

The Gospel of John

Chapter 6

Introduction:

1. Will you take a hike north out of Jerusalem for over 70 miles to see and hear Jesus Christ?
 - a. The conditions will not be great, and we must work our way through or around Samaria.
 - b. If you kept up a pace of 4 mph, it would take over 20 hours to Capernaum (85 miles).
 - c. Far better, you can read, consider, and hear preached the full eyewitness account of John.
2. This chapter of John 6 stands separate from chapters 5 and 7 with the Lord's related teaching.
 - a. Chapter 5 was in Jerusalem for Jesus healing an impotent man and answering the Jews.
 - b. Chapter 7 will be back in Jerusalem for another feast to confront the Jews with doctrine.
 - c. Sometimes the chapter divisions are less helpful; here they keep us focused on one event.
 - d. Here is a chapter in our Lord's life – connected events and the doctrine related to them.
3. Our goal is to meet Jesus Christ; believe, love, and obey Him; learn His doctrine and ways.
 - a. Never forget what we learned in chapter 5 – Jesus is Judge for eternal life or damnation.
 - b. We must lay hold of eternal life in agreement with God's inspiration of John (Jn 20:31).
4. There are at least eight larger lessons we should find in this chapter and embrace as the truth.
 - a. Have you come to Christ the right way and for right reasons to lay hold of eternal life?
 - b. Belly worshippers live for carnal comfort and gain in spite of efforts to exalt the spiritual.
 - c. Without God electing to eternal life and a prior work of grace, there cannot be true faith.
 - d. The market objectives and methods of seeker-sensitive, mega churches are unscriptural.
 - e. Many talk about Jesus, but it is another Jesus, spirit, and gospel from the devil himself.
 - f. Do you understand and accept that preaching as Jesus preached can be hard and obscure?
 - g. The RCC blasphemous heresy of transubstantiation is not taught here, nor is communion.
 - h. There can be spiritual application to words in the Bible we cannot minimize or overlook.
5. We can make a strategic mistake by emphasizing any one of these lessons out of proportion.
 - a. Arminians and most Calvinists stress coming to Christ and end up in decisional salvation.
 - b. Holiness folks stress the belly worship and carnal aspect of the seekers and are negative.
 - c. Primitive Baptists stress the doctrine of electing grace in a few verses to understate faith.
 - d. New Calvinists stress the errors and heresies of seeker sensitive gurus to understate faith.
 - e. Separatists of a strict kind stress the true Jesus Christ against fakes to understate faith.
 - f. Apologists might stress the hardness and harshness of His preaching to understate faith.
 - g. Protestant Reformers or some Baptists stress the heresy of the RCC to understate faith.
 - h. Hermeneutists or spiritualists can so stress the Lord's metaphors to miss the role of faith.
6. We must keep all eight lessons in balance – pointing us to faith in Christ against our flesh.
 - a. Let us run with eager hearts and minds to see Him and hear Him ... and to embrace Him!
 - b. Let us learn all we can from the passage, but most of all examine our faith (II Cor 13:5)!
 - c. Let us respond with Peter at the conclusion and then live with even greater commitment!
7. But due to perilous times of great compromise, we must blast mega church compromisers.
 - a. *Seeker sensitive* churches adjust content and activities to satisfy *felt needs* of reprobates.
 - b. The foolish goal is to do whatever it takes to get church-rejecters to come to their church.
 - c. Attire, music, drama, chats, videos, events are continuously modified for worldly appeal.
 - d. History: Charles Finney, Donald McGavran, Billy Graham, Robert Schuler, Bill Hybels, Rick Warren, Joel Osteen, Steven Furtick, Perry Noble, Ron Carpenter, etc.

- e. A problem for this heresy is the simple Bible truth – who seeks whom, and who does not?
- f. Another problem is the Bible’s strict standards and warning (II Tim 4:1-4; Matt 7:13-14).
- g. Another problem is the true gospel is foolishness to natural men no matter how it may be presented (Luke 16:31; John 3:3; 8:43,47; Rom 3:9-18; 8:7-8; I Cor 2:14; Eph 2:1-3).
- h. *Contemporary Christianity* (far worse now) ... <http://www.letgodbetrue.com/pdf/contemporary-christianity.pdf>.
- 8. Preaching John 6 requires some sarcasm, for Jesus persistently irritated this carnal audience.
 - a. Though they repeatedly indicated their confusion, He did nothing but make things worse!
 - b. Harsh sarcasm and criticism is scriptural. Read I Kings 18 or Matthew 21-23 for samples.
 - c. A review of *Rude Preachers* might help here ... <http://www.letgodbetrue.com/pdf/rude-preachers.pdf>.
- 9. For a single-sermon blast from April 11, 2004 ... <http://www.letgodbetrue.com/pdf/eating-and-drinking-christ.pdf>.
- 10. For a varied view and details, see other gospels (Mat 14:13-36; Mark 6:30-56; Luk 9:10-17).

Outline:

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- 1-4 Audience and Setting
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Section 1 – Audience and Setting

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

After these things.

- A. This inspired expression separates us from the events and doctrine of chapter 5.
- B. The same inspired words separate us from the events and doctrine of chapter 7.
- C. Mark records this event occurred as the apostles returned to Jesus (Mark 6:31).

Jesus went over the sea of Galilee.

- A. The Sea of Galilee was/is about 13 miles long and 8 miles wide (64 sq. miles).
- B. It is roughly 70 miles north of Jerusalem, with Capernaum about 85 miles north.
- C. Here is a map ... http://media.freebibleimages.org/stories/FB_Maps_Israel_NT/overview_images/014-maps-israel-nt.jpg?1436948351.

Which is the sea of Tiberias.

- A. This is the Sea of Galilee, called Tiberias (Jn 21:1) and Gennesaret (Luke 5:1).
- B. It was called the Sea of Tiberias, for it had on its shore the city Tiberias (6:23).
- C. The city and sea were named for Tiberius Caesar reigning then (Luke 3:1).
- D. The miracles about to be described could be verified by location and timing.

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

And a great multitude followed him.

- A. This should or could be great news, but it is not; many will leave soon (6:66).
- B. Jesus had the miracles to draw huge crowds, but He dealt with them differently.
 - 1. As with these, He will push them to reject carnal things for spiritual things.
 - 2. With others He defined discipleship and costing up its cost (Luke 14:25-33).
- C. There are very large churches with rapid growth today that should shrink by stressing the same doctrine and practice that the true Jesus Christ would stress.

Because they saw his miracles.

- A. This specific multitude was there because of the healing miracles that Jesus did.
- B. We already learned that belief on Jesus due to miracles is not enough (2:23-25).
- C. These will soon turn away from Him though initially impressed by the miracles.

Which he did on them that were diseased.

- A. He healed many in the area of Galilee, though He limited Himself in Jerusalem.
- B. Healing is a unique miracle in that those close to the beneficiary know his state.
 - 1. It is easy to play games with tongues and healing of the sort by Benny Hinn.
 - 2. It is much harder to enter the cancer ward of a hospital and empty its beds.
 - 3. It is much harder to drink poison or handle snakes, as the apostles did.
 - 4. Moses was the first healer, and we may say that Paul was one of the last.
 - 5. Healing went away as 70 A.D. approached as Paul shows (II Tim 4:20).
- A. A large crowd of mostly unbelievers, about 5000 men, was curiously interested to see miracles (1-4).
 - 1. We call this crowd 5000, though the other gospels tell us there were also women and children.
 - 2. Any natural man would be very interested in seeing the miracles the gospels gloriously record.
 - 3. Any natural Jew would want a Jewish Messiah to have such power and be their natural leader.
 - 4. They thought: a man with such supernatural power could throw off the Roman Empire, heal all their aches and pains like Benny Hinn, and provide a daily buffet like the local Rescue Mission!
 - 5. These men did not love Jesus Christ Himself, care about their eternal souls, or love His doctrine.
 - 6. These men "followed him" only with a carnal profession, as they had no heart for spiritual truth.
 - 7. American "Christians" foolishly follow movie stars, performing artists, and sob after watching fake blood in Mel Gibson's "Passion," so they get excited about their sweet, sweet idea of Jesus!

8. Many who croon the name of Jesus and wear WWJD bracelets go to hell (Matt 7:23; I Cor 12:3).
9. Jesus often had large crowds follow Him, which He would quickly thin down (Luke 14:25-33)!
10. This event was one year prior to His crucifixion, by virtue of it being His next to last Passover.

3 And Jesus went up into a mountain, and there he sat with his disciples.

And Jesus went up into a mountain.

- A. Jesus did not cross the entire lake, or the crowd could not have run (Mark 6:31).
- B. This isolated place was sought for rest, but the crowd sought Him (Luke 9:10).

And there he sat with his disciples.

- A. He was in an isolated place for some rest, but the crowd found them anyway.
- B. On the edge of a mountain, He could easily elevate Himself to speak to many.
- C. Either standing or sitting, the gospel can be preached perfectly well (Neh 8:4).

4 And the passover, a feast of the Jews, was nigh.

And the passover.

- A. Remember, the Passovers were important to John, as He may mention four.
- B. If Jesus taught 3.5 years (Dan 9:24-27) and died at Passover, He attended four.
- C. John mentions four Passovers or feasts (John 2:13,23; 4:35; 5:1; 6:4; 11:55).

A feast of the Jews, was nigh.

- A. The Passover was a required feast, and Jesus attended as a child (Luke 2:41).
- B. The inspired writer keeps us informed of timeframes working through feasts.
- C. The miracles about to be described could be verified by timing and location.

Section 2 – Miracle of Feeding the 5000

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?

When Jesus then lifted up his eyes, and saw a great company come unto him.

- A. Jesus did not need to lift up His eyes to see a multitude, for He knew. Read on.
- B. We know the great company was about 5000 men plus women and children.
 1. John only identifies the 5000 men without mentioning others (John 6:10).
 2. Matthew, another gospel writer adds *women and children* (Matthew 14:21).

He saith to Philip, Whence shall we buy bread, that these may eat?

- A. He asked Philip a rhetorical question for his learning that Jesus can do anything.
- B. Philip responded with the natural, ordinary disbelief of men due to the logistics.
- C. When reading the Bible, be ready for any conviction – you can do all by Christ.

6 *And this he said to prove him: for he himself knew what he would do.*

And this he said to prove him.

- A. Jesus asked Philip about feeding the huge crowd to test Philip and test his faith.
- B. Philip saw Jesus two years earlier turn water to wine. He could have had faith!
- C. The things written in the Bible are to build our faith for difficulties (Rom 15:4).
- D. The things you have experienced in the past are to give experience (Rom 5:3-5).

For he himself knew what he would do.

- A. Jesus knew perfectly well the need at hand and how He would feed them all.
- B. In fact, we know Jesus arranged the whole predicament to display His power.

7 *Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.*

Philip answered him.

- A. Reader! Be careful as you respond to the word of God or your circumstances.
- B. Philip could have said, Lord, you changed water to wine – you can do anything!

Two hundred pennyworth of bread is not sufficient for them.

- A. Short math says 600 loaves of a pound was bread needed for a slice each (1oz).
- B. Matthew, a publican, recorded a penny was wages for a day laborer (Matt 20:2).
- C. Day laborers today make \$60; $200 \times \$60 = \1200 ; \$1200 will buy 600 loaves.

That every one of them may take a little.

- A. It is a sad lack of faith that restrains the goodness of God to fit circumstances.
- B. Trumping Philip's logistical math, Jesus fed them all they wanted (6:11-12,26).
- C. In things natural or spiritual, God can trump what you think (Jer 33:3; Ep 3:20).

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

- A. It is now Peter's brother Andrew's turn to show his lack of faith in difficulties.

- B. He had been bold to take Peter to Jesus (1:40-42), but he doubted Jesus here.
- C. Again, like Philip, Andrew should have remembered the water to wine miracle.
- D. Again, we must learn from Bible examples and our experience (Ro 15:4; 5:3-5).

Simon Peter's brother, saith unto him.

- A. Andrew is the one that sourced the lad's lunch and brought it to the Lord Christ.
- B. When we forget divine power and goodness in our God, we see only trouble.

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

There is a lad here, which hath five barley loaves, and two small fishes.

- A. Somehow the apostles had discovered a lad in the crowd with a small lunch.
- B. Imagine five biscuits and two small fish like sardines as a boy's lunch/dinner.

But what are they among so many.

- A. Andrew could have said, *What was water when we needed wine! It is enough!*
- B. When we forget divine power and goodness in our God, we see only trouble.
- C. You will face trials and troubles, and you must be Caleb or Joshua, not the ten.

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.

And Jesus said, Make the men sit down.

- A. Jesus our Lord, knowing what He would do, told them to get comfy for lunch!
- B. It was time to go to the next step in the process – sit down – though no food yet!

Now there was much grass in the place.

- A. What a providential kindness! Do not foolishly assume this was merely chance.
- B. Grass was unnecessary to hear Jesus preach to them, but preferred for lunch.

So the men sat down, in number about five thousand.

- A. There are more details given elsewhere about sitting down in companies of 50.
- B. Remember, this miracle in our Lord's life is the only one recorded four times.
- C. Remember, Jesus Himself will appeal to this miracle for faith (Matt 16:7-12).
- D. We should not overlook another 5000 mentioned with the apostles (Acts 4:4).

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.

And Jesus took the loaves.

- A. Do not keep your loaves or other things, because all things are better with Him.
- B. He has told you to cast your cares upon Him, for He careth for you (I Peter 5:7).
- C. Children, jobs, health, and other needs or troubles can be turned over to Him.
- D. You can live care-free in peace by flushing anxiety in your abilities (Phil 4:6-7).

And when he had given thanks.

- A. First note that Jesus gave thanks – He was not only thankful in heart to God.
- B. This is an important part of the process, part of eating, that Jesus does not miss.
- B. John will mention it again in an unusual way of narrative description (6:23).
- C. Do not neglect this very important step in seeking blessing. *Where are the nine?*
- D. You should never fear to give thanks for God's abundance in feeding us daily.

He distributed to the disciples.

- A. Having given thanks to God, He then multiplied the five barley loaves greatly.
- B. Never forget that God can multiply your assets or efforts beyond your thoughts.
- C. Your only need do your reasonable best and trust Him for the rest (Ps 127:1-2).

And the disciples to them that were set down.

- A. What is the verb missing? Do you see the ellipsis, as elsewhere in the Bible?
- B. Did Jesus distribute disciples to the multitude, or is something else understood?
- C. Jesus distributed the bread to the disciples, and they distributed it to the men.

And likewise of the fishes as much as they would.

- A. Jesus distributed over a ton of fish to the disciples, who gave it to the crowd.
- B. A ton of fish (2000 lbs.) would only provide 3 oz. each to a crowd of 10,000.
- C. Each person there, maybe a total of 10,000, could have as much as they wanted.
- D. This is better than a free lunch, because it is rather a free buffet without limit.

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

When they were filled.

He said unto his disciples.

Gather up the fragments that remain, that nothing be lost.

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.

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.

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.

Then those men.

- A. The only men here are the 5000 that He fed to their fill with fine bread and fish.
- B. This crowd of men followed after Him by believing His healing miracles (6:2).
- C. This crowd of men will now pursue Him for multiplying the loaves and fishes.
- D. This crowd of men is different than the Jews that wanted to kill Jesus (5:16).
- E. These men saw the power of God, and they believed Jesus fulfilled prophecy.
- F. But they were not true believers; Jesus will soon get turn them away with truth.
- G. Truth (sound doctrine) turns most Jesus-lovers away today also (II Tim 4:3-4).

When they had seen the miracle that Jesus did.

- A. Compounding of miracles – food multiplication after healing – moved them.
- B. They saw the power of God – the kingdom of God – but misapplied its power.
- C. They imagined a world with Jesus giving perfect health and free food buffets.
- D. Consider how many false teachers prey on similar lusts by their false promises.
- E. The miracles as proof He was the Messiah for eternal life was not there (6:26).

Said, This is of a truth that prophet that should come into the world.

- A. They had a tremendous profession of faith, just as so many Christians do today.
- B. They loved the truth! They loved the truth about Jesus! He was God's prophet!
- C. They knew the Bible! They knew Moses foretold a prophet (Deut 18:15-19)!
- D. They correctly identified Jesus, because it was not John the Baptist (John 1:21)!
- E. But Jesus saw through their profession to be basely and carnally motivated.
 - 1. He knew they only desired what He might do for their bellies (6:26).
 - 2. He knew they were so intent for their bellies they would force Him (6:15).

- F. We must not allow our own words or the words of others to indicate soul status.
1. We must obey commands of Jesus Christ – large and small – with passion.
 2. We must serve Him sacrificially without regard for any gain for ourselves.
 3. Many will claim Jesus on Judgment Day ... but to no avail (Matt 7:21-23).
- B. Jesus fed the large crowd with a small lunch and twelve baskets of leftovers were taken up (5-15).
1. This is the only event in the life of Jesus recorded in all four gospels, which makes it unique.
 2. John, who did not record many such events when others did, put this here for contextual help.
 3. Why did Jesus multiply the loaves? To create a community church? No, to prove He was God!
 4. Was there any other reason He might have provided so much food? To be able to preach longer!
 5. The crowd of men could recognize by this multiplying power that Jesus was the Messiah (14).
 6. The prophet to come was foretold by Moses – Jesus (Deut 18:15-19; John 1:45; Acts 3:22-23).
 7. They wanted the Messiah prophesied by Moses ... until they found out what He demanded!
 8. Nobody wants to go to hell; everybody will believe in Jesus ... until they found out Who He is!
 9. These men were neither regenerate nor interested in a Savior (Jas 2:19; I Cor 12:3 cp Matt 7:22).
 10. These people well represent most of the praise services going on Sunday in the name of Jesus!
 11. They call Him Lord and praise His greatness, without any cross bearing (Luke 9:23; II Tim 3:5).
 12. Tell one of the nightclub girls, with the heavy makeup gyrating on stage in a tight sweater and short skirt, that she has to wash her face, change clothes, lose the jewelry, unbleach her hair, shut up, sit down, burn her CD collection, disconnect her television, submit to a straight Christian husband, and have babies to please God, and you will find out she hates Jesus and you!
 13. Tell the blow-dried pastor with a polo shirt and loafers he needs a conservative suit and acapella hymns to preach Jesus acceptably (Heb 12:28-29); he will cuss you out and throw you out!

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.

When Jesus therefore perceived.

- A. Jesus knows the hearts of all men and does not need help perceiving (2:23-25).
1. Your thoughts and intents are naked and opened to Him (Hebrews 4:12-14).
 2. Anything less than pure motives for spiritual godliness is offensive to Him.
 3. You are a fool to think that your thoughts are your own (Ps 12:1-4; 139:1-4).
- B. There are many that give lip service to Jesus as king but deny Him by works.
1. Paul condemned those that profess God but have no works (Titus 2:15-16).
 2. Pretenders use lots of words but have no real fruit (Is 29:13; 48:1; 58:1-2).
 3. They respond to hard preaching with the hypocritical defense of good hearts.
 4. But it is not hard to recognize and identify those with little love (Pr 20:11).
- C. In light of these belly worshippers, all should examine themselves (II Cor 13:5).
1. Make your calling and election sure in light of His coming (II Peter 1:5-11).
 2. The world's greatest tribulation came for neglecting His visit (Lu 19:41-44).

That they would come and take him by force.

- A. Jesus knows the hearts and minds of all men and will treat them all accordingly.
- B. They knew the prophecy of Moses (Deut 18:15-19), but only for their bellies.
- C. The key here is His holy response to their passionate profession of faith in Him.
- D. The violent take the kingdom by force (Matt 11:12); vile hypocrites are similar.
- E. Consider this crowd – enthusiastic! Fervent! Jesus-centered! Kingdom-seeking!
- F. But He rejected them as He had earlier (2:23-25) and will later (Matt 7:21-23).
- G. The true Jesus stood before them, but they desired Satan’s Jesus (II Cor 11:3-4).
- H. Do not force Jesus to be what you want; force yourself to be what He wants.

To make him a king.

- A. They wanted national freedom, health insurance for all, and a vending machine!
 - 1. Let us repudiate any thinking of any kind within us of selfish use of Christ.
 - 2. For Jesus as your proper king ... <http://www.letgodbettrue.com/sermons/christ/he-is-lord-of-all/sermon.php>.
- B. Dispensationalists like Scofield build their system on the Jews rejecting Jesus.
 - 1. They claim the kingdom of God was postponed for a remedial church age.
 - 2. They claim Jesus came to set up His kingdom but was thwarted by Israel.
 - 3. They say the kingdom Jesus desired was Jewish and will be the Millennium.
 - 4. We deny the whole heresy ... <http://www.letgodbettrue.com/sermons/prophecy/gospel-millennium/sermon.php>.
 - 5. Their favorite verse condemns it ... <http://www.letgodbettrue.com/pdf/dispensationalists-best-verse.pdf>.
- C. Jesus is king, and even the world’s great men are fools not to submit (Ps 2:12).
- D. However, Jesus will not accept your submission to Him unless done His way.
 - 1. These belly worshippers only cared about what they got from the throne.
 - 2. We want to be the opposite and only care what the throne wants from us!

He departed again into a mountain himself alone.

- A. He told His disciples to go by ship toward Bethsaida (Matt 14:22; Mark 6:45).

Section 3 – Miracle of Walking on Water

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

And when even was now come.

- A. After this busy day with Jesus and a very large crowd, the night drew on to rest.
- B. For a different view and details (Matt 14:13-36; Mark 6:30-56; Luke 9:10-17).

His disciples went down unto the sea.

- A. He told His disciples to go by ship toward Bethsaida (Matt 14:22; Mark 6:45).

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.

And entered into a ship, and went over the sea toward Capernaum.

- A. This sailing over the sea is in two other gospels (Matt 14:22-33; Mark 6:45-53).
- B. There is much to read about this haughty city in the gospel accounts of Jesus.
 - 1. This is our Lord's first place of residence after leaving Nazareth (Matt 4:13).
 - 2. It was at Capernaum that Jesus healed the centurion's servant (Matt 8:5-13).
 - 3. It was at Capernaum that Jesus healed Peter's mother-in-law (Matt 8:14-17).
 - 4. He returned so often it is described in scripture as His own city (Matt 9:1).
 - 5. It was here the paralytic was lowered, and He called Matthew (Matt 9:1-9).
 - 6. At Capernaum, Jewish tribute collectors confronted Peter (Matt 17:24-27).
 - 7. It was at Capernaum where Jesus preached a great sermon (John 6:24-71).

And it was now dark, and Jesus was not come to them.

- A. These facts may seem out of order but indicate the dark sailing without Jesus.

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

And the sea arose by reason.

- A. A great wind blew to cause a boisterous sea – for trouble and testing of Peter.
- B. No event occurs in your life without the ruling choice of God, so beware of it.
- C. This storm and Peter walking on the water has more details elsewhere ().

Of a great wind that blew.

- A. Consider how Jacob's predicament got worse wrestling with the angel.

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.

So when they had rowed about five and twenty or thirty furlongs.

- A. A furlong is approximately 1/8 of a mile, so they had rowed 3-4 miles at sea.
- B. Why does the Holy Spirit use such language (II Kgs 9:32)? It is our language!
- C. It was between 3:00 and 6:00 A.M.; the fourth watch (Matt 14:25; Mark 6:48).

They see Jesus walking on the sea.

- A. John recorded few miracles (compared to the other gospels); here is another.
- B. The Lord Jesus could change water to wine, and He could walk on water also!
- C. Your Lord Jesus can do anything, yet most trust in man that can do nothing!

And drawing nigh unto the ship.

- A. Jesus did not merely walk on the water but walked on the water toward them.
- B. At this time the water was not calm but rather boisterous

And they were afraid.

- A. They had not seen a man walking on water before, so this frightened them.
- B. Consider that even the apostles missed the bread miracle (Mark 6:52; 8:17).

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

But he saith unto them, It is I.

- A. God is with those that love and obey Him (Is 58:9).
- B. Jesus will never leave or forsake His own (Heb 13:5).

Be not afraid.

- A. Safety is of the Lord (Pr 21:31).
- B. David trusted only the Lord (Ps 4:8).
- C. What can man do to you (Heb 13:6)?

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

Then they willingly received him into the ship.

- A. Though fearful at first, the disciples took Jesus aboard with delight for Him.
- B. Consider that even the apostles missed the bread miracle (Mark 6:52; 8:17).

And immediately the ship was at the land whither they went.

- A. There could be a miracle here, but there is no necessity of it or way to prove it.
- B. The key is that the disciples and Jesus safely arrived at their goal of Capernaum.

Section 4 – Seekers Pursue Jesus Christ

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 day following, when the people which stood on the other side of the sea.

- A. It was not the day following when they did what follows, but rather John 6:24.

- B. John's wording is a little obscure, but they knew day one Jesus stayed behind.
- C. There is a nonrestrictive phrase, so connect "The day following" of 6:22 with "When the people therefore" of 6:24, for 6:22 describes day one, not day two.

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.

- A. They observed these things on day one at even – after they ate their huge meal.
- B. In the morning, the day following, they knew they had to go to Capernaum.
- C. There is a nonrestrictive phrase, so connect "The day following" of 6:22 with "When the people therefore" of 6:24, for 6:22 describes day one, not day two.

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

Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread.

- A. There were other ships available to them to make the excursion across the Sea.
- B. This parenthetical element provides additional information about the situation.

After that the Lord had given thanks.

- A. John's mention of eating bread in this context should be sufficient for the event.
- B. But the Holy Spirit inspired him to add Jesus giving thanks to get the miracle.
- C. Never cost yourself a miracle or the Lord's favor by neglecting thanksgiving.

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.

When the people therefore saw that Jesus was not there, neither his disciples.

- A. This is what they did on day two, when they realized their "king" got away.
- B. There is a nonrestrictive phrase, so connect "The day following" of 6:22 with "When the people therefore" of 6:24, for 6:22 describes day one, not day two.

They also took shipping, and came to Capernaum.

- A. Look at the efforts of the seekers to follow Jesus Christ! What fervent disciples!
- B. There is much to read about this haughty city in the gospel accounts of Jesus.
 1. This is our Lord's first place of residence after leaving Nazareth (Matt 4:13).
 2. It was at Capernaum that Jesus healed the centurion's servant (Matt 8:5-13).

3. It was at Capernaum that Jesus healed Peter's mother-in-law (Matt 8:14-17).
4. He returned so often it is described in scripture as His own city (Matt 9:1).
5. It was here the paralytic was lowered, and He called Matthew (Matt 9:1-9).
6. At Capernaum, Jewish tribute collectors confronted Peter (Matt 17:24-27).
7. It was at Capernaum where Jesus preached a great sermon (John 6:24-71).

Seeking for Jesus.

- A. These are real seekers, declared so by the Holy Ghost, so the lesson is powerful.
- B. The seekers of seeker sensitive gurus are not seeking at all – they hate religion.

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

And when they had found him on the other side of the sea.

- A. Note the seriousness with which these *seekers* sought out the Lord Jesus Christ.
- B. They inquired, reasoned, and then took significant action necessary to find Him.
- C. They found Him in Capernaum, His residence and that of disciples at times.

They said unto him, Rabbi, when camest thou hither.

- A. Jesus ignored their question about how He got to Nazareth to go for their souls.
- B. He could have told them about walking on water and saving fearful disciples.
- C. Some things are more key than others, and we must stress them (Matt 23:23).

Section 5 – Jesus Reproves Their Carnality

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 answered them and said.

- A. It is important that we carefully learn what Jesus Christ the Lord said to seekers.
- B. His response to the eager and forceful believers is different than growth gurus.

Verily, verily, I say unto you.

- A. He marks what He will now say as being very important with this double verily.
- B. This double verily is only used by John and only in his gospel (used 25 times).
- C. It prefaces some very important doctrinal statements in other places in John.

Ye seek me.

- A. Jesus identified this crowd as seekers, and they truly sought Jesus of Nazareth.
- B. Seekers in the modern *seeker sensitive* vocabulary are not seeking Jesus at all.
- C. Seekers are those that ignore religion, but it is assumed they must be seeking.
- D. Jesus here dealt with a market segment far superior to the unchurched masses.

Not because ye saw the miracles.

- A. He who knows the thoughts and intents of each heart identified their dead souls.
- B. Though they believed His miracles (6:14), they did not love Him that did them!
- C. Do you understand the care you must apply to read and understand this context?
- D. They were not convinced Jesus was Moses' "prophet" for their spiritual good.
- E. They were only hoping that Jesus was Moses' "prophet" for Moses-like bread!
- F. Why are you a Christian and/or seeking Jesus Christ and/or a church member?

But because ye did eat of the loaves, and were filled.

- A. Jesus knew these were carnal belly worshippers that only sought a free lunch.
 - B. There are millions of this kind of Christian throughout the world seeking Jesus!
 - C. There are vile ministers that prey on them with a prosperity gospel of heresy!
 - 1. These false teachers, rather than correct covetousness, work it every sermon.
 - 2. Consider "plant a seed for a financial harvest" ministries like Rod Parsley, Mike Murdock, Kenneth Copeland, Benny Hinn, T.D. Jakes, etc., etc.
 - D. There are many other reasons that reprobates or carnal Christians get baptized.
 - Some do it for their parents – wanting to please men instead of please God.*
 - Some do it for their peers – wanting to be accepted in a certain social group.*
 - Some do it for romance – they will do whatever to keep a boyfriend or girlfriend.*
 - Some do it for a spouse – knowing that domestic tranquility needs them to attend.*
 - Some do it for a job – knowing they will be hired or have professional assistance.*
 - Some do it for charity – having been given too much already by true loving saints.*
 - Some do it for friendship – because they find better friends in the church than out.*
 - Some do it out of habit – they have a natural conscience to do religion on Sunday.*
 - E. Why are you a Christian and/or seeking Jesus Christ and/or a church member?
- C. These 5000 men eagerly pursued Jesus to be His disciples, to feed their lazy, hungry bellies (22-26).
- 1. They saw the disciples leave without Jesus, so they did not know where He was; they waited all night for him to come down from a mountain (15), and then they took boats over to Capernaum.
 - 2. They questioned Him when they got to Capernaum looking for Him, for He was already there!
 - 3. These devoted "Christians" followed Jesus, believed Jesus, wanted Jesus as King, waited for Jesus, sought Jesus, talked to Jesus, talked about Jesus, and wanted to sign up as Jesus freaks!
 - 4. But the Lord Jesus unloaded on them for their carnality in seeking food for the lusts of the flesh!
 - 5. He didn't give a rip, when they said, "You can't judge our hearts; we love you; we think you're cute, just like Jimmy that played you in our favorite movie; and we even bought the soundtrack."
 - 6. He will refer to this condemnation of their unbelief a little later, so understand it completely (36).

7. Remember, “Christians” who like earthly things are enemies of Jesus Christ and belly worshippers in the opinion of God and His apostles (Phil 3:18-19; Rom 16:17-18; James 4:4).
8. It is perilous times when “Christians” love pleasures more than they love God (II Timothy 3:4).
9. Get a good picture of these people – they were truly seeking Jesus, totally unlike the pagan and profane worldlings that the mega church growth movement has set for its target audience (24)!
10. The mega-church movement today is based on “seeker sensitive” ministries, where all that is done is compromised or modified to make unregenerate worldlings (seekers) totally comfortable.
11. What did Jesus do with these seekers? He told them they were belly worshippers! What would he do in a church with a basketball court, Starbucks Coffee in the foyer, and a tattoo parlor to “reach bikers for Jesus”? Would He get a crucifix on His upper arm to wear a tank top on His Harley?
12. Why didn’t He preach a “felt needs” sermon about the quality time of cuddling grandchildren?
13. Why didn’t He tell the disciples to get fiddles and get the crowd foot-stompin’ happy with Him?
14. Why did He offend them, preach a most offensive doctrinal sermon, and then offend them again?

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.

Labour not for the meat which perisheth.

- A. Jesus began a spiritual lesson of truth about food to condemn these reprobates.
 1. The lusts of the flesh sought for a food buffet, so Jesus used it against them.
 2. With true seekers (24), Jesus condemned them (26) and confused them (27).
 3. The food was not to attract them; He proved He was God and benevolent.
 4. He knew perfectly well that His spiritual lesson of truth would offend them.
 5. He never altered His message to increase or comfort the multitude. Hear it!
 6. He not preach a “felt needs” sermon to make them cozy and comfortable.
 7. Why was He so theological and spiritual that none of the “lost” understood?
- B. Men must labour for their daily bread (Pr 14:23), but not as their life emphasis.
- C. As in many other places, a right division on words must be made (II Tim 2:15).

But for that meat which endureth unto everlasting life.

- A. Jesus uses whatever metaphor is at hand, and in this case it is their natural food.
 1. When with the woman of Samaria, the metaphor was water (John 4:10-14).
 2. This crowd pursued Jesus for more food, so His metaphor is by their choice.
- B. Eternal life is to be laid hold of, and it is done by believing and obeying Christ.

Which the Son of man shall give unto you.

- A. Eternal life was right before them by believing and obeying the One speaking.
- B. They looked at Jesus as a food vending machine, but He could give eternal life.

For him hath God the Father sealed.

- A. God Jehovah had sent His Son Jesus as the Messiah and Surety of His people.

- B. Consider the seal or authoritative commission that Jesus had as eternal Saviour.
 - 1. He fulfilled all prophecies written down in the O.T. of the coming Messiah.
 - 2. He had the forerunner of Elijah the prophet, John Baptist, to identify Him.
 - 3. He had the power of the Holy Spirit for many miracles unlike John Baptist.

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

Then said they unto him.

- A. They answered the Lord's rebuke by responding to His use of the word *labour*.
- B. When you confront carnal seekers, they will often have a pretense of sincerity.
- C. They rarely come right out and say, *We want the free food while living in sin.*

What shall we do.

- A. This is a very good question, if they had actually intended submission to Christ.
 - 1. Rather than ask God or Christ what He can do for us, we must serve Him.
 - 2. But they only inquired to meet the minimum requirements for social welfare.
- B. They were glad to pay a low price to guarantee perpetual bread for their bellies.
 - 1. Assume the same about "thousands saved" with food and medical missions.
 - 2. The combination of need and free satisfaction will lead many to some Jesus.
- C. Sincere men have asked this question humbly and honestly to guide our souls.
 - 1. On the day of Pentecost, convicted hearers asked the apostles (Acts 2:37).
 - 2. On the road to Damascus, Saul of Tarsus asked the Lord Christ (Acts 9:6).
 - 3. Peter did not need to be told what to do when He saw Jesus' power (Lu 5:8).
 - 4. Why did a sinful woman know what to do in Simon's house (Luke 7:37-38)?

That we might work the works of God.

- A. Their willingness was only to meet minimum requirements for social welfare.
 - 1. They would have submitted to an external rite like circumcision to get food.
 - 2. The spiritual words of their request was a carnal response to Jesus' words.
- B. We must be careful ourselves to miss the true works that God has set before us.
 - 1. The idea a decision for Jesus changes anything is a terrible heretical travesty.
 - 2. The ideas of baptism, church membership, and tongues speaking are heresy.
 - 3. Pursue fruitfulness, growth, and spiritual religion far beyond such little acts.
 - 4. Many will creep into churches never thinking beyond basic faith or baptism.
 - 5. Measuring themselves by minimum qualifications, they never have any fruit.

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

Jesus answered and said unto them.

- A. Since they asked, Jesus gave them an initial answer, though more is necessary.
- B. Faith without works is vain and worthless, though not identified here and now.

This is the work of God.

- A. When we have prepositional phrases like this, context must determine grammar.
 - 1. The words, *work of God*, could be subjective-genitive, God doing the work.
 - 2. The words, *work of God*, could be objective-genitive, man working for God.
 - 3. They are asking and Jesus answered with work they could do to please God.
 - 4. This is not a vague way to say believers reflect God's work of regeneration.
- B. The first, foundational, and fundamental work was to believe on Jesus Christ.
- C. There is much more after initial faith, but this was enough to disqualify them.
- D. We must set as our priority to know the works God requires and to do them all.

That ye believe on him whom he hath sent.

- A. The work to please God they needed to do was to believe on the Son of God.
 - 1. The identity and person of Jesus Christ is the first matter for men to believe.
 - 2. If you care about the God of heaven, then you must care about His only Son.
- B. He will shortly refer to this answer as indicating that they did not believe (6:36).
 - 1. The only reason to give faith as something to do is that they had not done it.
 - 2. They did believe on Him like others, but it was not real faith (6:14; 2:23-25).
 - 3. Devils believe and tremble (Jas 2:19) – factual recognition without service.
 - 4. The only belief that counts includes repentance and service to Christ as lord.
 - 5. The only belief that counts is continuing as a disciple of Christ (John 8:31).
 - 6. They did not and would not believe, as they will show by going away (6:66).
- C. Have you believed on Jesus Christ with works following to prove eternal life?

Section 6 – Seekers Will Not Believe on Christ

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

They said therefore unto him.

- A. Their response to Jesus' instruction was lustful desires, not humble submission.
- B. Many will respond verbally without stoning you, but it does not mean salvation.

What sign shewest thou then.

- A. This request by the ungrateful and blind wretches should cause you holy anger.
- B. They ignore healing miracles, free lunch, walking on water, and storm mastery.
 - 1. The chapter began by stating this crowd's appreciation of His healing (6:2).
 - 2. The chapter continued with true identification of Him by the miracle (6:14).
- C. They want more – it is time for breakfast or lunch (6:22) – and they are hungry.
 - 1. Having fish sandwiches the night before, they now want biscuits and gravy.
 - 2. They followed Him because of signs, but they want another for their lusts!
- D. Jesus dealt harshly with other Jews seeking similar redundancy (Mat 12:38-42).
- E. What else do you need to believe on Christ? He has done more than enough!

That we may see, and believe thee.

- A. Show us something! Show us something! Reprobates want their lusts satisfied.
- B. He had already shown very demonstrable miracles, entirely unlike tongues, etc.
 - 1. Healing a close relative or friend is a very convincing proof of divine power.
 - 2. Multiplying a lad's lunch to fill 10,000 and take up 12 baskets is convincing.
- C. If you offer free satisfaction of earthly lusts, many reprobates will accept Jesus.
 - 1. Be honest! If you were hungry and offered free food, you would love Jesus!
 - 2. Medical missions is not better than Hollywood's generosity to world poor.
 - 3. Free food or drilling of wells in certain areas will get a passionate response.
 - 4. Jesus did not heal or feed to prove affection but rather a supernatural Man!
 - 5. Why has Jesus removed miracles of healing and multiplying small lunches?
 - 6. When a market survey revealed miracles, God did not do so (I Cor 1:22-24).
 - 7. Why is New Testament charity for poor saints (Acts 11:27-30; Rom 15:26)?
 - 8. For more about charity ... <http://www.letgodbetrue.com/sermons/practical/charity-haiti-earthquake/sermon.php>.
 - 9. If a resurrection will not work, free powdered milk will not (Luke 16:31).

What dost thou work.

- A. This asinine request is similar to the devil's tempting of Jesus in the wilderness.
- B. Jesus dealt harshly with other Jews seeking similar redundancy (Mat 12:38-42).
 - 1. He called them an evil and adulterous generation for wanting such evidence.
 - 2. He only gave them the spiritual evidence coming later of His resurrection.
 - 3. He indicated how Nineveh and the queen of Sheba were superior to them.

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

Our fathers did eat manna in the desert.

- A. They imply by their statement – our nation believed God because of free food!

- B. There is no good reason to think any better of their statement due to the context.
- C. Israel needed food from Egypt to Canaan, but these lazy lusters could earn food.
- D. If you want us to believe on you, then show yourself greater than our Moses.

As it is written, He gave them bread from heaven to eat.

- A. There are many verses (Ex 16:4,8,12,35; Deut 8:3; Neh 9:15; Ps 78:24; 105:40).
- B. They sought to compare Jesus to Moses, for he had fed them for a generation!

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.

Then Jesus said unto them, Verily, verily, I say unto you.

- A. Jesus invoked His common introduction here to identify His point as important.
- B. He used double verily 25 times in John, and four times in John 6 (26,32,47,53).

Moses gave you not that bread from heaven.

- A. He corrected a false comparison to Moses, for his bread was only physical food.
- B. They continued to miss His point, because He spoke spiritually to carnal minds.
- C. The woman of Samaria was initially no better in hearing about water (4:10-15).
- D. This is first of three times Jesus exalted His bread over manna (6:32,48-50,58).

But my Father giveth you the true bread from heaven.

- A. Far superior to Moses' bread, God has sent spiritual bread down from heaven.
- B. Jesus twice used their reference to *bread from heaven* to describe Himself.
- C. Such metaphors with tremendous spiritual significance bore belly worshippers.

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

For the bread of God is he which cometh down from heaven.

- A. Jesus plainly defined His metaphor as representing Himself coming from God.
 1. The true bread is not a place, a prayer, a proposition; it is a Person – Jesus.
 2. What they needed for eternal life was to partake of the Son of God Himself.
- B. There is no mystery or secret in bread – Jesus used their lust for natural bread.
 1. We need take the metaphor no further than water in John 4:10-15 or 7:37-39.
 2. As bread sustains natural life and strength (Ps 104:15), so Christ eternal life.

And giveth life unto the world.

- A. Israel survived naturally and physically in the wilderness by bread of manna.
- B. But the real bread (metaphorically), Jesus God's Son, provides eternal life.
- C. Honest interpretation will not be confused by the Lord's use of the word *world*.
 - 1. *World* here is no larger than God's elect, as immediately stated (6:37-39).
 - 2. *World* here is no larger than God's elect, as declared through the Bible (John 10:26-29; 17:2-3; Rom 8:28-39; Eph 1:3-12; 5:25-27; Heb 12:5-8; etc.).
 - 3. *World* here is no larger than the elect, for they are the only ones that get it.
 - 4. *World* here does not include His audience, as He will shortly say (6:37-39).
 - 5. For more about God's love ... <http://www.letgodbetrue.com/pdf/distinguishing-love-of-god.pdf>.
 - 6. For more about Christ's death ... <http://www.letgodbetrue.com/pdf/limited-atonement.pdf>.

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

Then said they unto him.

- A. A positive response to the gospel is nearly universal with terms easy enough.
 - 1. All that has been mentioned so far is to believe on God's Son from heaven.
 - 2. All that has been mentioned so far is having everlasting life as God's gift.
- B. Most men want to go to heaven at death, and they will accept Jesus to obtain it.
- C. Most men do not want to go to hell at death; they will accept Jesus to avoid it.
- D. Jack Hyles' greatest sermon for the most saved (in his opinion) is a travesty of the gospel by asking people to get saved if they have the least desire for heaven.
- E. For the details of Jack Hyles' heresy ... <https://www.rapidnet.com/~jbeard/bdm/exposes/hyles/pente.htm>.

Lord, evermore give us this bread.

- A. They did not mean real repentance or discipleship by this response to our Lord.
 - 1. Ask a million people if they want to go to hell, and they will say, "No way!"
 - 2. They still thought bodily about bread for their bellies along with eternal life.
 - 3. If the gluttons could fill up at a buffet and live forever, they surely wanted it.
 - 4. If you pull the teat away, even a little, such "believers" will hate or kill you.
- B. They were not thinking spiritually, as Jesus will declare, and as they will prove.
 - 1. He continued to argue His bread was entirely different from Moses' manna.
 - 2. He will argue that without divine revelation they could not believe on Him.
 - 3. He will argue that His words were spiritual and that they did not grasp them.
 - 4. They will murmur, call His doctrine hard, and eventually return back home.

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.

And Jesus said unto them, I am the bread of life.

- A. If they had not understood yet, Jesus now made Himself perfectly clear to all.
- B. He clearly stated what He meant by bread, eating and drinking, and the benefit.
- C. They wanted Him to be their king (for bread), but they hated this bread idea.
- D. Jesus was spiritual and heavenly, which the regenerate love and reprobates hate.
- E. If we will preach Christ crucified as our primary message, most will turn away.

He that cometh to me shall never hunger.

- A. He explained His bread metaphor as coming to Him as Lord and Christ by faith.
- B. There is no difficulty connecting everlasting life (6:27) with never hungering.

And he that believeth on me shall never thirst.

- A. He explained His diet metaphor as believing on Him as Lord and Christ of God.
- B. There is no difficulty connecting everlasting life (6:27) with never thirsting.

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

But I said unto you.

- A. He confronted and condemned them for seeing His evidence and not believing.
- B. When did Jesus say this? When did He say they did not believe? In Jn 6:26-29!

That ye also have seen me, and believe not.

- A. They had seen His miracles and originally set out to follow Him for them (6:2).
- B. They had seen His miracles and declared He was of a truth the prophet (6:14)!
- C. But this intellectual and logical assent was no more than devilish faith in Him.
 - 1. Recall that the devils declared great things about Jesus Christ (Mark 1:24).
 - 2. James mocked their faith as totally inadequate as evidence of life (Jas 2:19).
 - 3. Jesus has already and will again condemn such faith (John 2:23-25; 8:31).
 - 4. His condemnation here is comparable to it elsewhere (Matt 23:33; Jn 8:21).
- D. Here in this place and at all times we must examine ourselves for real faith.
 - 1. Real faith changes lives; anything less must create suspicion of reprobates.
 - 2. Real faith believes on Jesus Christ the Person as God's glorious Son, period!
 - 3. Real faith believes on Jesus Christ for spiritual and eternal matters, not earth.
 - 4. Real faith believes on Jesus Christ without hypocrisy or earthly motivation.

John 6:36-47 ... seen but would not believe

John 3:3 ... man is blind

John 8:43 ... man is deaf

John 8:45 ... man hates truth

John 8:47 ... man is deaf

Readings ... Luke 16:19-31 ... Rom 1:18-32 ... Rom 3:9-18 ... Acts 13:38-52

Section 7 – God Must Sovereignly Give Faith

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

All that the Father giveth me.

- A. Grasp the overall context of this chapter and what immediately came before it.
- B. Jesus drew a distinction between these belly worshippers and the elect of God.
 - 1. He had just told them that though they had seen Him they would not believe.
 - 2. Then He explained that God's elect by general rule will believe on Him, which is the same doctrine He taught in similar words elsewhere (10:26-29).
 - 3. For six verses (37-40,44-45), He will condemn the unbelievers as reprobates.
- C. Salvation is described as a gift in the Bible, but its beauty is grasping the gifts.
 - 1. The gift here is God giving the elect to Jesus to save (Eph 1:4; II Tim 1:9).
 - 2. Election is stated but without the word – God gave persons to Christ to save.
 - 3. It is a shame that some may memorize this verse without this specific clause.
 - 4. All they can think about is Jesus not rejecting comers ... but who will come!
- D. Eternal life is the gift of God through Jesus Christ our Lord (Romans 6:23).
 - 1. But there are at least *three different gifts* identified in one verse (John 17:2).
 - 2. God gave Jesus all authority both to save and to judge (John 5:21-23,26-29).
 - 3. Jesus gives eternal life legally, vitally, and finally by His merits and power.
 - 4. God gave to Jesus by election all those persons He was to save (John 10:29).
- E. Eternal life is a gift of God; it is not an offer needing to be accepted or received.
 - 1. God gave His elect to Christ by covenant before the world began (Rom 8:29-39; Eph 1:3-4; II Tim 1:9; Jn 6:37-39; 10:26-29; 17:2; Heb 2:13; I Pet 1:2).

2. God gave His Son Jesus Christ to die in their place for their sins (Mat 20:28; John 3:16; 10:11,17-18; 19:11; Gal 1:4; Eph 5:2,25; I Tim 2:6; Tit 2:14).
 3. God gave eternal life in legal justification and vital regeneration, and He will yet give our eternal inheritance (John 10:28-29; 17:2; Rom 3:24; 5:15,16,18; 8:32; I Cor 2:12; 15:57; Eph 2:8; II Pet 1:3; I John 5:11; Rev 13:8).
 4. There is not a remote chance even one of God's elect will die without salvation, for all shall be saved (Jn 6:37-39; Rom 4:16; 8:28-39; Heb 2:13).
 5. If God offered it, all would reject it (Ps 14:1-3; Jn 5:39-40; 6:44; Ro 3:9-18).
 6. If God offered it, no one could take it (John 8:43,47; Rom 8:7-8; I Cor 2:14).
 7. A gospel with only an offer requiring conditions from you is condemnation.
 8. Receiving related to eternal life is passive (Rom 5:11,17; Gal 4:5; Heb 9:15).
 9. Receiving in John 1:12 is the result of God's work (John 1:13; Rom 9:16).
- F. There is no offer dependent on sinners fulfilling any terms in order to be saved.
1. Jesus offered Himself ... to God ... for us, not to us (Heb 9:11-15; Eph 5:2).
 2. His offering put sins away forever by His death (Hebrews 9:24-28; 10:1-18).
 3. If anything is offered, it is only practical benefits for life now (Rev 3:20).
 4. We offer ourselves to God as a sacrifice (Rom 15:16; Heb 13:15; I Pet 3:21).
- G. The acceptance in salvation is God accepting us, not us accepting God or a gift.
1. For the sake of learning, consider how Paul explained verb voices (Gal 4:9).
 2. The first and most important acceptance was God of Christ (Is 53:10-12).
 3. Then we were accepted and received in Him (Eph 1:6; Rom 15:7; Heb 12:6).
 4. We accept and receive the news of what has been done for practical benefits (Ac 10:43; 17:11; 26:18; I Co 15:1; II Co 5:19-20; 6:1; I Ti 1:15; Jas 1:21).
 5. Worship is made acceptable to God by Christ; it only proves our relationship to Him (Acts 10:34-35; Rom 14:18; II Cor 6:14-17; Heb 12:28; I Pet 2:5).
- H. For more of God's gift (Ro 6:23) ... <http://www.letgodbetrue.com/pdf/eternal-life-is-a-gift.pdf>.
- I. Make sure you understand the connection with the next clause for conversion.
1. It does not say ... *If you will come to me today, my Father will save you.*
 2. It does not say ... *If any come to me, then the Father will give them to me.*
 3. It does not say ... *Those that come to me are the ones the Father gives me.*
 4. It does not say ... *The Father gave to me the ones that would come to me.*
 5. The eternal, initiating act for eternal life is unconditional election, period.
 6. No one has ever even thought of coming to Christ without God initiating.
 7. The doctrines involved are total depravity and unconditional election.
 8. See 'T' and 'U' ... <http://www.letgodbetrue.com/sermons/salvation/calvinism-arminianism/sermon.php>.
 9. See *First Proof* ... <http://www.letgodbetrue.com/sermons/salvation/unconditional-salvation/sermon.php>.
 10. See *Total Depravity* ... <http://www.letgodbetrue.com/pdf/questions-for-arminians.pdf>

Shall come to me.

- A. Coming to Christ here is to believe on Jesus Christ as God's Son from heaven.
 - 1. The issue at stake – clearly stated as a premise – is believing on Him (6:29).
 - 2. Note the clear parallelism between coming and believing on Him (Jn 6:35).
 - 3. Note again the clear comparison between believing and coming (Jn 6:36-37).
 - 4. Note a third clear comparison of coming and believing on Him (Jn 6:44-47).
 - 5. Note a fourth clear comparison of believing and coming to Him (6:64-65).
- B. The general rule is that *all* God's elect will hear, see, and come to Jesus Christ.
 - 1. He used the universal *all* to condemn these unbelievers as being reprobates.
 - 2. He did not instruct His disciples here as much as condemn carnal gluttons.
 - 3. The contrast is stark and consequences severe – yet sweet (II Cor 2:14-17).
 - 4. Jesus is coming with vengeance on any rejecting the gospel (II Thes 1:7-10).
 - 5. The general difference between men is gospel faith (Mk 16:16; Jn 3:18,36).
- C. The general rule still allows for unconverted elect like infants, idiots, and Jews.
 - 1. We are Bible perverters and/or fatalists if we deny the general gospel rule.
 - 2. Primitive Baptists are notorious for seeing most men as unconverted elect.
 - 3. We likely know the Bible exceptions better than they, but it is not the rule.
 - 4. See the Sixth Proof here ... <http://www.letgodbettrue.com/sermons/salvation/unconditional-salvation/sermon.php>.
 - 5. We Are Not Primitive Baptists ... <http://www.letgodbettrue.com/pdf/why-we-are-not-primitive-baptists.pdf>.
- D. Have you come to Jesus Christ in such a way that it proves your own salvation?
 - 1. We cannot be content at all with intellectual assent, agreement with truth, profession of faith, excitement at doctrine, baptism, church membership, or other such things that the natural man and/or devils are capable of having.
 - 2. Intellectual belief falls short; Jesus had and did rule (Jn 2:23-25; 8:31-59).
 - 3. Temporary faith without continuing as a disciple is not enough (Col 1:23).
 - 4. James condemned and mocked faith without sacrificial works (Jas 2:14-26).
 - 5. Jesus said you cannot be His disciple without such works (Luke 14:25-33).
 - 6. Bible salvation examples are dramatic life-changing events e.g. Gadarene, Zacchaeus, Pentecost, Saul, Cornelius, Lydia, jailor, Ephesus, etc.
 - 7. Proving election to Christ requires good works (II Pet 1:5-11; I Thess 1:2-4).
 - 8. True love of God includes fervent love of brethren (I Pet 1:22; I Jn 4:20-21).
 - 9. Regeneration turns selfish loners into selfless servants (II Co 5:17; Ga 6:15).
 - 10. We will not accept lip service, so why assume God would ever accept such?
 - 11. The simple rule is that even children are measured by actions (Prov 20:11).
 - 12. How do you show election and regeneration, which in the Bible produced violent and extreme repentance, sacrificial discipleship, passion for Christ and souls, continuity no matter the cost, growth in grace, spiritual fruit, etc.
 - 13. *Are You In Christ Jesus?* ... <http://www.letgodbettrue.com/pdf/are-you-in-Christ.pdf>.
 - 14. *Is Jesus Lord of Your Life?* ... <http://www.letgodbettrue.com/sermons/christ/he-is-lord-of-all/sermon.php>.

And him that cometh to me I will in no wise cast out.

- A. Any man that comes to Christ – that believes on Him – will surely be received.
 - 1. There is no reason to worry about whether Jesus will receive, for He will.
 - 2. Consider the thief on the cross and the simplicity of coming ... but do not overlook the powerful grace that changed him and made him humbly come.
 - 3. The key issue, which will be repeated below, is the impossibility of coming.
 - 4. The general rule here – all the elect will come, and no others can even come.
- B. There was no hindrance from Christ – accept the strong wording of this verse.
 - 1. He will in no wise reject comers – there is no possibility or reason for such.
 - 2. The hindrance is all in man – it is all within you – it is not in our Redeemer.
 - 3. Jesus received all kinds, from Samaritans to publicans and harlots and Saul.
 - 4. There is no fine line here ... <http://www.letgodbetrue.com/pdf/assurance-of-eternal-life.pdf>.
- C. If the issue is everlasting life, without possibility of rejection, why wait at all?!
 - 1. There is little need for this clause, but it is added to aggravate their rebellion.
 - 2. The overall theme of the passage is that these belly worshippers hated Him.
 - 3. Some Arminians, though very few of them, have life-changing conversions.
 - 4. We want our church to be full of those that show God's drawing powerfully.

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

For I came down from heaven.

- A. He had stated He came down from heaven (6:29,32-33); now it is time for why.
- B. Jesus came from God for things far greater than any physical bread (Gal 4:4-6).
- C. Our virgin-born Jesus was named to save His people from their sins (Mat 1:21).
- D. We had an interstellar visitor to our planet for the best personal reason ever.

Not to do mine own will.

- A. Jehovah does according to His will in heaven and on earth (Daniel 4:34-35).
- B. Praise God for the absolute despotism of election by God's will (Rom 9:10-24).
- C. Even the will of Jesus Christ serves the infinite will of God (John 5:19-23,30).
- D. Jesus as Mediator obeys God, doing His will in all things (Jn 8:29; I Cor 15:28).
- E. Jesus certainly did not come down for the rebellious and wicked will of sinners.
- F. Let us praise God for His will to save, our Lord Christ's will to submit, and an angel sent to strengthen Him (Matt 26:36-46; Mark 14:32-42; Luke 22:39-46).

But the will of him that sent me.

- A. Our God Jehovah is the First Cause of all things for Himself (Pr 16:4; Re 4:11).
- B. Praise God for the absolute despotism of election by God's will (Rom 9:10-24).

- C. The will of Almighty God is the basis and source of all that occurs in salvation.
- D. His will rules our lives and smallest decisions to nations (Ja 4:13-15; Re 17:17).
- E. Jesus brought a body into this world to do the will of God (Hebrews 10:9-14).
- F. For much more about God's will ... <http://www.letgodbetruer.com/pdf/gods-will-or-free-will.pdf>.
- G. For God's salvation work in eternity ... <http://www.letgodbetruer.com/pdf/before-the-world-began.pdf>.
- H. For God's dominion in all things ... <http://www.letgodbetruer.com/sermons/god/dominion-of-god/sermon.php>.

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.

And this is the Father's will which hath sent me.

- A. What a privilege to know the Father's will in the work of salvation. Hallelujah!
 - 1. When you think of high knowledge or learning, think of this incredible fact.
 - 2. Paul wrote of God's great wisdom and will (Eph 1:5,8-9,11; Rom 11:33-36).
 - 3. God's secret will and eternal counsel are revealed in the gospel (Ep 3:1-12).
- B. Paul taught God's will from election to glorification (Rom 8:28-39; Ep 1:3-12).
 - 1. God's will is the basis for election (Romans 9:13-24; Eph 1:3-6; II Tim 1:9).
 - 2. God's will is the basis for justification (Eph 1:3-6; Heb 8:8-12; 10:5-10).
 - 3. God's will is the basis for regeneration (John 1:13; 3:8; 5:21; James 1:18).
 - 4. God's will for conversion (Ac 16:6-10; 18:9-10; I Cor 1:1; II Thes 2:13-14).
 - 5. God's will is basis for glorification (Rom 8:28-39; Ep 1:7-12; Ps 89:27-37).
- C. Salvation was far more than a provision or offer, but rather a designed success!
- D. For much more about God's will ... <http://www.letgodbetruer.com/pdf/gods-will-or-free-will.pdf>.
- E. For God's salvation work in eternity ... <http://www.letgodbetruer.com/pdf/before-the-world-began.pdf>.
- F. For God's dominion in all things ... <http://www.letgodbetruer.com/sermons/god/dominion-of-god/sermon.php>.

That of all which he hath given me.

- A. This is the doctrine of election – God gave specific persons to His Son to save.
 - 1. Jesus the good shepherd will call them His sheep in this gospel (10:26-29).
 - 2. Jesus will refer to them again as those given by God to Him (John 17:2).
- B. This is the second reference to election to salvation in only three verses (6:37).
- C. For more about the giving/gift of salvation ... <http://www.letgodbetruer.com/pdf/eternal-life-is-a-gift.pdf>.

I should lose nothing.

- A. Not a single one God gave to Jesus Christ will lose salvation and suffer in hell.
 - 1. This is the doctrine of eternal security; the Bible is filled with promises and guarantees for all elect (Jn 10:26-29; 17:2; Matt 13:36-50; 25:31-33; Rom 5:12-19; 8:28-39; 9:6-24; II Tim 2:19; Heb 2:13; 7:22; Jude 1:1; Rev 20:15).

2. If God delivered up His own Son for the elect, all else will follow (Ro 8:32).
 3. He swore with an oath to make sure you would believe Him (Heb 6:13-20).
 4. Beyond death, Jesus is a perpetual intercessor (Rom 5:10; 8:34; Heb 7:25).
 5. The seasons and day and night could be sooner overthrown (Jer 33:20-22).
 6. Jesus Christ could be sent to hell sooner than an elect be lost (Eph 5:29-32).
 7. We reject OSAS heresy ... <http://www.letgodbetrue.com/sermons/heresy/once-saved-always-saved/sermon.php>.
 8. Works are real evidence ... <http://www.letgodbetrue.com/sermons/heresy/salvation-by-works/sermon.php>.
- B. The key here is not apostleship (6:70; 17:12), but the resurrection of life (5:29).
- C. Who limits Christ's atonement? Those limiting its power, or those its objects?
1. The merit and value of His death was intended and applied to the elect only.
 2. Arminians have His death sitting in Limbo to see if any sinners will choose.
- D. A general atonement paying for all sins but not saving even one is blasphemy.
- E. Jesus will save all God's elect by His death ... <http://www.letgodbetrue.com/pdf/limited-atonement.pdf>.
- F. The assurance of eternal life is certain ... <http://www.letgodbetrue.com/pdf/assurance-of-eternal-life.pdf>.

But should raise it up against at the last day.

- A. John had introduced the resurrection of life (5:29) and everlasting life (6:27).
- B. Though all bodies shall be raised in the last day, this raising is unto salvation.
- C. The guarantee of resurrection to eternal life is by means of death (Heb 9:15).
- D. Embrace all five phases ... from chosen in Christ ... to glorified with Christ!
- E. The lives of true believers are wrapped up in Christ (Phil 3:20-21; Col 3:1-4).

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.

And this is the will of him that sent me.

- A. The will of God, the basis and source of salvation, included personal evidence.
- B. Jesus Christ's coming into the world was by the wise design of Almighty God.
- C. Jesus Christ's mediatorial work guaranteed eternal life, for us to lay hold of it.

That every one which seeth the Son, and believeth on him.

- A. Those that see Jesus the Son of God, literally here, may also believe on Him.
 1. Jesus had made the point that no man can see without being born again (3:3).
 2. He will state in a later exchange to deny man's ability to hear Him (8:43,47).
 3. David and Paul by the Spirit denied man's ability (Ps 14:1-3; Rom 3:9-18).
- B. Believing on Jesus Christ in this context is the same as coming to Jesus Christ.
 1. The issue at stake – clearly stated as a premise – is believing on Him (6:29).
 2. Note the clear parallelism between coming and believing on Him (Jn 6:35).

3. Note again the clear comparison between believing and coming (Jn 6:36-37).
 4. Note a third clear comparison of coming and believing on Him (Jn 6:44-47).
 5. Note a fourth clear comparison of believing and coming to Him (6:64-65).
- C. If 6:44-45 is true, then faith is God's work flowing from election as in 6:37.
- D. If 6:40 is eternal life and God's will, it only occurs by God's work (6:44-47).
- E. The will of God is that Jesus Christ would secure eternal life for all believers.
1. This verse does not in way of context or language teach "if-then" conditions.
 2. Believing on Christ proves eternal life (Jn 1:13;3:3; 5:24; 6:47; 8:47; etc.).
- F. Do you see the Son at all? How much? With what results? Read I John 1:1-4!
- G. The only faith that counts in scripture is faith working by love (Gal 5:6; etc.).

May have everlasting life.

- A. Faith is not the condition, instrument, or means of eternal life, but the evidence.
- B. Faith is the first of works to lay hold of eternal life for assurance (II Pet 1:5-11).
- C. This verse condemns these belly worshippers to damnation for not believing.

And I will raise him up at the last day.

- A. He that believes on Christ will be raised up in the resurrection of life (Jn 5:29).
- B. This commitment to spirit and body (resurrection) of some is utterly glorious.
 1. It is guaranteed by our Surety the Lord Jesus Christ our Saviour (Heb 7:22).
 2. It is put into force by means of death – a last will and testament (Heb 9:15).
 3. We show this truth at communion by remembering His death and its results.
- C. Faith as evidence, and as evidence to be increased, is John's goal (I John 5:13).
- D. This is the final phase of salvation – resurrection and glorification with Christ.
 1. It was stated once already relative to election and justification (6:38-39).
 2. He will state it again relative to both regeneration and conversion (6:44,54).
 3. Four times in different settings Jesus promised resurrection to life (5:28-29)!
 4. The beginning and end of God's will – given to Christ and glorified by Him!

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

The Jews then murmured at him, because he said.

- A. Belly worshippers crave free food, but hate effort or thought of spiritual things.
 1. It is very similar today – they love pleasures more than God (II Tim 3:1-5).
 2. It is very similar today – they will not endure sound doctrine (II Tim 4:3-4).
- B. Murmuring is a huge difference from receiving it with a ready mind (Ac 17:11).
 1. **Murmur.** To complain or repine in low muttered tones; to give vent to an inarticulate discontent, to grumble. Complain against constituted authority.

2. Fools murmur (complain or argue) rather than give thanks (Jn 7:12; Ac 6:1).
3. God has severely judged complainers and murmurers (I Cor 10:10; Nu 14).

- C. They complained that Jesus said He was bread that came down from heaven.
1. Why will men fuss about details, forgetting the obvious and divine miracles?
 2. Why will men fuss about details, missing the incredible doctrine just stated?
 3. They should have asked about the details of eternal life taught by the Lord.
- D. They *murmured at Him* – they complained against Him that He was not special.
1. Let us fear two things – (a) neglecting Jesus Christ or (b) questioning Him.
 2. Jesus with His identity and finished work is a divider (Jn 7:43; 9:16; 10:19).

I am the bread which came down from heaven.

- A. Jesus used their lust for bread for His metaphor of bread for Himself (6:31-35).
1. It primarily offended them (see 6:42) because of His reference to heaven.
 2. It also offended them because they took Jesus' figurative symbol literally.
 3. Many errors and heresies are by taking our Lord's figurative speech literally.
 4. Some ignore a clear metaphor here to make flesh and blood literal (6:51-56).
- B. He explained He came down from God in heaven to save the elect (Jn 6:37-40).
1. Among the metaphors of bread, flesh, and blood is plain salvation doctrine.
 2. He explained the purpose of His incarnation and the certainty of eternal life.
 3. He explained election as the basis of salvation and glorification as its end.
 4. The incarnation of our Lord and confusion about it has caused much heresy.
 5. Remember the several Christ heresies that John identifies in his first epistle.
- C. He will state it again after this to expose their rebellion by it (Jn 6:48-51,57-58).
- D. Instead of murmuring, they could have humbled themselves and politely asked.
- E. Instead of murmuring, they could have considered His miracles more carefully.

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?

And they said, Is not this Jesus.

- A. We are in or near Capernaum, where Jesus had lived among them (Matt 4:13).
- B. They knew Jesus of Nazareth and His life in the Galilee district (Matt 21:11).
- C. They knew He was more than merely Jesus of Nazareth as shown (John 6:2,14).
- D. What happened to the miracles of healing, feeding 5000, and walking on water?
- E. They were those that had sought Him; He had not sought them; what happened?

The son of Joseph.

- A. They knew Jesus' legal father; he had moved to Nazareth (Matt 2:23; 13:55).
- B. We know very little about Joseph after our Lord's twelfth year (Luke 2:41-52).
- C. He was likely not yet living, unless separated, at the crucifixion (Jn 19:26-27).

Whose father and mother we know.

- A. This does not require for Joseph to be yet living, for it refers to His genealogy.
- B. These Jews could identify the parents (as was supposed) of Jesus of Nazareth.
- C. The fear of the supernatural and the blindness of human hearts is blinding.

How is it then that he saith, I came down from heaven.

- A. Why did they focus on a few words and ignore all they had seen and heard?
 - 1. How can they forget their declaration of truth made hours earlier (6:14)?
 - 2. How can they forget their willingness to make Him king, but not Saviour?
 - 3. Did they pick on this statement of His because they hated hearing election?
- B. The more spiritual and divine teaching becomes, reprobate "seekers" disappear.
 - 1. Therefore, it is wisdom to preach Christ and Him crucified to expose them.
 - 2. The doctrine that Jesus of Nazareth is the Son of God and God is too much.
 - 3. The doctrine that Jesus of Nazareth is from heaven, unlike us, is too much.
 - 4. We love the truth that God sent His Son made of a woman for us (Ga 4:4-6).
 - 5. Let us love, enjoy, and pursue everything we read about Him (I John 1:1-4).
- C. Jesus the incarnate Son of God did come down from heaven in a glorious birth.
 - 1. He will shortly refer to ascension back to heaven where He was (John 6:62).
 - 2. Our writer had already stated to his readers that Jesus was in heaven (1:18).
 - 3. Jesus had already told Nicodemus that He was in earth and heaven (3:13).
 - 4. Paul wrote of Jesus descending and then ascending (Eph 4:8-10; Ps 68:18).

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

Jesus therefore answered and said unto them.

- A. Jesus knew, as with all things, what these unbelievers said among themselves.
- B. There is little reason to think they said these things to be heard of Him audibly.
- C. They referred to Him in the third person in 6:42, so we make this assumption.
- D. Let nothing ever enter your heart or conversation to question the Son of God.

Murmur not among yourselves.

- A. They murmured about His identity, because they could only think naturally.
 - 1. There was substantial evidence of a divine mandate at the very minimum.
 - 2. There were all their prophecies from the O.T. about the coming Messiah.

3. There was John Baptist's declaration that Jesus Christ was very different.
- B. He told them to stop murmuring. Why? Because they could not figure Him out.
1. His response here is similar to other unbelieving "seekers" (Jn 8:47; 10:26).
 2. No man can recognize and believe on Jesus Christ without God's drawing.
 3. What are two murmurers arguing about truth? Double folly! Half a mind!
 4. There is no value but only detriment by adding foolish murmurers together.
- C. The crux of their ignorance and rebellion was them, not His doctrine or person.
1. As He next explained, they had not had the Father's operation to save them.
 2. It would not matter what He did or what He said, they would object to all.

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.

No man can come to me.

- A. Coming to Christ here is to believe on Jesus Christ as God's Son from heaven.
 - 1. The issue at stake – clearly stated as a premise – is believing on Him (6:29).
 - 2. Note the clear comparison between coming and believing on Him (Jn 6:35).
 - 3. Note again the clear comparison between believing and coming (Jn 6:36-37).
 - 4. Note a third clear comparison of coming and believing on Him (Jn 6:44-47).
 - 5. Note a fourth clear comparison of believing and coming to Him (6:64-65).
- B. This coming to Jesus Christ is sincere faith meeting God's approval with works.
 - 1. Insincere faith that does not qualify is identified in John (2:23-25; 8:30-59).
 - 2. Real faith changes men, but real faith requires a real work of grace by God.
 - 3. Real faith – and in John 6 it must be emphasized repeatedly – is not assent.
 - 4. Real faith owns Jesus as Saviour and Lord with passion, obedience, cost, etc.
- C. Let these six words lodge in your memory and be a foundation stone of truth.
 - 1. You have no more right to modify these words than Satan in Genesis 3:4.
 - 2. Since Genesis 3:6 man has been dead spiritually in need of total resurrection.
 - 3. There is no cure or remedy to offer a dead man – you must give the man life.
 - 4. Any study of salvation must deal with this fact of man's depravity and death.
- D. No man can come to me = all men run to sin in hatred and rebellion against me.
 - 1. Paul's first chapter is a terrible indictment of men and truth (Rom 1:18-32).
 - 2. He then used the scriptures to show the utter depravity of man (Rom 3:9-18).
 - 3. Luke's record of Paul's preaching at Antioch illustrated it (Acts 13:38-52).
 - 4. Natural man greatly opposes truth (Ro 8:7-8; I Cor 2:14; Ep 2:1-3; 4:17-19).
- E. There is no ability of heart or will for natural man to submit to the Son of God.
 - 1. It is not a matter of intellect or intelligence as much as depravity of the will.
 - 2. Men can still reason logically, but they will not do so toward spiritual truth.
 - 3. Jesus denied a ruler of the Jews the ability to see Christ's kingdom (Jn 3:3).
 - 4. Jesus on trial for His life declared that the Jews would not believe (Jn 5:40).
 - 5. Jesus denied another Jewish audience the ability to hear Him (John 8:43,47).
 - 6. Man's universal depravity is described in detail by Paul (Romans 1:18-32).
 - 7. There is no man, Jew or Gentile, able to understand such things (Ro 3:9-18).
 - 8. Natural man is dead to spiritual truth of God (Ro 8:7-8; I Co 2:14; Ep 2:1-3).
- F. Therefore, no effort or method will help to bring an unregenerate man to Christ.
 - 1. Isaiah wrote that a change of environment cannot help sinful man (Is 26:10).
 - 2. Jesus rejected even Lazarus returning from the dead as helpful (Luke 16:31).
 - 3. Jesus shortly suggested ascension back to heaven would not help (6:62-65).
 - 4. How much less profitable the foolish, heretical, and profane ideas of today!

- G. It is a terrible shame this verse and its doctrine and repetition are ignored (6:65).
1. It is the doctrine of total depravity, where any study of salvation must start.
 2. It results in many false salvation ideas by not rightly seeing man depraved.
 3. It results in a weak view of salvation where man can choose to save himself.
 4. It results in confusing God's mighty work of regeneration or quickening.
 5. It results in a presumptuous idea that man has a free will to be manipulated.
 6. It results in decisional salvation where man is pushed and pulled to choose.
 7. It results in ridiculous methods – the end justifies the means – for salvation.
 8. It results in false confidence in salvation by ignoring the role of good works.
 9. It results in missing God's promise to regenerate His elect and convert them.
 10. It results in confounding the order of regeneration and conversion of sinners.
 11. It results in confidence in oneself or in man rather than in God's free grace.
 12. Free will? God's will is free, but even He cannot will sinfully (Rom 9:14).
 13. The evident proof of depravity is repeated in light of ascension (6:62-65).
- H. If all are depraved and rebels against God, will any come to Christ and how?
1. The differences among men are incredible, but they are not by innate ability.
 2. It is not that some men are born better than others by nature ... but by grace.
- I. A detailed description of *Total Depravity* ... <http://www.letgodbetrue.com/pdf/total-depravity.pdf>.

Except the Father.

- A. The impossibility of man ever believing on His Son is solved by God's grace.
1. Here the key word is *except* – elsewhere it is the inspired disjunctive *but* (Rom 5:8; 6:17; I Cor 1:27; 3:7; Gal 1:15; Eph 2:4; II Thess 2:13; Tit 3:4).
 2. God must intervene, because man's inability is beyond his own help (6:44).
 3. God makes all the difference – every bit of it – and shall get all the praise.
- B. Except, unless and until, a man is born again, he cannot see Christ (John 3:3,5).
1. This explanation and condemnation of the audience is repeated (6:44, 65).
 2. The will of the flesh or will of man has no role, only the Spirit (Jn 1:13; 3:8).
- C. There is no need to find shades of difference between drawing and regeneration.
1. Without regeneration, no drawing will work, even by the Spirit (I Cor 2:14).
 2. Jesus denied even the most dramatic events as having no value (Luke 16:31).
 3. Without God's persuading operation, regeneration may give life without conversion (Gal 1:15-16 cp I Tim 1:12 cp Acts 9:6 cp Rom 11:28).
 4. There is a work of revelation that follows regeneration (Eph 1:17; 3:14-19).
- D. All glory to God the Father ... giving us to Christ (6:37) ... drawing us (6:44).
1. We understand this to be the eternal phase and the vital phase of salvation.
 2. In between the Lord Jesus Christ secured the redemption of every single one.
 3. The effect of being drawn is to come to Christ and believe on Him (6:40,47).
 4. The result of God's gracious work is in the last day – the resurrection of life.

- E. If you believe on Christ with true love and service, you are bound to thank God.
1. You are different from the vast majority of mankind in so following Christ.
 2. God made the difference, not you, so you must thank Him (II Thess 2:9-14)!

Which hath sent me.

- A. Jesus continually stated His divine authority and mission on earth from heaven.
B. Remember, this is exactly what the Jews murmured about before this sentence!
C. Jesus came down from heaven because the Father sent Him down from heaven.
D. Truth about salvation is a wise and prudent plan formed in all details in eternity.

Draw him.

- A. John already introduced and explained this event (John 1:13; 3:3,5,8; 5:24-25).
B. The word *draw* has many meanings, and it is Bible context that must determine.
 1. The word *draw* is used here due to the emphasis on *coming* to Jesus Christ.
 2. If no man can come (ability) – to go to Him in faith – what will move him?
- C. **Draw.** I. Of traction. II. Of attraction. III. Of extraction. IV. Of tension, extension, protraction. V. Of delineation or construction. VI. Of motion, moving oneself. VII. In combination with adverbs.
- D. Bible doctrine requires this drawing to be God's powerful grace changing the heart and mind of man to be willing by a new nature to hate sin and love Christ.
 1. The synonyms or defining words are *drag, haul, move, pull, tow, tug, etc.*
 2. The change is *birth, quickening, regeneration, creation, resurrection, renew.*
 3. These inspired terms require divine choice, divine power, man's passivity, instantaneous act, giving of life, deny any creature activity, creature death.
 4. The terms exclusively require God's sovereign choice and man is passive.
 5. Our quickening took the same power as raising Jesus (Eph 1:19-20; 2:1-3).
 6. John gives illustrative examples of *draw* (2:8-9; 4:7,11,15; 18:10; 21:6,11).
 7. The day of Christ's power made His elect willing in several ways (Ps 110:3).
 8. God gives repentance to save from Satan and contradiction (II Tim 2:25-26).
 9. God must open hearts for a person to attend to Bible preaching (Acts 16:14).
 10. Faith itself is God's gift – that is quite a drawing event (Jas 2:5; II Thes 3:2)!
- E. This drawing cannot be mere attraction, invitation, or persuasion of the sinner.
 1. Unregenerate cannot be attracted or persuaded of Him; they will reject Him.
 2. The will of the flesh is not involved, as John made very clear early (Jn 1:13).
 3. Preaching only has value to those already born again by the power of God.
 4. Thus I Cor 2:1-5 dumbs down the message to reduce it to the power of God.
 5. God can manipulate minds allowing their choice (Is 10:5-15; Rev 17:17).
 6. How was Saul drawn to Christ? By pricking? Blindness? Revelation? But all these things only work on a regenerate man, thus the need to rightly divide.

7. Some use Solomon's Song 1:4 ever so eloquently, but there was no enmity between the two lovers like there is between Jesus Christ and rebel sinners.
 8. Some use Hosea 11:4 eloquently, but His drawing did not work, as judgment came; He did all possible for his vineyard, but He got wild grapes (Is 5:1-7).
 9. Using the O.T. for N.T. doctrine is like Presbyterians using it for sprinkling.
 10. There is a work of revelation that follows regeneration (Eph 1:17; 3:14-19).
 11. There is persuasive moving by Christ, but after regeneration (II Co 5:14-15)!
 12. God works in us both to will and to do of His good pleasure (Phil 2:12-13), and this work must be the same as or closely connected to regeneration.
- F. This work of God the Father (and of Christ and the Spirit) is without man's aid.
1. There are no ordinances or sacraments to direct God's power to regenerate.
 2. Baptism is the answer of a good conscience – already born again (I Pe 3:21).
 3. God makes the change, if a babe in Elisabeth's womb or a thief on a cross.
- G. See the very detailed commentary for John 3:3 ... <http://www.letgodbetrue.com/pdf/john-three.pdf>.
- H. See more about born again truth ... <http://www.letgodbetrue.com/pdf/born-again-truth.pdf>.
- I. Jesus drawing all men to Himself later in John is gathering the elect (Jn 12:32).
1. First, you know that none are drawn to Christ by His crucifixion cross, for the preaching of the cross is seen as foolish by those perishing (I Cor 1:18).
 2. Second, you know Jesus crucified is fully and only offensive to natural men.
 3. Third, you know that by His death Jesus legally saved all elect for heaven.
 4. Jesus came to gather the elect (Ge 49:10; Jn 10:16; 11:52; Ep 1:10; He 2:13).

And I will raise him up at the last day.

- A. Jesus made great emphasis about resurrecting the elect in the Day of Judgment.
1. This phrase of promise is repeated four times in proximity (6:39,40,44,54).
 2. This is a wonderful promise due to the resurrection of damnation (5:20-30).
 3. There is a last day that we want to consider wisely before being part of it.
 4. It is appointed to men once to die and after that the Judgment (Heb 9:27-28).
 5. *The Judgment Seat of Christ* ... <http://www.letgodbetrue.com/pdf/judgment-seat-of-christ.pdf>.
 6. *Appointed to Death and Judgment* ... <http://www.letgodbetrue.com/pdf/appointed-to-death-and-judgment.pdf>.
- B. Grasp all the connections focused around coming to Jesus Christ in true faith.
1. Those drawn to Christ will be resurrected to heaven – vital to final phases.
 2. There is no coming to Christ without being drawn – vital before practical.
 3. Those that come to Christ were given to Christ – eternal leads to practical.
 4. Salvation is by God's will; Jesus secured it for those God gave and draws.
- C. Faith is the personal evidence by laying hold of eternal life (John 6:37-40,47).
1. Faith is claim to resurrection of life – evidence of eternal life (Jn 5:24-29).
 2. Is laying hold of eternal life scriptural? It is, even ministers (I Tim 6:12,19).
 3. We lay hold of eternal life by faith and works (II Pet 1:5-11; James 2:14-26).

- D. Have you come to Jesus Christ in the sense of this lesson? Then do it right now!
1. Reject any associated benefits or desires but Jesus as Lord and Savior alone.
 2. Do you love His transcendent beauty and glory as God's only begotten Son?
 3. Do you see in Him the substitutionary payment for your sins by a Holy God?
 2. Do you see in Him the coming Judge and Executioner of all rejecting Him?
 4. Is He altogether lovely to you so you would serve Him forever for nothing?
 6. Is gaining His approval worth enough for you to gladly sacrifice all else?
 7. Has your love of Him radically changed you to hate self, sin, and the world?

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.

It is written in the prophets.

- A. The covenant of grace in gospel times brought teaching (Is 54:13; Jer 31:34); Paul confirmed Isaiah 54 referring to gospel times by its use in Galatians 4:27.
- B. John taught it here; Paul taught it to the Hebrews (Hebrews 8:10-11; 10:16-17).

And they shall be all taught of God.

- A. This is the teaching that counts the most – internal in the heart and in the mind.
1. What changes a man from mocking the gospel to loving it (I Cor 1:22-24)?
 2. What changes a man from cursing Christ to calling upon Him (Luke 23:42)?
 3. Since every man taught comes, we know not all are taught or born again.
- B. Jesus elsewhere stated this special work by God to reveal Him (Matt 11:25-27).
1. Note how Peter's confession of Christ was divine inspiration (Matt 16:17).
 2. Consider the incredible role of the Holy Spirit to reveal truth (I Cor 2:1-16).
 3. God must command truth in hearts like He commanded light (II Cor 4:6).
 4. There is greater revelation of truth dependent on God (Ep 1:17-18; 3:14-19).
- C. Faith comes by hearing the word of God, but that is only to bring it to exercise.
1. Abraham's faith in Genesis 15:6 is noted, but he had much faith long before.
 2. God's promise to him about his progeny drew forth the faith already there.
- D. God promised to give a new heart and a new spirit for a new man (Ezek 36:26).
1. This is a term of the covenant Paul taught the Jews (Heb 8:10-11; 10:15-17).
 2. The new man is a creature of God like unto Jesus (Eph 4:20-24; Col 3:8-11).
 3. What God writes in heart and mind was not there before, so it is all of God.
- E. What wonderful provision and instruction the Father hath bestowed upon us!

Every man therefore that hath heard, and hath learned of the Father.

- A. This is the general rule already given that all God's elect will believe (6:37).

B. Jesus here declares a general axiom that condemns His hearers as reprobates.

Cometh unto me.

- A. Coming to Christ here is to believe on Jesus Christ as God's Son from heaven.
 - 1. The issue at stake – clearly stated as a premise – is believing on Him (6:29).
 - 2. Note the clear comparison between coming and believing on Him (Jn 6:35).
 - 3. Note again the clear comparison between believing and coming (Jn 6:36-37).
 - 4. Note a third clear comparison of coming and believing on Him (Jn 6:44-47).
 - 5. Note a fourth clear comparison of believing and coming to Him (6:64-65).
- B. Only the sheep eternally and the regenerate vitally will come (John 10:26; 3:3).
- C. Have you come to Christ, repudiating all false motives, to believe savingly?
 - 1. It is more than intellectual assent – but appreciation of power and wisdom!
 - 2. It is more than intellectual assent – it is love for a great Redeemer from hell!
 - 3. It is more than intellectual assent – it is willingness to serve Him in any way!
- D. Some were pricked by Christ and others cut to the heart (Acts 2:37; 5:33; 7:54).

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

Not that any man hath seen the Father.

- A. Jesus took time in this verse to correct any foolish, natural, earthly application.
- B. The previous lesson of God teaching did not imply any man seeing God (6:45).
 - 1. They did not have online courses back then; teaching was done face to face.
 - 2. Sitting with a master or rabbi and seeing his face was the common method.
 - 3. This teaching is by the power of the Holy Spirit and involves regeneration.
- C. No man has ever seen God (1:18). The Jews knew it (Ex 33:20; Judges 13:22).
- D. No one should resent this fact, as if God has deprived us of Himself by this fact.
 - 1. God is a Spirit. What could you see by your eyes? He is not material at all.
 - 2. God has revealed Himself in Jesus (John 1:14,18; 14:9; Heb 1:3; II Cor 4:6).
 - 3. God sent His Holy Spirit to indwell us with His communicative presence.

Save he which is of God.

- A. The only one that has truly seen the essence or nature of God is the Son of God.
- B. As the Word of God with God, He had seen God's fullness with perfect acuity.
- C. As the incarnate Son of God, Jesus Christ had God's fullness in Him (Col 2:9).

He hath seen the Father.

- A. Jesus had seen the Father, the invisible and unapproachable Jehovah of Israel.
- B. He had earlier contrasted this information with the fact they had not seen God.

- C. For Jesus to have seen the Father, which is impossible to man, proves His deity.
- D. Here Jesus repeated again what bothered them most – His descent from heaven.

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

Verily, verily, I say unto you.

- A. Having exalted true faith (6:29,35), Jesus laid a very clear axiom of eternal life.
- B. He had told them they did not believe (6:36), so this axiom condemned them.

He that believeth on me hath everlasting life.

- A. This is a statement of fact and should not be corrupted into an if-then condition.
 - 1. John already wrote sufficient evidence for all readers (Jn 1:13; 3:3; 5:24-25).
 - 2. It is contrary to total depravity and regeneration to have faith as a condition.
- B. Previous verses show five phases of salvation with faith fourth (6:37-40,44-45).
- C. It is corruption of doctrine to require faith in order for drawing and teaching, since drawing and teaching are necessary to come to Christ or believe on Him.
- D. Examples in I John are excellent for this lesson (I Jn 2:29; 3:7,14; 4:7,15; 5:1).
- E. See *Five Phases* ... <http://www.letgodbetrue.com/sermons/salvation/five-phases-of-salvation/sermon.php>.
- F. See *The Grammar of Salvation* ... <http://www.letgodbetrue.com/pdf/grammar-of-regeneration.pdf>.
- G. See *Problem Texts* ... <http://www.letgodbetrue.com/sermons/salvation/salvation-problem-texts/sermon.php>.

Section 8 – Christ’s Hard Metaphorical Teaching

48 I am that bread of life.

- A. Jesus had taken the metaphor of bread and applied it to eternal life (6:27,33,35).
 - 1. The Jews were guilty of lusting for loaves and invoking manna (6:26,30-31).
 - 2. Like the Samaritan woman, Jesus took their object and used it for salvation.
 - 3. He did not wait before claiming Himself as the bread they needed (6:32-35).
- B. He had just declared everlasting life for believers, so He repeated bread of life.
- C. He could not have been plainer as He applied the metaphor clearly to Himself.

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

Your fathers did eat manna in the wilderness.

- A. They were the ones that brought up manna to seek to get free food from Jesus.
 - 1. Though following Him due to miracles (6:2,14), they asked for one (6:30).
 - 2. To help Jesus out, they suggested that He copy Moses and manna (6:31).
- B. Jesus admitted the truth of their description about manna, but denied its value.

And are dead.

- A. Each of those fathers that had manna in the wilderness died in the wilderness.
- B. Jesus reminded them that the bread they desired was far inferior (6:32-33).
 - 1. Though their fathers had a free supply every day, it did not preserve life.
 - 2. Jesus identified at least two times that manna left its eaters dead (6:49,58).
- C. Why did they appeal to a cursed generation that was forbidden to enter Canaan!
- D. Why did they appeal to a food item that their fathers had cursed (Num 11:4-6)!
- E. Why did they appeal to a food item far inferior to milk and honey of Canaan!

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

This is the bread which cometh down from heaven.

- A. The demonstrative pronoun *this* is Himself as the bread near in context (6:48).
- B. The demonstrative pronoun *this* distinguished Jesus from *that* bread of manna.
- C. He stated His descent often, and they did not like it (6:33,38,41,50,51,58,62).

That a man may eat thereof, and not die.

- A. Jesus contrasted the manna bread from heaven with Himself for everlasting life.
- B. Jesus Christ is bread that provides eternal nutrition and sustenance for heaven.
- C. Eating this bread is not complicated here – it is coming and believing (6:29,35).
- D. But it takes eternal purpose and quickening power to see and believe (6:40,44).

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.*

I am the living bread.

- A. He was alive Himself, drastically different from baked bread with dead yeast.
- B. He was also bread that gave life, very different from the bread leading to death.

Which came down from heaven.

- A. Here Jesus went again declaring Himself to be from heaven to give eternal life.
- B. He stated His descent often, and they did not like it (6:33,38,41,50,51,58,62).

If any man eat of this bread, he shall live for ever.

- A. Eating Christ is to believe on Him and come to Him as taught already (6:29,35).
- B. Believing on Jesus Christ is assurance and evidence of eternal life (5:24; 6:40).
 - 1. We first lay hold of eternal life by believing on Jesus as Lord and Saviour.
 - 2. We then add to our faith the expected good works (Matt 7:21; II Pet 1:5-11).

And that bread that I will give is my flesh.

- A. Jesus expanded His metaphor about bread to include flesh, meaning His body.
 - 1. Bread is not flesh; flesh is not bread; this is figurative, metaphorical speech.
 - 2. He had started with *bread* from feeding the 5000 and their appeal to manna.
 - 3. In wisdom and provocation He extended His metaphor to include His death.
- B. Jesus would secure eternal life for believing elect by giving His flesh in death.
 - 1. He was the living bread they needed to believe on to lay hold of eternal life.
 - 2. And we are to believe on Him as our substitutionary Saviour by His death.
 - 3. It is Christ crucified – hanging on a cursed tree – that we are to believe.

Which I will give for the life of the world.

- A. The object of faith is a crucified Christ, which to Jews was a stumblingblock.
- B. We must believe that Jesus Christ died a substitutionary death for our salvation.
- C. The *world* here is no larger than the world of His elect from Jews and Gentiles.

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

The Jews therefore strove among themselves.

- A. What a gospel record – John frequently inserts the response of listening Jews.
 - 1. The object of faith is a crucified Christ, to the Jews a sure stumblingblock.
 - 2. They did not grasp His reference to *bread*, and they certainly did not *flesh!*

- B. Did Jesus know they would further stumble over His use of *flesh*? Of course!
 - 1. His audience did not want the truth, so He had no reason to make it easy.
 - 2. Knowing their objection, He will be more provocative with blood to drink!

Saying, How can this man give us his flesh to eat.

- A. Unregenerate men and carnal men are mostly limited to natural sense of words.
 - 1. They did not grasp the spiritual sense, though eternal life was the end result.
 - 2. Like the woman of Samaria, the metaphor was too much to initially grasp.
 - 3. Instead of striving among themselves, they should have humbly asked Him.
- B. They did not know or care to know of Jesus giving His body in saving death.
 - 1. Paul would explain and expose their reluctance to His death (I Cor 1:22-24).
 - 2. Like Jesus, Paul kept his message simple, trusting God's work (I Cor 2:1-5).
 - 3. Paul did not allow anything to steal from Christ and His offence (Gal 5:11).

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.

Then Jesus said unto them, Verily, verily, I say unto you.

- A. Again Jesus invoked the double verily to add solemnity to His following words.
- B. Four of John's twenty-five uses of the double verily occur in this chapter of his.
- C. Jesus has been provoked to respond in harder phraseology by their murmuring.

Except ye eat the flesh of the Son of man.

- A. This terminology, implying cannibalism, was very offensive to a Jewish mind.
 - 1. The Jews could not even touch a dead human body without being unclean.
 - 2. God by Moses had declared clean and unclean animal meat, ignoring human.
 - 3. The life of the flesh is in the blood, so the Jews could not partake of blood.
 - 4. Since our Lord spoke of drinking blood, then it was not cooked in any way!
- B. To eat the flesh of Christ is not cannibalism, transubstantiation, or communion.
 - 1. Any literal interpretation or application misses the Lord's metaphor for faith.
 - 2. It is taking Christ by faith as the flesh/blood Substitute of God to die for us.
 - 3. It is not different than the eating of Him as bread that had been oft repeated.
 - 4. Faith in Christ Jesus must focus on His death, burial, and resurrection for us.

And drink his blood.

- A. This terminology, implying cannibalism, was very offensive to a Jewish mind.
 - 1. Any literal interpretation or application misses the Lord's metaphor for faith.
 - 2. They were forbidden to eat or drink blood by Moses' Law (Lev 17:10-12).

3. To speak of drinking human blood, needing it in liquid form, was offensive.
- B. To drink the blood of Christ is not cannibalism, transubstantiation, communion.
 1. It is taking Christ by faith as the blood representative of God to die for us.
 2. It is not different than drinking of Him as bread that had been stated (6:35).
 3. Faith in Christ Jesus must focus on His death, burial, and resurrection for us.
- C. For more about the blood of Christ ... <http://www.letgodbettrue.com/pdf/blood-of-christ.pdf>.

Ye have no life in you.

- A. There is no evidence, and there can be no claim, of eternal life, without Christ.
- B. Disinterest, denial, or rejection of Jesus Christ is proof a person is not saved.
- C. John has already taught that lack of faith leaves a man condemned (3:18,36).

Interpretive Errors of Jews and Catholics

- A. Roman Catholics, literalists, see it teaching their doctrine of transubstantiation.
 1. The verse sounds more like cannibalism than it does their Catholic Mass.
 2. Since the Lord's Supper was a year away, what should these here do (6:4)?
 3. Since the magic words of RCC's ritual were not given, they had no wafers!
 4. The Jews could not eat His flesh and blood due to the Law (Lev 17:10-12).
 5. We do not care how verses sound; we want the sense (Neh 8:8; II Tim 2:15).
 6. Transubstantiation claims to eat Jesus body, blood, soul, and divinity, under either species – meaning the bread is His blood, and the wine is His body.
 7. For 1500 yrs. they only served the cracker – body, blood, soul, and divinity.
 8. He taught eating and drinking was coming to and believing on Him (6:35).
 9. Belief on Christ is repeated often (6:29,35-37,40,44-45,47,64-65,68-69).
 10. Making it literal, they damn themselves as unregenerate reprobates (60-65).
 11. Jesus could not have used a metaphor and explained it any more perfectly.
 12. Consistency would chew a cup; Jesus said, "This cup is the new testament."
 13. Jesus finished the sacrifice; it has not been offered again (Jn 19:30; He 1:3).
 14. It was not offered on Catholic altars (II Thes 2:1-12; I Ti 4:1-3; Re 17:1-6).
 15. The New Testament teaches the totally finished offering of Jesus for sins.
- B. Like literalist Jews, Catholics stumble at the word, by appointment (I Peter 2:8).
 1. They rejected His claim to rebuild the temple in three days (John 2:18-22).
 2. Nicodemus, a doctor from a great school, tried to re-enter his mother (3:3-4).
 3. A Samaritan woman, tired of drawing water, sought saving H2O (4:7-26).
 4. The apostles did not grasp the meat Jesus spoke of at Jacob's well (4:31-42).
 5. What of water flowing out of a belly – consecrate water balloons (7:37-39)?
 6. He riled the Jews by stating Abraham was not truly their father (8:39-44).
 7. Since Jesus is the door and the shepherd, how do we attach hinges (10:7,14)?
 8. Why did Jesus go to Bethany when Lazarus was only sleeping there (11:11)?

- 9. He is the light of the world. Does lighting candles bring Him closer (12:46)?
- 10. He is the true vine, which does not mean eating grapes for Christ (15:1,5).
- C. God taught us to see figurative language and close with Jesus personally (6:45)!
- D. *This Is My Body* (slides 16-17,62-66) ... <http://www.letgodbetrue.com/pdf/figures-of-speech.pdf>.
- E. *Author of Confusion* ... <http://www.letgodbetrue.com/sermons/god/is-god-the-author-of-confusion/sermon.php>.

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

Whoso eateth my flesh, and drinketh my blood.

- A. From the previous negative verse, faith in Christ is stated as positive evidence.
- B. Eating and drinking Christ here is our faith in Him as our crucified Redeemer.
 - 1. It is your duty and privilege to examine yourself about His death for you.
 - 2. Remember the sobriety of communion to examine, discern, and remember.
- C. Faith in Christ Jesus must focus on His death, burial, and resurrection for us.
 - 1. Our beloved brother Paul made this a focus of his preaching (I Cor 2:1-5).
 - 2. To Corinth He defined the gospel as Christ dying for our sins (I Cor 15:1-4).
 - 3. He declared powerfully that it made all the difference to him (Gal 6:14).
- D. Why did He use such confusing speech, since He knew it was quite offensive?
 - 1. Because they did not deserve the truth nor did they truly desire the truth.
 - 2. Recall why He used parables and the draught (Matt 13:10-18; 15:12-15).
- E. *Author of Confusion* ... <http://www.letgodbetrue.com/sermons/god/is-god-the-author-of-confusion/sermon.php>.

Hath eternal life.

- A. As Jesus had declared previously, there is this present tense phase of salvation.
- B. Faith proves the presence of new life, eternal life, by principle and vitality in us.
- C. A man presently believing Christ already has possession of eternal life (5:24).
 - 1. He has been passed from death unto life by regeneration before believing.
 - 2. He will in the future avoid condemnation in the great Day of Judgment

And I will raise Him up at the last day.

- A. As Jesus had declared previously, there is this future tense phase of salvation.
- B. Faith proves the evidence that we shall be saved in the coming Day of wrath.
- C. Jesus made great emphasis about resurrecting the elect in the Day of Judgment.
 - 1. This phrase of promise is repeated four times in proximity (6:39,40,44,54).
 - 2. This is a wonderful promise due to the resurrection of damnation (5:20-30).
 - 3. There is a last day that we want to consider wisely before being part of it.
 - 4. It is appointed to men once to die and after that the Judgment (Heb 9:27-28).
 - 5. *The Judgment Seat of Christ* ... <http://www.letgodbetrue.com/pdf/judgment-seat-of-christ.pdf>.
 - 6. *Appointed to Death and Judgment* ... <http://www.letgodbetrue.com/pdf/appointed-to-death-and-judgment.pdf>.

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

For my flesh is meat indeed.

- A. The word *indeed* exalts Jesus' flesh as being of significant virtue and worth.
 - 1. **Indeed.** In actual fact, in reality, in truth; really, truly, assuredly, positively.
 - 2. It describes a thing as being really and truly that thing (Jn 8:31; I Tim 5:3).
 - 3. There is no flesh or meat for human health and vitality to compare unto it.
- B. This is not to be understood literally any more than the preceding statements.
 - 1. Meat is consumed for its protein content and other enhancements for living.
 - 2. There is spiritual health, vitality, and perpetual life for true faith in Christ.
 - 3. There has never been meat like the flesh of the Lord Jesus Christ for life!

And my blood is drink indeed.

- A. The word *indeed* exalts Jesus' blood as being of significant virtue and worth.
 - 1. **Indeed.** In actual fact, in reality, in truth; really, truly, assuredly, positively.
 - 2. It describes a thing as being really and truly that thing (Jn 8:31; I Tim 5:3).
 - 3. There is no circulation for human health and vitality to compare unto it.
- B. This is not to be understood literally any more than the preceding statements.
 - 1. Blood is the life of the flesh and without it in great condition we are dead.
 - 2. There is spiritual health, vitality, and perpetual life for true faith in Christ.
 - 3. There has never been blood like the blood of the Lord Jesus Christ for life!

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

He that eateth my flesh, and drinketh my blood.

- A. By Christ's metaphor, this eating and drinking is true faith in Christ crucified.
- B. To partake of Christ here is not cannibalism, transubstantiation, or communion.
- C. The context has and will state repeatedly that eating is used for faith (6:64-65).

Dwelleth in me.

- A. There can hardly be greater union than a thing to be in another and vice versa!
- B. Vital union in Christ by dwelling is by faith and obedience (I Jn 3:24; 4:15-16).
- C. Our union together is so great Paul compared it to Eve's creation (Eph 5:28-32).
- D. Here is a vital union more than a practical elsewhere (Jn 14:23; 15:4; Rev 3:20).

And I in him.

- A. There can hardly be greater union than a thing to be in another and vice versa!
- B. Vital union in Christ by dwelling is by faith and obedience (I Jn 3:24; 4:15-16).
- C. Our union together is so great Paul compared it to Eve's creation (Eph 5:28-32).

D. Here is a vital union more than a practical elsewhere (Jn 14:23; 15:4; Rev 3:20).

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.

As the living Father hath sent me.

- A. Jehovah is the true and living God, as the Jews knew and believed (Deut 5:26; Mat 26:63), and as we Gentile Christians believe (I Thess 1:9; Acts 14:15).
- B. His independent existence – I AM THAT I AM – exceeds all concepts of life.
- C. He could breathe into dust the breath of life for man to be a living soul (Ge 2:7).
- D. He cried, Live! to the infant Israel and she blossomed beautifully (Ezek 16:5).

And I live by the Father.

- A. God the Father endowed Jesus Christ with human life forever as our Mediator.
- B. Jesus of Nazareth was endowed with life and sent into the world for us (Luke 1:35; Gal 4:4; Acts 4:27,30; Isaiah 9:6-7; Heb 2:14-17; John 14:6; Rev 1:18).
- C. He committed His spirit to God at death, and it was restored in his resurrection.

So he that eateth me, even he shall live by me.

- A. Those that come to Christ in true faith – the eating here – shall live by Christ.
- B. True believers are God’s elect and will be upheld forever by their living Surety.
- C. Paul confessed life in the flesh was by this power of Christ (Gal 2:20; Col 3:4).
- D. His present and perpetual life guarantees our life (Rom 5:10; 8:34; Heb 7:25).

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.

This is that bread which came down from heaven.

- A. He continued to clarify truth about Himself as bread against their idea of bread.
- B. He repeated again that He came down from heaven (6:33,38,41-42,50-51,58).
- C. He taught it would not help if they saw Him ascend back to heaven (6:61-65).

Not as your fathers did eat manna, and are dead.

- A. He again mocked Moses and their fathers and the bread they so much admired.
- B. It is too bad they did not remember how much their fathers hated it (Nu 11:4-7).
- C. The difference between death and life – great indeed – reflected the two breads.

He that eateth of this bread shall live for ever.

- A. Faith in Jesus Christ – eating the bread of life – is the evidence of eternal life.
- B. So vastly superior is Jesus Christ and His blessings to free bread every morning.
- C. But do not the elect – all believers except the last generation – also have to die?
 - 1. Yes, their physical bodies die, but the spirits are immediately with the Lord.
 - 2. And the body only sleeps (the soul never sleeps) temporarily in the ground.
 - 3. Jesus will teach later in this gospel that He intends eternal life (Jn 11:25-26).
 - 4. He abolished death by ending its claim to guarantee resurrection (II Ti 1:10).
 - 5. Paul mocked death and grave, though our bodies take a nap (I Co 15:54-57).
 - 6. An eternal perspective shows us heaven rather than Canaan, like Abraham.
 - 7. If you apply this to physical death, then you think naturally like these Jews.
 - 8. We need plant our bodies to get rid of their present nature for a glorious one!

59 These things said he in the synagogue, as he taught in Capernaum.

These things said he in the synagogue.

- A. The seekers had found Jesus in Capernaum, in the synagogue in that small city.
- B. They are about to leave Him, for they had no heart or mind for spiritual words.
- C. Never had there been such a ‘seeker sensitive’ service in the city’s synagogue.

As he taught in Capernaum.

- A. Jesus taught the lesson to correct Jews (6:26-66), who interrupted Him often.
 - 1. The chief metaphor of bread was due to their obsession for food (6:26-27).
 - 2. He declared truth repeatedly, left precious jewels for us, and sent them away.
 - 3. Will you go away? Or will you embrace this Man and His glorious gospel?
 - 4. How will you show Him your faith and devotion? He deserves your all.
- B. There is much to read about this haughty city in the gospel accounts of Jesus.
 - 1. This is our Lord’s first place of residence after leaving Nazareth (Matt 4:13).
 - 2. It was at Capernaum that Jesus healed the centurion’s servant (Matt 8:5-13).
 - 3. It was at Capernaum that Jesus healed Peter’s mother-in-law (Matt 8:14-17).
 - 4. He returned so often it is described in scripture as His own city (Matt 9:1).
 - 5. It was here the paralytic was lowered, and He called Matthew (Matt 9:1-9).
 - 6. At Capernaum, Jewish tribute collectors confronted Peter (Matt 17:24-27).
 - 7. It was at Capernaum where Jesus preached a great sermon (John 6:24-71).

Section 9 – Seekers Reject Jesus and His Doctrine

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

Many therefore of his disciples.

- A. Many of those that had sought out and pursued Jesus turned away at this point.
 - 1. The huge crowd of 10-15 thousand had been whittled down by the Lord.
 - 2. He had left them when he saw their foolish ambition for a king (Jn 6:15).
 - 3. He went to Capernaum without them knowing it by a miracle (Jn 6:24,59).
 - 4. He had continually pressed his metaphors without relief for their ignorance.
 - 5. The Bible presents *many* and *multitudes* as mostly hearers without a change.
 - 6. The strait gate and narrow way is chosen by only a very few (Matt 7:13-14).
 - 7. From Noah to the upper room, the number of true children of God is small.
 - 8. Small numbers is the usual Bible case, but small things are fine (Zech 4:10).
- B. John by the Spirit called them *disciples*, but they were only such in appearance.
 - 1. *Disciple* may mean no more than a learner or follower, though without truth.
 - 2. He will refer to them again as *disciples* in the next verse about Jesus (6:61).
 - 3. He will refer to them again as *disciples* when they leave Christ (John 6:66).
 - 4. Yet, they must have been more serious than most (Jn 6:3,8,11,12,16,22,24).
 - 5. They were those believers that Jesus knew were not truly sincere (2:23-25).
 - 6. John will later distinguish between *disciples* and *disciples indeed* (8:30-31).
 - 7. The difference between *widows* and *widows indeed* is great (I Tim 5:3-16).
 - 8. We must examine ourselves to prove we are His true disciples (II Cor 13:5).
- C. Believing on Jesus Christ requires more than mere admission of miracle power.
 - 1. The faith here was merely intellectual assent He must be the Messiah, and their idea of the Messiah was more nationalistic and natural than spiritual.
 - 2. Jesus did not commit Himself to such believers as John recorded (2:23-25).
 - 3. John records that such “believers” did not have a real clue of Him (Jn 7:31).
 - 4. Jesus will later provoke such believers into trying to kill Him (Jn 8:30-45).
 - 5. John recorded chief rulers believed on Him without works (John 12:42-43).
 - 6. Faith must come forth in confession and baptism (Matt 10:32; Mark 16:16).
 - 7. True confession of Jesus Christ requires the work of the Spirit (I Cor 12:3).
 - 8. Paul and John teach false believers loving the world (Phil 3:18-19; I Jn 2:4).
 - 9. Jesus challenged men calling Him Lord without works (Lu 6:46; 13:23-30).
 - 10. Surely rebukes that call on Him believe in some sense (Matthew 7:21-23).
 - 11. False professions are not new (Is 29:13; Jer 12:2; Ezek 33:31; Matt 15:7-9).
 - 12. Remember, the devils fully believed Jesus Christ was the Messiah of God.
- D. Real believers do things to show their faith is legitimate and certain evidence.
 - 1. Real faith involves the whole heart of man in affection to Christ (Acts 8:37).

2. Emotional decisions manipulated in children are not even close to reality.
 3. James gave a thorough description that real faith has works (Jas 2:14-26).
 4. Continuing in His word, obeying His commands, is discipleship (Jn 8:31).
 5. Real faith does not exist by itself but adds fruit of the Spirit (II Pet 1:5-11).
 6. Real faith, evidencing salvation, has works (Gal 5:6; 6:15; I Thess 1:2-4).
 7. Real faith changes lives – repentance is powerful (II Cor 5:17; 7:10-11).
 8. Abraham’s faith, the best, was shown by sacrifice (Gen 22:12; Jas 2:21-24).
- E. Real faith that satisfies the Bible criteria as legitimate should be our only goal.
1. It comes by hearing the word of God and not by other means (Rom 10:17).
 2. It is faith involving the whole heart of full affection and devotion (Ac 8:37).
 3. It is always in connection to godly sorrow and repentance (II Cor 7:10-11).
 4. It changes lives by costly sacrifice or humble change (Mat 11:12; Lu 16:16).
 5. It includes baptism and any duty the gospel requires (Acts 9:36; 16:14-15).
- F. Be diligent to reject all vestiges of Arminian decisional salvation and its lies.
1. We are conditioned to look back at a profession to cover present carnality.
 2. We should look back and reject the profession, if there is no continuance.
 3. Even those taught sovereign grace will take some comfort in their baptism.
- G. It is not sincerity that makes the difference; most false believers are “sincere.”
1. They are confident of their sincerity, and they will happily tell you of it.
 2. The prophets of Baal, slashing themselves, were as sincere as Elijah was.
 3. The nuns of Rome are more sincere than the vast majority of Christians.
- H. Their faith in Jesus Christ as the Messiah was simply by the supernatural works.
1. His disciples believed for a miracle, but also much more (Jn 2:11; 1:36,49).
 2. They acknowledged the miracle power, but there was no fear or love of God.
 3. They recognized that He must be the prophesied Messiah but without zeal.
 4. They may have thought of freedom from Rome, but not freedom from sin.
 5. They were not moved to repentance like Peter and Paul (Luke 5:8; Acts 9:6).
- I. Remember, the devils fully believed that Jesus Christ was the Messiah of God, and they worshipped Him (Mark 1:24; Luke 4:34; Acts 19:15; James 2:19).
1. They know Jesus, the Bible, His apostles, their reprobation, prophecy, etc.
 2. For more devilish faith from James ... <http://www.letgodbetrue.com/pdf/james-two.pdf>.
- J. The Spirit’s emphasis on obedience minimizes hearing, faith, and professions.
1. Even a child is known by His doings, by pure and right work (Prov 20:11).
 2. God cares about doing works ... otherwise *hearing* is deceitful (James 1:22).
 3. God cares about good works ... otherwise it is devilish *believing* (Jas 2:19).
 4. God cares about keeping commands ... or it is a lying *profession* (I Jn 2:4).
 5. Hearing, believing, and professing will get you nowhere actually. Beware!
- K. Be critical / skeptical of *saving faith* terms, for faith cannot save (Jas 2:14-26).
- L. Salvation by works ... <http://www.letgodbetrue.com/sermons/salvation/salvation-by-works/sermon.php>.

When they had heard this, said.

- A. What did they hear that set them off about His preaching and led them to leave?
- B. His metaphor of eating Him as bread or eating and drinking Him was too high.
 - 1. They could not even grasp Him coming down from heaven (John 6:41-42).
 - 2. They could not comprehend how they were to eat His flesh (John 6:52-57).
- C. Rather than ask for clarification, they accused Him instead, just like most men.
 - 1. Why not humbly ask for an explanation (Matt 13:36; 15:15; Luke 11:1)?
 - 2. The pride and rebellion of man against admitting ignorance to learn is great.
- D. These words are hard even for the regenerate, but at least they ask about them!
 - 1. Jesus soon explained their greatest fault was not being born again (6:62-65).
 - 2. But the second fault was the refusal to admit ignorance and ask to be taught.
- E. He also taught God's sovereignty in election and regeneration (John 6:37-45).
 - 1. In the way presented, the point He made was that they were not His elect.
 - 2. At other times such doctrine drove the Jews wild with rage (Luke 4:14-30).

This is an hard saying; who can hear it.

- A. Yes, it was a hard saying, for it was unintelligible cannibalism to the ignorant.
 - 1. It was hard to understand, because it was metaphorical speech (Jn 16:25,29).
 - 2. It was hard to accept, because it was contrary to their dearest Jewish fables.
 - 3. Jesus made Himself and His bread more potent than Moses and his manna.
 - 4. Jesus made Himself God's bread to men for the salvation of only the elect.
 - 5. Jesus made eternal life to turn on God's sovereign work and belief in Him.
- B. His response in the next verses indicate that He knew the problem and left it.
 - 1. Jesus explained clearly that He used such speech to confuse (Matt 13:10-17).
 - 2. When questioned about its offensiveness, He did not alter it (Matt 15:12-14).
 - 3. He could easily have explained His metaphor, but He did not. Why not?
 - 4. He knew their problem (unregenerate) and there was no way to help them.
 - 5. Jesus' response, properly viewed, is contrary to most Christian thinking.
 - 6. Most think truth is a right and Jesus wanted all men to see the truth clearly.
- C. Author of Confusion . . . <http://www.letgodbetrue.com/sermons/god/is-god-the-author-of-confusion/sermon.php>.
- D. Let none despise prophesying (preaching) because it is too long, hard, or harsh.
 - 1. Paul's warning should be sufficient God knows and forbids (I Thess 5:20).
 - 2. It is perilous times when Christians reject doctrinal preaching (II Tim 4:3-4).

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

When Jesus knew in himself that his disciples murmured at it.

- A. The disciples in 6:60 had not publicly made the complaint, but rather in private.

- B. Jesus knew in Himself by omniscience that they had this particular objection.
- C. Do not object, even in spirit, about God's doctrine or His providence to you.
 1. Out of the abundance of the heart the mouth speaketh, so think very humbly.
 2. Abominate and reject any and all blasphemous ideas or thoughts that arise.
 3. Even the thought of foolishness is sin, and thoughts against Christ the worst.
 4. Jesus the Word knows every thought and intent of your heart (Heb 4:12-14).
- D. Though called *disciples* here by the Spirit and John, they were only so in name.
 1. They may have called Jesus Rabbi (6:25), but they did not own Him as Lord.
 2. We must examine ourselves to be sure we are disciples indeed (Jn 8:30-31).

He said unto them, Doth this offend you.

- A. Jesus knew His preaching and doctrine offended them, so He exposed their talk.
- B. Here was a perfect opportunity to apologize and explain things simply to them.
- C. Here was a perfect opportunity for Jesus to change tactics to keep His audience.
- D. He could have begged emotionally, or He could have offered *The Shack* movie.
- E. He could have miraculously created *Starbucks*, or He could have had a concert.
- F. He did not explain anything except their fleshly hearts and unbelief (6:62-65).
- G. Offence by doctrine to the unregenerate or rebellious should not cause concern.

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

What and if ye shall see the Son of man ascend up.

- A. They rejected His repeated claim as having come down from heaven (6:41-42).
- B. So He presented the hypothetical case of Him ascending visibly back to heaven.
 1. Would such be sufficient for them to believe on Him? No, it would not help!
 2. Would it help them past His preaching to believe on Him as the Christ? No!
 3. They only had flesh perception of reality, which would preclude true faith.
 4. This is the same line of truth Jesus taught about the rich man (Luke 16:31).
 5. Until a man is born again, he cannot perceive the evidence of Christ (Jn 3:3).
 6. Until a man is born again, he cannot perceive words of truth (John 8:43-47).
- C. Jesus declared they had the personal deficiency, not His doctrine or preaching.
- D. They had said they would believe with a sign (6:30), but He declared against it.
- E. The plain preaching of Jesus Christ is the acid test of salvation (II Cor 2:14-17).
 1. Paul wisely dumbed down his message to exalt God's power (I Cor 2:1-5).
 2. If the gospel is not enough, why do you need more? What do you need?

Where he was before.

- A. Jesus added these words to poke them again about coming down from heaven.
- B. He literally did this shortly (Acts 1:9-11), but here He meant it hypothetically.

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.

It is the spirit that quickeneth.

- A. We know what *quickeneth* is? It is the giving of life to a thing previously dead.
 - 1. The N.T. speaks of the quick (living) and the dead (II Tim 4:1; I Pet 4:5).
 - 2. Quickeneth is what happens to dead bodies when resurrected (Rom 8:11).
 - 3. Dead sinners are quickened to life by resurrection power (Eph 1:17 – 2:5).
 - 4. Yet, Paul told the same church that they needed to come to life (Eph 5:14).
 - 5. Yet, David wrote about God quickening him by scripture (Ps 119:25,159).
- B. Is the *spirit* here the regenerate spirit of a child of God or the Spirit of God?
 - 1. Is it born again men having perception quickened by their regenerated spirit?
 - 2. The lower case ‘s’ does not prove anything; we must prove by context (Num 24:2; Job 26:13; Isaiah 11:2; 40:7; 42:1; 44:3; Ezek 36:27; Joel 2:28; Ps 104:30; Rom 1:4; I Cor 2:12; Eph 1:17; I Pet 4:14).
 - 3. The relationship of *spirit* and *quickeneth* here is one of active performance, which precludes our regenerate spirit, for our spirit does not truly quicken.
 - 4. Our spirit does not quicken or make alive, but our spirit is quickened or made alive by God’s Spirit, the difference of active or passive voice verbs.
- C. The *spirit* here is the Holy Spirit – the human spirit is worthless at resurrecting.
 - 1. The *quickeneth* here is regeneration – giving spiritual life to spiritually dead.
 - 2. We have learned this clearly by John in his gospel already (John 3:3,5,8).
 - 3. The contrast with the flesh is a doctrine John already revealed (Jn 1:13; 3:6).
 - 4. Without this divine gift, proof of Christ’s person or doctrine is unperceived.
 - 5. The renewing of men to see and think differently is by the Spirit (Titus 3:5).
- D. We compare and conclude this Spirit quickening is divine drawing (Jn 6:44,65).
 - 1. The context indicates verse 65 is given as further explanation for verse 63.
 - 2. The difference among men given so far is salvation, not blindness (6:37-40).
 - 3. The work at hand (6:65) explaining the paradox is God acting/operating ... not the regenerate soul of man acting/operating within him.
- E. God must reveal Himself to men to save them from ignorance and rebellion.
 - 1. Jesus explained this about those hearing and rejecting (Matthew 11:25-27).
 - 2. Jesus explained this about Peter’s confession of Jesus Christ (Mat 16:16-17).

The flesh profiteth nothing.

- A. The flesh here is man's natural ability or affection toward spiritual truth – none!
 - 1. It is the wicked principle of spiritual death since Adam (Genesis 2:17; 3:6).
 - 2. Human intelligence from birth rebelliously denies spiritual truth (Eph 2:1-3).
 - 3. Men by nature are dead to things of God, even from the Spirit (I Cor 2:14).
 - 4. Men are at enmity against God and any laws He gives (Rom 8:7-8; 1:18-32).
- B. A man not of God, not born of God, cannot see or hear Jesus (Jn 3:3; 8:43,47).
 - 1. No demonstration or evangelistic means can improve or convince men.
 - 2. Lazarus returning from the dead could not help more than Bible (Lu 16:31).
 - 3. Total depravity is a key doctrine to explain why the gospel affects so few.
 - 4. Human birth leaves us dead like father Adam without any spiritual ability.
 - 5. David and Paul taught men have no understanding (Ps 14:1-3; Ro 3:10-12).
- C. Jesus ascending would not profit anything in turning these men to truly believe.
- D. *Total Depravity* in scriptural detail ... <http://www.letgodbetrue.com/pdf/total-depravity.pdf>.

The words that I speak unto you.

- A. What they had found hard and offensive was so due to their own depravity.
- B. Jesus doctrine and preaching in 6:26-62 were spiritual for only spiritual men.
- C. Jesus preaching and doctrine was no different than Paul's (I Co 1:18-31; 2:1-5).

They are spirit.

- A. The words were not the *Spirit*; He is the Personal Presence of God Himself.
- B. They were not *spirit* in the sense of the invisible part of man as ghost or soul.
- C. Rather, the words were spiritual in their content and needed comprehension.

And they are life.

- A. The words themselves were not *life*. They did not give life, thus dead hearers.
- B. The words themselves were not alive but rather audio sounds for hearing truth.
- C. Rather, they were about eternal life in their content and needed comprehension.
- D. Peter will identify this fact shortly ... thou hast the words of eternal life (6:68).

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.

But there are some of you that believe not.

- A. The inspired disjunctive here is to identify those only in the flesh without spirit.
- B. They did not believe, though His preaching was spiritual and about eternal life.
- C. By not believing Him, they showed that they were not born again by the Spirit.

For Jesus knew from the beginning.

- A. Jesus knew all things as God – including who would or would not believe Him.
- B. John wrote early in this gospel account that Jesus knew men’s hearts (2:23-25).
- C. John also wrote that Jesus knew them in this context of the 5000 (6:15,26,36).
- D. It behooves us to carefully examine our hearts, because He sees them perfectly.
 - 1. Many will talk on Judgment Day, but He will reject them (Matt 7:21-23).
 - 2. He knows those that honor with lips but not with hearts or lives (Matt 15:8).

Who they were that believed not.

- A. In these hearers in the synagogue of Capernaum were unbelievers and a devil.
- B. Religion with Jesus is personal – He knew the individual men rejecting Him.
- C. They did not have to say anything – He knew their hearts and minds perfectly.

And who should betray him.

- A. In these hearers in the synagogue of Capernaum were unbelievers and a devil.
- B. Judas Iscariot was in the audience, one of the twelve, who would betray Jesus.
- C. Jesus identified Judas specifically as a devil before the chapter ends (6:70-71).

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.

And he said, Therefore said I unto you.

- A. Jesus repeated the statement He made earlier explaining their unbelief (6:44).
 - 1. It is valuable to see the inspired repetition and emphasis of their depravity.
 - 2. When God doubles down on a point of doctrine, we must see its importance.
- B. The *therefore* here draws a conclusion as to why Jesus had stated the axiom.
 - 1. Unbelievers were present (6:36,64), so Jesus had explained why (6:44-45).
 - 2. Jesus was never ashamed to state or to repeat the great sovereignty of God.
 - 3. The issue was not His doctrine but rather than spiritual depravity of hearers.

That no man can come unto me.

- A. Coming in context of John 6 is believing on Jesus Christ as Lord and Saviour.
- B. No man – men considered individually – can believe on Christ without life.
- C. Jesus told His hearers that their offence at His gospel was due to their depravity.

Except it were given unto him of my Father.

- A. The only way a man will truly believe on Jesus is by God’s gift of faith to him.
- B. In 6:44 God’s gift was called *drawing* and in 6:45 it was called *taught of God*.

- C. Repentance, to turn from unbelief to faith, is a gift (II Tim 2:25-26; Acts 11:18).
- D. Here again is a reminder of the various aspects of a gift involved in eternal life.
 - 1. God gave the elect the Jesus Christ, and He gives eternal life to them (17:2).
 - 2. For much more about the gift ... <http://www.letgodbetrue.com/pdf/eternal-life-is-a-gift.pdf>.

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

From that time many of his disciples went back.

- A. This was a moment of truth for Jesus Christ and these followers pursuing Him.
 - 1. They had heard all they would endure of His doctrine, so they turned away.
 - 2. Jesus knew they would turn away and saw them do so, but did not pursue.
 - 3. As He drew His speech to a close, He exalted God's sovereignty over man.
- B. To hear the truth from Jesus Himself and turn away was a horrible indictment.
 - 1. To turn away from Jesus Christ was a terrible choice by Jews (He 12:25-29).
 - 2. To draw back from Christ was a terrible choice by the Jews (Heb 10:38-39).
 - 3. Paul ripped Jewish blasphemers as unworthy of eternal life (Acts 13:45-46).
 - 4. To turn from the gospel and backslide is like dogs and pigs (II Pet 2:20-22).
- C. Paul warned for today that many will not endure sound doctrine (II Tim 4:3-4).
 - 1. The sounder the doctrine, the less modern Christians are inclined toward it.
 - 2. For *Perilous Times* ... <http://www.letgodbetrue.com/sermons/exposition/perilous-times/sermon.php>.

And walked no more with him.

- A. They had walked with Jesus as nominal disciples – they were likely baptized.
- B. It is continuing that counts as a Christian – faithfully persevering (Col 1:23).
- C. Springing up with initial joy is not nearly enough for approval (Matt 13:18-23).

Section 10 – But Peter and the Twelve Believed

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

Then said Jesus unto the twelve.

- A. By the terminology, there were either few or none others left of the audience.
- B. The 5000 had been thinned down by our Lord's maneuvers (Jn 6:15,24,41,52).

Will ye also go away.

- A. This is opposite of how most seeker-sensitive types and evangelists talk today.
- B. They would have chased those leaving to offer to have an evening rock concert.
- C. They would have chased those leaving with an apology for the hard sermon.
- D. Dissuasion, even gently done, has its place, as Naomi with Ruth (Ruth 1:6-18).

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

Then Simon Peter answered him.

- A. We should not be surprised to find impetuous Peter responding for two reasons.
 - 1. Peter was often first to respond or speak in the presence of the Lord Jesus.
 - 2. Peter had received internal and external revelations (Matt 16:16-17; 17:1-9).
- B. It is not unusual or contradictory for lovers to dissuasively suggest a separation.
 - 1. Remember Naomi's conversation with Ruth and her sister about leaving her.
 - 2. The Song of Solomon describes separation as an event that provoked love.
 - 3. Dissuasion by words or withdrawal can be as simple seeking to prove love.
- C. Jesus addressed His question to the twelve with use of a plural pronoun (6:67).

Lord, to whom shall we go.

- A. Amen, Peter! There is no other teacher on earth to help us at all in comparison.
- B. Amen, Peter! There is no other Man that so well fulfills Messiah's prophecies.
- C. Amen, Peter! Thou only are the Way, the Truth, and the Life to God (Jn 14:6).
- D. Amen, Peter! There is no other Mediator between God and us (I Timothy 2:5).
- E. Amen, Peter! No other Man can open the book of Almighty God (Rev 5:1-5).
- F. Peter had responded entirely differently to Christ's miracle for him (Luke 5:8).

Thou hast the words of eternal life.

- A. Remember, Jesus had already identified His words as spirit and life (Jn 6:63).
- B. Peter understood that Jesus had the true message of the gospel for eternal life.
- C. They could not and would not learn such things from the best of Moses' men.
- D. They could not and would not learn much of anything from the Pharisees, etc.

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

And we believe.

- A. Peter's first statement for the apostles was to declare their faith in Jesus Christ.
- B. Peter's response was different from fed unbelievers (6:14,25,30,34,42,52,60).
- C. Peter and the apostles believed on Jesus because God had drawn and taught.

And are sure.

- A. Peter's second statement for the apostles was to declare their faith was certain.
- B. Peter needed no further sign or wonder – he had internal and external evidence.
- C. There is bare faith and sure faith, but only sure faith should comfort our souls.

That thou art that Christ.

- A. The word *that* is a demonstrative pronoun for the Christ previously presented.
- B. Jesus had identified Himself as coming from God for salvation – Peter agreed.
- C. Jesus had identified His role in giving eternal life to the elect – Peter agreed.

The Son of the living God.

- A. Peter had no issue with Jesus coming down from heaven, like the locals did.
- B. God revealed this truth to the apostles both internally and externally, repeatedly.
 - 1. God's testimony to John the Baptist at the baptism of Jesus.
 - 3. Divine revelation to Peter (Matt 16:16-17).
 - 2. The mount of transfiguration (Matt 17:1-9).

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

Jesus answered them.

- A. How would the Lord respond to Peter's outstanding confession of His identity?
- B. Jesus answered the apostles, for He recognized that Peter had spoken for them.
- C. Did Jesus commend Peter and the apostles for their wisdom in coming to Him?

Have not I chosen you twelve.

- A. Rather than praise the apostles for their faith, He declared His choice of them!
 - 1. His choice here obviously includes or emphasizes their position as apostles.
 - 2. However, because of the context of faith, it also reflects His teaching them.
- B. He had chosen the devil as well, but He had chosen Him for a different purpose.

- C. Total depravity is confirmed by most not believing and by an apostle betraying.
 1. Many of the 5000 fed belly-worshippers exposed themselves as unbelievers.
 2. But even in a small number like 12, specially chosen by Christ, was a devil!
 3. Peter thought too highly of the apostolic office and men, for one was a devil.

And one of you is a devil.

- A. Many today would not approve of such terminology used in the second person.
- B. All twelve were legal, official apostles, but one was a reprobate child of wrath.
- C. Jesus identified Judas in another context as the son of perdition (John 17:12).
 1. **Perdition.** The fact or condition of being destroyed or ruined; utter destruction, complete ruin. *Theol.* The condition of final spiritual ruin or damnation, the future condition of the wicked and finally impenitent or unredeemed; the fate of those in hell, eternal death.
 2. Since perdition means judgment, destruction, and final ruin, Judas was a child of judgment (Phil 1:28; I Tim 6:9; Heb 10:39; II Pet 3:7; Rev 17:8,11).
 3. The man of sin is the son of perdition, an imposter like Judas (II Thess 2:3).
 4. The man of sin is the son of perdition, chosen for final destruction and ruin.
- D. There are lessons to be considered by our Lord choosing Judas as an apostle.
 1. The official work of a minister, regardless of his personal life, is fully valid, since there were no rebaptisms of those baptized by Judas Iscariot, etc.
 2. You cannot know tares, so truth of preaching is tested by scripture and fruit.
 2. Jesus sovereignly chose Judas to fulfill scripture (Jn 13:18; Ps 41:9; 109:8).
 3. The tares in every church will be sorted out and sent to hell (Matt 13:36-43).
 4. Tares (reprobates) can look so much like grain (elect) that you cannot tell.
 5. That others do not recognize you should give no comfort at all (Matt 26:22).
 6. It behooves every believer to examine himself (II Co 13:5; Tit 1:16; Ga 6:4).
 6. The apostolic gifts of the Spirit may be given to reprobates or perfectly aped, so Corinthians and Charismatic/Pentecostals loosely like them should watch.
 7. God has a sovereign purpose for every member of any church (I Cor 12:18).
 8. Satan controlled Judas and tempted Peter (Mat 16:23; Lu 22:31). Lord, help!
 9. Heresies and departures should not surprise and should confirm believers.
 10. Devils like Judas can profess faith so well even Peter presumed him elect.
 11. The worst of men can be in the church of Jesus Christ unperceived by most.
 12. Ministerial gifts, ordination, or success do not prove eternal life or the Spirit.
 13. Judas is not the only "apostle" to meet Christ for damnation (Matt 7:21-23).

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

He spake of Judas Iscariot, the son of Simon.

- A. He had just declared that one of the twelve apostles was a devil – Judas Iscariot.
 - 1. Judas = a brother of Jesus, one surnamed Barsabas, a brother of James, etc.
 - 2. Iscariot = man of Kerioth, likely distinguishing the traitor by his hometown.
- B. There is a terrible prophecy of Judas Iscariot given by David (Psalm 109:6-19).
- C. Another prophecy of our Lord’s enemies may also include Judas (Ps 69:8-28).
- D. This wicked fellow was a thief stealing from the funds of the twelve (Jn 12:6).

For he it was that should betray him.

- A. It would take a devil to conspire and betray Jesus after more than three years.
- B. He was appointed to his evil deed, which had been foretold (Luke 22:22).
 - 1. God is holy in the creation of any man for any purpose (Pr 16:4; Ps 76:10).
 - 2. God’s use of sin does not alter man’s guilt (Is 10:5-15; Acts 2:23; 4:25-28).
- C. His wickedness had been prophesied (Zech 11:12-13; Matt 27:9; John 17:12).
- D. But Judas should not have been born at all (Matt 18:7; 26:24; Mark 14:21).
- E. Sin and Satan deceive and destroy; think Judas (Matt 27:3-10; Acts 1:15-20).

Being one of the twelve.

- A. Jesus had chosen Him with knowledge of His character and future wickedness.
 - 1. Our earliest notice of the name is in the first list of the twelve (Matt 10:1-7).
- B. He had earned trust to carry the bag and there was no idea of betraying Jesus.
 - 1. The apostles questioned themselves as the betrayer rather than accuse Judas.
 - 2. He had obviously preached and performed miracles consistent to the others.
 - 3. Men can be converted by a devil preaching the gospel, if it is gospel truth.
 - 4. He could not have lied in public or private, or he would have been known.
- C. Imposters can creep into any church or group of men unknown to mere men.