

Title: **THREE PEARLS STRUNG TOGETHER**

Text: John 6:30-40

Subject: *Three Great Sayings of Our Savior*

Date: Morning Bible Class — April 12, 2009

Tape: John #48

Introduction:

One of the glories of the gospel is its simplicity. It is so simple, and is presented in such simple language, illustrated by simple pictures that proud men who think they are wise stumble over the obvious and go to hell, while studying that which they think is profound. That was the problem the Jews in John 6 were having with the doctrine of Christ.

- These men were disciples of the Pharisees.
- They asked the Lord Jesus what they had to do to do the works of God (v. 28).
- And he told them. — *“This is the work of God, that ye believe on him whom he hath sent”* (v. 29).
- Then, they asked him for a sign.

Let's pick up the narrative in verse 30. — Let's read John 6:30-40 together.

(John 6:30-40) “They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work? (31) Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. (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. (33) For the bread of God is he which cometh down from heaven, and giveth life unto the world. (34) Then said they unto him, Lord, evermore give us this bread. (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. (36) But I said unto you, That ye also have seen me, and believe not. (37) All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. (38) For I came down from heaven, not to do mine own will, but the will of him that sent me. (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. (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.”

We will come back to this passage, the Lord willing, in a few weeks. For now, I want to just pull from this paragraph three of our Savior’s statements that are full of spiritual instruction and blessed comfort. Three of our Lord’s great sayings are strung together, like pearls on a necklace in this passage. Each statement is as sweet as it is simple and as precious as it is profound. All three taken together, form deep a mine of truth, in which we find ore more precious than gold.

ABOUT HIMSELF

Here’s the first pearl. — The Lord Jesus makes a statement about himself. He says, in verse 35, —“*I am the bread of life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst.*”

The Bread of God is the Lord Jesus Christ, whom the Father sent to redeem us from the curse of the law and death by sin. The manna, that typical bread had no power against even physical death. They all died in the wilderness who ate that bread; but Christ is the true bread, for he bestows eternal life! He says, “*I am the Bread of Life.*”

- He is the Jehovah, “*I AM!*”
- He is the Bread that came down from God.
- He is the Bread that gives spiritual and eternal life.
- He is the Bread that nourishes and sustains that life.

Our Lord would have us know that He is the appointed and necessary food for man’s soul. The soul of every man is naturally starving and famishing because of sin. Christ is given by God the Father, to be the Satisfier, the Reliever and the Physician of man’s spiritual need. In him and his mediatorial office — in him and his atoning death — in him and his priesthood — in him and his grace, love and power — in him alone empty souls find their needs supplied. In him alone there is life. He is “*the Bread of life.*”

Bread is used in Scripture to represent that food that is **necessary**, the food that sustains life, and the food that satisfies hunger. That is Christ our Savior. We must have him, or we will die in our sins.

Bread is food that **suits all**. Some cannot eat meat, and some cannot eat vegetables. But all like bread. It is food both for the rich and the poor. So is it with Christ. He is just the Savior that meets the needs of every class.

Bread is food we **need daily**. Other foods we may eat only occasionally. But we want bread every morning and evening in our lives. So is it with Christ. There is never a day in our lives that we do not need his blood, his righteousness, his intercession and his grace. Well may He be called, “*The Bread of Life!*”

I’ve said all that; but I know it will all fall upon deaf ears, except for those who hunger for the Bread. — All things spiritual are known only by experience.

“A form of words, though e’er so sound,
Can never save a soul;
The Holy Ghost must give the wound,
And make the wounded whole.

Though God’s election is a truth,
Small comfort there I see,
Till I am told by God’s own mouth,
That He has chosen me.

That Christ is God I can avouch,
And for His people cares,
Since I have prayed to Him as such,
And He has heard my prayers.

That sinners black as hell, by Christ
Are saved, I know full well;
For I His mercy have not missed,
And I am as black as hell.

Thus, Christians glorify the Lord,
His Spirit joins with ours,
In bearing witness to His Word,
With all His saving powers.”

— *Joseph Hart*

Jesus of Nazareth is the Christ, the Messiah, whom God sent into the world, to quicken those that are dead in trespasses and sins (Ephesians 2:1); and to give eternal life *“to as many as the Father hath given him.”* If we would have this life, must come unto him. We must eat this Bread.

Do you know anything of spiritual hunger? Do I? Do we feel anything of craving and emptiness in conscience, heart and affections? Let us distinctly understand that Christ alone can relieve and supply us, and that it is his office and work to relieve. We must come to him by faith. We must believe on him. We must commit our souls into his hands. So coming, he pledges his royal word that we shall find lasting satisfaction both for time and eternity in him. It is written — *“He that cometh unto me shall never hunger, and he that believeth on me shall never thirst.”*

ABOUT HIS PEOPLE

Here’s the second pearl. — Our blessed Savior makes a statement about his people. In verse 37, the Son of God makes a broad, unconditional, unqualified, completely unguarded promise. — *“Him that cometh to me I will in no wise cast out.”* What a great promise that is!

What do those words *“cometh to me”* mean? They refer to that movement of the soul that takes place when a sinner, feeling his sins, and finding out that he cannot save himself, hears of Christ, applies to Christ, trusts in Christ, lays hold on Christ and leans all the weight of his immortal soul on Christ, trusting Christ alone for his complete salvation. When that happens, a man is said, in Scripture language, to *“come”* to Christ. — Coming to Christ is believing on Christ.

What did our Lord mean by saying — *“I will in no wise cast him out”*? He meant that he will not refuse to save any one who comes to him, no matter what he may have been. Your past sins may have been very many and very great. Your present sins may be very many and very great. Your weakness and infirmity may be very great. But if you come to Christ by faith, Christ promises to embrace you and promises to keep embracing you forever! He will receive you graciously, pardon you freely, place you in the number of his dear children and give you everlasting life.

- Come to Christ.
- He will receive all who come to him.
- He will never cast out any who come to him, for any reason or upon any condition.

These are golden words indeed! They have softened many a dying pillow, and calmed many a troubled conscience. Let them sink down deeply into our hearts, and abide there continually. A day will come when flesh and heart shall fail, and the world can help us no more. Happy shall we be in that day, if the Spirit witnesses with our spirit that we have come to Christ!

ABOUT GOD'S WILL

Here's the third pearl. — Our Lord Jesus, in verse 40, gives us a very clear statement about the will of God, a statement by which he clearly reveals the will of God.

(John 6:38-40) “For I came down from heaven, not to do mine own will, but the will of him that sent me. (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. (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.”

Three times in these three verses, our Savior speaks of the will of our God, our Heavenly Father.

1st. **He tells us that he was sent to do the will of God** (v. 38; Matthew 1:21; Hebrews 10:1-14); and he identifies the will of God as the salvation of his people.

The Son of God came into this world in our flesh to do the Father's will! The will of the Father and the will of the Son are one. — “*I and my Father are one*” (John 10:30). But the Son is speaking here as Jehovah's Servant (Isaiah 42:1-4). The design of God in redemption is to have a new heaven and a new earth wherein dwelleth righteousness, to have a holy people (all like Christ) to populate that new creation, and to judge and destroy all things contrary to himself; this Christ came to do! This Christ shall do! (Isaiah 53:10-11.)

(Matthew 1:21) “And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”

(Hebrews 10:1-14) “For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. (2) For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. (3) But in those *sacrifices there is* a remembrance again *made* of sins every year. (4) For *it is* not possible that the blood of bulls and of goats should take away sins. (5) Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: (6) In burnt offerings and *sacrifices* for sin thou hast had no pleasure. (7) Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. (8) Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; (9) Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. (10) **By the which will** we are sanctified through the offering of the body of Jesus Christ once *for all*. (11) And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: (12) But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; (13) From henceforth expecting till his enemies be made his footstool. (14) For by one offering he hath perfected for ever them that are sanctified.”

2nd. **Our Savior tells us that it is his Father’s will that he lose none of those who were given and trusted to him, and for whom he was trusted, in the everlasting covenant** (v. 39).

The Lord Jesus speaks of a definite company of people who have been given to him by the Father in an everlasting covenant of grace. He refers to this blessed company six times in John 17 (see Verses 2, 6, 9, 11, 12, 24). Each one that the Father gave to Christ in eternity past comes to him in time, as a lost sinner to be saved! He will never forget them, forsake them, nor cast them out (John 10:24-30).

Eternal election and eternal predestination guarantee eternal preservation. Our Savior declares that it is the sovereign will of God that all elected by the Father, redeemed by the Son and called by the Spirit shall be raised from the grave to eternal glory and that not one shall be lost. Our salvation,

security and resurrection rest not upon anything in us, or anything done by us, but entirely upon the Father's choice, the Son's obedience and sacrifice and the Spirit's operations of grace (Philippians 3:10-11, 20-21).

3rd. **The Lord Jesus declares it is God's will 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"** (v. 40).

This verse speaks of the same people referred to in the previous verses — God's Elect! But election is not salvation. Election is unto salvation. Christ was the Lamb slain from the foundation of the world. Yet, he must come to earth and die, if we are to be saved. Even so, the elect were chosen to life in eternity; but they must be saved in the experience of grace in time.

- All the chosen must hear the gospel.
- Each one must have Christ revealed to him.
- Each must see Christ for himself by faith as his righteousness, sanctification and redemption.
- And each must believe on the Lord Jesus Christ with a sincere heart (John 3:18, 36; Romans 10:13-17; 1 Thessalonians 1:4-6).
- And all this great host of sinners, chosen, redeemed and called, shall be preserved unto glory and raised up in glory at the last day (Jude 24-25; Philippians 3:20-21). — **Because this is the will of God!**

Our blessed Savior, the Lord Jesus Christ will never allow any soul that comes to him to be lost and cast away. He will keep us safe, in grace and unto glory, in spite of the world, the flesh and the devil.

- Not one bone of his mystical body shall ever be broken.
- Not one lamb of his flock shall ever be left behind in the wilderness.
- He will raise to glory, in the last day, the whole flock entrusted to his charge, and not one shall be found missing.

(Philippians 3:20-21) "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: (21) Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

(Jude 1:24-25) "Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, (25) To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and for ever. Amen."