

John 6 Part 2 (v.37-71)

Intro: Jesus is in Galilee. He has fed 5,000+ Jewish people with 5 loaves of bread, and 2 fish. The next day, they followed Him to Capernaum. He has just told them that they need to believe in Him to have eternal life. They respond by asking for a sign like the bread Moses gave from heaven...

33. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

The manna from heaven was simply a picture of the true sustenance that comes from God. Universal terms are often used in Scripture **not to imply universal salvation**, but the universal availability of Salvation. (John 1:9,12,29; 3:15-17,36; 4:14,42)

34. Then said they unto him, Lord, evermore give us this bread.

35. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

"And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." - Deuteronomy 8:3

Jesus quotes this to Satan in Matthew 4. Jesus is the Word of God. True Israelites will live by Jesus Himself.

36. But I said unto you, That ye also have seen me, and believe not.

Compare this to the Samaritan woman's response in John 4:13-14, 39-42

37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

"All that" is used collectively. This refers to the same group in verse 40. (*every one which seeth the Son, and believeth on him*) - It speaks of those that believe on Jesus. The Father promises that they will be resurrected (v.39)

"Giveth" here is διδωμι "didomi" and is in the present tense, meaning "the ones which the Father continues to give to me"

How do we become "given to the Son?"

John 1:12 *"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."*

John 4:41-42 *"And many more believed because of his own word; And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."* There is volition involved here. We must respond to God's appeal. Those who respond in faith are "given" to Jesus by the Father.

V.36 has the sense of "You are at fault - you've seen me, and *still* you don't believe."

This is the main point: There are believers *and* non-believers. Those who believe me are not just mine, but are entrusted to me from my Father (whom you say is your God). **Again, Jesus authority and Sonship are front and center as points of focus and division.**

"There is nothing about God's gift of believers to be the heritage of the Son who died for them which somehow transforms the Gospel's 'whosoever will' into a 'whosoever must' and a 'most of you shan't.' There is nothing about it which binds men in the strait jacket of an antecedent decree of positive unconditional election and reprobation, while insisting that they are 'free'" (p. 339). - Robert Shank Life in Christ (I do not agree with this author in all areas. I am not an Arminian, nor am I a Calvinist.)

38. For I came down from heaven, not to do mine own will, but the will of him that sent me.

- 39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.**
- 40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.**

The will of the Father is that those who believe on the Son would be raised up.

- 41. The Jews then murmured at him, because he said, I am the bread which came down from heaven.**
- 42. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?**
- 43. Jesus therefore answered and said unto them, Murmur not among yourselves.**
- 44. 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.**

The context of verse 44 is verse 43. These Jewish people were murmuring against Jesus. Notice the amazing parallel to the Israelites murmuring in the wilderness! His response? Don't murmur! If you are refusing Me, you are refusing the Father! The Father is the one who's grace you are rejecting! The Father is the one who draws you to me!

The transition from "the Father" to "the Son" for a Jewish audience is the Key of this whole passage.

It is assumed from the Calvinistic point of view that man is:

1. Totally incapable of positively responding to God's appeal to repent and believe.
2. Compelled irresistibly by God to believe if he is one of the "elect".

Key observations:

1. All that the Father giveth me (*not all He draws*) shall come to me;
2. and him that cometh to me (*not everyone the Father draws*) I will in no wise cast out.
3. And this is the Father's will...that of all which he giveth me (*not all whom He draws*) I should lose nothing, but should raise it up again at the last day.
4. Every one which seeth the Son, and believeth on him (*not all who are drawn*), may have everlasting life: and I will raise him up...
5. No man can come to me, except the Father which hath sent me draw him (*all who come have been drawn—not all who are drawn come*): and I will raise him up at the last day (*all who will be raised up have been drawn, but not all who have been drawn will be raised up*).

"Whosoever will" is constantly taught in Scripture (John 3:16-17,36;7:37) "Drawn" is not "irresistibly driven." The Lord has always reached out to rebellious Israel. The Pharisees resisted the Holy Ghost (Acts 7:51). Some who have been drawn turn back without coming to Christ (Heb. 10:38,39). Jesus said He would draw all men to Himself (John 12:32). After the cross, there is a universal world-wide call to believe!

John 16:8-11 shows the expanded process behind Jesus' statement in John 12:32. It is expedient that He leave, so that the Holy Spirit can come and convict the WORLD. NO ONE can come to Jesus without the Holy Spirit's working in their lives. This is why "easy prayerism" is so dangerous. There has not been a life since the cross that the Holy Spirit hasn't worked in. He has either been ignored, their conscience has been seared, or His light has been received, and more light has been given as a result. Acts 10:1-5,7-8,30-33; 11:18

Those who receive more light are more accountable to receive it. Luke 12:47,48
According to Romans, the Jewish people are to receive the gospel first because they will be judged first. They are more accountable because of having Moses and the Prophets.

Acts 17:30 "...God commandeth all men everywhere to repent!"

God doesn't command anyone to do something He won't enable them and/or allow them to do.

Acts 28:23-28 says that there were some that believed, and some that didn't. Isaiah is then quoted referring to the people's dullness of hearing, closed eyes and heavy ears. This is a statement of Israel as a nation, and is NOT referring to individuals.

Regarding to borrow wording from Romans 11, "because of unbelief they were broken off" **not** "they didn't believe because they were broken off."

We automatically reverse what this verse is saying.

It's not "There are some who would come, but can't because the Father hasn't drawn them."

It IS saying "all who come to Jesus by faith HAVE BEEN DRAWN BY THE FATHER TO DO SO."

A STRONG FOCUS OF JOHN, AND THIS CHAPTER ESPECIALLY IS THE RELATIONSHIP BETWEEN THE FATHER AND THE SON. JESUS IS SPEAKING TO JEWISH PEOPLE OF HIS OWN REGION WHO DENY HIS SONSHIP.

45. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

This is from Isaiah 54:13. Look at John 5:37,38.

"The entire teaching of the Bible indicates that the Father's drawing and giving of the redeemed to Christ is the **result of** their hearing and learning from the Father through the gospel of God...." (*Debating Calvinism*, p.132, Dave Hunt)

Jesus is talking to Jewish people here about the God of Israel - the God of the Torah. He is saying those who truly listen to and follow the Father... come to Him (Jesus). If you aren't coming to Jesus (as a Jewish person), you aren't following the God of Israel.

"Heard" and "learned" are parallel to "every one which seeth the Son, and believeth on him, may have everlasting life" in v.40. The "drawing" isn't the focus. The actions here are "seeing", "believing", "hearing", and "learning."

46. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47. Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48. I am that bread of life.

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

50. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. Again, a universal statement of availability.

52. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

Jesus wants to see their faith, heart, and desire to believe. Instead He finds skepticism.

53. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55. For my flesh is meat indeed, and my blood is drink indeed.

56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59. These things said he in the synagogue, as he taught in Capernaum.

60. Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

61. When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62. What and if ye shall see the Son of man ascend up where he was before?

Regardless of what you think in your sinful heart, Jesus is still God. Many will be offended when they realize this. He is saying to His disciples, the only way this all will make sense is if you realize I am the one in Daniel's vision of the Son of man. (Daniel 7:13-14)

63. It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

2 important lessons are learned from this verse:

1. Unless the Spirit of God moves in one's life, all efforts are vain.
2. Jesus shows that "eating" His flesh and "drinking" His blood were **spiritual statements to be taken symbolically.**

64. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

Even though my words give life there are some who are spiritually dead, and will remain as such because of your stubborn heart of unbelief. This will only end in your "perishing" or "destruction".

This verse is a great example of the foreknowledge of God. He knows who would believe, and who would not. He does not make this choice for them. He simply knows what their voluntary response would be.

65. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

It isn't a question of the possibility of belief, but of the avenue to believing. Coming and drawing aren't the same thing. This is not to show us why specific people respond to the gospel, but why anyone can respond. This is not saying that those which believed not weren't drawn, so they couldn't believe, but rather that they wanted the physical without spiritual. They wanted miracles without faith. Jesus speaks in parables and symbolism to separate the seekers from the selfish, and the faithful from the faithless. Some of you don't believe. It's because you haven't heard and learned from the Father who I am. That's why I said you can't come to me unless you learn it from the Father. **This is where Salvation begins for a Jewish person.**

All saved *have been* drawn, but all those who are drawn are not saved. According to John 12:32, all will be drawn, but certainly not all will be saved.

66. From that time many of his disciples went back, and walked no more with him.

67. Then said Jesus unto the twelve, Will ye also go away?

68. Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69. And we believe and are sure that thou art that Christ, the Son of the living God.

70. Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

This is partially in response to Peter's declaration that no one will leave. Judas will. This verse in combination with verses 64 & 65, and John 17:12 give us an incredible exception to "the given" being believers. Without a doubt, based on Scripture, Judas was never a believer. And yet he was "given" to Jesus by the Father. He is a "given" in the sense of "joined to Jesus' flock", but not in the sense of a truly born again believer. Judas is a "once in history" exception to "the given".

71. He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

With Jesus foreknowledge of who Judas was, and what He would do, He still chose him to be one of the twelve. This is the sense in which he was given to Jesus of the Father. As mentioned before, Judas was never a believer. As the Son of Perdition, he was used as an agent of God to do His will. None of anything Judas did was out of his control. God never violated his will. God allowed Judas to be one of the twelve based on His foreknowledge of what Judas would do.