

- I. Prologue: The Identity of the Son of God (1:1-18)
- II. Jesus Proven to be the Christ & the Son of God in His Public Ministry (1:19-12:50)
 - A. The Son of God Revealed (1:19-4:54)
 - B. The Son of God Rejected (5:1-12:36)
 - 1. Opposition in Jerusalem (5:1-47)
 - 2. Opposition in Galilee (6:1-71)
 - 3. Growing Opposition in Jerusalem (7:1-52)
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 - 5. Belief across the Jordan (10:40-42)
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- III. Jesus Proven to be the Christ & the Son of God in His Passion and Resurrection (13:1-20:31)
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The Bread from Heaven

Gospel of John, Part XXII

John 6:41-59

Stuart W. Bryan

I. This is the Prophet (cf. Dt 18:15, 18-19)

I will raise up for them a Prophet like you from among their brethren and will put My words in His mouth, and He shall speak to them all that I command Him. And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him.

II. The Bread from Heaven

A. Round One

1. Smoldering Discontent (41-42)

2. Jesus' Response (43-51)

a. Rebuke (43)

b. Exposition (44-46 cf. 1:18; 5:38)

Spiritual enlightenment comes only as a gift from God. Everyone the Father has given Jesus will come to Him (37) and no one can come to Him that the Father has not given to Him (44).

Jesus substantiates this assertion by quoting Isaiah 54:13 which declares that the members of the Servant's redemptive work would be those whom *God Himself had taught His ways*. True knowledge of God, in other words, does not occur by man *ascending* into heaven but only by God Himself *descending* in the Person of His Son.

c. Declaration (47-51)

B. Round Two

1. Quarrel (52)

2. Eat the flesh of the Son of Man and drink His blood (53-58)

Because the Jews are stubbornly refusing to listen, Jesus doubles down with His metaphor. The graphic nature of Jesus' words has moved many commentators to argue that Jesus is speaking of the Lord's Supper in these verses. However, Carson is certainly correct that "*John 6 does not directly speak of the Eucharist; [however,] it does expose the true meaning of the Lord's supper as clearly as any passage in Scripture*" (Carson, 298).

III. Matters of Salvation

A. Sovereignty and Salvation

Jesus ties our salvation directly to the sovereign action of the Father. Salvation originates with _____. *No one can come to Me unless the Father who sent Me draws him...* (44). NB that Jesus is addressing the question of _____ not *permission*. In other words, *"You are totally dependent on the grace and mercy of God!"*

WSC #31 - *What is effectual calling?*

Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, He doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

B. Sovereignty and Responsibility (cf. Gen 50:20; Acts 2:23; 4:27-28)

| Sovereignty | Responsibility |
|---|--|
| John 6:39 This is the will of the Father who sent Me, that of <u>all He has given Me I should lose nothing</u> , but <i>should raise it up at the last day.</i> | John 6:40 And this is the will of Him who sent Me, that <u>everyone who sees the Son and believes in Him may have everlasting life</u> ; and <i>I will raise him up at the last day.</i> " |
| John 6:44 <u>No one can come to Me unless the Father who sent Me draws him</u> ; and <i>I will raise him up at the last day.</i> | John 6:54 <u>Whoever eats My flesh and drinks My blood has eternal life</u> , and <i>I will raise him up at the last day.</i> |

In the thinking of Jesus, therefore, God's sovereign control of all things does not eliminate human responsibility.

C. Responsibility and Ability (cf. John 12:32)

Arminians argue that because we are *responsible to believe* we must be _____ *to believe*. Biblically, however, *responsibility does not entail ability*. The reason for this is that our inability to believe in God is not a *natural inability* but a *moral inability*.

Every human being possesses the base capacity to make choices and to believe. Our fundamental problem is not a problem of *our will* – it is not that we _____ the wrong things – our fundamental problem is a problem of *our heart* – it is that we _____ the wrong things. So unless God of His grace changes our hearts, then we will not come to Jesus. This is our *moral inability* (cf. Rom 8:7-8; 1 Cor 2:14).

If this is true, then why does the Scripture give repeated commands to all men?

- i. To emphasize our responsibility
- ii. To awaken us to our moral inability
- iii. To remind us that God is capable even though we are not

IV. Conclusion