

This is a hard teaching. Who can listen to it?

John 6 (Part 2)

REVIEW: Galilee map. Where are we now? Where have we been?

(22-24) Why does the crowd head back to Capernaum after the Feeding of the 5000?

(25-27) *“”Rabbi, when did you get here?” Yeshua responded to them, “You seek me not because you saw signs, but because you ate the bread and were filled (27) “Don’t work for food that spoils, but for the food that endures to eternal life. which the Son of Man will give to you....”*

What’s the difference between signs and miracles?

- Jesus primarily shows signs and miracles before Galileans, but not before the Judeans. Why?
- **Five ‘signs’ in 1-6:** 1. Water to wine (Cana; only recorded in John). 2. Sick boy made well (Cana; only in John). 3. Invalid for 38 years (Jerusalem; Ascepius; only John). 4. Feeding of the five-thousand (Gamla, Galilee, in all gospels). 5. Jesus walking on water (in three gospels)
- 1st-century Galileans were ‘people of the land’ and would trade goods and services as payment for their work. Jesus compares miracles to this idea — working for something that perishes or spoils.
- Signs point to the real thing that doesn’t spoil. The thing that lasts....

(27) *“But work for the food that endures to eternal life. which the Son of Man will give to you, for on him, **God the Father has put the seal of approval.***

- What is “the seal of approval” God the Father has placed on Jesus?
- Jewish authorities say: “We are in control. We must approve everything. If Jesus is the Messiah, he must tell us. We are the gatekeepers. We are the way to the Father.
- Jesus is God’s seal of approval - his authorized representatives - vs. Jewish authorities.
- **Jesus is not another Messianic candidate they (the Judea authorities) could accept or reject:** He is the King of Israel. Jesus is the one anointed by Israel’s God. He is God’s logos. He has come from heaven to the people. He will meet their needs and unite them in the coming redemption.

(28) *Then they said to him, "What shall we do to perform the works of God?"*

- What they meant as first-century Israelites: "How can we be faithful to the covenant God of Israel?"

(29) *Yeshua answered them: "This is the work of God: to trust in the one He sent..."*

- What Jesus meant: You can be faithful to the covenant God of Israel by believing in his authorized representative. Me, rather than the Judea authorities.

(30-31) *"What sign do you perform, so that we may see and believe you? What work do you do?"*

Our fathers ate manna in the wilderness. Out of heaven he (Moses) gave them bread to eat..."

- What the people meant: Can you be trusted, like Moses was trusted?

(32) *Jesus: It wasn't Moses who gave manna from heaven - it was my Father!*

- (Deut: 8:3 - the book Jesus most often quotes...) "It is my Father now who is giving you bread from heaven and giving life to the world! And he humbled you and ^alet you hunger and ^bfed you with manna, which you did not know, nor did your fathers know, that he might make you know that ^c**man does not live by bread alone, but man lives by every word^d that comes from the mouth of the LORD.**"

(32-33) *"My Father gives you the true bread from heaven. For the bread of God is the one coming down from heaven and giving life to the world..."*

- True Israelites will live by God's word (which is eternal). Not just his manna (miracle).
- True Israelites will live by Jesus himself.

(34) *So they said to him, "Sir, give us this bread from now on!"*

- Where have we heard something similar? Samaritan woman (John 4) believes only the WORD

(35-36) *Jesus said, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty..."(36) But I told you that you that you have seen me, yet you do not believe..."*

- 5,000+ who see + hear sign, but still don't believe that Jesus is God's "seal" and "sign".
- Saw miracles, but not able to see them as signs - did not believe. LIKE ISRAELITES!

(37-42) *“Everyone the Father gives me will come to me, and anyone coming to me I will not reject. For I have come down from heaven not to do my own will, but the will of the One who sent me. Now this is the will of the one who sent me: That I lose not one of all he has given to me, **but raise them up on the last day.** For this is the will of my father, that everyone who sees the Son and trusts him may have eternal life; **and I will raise him up on the last day. (41)** And some the Judeans started to grumble about him, because he said, “I am the bread who came down from heaven.” They were saying, Isn’t this Yeshua the son of Joseph whose Father and Mother we know? How can he now say, I have come down from heaven?”*

- What are they grumbling about? NOT that Jesus claims he can give life (As only Yahweh can do), but that he calls himself the “bread of heaven”.

(43-45) *Yeshua answered, “Stop grumbling among yourselves. No one can come to me unless my Father who sent me draws him - and I will raise him up on the last day. It is written in the prophets, ‘They will all be taught by God (Jeremiah 31:31-33). Everyone who has listened and learned from the Father comes to me. NOT that anyone has seen the Father except the one who is from God - He has seen the Father.”*

- Jesus has come to restore both houses of Israel per Jeremiah’s prophecy. Jesus compares grumbling Israelites to those in the crowd grumbling over his claim of being “the bread of heaven”.
- He is saying “Your fathers grumbled, and were unbelieving, and weren’t allowed into the Promised land, and they had manna and Moses! And you are the same! You are grumbling and yet you have the real thing! And you, too, are in danger of not getting to come into the promised land Yahweh has prepared for you.

(47-52) *“He who believes has eternal life. I am the bread of life. Your fathers ate manna in the desert, yet they died. This is the bread that comes down from heaven, so that one may eat and not die. If anyone eats this bread, he will live forever. This bread is my flesh, which I give for the life of the world. Then the Jews began arguing with one another, “how can this man give us his flesh to eat?”*

- Jesus chooses the hardest metaphor possible. Eating his body and drinking his blood.
- Did he expect his disciples to understand? I think he did.

(53-54) So Yeshua said to them, 'unless you eat the flesh of the Son of Man and drink his blood, you have no life in yourselves. He who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day.

Ancient Middle Eastern Society was physical.

- Western mindset: Spirit inhabits body. Eastern: Body and souls weren't separate things.
- Eastern midset: The human body was fully associated with the person to whom it belonged. (ie. Psalm 30:9 David's whole self goes down to the grave (not just his body)

Ancient Thought of Sacrifice: Leviticus 17:10-12 "the life of the flesh is in the blood..."

- Torah instructed you could not drink blood.
- Animal blood poured out on alter was meant to be consumed by the god alone. A holy consumption. The slaughtered sacrifice was meant to symbolize a fully dedicated life offered to the deity worshipped.
- **example:** After the time of Solomon, the kingdom of Israel split up into two kingdoms, Israel and Judah. When the kings of Israel and Judah were warring their invasion against the Moabites, the Moabite king made a burnt offering of his oldest son. ²⁶When the king of Moab saw that the battle was going against him, he took with him seven hundred swordsmen to break through, opposite the king of Edom; but they could not. Then he took his eldest son who was to reign in his stead, and offered him for a burnt offering upon the wall. And there came great wrath upon Israel; and they withdrew from him and returned to their own land. (2 Kings. 3:26-27)
- The body and blood of Jesus was his **entire person**; his teaching, his works, his obedience.
- The body and blood of Jesus was Jesus himself - the whole Jesus - who is the ONLY THING that can sustain a human to life everlasting.

(55-60) "For my flesh is real food and my blood is real drink. He who eats my flesh and drinks my blood abides in me and I in him. Just as the living Father sent me and I live because of the Father, so the one who eats of me will also live because of me. This is the bread that came down from heaven. Not like the bread your fathers ate, and then died. He who eats this bread will live forever. When his disciples heard this they said, "this is a hard teaching. Who can listen to it?"

- Jesus is not going to win a popularity contest! What was the hard saying? 1) Was it the eating of flesh and drinking of blood? Or 2) was it that Jesus was saying that HE was the only real thing that mattered in communing with Israel's God - there was no one else. No Jerusalem temple. No High Priest. No Sanhedrin. I think it was the second.
- Jesus was the way to the Father. By him, alone, all life is given and sustained.
- Jewish authorities say: "We are in control. We must approve everything. If Jesus is the Messiah, he must tell *us*. We are the gatekeepers. We are the way to the Father.

"But Yeshua knew his disciples were murmuring, so he said to them, Does this offend you?"

The hard saying is this: "I and the Father are one. I am the only way to the Father, I am the bread of heaven that can sustain all of Israel. If someone eats or drinks of me - depends on me - he will live forever.