

John – Lesson 6

John Chapter 6

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Memory verse for this week: Numbers 32:23 *But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.*

Introduction: In the last part of John Chapter 5, Jesus took on the unbelieving Jews and told them directly that unless they believed on Him, they would not be saved and come to the Father. He told them that another would come that was not true, and they would accept him. He was speaking of the Antichrist. This week we get into the sixth chapter which is a lengthy chapter and see the Lord declaring to the people how that He is the Bread of Life.

The first part of John 6 presents several related notable events in our Lord's ministry. (1) He feeds the five thousand and then (2) presents the great discourse on the bread of life. The remainder of John 6 completes the great discourse on the bread of life. Though the essence of it is spiritual indeed, shallow followers of Christ were separated from Him because they were not spiritually discerning. Spiritual truth at times will separate the wheat from the chaff.

I. The Feeding of the Five Thousand

We see that a great multitude was following Christ in the first two verses.

John 6:1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

John 6:2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

Verse one says "After these things Jesus went over the sea of Galilee". This speaks of how he had left Jerusalem which we read about in Chapter 5 and journeyed up the east side of the Jordan River. We know that Jesus was continually being followed by a crowd. Some in the crowd were interested only in seeing taking part in His miracles. Some came who desired to be healed. Many today are following him for different reasons in this hour, but few are following Him because they love Him. Some come to receive a feeling of blessing from the church message, some come to truly worship the Lord. What is your reason for following Christ? Is it to keep your conscience soothed, or is it because you love God and desire to serve Him. God help us to be people who serve God with a true heart, and worship him with honesty and truth.

Following the events of chapter five, Jesus returned to the Galilee region and crossed over to the eastern side. (Note that the sea of Galilee here is equated with Lake Tiberias.) Great multitudes followed Him, having witnessed His earlier miracles.

It was spring time and the time of Passover. This was the third Passover, since our Lord's baptism, and entrance on his public ministry(see John 2:13 5:1). Whether Christ went up to this feast is not certain; some think he did not; but from what is said in John 7:1, it looks as if he did: how nigh it was to the feast, cannot well be said. Thirty days before the feast, they began to talk about it; and especially in the last fifteen days, they made preparations for it, as being at hand; and if there was now so long time to it, there was time enough for Jesus to go to it.

John 5:1 After this there was a feast of the Jews; and Jesus went up to Jerusalem.

John 7:1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

John 7:2 Now the Jews' feast of tabernacles was at hand.

John 6:3 And Jesus went up into a mountain, and there he sat with his disciples.

John 6:4 And the passover, a feast of the Jews, was nigh.

John 6:5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

To escape the throngs pressing upon Him to see further miracles, Jesus retreated to a mountain with His disciples.

I thought of how we question the motives of many of these who followed the Lord up to this mountain, but I think it is highly commendable that they would leave the comforts of home and go out and face spending the night in the desert to be near the Lord. We all get so entangled in the ways of the world, that many would not consider going away for a day to hear Jesus' teachings. How we need to desire to hear God's Word.

In his commentary on John, John Calvin said

"First of all, we see how keen people were to hear Christ, as they were all unconcerned about themselves and quite prepared to spend the night in the desert. So our indifference, or rather sloth, is the more inexcusable when we give way to hunger pangs in preference to heavenly teaching, so that the slightest interruption immediately stops us meditating on the heavenly life. It is very rare for Christ to find us free and disentangled from the world. We are all very far from being prepared to follow Christ to a desert mountain. In fact, hardly one in ten of us could bear to welcome him into the comforts of our homes when he comes."

We see in verse 5 that Jesus asks Philip, "Whence shall we buy bread, that these may eat?" Jesus already knew the answer, but this was a test of Philip. Philip was a quiet disciple and had little to say. Philip and Andrew seemed to be men of few words, but full of deeds. On this day, Jesus selects him out to question. There are times when the Lord comes to us and seeks us to do something for the Lord. Is your heart tender to that leading today? I know that the Holy Spirit promises to lead us into all truth, and He knocks on our heart's door and guides us to do things for the Lord each day. Maybe it is to witness to the lost man or woman at work, or to call the struggling Christian who is not in the Lord's house faithfully on Sunday because Satan is still

winning the fleshly battle. But if we are not listening, we won't make the call, we won't visit the sick, and we sure won't testify about the Gospel.

Jesus was not asking advice of Philip, but rather testing to see what his answer would be. Most likely, they all knew that in the treasury, they had about 200 pennies. These were called denarius in Rome, and one denarius represented about one day's wage for a common laborer.

John 6:6 And this he said to prove him: for he himself knew what he would do.

John 6:7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

In another account of the Gospel, it says that the disciples advised the Lord to send the multitude away. Isn't that sort of the way we tend to want to do things sometimes in the church. Instead of letting the Pastor seek the Lord's Will in a matter, we come up with recommendations based upon our worldly knowledge. And many times we don't have the total picture and truly lack the spiritual discernment to make decisions like these. Jesus didn't need to be told what to do by the disciples, what He needed was some men willing to believe and be waiters. Many desire positions of authority in the church. But we don't need a board of directors in the church, but we need men and women who are willing to get to work and serve the multitude. And I think it is worthy to note that not all that followed here that were fed were saved people, but many that did not truly know Jesus as Lord and Savior. By our love, they will know we are Christians. Our lives should model the Lord Jesus Christ.

John 13:35 By this shall all men know that ye are my disciples, if ye have love one to another.

1 John 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

1 John 3:15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

1 John 3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

1 John 3:17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

1 John 3:18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

The multitude continued to follow Him even onto the mountain. Far from any community or source of food, Jesus asked Philip, "Whence shall we buy bread, that these may eat?" Interestingly, Jesus' query of Philip was to test him. Jesus already knew what He was going to do. This can happen to us in our lives. God knows the outcome, but we may have our faith tested to bring us to a higher level of spiritual maturity. Christ had determined to work a miracle, and feed the large number of people that were with Him, with that small provision they had among them; and being God (omniscient), He knew that He was able to do it, and that He was determined to do it, and it would be done; but He was willing first to try the faith of His apostles.

Philip's reply of about "two hundred pennyworth of bread" being not sufficient is of interest. The word translated as pennyworth (dhnarion *denarion*) was originally the price in the old Roman empire for ten asses. In New Testament times, it essentially was the equivalent of a day's wage. In other words, it wouldn't be a significant enough amount of money to buy modest meals for the crowd gathered.

John 6:8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

John 6:9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

John 6:10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

It is so commendable that even after a full day of working with the people, Jesus cared enough for these two disciples to take them aside and teach them a great lesson. We should learn from this to take time away from the world and come aside and learn more about Jesus. Both in quiet times at home, and every opportunity when the doors of the church are open. Remember what Paul said to young Timothy in 2 Timothy Chapter 3:15.

2 Tim 3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

2 Tim 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2 Tim 3:17 That the man of God may be perfect, thoroughly furnished unto all good works.

Philip and Andrew looked at the situation and said it was hopeless. What would 200 pennies do for buying food for upwards of 15,000 people. What would 2 small fishes and five barley loaves do for such a multitude. Philip saw a lack of money, and Andrew saw a lack of food. But what was not factored in was Jesus. Jesus plus our meager abilities provide great results. We don't have to have much when we have Jesus, because He can supply our every need. What we need is faith to believe.

Mark 9:23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

Mark 10:27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

Mark 10:28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.

Mark 10:29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

Mark 10:30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

Phil 4:10 But I rejoiced in the Lord greatly, that now at the last your care of me hath

flourished again; wherein ye were also careful, but ye lacked opportunity.

Phil 4:11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

Phil 4:12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

Phil 4:13 I can do all things through Christ which strengtheneth me.

Andrew in response mentioned that there was a boy present which had five barley loaves and two small fish. The sense of *loaves* is not so much of a loaf of bread as we would think of it, rather a bun. Evidently, the boy's mother had packed him a lunch to eat that day as he followed Jesus. However, then Andrew, perhaps with disappointment, recanted, "but what are they among so many?" Andrew initially had a seed of faith. Philip saw the problem and, from his perspective, the solution was in spending a large sum of money. Andrew saw a small solution which with God's provision might solve the problem. But then he too, backed away from it.

Jesus knew all along what He was going to do. By putting His disciples on the spot, He accented the miraculous nature of His solution. It was spring time. The grass was green. Jesus therefore gave instruction for the throng to be seated in specific groups. The term *men* (anyrw- pov *anthropos*) can refer either to adult males or to people in general. At least five thousand people were seated. Notice how Jesus' feeding was ordered and orderly. An example is set of doing all things decently and in order. Our Lord never does things haphazardly or in a disorganized fashion.

John Gill said this about verse 10 in his commentary:

John 6:10

Jesus said, make the men sit down,.... "All the people"; men, women, and children: Christ, without reproving his disciples for their unbelief, ordered them directly to place the people upon the ground, and seat them in rows by hundreds and by fifties, in a rank and company, as persons about to take a meal:

now there was much grass in the place; at the bottom of the mountain; and it was green, as one of the evangelists observes, it being the spring of the year, and was very commodious to sit down upon:

so the men sat down, in number about five thousand; besides women and children, Mat 14:21, so that there was but one loaf for more than a thousand persons.

John 6:11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

John 6:12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

John 6:13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

John 6:14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

We see the multitude, somewhere near 15,000 total (5,000 men with their women, and children), are fed by Jesus. It is important to notice how this was done. First Jesus gave thanks for the food. We should always offer a prayer of thanks for the food God gives us daily. I think it is highly commendable to those who go out to eat in public places and still pray. Not to be seen of men, but to show reverence to the Lord. We see after Jesus prayed, the people were seated, and he broke the food and gave the loaves to the disciples to distribute.

It was the disciples who went out and took the food to the people. We can see a typification of the church in this. Jesus has left the Gospel to us, and it is our responsibility, to go out and preach that Gospel to the world. Not the pastor's job anymore than you or I. We may want to send the pastor to do the job, but it does not take away our need to do our part. And we see that there was food left over after all were filled, also speaking of how Jesus' blood that was shed was enough for all mankind.

Anyone who will come to Jesus with a repentant heart can be saved. It takes faith, and with that faith, we can believe on Jesus for eternal life. Just like the food for all was provided by God, the salvation for all mankind is free, and it is totally and wholly of God.

In verse 14, this miracle caused the people to realize that Jesus was "that prophet" that was to come into the world. Oh that people today could see Jesus for who He truly is. The sinless, virgin born Savior of the world.

Jesus first gave thanks. An example here is set forth of thanking God for the food we are about to eat. He then distributed the food through the disciples to the crowd. Each was allowed to take "as much as they would." Jesus instructed His disciples to gather the leftovers.

Truly when God supplies, it is exceeding abundant above all that we might ask or think. Twelve baskets were gathered. Little is much when God is in it. God can stretch our meager resources to meet every need. Jesus wasted nothing. He made good use of all which he provided. His work and ministry was neat. He left no mess for someone else to clean up. Modern ministries would do well to take note thereof.

The multitude correctly concluded that Jesus was indeed "that prophet that should come into the world." This of course is a reference to the prophecy in Deuteronomy 18:15,18 which is a Messianic prophecy. Jesus indeed was "that prophet."

Deu 18:15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

Deu 18:16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

Deu 18:17 And the LORD said unto me, They have well spoken that which they have spoken.

Deu 18:18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

II. Jesus Walks on the Sea

John 6:15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

Jesus' hour was not yet come to be the king of this world. In this time period, Jesus never took the throne of David. But as we mentioned last week, the day is coming, and soon will be, when Jesus will be on that throne. King of Kings, and Lord of Lords will be written on his thigh.

Rev 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

Rev 19:12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

Rev 19:13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

Rev 19:14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

Rev 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Rev 19:16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

To see some of the verses about his time in the perfect timing of God. (see John 5:24-28, 12:23-35, 17:1-3., and 18:36)

Unfortunately, many Jews of that day viewed their prophesied Messiah as more of a political leader than a spiritual Savior. Jesus in the full course of time will in fact be both. However, what seems evident here is that even those of Galilee saw only political deliverance from the Roman tyranny they suffered. The men of Galilee therefore had intentions of seizing Jesus and setting Him forth as a leader of a revolt against Rome. Their view of Him as king was short-sighted and certainly not spiritual. Jesus, sensing an impending crises, "departed again into a mountain himself alone." It may well be that He sought to get alone in prayer with His heavenly Father.

John 6:16 And when even was now come, his disciples went down unto the sea,

John 6:17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

It was late in the day and His disciples decided to head back across the sea of Galilee to home. They entered into their boat and began rowing back to Capernaum. Meanwhile, night had fallen and Jesus was not with them.

Christ's disciples went down to the sea and left without the Lord. I'm afraid that many times I get up in the morning and leave the Lord behind by my actions as I head off to work. I don't always start my day with prayer, and we need to do that. As Daniel did every day as was his custom, we need to pray to the Lord. We need help to walk a circumspect life before others in this wicked world, and without God there every step of the way, we will fail. Daniel set an example of how to pray, and even when they threatened by the King's decree to put him to death, Daniel kept on praying three times a day to the Lord.

He didn't look at the external, horizontal view. He had a vertical view. We need to get on that line and see God for who He is, and put our lives in His hand. What can man do to us. Sure, they can cause us trouble, like they did Daniel. But was Daniel not protected by God. God will never leave us nor forsake us, but by our lack of faith we many times act like he will pull up ship and leave us on the shore. He will not.

Dan 6:10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

If there was a law passed that if we assembled to study the Bible, you would go to jail, would you still come to church? Daniel faced death, but still stayed true to the Lord. God help us for faith like this man.

John 6:18 And the sea arose by reason of a great wind that blew.

John 6:19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

John 6:20 But he saith unto them, It is I; be not afraid.

John 6:21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

It says that there was a great wind that blew and a storm came upon the ship. You can be certain in this life that one storm will not end before another comes along. This old life is full of trials and troubles. Job said that man born of woman is of few days and full of troubles.

*Job 14:1 Man that is born of a woman is of few days, and full of trouble.
Job 14:2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.*

Praise the Lord that when we face the storms of this life, we can rest assured that Jesus will see us through them all. As Jesus came walking out after midnight to the disciples, in our darkest hour, Jesus will be there for us.

Heb 13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

Heb 13:6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

John 6:35 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.

John 6:36 But I said unto you, That ye also have seen me, and believe not.

John 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

John 6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

Jesus told the disciples to not fear, that it was He. What a blessing to hear the voice of the Savior in our hour of storm. And it says that after he entered the ship, that there was a great calm. When Jesus is on the scene, things take on a whole different perspective. Why in the world do we tend to go out on our own power, when Jesus is there to help us if we will but ask.

John 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

As the disciples rowed on into the night across Galilee, a stiff wind blew down upon them and the seas rose. The course across Galilee is said to be 40 furlongs (*stadia*). Therefore the disciples were between two-thirds to three-quarters of the way across when the heavy weather hit them. The old English term furlong is translated from the Greek *stadion* (from where our English word *stadium* derives.) It has been defined as either 582 feet or rounded off to an even 600 feet. Meanwhile Jesus appeared walking upon the sea toward them.

John does not report the matter of Peter joining Jesus walking on the water or of their thought that Jesus was an apparition. However, John does record their fear during the whole situation. Jesus' reply is comforting even to this day. "It is I; be not afraid."

Notice in verse 21 that when they received Him, immediately, the danger was over. They had been saved in the sense of being delivered. Their boat was immediately "at the land whither they went." When people to this day receive Christ, they are immediately saved. The danger the lost man faces each day is eliminated when he or she comes to know the Lord as their personal savior.

III. Jesus is the Bread of Life.

John 6:22 The day following, when the people which stood on the other side of the sea saw that there was none other boat 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 6:23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

John 6:24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

John 6:25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

We see that the people look out and cannot find Jesus. There was no other ship, and Jesus was not there. And they load up into other boats and head across to Capernaum seeking for Jesus. I don't know about you, but where Jesus is, is the place I want to be. I believe the people were astonished that Jesus was there, since no other ship had left to go to Capernaum after the disciples had left.

The next day, the people of Galilee noticed that Jesus had not departed in the boat with the disciples the night before, but had arrived across the sea nevertheless. They likewise had traveled back to Capernaum.) They wanted to know how He got there.

Matthew Henry had some good comments about how we need to seek out where the Lord is in our lives.

They were *much at a loss* for him. He was gone, and they knew not what was become of him. They saw there was *no boat there* but that in which the disciples went off, Providence so ordering it for the confirming of the miracle of his walking on the sea, for there was no boat for him to go in. They observed also that *Jesus did not go with his disciples*, but that they went off alone, and left him among *them on their* side of the water. Note, Those that would find Christ must diligently observe all his motions, and

learn to understand the tokens of his presence and absence, that they may steer accordingly.

John 6:26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

John 6:27 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.

Jesus told them that they sought Him for the wrong reasons. We should not come around to see miracles or to be fed. I'm afraid many in religious circles today come to church to be entertained. But Jesus is not pleased, and God is not glorified when we do not come to worship God. As Jesus tells these, we need to labor not for meat that perishes (physical food), but we need to seek after the eternal meat which endures forever. Only Jesus can give us that "eternal food" that forever Lasts.

Knowing their motives, Jesus rebuked them. He pointed out to them that their interest was not spiritual, but rather in that they had eaten and were filled. Jesus' reply was pointed. The essence is 'don't be working for the food which will perish. Rather, strive for that food which will remain unto everlasting life which the Son of man shall give unto you.' He went on to comment that God the Father had in fact sealed Him to that end. The reference to Jesus being sealed by God probably is a reference to Him having God's seal of approval upon Him. That certainly was the case at His baptism as well as the mention in John 5:37.

Joh 5:37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

IV. His Discourse with the Multitude

John 6:28 Then said they unto him, What shall we do, that we might work the works of God?

John 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

The shallow spiritual nature of Jesus' audience is further revealed. They wanted to know what they should do to do the work of God. As the following context will reveal this question was not as spiritual as might at first seem.

(Recall that only the night before they had wanted to forcibly thrust Jesus forth as their political deliverer. That probably was still on their mind.)

Jesus' rejoinder was to the point and indeed spiritual. The work of which God was interested was for them to "believe on him whom he hath sent."

John 6:30 They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work?

John 6:31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

John 6:32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

As was so often the case of unbelieving Israel, they wanted Jesus to perform another *sign* before they would in fact believe. The final phrase essentially has the idea, 'Show us what you can do.' They proceeded to remind Jesus that their forefathers had eaten of manna in the wilderness. Jesus' answer was essentially, 'It was not Moses which gave them that bread from heaven. Rather, my Father is giving you true bread from heaven.' It is noteworthy that this and the following comments about the bread of life were less than twenty-four hours after Jesus had fed the five thousand.

In John Gill's Commentary, he notes that the manna in old testament came from Heaven.

Moses gave you not that bread from heaven; in which Christ denies that that bread, or manna, did come from heaven; that is, from the highest heavens, only from the air, and was not such celestial bread he after speaks of, and which came down from the heaven of heavens: and moreover, he denies that Moses gave them that bread; it was the Lord that gave them it, as is expressly said in the passage referred to, in the above citation. Moses had no hand in it; he did not so much as pray for it, much less procure it, or prepare it: it was promised and prepared by God, and rained by him, and who directed to the gathering and use of it.

John 6:33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

John 6:34 Then said they unto him, Lord, evermore give us this bread.

Jesus continued, "For the bread of God is he which cometh down from heaven, and giveth life unto the world." Jesus, in fashion similar to the incident at the well of Samaria in chapter 4, now likened Himself to the bread of life. Indeed, Jesus is the sustenance and strength for the journey of life. Sadly, the world has never tasted of that Bread. The manna given through Moses gave nourishment, but not life. Jesus offered bread which did both. The bread of life offered by Jesus provided both life and spiritual nourishment for strength. In verse 34, the unbelieving Jews did not understand. Like the woman at the well, these unbelieving Jews desired Jesus to give them such bread *evermore*, that is, continually. They did not understand that they need receive it only once.

John Gill in his commentary said this about the bread of God.

John 6:34

Then said they unto him,.... At least some of them:

Lord, evermore give us this bread; that is so divine and heavenly, and has such a quickening virtue in it: these words are said by them either seriously, and to be understood of bread for their bodies, of which they imagined Christ was speaking; and so sprung from ignorance of his sense; and from sensuality in them who followed him for the loaves; and from a covetous disposition, being desirous of being supplied with such excellent food without charge; and from idleness, to save labour and pains in working for it; and from a vain desire of the continuance of this earthly life, being willing to live for ever, and therefore would have this bread evermore; and from a gross opinion of plenty and delicacy of corporeal food in the times of the Messiah; See Gill on [Luk 14:15](#); or else these words are spoken ironically, by way of derision, as if there was no such bread; and if there was, that Christ could not give it.

However, the words may be improved, when considered as a petition coming from, and suitable to, a sensible and enlightened soul: for such who are sensible of their famishing condition by nature, and of their need of Christ, the bread of life, and whose taste is changed, and have tasted how good this bread is, will earnestly desire always to be supplied with it, and to live upon it; for nothing is more grateful to them, and more nourishing and satisfying to their souls; they are never weary of it; it is always new and delightful to them, and they always stand in need of it, and wait in the use of means and ordinances for it; and this has always an abiding, lasting, virtue in it, to feed their souls, and nourish them up to everlasting life.

John 6:35 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.

John 6:36 But I said unto you, That ye also have seen me, and believe not.

Jesus directly responded that He himself is that “bread of life.” In fashion once again similar to the discourse at the well of Samaria, Jesus said, “he that cometh to me shall never hunger; and he that believeth on me shall never thirst.” Notice further that the bread of life is available only as people come to Christ. That coming is further defined as believing on Him. More than saving faith is in view here. The word *believeth* is present tense indicating ongoing faith. As a believer learns to live by faith, trusting Him day by day, he finds he will never hunger or thirst. Even as our Lord provided water out of the rock in Numbers 20:8-9 for ongoing quenching, Jesus likewise provides such satisfaction.

Jesus rebuked those that came to him for the wrong reasons. The people still seek to see more signs and miracles. What more did they need to see. People were healed of diseases, the blind were made to see, the thousands were fed with a miracle like the manna from heaven. Jesus gives these a great command... “Believe on him whom he hath sent” If we could give good advice to anyone, it would be to believe on Jesus Christ for salvation. As Jesus promised in verse 35, we will never hunger from a spiritual thirst when we know Jesus as our Lord and Savior.

V. JESUS RECEIVES ALL WHO WILL COME TO HIM BY FAITH

John 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

The “all” stated here is not the apostles only, who were given to Christ as such; for these did not all, in a spiritual manner, come to him, and believe in him. One of them was a devil, and the son of perdition. The “all” stated here is not every individual of mankind for these did not all come to Him and believe. Every individual, however, in some sense is given to Christ to sub serve some ends of his mediatory kingdom, and are subject to his power and control. They all do not come to him, and believe in him.

The whole body of the elect were chosen by God the Father, were given and put into the hands of Christ, as his seed, his spouse, his sheep, his portion, and inheritance, and to be saved by him with an everlasting salvation. Christ here expresses this act of his Father’s in the present tense, “giveth”, perhaps to signify the continuance and unchangeableness of it; yet he delivers it in the past tense, in (John 6:39), “hath given”; And it certainly respects an act of God that precedes one coming to Christ, and believing in him, which is a fruit and effect of God’s love.

A lot of deep discussion has been made about man’s free will and the election of the saints. While election, pre-destination, and the fore-knowledge of God are very deep and difficult subjects to comprehend, we see here that Jesus states that all that will come to Him for salvation will be saved. That means that by faith any man or woman can be saved. Does God have the fore-knowledge to know who will be saved? Yes, He does. Does that eliminate our responsibility to preach the gospel to a lost and dying world? Absolutely not. It is by the preaching of the Gospel that we become convicted of our sins and turn with faith and repentance to the Lord Jesus Christ.

Rom 10:13 For whosoever shall call upon the name of the Lord shall be saved.

Rom 10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

Rom 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

I really enjoyed the comments that J. Vernon McGee made on this verse.

“The 37th verse is a very important verse. There is a theological argument that rages today on election or free will. There are some people who put all their

eggs in the basket of election. There are others who put all their eggs in the basket of free will. I'm not proposing to reconcile the two because I have discovered that I cannot. If you had met me the year that I entered the seminary, or the year I graduated, I could have reconciled them for you. I never have been as smart as I was my first year and last year in seminary.

I knew it all then, I could reconcile election and free will, and it was a marvelous explanation. Now I've even forgotten what it was. It was pretty silly, if you want to know the truth. Election and free will are both in this verse. "All that the Father giveth me shall come to me" states a truth, and that is election. But wait a minute! "And him that cometh to me I will in no wise cast out" is also true, and "Him that cometh" is free will. I don't know how to reconcile them, but they are both true.

The Father gives men to Christ, but men have to come. And the ones that come are the ones, apparently, whom the Father gives to Him. You and I are down here, and we don't see into the machinery of Heaven. I don't know how God runs that computer of election, but I know that He has given to you and me a free will and we have to exercise it. Because Spurgeon preached a "whosoever will" gospel, someone said to him "If I believed like you do about election, I wouldn't preach like you do."

Spurgeon's answer was something like this, "If the Lord had put a yellow stripe down the backs of the elect, I'd go up and down the street lifting up shirttails, finding out who had the yellow stripe, and then I'd give them the gospel. But God didn't do it that way. He told me to preach the gospel to every creature that "whosoever will may come." So my friend, you can argue about election all you want to, but you can come, And if you come, He'll not cast you out.

John 6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

John 6:39 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.

If Jesus ever was determined about one specific thing, it was this. He wanted to do the Father's Will above all other things. When our hearts are tender and we are walking in close fellowship with the Father, our goal will be the same. We see that the Father's Will for us is to be saved. And when we are saved, we are secure in Christ's hand. "All that he hath given me I should lose nothing." Thank the Lord it is not up to us to keep our salvation, but it is in the Lord's hands. Jesus is the author and finisher of our faith.

Eph 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

John 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

John 10:29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

John 10:30 I and my Father are one.

John 6:40 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.

God wants all of us to be saved. And all that will come to Jesus will be. And the Father's Will is for us to be saved, and for us to be resurrected in the first resurrection. When will that be? We believe it will be just prior to the beginning of the Tribulation period. Jesus will come in the rapture of the church, and all that are dead and saved will come out of the graves, and we that are remaining will also be taken up. And while the tribulation goes on for 7 years, we will be watching. And after the battle of Armageddon, Jesus will setup His Millennial Kingdom for 1,000 years and rule here on earth. At the end of the Millennial reign, will come the two judgments.

Mat 18:14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

2 Pet 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

1 Cor 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1 Cor 15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

1 Cor 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

We can see clearly that by verse 40 that God entrusted Christ with the work of protecting our salvation. And I praise God that even Satan himself cannot separate us from the love of God.

Rom 8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Rom 8:37 Nay, in all these things we are more than conquerors through him that loved us.

Rom 8:38 For I am persuaded, that neither death, nor life, nor angels,

*nor principalities, nor powers, nor things present, nor things to come,
Rom 8:39 Nor height, nor depth, nor any other creature, shall be able to
separate us from the love of God, which is in Christ Jesus our Lord.*

Jesus speaks of His Father's will. He came down from heaven not to do His own will but that of His Father. It is His Father's will that all which God hath given Him should not be lost. Again, the parallel truth of election and security for the believer is in view.

It is God's will "that every one which seeth the Son, and believeth on him, may have everlasting life." The word translated as seeth (yewrew *theo- reo*) has the sense of 'perceiving' rather than physically seeing Him. (Spiritual sight) The idea is that everyone who perceives or understands, who the Son is and trusts Him, may have everlasting life.

Here, personal volition and initiative are presented as the counter-balance to the broader matter of election. Entrance to salvation, eternal life, and the body of Christ still comes back to personally turning to and trusting in Jesus Christ. Finally, it is God's will to raise up each in the last day all who will trust the Son.

VI. Salvation is Wholly of God

John 6:41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

John 6:42 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?

John 6:43 Jesus therefore answered and said unto them, Murmur not among yourselves.

John 6:44 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.

We see that the Jews simply could not comprehend this teaching about Jesus being the bread of life. They knew of how God fed the Israelites with manna from heaven, but they could not relate to Jesus being the true bread sent down from the Father. They reason that Jesus is not from God... they know his earthly mother and father. But Jesus's real father was not Joseph, but God.

Mat 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

Mat 1:19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

Mat 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David,

fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

Mat 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Mat 1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Mat 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Mat 1:24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

Mat 1:25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

No other person was ever born of a virgin... only Jesus. Jesus told them not to murmur among themselves... unless God drew them to Him, they would not be saved. This goes back to the election of God. It is difficult to understand, but salvation is truly wholly a total gift of God. Even the faith to believe has to be given to us after the Holy Spirit draws us to Christ. We still have to accept, but we have nothing to boast of. Salvation is a free gift from God.

Rom 5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

Rom 5:16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

Rom 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Rom 5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

Rom 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Jesus' Galilean Jewish audience at Capernaum did not take well to what He had just taught them. They *murmured*—an undercurrent of complaining—that Jesus had said, “I am the bread of life which came down from heaven.” They referred to Jesus' assumed father Joseph and His mother whom they knew. They grumbled, how then could He have come down from heaven? Jesus rebuked them for so murmuring.

In verse 44, the ‘drawing’ mentioned by Jesus here is definitely the work of the

Holy Spirit. Again, the promise of our resurrection is reiterated.

John 6:45 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.

John 6:46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

Jesus did not come just after one preached that he would come. (John the Baptist.) But the scriptures testified all through the Old Testament that Jesus would come, and the prophets foretold who and where he would be born. But even with all this prophecy, they overlooked the suffering Servant who loved them so much.

Isa 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Isa 7:15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Jesus then proceeded to quote from Isaiah 54:13.

Isa 54:13 And all thy children shall be taught of the LORD; and great shall be the peace of thy children.

He commented about what He just said in verse 44. As men hear the Word of God, the seed of faith is planted. (See Romans 10:17)

Isa 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Jesus again clarified upon how no one has seen God except He “which is of God.”

John 6:47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

John 6:48 I am that bread of life.

John 6:49 Your fathers did eat manna in the wilderness, and are dead.

John 6:50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

John 6:51 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.

John 6:52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

Who can we believe? Jesus was God Himself, manifested in the flesh. We can believe Him, and when he says that when we believe we have everlasting life, I believe Him. Everlasting does not mean until I balance my good works against my bad or get baptized, or do some other thing such as wash the disciples' feet. We can work all of our lives, and still not be saved. But when we know Jesus as Savior, HE gives us the eternal life.

Mat 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Mat 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Mat 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

The simple but profound truth is once again hammered home. It is highlighted by the preface of the double 'amen' (verily, verily). "He that believeth on me hath everlasting life." It is noteworthy once again that saving faith brings everlasting life *now*. The verb conjugation of hath (ecw *echo*) is present, active, indicative. It forcefully implies *eternal* life is present *at once* (i.e., now) for anyone who trusts Christ. If that be the case, and it is, how then can one lose eternal life which he already possesses? If it is eternal, it is endless.

In verse 48, Jesus again reiterated what He had said previously (verse 35). "I am that bread of life." He returned their focus to the manna in the wilderness. The parallel is obvious. The manna was *physical* bread from heaven. Jesus was *spiritual* bread from heaven. Their fathers ate the manna and eventually died as all men do. However, Jesus told them that if men would partake of Him—the bread of life—they would never die. The application is clearly spiritual, though as we shall shortly see, His audience did not understand. He had presented the central fact of His atoning death for the spiritual life of the world.

John 6:53 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.

John 6:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

John 6:55 For my flesh is meat indeed, and my blood is drink indeed.

John 6:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

John 6:57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

John 6:58 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.

We see some difficult things being taught here. It is crucial that we realize that this is symbolism, just like the “Living Water” that Jesus gave to the Samaritan woman at the well. We have religious groups teaching that when we partake of the Lord’s Supper, that the wafer of bread turns into the actual flesh of Christ and the wine (grape juice) turns into His blood. While both of the two symbolize the body and blood of Christ, they are not the literal body and blood of Jesus.

As Moses proclaimed on Mt. Sinai years ago, “The life is in the blood.” This has been proven scientifically, but it is for certain the truth regarding spiritual life. Without the shed blood of Christ, no one would have their sins forgiven. Just as those that ate of the manna in the wilderness and lived, all that “eat” of the bread of life will not perish. When they ate of the manna, it was temporal. But they that partake of Christ.. it is life eternal. Remember the 4th verse of John 1.. “In Him was life, and the life was the light of men.”

These spiritually blind Jews missed altogether that which Jesus was teaching. They argued among themselves over how they could eat His flesh. Part of the key to understanding what lies ahead is to recall that Jesus was teaching in Capernaum which Jesus on more than one occasion upbraided for their hardness of hearts.

Luk 10:15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

Perhaps in the spirit of Isaiah 6:9-10, Jesus continued the idea of eating of His flesh and drinking of His blood.

Isa 6:9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

Isa 6:10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

The greater key is found in verse 63 where Jesus explained that it is the *Spirit* which gives life. The lesson of eating of His flesh and blood clearly is spiritual in nature. Jesus, in effect, taught that eternal life is by partaking of Him *spiritually*. It is by trusting Him as clearly presented in this context, in verses 47- 48.

John 6:59 These things said he in the synagogue, as he taught in Capernaum.

John 6:60 Many therefore of his disciples, when they had heard this, said, This

is an hard saying; who can hear it?

John 6:61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

John 6:62 What and if ye shall see the Son of man ascend up where he was before?

John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

The reference to “many of his disciples” did not refer to the twelve, but rather the throngs who had casually followed Him. In any event, they did not comprehend the spiritual truth which Jesus was teaching. Jesus then asked if they were offended.

Jesus redirected their thoughts to a spiritual perspective. He spoke of His eternal preexistence in heaven. The tone of the discourse had been spiritual from the first. Now, Jesus helps His disciples to so refocus thereon once again.

John 6:64 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.

John 6:65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

John 6:66 From that time many of his disciples went back, and walked no more with him.

Jesus taught where ever he was. He went to the Jews in the Synagogue, and he preached the gospel in the mountains. We ought to be so ready to give an account of the hope that is within us where ever we may be. The disciples said that the teaching on the bread of life was a hard saying. Sometimes the things of God are difficult, but sometimes when we don't understand, we just have to accept it by faith. The bible says that is impossible to please God without faith. Jesus tries to reason with them in simple terms, relating how that the spirit was the thing which brings forth truth.

If all we listen to are things that pacify the flesh, what have we gained? Many today are gathering in churches and hearing “soft things” that will entertain. Sin will most likely not be mentioned, much less preached against. But if the Word of God is not proclaimed, Jesus is not glorified. If we don't hate sin, how can we truly love God? We should hate the things God hates, and love the things He loves. And to do righteousness, to obey the commandments, to help our fellow brother and sister, and most importantly preach the Gospel... these are the things that glorify the Lord.

Jesus explains that no man can come unto Him unless the Holy Spirit draws them. That is why we should preach the Gospel simple and plain, and not be surprised when many do not accept it. Many rejected Jesus Himself, and the

reality is that no one will ever be saved without the leadership and drawing of the Holy Spirit. If we could, we could boast. But it is all of God.

The key to all which He had thus taught is summarized here. It is the spirit (a reference to the Holy Spirit) which is life giving. The flesh itself is of no great profit. Moreover, His words are spirit and life. Notice again the emphasis upon the *words* of Christ. Jesus, in His omniscience, knowing their hearts, commented that some of the throng of self-professed disciples in fact did not believe. (Moreover, He had known from the beginning who they were, including him who would betray Him.) In so doing, he reminded them that in verse 37 He had told them no man could come unto Him altogether except it was "given unto him of my Father." The inclination to believe ultimately comes from God.

The hour of decision for many of the casual disciples had come. They had followed Jesus to be amazed by His miracles and receive loaves and fishes. They also had political aspirations in mind as well. These half-hearted camp followers were not interested in things spiritual. They then up and marched out of the synagogue at Capernaum and had no more to do with Jesus. People will attach themselves to the church for various reasons ranging from social, to recreational, to political. However, when all of that is stripped away and only the spiritual is left, the true believer is revealed.

John 6:67 Then said Jesus unto the twelve, Will ye also go away?

John 6:68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

John 6:69 And we believe and are sure that thou art that Christ, the Son of the living God.

John 6:70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

John 6:71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

It says that after this, many of the disciples went back and walked no more with Him. That is sad, but we need to never worry about the others. If we know Jesus, we need to be like Simon Peter. If all others turn back, we will still stay. Simon Peter said that he knew who Jesus was... the Christ, the Son of the Living God. Praise the Lord that God had opened their eyes to the truth. And Jesus said, "I have chosen you 12, and one of you is a devil." I heard teaching this week that Judas Iscariot would be the Anti-Christ, because he was called the "son of perdition." I don't see how that makes a lot of sense, since it talked about the power of the beast and Anti-Christ coming from Satan. (not being Satan.) Just as Judas Iscariot was not Satan himself, neither will the Anti-Christ be Satan. But what power the Anti-Christ will wield due to the Devil.

In verse 67, Jesus turned to the remaining twelve and asked, "Will ye also go away?" Peter in answering perhaps did not realize how profound his reply was. "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." Indeed, our Lord has the words of eternal life. Thankfully, at least eleven of the twelve were sure He was the Christ and believed. They, as we, have no other refuge than in our blessed Lord. (Again, notice the emphasis upon the very words of God. The Bible is both verbally inspired and preserved.)

Throughout the discourse of the bread of life, there has been reference to those who were not drawn by the Father and who would not believe Jesus had indeed chosen and now He acknowledges one was an adversary. The word translated as devil (diabolos *diabolos*), apart from any connection to Satan, intrinsically means 'adversary' or 'accuser.' Of course, this reference was to Judas Iscariot who would eventually betray Him. Notice Judas didn't depart with the other unbelievers as his purpose was not yet fulfilled

Albert Barnes makes these comments about the last two verses.

Have not I chosen you twelve? - There is much emphasis in these words. Have not I - I, the Saviour, the Messiah, chosen you in mercy and in love, and therefore it will be a greater sin to betray me? Chosen. Chosen to the apostolic office; conferred on you marks of special favor, and treason is therefore the greater sin. You twelve. So small a number. Out of such a multitude as follow for the loaves and fishes, it is to be expected there should be apostates; but when the number is so small, chosen in such a manner, then it becomes every one, however confident he may be, to be on his guard and examine his heart.

Is a devil - Has the spirit, the envy, the malice, and the treasonable designs of a devil. The word "devil" here is used in the sense of an enemy, or one hostile to him.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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