 16:41; 21:5) about the manna in the wilderness (physical manna), is now grumbling against Jesus (spiritual manna) 1500 years later, when He said that He is the bread of life.

- "...I am" - the crowd is uncomfortable with this statement because they understood clearly that Jesus was claiming deity.

- "...out of heaven" - Jesus is saying that there is a higher spiritual plane, a higher spiritual nourishment that the crowd knew nothing about.

— The spiritual bread they had from Moses was not enough, they needed something greater. What they possessed was fine for the past, but it's not enough for today. It doesn't represent the totality of spiritual nourishment that Jesus wanted to give to them.

— The Jews revered Moses greatly, and now for Jesus to come along and say that Moses was not enough, that Moses was insufficient, was a wounding of their pride.

42 And they were saying, "Is this not Jesus, the son of Joseph, whose father and mother we know? How does He now say, **'I have come down out of heaven'?**"

42 They were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How does He now say, **'I have come down out of heaven'?**"

42 They kept saying, "This is Jesus, the son of Joseph, isn't it, whose father and mother we know? So how can he say, **'I have come down from heaven'?**"

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, **I came down from heaven?**

- The crowd reasoned how Jesus could make such a statement when they knew His parents.

— However, this statement shows that Christ did not just have an earthly origin, but also a heavenly origin.

(b) Correction (6:43-51)

43 Jesus answered and said to them, **"Stop complaining among yourselves.**

43 Jesus answered and said to them, **"Do not grumble among yourselves.**

43 Jesus answered them, **"Stop grumbling among yourselves.**

43 Jesus therefore answered and said unto them, **Murmur not among yourselves.**

- Jesus told them to stop whipping up verbal assaults against Him and what He said; stop slandering Him.

— In saying this, Jesus is indicting the nation for what they have always done...Israel has always grumbled and complained about God.

44 **No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day.**

44 **No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day.**

44 **No one can come to me unless the Father who sent me draws him, and I will raise him to life on the last day.**

44 **No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.**

- The controversial statement here is that no one can come to Christ unless the Father draws him to Christ. Therefore, your participation in the final resurrection is based on whether or not the Father first "draws" you to Christ.

— This brings up the age-old question: does God choose us (election) or do we choose God (free will)? The answer is: Yes.

— As you study this issue throughout the Bible, you see that it teaches both positions.

The idea that God the Father draws us to Himself is prominent in John's Gospel (Cf. 1:37; 6:44; 15:6). But man's free will is also mentioned (Cf. 3:16; 5:24; 6:47).

— For a complete review of all passages related to Sovereign Election, see [Soteriology 02_Election \(2 Peter 3:9\)](#).

- "No one can" - a direct statement of human inability (Cf. Rom 3:11)

- "...come to Me" - in context, this is clearly synonymous with believing in Christ (Cf. v35).

— Calvinism comes to this verse, out of context, and defines "come" as belief, and that it is the Father who imparted that belief to them. Another example of total and complete eisegesis (see note: **The Dangers of Eisegesis** on Eph 2:5).

- "...draws" - *helkō*, to "attract"; to "drag"; "to pull with resistance"; used 8x in the NT (12:32; 18:10; 21:6,11; Acts 16:19; 21:30; James 2:6). So how did Jesus use the word here?

— This is an important question because Calvinism comes in and says that the Father "drags" us to Christ (irresistible grace) because we're unable to make a decision ourselves (total depravity). What they do to get to this interpretation is to go to verses where *helkō* actually does mean "drag" (i.e. Acts 21:30; James 2:6), then import that definition into this verse, because that interpretation is the one that argues in favor of their doctrine of Irresistible Grace.

— However that's not how you do Bible study. We need to understand Jesus' meaning behind using this word in *this* context, not in another context. In 12:32, Jesus' use of *helkō* means "to attract." He says that if He is "lifted up" (crucified on the cross), He will draw (same Greek word, *helkō*) all men (everyone, not just the "elect") to Himself.

— What they are actually doing with their interpretation is committing an "illegitimate totality transfer." This is an unwarranted adoption of an expanded semantic field: the fallacy in this instance lies in the supposition that the meaning of a word in a specific context is much broader than the context itself allows, and may bring with it the word's entire semantic range.

— So if you put 6:44 and 12:32 together, we learn that the Father "draws" all men to Christ (6:44) and Jesus "draws" all men to Himself (12:32). The context for both passages are salvific, and Jesus' use of *helkō* in both verses should be interpreted the same way—as "attract" (without coercion)—rather than both the Father and the Son "dragging" unbelievers to Christ kicking and screaming. This is further confirmed by 12:37, which says: But though He had performed so many signs in their sight, **they still were not believing in Him**. So the "drawing" cannot mean coercion or be irresistible because most people did not believe in Him.

— Notice that this "attraction" is not effectual (irresistible), and it goes out to "all people" not just the elect (no limited atonement here). Jesus clearly does not "irresistibly drag" all people to Himself, otherwise all people would be saved. In this verse, Calvinism talks about irresistibly dragging a small group (the elect), but in 12:32 Jesus is clearly talking about "attracting" *all people* to Himself.

— John's four other uses of *helkō* in this Gospel (12:32; 18:10; 21:6,11) also do not include the idea of coercion. In 12:32, John wrote that Christ's resurrection will "draw" everyone to Him, but 12:37-40 clearly includes unbelievers. Obviously then, *helkō* here does not mean God will coerce everyone in the world to believe, because many have died without believing in Christ.

- So how does both the Father and the Son "draw" (attract) all people to Christ?

— The "drawing" of both the Father and the Son is explained in 16:7-11 as the convicting ministry of the Holy Spirit. There are other things that God does as well, all considered part of His "grace pressure" on the unsaved (see extensive notes on Rom 3:11), but the conviction ministry of the Holy Spirit is first and foremost.

— Calvinism interprets "draws" here as God infusing faith into some people (only the "elect"). However if you read v45, you see that the "drawing" that the Father is doing is not unto salvation or faith, it's a drawing to *discipleship*.

— Notice also that this verse makes no mention of people's inability to be drawn...the people who decide to not believe in Christ either suppressed their belief in unrighteousness (Cf. Rom 1:18) or simply decided to not believe because they loved the darkness rather than the light (Cf. 3:19).

— Unbeknownst to Calvinism, the Bible over and over again gives examples of man resisting God's grace (so much for the doctrine of "irresistible" grace). Here are just a few of the many examples: Gen 6:3, (Cf. 1 Peter 3:20; 2 Peter 2:5); Prov 1:24-25; 29:1; Matt 23:37; John 10:25; 12:37; Acts 7:51; 9:26; 19:9; 2 Thess 2:12; Heb 12:25.

- So what was my role in my salvation?

— There are three phases that the Father takes an unbeliever through before they believe (Rom 8:29-30): foreknowledge, predestination, calling, which all come *prior* to justification.

— Paul says that before I was saved, God knew me (foreknowledge), He predestined me (predetermined that those who accept Christ will be adopted into His family), and He called me (the Spirit's conviction of the sin of unbelief, righteousness and judgment, Cf. 16:7-11) and makes me aware of my need to come to Christ.

- "...last day" - Jesus is speaking to those who come to Him by way of faith; He's articulating a promise that those who believe in Him will participate in the final resurrection.

— For the Church Age believer, this final resurrection is called the Rapture (14:1-3; 1 Thess 4:13-18).

45 It is written in the Prophets: 'AND THEY SHALL ALL BE TAUGHT OF GOD.' Everyone who has **heard and learned** from the Father, comes to Me.

45 It is written in the prophets, 'And they shall all be taught of God.' Everyone who has **heard and learned** from the Father, comes to Me.

45 It is written in the Prophets, 'And all of them will be taught by God.' Everyone who **has listened to the Father and has learned anything** comes to me.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore **that hath heard, and hath learned of the Father, cometh unto me.**

- Jesus quoted from Is 54:13...

- "...heard and learned" - describes the drawing ministry of the Father (v44). Part of the "drawing" or attraction that the Father gives to sinners so they can come to Christ includes hearing and learning. If you have been the recipient of the Father's "drawing" ministry, you have been taught by God, heard from the Father, and learned from the Father.

— Isaiah prophesied that the entire community, all Israel, will be taught inwardly and directly by God (Cf. Jer 31:34; Heb 8:10-11; 10:15-16). Though the full scope of this prophecy awaits a future fulfillment (Is 2:2-5; Micah 4:2-7), Jesus emphasized that everyone who has heard the Father and learned from Him will come to Jesus.

— Jesus' promise applies to the Church today...all who respond to God's drawing to faith discover the Holy Spirit personally teaches them (John 16:12-13; 1 Cor 2:10,14; 1 John 2:20,27).

46 Not that anyone has seen the Father, except the One who is from God; He has seen the Father.

46 Not that anyone has seen the Father, except the One who is from God; He has seen the Father.

46 Not that anyone has seen the Father except the one who comes from God. This one has seen the Father.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

- Yes, God has done some great work in our life to bring us to Christ, but that's not the same as seeing the Father.

— You were taught by God, you heard and learned of the Father, but that's not the same thing as seeing the Father (Ex 33:20).

47 Truly, truly, I say to you, the one who believes has eternal life.

47 Truly, truly, I say to you, he who believes has eternal life.

47 Truly, I tell all of you emphatically, the one who believes in me has eternal life.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

- God "drags" (attracts without coercion, v44) us to Christ, but the final responsibility is on man to believe or not believe. It's a free will choice of man, under the "attraction" (drawing) and conviction (convincing) of the Holy Spirit. God does not believe for us.

— The Bible consistently puts the responsibility to believe on man, not on God (Cf. 1:12-13; 3:16,36; 5:24; 6:47; Acts 16:31; Rom 3:21-22,25-26; 4:3-6; Eph 2:8. The Bible also consistently puts the responsibility for not believing on man (Cf. 3:18; 5:40).

- "...has" - *echō*, present tense; the moment we believe is the moment we have eternal life; it is a present possession (Cf. 5:24; 1 John 5:13)

- Eternal life is not something that we should wonder about after we put our faith in Christ, whether we have it or not.
- The great tragedy today is that you have believers who don't know if they are believers because they have not had enough teaching on the doctrine of the assurance of salvation.
- This verse (along with 5:24; 1 John 5:13) provide assurance of salvation and refute Lordship Salvation and Final Salvation heresies (see notes on 5:24).
- We don't need to wait to die to have eternal life...we possess eternal life now, in the present. It's a present possession of every believer.
- The moment you trusted in Christ, you have already passed out of death unto life. Doesn't matter what you feel or think, it only matters what God has objectively declared.

48 I am the bread of life.

48 I am the bread of life.

48 I'm the bread of life.

48 I am that bread of life.

- Jesus repeated His first "I AM" statement from v35...

— Jesus is saying to the crowd: I have come from heaven to give you a bread that you know nothing about. It is spiritual sustenance and nourishment that is higher than the bread your forefathers received in the wilderness for 40 years.

— Jesus will go on in v49-51 to explain the differences between the bread He is offering them and the manna from heaven given to their forefathers.

49 Your fathers ate the manna in the wilderness, and they died.

49 Your fathers ate the manna in the wilderness, and they died.

49 Your ancestors ate the manna in the wilderness and died.

49 Your fathers did eat manna in the wilderness, and are dead.

- "...died" - physical death

- The manna given to the Israelites in the wilderness was to meet their physical needs (hunger); the bread that Jesus is talking about is bread that will meeting their spiritual needs.

50 This is the bread that comes down out of heaven, so that anyone may eat from it and not die.

50 This is the bread which comes down out of heaven, so that one may eat of it and not die.

50 This is the bread that comes down from heaven, so that a person may eat it and not die.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

- "...die" - spiritual death

51 I am the living bread that came down out of heaven; if anyone eats from this bread, he will live forever; and the bread which I will give for the life of the world also is My flesh."

51 I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh."

51 I'm the living bread that came down from heaven. If anyone eats this bread, he'll live forever. And the bread I will give for the life of the world is my flesh."

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

- The manna was temporary...the Israelites had to go collect it each morning (except on the Sabbath); the bread Jesus offers is a one-time deal, by faith.

	<u>Manna</u>	<u>Bread of Life</u>
<u>Scripture</u>	Ex 16	John 6
<u>Agency</u>	Moses	Jesus Christ
<u>Domain</u>	Earth	Heaven
<u>Quality</u>	Non-living	Living
<u>Benefit</u>	Daily physical need	Never die
<u>Problem Resolved</u>	Temporal	Eternal

(ii) Criticism & Correction #2 (6:52-59)

(a) Criticism (6:52)

52 Then the Jews *began* to argue with one another, saying, "How can this man give us His flesh to eat?"

52 Then the Jews *began* to argue with one another, saying, "How can this man give us *His* flesh to eat?"

52 Then the Jewish leaders debated angrily with each other, asking, "How can this man give us his flesh to eat?"

52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

- This is another example of the perpetual problem that Christ has during His ministry...He's speaking on a spiritual plane, while the Jews are understanding Him on a physical plane (Cf. 2:19-21; 3:3-4; 4:13-15).

- The crowd here had no grasp of what Jesus was talking about...they are thinking He is talking about cannibalism.

- Jesus sounds like a crazy Man to them because He is speaking on a completely different level than their understanding, because they do not have the illuminating ministry of the Holy Spirit helping them understand.

(b) Correction (6:53-59)

53 So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves.

53 So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves.

53 So Jesus told them, "Truly, I tell all of you emphatically, unless you eat the flesh of the Son of Man and drink his blood, you don't have life in yourselves.

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

- Jesus here is using a figure of speech (analogy). The response that Jesus wants from this crowd is belief (v47). He has called Himself the bread of life (v35,48), now He's telling them that they need to eat His flesh (the bread of life).

- Jesus is analogizing the eating of His body, since He is the bread of life, to belief.

- This is a key passage used by Roman Catholics to argue in favor of their belief in Transubstantiation, that during communion, we are literally eating Christ's body and drinking His blood.

- They believe that Christ is being re-crucified every time the elements are distributed during the mass.

- They understand this passage to be literal, when Christ is actually speaking figuratively.

- The first step in accurate Bible interpretation is to understand that the Bible contains two types of language: literal language (denotative) and figurative language (connotative). We misinterpret Scripture when we take obvious literal language and interpret it as if it was figurative, and figurative language and interpret it as if it was literal.

— Here, Jesus is using obvious figurative language...He's not expecting us to eat His actual flesh and drink His actual blood, but rather His goal is for the crowd to believe (v47), thus He is analogizing "eating" His body and "drinking" His blood with consuming who He is, which is analogized to belief (see notes on 1 Cor 10:16).

— In addition, He is not even speaking in a communion context. This is a conversation that Jesus had with some Jews before the Church came into being. There was no such thing as communion at this point in Jesus' ministry...that wouldn't come until He instituted the 3rd cup of the Passover as the communion cup in the Upper Room the night before His death.

54 The one who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day.

54 He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day.

54 Whoever eats my flesh and drinks my blood has eternal life, and I'll raise him to life on the last day,

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

- Jesus tells the crowd that if they eat of Him and drink of Him, which are figures of speech for believe, they will have eternal life.

- "...last day" - see notes on v40

55 For My flesh is true food, and My blood is true drink.

55 For My flesh is true food, and My blood is true drink.

55 because my flesh is real food, and my blood is real drink.

55 For my flesh is meat indeed, and my blood is drink indeed.

- In comparison to manna that was given to the Israelites in the wilderness, which could only satisfy their physical hunger for one day, Jesus says that belief in Him would fix their spiritual hunger for eternity.

56 The one who eats My flesh and drinks My blood **remains** in Me, and I in him.

56 He who eats My flesh and drinks My blood abides in Me, and I in him.

56 The person who eats my flesh and drinks my blood remains in me, and I in him.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

- If you eat and drink of Me, which is figurative speech for belief, you can have a relationship with Me right here and right now.

- "...remains" - *menō*, the idea of "remaining" or "abiding" is prevalent in John's Gospel...it speaks of a consistent, intimate relationship, not an on-again off-again

relationship.

— In this verse, it is used to describe initial faith in Christ. Elsewhere in John, it is used to describe a believer's fellowship with Christ (see note/chart on John 15:4).

— It's great to learn facts about God, in fact we must learn facts about God, who He is, what He likes and dislikes, but to "remain" (abide) speaks to more than just knowing facts...it speaks to a relationship: you will abide in Me, and I will abide in you.

— The entire reason Jesus came to the earth as a Man was to initiate that relationship with us.

57 Just as the living Father sent Me, and I live because of the Father, the one who eats Me, he also will live because of Me.

57 As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me.

57 Just as the living Father sent me and I live because of the Father, so the one who feeds on me will also live because of me.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

- Jesus reiterates that if they will "eat" of Him (believe), they will have eternal life.

— The Father sent the Son, and the Son lives because of the Father; thus, the one who believes will live because of the Son, just as the Son lives because of the Father.

58 This is the bread that came down out of heaven, not as the fathers ate and died; the one who eats this bread will live forever."

58 This is the bread which came down out of heaven; not as the fathers ate and died; he who eats this bread will live forever."

58 This is the bread that came down from heaven, not the kind that your ancestors ate. They died, but the one who eats this bread will live forever."

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

- "...ate" - *phago*, to consume a meal

- "...eats" - *trogo*, continual, habitual

- The bread that Christ was offering them is unlike the manna that the Israelites ate in the wilderness. That bread simply fulfilled a temporary spiritual need, then the next day they would have to collect and eat again.

— The bread that Jesus is offering, "eaten" through belief in Him, would satisfy their most permanent, enduring need: a spiritual relationship with God, and with it comes eternal life.

- 59 These things He said in the synagogue as He taught in Capernaum.
59 These things He said in the synagogue as He taught in Capernaum.
59 He said this while teaching in the synagogue at Capernaum.
59 These things said he in the synagogue, as he taught in Capernaum.

(c) To the carnal (6:60-66)

60 So then many of His **disciples**, when they heard *this*, said, "**This statement is very unpleasant**; who can listen to it?"

60 Therefore many of His disciples, when they heard *this* said, "This is a difficult statement; who can listen to it?"

60 When many of his disciples heard this, they said, "This is a difficult statement. Who can accept it?"

60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

- "...disciples" - *mathētēs*, not a technical word (doesn't have the same meaning every time it is used; the meaning is based on the context in which it is used). Here, the word is to describe those who followed Jesus around, but many were not believers (yet), as is evident from v64,66.

— Most of the time *mathētēs* is used, it refers to a believer who has come to faith in Christ, then at a later time, as they grow, they have responded to another call to "take up their cross and follow Him" (Matt 16:24-25).

— A *mathētēs* is generally used to describe a person who has already trusted in Christ and is growing in their progressive sanctification, the Holy Spirit calls them to submit more and more and more of their life to Him, not to determine salvation (because they are already saved), but to determine rewards in heaven, usability in this life, and to determine the degree of authority they will wield in the coming kingdom. That, however, is not how *mathētēs* is used here.

- Lordship Salvation takes the two callings (to salvation and to discipleship) and makes them one event, and they present the gospel to the unbeliever as "pick up your cross and follow Me." But that's an impossible task for an unbeliever or a new believer...they have no capacity to put on the armor of God or to present their bodies as living sacrifices...they don't even know what these things mean. They have no ability to follow any command that God gives to believers.

— The only thing an unbeliever has the capacity and ability to do is to trust in Christ. At that point, the Holy Spirit enters them, they receive a new nature, and begins to work on their heart, and now all of these other commands that relate to the believer are able to be responded to, in the power of the indwelling Holy Spirit.

— Anyone who mixes discipleship with justification has taught a gospel of works, which is a perversion of what God said and is no gospel at all.

— Churches today are filled with people who are believers, they are going to heaven, but they are not disciples. Want a biblical example? Read 1 Corinthians.

- "...This statement is *very* unpleasant" - what statement did Jesus make that was so disturbing to them?

1. They didn't see the kingdom of God on the earth as they wanted it, which troubled them. Earlier, they had sought to take Jesus by force to make Him king, but He withdrew.
 - By withdrawing, Jesus told them that they aren't going to have the earthly kingdom come until they are changed from the inside out through faith in Him.
2. He told them (v28-29) that the way to receive Him was only through faith alone. They couldn't keep the Law perfectly, they didn't have to do XYZ, all they had to do was believe in Him by faith.
3. In v35,48 He began to develop a metaphor that He was the bread of life, and that they had to "take Him in" which is a metaphor for faith. Just like they would "take in" physical food, they also had to "take in" Jesus through faith.
4. He said that He was the bread from heaven. That bothered them because they knew Mary and Joseph, they knew where Jesus grew up, so they didn't comprehend Him saying He came from heaven.
5. The more Jesus talked about this spiritual bread, the more He implied that the physical bread from heaven (manna) was insufficient. The manna from heaven given to the Israelites in the wilderness was a gift from God, but it is insufficient for eternal life.
6. Last but not least, in v44 Jesus tells them about divine sovereignty...that God in eternity past made a move toward them. Jesus will return to that theme in v65.

	<u>Manna</u>	<u>Bread of Life</u>
<u>Scripture</u>	Exodus 16	John 6
<u>Agency</u>	Moses	Jesus Christ
<u>Domain</u>	Earth	Heaven
<u>Quality</u>	Non-living	Living
<u>Benefit</u>	Daily physical need	Never die
<u>Problem Resolved</u>	Temporal	Eternal

61 But Jesus, aware that His disciples were complaining about this, said to them, "Is this offensive to you?"

61 But Jesus, conscious that His disciples grumbled at this, said to them, "Does this cause you to stumble?"

61 But Jesus, knowing within himself that his disciples were grumbling about this, asked them, "Does this offend you?"

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

- "...His disciples" - unbelievers (see v60,64)

- So you put together all of the things above that Jesus was telling them, this crowd was confused and irritated. Jesus sensed this and asked if His word was offensive to them. Were His words a stumbling block to them to believe?

62 What then if you see the Son of Man ascending to where He was before?

62 What then if you see the Son of Man ascending to where He was before?

62 What if you saw the Son of Man going up to the place where he was before?

62 What and if ye shall see the Son of man ascend up where he was before?

- Jesus tells them that if they can't grasp the basic truths that Jesus was giving them now, how would they be able to believe when the "big ticket" items, like His resurrection or His ascension (Acts 1:9-11), occur?

- "...Son of Man" - Jesus self-identifies as the Son of Man

— Jews knew exactly what this meant: the Son of Man (Dan 7:13) is the one who will come at the end of time and overthrow the kingdoms of man and bring in God's kingdom upon the earth.

— When Jesus uses this title, He is claiming that He is that One who will come and overthrow the kingdoms of man and bring in God's kingdom upon the earth, exactly according to OT prophecy (Mark 14:61-64).

- "...to where He was before" - Jesus is claiming pre-existence; He is saying that His existence didn't begin when He was born in Bethlehem, He has always existed.

63 It is the Spirit who gives life; the flesh provides no benefit; the words that I have spoken to you are spirit, and are life.

63 It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life.

63 It's the Spirit who gives life; the flesh accomplishes nothing. The words that I've spoken to you are spirit and life.

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

- Jesus now gets right to the heart of the matter on why these people wouldn't believe: it was a problem with their heart, a problem with their perspective, how they were seeing things.

— Jesus told them that they were viewing everything from a fleshly, human perspective, which could not give them God's perspective, a heavenly, spiritual perspective.

— Jesus tells them that what they needed was a spiritual perspective rather than a human perspective; they needed the divine viewpoint, which Jesus says His words, if embraced, would give them that perspective.

— Jesus was the only one who was qualified to give them the heavenly, divine perspective (3:12-13) because He was from heaven and will return to heaven.

64 But there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who it was who would betray Him.

64 But there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him.

64 But there are some among you who don't believe..."—because Jesus knew from the beginning those who weren't believing, as well as the one who would betray him.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

- The reason why this crowd does not have the divine viewpoint on life is because they have never trusted in Him.

- "...you" - Jesus' "disciples" from v60; clearly shows that the word "disciples" as used in v60 does not refer to believers, since this verse says they did not believe in Him.

- "...believe" - *pisteuō*, trust in, rely upon, accept; the sole condition for coming into a right relationship with God. This word is held out in John's Gospel 99x (150x total in the NT) as the sole requirement for justification.

— It is interesting that once we trust Christ, our spiritual IQ goes up quite a bit, we now understand things that we did not understand before (1 Cor 2:14).

— Jesus tells the crowd that they do not have the heavenly perspective on life, and the reason is because they have not fulfilled the single condition God holds out to lost sinners to satisfy in order to have a right relationship with Him: they had not believed, trusted, relied upon Him, therefore the things that Jesus was telling them were foolishness to them.

- "...knew from the beginning" - because He was the God-Man, He knew their hearts (Cf. 1:47-48; 4:17-18).

— Jesus knows everything about everyone...He knows who will believe and not believe, He knows who will help advance His cause, and those who won't (Judas). Nothing takes Jesus Christ off guard.

— Omniscience is one of the key traits that John's Gospel brings out about Jesus consistently...since He is God, the second member of the Trinity, He knows everything, past, present and future.

— Sometimes we sin on our own, thinking that no one sees. Foolishness. If no one on earth sees, God sees and knows everything...our motives, our heart. This is why we need to keep short accounts with God.

— David tried to hide his sin from God...adultery, then murder. And when David described his unconfessed state between his sin and his confession (~9 months to 1 year), he said "Your hand was heavy upon me." We become miserable (fools) as human beings when we try to hide things from the Lord, omniscient God.

65 And He was saying, "For this reason I have told you that no one can come to Me unless it has been granted him from the Father."

65 And He was saying, "For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father."

65 So he said, "That's why I told you that no one can come to me unless it be granted him by the Father."

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

- Back to the whole issue of divine sovereignty (Cf. v37,44)...God, in eternity past, made some type of move toward us (foreknowledge, predestination and calling, Rom 8:29-30). If God didn't do this, man could never be saved (Cf. Rom 3:11; Luke 19:10).

— But doesn't this move that God makes toward man remove our own free will? No! In fact, in v64 Jesus puts the responsibility on man's free will to believe.

— It's interesting that no one else in the Bible wrote more about divine election than Paul...but also no one worked more tirelessly to spread the gospel throughout the world than Paul. Paul never used divine sovereignty as an excuse to get out of evangelism.

- "...it has been" - *eimi*, present tense, active voice, subjunctive mood, third person singular verb. Jesus is expressing a necessary condition for coming to (believing in) Him. Unless a person stands in the condition of having received something as a gift from the Father, they are unable to come to (believe in) Jesus.

- "...granted" - *dedomenon*, this is not the Father granting (giving) the sinner to the Son, but a giving of the sinner (granted "him," referring to the sinner) making it possible for him (the sinner) to come to Christ.

— We need to be careful to parse these words carefully to understand who/what is actually given and who it is given to. In this verse, it's clear that the Father gives something ("it") to the sinner, not that the Father gives the sinner to Christ, as is stated in other verses (Cf. v37,39).

John 6:37: **Everything that the Father gives Me will come to Me, and the one who comes to Me I certainly will not cast out.**

John 6:39: **And this is the will of Him who sent Me, that of everything that He has given Me I will lose nothing, but will raise it up on the last day.**

— In both verses above, "everything" (or "all") refers to people themselves, not things; it is better translated "everyone" rather than "everything." This is clear because all who were given to Christ will be raised up in the last day.

— But the Greek grammar is different in v65...in v37,39, the Father is giving persons to the Son. In v65, the Father is giving something to the sinner to allow/permit them to come to belief in Christ. The Father is giving something to the sinner (v65) rather than the Father giving the sinner to Christ (v37,39).

— Now, the \$64,000 question is: what is "it" that is given by the Father to the sinner that allows them to come to Christ? The implied idea is that the Father gives the sinner some type of ability, opportunity, or permission to come to Christ, but we shouldn't insert a specific thing here that is not clearly described in Scripture. There is no specific noun in the Greek that is provided as a referent for "it" in this verse.

— But if you allow Scripture to interpret Scripture, you can go back to v44 and see that the Father must "draw" an unbeliever in order for them to come to Christ. And in that verse (see notes there), the drawing (the Greek word *helkō*) is interpreted as "attraction." Part of that "drawing" or "attraction" involves the sinner "hearing" and "learning" from the Father (v45).

— So v65 can best be interpreted as what the Father "gives" to the sinner is this "attraction" or "drawing" to come to Christ (v44), which also includes the sinner hearing from and learning from the Father. All of this can be boiled down to the conviction ministry of the Holy Spirit, who convicts the world (unbelievers) of sin, righteousness, and judgment to come (Cf. 16:8-11).

— It's fascinating to see the distinction between v37,39, where the Father gives sinners to the Son, and v65 where the Father gives attraction/drawing/conviction to sinners so they can come to the Son. The Father gives people to Christ (v37,39) and the Father also gives something (attraction/drawing/conviction) to those same sinners that makes coming to Christ possible.

- Calvinists use this verse, along with v37-45, to bolster their argument in favor of Irresistible Grace. However, *didomi* is used in many other places to indicate something given by God, that men can either receive or reject, obey or disobey, and which involves their cooperation (Cf. 1:17; 4:10; 17:14; 18:11; Acts 17:25; Rom 12:3; 15:15; Gal 2:9).

— This clearly shows that the Father draws the lost to Christ by giving (*didomi*) to them the opportunity to believe.

— Man cannot demand salvation—it must be given to us from God. Salvation involves a new birth, and no man can regenerate himself...that privilege can only be given of God and only God has the power to effect it by His Holy Spirit.

— In all of this, however, there is neither rational nor biblical basis for believing that God only grants this for a select group and withholds it from the rest of mankind, or that He irresistibly forces it upon anyone, both of which are pillar beliefs of Calvinism.

— In fact, the Father does not forcefully pull or drag or irresistibly compel anyone to come to Him. He gives every indication that there is a definite responsibility on the part of those who are being drawn to believe in Him (Cf. 5:40; 6:35-36).

Do you know any Puritans today? No, because while the Puritans were the primary group that founded this country, built the Ivy League universities to teach and train pastors, and longed to turn America into "a shining city on a hill" (quoting John Northrop), if you read their writings, they camped exclusively on the divine sovereignty of God. They reasoned, incorrectly, that if God wanted someone to be saved, that person would be saved. So they completely left evangelism up to God. Problem is, God has left evangelism completely up to us. This is why we don't have any Puritans today...after 1-2 generations, they became extinct. No wonder the Christian civilization that they started slipped right through their fingers. This is the danger of camping on one doctrine as opposed to the whole counsel of God, and then use it as an excuse to get out of responsibilities that God has called us to do.

66 As a result of this many of His **disciples** left, and would no longer walk with Him.

66 As a result of this many of His disciples withdrew and were not walking with Him anymore.

66 As a result, many of his disciples turned back and no longer associated with him.

66 From that time many of his disciples went back, and walked no more with him.

- Jesus' words in v65 were the final blow to this crowd...

— Everyone wants to think that they chose God on their own, as a prideful endeavor on the part of man, that God had no involvement in. They want to emphasize their role in salvation and deemphasize God's role.

— You start talking about divine election and foreknowledge in salvation and the natural man revolts against this doctrine. It is an assault on human pride, just as the grace of God is an assault on human pride.

— On the other than, people also recoil in disgust at the Calvinist doctrine of Unconditional Election...the fact that God sovereignly chooses whom He will save and whom He will send to Hell. Those who are chosen ("the elect") will all come to know Christ, but none of those who were not chosen ("elected") will come to know Christ (Calvinism calls them "reprobates").

— We need to learn to read the Bible for what it says, and accept the tension between two competing ideas that don't make sense in our sinful minds, particularly when the Bible is crystal clear in it's teaching of both ideas. For additional details on Divine Election, see [Election](#). For a refutation on Calvinism's doctrine of Unconditional Election, see [Calvinism: Unconditional Election](#).

- "...disciples" - *mathētēs*, see notes on v60

— The Bible very clearly teaches that one can be a believer but not a disciple, and you can be a disciple but not a believer.

— This passage is an example of people who are not believers, but are disciples when you define disciples as those who are loosely connected to Jesus based on what they think He can do for them.

— In v64 He told the crowd that their problem was that they had not believed. Thus, they are not regenerated followers of Jesus Christ. They like Jesus, they were interested in what He had to say. They like what He was doing (feeding the 5000). They were "seekers."

— But as soon as He says something they don't like, they're gone. They depart. They no longer like Him, and they no longer choose to associate themselves with Him and the crowd quickly disbands.

— As soon as Jesus begins to talk about the fact that the kingdom was not going to manifest itself until they are spiritually changed from the inside out, as soon as He talked about the grace of God, the sovereignty of God, when He talked about them

needing something that transcended Moses, when He told them that He came down from heaven, those who never believed became alienated from Him.

— It's interesting that in v15, Jesus withdrew from them because He knew their motives. Then after Jesus teaches these great spiritual truths, the crowd withdrew from Him.

(B) Private Comments (6:67-71)

67 So Jesus said to the twelve, "You do not want to leave also, do you?"

67 So Jesus said to the twelve, "You do not want to go away also, do you?"

67 So Jesus asked the Twelve, "You don't want to leave, too, do you?"

67 Then said Jesus unto the twelve, Will ye also go away?

68 Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life.

68 Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life.

68 Simon Peter answered him, "Lord, to whom would we go? You have the words of eternal life.

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

- Classic answer by Peter...

— Jesus had already told them that His words were spirit and life (v63). Jesus' words represent the divine viewpoint. Peter says...where else can we go to get this same perspective? No one can render the divine viewpoint better than God Himself.

— Jesus is the only One qualified to talk about eternal life or heaven because He came from there as the God-Man. Who better to talk about the things of God with men other than the God-Man?

69 And we have **already**believed and have come to **know** that You are the Holy One of God."

69 We have believed and have come to know that You are the Holy One of God."

69 Besides, we have believed and remain convinced that you are the Holy One of God."

69 And we believe and are sure that thou art that Christ, the Son of the living God.

- "...already believed" - *pisteuō*, perfect tense meaning an action completed in the past, once and for all, not needing to be repeated.

— Unlike the crowd that was following Jesus, Peter says that "we" (the apostles) had already believed that Jesus was the Messiah.

- "...know" - *ginōskō*, much more than intellectual knowledge or fact residing in the mind. It speaks of an intimate personal relationship. The same Greek word was used to

describe Adam knew Eve (Gen 4:1, KJV) and they brought forth a son (Cain).

— The word *ginōskō* is not sufficiently captured in data or facts. Rather, it speaks to a personal, intimate relationship. The word *ginōskō* is the deepest intimate act that a husband and wife can experience together.

— Peter is unknowingly laying out the doctrine of the church here, before the church was ever a thing. He's saying that we *ginōskō* you, as the Groom, and we are the Bride.

70 Jesus answered them, **"Did I Myself not choose you, the twelve? And yet one of you is a devil."**

70 Jesus answered them, **"Did I Myself not choose you, the twelve, and yet one of you is a devil?"**

70 Jesus answered them, **"I chose you, the Twelve, didn't I? Yet one of you is a devil."**

70 Jesus answered them, **Have not I chosen you twelve, and one of you is a devil?**

- Jesus goes back again to the doctrine of election...Peter said in v69 that the disciples believed in Him (free will), now Jesus says in v70 that He chose them (divine election).

— At the beginning of His ministry (1:37) it says the two disciples heard Him speak and they followed Jesus (of their own free will). At the end of His ministry (15:16) Jesus said, "You did not choose Me but I choose you" (divine election).

- "...And yet one of you is a devil" - Jesus is saying that among the 12, one of them was not chosen by Him. One of them was a disciple, but not a believer.

71 Now He meant Judas *the son* of Simon Iscariot; for he, one of the twelve, was going to betray Him.

71 Now He meant Judas *the son* of Simon Iscariot, for he, one of the twelve, was going to betray Him.

71 Now he was speaking about Judas, the son of Simon Iscariot, because this man was going to betray him, even though he was one of the Twelve.

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

- John, writing his gospel ~60 years after these events, recalls for us the "devil" among the twelve apostles.

— Judas was just like the crowd of disciples following Jesus around...he hung around Jesus and waited for the kingdom to come so that he could obtain a prominent position within it.

— He was attracted to Jesus as a disciple, without ever believing, because of something temporal that he thought Jesus was going to deliver on. The longer he hung around Jesus, the angrier he became because he realized that the promise he was waiting for was not going to be delivered upon.

— Jesus said that it would've been better for Judas if he was never born (Matt 26:24); Satan entered Judas (John 13:27); Judas is given the title "son of perdition" (John 17:12); the only other person ever to be given that title is the future Antichrist (2 Thess 2:3).

5 Reasons Why Judas Was Not Saved

1. "He went to his own place" (Acts 1:25) - a very strange description of heaven, if Judas was a believer. This description is never used of heaven anywhere in the Bible. 2 Cor 5:8 says to be absent from the body is to be present with the Lord. "To his own place" doesn't sound like a description of being present with the Lord.
2. Judas never believed; he never put his faith in the finished work of Christ for his salvation (John 6:64,71).
3. Jesus said of Judas in Matt 26:24 that it would've been better off if Judas had never been born. This is a terrible statement if Judas was saved. He obviously was not.
4. In John 17:12, Jesus calls Judas the "son of perdition." This is a title used of only one other person in Scripture: the Antichrist (2 Thess 2:3).
5. In John 13:27 it says that Satan entered Judas. Just before he betrayed Christ, while in the Upper Room with Jesus and the disciples, Satan possessed Judas.

John's Gospel does not record Jesus' choice of the Twelve. He assumed his readers knew the Synoptics. Judas was the only disciple who was not a native of Galilee. He came from Judah, the area most hostile to Jesus. Judas was a tragic figure, influenced by Satan; yet, he was responsible for his own evil choices.