

## The Unbelief of the Jews Announced and the Sovereign Plan of God Affirmed John 6:30-40

John 6:30-40 (NKJV)

<sup>30</sup> Therefore they said to Him, “What sign will You perform then, that we may see it and believe You? What work will You do? <sup>31</sup> Our fathers ate the manna in the desert; as it is written, *‘He gave them bread from heaven to eat.’*”

<sup>32</sup> Then Jesus said to them, “Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven. <sup>33</sup> For the bread of God is He who comes down from heaven and gives life to the world.”

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

<sup>35</sup> 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. <sup>36</sup> But I said to you that you have seen Me and yet do not believe. <sup>37</sup> All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out. <sup>38</sup> For I have come down from heaven, not to do My own will, but the will of Him who sent Me. <sup>39</sup> This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. <sup>40</sup> 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.”

## Introduction

One of the main themes of this chapter is introduced to us in verse 36

John 6:36 (NKJV)

<sup>36</sup> But I said to you that you have seen Me and yet do not believe.

In response to Jesus’ claim to be sent from God and also that he is the “The Bread of Life” the crowd does not believe.

This is absolutely astounding. That such a large group of people could be witness to the most capable, articulate, accurate, truthful, profound, and theologically Perfect speaker who is absolutely holy, without sin, in perfect relations with God, in His perfect Will having never misrepresented Him.

He is without a doubt the greatest preacher who ever lived.

Not only did he have the greatest ability to speak authoritatively but he was the most loving, gentle and compassionate person to ever live on this planet.

But thats not all... He had power... miracle power. He could heal the sick, give sight to the blind, enable the mute to speak, create new feet, legs, ears, eyes and arms to

any who had need. If you were dead, he could raise you from the dead.

He could create thousands of pounds of fish and bread with just a thought.

Storms had no control over him. He calmed the waves and the wind. Walked on water, move fish and boats full of men long distances in the blink of an eye.

Yet with all of that MOST did not believe in him.

Some would say

1. **Its the preacher.** he's not good enough, articulate, not convincing, not a good motivational speaker. He needs to be more hip, dress casual, remove the tie. Where flip flops, spike the hair, get a tattoo. Always be exciting,
2. **Its the message.** not enough practical info. not enough truth. not enough scripture. too much scripture. too offensive, too confrontative. Too loud, too soft, too long. too short.
3. **Its the atmosphere,** need more lights, need more darkness, need blue stage lights, need smoke, fog, drama, dance, Rock, reggae, make sure it doesn't look like a church.

**But none of that had anything to do with there  
unbelief**

**Its not the**

**Man, the Message or the Method.**

As Paul declares

## 1 Corinthians 2:1–5 (NKJV)

2 And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God. <sup>2</sup> For I determined not to know anything among you except Jesus Christ and Him crucified. <sup>3</sup> I was with you in weakness, in fear, and in much trembling.

<sup>4</sup> And my speech and my preaching *were* not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, <sup>5</sup> that your faith should not be in the wisdom of men but in the power of God.

**The problem is the the heart of man, the nature of man.**

- **Jeremiah 17:9** - “The **heart is deceitful** above all things, and **desperately sick**; who can understand it?”
- **Titus 1:15-16** - to the **defiled and unbelieving, nothing is pure; but both their minds and their consciences are defiled.**
- **Ecclesiastes 9:3** - Also, the hearts of the children of man are **full of evil, and madness is in their hearts** while they live, and after that they go to the dead.
- **Romans 1:28-31** - And since they did not see fit to acknowledge God, *God gave them up to a* **debased mind** to do what ought not to be done. They were... **foolish**
- **Ephesians 4:17-18** - you must no longer walk as the Gentiles do, in the **futility of their minds**. They are **darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart.**

- **Jeremiah 10:7-8,14** - among all the wise ones of the nations and in all their kingdoms there is none like you.  
***They are both stupid and foolish... Every man is stupid and without knowledge***
- **Matthew 15:19** - “For **out of the heart come evil** thoughts, murder, adultery, sexual immorality, theft, false witness, slander.” (c.f. Mark 7:21-23)
- **Genesis 6:5 & 8:21** - The Lord saw that the wickedness of man was great in the earth, and that *every intention of the thoughts of **his heart was only evil continually**... from his youth.*
- **John 8:34** - Jesus answered them, “Truly, truly, I say to you, everyone who commits sin is a **slave to sin.**”
- **2 Peter 2:19** - They promise them freedom, but they themselves are **slaves of corruption**. For whatever overcomes a person, to that he is *enslaved*.
- **Titus 3:3** - For we ourselves were once **foolish, disobedient**, led astray, **slaves to various passions and pleasures**, passing our days in malice and envy, hated by others and **hating one another**.
- **Galatians 4:8-9** - Formerly, when you did not know God, *you were enslaved* to those that by nature are not gods. But now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and worthless elementary principles of the world, whose *slaves* you want to be once more?
- **Romans 6:6,16,17,19,20** - We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be *enslaved to sin*. Do you not know that if you present yourselves to anyone as obedient slaves, *you are slaves of the one whom you obey*...? But thanks be to God, that you who were once *slaves of sin* have become obedient from the heart to the standard of teaching to which you were committed... For just as you once presented your members as **slaves to**

***impurity and to lawlessness leading to more***

***lawlessness***, so now present your members as slaves to righteousness leading to sanctification. *For when you were slaves of sin, you were free in regard to righteousness.*

- **Romans 7:14** - For we know that the law is spiritual, but I am of the flesh, **sold under sin**.
- **2 Timothy 2:25-26** - God may perhaps grant them repentance leading to a knowledge of the truth, and they may come to their senses and escape from the snare of the **devil, after being captured by him to do his will**.
- **Romans 1:24-27** - Therefore God gave them up in the lusts of their **hearts to impurity**, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen. For this reason God gave them up to **dishonorable passions**. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men **committing shameless acts** with men and receiving in themselves the due penalty for their error.
- **Ephesians 2:3** - we all once lived *in the passions of our flesh, carrying out the desires of the body and the mind*, and were **by nature children of wrath**, like the rest of mankind.
- **Proverbs 21:10** - The **soul of the wicked desires evil**
- **John 3:19** - And this is the judgment: the light has come into the world, and **people loved the darkness rather than the light** because **their works were evil**.
- **John 8:44** - “You are of **your father the devil**, and *your will is to do your father’s desires*.” Review
- **Romans 7:18** - For I know that **nothing good dwells in me**, that is, in my flesh.

- **Isaiah 1:5-6** - ***The whole head is sick, and the whole heart faint.*** From the sole of the foot even to the head, *there is no soundness in it*, but bruises and sores and raw wounds; they are not pressed out or bound up or softened with oil.
  - **Jeremiah 13:23** - Can the Ethiopian change his skin or the leopard his spots? Then also you can do good who are **accustomed to do evil.**
  - **1 Samuel 24:13** - “As the proverb of the ancients says, ‘Out of the **wicked** comes wickedness.’”
  - **Matthew 7:18** - “A healthy tree *cannot* bear bad fruit, *nor* can a **diseased tree** bear good fruit.” (c.f. Luke 6:43)
  - **Matthew 12:34-35** - “How can you speak good, when **you are evil?** For out of the abundance of the heart the mouth speaks. The good person out of his good treasure brings forth good, and *the **evil person** out of his evil treasure brings forth evil.*”
  - **Romans 8:7** - For the mind that is set on the flesh is **hostile to God**, for it **does not submit to God’s law**; indeed, it *cannot*.
  - **Genesis 6:5 & 8:21** - The Lord saw that the wickedness of man was great in the earth, and that *every intention of the thoughts of his heart was only evil continually... from youth.*
  - **John 3:20** - “For everyone who does wicked things **hates the light** and does not come to the light, lest his works should be exposed.”
  - **Colossians 1:21** - And you, who once were **alienated and hostile in mind**, doing evil deeds
- c.f. Romans 1:28-30; James 4:4

- **Ephesians 2:12-13** - remember that you were at that time **separated from Christ, alienated** from the commonwealth of Israel and **strangers to the covenants** of promise, having **no hope and without God in the world**. But now in Christ Jesus you who once were *far off* have been brought near by the blood of Christ.
- **Ephesians 2:3** - among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were **by nature children of wrath**, like the rest of mankind.
- **Proverbs 15:9** - The way of the wicked is an **abomination to the Lord**
- **Proverbs 15:8** - The sacrifice of the wicked is an abomination to the Lord (c.f. Proverbs 21:27)
- **Proverbs 28:9** - If one turns away his ear from hearing the law, even his *prayer* is an abomination.
- **Isaiah 64:6** - We have all become like one who is **unclean**, and all *our righteous deeds are like a polluted garment*.
- **Hebrews 11:6** - And without faith *it is impossible to please [God]*
- **Romans 8:7-8** - Those who are in the flesh **cannot please God**.

c.f. Psalm 50:16; Proverbs 21:4; Isaiah 1:10-15; Amos 5:21-24

- **Psalm 10:4** - In the pride of his face *the wicked does not seek him; all his thoughts are, "There is no God."*
  - **Isaiah 65:1** - "I was ready to be sought by those who did not ask for me; I was ready to be found by those who did not seek me.
  - **Isaiah 64:7** - *There is no one who calls upon your name*, who rouses himself to take hold of you; for you have hidden your face from us, and have made us melt in the hand of our iniquities.

- **Romans 3:10-12** - “**no one seeks for God.**”
- **1 Corinthians 2:14** - The natural person **does not accept the things of the Spirit of God**, for they are folly to him, and *he is **not able to understand** them* because they are spiritually discerned.
- **2 Corinthians 4:3-4** - *our **gospel is veiled**... to those who are **perishing***. In their case the god of this world has **blinded** the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.
- **1 Corinthians 1:18,21-24** - For the word of the cross is *folly* to those who are perishing, but to us who are being saved it is the power of God. For since, in the wisdom of God, the world *did not know God* through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, *a stumbling block to Jews and folly to Gentiles*
- **Deuteronomy 29:2-4** - And Moses summoned all Israel and said to them: “You have seen all that the Lord did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land, the great trials that your eyes saw, the signs, and those great wonders. But to this day *the Lord has **not given you a heart to understand or eyes to see or ears to hear.***”
- **Matthew 11:27** - “**no one knows the Son** except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.”
- **John 3:27** - John answered, “A person cannot receive even one thing unless it is given him from heaven.”
- **John 14:16-17** - “And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of

truth, *whom the world **cannot receive***, because it neither sees him nor knows him.”

- **John 1:12-13** - But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood *nor of the will of the flesh nor of the will of man, but of God.*
- **John 6:44,65** - “**No one can come** to me unless the Father who sent me draws him. And I will raise him up on the last day.” And he said, “This is why I told you that no one can come to me unless it is granted him by the Father.”
- **Romans 9:16** - So then *it depends not on human will or exertion*, but on God, who has mercy.
- **Romans 11:35-36** - “Or who has given a gift to him that he might be repaid?” *For from him and through him and to him are all things.*
- **Colossians 2:13** - And you, who were **dead in your trespasses** and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses
- **Ephesians 2:1-2, 4-5** - And you were *dead in the trespasses and sins* in which you once walked... But God, being rich in mercy, because of the great love with which he loved us, *even when we were dead in our trespasses*, made us alive together with Christ—by grace you have been saved

## Doctrine of Human Depravity

### A.W. Pink 1886-1952

“It is our deep conviction that the vital question most requiring to be raised today is this: Is man a totally and thoroughly depraved creature by nature? Does he now enter the world completely ruined and helpless, spiritually blind and dead in trespasses and sins? According as is

our answer to that question, so will be our views on many others. It is upon the basis of this dark background that the whole Bible proceeds. Any attempt to modify or abate, repudiate or tone down the teaching of Scripture thereon is fatal. Put the question in another form: Is man now in such a condition that he cannot be saved without the special and direct intervention of the Triune God on his behalf? In other words, is there any hope for him apart from his personal election by the Father, his particular redemption by the Son, and the supernatural operations of the Spirit within him? Or, putting it in still another way: If man be a totally depraved being, can he possibly take the first step in the matter of his return unto God?

The Scriptural answer to that question makes evident the utter futility of the schemes of social reformers for "the moral elevation of the masses," the plans of politicians for the peace of the nations, and the ideologies of dreamers to usher in a "golden age" for this world. It is both pathetic and tragic to see many of our greatest men putting their faith in such chimeras. Divisions and discords, hatred and bloodshed, cannot be banished while human nature is what it is. But during the past century the steady trend of a deteriorating Christendom has been to underrate the evil of sin and overrate the moral capabilities of men. Instead of proclaiming the heinousness of sin, there has been a dwelling more upon its inconveniences, and the abasing portrayal of the lost condition of man as set forth in Holy Writ has been obscured, if not obliterated, by flattering disquisitions upon human advancement. If the popular

religion of “the churches”—including nine-tenths of what is termed “Evangelical Christianity”—be tested at this point, it will be found that it clashes directly with man’s fallen, ruined, and spiritually dead condition.

There is therefore a crying need today for sin to be viewed in the light of God’s Law and Gospel, so that its exceeding sinfulness may be demonstrated, and the dark depths of human depravity exposed by the teaching of Holy Writ—that we may learn what is con- noted by those fearful words, “dead in trespasses and sins.” The grand object of the Bible is to make God known unto us, to portray man as he appears in the eyes of his Maker, and to show the relation of one to the other. It is therefore the business of His servants not only to declare the Divine character and perfections, but also to delineate the original condition and apostasy of man, as well as the Divine remedy for his ruin. Until we really behold the hole of the pit in which by nature we lie, we can never properly appreciate Christ’s so-great salvation. In man’s fallen condition we have the awful disease for which Divine redemption is the only cure, and our estimation and valuation of the provisions of Divine grace will necessarily be modified in proportion as we modify the need it was meant to meet.”

## **Lesson**

- I. The Unbelief of the Jews Announced
- II. The Sovereign Plan of God Affirmed

## I. The Unbelief of the Jews Announced

### A. The Rejection

<sup>30</sup> Therefore they said to Him, “What sign will You perform then, that we may see it and believe You? What work will You do? <sup>31</sup> Our fathers ate the manna in the desert; as it is written, *‘He gave them bread from heaven to eat.’*”

#### sign

**sémeion: a sign**

**Original Word:** σημεῖον, ου, τό

**Part of Speech:** Noun, Neuter

**Transliteration:** sémeion

**Phonetic Spelling:** (say-mi'-on)

**Definition:** a sign, miracle, indication, mark, token.

**4592** *sēmeíon* – a sign (typically miraculous), given especially to confirm, corroborate or authenticate. **4592** /*sēmeíon* ("sign") then emphasizes the end-purpose which exalts the one giving it. Accordingly, it is used dozens of times in the NT for what *authenticates the Lord and His eternal purpose*,

ESV. v.30

So they said to him, “Then what sign do you do,  
**v.30 perform**

Present

Indicative

Active

**poieó: to make, do**

**Original Word:** ΠΟΙΕΩ

**Part of Speech:** Verb

**Transliteration:** poieó

**Phonetic Spelling:** (poy-eh'-o)

**Short Definition:** I do, make

**Definition:** (a) I make, manufacture, construct, (b) I do, act, cause.

What sign are you going to to continually do

This was as constant theme of the Jews, there was never enough signs

**John 2:18 (NKJV)**

<sup>18</sup> So the Jews answered and said to Him, “What sign do You show to us, since You do these things?”

**Matthew 12:38–39 (NKJV)**

<sup>38</sup> Then some of the scribes and Pharisees answered, saying, “Teacher, we want to see a sign from You.”

<sup>39</sup> But He answered and said to them, “**An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah.**”

**Matthew 16:1 (NKJV)**

**16** Then the Pharisees and Sadducees came, and testing Him asked that He would show them a sign from heaven.

## 1 Corinthians 1:22 (NKJV)

<sup>22</sup> For Jews request a sign, and Greeks seek after wisdom;

God gave signs but it was never enough for their hardened hearts of unbelief

## Hebrews 2:4 (NKJV)

<sup>4</sup> God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?

Says similar in v. 30

What **work** will You do?

Present

**Mood:** Indicative

**Voice:** Middle or Passive

**ergazomai:** I work, trade, do

**Original Word:** ἐργάζομαι

**Part of Speech:** Verb

**Transliteration:** ergazomai

**Phonetic Spelling:** (er-gad'-zom-ahee)

**Short Definition:** I work, trade, do

**Definition:** I work, trade, perform, do, practice, commit, acquire by labor.

### HELPS Word-studies

**Cognate:** 2038 *ergázomai* (from 2041 */érgon*, "work") – to work (accomplish)

**For a sign** (σημειον [*sēmeion*]). Predicate accusative, as a sign, with τι [*tí*] (what). As if the sign of the day before was without value. Jesus had said that they did not understand his signs (verse 26). **That we may see, and**

**believe thee** (ἵνα ἴδωμεν καὶ πιστευσωμεν [*hina idōmen kai pisteusōmen*]). Purpose clause with ἵνα [*hina*] and the second aorist (ingressive) active subjunctive of ὁρᾶω [*horaō*] and the first aorist (ingressive) active subjunctive of πιστεύω [*pisteuō*], “that we may come to see and come to have faith in thee.” It is hard to have patience with this superficial and almost sneering mob. **What workest thou?** (Τι ἐργαζῇ; [*Ti ergazēi?*]). They not simply depreciate the miracle of the day before, but set up a standard for Jesus.

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 6:30). Nashville, TN: Broadman Press.

Incredibly, despite the miracles they had witnessed (6:2), including their massive meal the day before, the crowd **said to Jesus, “What then do You do for a sign, so that we may see, and believe You? What work do You perform?”** They were brazenly demanding Jesus’ credentials, in response to His claim in verse 29 to be the One sent from God. The people’s foolish demand demonstrated their thickheaded and self-centered curiosity, graphically illustrating the spiritual blindness that engulfs the unredeemed. John Calvin observed, “This wicked question clearly shows the truth of what is said elsewhere: ‘A wicked and adulterous generation asks for a miraculous sign’ (Matthew 12:39)” (Alister McGrath and J. I. Packer, eds., *John*, The Crossway Classic Commentaries [Wheaton, Ill.: Crossway, 1994], 156). Jesus’ miraculous feeding of the huge crowd just the day before was ample proof of His deity.

MacArthur, J. F., Jr. (2006). *John 1–11* (pp. 242–243). Chicago: Moody Press.

Unbelief, however, is never satisfied, no matter how much evidence is given. Luke 16:31 says that those who reject the truth of God’s Word “will not be persuaded even if someone rises from the dead.” At the crucifixion the unbelieving Jewish leaders said mockingly, “Let this Christ, the King of Israel, now come down from the cross, so that we may see and believe!” (Mark 15:32). Yet when Jesus rose from the dead—a far greater miracle than merely coming down from the cross—they still refused to believe in Him. Rather than admit the truth, they desperately attempted to cover up the reality of His resurrection (Matt. 28:11–15; Acts 4:1–3).

Jesus had exhorted the crowd to believe (6:29), but instead they demanded another sign (cf. 2:18; Matt. 12:38; 16:1; Luke 11:16; 1 Cor. 1:22). Specifically, they wanted a repeat performance of the miraculous feeding they had just experienced,

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 243). Chicago: Moody Press.

<sup>31</sup> Our fathers ate the manna in the desert; as it is written, ‘He gave them bread from heaven to eat.’”

Specifically, they wanted a repeat performance of the miraculous feeding they had just experienced, as is indicated by their statement, “**Our fathers ate the manna in the wilderness; as it is written** (cf. Ex. 16:4, 15; Neh. 9:15; Pss. 78:24; 105:40), **‘He gave them bread out of**

**heaven to eat’ ”** (cf. v. 26). Rather than worshiping Jesus as Messiah and Savior, they wanted Him to continually give **them bread out of heaven to eat** with their mouths, not their hearts, like Moses had done by providing **manna in the wilderness** for the entire nation for forty years. That, in fact, was what contemporary Jewish thought expected the Messiah to do when He came (Colin Kruse, *The Gospel According to John*, The Tyndale New Testament Commentaries [Grand Rapids: Eerdmans, 2003], 168–69; Leon Morris, *The Gospel According to John*, The New International Commentary on the New Testament [Grand Rapids: Eerdmans, 1979], 363). Thus, the crowd challenged Jesus to prove He was the Messiah by providing them with an unending (cf. v. 34) supply of food.

## The Rejection

### B. The Correction

<sup>32</sup> Then Jesus said to them, “**Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven.** <sup>33</sup> **For the bread of God is He who comes down from heaven and gives life to the world.**”

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

<sup>35</sup> 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.

<sup>32</sup> Then Jesus said to them, “Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven.

Jesus, however, had no intention of gratifying the people’s materialistic whims. For Him to have done so would have been to assume the very role of political and social Messiah that He had just rejected (6:14–15). Using the phrase *amēn, amēn* (**truly, truly**) to underscore the significance of what He was about to say, Jesus rebuked the people for their fourfold misunderstanding of the manna in the wilderness.

First, it was **not Moses who gave them the bread out of heaven, but God the Father**. In Exodus 16:4 “the Lord said to Moses, ‘Behold, I will rain bread from heaven for you’ ” (cf. v. 15; Deut. 8:3, 16; Neh. 9:20; Pss. 78:24–25; 105:40). Moses merely relayed God’s instructions about gathering the manna to the Israelites (Ex. 16:15–30).

MacArthur, J. F., Jr. (2006). *John 1–11* (pp. 243–244). Chicago: Moody Press.

**It was not Moses that gave you** (οὐ Μωυσης ἔδωκεν ὑμῖν [*ou Mōusēs edōken humin*]). “Not Moses gave you.”

Blunt and pointed denial (aorist active indicative of διδωμι [*didōmi*]) that Moses was the giver of the bread from heaven (the manna). Moses was not superior to Christ on this score.

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 6:32). Nashville, TN: Broadman Press.

v. 32 but My Father gives you the true bread from heaven.

Second, the manna was not the true bread from heaven. Jesus told them, “**My Father now gives you the true bread out of heaven.**” The present tense of *didōmi* (**gives**) indicates that the true bread was not the manna of the past, but what the Father was currently giving. Further, **alēthinos (true) means “genuine,” or “real.”** The manna, though it was truly bread supplied by God, was merely a type that foreshadowed the ultimate, **true bread ... which comes down out of heaven** (vv. 38, 50–51, 58; 3:13; cf. 1:9, 14; 8:42)—the Lord Jesus Christ. JM

**But my Father** (ἀλλ ὁ πατήρ μου [*all ho patēr mou*]). Not “our Father,” but same claim as in 5:17f. Which caused so much anger in Jerusalem. **Gives** (διδωσιν [*didōsin*]). Present active indicative, not aorist (ἔδωκεν [*edōken*]). Continual process. **The true bread out of heaven** (τον ἄρτον ἐκ τοῦ οὐρανοῦ τον ἀληθινον [*ton arton ek tou ouranou ton alēthinon*]). “The bread out of heaven” as the manna and more “the genuine bread” of

which that was merely a type. On ἀληθινός [*alēthinos*] see 1:9; 4:23.

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 6:32). Nashville, TN: Broadman Press.

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

The manna gave physical life, but **the bread of God** (the phrase is synonymous with “the bread of heaven” in v. 32, as “kingdom of God” and “kingdom of heaven” are synonymous in the gospels) **which comes down out of heaven ... gives spiritual life.**

As it does throughout John’s gospel, *zōē* (**life**) refers not to the physical and temporal life which the manna sustained, but to the spiritual and eternal life that comes only through Jesus Christ (cf. 1:4; 5:29, 40; 6:53; 10:10; 14:6; 20:31).

Finally, unlike the manna, which was given only to Israel, the true bread from heaven is for **the world**. God offers salvation through Jesus Christ to all who believe (vv. 40, 47; 3:15–16, 18, 36; 5:24; 11:25–26; 20:31), regardless of their national, racial, or ethnic background (1:29; 3:17; 4:39–42; 10:16; Matt. 12:18–21; Luke 2:25–32; Acts 8:5–8, 14–17, 25; 11:18; 13:46–48; 14:27; 15:3, 7, 14–17; 26:23; 28:28; Rom. 1:5, 16; 10:11–13; 1 Cor. 12:13; Gal. 3:8, 28; Eph. 3:4–6; 1 John 2:1–2; 4:14).

**1 Timothy 1:15 (NKJV)**

<sup>15</sup> This *is* a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.

**John 1:29 (NKJV)**

<sup>29</sup> The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world!

**John 12:47 (NKJV)**

<sup>47</sup> And if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world but to save the world.

**1 John 4:14 (NKJV)**

<sup>14</sup> And we have seen and testify that the Father has sent the Son *as* Savior of the world.

**John 3:16–17 (NKJV)**

<sup>16</sup> 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. <sup>17</sup> For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

**John 4:42 (NKJV)**

<sup>42</sup> Then they said to the woman, “Now we believe, not because of what you said, for we ourselves have heard *Him* and we know that this is indeed the Christ, the Savior of the world.”

So Jesus was the true bread sent by God from heaven, and thus infinitely superior to Moses (cf. Heb. 3:3). The crowd's desire for more proof exposed both their evil motives and their ignorance of the Old Testament Scriptures and the words of the Son of God.

MacArthur, J. F., Jr. (2006). *John 1–11* (pp. 243–244). Chicago: Moody Press.

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

The crowd's second request (cf. vv. 30–31) again reveals their spiritual blindness. Completely missing Jesus' point in verses 32 and 33, **they** eagerly **said to Him**, **“Lord, always give us this (physical) bread.”** Their continuing desire to use Jesus for their physical needs is evident from this demand and a clear indication of their superficial interest.

**give**

Aorist

**Mood:** Imperative

**Voice:** Active

It still marks the shallow, temporary followers of Jesus who fill churches looking for their needs and desires to be met. There are always churches that accommodate them. Today they are often the places that draw the largest crowds, but have the lowest percentage of true believers. Having first insisted that He prove Himself, they now

insisted that He give them what they wanted. *Kurios* (**Lord**) would be better understood as their way to say, “Sir” (as it is in 4:11, 15, 19, 49; 5:7; 12:21; 20:15; Matt. 13:27; 21:30; 27:63; Luke 13:8), since it is clear from verse 36 that the crowd did not truly believe in Jesus. They were still focused on having their physical needs met (cf. 4:15), as with the provision of manna (Ex. 16:35). In their obtuseness, they exhibited the fact that “a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised” (1 Cor. 2:14).

<sup>35</sup> 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.”**

Their dullness and lack of understanding prompted Jesus to declare unambiguously **to them, “I am the bread of life.”**

This is the first of seven highly significant statements in John’s gospel where “I am” is joined with metaphors expressing Christ’s work as Savior. 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). 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).

The Lord had not been referring to actual bread, as they mistakenly thought, but to Himself; He is the very bread He earlier promised to give (v. 27). No bread, not even manna, or the fish and bread Jesus had just created the evening before (6:1–13), could permanently cure physical hunger. Thus, when the Lord declared that those who come to Him will never again **hunger** or **thirst**, He had to be speaking not of the body, but of the soul. Here, as in Matthew 5:6, the human need to know God is expressed metaphorically as hungering and thirsting (cf. Pss. 42:1–2; 63:1).

### **John 4:13–14 (NKJV)**

<sup>13</sup> Jesus answered and said to her, “**Whoever drinks of this water will thirst again,** <sup>14</sup> **but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.**”

<sup>35</sup> 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.

**who comes**[2064](#) [\[e\]](#)[erchomenos](#)

ἐρχόμενος

coming

[V-PPM/P-NMS](#)**never**[3756](#) [\[e\]](#)[ου](#)

οὐ

never

[Adv](#)[3361](#) [\[e\]](#)[mē](#)

μὴ

not

[Adv](#)**who believes**[4100](#) [\[e\]](#)[pisteuōn](#)

πιστεύων

believing

[V-PPA-NMS](#)**never**[3756](#) [\[e\]](#)[ου](#)

οὐ

never

[Adv](#)[3361 \[e\]](#)[mē](#)

μῆ

. . .

[Adv](#)[4455 \[e\]](#)[pōpote](#)

πῶποτε .

at any time

Two simple verbs in verse 35 define man's part in the salvation process: **comes** and **believes**. To come to Christ is to forsake the old life of sin and rebellion and submit to Him as Lord. Though John does not use the term "repentance" in his gospel, the concept is clearly implied in the idea of coming to Christ (cf. 1 Thess. 1:9). **As Charles Spurgeon put it, "You and your sins must separate, or you and your God will never come together"** ("Rightly Dividing the Word of Truth," in *The Metropolitan Tabernacle Pulpit*, vol. 21 [Pasadena, Tex.: Pilgrim, 1980], 88). To believe in Christ is to trust completely in Him as the Messiah and Son of God, and to acknowledge that salvation comes solely through faith in Him (14:6; Acts 4:12). Repentance and faith are two sides of the same coin; to repent is to turn from sin, and to believe is to turn to the Savior. They are inseparable.

MacArthur, J. F., Jr. (2006). *John 1–11* (pp. 245–246). Chicago: Moody Press.

The Rejection  
The Correction

### C. The Affirmation

<sup>36</sup> **But** I said to you that you have seen Me and yet do not believe.

**But**

all'

**36** ἀλλ'

But

Conj

Having declared that He was the Bread of Life, Jesus rebuked His hearers for their unbelief (note the similar rebuke of the Judeans in 5:38–40), adding the indictment, “**But I said to you that you have seen Me, and yet do not believe.**” The specific rebuke to which Jesus was referring (when He **said** this to them in the past) is not known, but clearly their unbelief was in the face of His self-revelation, so their rejection was inexcusable. *Alla* (**but**)

indicates a sharp contrast between the crowd's actual response and the one Jesus desired (cf. Matt. 23:37). Although they had **seen** Him, they failed to grasp the significance of His miracles, and missed the point of His teaching. As was the case with their forefathers in the wilderness, "The word they heard did not profit them, because it was not united by faith in those who heard" (Heb. 4:2). The miracles they had seen merely whetted their appetite for more miracles; they were intrigued by what Jesus could do to ease the difficulties of life, but they were not willing to **believe** in Him as their Messiah and Lord.

MacArthur, J. F., Jr. (2006). *John 1–11* (pp. 245–246). Chicago: Moody Press.

"Who can tell the misery that unbelief has brought on the world? Unbelief made Eve eat the forbidden fruit – she doubted the truth of God's word: "You will surely die." Unbelief made the old world reject Noah's warning, and so perish in their sin. Unbelief kept Israel in the wilderness – it was the barricade that kept them from entering the Promised Land. Unbelief made the Jews crucify the Lord of glory – they did not believe the voice of Moses and the prophets, even though they were read to them every day. And unbelief is the reigning sin of man's heart down to this very hour – unbelief in God's promises – unbelief in God's wrath and discipline – unbelief in our own sinfulness – unbelief in our own danger – unbelief in everything that runs counter to the pride and worldliness of our evil hearts."

Reference: The Duties of Parents.

Author:  
J.C. Ryle

This has introduced us to the tragedy of unbelief. An unwillingness to commit yourself to Christ a Savior and Lord.

Also the reality that many who profess to know God don't.

### **John 6:66 (NKJV)**

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

**Multitudes who have heard the truth will sadly testify**

..... testifying to this truth: “God is holy; I was a sinner; I rejected His salvation, I turned my back upon His gospel, I despised His Son, I hated God Himself, I lived in my sins, I loved my sins, I died in my sins, and now I am lost to all eternity! And God is righteous in my condemnation!”

Author:  
Octavius Winslow

but it doesn't have to be this way. You can come to Christ  
The invitation is offered By Christ  
John 6:67–69 (NKJV)

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

<sup>68</sup> But Simon Peter answered Him, “Lord, to whom shall we go? You have the words of eternal life. <sup>69</sup> Also we have

come to believe and know that You are the Christ, the Son of the living God.”

## II. The Sovereign Plan of God Affirmed

### A. The Plan Stated

<sup>37</sup> All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

### B. The Plan Clarified

<sup>38</sup> For I have come down from heaven, not to do My own will, but the will of Him who sent Me. <sup>39</sup> This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. <sup>40</sup> 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.”