

The Bread from Heaven pt 2

John 6:41-59

John 6:41–51 (NKJV)

⁴¹ The Jews then complained about Him, because He said, **“I am the bread which came down from heaven.”**

⁴² And they said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, **‘I have come down from heaven’?**”

⁴³ Jesus therefore answered and said to them, **“Do not murmur among yourselves. ⁴⁴ No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day. ⁴⁵ It is written in the prophets, ‘And they shall all be taught by God.’ Therefore everyone who has heard and learned from the Father comes to Me.**

⁴⁶ Not that anyone has seen the Father, except He who is from God; He has seen the Father. ⁴⁷ Most assuredly, I say to you, he who believes in Me has everlasting life. ⁴⁸ I am the bread of life. ⁴⁹ Your fathers ate the manna in the wilderness, and are dead. ⁵⁰ This is the bread which comes down from heaven, that one may eat of it and not die. ⁵¹ I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.”

Introduction

We live in a spiritually hungry world desperate for meaning and hope in life. From the beginning, human beings were created to serve God and fellowship with Him (cf. Gen. 1:26; 3:8). He was to be both their focus and their fulfillment. But by rejecting Him, men and women have been left with an aching void deep in their souls. In their misguided attempts to fill that emptiness they, like Israel of old, have forsaken the Lord, “the fountain of living waters, to hew for themselves cisterns, broken cisterns that can hold no water” (Jer. 2:13). Yet, fallen men do not find the exhilarating freedom they seek by casting God aside. Instead, they discover only the horrifying meaninglessness of a godless life. Christian apologist William Lane Craig explains:

“Who am I?” man asks. “Why am I here? Where am I going?” Since the Enlightenment, when he threw off the shackles of religion, man has tried to answer these questions without reference to God. But the answers that came back were not exhilarating, but dark and terrible. “You are the accidental by-product of nature,” he is told, “a result of matter plus time plus chance. There is no reason for your existence. All you face is death.”

Modern man thought that when he had got rid of God, he had freed himself from all that

repressed and stifled him. Instead, he discovered that in killing God, he had also killed himself.

For if there is no God, then man's life becomes absurd....

[Apart from God] mankind is a doomed race in a dying universe. Because the human race will eventually cease to exist, it makes no ultimate difference whether it ever did exist. Mankind is thus no more significant than a swarm of mosquitos or a barnyard of pigs, for their end is all the same. The same blind cosmic process that coughed them up in the first place will eventually swallow them again. (*Apologetics: An Introduction* [Chicago: Moody, 1984], 39, 41)

Of course, the hopelessness of life without God is not a recent discovery. Long before modern rationalism led to nihilistic despair, the great church father Augustine cried out to the Lord, "You made us for yourself and our hearts find no peace until they rest in you" (*Confessions*, I.1). And centuries before Augustine, the wisest man who ever lived also recognized the vanity of life apart from God. Despite his wisdom, Solomon sought happiness and satisfaction apart from the Lord. In Ecclesiastes 2, he summarized his futile pursuits, including the chase for pleasure (vv. 1–3, 8c), productivity (vv. 4–6), possessions (vv. 7–8), political power (vv. 9–10), and even wisdom itself (vv. 12–14). Yet, at the end of it all, he realized that it was all meaningless (vv. 11, 15–23). Only in God could true purpose and

meaning be found, “for who can eat and who can have enjoyment without Him?” (v. 25; cf. 12:13–14).

Throughout the rest of Ecclesiastes, Solomon warned against following the path of human wisdom that proved so empty. The key term in the book is “vanity” (sometimes translated “futility” in the nasb), which appears some three dozen times. The term expresses the futility of life “under the sun” (a phrase used almost as often) apart from God. Solomon’s point was that pursuing earthly goals as ends in themselves (without seeing them as a means to glorify and serve God) leads only to emptiness and hopeless despair (1:2–3, 8–11, 14; 2:12–23; 3:9; 4:2–3; 5:10–11, 16; 6:7, 12; 7:1; 9:2–3; 12:8).

Into this fallen world of disappointment, despondency, and desperation came the Lord Jesus Christ. He is the Bread of Life, the only One who can satisfy the deepest longings of the human soul. Only through Him (Acts 4:12) can sinners obtain forgiveness (Matt. 26:28; Acts 5:30–31; 10:43; Eph. 4:32), be restored to a right relationship with God (John 14:6; 1 Peter 3:18), and receive eternal life (John 3:15–16, 36; 5:24; 17:2; 1 John 5:11–12).

MacArthur, J. F., Jr. (2006). *John 1–11* (pp. 255–257). Chicago: Moody Press.

Review

Lesson

- I. The Complaint of the Crowd**
- II. The Confidence of Christ**
- III. The Confession of Christ**
- IV. The Contest of the Jews**
- V. The Challenge by Christ**
- VI. The Concern of Christ**
- VII. The Confession of the Disciples**

I. The Complaint of the Crowd

John 6:41–42 (NKJV)

⁴¹ **The Jews then complained about Him, because He said, “I am the bread which came down from heaven.”**

⁴² **And they said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, ‘I have come down from heaven’?”**

II. The Confidence of Christ

John 6:43–47 (NKJV)

⁴³ Jesus therefore answered and said to them, “Do not murmur among yourselves. ⁴⁴ No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day. ⁴⁵ It is written in the prophets, ‘*And they shall all be taught by God.*’ Therefore everyone who has heard and learned from the Father comes to Me. ⁴⁶ Not that anyone has seen the Father, except He who is from God; He has seen the Father. ⁴⁷ Most assuredly, I say to you, he who believes in Me has everlasting life.

⁴³ Jesus therefore answered and said to them, “Do not murmur among yourselves.”

Murmur not (μη γογγυζετε [*mē gogguzete*]). Prohibition with μη [*mē*] and the present active imperative, **“stop murmuring”** (the very word of verse 41). There was a rising tide of protest.

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 6:43). Nashville, TN: Broadman Press.

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

How we are drawn

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

46

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

6:46. Some take this verse to be a parenthetical remark by the Evangelist, since at first glance its connection with the preceding is obscure. But the connection, once seen, is profound. Verse 45 must not be interpreted to mean that a person may enjoy a direct, personal, mystical knowledge of God *apart from the revelation that has been given in Jesus*, not even if in consequence of such an experience he or she then becomes a follower of Jesus. Only Jesus *has seen the Father*; no-one has seen God *except the one who is from God* (*cf.* 1:18; 3:13; 14:7ff.). Jesus himself is the mediator of such knowledge: he is the one who 'narrates' God (*cf.* 1:18; 12:45). Thus, however much people are unable to 'hear' Jesus because of their moral delinquency (8:43), however much they can hear him only if they are 'taught by God', it is simultaneously true to say that they are 'taught by God' if and only if they truly 'hear' Jesus. Only then will they be truly attracted to him. The argument is of course circular, but not vicious.

Carson, D. A. (1991). *The Gospel according to John* (p. 294). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

John 1:18 (NKJV)

¹⁸ No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared *Him*.

Luke 10:22 (NKJV)

²² All things have been delivered to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and *the one* to whom the Son wills to reveal *Him*.”

John 5:22–26 (NKJV)

²² For the Father judges no one, but has committed all judgment to the Son, ²³ that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

²⁴ “Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. ²⁵ Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. ²⁶ For as the Father has life in Himself, so He has granted the Son to have life in Himself,

John 8:19 (NKJV)

¹⁹ Then they said to Him, “Where is Your Father?”

Jesus answered, “You know neither Me nor My Father. If you had known Me, you would have known My Father also.”

47 Most assuredly, I say to you, he who believes in Me has everlasting life.

Amen Amen

47 ἀμὴν ἀμὴν λέγω ὑμῖν, **ὁ πιστεύων** ἔχει ζωὴν αἰώνιον.

ΠΙΣΤΕΥΩ (4100)

verb: present, active, participle, nominative, singular, masculine

ἔχει ζωὴν αἰώνιον.

σχέω (2192)

verb: present, active, indicative, 3rd, singular

[Find all occurrences \(approximately 734\)](#)

1 to have, i.e. to hold

John 6:40 (NKJV)

40 And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

John 3:16 (NKJV)

¹⁶ For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

John 3:18 (NKJV)

¹⁸ “He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

John 3:36 (NKJV)

³⁶ He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”

John 5:24 (NKJV)

²⁴ “Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.

6:47. With yet another strong asseverative (*cf.* on 1:51), Jesus repeats the thought of 3:15. Notwithstanding the strong note of predestinarian thought in the preceding verses, this is an implicit invitation to believe, an implicit warning against unbelief. In this context, however, it strips the would-be disciple of all pretensions, of all self-congratulation, of all agendas save those laid down by

Jesus himself. Those who believe, in a context like this, cannot approach Jesus as if they are doing him a favour, or, worse, as if they know what is best for him (as in 6:14–15). They *must* believe—but they do so on his terms, and by his grace. And their immediate inheritance and possession is *everlasting life* (niv—the same Gk. expression stands behind ‘eternal life’ in v. 40).

Carson, D. A. (1991). *The Gospel according to John* (p. 294). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Luther Rice

Luther Rice was an appointed Congregational missionary, who like his contemporary Adoniram Judson, became a convinced Baptist after leaving America. On March 15, 1813, five months after his baptism in Calcutta, Rice set sail back to America for the purpose of gathering support for the mission effort among Baptists. Though it was his intention to return to India as soon as possible, this was never to be. The rest of his life was spent in what was supposed to have been a short-term project: promoting missions among Baptists in America. He died September 25, 1836, at the age of 53.

He was a decided believer in the doctrine of divine sovereignty. God was contemplated as working all things after the counsel of his own will. It was to him a truth full of interest, that those who are recognized as the heirs of eternal life, have been called according to God's "eternal purpose, which he purposed in Christ Jesus, before the world began." That "whom he did foreknow, he also did predestinate, to be conformed to the image

of his Son; and whom he did predestinate, them he also called, and whom he called, them he also glorified." This doctrine, so fully taught in the scriptures, he often referred to as furnishing in his own experience and occasion of deep humility and grateful praise. Referring to the subject in a letter to a friend, he observes:

"This you are aware is not only an item in my creed, but enters into the very ground-work of the hope of immortality and glory, that has become established in my bosom; and constitutes the basis of the submission and joyfulness found in my religious experience....Why should it not be the very joy of our bosoms, that he 'has foreordained whatsoever come to pass?' What can real benevolence desire, but that every thing *should 'come to pass,'* in the wisest and best manner, to the wisest and best ultimate end? Could not an infinitely wise and good God ordain everything to come to pass in this very way, and to this very end? Such, too, being the fact, is it not evidently the duty and happiness of every one to give up himself in absolute submission to the will of God; and to be pleased that all things are at the disposal and under the control of this infinitely wise and good Being.

"Nor is this at all incompatible with all those exhortations to watchfulness and diligence: admonitions to beware of any of the least departures from the right ways of the Lord, and encouragements *to walk circumspectly to redeem the time;* to *follow holiness,* which abound in the sacred Scriptures. If my recollection rightly informs me, you once suggested in conversation, *that our happiness depends very much on*

ourselves. This, in perfect harmony too, in my apprehension, with the full conviction, that *all things are of God, that of him, and through him, and to him, are all things; whose we are, and whose are all our ways; and who worketh all things after the counsel of his own will*; is most unequivocally in my judgement, correct.

Charles Hadden Spurgeon

The system of truth is not one straight line, but two. No man will ever get a right view of the gospel until he knows how to look at the two lines at once. I am taught in one book to believe that what I sow I shall reap: I am taught in another place, that "it is not of him that willeth nor of him that runneth, but of God that showeth mercy." I see in one place, God presiding over all in providence; and yet I see, and I cannot help seeing, that man acts as he pleases, and that God has left his actions to his own will, in a great measure. Now, if I were to declare that man was so free to act, that there was no precedence of God over his actions, I should be driven very near to Atheism; and if, on the other hand, I declare that God so overrules all things, as that man is not free enough to be responsible, I am driven at once into Antinomianism. or fatalism. That God predestines, and that man is responsible, are two things that few can see. They are believed to be inconsistent and contradictory; but they are not. It is just the fault of our weak judgment. Two truths cannot be contradictory to each other. If, then, I find taught in one place

that everything is fore-ordained, *that is true*; and if I find in another place that man is responsible for all his actions, *that is true*; and it is my folly that leads me to imagine that two truths can ever contradict each other. These two truths, I do not believe, can ever be welded into one upon any human anvil, but one they shall be in eternity: they are two lines that are so nearly parallel, that the mind that shall pursue them farthest, will never discover that they converge; but they do converge, and they will meet somewhere in eternity, close to the throne of God, whence all truth doth spring.

III. The Confession of Christ

John 6:48–51 (NKJV)

⁴⁸ I am the bread of life. ⁴⁹ Your fathers ate the manna in the wilderness, and are dead. ⁵⁰ This is the bread which comes down from heaven, that one may eat of it and not die. ⁵¹ I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.”

⁴⁸ I am the bread of life

48 ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς.

I, I AM The Bread of The Life

John 6:33–35 (NKJV)

³³ For the bread of God is He who comes down from heaven and gives life to the world.”

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

³⁵ And Jesus said to them, “I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.

John 6:41 (NKJV)

⁴¹ The Jews then complained about Him, because He said, “I am the bread which came down from heaven.”

First of 7 I AM statements

I AM the Bread of life John 6

I AM the Light of the World John 8

I AM the door of the Sheep John 10

I AM the Good Shepherd John 10

I AM the Resurrection and Life John 11

I AM the Way, the Truth, and the Life John 14

I AM the True Vine John 15

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

The two verbs, ate and died are Aorist verbs. Simple completed actions — atedied

No eternal benefit.

They participated in the God given source of physical sustenance yet they died

They need something more, It isn't physical religious systems that save, it is Christ and HIM only

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

οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ.

Young's Literal Translation

this is the bread that out of the heaven is coming down, that any one may eat of it, and not die.

6:49–50. **Manna** met only a limited need. It provided temporary physical life. The Israelites came to loathe it, and ultimately **they died**. Jesus is a **Bread** of a different kind. He is **from heaven** and gives life. A person who eats of that Bread will **not die**.

Blum, E. A. (1985). John. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 297). Wheaton, IL: Victor Books.

It is not difficult to see in the manna a picture of our Lord Jesus Christ. The manna was a mysterious thing to the Jews; in fact, the word *manna* means “What is it?” (see Ex. 16:15) Jesus was a mystery to those who saw Him. The

manna came at night from heaven, and Jesus came to this earth when sinners were in moral and spiritual darkness. The manna was small (His humility), round (His eternity), and white (His purity). It was sweet to the taste (Ps. 34:8) and it met the needs of the people adequately.

The manna was given to a rebellious people; it was the gracious gift of God. All they had to do was stoop and pick it up. If they failed to pick it up, *they walked on it*. The Lord is not far from any sinner. All the sinner has to do is humble himself and take the gift that God offers.

Wiersbe, W. W. (1996). *The Bible exposition commentary* (Vol. 1, pp. 312–313). Wheaton, IL: Victor Books.

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

For the fifth time in this discourse (cf. vv. 33, 35, 48, 50), Jesus claimed to be **the living bread that came down out of heaven**. He then added the promise that **if anyone eats of this bread, he will live forever**.

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 257). Chicago: Moody Press.

I AM the Bread of the Life

I AM the Bread that came down from Heaven

I AM the Living Bread

51 ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ

Ever the master teacher, Jesus used the simple, everyday routine of eating to communicate profound spiritual truth. The analogy of eating suggests five parallels to appropriating spiritual truth.

First, just as food is useless unless it is eaten, so also spiritual truth does no good if it is not internalized. Merely knowing the truth, without acting on it, both profits nothing (Heb. 4:2) and does not allow one to remain neutral (Luke 11:23). In fact, it will result in a more severe judgment (Luke 12:47–48; Heb. 10:29).

Second, eating is prompted by hunger; those who are full are not interested in food. In the same way, sinners who are satiated with their sin have no hunger for spiritual things (cf. Luke 5:31–32; 6:21). When God awakens them to their lost condition, however, the hunger for forgiveness, deliverance, peace, love, hope, and joy drives them to the Bread of Life.

Third, the food people eat becomes part of them through the operation of the body's digestive system. So it is spiritually. People may admire Christ, be impressed with His teaching, and even bemoan His death on the cross as a great tragedy. But not until they appropriate Him by faith do they become one with Him (17:21; 1 Cor. 6:17; 2 Cor. 4:10; Gal. 2:20; Eph. 3:17).

Fourth, eating involves trust. No one knowingly eats tainted or spoiled food; the very act of eating implies faith that the food is edible (cf. Mark 7:15). Thus, the metaphor of eating the Bread of Life implies believing in Jesus.

Finally, eating is personal. No one can eat a meal for another; there is no such thing as eating by proxy. Nor is there salvation by proxy. In Psalm 49:7 the psalmist wrote, “No man can by any means redeem his brother or give to God a ransom for him.” Sinners must appropriate the Bread of Life as individuals to receive salvation and **live forever** (vv. 50, 58; 3:16; 8:51; 11:26; Rom. 8:13).

MacArthur, J. F., Jr. (2006). *John 1–11* (pp. 257–258). Chicago: Moody Press.

51b

and the bread that I shall give is My flesh, which I shall give for the life of the world.”

Christ offered His **flesh** as a sacrifice not merely for Israel, but for the **world** (cf. 1:29; 4:42; 1 John 4:14). He died for people from all races, cultures, ethnic groups, and social strata (cf. Gal. 3:28; Col. 3:11). Thus God said in Isaiah 45:22, “Turn to Me and be saved, all the ends of the earth,” and Jesus commissioned the church to “make disciples of all the nations” (Matt. 28:19). The Lord also declared, “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; so that whoever believes will in Him have eternal life” (John 3:14–15), and “I, if I am lifted up from the earth, will draw all men to Myself” (12:32). He is the only Savior for the world of lost sinners.

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 259). Chicago: Moody Press.

IV. The Contest of the Jews

John 6:52 (NKJV)

⁵² The Jews therefore **quarreled** among themselves, saying, “How can this Man give us *His* flesh to eat?”

quarreled

μάχομαι

verb: imperfect, middle or passive deponent, indicative, 3rd, plural

Find all occurrences (approximately 4)

1 **to fight**

- 1 of armed combatants, or those who engage in a hand to hand struggle
- 2 of those who engage in a war of words, to quarrel, wrangle, dispute

It should be noted that this was all said in the Synagogue

⁵⁹ These things He said in the synagogue as He taught in Capernaum.

Striving (vv. 52–59). The word striving means “to fight and quarrel.” Being orthodox Jews, the listeners knew the

divine prohibition against eating human flesh or any kind of blood (Gen. 9:3–4; Lev. 17:10–16; 19:26).

Leviticus 17:10 (NKJV)

¹⁰ ‘And whatever man of the house of Israel, or of the strangers who dwell among you, who eats any blood, I will set My face against that person who eats blood, and will cut him off from among his people.’

Here we have another example in John’s Gospel of the people misunderstanding a spiritual truth by treating it literally (see John 2:19–21; 3:4; 4:11). All Jesus said was, “Just as you take food and drink within your body and it becomes a part of you, so you must receive Me within your innermost being so that I can give you life.”

Wiersbe, W. W. (1996). *The Bible exposition commentary* (Vol. 1, p. 313). Wheaton, IL: Victor Books.

John 2:19–21 (NKJV)

¹⁹ Jesus answered and said to them, “**Destroy this temple, and in three days I will raise it up.**”

²⁰ Then the Jews said, “It has taken forty-six years to build this temple, and will You raise it up in three days?”

²¹ But He was speaking of the temple of His body.

John 4:10–11 (NKJV)

¹⁰ Jesus answered and said to her, “**If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’**

you would have asked Him, and He would have given you living water.”

¹¹ The woman said to Him, “Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water?”

V. The Challenge by Christ

John 6:53–59 (NKJV)

⁵³ Then Jesus said to them, “Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. ⁵⁴ Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. ⁵⁵ For My flesh is food indeed, and My blood is drink indeed. ⁵⁶ He who eats My flesh and drinks My blood abides in Me, and I in him. ⁵⁷ As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. ⁵⁸ This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever.”

⁵⁹ These things He said in the synagogue as He taught in Capernaum.

What is amazing is that Jesus does not try to make it easier to understand, or to clarify, he doubles down and makes it worse by his statements.

It should be noted that the Roman Catholic Church appeals to this passage as a proof of the doctrine of transubstantiation—the false teaching that the body and blood of Christ are literally present in the bread and wine of the Mass. Catholic theologian Ludwig Ott writes, “The body and the blood of Christ together with His soul and His divinity and therefore the whole Christ are truly present in the Eucharist” (*Fundamentals of Catholic Dogma* [St. Louis: B. Herder, 1954], 382). It is a false foundation for a false doctrine, however, to suggest that Jesus was referring to the Eucharist (Communion or the Lord’s Table) here

MacArthur, J. F., Jr. (2006). *John 1–11* (pp. 259–260). Chicago: Moody Press.

I do not believe that Jesus had the Communion (or eucharist) in mind when He spoke these words.

1. For one thing, why would He discuss the Lord’s Supper with a group of disagreeable unbelievers? He had not even shared that truth with His own disciples! Why would He cast this precious pearl before the swine?

2. Second, He made it clear that He was not speaking in literal terms (John 6:63).

John 6:63 (NKJV)

⁶³ **It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and *they* are life.**

was using a human analogy to convey a spiritual truth, just as He did with Nicodemus and the Samaritan woman.

3. Third, Jesus made it plain that this eating and drinking were *absolutely essential* for eternal life. He made no exceptions. If, then, He was speaking about a church ordinance (or sacrament), then everybody who has never shared in that experience is spiritually dead and is going to hell. This would include all the Old Testament saints, the thief on the cross, and a host of people who have trusted Christ in emergency situations (hospitals, accidents, foxholes, etc.). I personally cannot believe that our gracious God has excluded from salvation all who cannot participate in a church ceremony.

4. Another factor is the tense of the Greek verbs in John 6:50–51, and 53. It is the **aorist tense** which signifies a once-for-all action. The Communion service is a repeated thing; in fact, it is likely that the early church observed the Lord's Supper daily (Acts 2:46).

5. It is significant that the word *flesh* is never used in any of the reports of the Lord's Supper, either in the Gospels or in 1 Corinthians 11:23–34. The word used is "body."

6. historical: Jesus did not institute the Communion service until a year later

7. The Context clearly indicate that to believe, to come and to eat and drink are all the same thing. Because they all result in eternal life.

John 6:40 (NKJV)

⁴⁰ And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

John 6:47 (NKJV)

⁴⁷ Most assuredly, I say to you, he who believes in Me has everlasting life.

John 6:50–51 (NKJV)

⁵⁰ This is the bread which comes down from heaven, that one may eat of it and not die. ⁵¹ I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.”

John 6:54 (NKJV)

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

John 6:58 (NKJV)

⁵⁸ This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever.”

8.

51b

and the bread that I shall give is My flesh, which I shall give for the life of the world.”

This must be taken in a sacrificial sense, the more so since, if the bread of life is Jesus, what Jesus is giving is

himself. The preposition in ‘*for the life of the world*’ (*hyper*) is repeatedly found in a sacrificial context in the Fourth Gospel (*cf.* 10:11, 15; 11:51–52; 15:13; 17:19; 18:14; *cf.* also 13:37–38). Readers could not help but remember that Jesus has already been presented as the Lamb of God who takes away the sin of the world (1:29, 36). Jesus himself is the one who gives his flesh: his sacrifice is voluntary (*cf.* Heb. 9:13–14). And since it is *for the life of the world*, his sacrifice is vicarious

Carson, D. A. (1991). *The Gospel according to John* (p. 295). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

9. Why would Jesus call on them to drink blood, or become cannibals

“no-one would suppose Jesus was seriously advocating cannibalism and offering himself as the first meal’

Carson, D. A. (1991). *The Gospel according to John* (p. 295). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

This would go directly against the Law of the OT. Jesus came to Fulfill the Law not break it.

If a person holds that our Lord was speaking about the Communion service, then he must believe that somehow the two elements, the bread and the fruit of the vine, turn into the very body and blood of Christ;

Wiersbe, W. W. (1996). *The Bible exposition commentary* (Vol. 1, p. 313). Wheaton, IL: Victor Books.

VI. The Concern of Christ

John 6:60–66 (NKJV)

⁶⁰ Therefore many of His disciples, when they heard *this*, said, “This is a hard saying; who can understand it?”

⁶¹ When Jesus knew in Himself that His disciples complained about this, He said to them, “Does this offend you? ⁶² *What then if you should see the Son of Man ascend where He was before?* ⁶³ *It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.* ⁶⁴ *But there are some of you who do not believe.*” For Jesus knew from the beginning who they were who did not believe, and who would betray Him. ⁶⁵ And He said, “*Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.*”

⁶⁶ From that *time* many of His disciples went back and walked with Him no more.

VII. The Confession of The Disciples

John 6:67–71 (NKJV)

⁶⁷ Then Jesus said to the twelve, “*Do you also want to go away?*”

⁶⁸ But Simon Peter answered Him, “Lord, to whom shall we go? You have the words of eternal life. ⁶⁹ Also we have come to believe and know that You are the Christ, the Son of the living God.”

⁷⁰ Jesus answered them, “**Did I not choose you, the twelve, and one of you is a devil?**” ⁷¹ He spoke of Judas Iscariot, *the son* of Simon, for it was he who would betray Him, being one of the twelve.

1. **It humbles us.** We recognized that we would never come had Jesus not drawn us. We are completely dependent on God’s Free mercy. My salvation is dependent on the the decisive Will of God
2. **It producing Thankfulness.** We know the source of our Salvation. Praise fill our hearts because God pursued us and gave us all we need to be saved
3. **It producing Assurance .** All that the Father gave me will come to me and I will raise them up the last day. Whether I live or die I am His
4. **We can believe God can saved the worse sinner.** It never depends on our reasoning, our logic, our convincing, but God can open the heart, can open the eyes, can draw him to Salvation
5. All Glory goes to God. God is the Author and the Finisher of our faith.