

The Gospels

Grace

As believers in Christ we are identified with the One with authority over the creation and our circumstances.

The Creator of the universe chose to step into His fallen creation and reconcile in harmony with the holy character of God.

This grace message must be proclaimed and taught without compromise pointing people to Jesus Christ.



Creation

Romans 1:18-20

God exists



Eternity in the heart

Ecclesiastes 3:11

The Bread of Life

C. The bread of life discourse – John 6:22-71

1. Introduction to the discourse

- a. The crowd that saw the feeding of the multitude the day before also saw an opportunity to help themselves by making Jesus their healer, food provider, and king.
- b. The crowd did not realize that their problem was spiritual, not Roman tyranny.

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- c. God had put them under Roman rule because of their sin of rejecting Him.
- d. They rejected the Word of God and had no desire to find a spiritual solution to their sin problem. Instead, they sought Jesus as a political deliverer and social savior.
- e. Jesus got into a question and answer dialogue with the people in this teaching session. He concluded with a private session with His disciples.

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2. John 6:22 – The crowd from the day before did not know where Jesus had gone.
3. John 6:23-24 – The people hired small taxi boats to take them to the other side in search of Jesus so He could feed them.
4. John 6:25 – The crowd recognized Jesus as a great teacher but not as Messiah.

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5. John 6:26 – Jesus knew that the crowd sought Him to fill their physical desires, not because they believed that the sign miracles proved He was Messiah.
6. John 6:27a – Jesus used the food miracle of the day before to teach the people (who had worked hard to find him) to not work for temporal political or social solutions.

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- a. John 6:27b – Jesus strongly contrasted free physical food with God's grace gift of eternal life, the bread of life.
- b. John 6:27c – *The Son of Man*, a Messianic title, emphasized Christ's unique ability to provide eternal life.
- c. John 6:27d – Jesus Christ's words and works showed the *seal of God*.

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7. John 6:28 – With great difficulty, Jesus broke through their legalistic understanding by noting their recognition of needing a greater work; however, the crowd still desired to do some work themselves for eternal life.

Romans 10:2-4

The Bread of Life

8. John 6:29 – Jesus identified the *work of God* as simply believing in Him to be saved. Just as He had provided a meal the day before by grace, so He also gives salvation by grace. Faith for salvation is the ultimate non-work.
Romans 4:5

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9. John 6:30 – Although the Lord had given a sign the day before, they not only asked for another sign but set the parameters for the type of sign they would accept.
10. John 6:31 – Quoting from Psalm 78:24, the crowd mistakenly declared that Moses had given Israel bread (manna) in the desert. In reality, Yahweh, in the Person of the pre-incarnate Jesus Christ, had given them the bread. Exodus 16:4

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- a. Psalm 78:1-4 – Asaph wrote this Psalm to show God’s amazing grace toward the rebellious Exodus generation.
- b. Psalm 78:5-6 – God commanded every generation of Israelites to pass down correct understanding of Him to their children.
- c. Psalm 78:7 – God designed His miracles to strengthen the Jews’ confidence and motivate obedience.

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- d. Psalm 78:8 – Although the Exodus generation saw God's miraculous works, they remained stubborn and rebellious.
- e. Psalm 78:9-10 – Interestingly, this crowd was from the area of Galilee near Ephraim, and this Psalm recorded their ancestors' rejection of God's provision.

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- f. Psalm 78:11-17 – Just as the Exodus generation forgot God's works, these people in Jesus' day forgot God's incredible grace provision for them.
- g. Psalm 78:18 – The Galileans in Jesus' day were also testing God.
- h. Psalm 78:19 – In John 6, the Galileans put God to the same test, thereby testifying to their own rebellious attitude.

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- i. Psalm 78:20-24 – God graciously provided for the rebellious Jews even though they did not deserve it.

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11. John 6:32 – Jesus corrected these Jews on three misconceptions.

- a. God the Father provided the true bread.
- b. God was still giving them bread.
- c. The True Bread was not manna but the Lord Jesus Christ who stood before them.

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12. John 6:33 – Unlike the Old Testament manna that merely provided physical nourishment, the true Bread of heaven imparts eternal life.

13. John 6:34 – Although they seemed to grasp the idea, the aorist imperative of the Greek word *DIDOMI* (to give) showed that they still focused on the physical rather than the spiritual. According to the aorist tense, they wanted everything right then.

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14. John 6:35 – Using *I am*, Jesus made another claim to deity. He invited them to come to Him, which He explained meant to simply believe in Him as Messiah.

15. John 6:36 – Although they had seen enough evidence, they refused to believe because they wanted another sign. Everyone is drawn to Jesus because He died for all, but not all believe in Him as their Savior.

Gospels



John 6:35-47

Coming and believing are equated with directional prepositions (PROS and EIS) – *John 6:35*.

The means which the Father draws a person to come is the preaching of the True Gospel – *John 6:44; Romans 10:17*.

All men are drawn by the Father because Jesus died for all – *John 12:31-32*.

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16. John 6:37 – Remember that Jesus defined coming to Him as believing in Him. We no longer hunger and thirst after we believe in Him. John 6:35

17. John 6:38 – Jesus said His role was to do the Father's will, a contrast to their refusal to do the Father's will.

18. John 6:39 – The one who believes in Christ is saved and cannot be lost.

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19. John 6:40 – The believer in Christ is guaranteed the resurrection life.

20. John 6:41 – Their grumbling reflected their rejection of Jesus' claim to deity and showed another similarity with the whiny Exodus generation. Exodus 16:2, 7-9, 12

21. John 6:42 – Operating on their own self-appointed authority, they claimed to know everything about Jesus.

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- a. John 6:59 – At some point during His teaching, Jesus moved from the seashore to the synagogue.
- b. Interestingly, an archeological dig uncovered the Capernaum synagogue, and the door has carved into it a scene of God giving manna in the wilderness.

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22. John 6:43 – Jesus commanded them to stop grumbling because they could not recognize the Truth while focused on themselves.

23. John 6:44 – God draws all men to Himself through the Gospel message. John 12:32

24. John 6:45 – Hearing involves understanding, and those who hear and learn of the Father are able to understand and believe the Gospel message.

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25. John 6:46 – Only the One who came from the Father can explain Him. John 1:18

26. John 6:47-48 – The only way to see God is by believing in Jesus Christ. John 3:16

27. John 6:49 – The generation that ate the physical manna died physically. Jesus contrasted this with the onetime eating (believing) of the Bread of life for eternal satisfaction and eternal life.

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28. John 6:50 – Jesus is different from the Old Testament manna that sustained for one day. Believing in Him one time insures eternal life forever.

Romans 4:1-3

The object of faith for forensic justification in the Old Testament is the same object of faith now.

The OT



points to



The NT



points back

The Bread of Life

29. John 6:51a – The repetition of *bread of life* in verses 35, 41, and 48 was an attention grabber for the difficult statement that followed.

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- a. John 6:51b – The aorist subjunctive of the Greek word *ESTHIO*(to eat) indicates a onetime action that demands that the person choose to eat it (to believe).
- b. John 6:51c – If someone believes, **God** guarantees him eternal life.
- c. John 6:51d – Jesus would give His **life** as a substitute. John 1:29, Romans 5:8

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30. John 6:52 – Still focused on the physical, the crowd did not understand the figurative way the Lord explained salvation.

31. John 6:53 – Eating bread and drinking wine is a metaphor used throughout Scripture for faith. Proverbs 9:1-6

32. John 6:54 – Eating means that someone has accepted the message and made it his own. Jeremiah 15:16

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33. John 6:55-58 – Jesus continued the metaphorical use of eating and drinking to get them to shift their thinking from the physical to the spiritual.

34. John 6:59 – Jesus was teaching in the synagogue.

35. John 6:60 – Three groups of people were present during this teaching.

a. The Jews: the unbelieving religious leaders and those who followed them

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- b. The disciples: students who believed in Jesus but struggled to understand this teaching
- c. The Twelve: those whom Jesus had personally chosen for service

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36. John 6:61 – Jesus knew that the concept of the *bread of life* caused them problems.

a. John 6:61a – *This* refers to Jesus' message. What did He say?

1) The physical bread represented His body, specifically His death on the cross, which set the stage for His resurrection, ascension, and session (being seated at the Father's right hand in the third Heaven). 1 Peter 2:24

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2) The penalty for sin is spiritual death, which penalty Jesus paid on the cross as He suffered as our substitute before God. Thankfully, death is not termination but separation (in spiritual death, separation from fellowship with God; in physical death, separation of the body from the soul and spirit).

Genesis 2:17

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- 3) The physical death of an animal to solve Adam and Eve's nakedness problem pictured death as the necessary payment of the sin penalty. Genesis 3:21
- 4) The life of the animal sacrifices was in the blood and pictured Christ's substitutionary spiritual death on the cross. Leviticus 17:10-11

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- b. John 6:61b – The disciples' continuing focus on the physical made this spiritual concept difficult for them to understand.

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37. John 6:62 – Jesus tied the ascension and atonement together with a clear statement of His pre-existence.

38. John 6:63 – Living according to their fleshly agenda would not profit them, but believing the Lord's words would bring them life.

39. John 6:64 – Jesus knows the hearts of men, and He knew the one who would betray Him. He chose Judas Iscariot to fulfill prophecy.

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40. John 6:65a – Those who had not believed could not come to Him.
- a. John 6:65b – Throughout this discourse, Jesus equated coming to Him with believing on Him.
 - b. John 6:65c – Salvation is completely God's work, but God's plan involves the choice of the creature in accepting or rejecting His salvation offer.

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41. John 6:66 – Unwilling to rethink their theological position, many believers left Jesus' presence and no longer walked as His disciples.
42. John 6:67 – Jesus challenged His twelve chosen disciples about their faith.
43. John 6:68 – Speaking for the group, Peter said they would not leave Jesus because they could know reality only through His teaching.

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44. John 6:69 – The title *the Holy One of God* recognized Jesus as Messiah. Mark 1:24

45. John 6:70 – Judas Iscariot continued to reject the Gospel and to challenge Christ's claims. Christ knew his thoughts.

46. John 6:71 – After pointing out Judas' rejection, John began emphasizing the events leading to the cross.

The Bread of Life

47. Summation thoughts from John 6:22-71, the bread of life discourse

- a. We should never use God to promote our self-centered agenda. John 6:22-25
- b. Continual suppression of the truth, which is always before us, results in exchanging the truth for a lie, which eventually leads to open opposition to the truth. John 6:30-40

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- c. Jesus compared the sustaining physical life to everyone's similar need to have eternal life. John 6:41-51
- d. Jesus is the source of spiritual life, and faith in Him results in salvation. John 6:48
- e. No amount of human ability can acquire either truth or salvation. John 6:41-51

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f. The more accurately the truth is communicated, the more abrasive it is to those who choose to reject it.

John 6:60-71

g. Jesus Christ's substitutionary sacrifice on the cross paid the legal requirement (penalty) for sin for the entire world.

John 6:51, 1 John 2:2