

## The Bread from Heaven John 6:41-59

John 6:41–51 (NKJV)

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

<sup>42</sup> 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**’?”

<sup>43</sup> Jesus therefore answered and said to them, “**Do not murmur among yourselves.** <sup>44</sup> **No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.** <sup>45</sup> **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.**

<sup>46</sup> **Not that anyone has seen the Father, except He who is from God; He has seen the Father.** <sup>47</sup> **Most assuredly, I say to you, he who believes in Me has everlasting life.** <sup>48</sup> **I am the bread of life.** <sup>49</sup> **Your fathers ate the manna in the wilderness, and are dead.** <sup>50</sup> **This is the bread which comes down from heaven, that one may eat of it and not die.** <sup>51</sup> **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

## Review

John 6:24–40 (NKJV)

<sup>24</sup> when the people therefore saw that Jesus was not there, nor His disciples, they also got into boats and came to Capernaum, seeking Jesus. <sup>25</sup> And when they found Him on the other side of the sea, they said to Him, “Rabbi, when did You come here?”

<sup>26</sup> Jesus answered them and said, “Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled. <sup>27</sup> Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him.”

<sup>28</sup> Then they said to Him, “What shall we do, that we may work the works of God?”

<sup>29</sup> Jesus answered and said to them, “This is the work of God, that you believe in Him whom He sent.”

<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.”

## **Lesson**

**I. The Complaint of the Crowd**

**II. The Confidence of Christ**

**III. The Confession of Christ**

# I. The Complaint of the Crowd

John 6:41–42 (NKJV)

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

<sup>42</sup> 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’?**”

The Jews complained

**John 6:41**

<sup>41</sup> The Jews then **complained** about Him,

**John 6:52 (NKJV)**

<sup>52</sup> The Jews therefore **quarreled** among themselves,

**John 6:60–61 (NKJV)**

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

<sup>61</sup> When Jesus knew in Himself that His disciples complained about this, He said to them, **“Does this offend you?”**

We go from complaining to quarreling or disputing, arguing, fighting then to “this is too Hard to hear, and we are offended.

**Complaining**

**gogguzó: to mutter, murmur****Original Word:** γογγύζω**Part of Speech:** Verb**Transliteration:** gogguzó**Phonetic Spelling:** (gong-good'-zo)**Short Definition:** I whisper, murmur, grumble**Definition:** I whisper, murmur, grumble (generally of smoldering discontent).

**1111** *goggýzō* (an onomatopoetic term imitating the sound of cooing doves) – to murmur or mutter (grumble) with muffled undertones; (figuratively) murmur, grumble; to show "smoldering discontent" (Souter), droning on in a low, constant murmur.

**quarreling****machomai: to fight****Original Word:** μάχομαι**Part of Speech:** Verb**Transliteration:** machomai**Phonetic Spelling:** (makh'-om-ahee)**Short Definition:** I engage in battle, fight, strive**Definition:** I engage in battle, fight; hence: I strive, contend, dispute**hard saying****Original Word:** σκληρός, ἄ, ὄν**Part of Speech:** Adjective

**Transliteration:** skléros

**Phonetic Spelling:** (sklay-ros')

**Short Definition:** hard, violent, harsh, stern

**Definition:** hard, violent, harsh, stern.

**4642** *sklērós* – properly, hard (because *dried* out); (figuratively) stiff, stubborn (unyielding) describing people who "won't budge" (bend, submit), or what is *unyieldingly harsh*.

**offend**

**skandalizó: to put a snare (in the way), hence to cause to stumble, to give offense**

**Original Word:** σκανδαλίζω

**Part of Speech:** Verb

**Transliteration:** skandalizó

**Phonetic Spelling:** (skan-dal-id'-zo)

**Short Definition:** I cause to stumble

**Definition:** I cause to stumble, cause to sin, cause to become indignant, shock, offend.

**Cognate:** **4624** *skandalízō* – properly, *set a snare* ("*stumbling-block*"); (figuratively) "to hinder right conduct or thought; *to cause to stumble*" – literally, "to fall into a trap" (*Abbott-Smith*). [See 4625](#) (*skandalon*).

This complaining, murmuring, grumbling is growing in intensity to fighting, to our right rejection

John 6:41–42

complained about Him, because He said, “**I am the bread which came down from heaven.**”<sup>42</sup> 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’?**”

6:41–42. **The Jews**, hostile unbelievers, grumbled because of Jesus’ proclamation of His heavenly origin. Like their ancestors in the wilderness, these Jews murmured (Ex. 15:24; 16:2, 7, 12; 17:3; Num. 11:1; 14:2, 27). Their thinking was seemingly logical: one **whose** parents are known could not be **from heaven** (cf. Mark 6:3; Luke 4:22). They were ignorant of His true origin and full nature. They said He was **the son of Joseph**, but they did not know of the Virgin Birth, the Incarnation. He had come **down** from heaven because He is the Logos (John 1:1, 14).

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. 296). Wheaton, IL: Victor Books.

**Murmuring (vv. 41–51).** Our Lord’s statement “For I came down from heaven” (John 6:38), disturbed the religious leaders, for they knew it was a claim of deity. They thought they knew Jesus, who He was and where He came from (see Matt. 13:53–58; John 7:40–43). Jesus, of course, was the *legal* son of Joseph but not his natural son, for He was born of a virgin (Luke 1:34–38). The leaders identified Jesus with Nazareth in Galilee, not Bethlehem in Judea;

and they thought that Joseph was His natural father. Had they investigated the matter, they would have learned who Jesus really is.

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

Because their unbelief kept them from understanding, **the Jews** (this term has a negative connotation here as it frequently does in John's gospel [cf. 1:19; 2:18–20; 5:10, 15–16, 18; 7:1; 8:48, 52, 57; 9:18, 22; 10:24, 31, 33; 19:7, 12, 14, 20, 21, 38; 20:19]) **were grumbling about** Jesus (as their ancestors had grumbled against God; Ex. 16:2, 8–9; Num. 11:4–6). Specifically, they were disturbed by two things He had said. The first was His claim to be the source of eternal life (v. 35). The verb translated **grumbling** (*gogguzō*) is an onomatopoeic word that both means and sounds like muttered complaints and whispers of displeasure. They were also outraged at His declaration that He came **down out of heaven**. They thought of Him merely on the human level, as a fellow Galilean, **the son of Joseph, whose father and mother** they knew (cf. 4:44; 7:27; Matt. 13:55–57). They also knew that He came from the despised town of Nazareth (cf. 1:46). And so, like the Jews in Judea (5:18), these Galileans hardened their hearts against their Messiah, who called for repentance and faith as a prerequisite to entering His kingdom (Matt. 4:17) and who outrageously, in their view, claimed equality with God.

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 251). Chicago: Moody Press.



## Mark 6:1–6

<sup>54</sup> When He had come to His own country, He taught them in their synagogue, so that they were astonished and said, “Where did this *Man* get this wisdom and *these* mighty works? <sup>55</sup> Is this not the carpenter’s son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas? <sup>56</sup> And His sisters, are they not all with us? Where then did this *Man* get all these things?” <sup>57</sup> So they were offended at Him.

But Jesus said to them, “A prophet is not without honor except in his own country and in his own house.” <sup>58</sup> Now He did not do many mighty works there because of their unbelief.

## II. The Confidence of Christ

John 6:43–47 (NKJV)

<sup>43</sup> Jesus therefore answered and said to them, “Do not murmur among yourselves. <sup>44</sup> No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day. <sup>45</sup> 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.

<sup>46</sup> Not that anyone has seen the Father, except He who is from God; He has seen the Father. <sup>47</sup> 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.

**6:43–44.** The grumbling was not only insulting, but dangerous: it presupposed that divine revelation could be sorted out by talking the matter over, and thus diverted attention from the grace of God. ‘So long as a man remains, and is content to remain, confident of his own ability, without divine help, to assess experience and the meaning of experience, he cannot “come to” the Lord, he cannot “believe”; only the Father can move him to this step, with its incalculable and final results’ (Lightfoot, pp. 160–161).

Carson, D. A. (1991). *The Gospel according to John* (pp. 292–293). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

**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.**

Arthur Pink

"No man can come to Me, *except* the Father which hath sent Me *draw* him; and I will raise him up at the last

day" (John 6:44). This emphatic and man-humbling fact is almost universally ignored in Christendom today, and when it is pressed upon the notice of the average preacher or "church member," it is hotly denied and scornfully rejected. The cry is at once raised, "If that were true, then man is nothing more than a machine, and all preaching is useless. If people are *unable* to come to Christ by an act of their own will, then evangelistic effort is needless, worthless." No effort is made to understand the meaning of those words of our Lord: they clash with modern thought, they rile the proud flesh, so they are summarily condemned and dismissed. No wonder the Holy Spirit is now "quenched" in so many places, and that *His* saving power is so rarely in evidence.

## No One

**oudeis and outheis, oudemia, ouden and outhen: no one, none**

**Original Word:** οὐδεῖς, οὐδεμία, οὐδέν

**Part of Speech:** Adjective

**Transliteration:** oudeis and outheis, oudemia, ouden and outhen

**Phonetic Spelling:** (oo-dice')

**Short Definition:** no one, none, nothing

**Definition:** no one, none, nothing.

**3762** *oudeís* (from **3756** /ou "no, not" and **1520** /heís, "one") – properly, *not one; no one, nothing*.

**3762** /*oudeís* ("no one, nothing *at all*") is a powerful negating conjunction. It rules out *by definition*, i.e. "shuts the door" *objectively* and leaves no exceptions. **3762** (*oudeís*) is *deductive* in force so it excludes *every (any) example* that is included withing the premise (supposition).

## Can come

**dunamai: to be able, to have power****Original Word:** δύναμαι**Part of Speech:** Verb**Transliteration:** dunamai**Phonetic Spelling:** (doo'-nam-ahee)**Short Definition:** I am powerful, am able**Definition:** (a) I am powerful, have (the) power, (b) I am able, I can.**Cognate:** **1410** *dýnamai* (a primitive verb) – to show *ability* (power); *able* (enabled by God), *empowered*. See the cognate-noun, **1411** /*dýnamis* ("ability, power").**draws him****helkó: to drag****Original Word:** ἔλκῶ**Part of Speech:** Verb**Transliteration:** helkó**Phonetic Spelling:** (hel-koo'-o)**Short Definition:** I drag, draw, pull, persuade**Definition:** I drag, draw, pull, persuade, unsheathe.**HELPS Word-studies****1670** *helkýō* – properly, *induce* (*draw in*), focusing on the *attraction*-power involved with the drawing.**John 18:10 (NKJV)**

<sup>10</sup> Then Simon Peter, having a sword, drew it and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus.

**John 21:6 (NKJV)**

<sup>6</sup> And He said to them, "Cast the net on the right side of the boat, and you will find *some*." So they cast, and now they were not able to draw it in because of the multitude of fish.

**Acts 16:19 (NKJV)**

<sup>19</sup> But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged *them* into the marketplace to the authorities.

**Acts 21:30 (NKJV)**

<sup>30</sup> And all the city was disturbed; and the people ran together, seized Paul, and dragged him out of the temple; and immediately the doors were shut.

**James 2:6 (NKJV)**

<sup>6</sup> But you have dishonored the poor man. Do not the rich oppress you and drag you into the courts?

The basic meaning is to “tug” or “draw” (with material obj.: Jn. 18:10; 21:6, 11). In the case of persons (cf. also 3 Macc. 4:7; Ac. 16:19; 21:30; Jm. 2:6) it may mean to “**compel**”: P. Tebt., 5, 179 (2nd. cent. b.c.): πρὸς ταῖς πραγματείαις ἔλκειν τινάς; P. Masp., 6, 6 (6th cent. a.d.): εἰς τὸ γεωργικὸν λειτούργημα; *ibid.*, 89, 13: εἰς δουλείαν.

Oepke, A. (1964–). ἔλκω. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 2, p. 503). Grand Rapids, MI: Eerdmans.

**In modern Semitic culture we should note the concept of the *mağdûb* (as distinct from *mağnûn*). “The *mağdûb* (from *ğadaba*, “to draw”) is one who is drawn to God by an irresistible and supernatural force, When a man is suddenly, supernaturally and irresistibly called to God, he often loses the balance of**

**thought** (OT par.: 1 S. 10:5; 19:19 ff.; 2 K. 9:11; Jer. 29:26; Hos. 9:7; cf. also Mk. 3:21).“  
→ ἔκστασις, 450.

Oepke, A. (1964–). ἔλκω. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 2, p. 503). Grand Rapids, MI: Eerdmans.

I will raise him up

[kagō](#)

κάγω

and I

[PPro-N1S](#)

450 [e]

[anastēsō](#)

ἀναστήσω

I will raise up

[V-FIA-1S](#)

EMPHATIC use of personal pronoun. ***I will raise*** him up

This verse is like others in john 6

**John 6:37 (NKJV)**

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

**John 6:39 (NKJV)**

***39 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.***

**John 6:65 (NKJV)**

<sup>65</sup> 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.”

this drawing is specific, determinative, selective,

It is limited by the decree of God

**John 6:37 (NKJV)**

<sup>37</sup> All that the Father gives Me will come to Me, and the one who comes to Me

**John 6:39 (NKJV)**

<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

**John 6:65 (NKJV)**

<sup>65</sup> 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.”

A.W. Pink

"No man can come to Me, except the Father which hath sent Me *draw* him" (John 6:44). No sinner ever knocks (Matthew 7:7) at His door for mercy, by earnest and importunate prayer, until Christ has first knocked (Rev. 3:20) at his door by the operations of the Holy Spirit!

The thought of v. 44 is the negative counterpart to v. 37a. The latter tells us that all whom the Father gives to the Son will come to him; here we are told that no-one can come to him unless the Father draws him (*cf.* Mk. 10:23ff.). And again, it will be Jesus himself who raises such a person up at the last day. The combination of v. 37a and v. 44 prove that this ‘drawing’ activity of the Father cannot be reduced to what theologians sometimes call ‘prevenient grace’ dispensed to every individual, for this ‘drawing’ is selective, or else the negative note in v. 44 is meaningless. Many attempt to dilute the force of the claim by referring to 12:32, where the same verb for ‘to draw’ (*helkyō*) occurs: Jesus there claims he will draw ‘all men’ to himself. The context shows rather clearly, however, that 12:32 refers to ‘all men without distinction’ (*i.e.* not just Jews) rather than to ‘all men without exception’. Yet despite the strong predestinarian strain, it must be insisted with no less vigour that John emphasizes the responsibility of people to come to Jesus, and can excoriate them for refusing to do so (*e.g.* 5:40).

Carson, D. A. (1991). *The Gospel according to John* (p. 293). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Many believe that this drawing is not specific, not determinative, not selective, but



rather it is general, non-specific, not determinative, it is a general wooing of all people indiscriminately and then the will of man or the choice of man is the definitive decisive factor.

For support of this view, they look to a verse, that on the surface looks like it supports that view. but with a deeper contextual examination it does not.

The verse is

John 12:32

<sup>32</sup> And I, if I am lifted up from the earth, will draw all peoples to Myself.”

**1st. Note that the the word peoples,** is not in the original text.

There word is simply “all” masculine plural so “all men, more particularly “ all mankind” not just all men, males, but male and female, i.e. mankind

If the drawing by the Son is the same as that of the Father (6:44), it means He will draw indiscriminately. Those saved

will include not only Jews, but also those from every tribe, language, people, and nation (Rev. 5:9; cf. John 10:16; 11:52).

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. 318). Wheaton, IL: Victor Books.

## 2nd Note the context

John 11:48–52 (NKJV)

<sup>48</sup> If we let Him alone like this, **everyone will believe in Him**, and the Romans will come and take away both our place and nation.”

<sup>49</sup> And one of them, Caiaphas, being high priest that year, said to them, “You know nothing at all, <sup>50</sup> nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish.” <sup>51</sup> Now this he did not say on his own *authority*; but being high priest that year he prophesied **that Jesus would die for the nation, <sup>52</sup> and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad.**

John 12:17–20 (NKJV)

<sup>17</sup> Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. <sup>18</sup> For this reason the people also met Him, because they heard that He had done this sign.

<sup>19</sup> The Pharisees therefore said among themselves, “You

see that you are accomplishing nothing. Look, **the world has gone after Him!**

<sup>20</sup> Now there were **certain Greeks** among those who came up to worship at the feast.

### **John 12:21–22 (NKJV)**

<sup>21</sup> Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, “Sir, we wish to see Jesus.”

<sup>22</sup> Philip came and told Andrew, and in turn Andrew and Philip told Jesus.

### **John 12:28–32 (NKJV)**

<sup>28</sup> **Father, glorify Your name.”**

Then a voice came from heaven, *saying*, “I have both glorified *it* and will glorify *it* again.”

<sup>29</sup> **Therefore the people who stood by** and heard *it* said that it had thundered. Others said, “An angel has spoken to Him.”

<sup>30</sup> Jesus answered and said, “**This voice did not come because of Me, but for your sake.** <sup>31</sup> **Now is the judgment of this world; now the ruler of this world will be cast out.**

<sup>32</sup> **And I, if I am lifted up from the earth, will draw all *peoples* to Myself.”**

### **3rd Note Other verses support this view**

#### **John 10:15–16 (NKJV)**

<sup>15</sup> **As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.** <sup>16</sup> **And other sheep I have which are not of this fold; them also I must bring, and they**

will hear My voice; and there will be one flock *and* one shepherd.

**Romans 9:24–26 (NKJV)**

<sup>24</sup> *even* us whom He called, not of the Jews only, but also of the Gentiles?

<sup>25</sup> As He says also in Hosea:

*“I will call them My people, who were not My people, And her beloved, who was not beloved.”*

<sup>26</sup> *“And it shall come to pass in the place where it was said to them,*

*‘You are not My people,’*

*There they shall be called sons of the living God.”*

**Revelation 5:9 (NKJV)**

<sup>9</sup> And they sang a new song, saying:

“You are worthy to take the scroll,

And to open its seals;

For You were slain,

And have redeemed us to God by Your blood

Out of every tribe and tongue and people and nation,

**1 Corinthians 1:18 (NKJV)**

<sup>18</sup> For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

**1 Corinthians 1:21 (NKJV)**

<sup>21</sup> For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.

### **1 Corinthians 1:22–25 (NKJV)**

<sup>22</sup> For Jews request a sign, and Greeks seek after wisdom;  
<sup>23</sup> but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, <sup>24</sup> but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. <sup>25</sup> Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

SO how are we drawn to the Father  
 How does the Father draw us to Himself

**<sup>45</sup> 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.**

### **From Isa 54:13**

Jeremiah 31:33–34 (NKJV)

<sup>33</sup> But this *is* the covenant that I will make with the house of Israel after those days, says the Lord: I will put My law in their minds, and write it on their hearts; and I will be their

God, and they shall be My people. <sup>34</sup> No more shall every man teach his neighbor, and every man his brother, saying, 'Know the Lord,' for they all shall know Me, from the least of them to the greatest of them, says the Lord. For I will forgive their iniquity, and their sin I will remember no more."

### **Ephesians 4:20–21 (NKJV)**

<sup>20</sup> But you have not so learned Christ, <sup>21</sup> if indeed you have heard Him and have been taught by Him, as the truth is in Jesus:

### **1 Thessalonians 4:9 (NKJV)**

<sup>9</sup> But concerning brotherly love you have no need that I should write to you, for you yourselves are taught by God to love one another;

### **Matthew 11:27 (NKJV)**

<sup>27</sup> All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and *the one to whom the Son wills to reveal Him.*

### **1 Corinthians 2:13–14 (NKJV)**

<sup>13</sup> These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. <sup>14</sup> But the natural man does not receive the things of the Spirit of God, for

they are foolishness to him; nor can he know *them*, because they are spiritually discerned.

**6:45.** Jesus proceeds to explain what kind of ‘drawing’ (v. 44) the Father exercises. When he compels belief, it is not by the savage constraint of a rapist, but by the wonderful wooing of a lover. Otherwise put, it is by an insight, a teaching, an illumination implanted within the individual, in fulfillment of the Old Testament promise, *They will all be taught by God*. This is a paraphrase of Isaiah 54:13, addressed to the restored city of Jerusalem that the prophet foresees: ‘All your sons will be taught by the Lord, and great will be your children’s peace.’ The passage is here applied typologically: in the New Testament the messianic community and the dawning of the saving reign of God are the typological fulfillments of the restoration of Jerusalem after the Babylonian exile.

Carson, D. A. (1991). *The Gospel according to John* (p. 293). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

**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.

**<sup>47</sup> Most assuredly, I say to you, he who believes in Me has everlasting 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.

### III. The Confession of Christ

John 6:48–51 (NKJV)

<sup>48</sup> I am the bread of life. <sup>49</sup> Your fathers ate the manna in the wilderness, and are dead. <sup>50</sup> This is the bread which comes down from heaven, that one may eat of it and not die. <sup>51</sup> 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.”

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.