

INTRODUCTION

1. We are continuing our study in the Gospel of John looking this morning again at chapter 6.
2. The scene begins with Jesus feeding the 5000 or we should say 15-20 thousand and before the crowd can follow through on their ambitions to make Jesus their king, He dismisses them and the disciples.
3. He sends the crowds away and the disciples to Capernaum.
4. While the disciples are on the sea in the dark of night a storm appears and as they are straining at the oars Jesus comes to them walking on the sea.
5. When they saw Him they were afraid and thought it was a ghost but Jesus identified Himself and steps into their boat.
6. But before He steps in their boat, Peter asks if he could come to Him on the water and Jesus invites him to come but because of the storm Peter begins to doubt and sink and cries out to Jesus for help.
7. Jesus helps him and they both enter the boat.
8. When Jesus entered the boat the storm stopped and they were immediately at Capernaum.

The Bread of Life (Pt.2)

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9. It's the next day now and the crowd wakes up to find Jesus gone.
10. After finding Him in the synagogue in Capernaum, they question Him as to when He arrived.
11. Verse 26 begins Jesus' dialogue with the crowd.
12. He confronts them in verse 26 on their seeking of physical food and instructs them to work for the food which endures to eternal life (v.27).
13. The crowd responds in verse 28 but when Jesus tells them what God requires of them they ask Him for a sign (vv.30-31).
14. Having no intention to gratify the crowd, Jesus tells them the manna that the children of Israel received in the wilderness did not come from Moses but God and the "bread of God is that which comes down out of heaven, and gives life to the world" (v.33).
15. The crowd, whose hearts were still set on the signs that Jesus performed, said, "Lord always give us this bread."
16. Now as we come to verses 35-40, we hear Jesus response again.
17. Listen as I read verses 35-40.

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18. In verse 27 Jesus tells the crowds to work “for the food which endures to eternal life, which the Son of Man will give to you.”
19. Then in verses 32-33, He said, “Jesus then said to them, “Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven. ³³ For the bread of God is that which comes down out of heaven, and gives life to the world.”
20. In those three verses Jesus alludes to Himself that He is the Bread of Life. But now in verse 35 He says it plainly and calls the crowds to believe.
21. He is the One they should be seeking not food that perishes.
22. He has already demonstrated to them that He is the Messiah by the signs they saw.
23. In fact, it was the signs that caused them to follow Him according to verse 2.
24. Not only did they see Jesus heal “those who were sick” (v.2), but He also fed all 15-20 thousand of them with just five loaves and two fish.
25. What is John’s point in all of this?

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26. In the feeding of the 15-20 thousand he demonstrates that Jesus has the power to create.
27. In the account of Jesus walking on water, he demonstrates Jesus power over nature, time, and space.
28. Now in verses 35-40, he reveals that...

I. Jesus is the Bread of Life (v.35)

Jesus says again in verse 35, “I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst.”

A.T. Robertson says, “Jesus uses bread (ἄρτος [*artos*]) as the symbol of his body in the Lord’s Supper, but here Jesus offers himself in place of the loaves and fishes which they had come to seek (24, 26). He is the bread of life in two senses: it has life in itself, the living bread (51), and it gives life to others like the water of life, the tree of life.”¹

He says He is “the bread of life” again in verse 48 and adds the word “living” in verse 51.

John 6:35 contains the first of seven great I AM statements recorded by John, statements that are found nowhere else in the Gospels.

God revealed Himself to Moses by the name I AM (Jehovah) (Ex. 3:14). God is the self-existent One who “is, and... was, and... is to come” (Rev. 1:8).

In addition to the bread of life, Jesus also used “I am” to describe Himself as “the Light of the world” (8:12), “the door of the sheep” (10:7, 9), “the good shepherd” (10:11, 14), “the resurrection and the life” (11:25), “the way, and the truth, and the life” (14:6), and “the true vine” (15:1, 5).

¹A.T. Robertson, *Word Pictures in the New Testament* (Oak Harbor: Logos Research Systems, 1997). Jn 6:35.

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Jesus also used *egō eimi* (“I am”) in an absolute, unqualified sense (4:26; 8:24, 28, 58; 13:19; 18:5–8) to appropriate for Himself the Old Testament name of God (Ex. 3:14).²

When Jesus used the name I AM, He was definitely claiming to be God.³

The crowds understood this by their response.

In chapter 8:58, He said, “Truly, truly, I say to you, before Abraham was born, I am.”

In the next verse it says, “Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple.”

But that doesn't seem to be their struggle here but that He said He “came down out of heaven” (v.41) because in verse 42, they say, “Is not this Jesus, the son of Joseph, whose father and mother we know? How does He now say, ‘I have come down out of heaven’?”

Now Jesus makes two qualifying statements noting their need not for physical food but “the food which endures to eternal life” (v.27).

²John MacArthur, *The MacArthur New Testament Commentary : John 1-11* (Chicago: Moody Press, 2006). 246.

³Warren W. Wiersbe, *The Bible Exposition Commentary* (Wheaton, Ill.: Victor Books, 1996, c1989). Jn 6:22.

First He says...

A. He Who Comes to Me Will Not Hunger (v.35a)

“will not hunger” means they will be satisfied. The food that Jesus gives is Himself.

He also says...

B. He Who Believes in Me Will Never Thirst (v.35b)

“will never thirst” follows the same metaphor.

To the woman at the well, He said in John 4:14, “But whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life.”

In John 7:38, He said, “He who believes in Me, as the Scripture said, ‘From his innermost being will flow rivers of living water.’”

Coming to Christ and believing in Christ refer to the same truth.

They are used synonymously but both do emphasize a different point.

Coming to Christ addresses the will while believing addresses the heart.

Jesus said in Matthew 11:28, “***Come to Me***, all who are weary and heavy-laden, and I will give you rest.”

Paul said in Romans 10:9-10, “That if you confess with your mouth Jesus *as* Lord, and ***believe in your heart*** that God raised Him from the dead, you will be saved; ¹⁰ for with ***the heart a person believes***, resulting in righteousness, and with the mouth he confesses, resulting in salvation.”

His statement, “he who comes to me will not hunger, and he who believes in Me with never thirst,” was another rebuke for their materialistic, selfish seeking.

They were only seeking Him because of “the signs which He was performing on those who were sick” (v.2), and because He fed them with the loaves and fish.

They were not seeking Him, only what they could get from Him.

They were not love gifts from the Father to the Son according to verse 36.

We need to ask an important question at this point:
“Can anyone just “come to” or “believe on” Christ?”

Verse 37 seems to indicate that they can only “come”
if the Father has previously given them to Christ.

In other words, they can only “come” if they have been
predestined by God to “come.”

Since this is true, then those “who comes to Me will
not hunger he who believers in me will never thirst” is
a reference to the elect, those whom the Father had
previously given to the Son before the foundation of
the world.

Jesus reveals their problem in verse 36...

II. The Crowds Do Not Believe Him (v.36)

They don't believe He is who He said He is—the Bread of
Life, nor do they believe on Him, i.e, come to Him in true
saving faith because they are not His sheep.

Jesus says in verse 36, “But I said to you that you have seen
Me, and yet do not believe” because He knows the heart of
every man and knows why people attach themselves to
Him.

The crowd saw Him but only as a mightily endowed man, a
potential king (6:14, 15), not the Son of God who perfectly

expresses the Father's word and deed (5:19ff.); they have seen only bread and power, not what they signify. This crowd has witnessed the divine revealer at work, but only their curiosity, appetites and political ambitions have been aroused, not their faith.⁴

He said to others who followed Him in verses 63-65, "It is *the Spirit who gives life*; the flesh profits nothing; the words that I have spoken to you *are spirit and 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 it was that would betray Him.⁶⁵ And He was saying, 'For this reason I have said to you, that *no one can come to Me unless it has been granted him from the Father.*'"

Jesus gives us insight into how a person is able to believe when He states...

III. The Father Gives the Elect to the Son (vv.37-40)

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

John MacArthur summarizes this verse by saying, "This verse emphasizes the sovereign will of God in the selection

⁴D. A. Carson, *The Gospel According to John* (Leicester, England; Grand Rapids, Mich.: Inter-Varsity Press; W.B. Eerdmans, 1991). 290.

of those who come to come to Him for salvation (cf. vv. 44, 65; 17:6, 12, 24). The Father has predestined those who would be saved (*see notes on Rom. 8:29, 30; Eph. 1:3-6; 1 Pet. 1:2*). The absolute sovereignty of God is the basis of Jesus' confidence in the success of His mission (*see note on v. 40; cf. Phil. 1:6*). The security of salvation rests in the sovereignty of God, for God is the guarantee that "all" He has chosen will come to Him for salvation. The idea of "gives me" is that every person chosen by God and drawn by God (v. 44) must be seen as a gift of the Father's love to the Son. The Son receives each "love gift" (v. 37), holds on to each (v. 39), and will raise each to eternal glory (vv. 39, 40). No one chosen will be lost (*see notes on Rom. 8:31-39*). This saving purpose is the Father's will which the Son will not fail to do perfectly (v. 38; cf. 4:34; 10:28, 29; 17:6, 12, 24)."⁵

Jesus makes two other statements similar to this one in...

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

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

All three verses point to the sovereign, electing, predetermination of God in salvation.

⁵John Jr MacArthur, *The MacArthur Study Bible*, electronic ed. (Nashville: Word Pub., 1997, c1997). Jn 6:37.

As John Piper says, “Salvation is not finally in the hands of man to determine. His choices are crucial, but they are not the final, decisive power in bringing him to glory, God’s sovereign grace is.

God elects, chooses, before the foundation of the world whom He will save and whom He will pass by and leave to unbelief and sin and rebellion. He does this unconditionally, not on the basis of foreseen faith that humans produce by a supposed power of ultimate self-determination (‘free will’).”⁶

Those whom the Father gives to Jesus will come. No one can come to Jesus unless the Father draws him or grants him.

Notice this truth in verse 37...

A. The Elect will Come to Christ

“All that the Father gives Me will come to Me.”

A.W. Pink says, “None would come to Him unless the Father had first predestinated that they should, for it is only ‘as many as were ordained to eternal life’ that believe (Acts 13:48). Each one that the Father had given to Christ in eternity past, ‘cometh’ to Him in

⁶ John Piper, Summary of the Sovereignty of God in Salvation (Desiringgod.org, The Five Points of Calvinism, December 10, 1997).

time—comes as a lost sinner to be saved; comes having nothing, that he may receive everything.”⁷

What we have been saying at this point is what the Synod of Dort said in April 1619 as a response to the Remonstrants or the followers of James Arminius.

They had drawn up a statement of faith called The Remonstrance and presented their views in a series of five articles.

One of their views said “Saving grace is resistible, for God does not overrule man’s free will. Man is born again after he believes, for faith and repentance are not gifts of God.”

But the Synod of Dort, after examining their Remonstrance for 7 months responded by presenting five articles of faith commonly known today as Calvinism or “The Doctrines of Grace” said that “Saving grace is irresistible, for the Holy Spirit is invincible and intervenes in man’s heart. He sovereignly gives the new birth, faith, and repentance to the elect.”

Edwin Palmer gives us some help here when he says, “Irresistible means “that when God has chosen some to be saved and when he sends His Spirit to change them

⁷ A.W. Pink, Exposition of the Gospel of John, (Grand Rapids: Zondervan, 1945, 1975), 330).

from being hateful to being loving, no one can resist Him.

He is irresistible. He does what He sets out to do...If [this word] causes misunderstanding, then another word may be chosen. For example, efficacious, or effectual or unconquerable, or certain.

All that irresistible means is that God sends His Holy Spirit to work in the lives of people so that they will definitely and certainly be changed from evil to good people.

It means that the Holy Spirit will certainly—without any and's, if's and but's—cause everyone whom God has chosen from eternity and for whom Christ died to believe on Jesus.”⁸

1. Jesus said to the twelve in John 15:16, “**You did not choose Me but I chose you, and appointed you that you would go and bear fruit**, and *that* your fruit would remain, so that whatever you ask of the Father in My name He may give to you.”
2. In His High Priestly prayer in John 17, He prays to the Father in verse 6 and says, “I have manifested Your name to **the men whom You gave Me out of the world; they were Yours and You gave them to Me**, and they have kept Your word.”
3. Luke records in Acts 13:44-48, “The next Sabbath nearly the whole city assembled to hear the word

⁸ Edwin H. Palmer, *The Five Points of Calvinism*, (Grand Rapids: Baker, 1972), 58.

of the Lord. ⁴⁵ But when the Jews saw the crowds, they were filled with jealousy and *began* contradicting the things spoken by Paul, and were blaspheming. ⁴⁶ Paul and Barnabas spoke out boldly and said, 'It was necessary that the word of God be spoken to you first; since you repudiate it and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles. ⁴⁷ 'For so the Lord has commanded us, 'I have placed You as a light for the Gentiles , That You may bring salvation to the end of the earth.' ⁴⁸ When the Gentiles heard this, they *began* rejoicing and glorifying the word of the Lord; **and as many as had been appointed to eternal life believed.**"

4. In John 10:22-30, the apostle John says, "At that time the Feast of the Dedication took place at Jerusalem; ²³ it was winter, and Jesus was walking in the temple in the portico of Solomon. ²⁴ The Jews then gathered around Him, and were saying to Him, 'How long will You keep us in suspense? If You are the Christ, tell us plainly.' ²⁵ Jesus answered them, 'I told you, and you do not believe; the works that I do in My Father's name, these testify of Me. ²⁶ **'But you do not believe because you are not of My sheep.** ²⁷ **'My sheep hear My voice, and I know them, and they follow Me;** ²⁸ and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. ²⁹ **'My Father, who has given them to Me,** is greater than all; and no one is able to snatch *them* out of the Father's hand. ³⁰ 'I and the Father are one.'"

5. Romans 11:7 What then? What Israel is seeking, it has not obtained, **but those who were chosen obtained it, and the rest were hardened.**

Jesus states another truth in John 6:37 when He says...

B. The Elect Will Be Kept Forever

Or as it reads, “and the one who comes to Me I will certainly not cast out.”

To understand this verse we need to understand the word “cast out” (ekballo) which means to “drive away or cast out.”

D.A. Carson says, “In almost all of its parallel occurrences, it is presupposed that what is driven out or cast out is already ‘in’. ‘I will never drive away’ therefore means ‘I will certainly keep in’.”⁹

In other words, this last clause assures the eternal preservation of everyone that comes to Christ.

Jesus says to the Father concerning His disciples in John 17:12, “While I was with them, **I was keeping them in Your name which You have given Me**; and I

⁹D. A. Carson, *The Gospel According to John* (Leicester, England; Grand Rapids, Mich.: Inter-Varsity Press; W.B. Eerdmans, 1991). 290.

guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled.”

1 Peter 1:5 says we are “protected (or kept) by the power of God through faith for a salvation ready to be revealed in the last time.”

Jesus states that this is God’s will and that He came “down from heaven, not to do My own will, but the will of Him who sent Me.”

What is God’s will?

He continues in verse 39-40, “This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. ⁴⁰ For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day.”

His mission is to preserve all that the Father gives Him and “raise him up on the last day.”

Who are those whom He preserves?

Verse 40 says “everyone who beholds the Son and believes in Him.”

The “everyone” are according to verse 37 those “that the Father gives to the Son.”

In other words, the elect.

CONCLUSION

1. Now when you think you got all this figured out, remember, that we are finite and God is infinite.
2. When we try to reduce the infinite mind of God to finite understanding, there is a lot of leakage.
3. Let me suffice it to say, “Those whom God saves are those whom He has chosen for Himself before the foundation of the world.”
4. They are love gifts to the Son. The Son gives them eternal life, keeps them, and raises them up on the last day.
5. The crowd didn’t understand this because they did not believe.
6. They did not believe because they were not given to the Son by the Father.
7. Do we understand all of this?
8. Do we understand why God saves some and not all?
9. No, if we did we would be God.
10. As R.C. Sproul says, “One thing I do know. If it pleases God to save some and not all, there is nothing wrong with that. God is not under obligation to save anybody. If He

chooses to save some, that in no way obligates Him to save the rest. Again the Bible insists that it is God's divine prerogative to have mercy upon whom He will have mercy."

11. Let me give you this final thought from John Calvin.
12. He cautions us on excessive curiosity in what God has not revealed.
13. He says, "Let them remember that when they inquire into predestination they are penetrating the sacred precincts of divine wisdom. If anyone with carefree assurance breaks into this place, he will not succeed in satisfying his curiosity and he will enter a labyrinth from which he can find no exit. For it is not right for man unrestrainedly to search out things that the Lord has willed to be hidden in Himself; nor is it right for him to investigate from eternity that sublimest wisdom, which God would have us reverence but not understand in order that through this also He should fill us with wonder."¹⁰

¹⁰ John Calvin, Institutes of the Christian Religion, III, xxi, 1.