

Jesus The Bread Of Life – Part 1

John 6:22-40

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Begin with me in John 6:22. John says, “The day following, when the people which stood on the other side of the sea,” the Sea of Galilee, “saw that there was none other boat,” or ship, “there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;” John points out in parenthesis, 23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) 24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. 25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?”

One of the great statements made by one of the early church fathers, St. Augustine, is, “Thou hast formed us for Thyself, and our hearts are restless till they find rest in Thee.” What an awesome statement. You have made us for Yourself, and our hearts are restless until they find their rest in Thee. John 6 is the chapter of Jesus saying, “I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.” The soul of man was created for God, and until we eat the bread of God who comes down from heaven, we’re going to be hungry, thirsty, restless, and searching. I pray that tonight (if you haven’t) you come to the Bread of life, feast on and drink of Him, and come to know the blessings that are yours in Christ.

I want to kind of outline this section. We’re going to go from verse 22 down to verse 40, and we’re still not finished with the discourse that begins tonight which Jesus is going to give. What’s happening in verses 22-25 is we have the arrival of the multitudes. I’m going to outline each section as we go through, so verses 22-25 is the arrival of the multitudes. Notice in verse 22 it says, “The day following,” so what we have in this section is the setting for the discourse that Jesus begins in verse 26, and it runs all the way to the end of the chapter. Jesus has multiplied the bread and the fish. He got His disciples into the boat and sent them from the west side of Galilee, around Capernaum, to the northeast corner of the Sea of Galilee. From there, He went up into the hills and multiplied the bread and the fish. He first performed the miracle and then walked across the sea and met them on the other side of the Sea of Galilee. Jesus is now going back with His disciples from the northeast corner of the Sea of Galilee to the west side, around Tiberias, and is going to actually be in the Capernaum synagogue. In verse 59 (we’ll get there next week), He’s speaking about being the bread of life. This discourse was given in the synagogue of Capernaum. He’s multiplied the bread and fish, He’s walked on water and calmed the storm, and He’s going with His disciples now from the east back over to Capernaum.

The people knew that the disciples got into their boat and headed across the lake, but they knew that Jesus wasn’t in the boat with them, that Jesus had gone into a mountain there to pray. That’s when Jesus came that night and met them on the water, walking on the water.

Jesus is now with His disciples on the west side, so (verse 24) “When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping,” they got into boats (and in verse 23 John informs us that others from the west side of Tiberias had gone in boats and had come over there), “and came to Capernaum,” but the key phrase is they’re, “seeking for Jesus.” They were looking for Jesus, but we’re going to see that they were looking for the wrong reasons. They were not looking for Jesus because He was the Son of God, the Messiah, the Savior of the world, but they were looking for Jesus merely because He had produced bread and fed them. As I talked about last week, if you can feed people, they’ll vote for you. If you give them something free, then you’ll get elected—you have their vote. They liked Jesus not because of who He is but because of what He had done for them, and they didn’t fully recognize Him. They’re seeking Him for materialistic reasons, for physical reasons, and not true spiritual reasons are they coming to seek Him as the Messiah. In verses 22-25 is the setting.

The second section we have is in verses 26-29. We move from the arrival of the multitudes, they came from the east side to the west side and found Jesus in the synagogue, but now we have the announcement of the Master or the assessment of the Master. Notice it in verse 26. “Jesus answered them and said, Verily, verily,” now we get several “verily, verily’s” tonight. Whenever Jesus says, “Verily, verily,” it’s actually, “Truly, truly,” “I say unto you,” it indicates a very important, weighty statement that Jesus is going to utter. He says, “Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. 27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed,” or that word means approved. “Then said they unto him, What shall we do, that we might work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.”

I want you to notice in verse 26 what Jesus knew about men’s hearts. There are several things that we learn about Jesus and about the crowd that was seeking Him. First of all, Jesus knew what was in their hearts. “Verily, verily,” truly, truly, “I say unto you, Ye seek me, not because ye saw the miracles,” what He means by that is, “You don’t really believe that I am the Son of God, that I am God in the flesh, that I am the Messiah. It’s not because of My divine power that you’re seeking for Me, “but because ye did eat of the loaves, and were filled.” The lesson there is that Jesus knew their motive. Do you know that Jesus Christ is the same yesterday, today, and forever? That statement, by the way, is a reference to His immutability, that He doesn’t change. Jesus is the same. Now, if He knew their hearts then, guess what He knows tonight? He knows your heart. He knows my heart.

He knows why you came to church tonight. Maybe your wife drug you here (or your husband). Maybe your parents made you come, and maybe you don’t want to be here. He knows that. You go, “Great! I’m splitting right now!” He knows all about our motives—why we do what we do. Maybe you came just to show off or maybe you came because of the people. I don’t know why you’re here tonight or why you serve the Lord or follow the Lord, but He knows your hearts. That can either be a frightening thing or a blessed thing. It’s a frightening thing if you’re

practicing hypocrisy and duplicity; it's a blessed thing if you're seeking the Lord with a sincere and earnest heart. If you are stumbling and falling, but you love the Lord and want to follow Him, He sees, He knows. It brings me great comfort to know that Jesus sees, knows, and understands. He certainly read these individuals. He knew their motives.

The second thing that I note here is what Jesus forbids. What Jesus knew? He knew their hearts. He knows our hearts. Secondly, what Jesus forbids (the first part of verse 27), "Labour not for the meat," my King James has, but food, "which perisheth," now that doesn't mean, don't misinterpret that, it doesn't mean you shouldn't work to buy food. It doesn't mean you shouldn't labor. You say, "Oh great, man, I can quit my job. I don't have to work, 'Labor not for the food which perishes.' I'm going to quit my job and just kick back." No. That's not what Jesus is saying. What Jesus is saying here, and this is a super important truth to take to heart, is: Don't make the number one priority and focus of your life the material. Don't make the physical, the material, the temporal, the mundane the reason that you live; so you can have things, food, fun, and you can just do what you want. So many people miss what life is all about. They're living for things. They're living for pleasure. They're living for prestige, power, or possessions. What Jesus is basically saying is you're not to do that. He's telling us negatively what not to do, and that's that the number one purpose, goal, and motivation of our lives is not for the temporal or the mundane. Do you know the Bible says everything you see is temporal but that which is not seen is eternal? If we're living only for the temporal, then it's going to pass away.

Notice, thirdly, what Jesus commands. It says here we should labor for, "that meat which endureth unto everlasting life," you should labor for that food which endures to everlasting life. It's the same as when Jesus said in Matthew 6:33, "But seek ye first the kingdom of God, and his righteousness," right? And then He said, "and all these things shall be added unto you." We're not to seek the things of the world—we're not to labor for the food which perishes—but we're to labor for the food which is enduring unto everlasting life. We're to seek first the kingdom of God and His righteousness, so make that the focus, the priority, and the commitment of your life. Maybe you have a job that may seem kind of mundane, involves the temporal, and you might not see any eternal value in it; but you need to see yourself as a servant of God, what you're doing you do as unto the Lord, and from the Lord you're going to receive your rewards. Jesus is actually saying in verse 27 that the spiritual is more important than the physical. You say, "Well, Pastor John, that's so basic and so elementary." Yes, but it's so important. Don't forget that. The spiritual is always more important than the physical, whether it be your physical health or your financial status or position at work. What's important is your relationship to God, your service to God, and laboring for the things of the kingdom of God. Don't waste your life on the mundane and only the temporal.

Notice, fourthly, in verse 27 as well, what Jesus promises. He actually promises to give them eternal life. He says, "Labour...for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed," a reference there in the theme in the gospel of John of the eternal life that Jesus gives to us. What Jesus knew? Their hearts. What Jesus forbid? Laboring for the meat which perishes. What Jesus commands? That we labor for that "which endureth unto everlasting life, which the Son of man shall give

unto you,” the promise that He makes that we will have everlasting life. At the end of verse 27, he says, “for him hath God the Father sealed.” That phrase, “God the Father sealed,” means that God the Father has given Him His stamp of approval. Remember when Jesus was baptized in the Jordan by John and He came out of the water and the heavens opened and the Father spoke? What did the Father say? “This is My Beloved Son in whom I delight, in whom My soul is well pleased,” and God put His stamp of approval on Him by giving Him the Spirit.

Fifthly, notice what Jesus reveals in verse 29, “Jesus answered and said unto them,” now, in verse 28, I don’t want to miss it, “Then said they unto him, What shall we do that we might work the works of God?” He mentions labor in verse 27. Don’t labor for the physical, labor for the spiritual, make that the priority of your life, and right away they say, “What shall we do, that we might work the works of God?” They’re thinking of this labor. It’s interesting how natural man is ignorant of how an individual is saved. The number one answer you get to the question when you ask people how you get to heaven is, you live a good life, right? By good works—you get baptized, confirmed, you go through catechism, you go to church, you’re a good person. You just try to live a good life. You try to be a good person.

Now, if you ask them: How good must one be? They’re going to have to struggle to determine how good one must be to get to heaven because that’s a relative term. When someone says, “I think I’m good enough to go to heaven,” well, how do you know how good is good enough to go to heaven? They’ll say, “Well, just real good.” “Could you be a little more specific there? I want to make sure that I’m good enough.” “Well, just real good.” No one can really tell you how good. The truth is, you have to be perfect. You’d have to be as righteous as Jesus Christ, and He was sinless; so it just isn’t going to happen, right? Someone said you’d have to be born of a virgin, live a sinless life, die on the cross, rise from the dead, ascend to heaven, and then you can tell Jesus, “Scoot over, there’s two of us now.” It’s not going to happen. There’s no way that we can be good enough.

They’re thinking in terms of their good works. What good thing can I do that I might do the work of God? It can’t happen, ain’t gonna happen. “Jesus answered and said (verse 29) unto them, This is the work of God, that ye believe on him whom he hath sent.” John is the gospel of belief, and I love that. Again, it’s so simple but so simply profound. When someone thinks you get to heaven by being good or by working really hard or by their own righteousness, no. Jesus makes it clear. He reveals that the way we get to heaven is by faith, and not just faith in anything but faith “on him whom he,” that is, God the Father, “hath sent.” The object of our faith is Jesus Christ.

Write down Ephesians 2:8-9. “For by grace are ye saved through faith; and that not of yourselves,” and, by the way, that phrase, “that not of yourselves,” is your salvation. “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God,” what is? Your salvation. “Not of works, lest any man should boast.” Salvation is all by faith, and the Bible also uses (and we’re going to get it in our text tonight) the word trust, faith, or believe. Here in verse 29 he uses the word “believe,” but it’s an idea of faith or trusting in Jesus.

John 3:16 is another great parallel passage. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth,” there’s your word—believes, trusted, whoever has faith in Him, “should not perish, but have everlasting life.” Really, from verses 26-29, we see what Jesus knew, their hearts; what Jesus forbid, laboring for the meat which perishes; what Jesus commands, that we should labor for that which is enduring to everlasting life; what Jesus promised, that we would have everlasting life; what Jesus revealed, was that the work of God is to believe on Him whom God has sent, a reference to Jesus Christ.

We move from the arrival of the multitudes, verses 22-25, and the assessment of the masters, He looked at the crowd, verses 26-29, to the appeal for manna. Notice in verse 30, “They,” now these are the crowd that came all the way from the east side of the Sea of Galilee. They got in their boats, maybe some ran around the lake, and they found Jesus and wanted to be filled with food. “They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?” Jesus mentions labor in verse 27, then they ask, “What work can we do to work the work of God?” (verse 28), now Jesus says, “that ye believe on him whom he hath sent.” In verse 30, they say, “Well, what miracle are You going to show us,” the word “sign” is a miracle, “that we might believe? You say that we have to believe in You, that the work of God is believing on You, then what miracle are You going to perform that we can believe on You and trust in You?” Now, this is pretty sad because Jesus has multiplied five loaves of bread, five little barley loaves, and two little sardine fish and fed five thousand men, not counting women and children. That was a miracle. Now, they weren’t aware of the miracle of Him walking on water, that was only a witness by the disciples out on the sea, but how slow, how thick, and how dumb are they that they saw this multiplying of the bread and the fish and now say, “Well, what miracle are You gonna do if You want us to believe on You?”

Notice in verse 31 they give Him an idea, “Our fathers did eat manna in the desert,” or wilderness, “as it is written,” and they’re quoting from Psalm 78:24, “He gave them bread from heaven to eat.” That story of the manna goes back to Exodus 16, and the quote that is here in verse 31, as I said, is from Psalm 78:24. They were in the wilderness and God brought from heaven the manna and they did eat. They’re basically telling Jesus, “Why don’t you make some food, it’s breakfast time?” The reason they were seeking Him (you see that statement in verse 24) is because it was breakfast time—they wanted their stomachs filled. Again, they weren’t seeking Him for the right motives. They were seeking Him for the wrong reasons, so they hinted at, “You know, man, are You as great...you want us to believe on You? Are you as awesome as Moses who provided manna in the desert? Can you provide bread for us to eat?” They were actually kind of just hinting, “You know, we’d like some more bread to eat.” Jesus knew their hearts.

That moves to the fourth section, verses 32-40, this largest closing section, where Jesus makes the announcement of the mystery that He is “the bread of life” that comes down from heaven. “Then Jesus said unto them, Verily, verily,” or truly, truly, “I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. 34 Then said they unto him, Lord, evermore give us this bread.” They say, “That sounds pretty yummy. Can we

have some?" They're still thinking physical bread. They're still thinking the material bread. "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. 36 But I said unto you, That ye also have seen me, and believe not. 37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 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."

Jesus says to them (verse 32), "Moses didn't give you that bread from heaven." Notice where the manna came from. It came from heaven. He says, "...but my Father giveth you the true bread from heaven." When He makes the statement, "true bread," He's starting to turn the focus away from the manna to Him as the Messiah. Now, when He makes the statement, "Moses gave you not that bread," He's trying to point out to them that the bread came from God the Father. It didn't come from Moses. When the manna came, it was God's gift to them.

The word "manna," I think it's humorous, literally means, "what is it?" When they went out and found these little wafers out on the ground and said, "What is it," that's what they called it. "I'll have another helping of 'what is it?'" If you ask what you were eating for dinner, your mom would say, "What is it?" "What are we having to eat?" "What is it?" I think that's pretty humorous. "Moses didn't give you that bread. My Father in heaven gave you that bread." A little footnote that Jesus used again the title, "My Father," claiming that God was His own unique Father. In chapter 5 we saw that that got Him into big trouble. They said, "You, being a man, have made Yourself equal with God." Actually, Jesus is claiming to be God the Son when He calls God His own unique Father, but God gave you that true bread which comes down from heaven.

Now (verse 33), "For the bread of God is he which cometh down from heaven," another little footnote here, there's amazing doctrines as we close this study here tonight that I want you not to miss is that several times Jesus alludes to that He came from heaven. He didn't get His start in Bethlehem, He actually pre-existed Bethlehem. Jesus is the eternal second Person of the Godhead, and He came from heaven. Where did Jesus come from? He came from heaven, and He mentions that in verse 33, that "he which cometh down from heaven," and notice what He does, "and giveth life unto the world." Now, they misunderstood altogether and said, "Well, give us this bread," and Jesus gives us the first of the seven "I Am" statements. We'll come back to it.

Verse 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." I believe that the manna in the wilderness was a type of Jesus Christ. What do I mean by type? What I mean by type is that it was an actual literal story—there were actual little manna wafers—and it was a true miracle from God, but there was a picture in those little wafers. The picture in those little bread wafers was a picture of the coming of Jesus Christ who would come down from heaven, who would

satisfy our deep heart's need; and when we feed on Him in faith, that He saves, satisfies, and sanctifies us. The manna prefigured. It was a type, the word in the New Testament is typos, a picture. It was used for something that you would stamp, and it would leave an impression. The typos or type had what is called an antitype, or the opposite, that it fulfilled or pointed to. In this case, it was pointing to Jesus Christ, so Jesus Christ is the true bread which comes down from heaven.

Isn't it interesting that Jesus was born in Bethlehem, right? The name Bethlehem means house of bread—the word “Beth,” house, “lehem,” of bread, the house of bread. Isn't it cool that the bread from heaven—the Bread of life that came down from heaven—came to us by His birth through the town of Bethlehem, the city of David. Again, as I pointed out, they misunderstood and said, “Lord, just give us this bread, and we will eat of it.” Jesus said to them...here's what I said is the first of seven “I Am” statements.

In the gospel of John you have seven miracles called signs, and John 20 said, “But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” There are also seven “I Am” statements: I am the way, the truth, the life; I am the door, all these statements that Jesus makes, I am the resurrection and the life. The first one He makes is: “I am the bread of life.” When He used the phrase, “I am,” to make it as simple as I can, He was actually claiming to be Jehovah. He was actually taking the name Yahweh, the becoming One, the great I Am—not I was, not I will be, but I Am. Remember when Moses dialoged with God at the burning bush? God told Moses to go to Egypt and tell Pharaoh to let my people go, and Moses said, “Well, who am I going to tell ‘em I'm sent by?” God told Moses, “You tell ‘em, ‘I AM’ hath sent you.” Every time Jesus used that statement, “I Am,” He was actually claiming to be the eternal covenant-keeping God. Jesus Christ is Jehovah.

It's interesting that when John the Baptist came, the prophet Isaiah said he came to prepare the way of the LORD. The word Lord is all capitals, L-O-R-D. It's Jehovah. John the Baptist came to prepare the way of the LORD, Jehovah, and we obviously know that's Jesus Christ. When people are saying, “Well, why do you worship Jesus? We worship Jehovah.” My answer is, “He is Jehovah. He is the eternal God, the Great I Am. By the way, we won't do a whole study on this “I Am” tonight, but when He says, “I Am,” do you know what it means? It means: I am whatever it is you need. If you need peace, I am your peace; you need strength, I am your strength; you need forgiveness, I am your forgiveness; you need righteousness, I am your righteousness. Whatever it is you need tonight, He is your supplier. He's Jehovah-jjreh, the Lord who provides. He is the Great Bread of life. When we think of bread, we think of necessity of life, substance of life, that which sustains life, and that which is available for everyone. This is the Bread that can satisfy and meet everyone's needs.

It says (verse 35), I want you to mark these, “...he that cometh to me,” is the same as believing, trusting, or putting your faith in Jesus Christ, “shall,” what happens, “never hunger,” isn't that awesome? That's a promise. “...and he that believeth on me shall never thirst.” Now, the opposite is true. If you don't come to Jesus, put your faith in Him and are born again, you're

going to be hungry, you're going to be thirsty. Remember what Jesus told the woman at the well in John 4 at Sychar? "Drink the water of this physical well and you will thirst again," right? Wouldn't it be cool if they made some kind of new super drink—you drink it once and you're set for life? That'd be kind of cool, one drink and you'd never have to drink again. But you keep drinking, and you keep drinking. When you come to Jesus spiritually, He satisfies the thirst in your soul. You're not searching or seeking anymore. You're not looking anymore. He feeds your heart.

In Isaiah 55:1, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money," that's one of my favorite verses in the Bible, "come ye, buy, and eat." I don't have to have any money. I'm famous for not carrying a wallet. My friends always say, "You never have any money." "I know. I'm sorry. I guess you'll have to pick up the tab." You don't have any money, you don't spend any money, right? And, I don't like the wallet in my pocket. It's just too bulky, so I just leave it at home. You have to keep coming to Jesus to seek to be satisfied. If you come to Him—you don't need any money—He gives you freely by His grace. You can drink, you can eat, you can be satisfied. Look at Solomon and all his wealth, all that he had, it's all vanity and emptiness; but when you come to Jesus Christ, Paul the apostle in Philippians 4 said, "...for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound," I'm sufficient in Christ. How wonderful it is that when you have Jesus Christ, you have an artesian well in your soul, and you don't need all the things of the world to prop you up to make you happy. You have this spiritual life in your soul, and what a blessing that is—Jesus, that Bread of life! We have Him to satisfy our hunger and our thirst. How marvelous that is!

Jesus said to them (verse 36), "But I said unto you, That ye also have seen me, and believe not." I'm the Bread of life that comes down from heaven. If you eat Me, you'll never hunger; if you drink of Me, you'll never thirst; but He says, "You don't believe in Me." I want you to notice verse 37. "All that the Father giveth me," now in a sense Jesus is saying, "Your hearts aren't right. You're not seeking Me for the right reasons. Your motives are wrong. You're missing the truth of who I am, but there are those that God the Father is going to give to Me as a gift." "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." There are two important truths in verse 37. The first is that of election, "All that the Father giveth me shall come to me," and the second is that of man's free will, he must come, "...him that cometh to me I will in no wise cast out."

We talked about these two doctrines a couple weeks ago on Sunday morning in Ephesians 1, where Paul, when we're counting our blessings, tells us that we're chosen in Him before the foundations of the world, that God the Father chose us before the foundations of the world. I pointed out that God saves us by choosing us by His sovereign grace. There are a lot of people that don't like that. They fight against or resist that, but it is a biblical doctrine taught in the Scripture. Jesus, later in the same gospel, says, "You didn't choose Me, I chose you." You won't be able to figure it out or understand it, but if you're a Christian tonight, know this: God actually chose you by His grace. He didn't choose you because you're good-looking. He didn't choose you because you're talented or charismatic or wonderful. The Bible says, "But God hath

chosen the foolish things of the world to confound the wise,” so if anything, He saw that you were a candidate for His grace—a foolish thing—and He chose you. We shouldn’t diminish the doctrine of election—“All that the Father giveth me.”

Remember, we also saw that we are a gift from the Father to the Son. We are a love gift from the Father to the Son. Not only do we get an inheritance, but we are His inheritance. I believe that Jesus is alluding to that there, “All that the Father giveth me shall come to me.” On the other side, we must come, “and him that cometh,” which indicates that we come to Him, “I will in no wise cast out.” You say, “Well, John, which is it? Did I choose Him or did He choose me? The reality is He chose you by His sovereign grace, but God has allowed us to choose. We’re going to study this Sunday morning when we talk about the work of the Holy Spirit, pre-conversion, in the heart of an unbeliever convicting and convincing them of their sin and drawing them to Jesus Christ.

The moment you believe or trust in Jesus Christ, you are regenerated, you are indwelt, and you are sealed with the Holy Spirit unto the day of redemption. That’s the work of the Holy Spirit. You say, “Well, I don’t get it. I don’t understand. Am I chosen or did I choose Him?” I would say that both are taught in the Scripture, and you can’t reconcile the two. I don’t believe in irresistible grace. I believe that you can resist the grace of God. I believe that you can say no to God, that you can run from God, and that’s a sad and tragic thing. There’s a mystery involved that I can’t reconcile—the sovereignty of God in electing us and the free will of man in repenting, believing, and trusting in Jesus Christ—but I think they’re parallel doctrines that reconcile in a higher unity. God knows what we don’t know, and I’m just going to leave it in His hands.

Notice verse 38. He says, “For I came down from heaven,” again, a clear statement of His origin, He came from heaven, “not to do mine own will, but the will of him that sent me.” He came to do the Father’s will. Again, this is a repeated theme of Jesus, “I came...not to do mine own will, but the will of him that sent me.” That does not mean that Jesus came against His will. Again, that’s an interesting thing. God the Father sent Him, but Jesus volunteered and came of His own will. Jesus came of His own will and volition, but He was also sent by God the Father. The fact that the Three are One, and They’re all divine in Their essence, that the Father, Son, and Holy Spirit all work together in unity and harmony to bring about man’s redemption and salvation; so He said, “I came to do the will of Him that sent Me,” and that’s a good thing for us to do as well. We should come to do God’s will. That should be, again, the priority of our lives.

Verse 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.” Again, I believe that you have in verse 37 the doctrine of election but also the doctrine of free will; and now, in verse 39, you have the doctrine of the believer’s security. I want you to notice, “...of all which he hath given me I should lose nothing.” I believe Jesus is talking about those whom the Father gives Him, those who are the elect, they are true children of God, they are given to the Father, they are safe and secure in the hands of Jesus Christ. We’ll get there in John 10. In John 10:28 Jesus actually says, “...neither shall any man pluck them out of my hand. 29 My Father, which gave

them me, is greater than all; and no man is able to pluck them out of my Father's hand," so we're safe in the hands of Jesus. Read Romans 8:1, "There is therefore now no condemnation to them which are in Christ Jesus," then he goes on to say there's no separation for those who are in Christ Jesus. Nothing can separate us from the love of God in Christ Jesus our Lord. It opens with no condemnation and ends with no separation. How glorious is that?

We also have the doctrine of resurrection, "...I should lose nothing," no one will be lost—none of those who the Father gave Me will be lost. It speaks of the security of the believer, "but should raise it up again at the last day." That's talking about a future resurrection. We have the doctrine of resurrection there. Now, the resurrection started with Jesus. The second phase of the first resurrection is that the rapture of the church—the dead in Christ shall rise first, their bodies will be resurrected—and then the tribulation saints and Old Testament saints at the end of the tribulation, and then the unbelievers, even, but that's not who He's talking about here, but they will be resurrected at the end of the Kingdom Age or the Millennium. He's talking about a future day of resurrection. So, those whom the Father gives Him, they are safe—He will lose none. They will be resurrected. They will be raised up.

In closing, notice verse 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," this fickle crowd, wanting only the material bread, didn't see Him. They didn't believe in Him. They didn't trust in Him. They didn't put their faith in Him, and they didn't have everlasting life. Notice, again, Jesus says (verse 40), "and I will raise him up at the last day." We have election, free will, security, resurrection, and we have salvation in verse 40; and that salvation is, "everlasting life, and how does it come? Again, by believing on Him, by believing on Jesus Christ. Again, that is the theme through the gospel of John. It is the gospel of belief. John says, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." That life is the life of God in the soul of man.

You know, sometimes it gets a little hard to explain what a real Christian is. My tendency is to use theological terms and sometimes people don't grasp, understand, or get it; but years ago I ran across that statement: What is a Christian? It's a person that has the life of God in their soul. That's a Christian. The theological term is they've been regenerated or born again. "Well, a Christian is a person that goes to church. A Christian is a person that's been baptized. A Christian is a person that doesn't smoke, chew, or hang out with those that do. A Christian is a person that doesn't dance." We have all our ideas about what a Christian is. A Christian is a person that has the life of God in their soul.

So, my question in closing tonight is: Do you have God's life in your soul? Do you have the life of God in your soul? Have you been born again? Have you believed in Jesus Christ? He's, "the bread of God...which cometh down from heaven." If you believe on Him, come to Him, you'll never hunger, you'll never thirst. I remember as a teenager, before I came to Christ, my mom looking at me one night and said, "John, you'll never be happy until you give your heart to Jesus." She was right! It wasn't until I gave my heart to Jesus that I found that satisfaction. God has made us, formed us for Himself, and our souls are restless until they find their rest in

Him. Let's pray.