

Jesus—the Bread of Life: John 6:22–40
Jaunting thru John: Message 19

Grace Chapel

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June 29, 2008

INTRODUCTION

REVIEW

PROLOGUE (John 1:1–18)

Jesus Christ created the universe. John the Baptist testified, so all might believe in Christ, but most of His own people rejected Him, but all believers become God's children thru faith in Him

EARLY MINISTRY (John 1:19–4:54)

THE FIRST DISCIPLES (John 1:19–51)

John the Baptist pointed all to Christ, so some of John's disciples followed Jesus & believed in Him.

FIRST SIGN WITNESSED BY THE APOSTLE JOHN (John 2:1–11)

When Jesus turned water into wine (His first Galilean sign), His disciples believed in Him.

MINISTRY IN JUDEA AT PASSOVER (John 2:13–3:36)

Many (including Nicodemus) believed in Jesus at the Passover feast because of the miracles Jesus performed, but Jesus cryptically predicted His death & resurrection as the great sign proving that He is the Messiah, & then He went into the Judean countryside to make disciples of the new believers.

THE SAMARITAN WOMAN: John 4:1–26

Jesus offered living water to a Samaritan woman, who questioned His ability to quench thirst eternally, but then asked Him if He were the Christ when He told her all things about herself.

MINISTRY IN SYCHAR: 4:27–42

She persuaded townfolk to see if Jesus might be the Messiah, as the 12 focused on food, so Jesus said the fields are ready for harvest & let them join in reaping (tho they failed to sow); & many Samaritans believed in Him

MINISTRY IN GALILEE 4:43–45

Jesus went to Galilee, because no prophet is a hometown celebrity; Galileans welcomed Him after seeing His Passover signs

HEALING THE ROYAL OFFICIAL'S SON: 4:46–54

An official urged Jesus to come to Capernaum Jesus to heal his son, Jesus said, "Your son lives," which he believed; as he went home, his servants said, "Your son lives." He & his house believed

CONTROVERSY SECTION: John 5–12

HEALING THE LAME MAN: 5:1–15

On the Sabbath Jesus told a lame man to walk. Officials scolded him & sought to confront his healer

HEALING THE LAME MAN: 5:16–23

When Judeans sought to kill Jesus as a Sabbath-breaker who claimed equality w/ God, He said that He does what the Father does & will do greater works (raising the dead) & judging the world.

HONORING THE FATHER BY HONORING THE SON: 5:24–30

Jesus wants to give His opponents life (which He will do, if they believe), but He will judge (& condemn) them as unworthy of life (if they do not believe in Him) (5:24–30)

TWO, THREE, & MORE WITNESSES: 5:31–47

Jesus, the impartial Judge at the GWT, cannot also be accuser at GWT; He could call on John Baptist as witness, but does not receive man's testimony; so Jesus calls on His works as a greater witness, He also calls on the Father, Scripture & Moses as witnesses who will accuse these rejecters of Christ's words

THE BREAD OF LIFE

Jesus asked Philip where to buy food for a crowd following Him, testing to see if he would anticipate a Messianic sign, but Andrew found a lad with bread & fish, so Jesus told His disciples to seat the people, gave thanks & began breaking bread; the disciples gave everyone as much as each wanted & filled 12 baskets with leftover crumbs; so people called Jesus the coming Prophet

WALKING ON WATER (6:15–21)

Jesus went up the mountain rather than letting people force Him to be king; at nightfall the 12 stopped gathering crumbs & started for Capernaum w/o Jesus, but a gale arose, then Jesus walked on the sea toward them & they let Him into the boat & immediately reached Capernaum

JESUS: THE BREAD OF LIFE (6:22–40)

NEW EXPOSITION: JESUS: THE BREAD OF LIFE

The next day, people could not figure out where Jesus was, because He had not sailed with the disciples when the 12 took the only boat had ever been there (6:22)

Clarifying the translation:

had been

The next day the crowd ... saw that there ~~was~~ ^ no other boat there except the one in which His disciples had embarked.

The *imperfect* tense of *eimi* should be translated here as an English *pluperfect*, because Greek retains imperfects in indirect discourse, whereas English does not (Cf. Wallace, *Greek Grammar beyond the Basics*, 552–553 & 537–539).

When the translation says *was*, it sounds like the boat (in which the disciples had gone to Capernaum the night before) has returned.

With the translation *had been*, the crowd realizes that Jesus did not sail away in the only boat that had been there the previous evening.

Boats from Tiberias and crowds on land searched (everywhere) for Jesus (6:23–24)

People were present on the ground where the loaves and fishes miracle had occurred

They were joined by people who came by boat from the port at Tiberias

A search effort on land and on water was begun

Those finding Jesus in Capernaum asked Him when He had come, but Jesus said that His signs did not impress them, but the fact that He fed them impressed them (6:25–26)

Question: What would have been a good reason these people to look for Jesus?

Answer: Jesus' signs that He did (6:2 and 11) would have been a good reason

Question: How does Jesus differentiate seeing signs from eating food created as a sign?

The answer hinges on understanding what a sign is

Jesus is the One who says that they looked for Him, because He fed them
(It is not the people saying why they looked for Jesus)

Question: Are these the same people who wanted to force Him to be king? Yes

Explanation

Jesus urges them not to work for perishable food, but for food that endures for everlasting life (that Christ gives, because the Father approves of Christ) (6:27)

Explaining why Jesus speaks of working for the wrong kind of food

It may initially seem that Jesus spoke of working to get everlasting life. He did not.

The people expressed willingness to do work for God—if He would tell them how (6:28)

Jesus corrected them by saying that God is the One who works in persuading them that Jesus is the Christ, whom the Father sent (6:29)

This is God's working—that you believe (It is the Father's job to persuade them)

Jesus **does not** call *believing in Him* a work for us to do; persuading is God's working

They suggested that Jesus give them a heavenly sign so they might believe in Him: suggesting that He give them manna from heaven (6:30–31)

Jesus said that Moses gave these first century Israelites no bread from heaven, but the Father gives them the true bread from heaven—namely Christ who descended from heaven to give life to the world (6:32–33)

Translation issue: The NKJV rendering of part of verse 32 is preferable to the Logos 21:

Moses did not give you bread from heaven (They were not alive in Moses' day)

Instead, the Father has already given them bread from heaven—Christ

Therefore, Jesus does not need to give them bread from heaven

Verse 33 says that Christ gives life to the world: He gives life to the world one person at-a-time. It does not mean that everyone in the world has life.

[They did not understand that the Father had already given bread from heaven—Christ] so they told Jesus to keep on giving (loaves of) bread forever (6:34)

Jesus told them that He Himself is the life-giving bread, so those who believe in Him would never hunger or thirst [but would have everlasting life], but He addressed unbelievers [who therefore lack everlasting life] (6:35–36)

Jesus urges them to believe in Him, because everyone given to Christ [as believers] by the Father receives life and are secure forever (6:37)

The reason that everyone given to Christ [as believers] receives life and is secure forever is that Christ came to do the Father's will, which includes keeping every single believer secure forever and resurrecting them (6:38–40)

CONCLUSION