

## Bible Fellowship Teaching Plan for John 6:22-46 (May 31, 2026)

### Jesus, the Bread of Life

Central Truth: Jesus calls people away from pursuing temporary satisfaction and invites them to believe in Him as the only true source of eternal life.

John's purpose (20:31): "These are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name."

#### I. Introduction and Context

- A. John's gospel is outlined around the seven "signs" and the "I AM" declarations of Jesus
- B. Setting of John 6:22-46: It follows the feeding of the 5,000 where the crowd wanted to take Jesus and make Him king by force; Jesus withdrew to a mountain and walked across the Sea of Galilee that night to meet the disciples as they rowed through a strong windstorm; the crowds searched for Him and found Him in Capernaum

Question: Why were the crowds really seeking Jesus?

#### II. The Crowd Misunderstood the Sign (25-27)

- A. Their curiosity: "Rabbi, when did You come here?"
- B. Jesus exposes their motives: They sought Him because they ate and were filled; they saw bread in the sign but missed the sign in the bread

#### III. Labor for Eternal Food (27)

- A. Temporary food doesn't last; earthly pursuits (wealth, status, pleasure, power) cannot satisfy eternally
- B. Only eternal "food" endures: Jesus offers life (spiritual nourishment for the soul) that never perishes
- C. The Son of Man (see Daniel 7) gives this food
- D. God has placed His "seal" upon Christ: He authenticated Jesus through fulfilled prophecy, His voice at Jesus' baptism, and His miracles and teaching

Application: What are we spending our lives pursuing? Are we investing in eternal things?

#### IV. The Work of God Is Believing (28-29)

- A. The crowd asks: “What shall we do?”
- B. Jesus’ answer: the work of God is to believe in Christ
- C. Believing means trusting Christ completely, surrendering fully, and resting in Him continually
- D. Salvation is not earned; God owes us nothing; eternal life is received by grace through faith
- E. Supporting Scriptures: Acts 16:31 and Romans 10:4

Application: True belief is seen in the one who trusts Christ completely, surrenders to Him fully, and rests in Him continually

#### V. The Crowd Demands A Sign to Authenticate His Words (30-34)

- A. Even though they had witnessed miracles, they still demanded some spectacular display
- B. The sign they sought would have been greater than Moses providing manna in the wilderness
- C. Jesus corrects their misunderstanding
  - Moses did not give the bread
  - God gave it
  - The manna sustained them temporarily and ended when they crossed into the Promised Land
  - Christ gives eternal life
- D. The true Bread from heaven
  - Comes from God
  - Gives life to the world

Application: miracles alone do not produce faith; unbelieving hearts always demand more evidence

#### VI. Jesus Declares: “I Am the Bread of Life” (35)

- A. The First Great “I AM” Statement (echoes God’s revelation to Moses in Exodus 3)

## B. Meaning of “Bread of Life”

- The Bread that gives life
- Living Bread from heaven

## C. Jesus’ invitation: come and believe; two parallel ideas: coming to Christ and believing in Christ

## D. The result: the deepest needs of your life are fully met in Christ

- No spiritual hunger
- No spiritual thirst

## E. True saving faith

- Wholehearted surrender
- Continuing dependence
- Personal trust

Application: Only Christ satisfies the deepest needs of the soul; every other “bread” leaves us empty

## VII. The Tragedy of Unbelief (36)

A. They saw but did not believe: physical sight without spiritual understanding

B. Seeing is not believing: evidence alone cannot convince a hardened heart

Application: Familiarity with Jesus is not the same as faith in Jesus

## VIII. The Security of Those Who Come to Christ (37-40)

A. Salvation is God’s initiative: the Father draws people to Christ

B. There is absolute assurance for those who respond in faith

C. Jesus came to do the Father’s will

D. Believers are assured of the promise of the resurrection

E. Eternal security: believers are given by the Father, kept by the Son, raised in glory

F. Supporting Scriptures: John 5:24 and 1 Peter 1:3–5

Application: Salvation rests on Christ’s faithfulness, not ours

## IX. The Crowd Continues to Grumble (41-46)

- A. Ignorance of Jesus' true origin; they said, "We know His parents"
- B. Spiritual truth requires divine illumination: "They shall all be taught by God"
- C. The Father draws people to the Son
- D. Jesus alone has seen the Father, and He now invites them and us to believe

#### X. Major Themes of the Lesson

- A. The Difference Between Physical and Spiritual Hunger
- B. The signs lead us to Christ, they are not ends in themselves
- C. Salvation is by faith alone
- D. Jesus alone gives eternal life, the "bread" that satisfies the soul
- E. Assurance for believers: Jesus keeps all who come to Him in faith

#### Questions for Reflection

Am I pursuing food that perishes or food that endures?

Is Christ the goal of my search for what endures into eternity?

Are you hungry? Are you thirsty? Come to Christ and believe.

**Closing Challenge:** The crowds followed Jesus across the sea because they wanted another meal, another miracle, another earthly benefit. They were willing to seek Him as long as He could satisfy their temporary desires, but they struggled when He called them to believe in Him completely and surrender themselves to Him as the true Bread of Life.

The same challenge confronts us today: What are we really seeking from Christ? Are we merely looking for help in difficult moments, relief from anxiety, provision for our needs, or blessings for this life alone? Or have we come to understand that our greatest need is not physical bread, but spiritual life?

Jesus did not say, "I will give you bread." He said, "I am the Bread of Life." The answer to the deepest hunger of the human soul is not found in possessions, success, comfort, religion, or self-effort. It is found in a Person--the Lord Jesus Christ.

So the challenge before us is clear: stop laboring for what perishes, stop trying to earn what can only be received by grace, stop looking for satisfaction in

things that cannot last. Instead, come to Christ completely, believe in Him fully, rest in Him continually, feed upon His truth daily.

The promise of Jesus still stands: “Whoever comes to Me shall not hunger, and whoever believes in Me shall never thirst.”

Sunday School Lesson for May 31, 2026  
John 6:22-46

Welcome to Sunday School on the go from the First Baptist Church in Tallahassee. I'm Jim Glass, one of the teachers in the Pairs and Spares Class, and, on this last Sunday in May, we're well into our study of the deep and wondrously profound gospel according to John, whose purpose in writing this book, as he tells us in chapter twenty, verse 31, is "so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name."

Following Pastor Trey's sermon on the fourth of Jesus' "signs" that John tells us about--the feeding of the five thousand with five barley loaves and two fish in the first fifteen verses of chapter six, we'll hear the first part of His declaration that He is the Bread of life in verses 22 through 46.

This miracle of the feeding of the five thousand--the only miracle, by the way, that all four gospel writers tell us about--this miracle sets the stage for one of the most profound messages that Jesus delivered to the crowds of people who naturally wanted to see more from this Miracle-worker, but their enthusiasm was misplaced as we see in verse fifteen where John writes, "Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the mountain by himself."

While Jesus was up in the hills praying on the eastern side of the Sea of Galilee near Bethsaida--[shown here on this map](#)--where Luke tells us in chapter nine, verse ten Jesus had fed the 5,000, the disciples got into a boat to cross over to the other side. Their destination was Capernaum, only about four miles westward from Bethsaida by boat, although the actual location of both these sites is unconfirmed. As they made their way across the sea, it had gotten dark, and the wind started to pick up. When they were three or four miles or about half-way across, they saw Jesus walking on the water towards them. This, by the way, is the fifth of the seven signs of John's gospel. John

tells us that the disciples were frightened, and we can only imagine just how frightened they were. But, as soon as Jesus got into the boat, they arrived at the other shore near Capernaum [as you can see on this map](#).

So, it must have been quite a surprise for those five thousand men, not counting all the women and children who must have been there, to wake up the next morning and find Jesus gone. When dawn broke, they try to figure out where He had gone. They knew He hadn't left with the disciples because, John tells us in verse 22, there was only one boat there last night and the disciples had taken it.

Somehow, it seems they had heard that the disciples were heading back to Capernaum, so, when some boats from Tiberius arrived--most likely boats that had been blown to the northeastern shore by the strong winds the night before-- , some of the people got into these boats and headed to Capernaum. It may have been that John, being an experienced fisherman, was so familiar with boat traffic on the sea that he doesn't feel the need to provide much more detail. Certainly, not all of the people crossed over by boat. Most likely, many took the five or six-mile walk along the shoreline to Capernaum, but enough people converged on the synagogue where Jesus had gone--so John tells us in verse 59--that John calls them a "crowd," a very general term that's also translated as "multitude."

Verse 25: "When they found him on the other side of the sea, they said to him, 'Rabbi, when did you come here?'" They address Him as "Rabbi, a term that had only recently come into wide use but which the Jewish theologians loved to be called. In asking the question, "when," their wonder actually included the question of "how," just as the original language implies. After all, they suspected something miraculous had happened since they saw Him go up into the mountain the night before as the disciples left in a boat; the crowd had come over first thing that morning, but Jesus wasn't in any of those boats, so it was amazing to them that they now find Him in Capernaum. In light of the miracle the day before, it's possible they could have imagined it was another

miracle, but their question of “when” shows how shallow their thinking was at the moment.

Just the day before, Jesus had left the people because they intended to take Him by force and make Him their king. Now, they’re still after Him, but if the feeding of the 5000,--which they had witnessed,--taught them nothing, what good would it do them to hear of how He had crossed the sea? So, instead of telling them what they **wanted** to know, He tells them what they **needed** to know. Once He has clarified their search, He directs them to find what they really need by doing the work of God. In verse 26, John tells us, “Jesus answered them and said, ‘Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves.’”

He begins with that familiar formula that we first heard last week: “Verily, verily,” “Truly, truly,” “Most assuredly,” or “I tell you the truth.” What He’s about to tell them is solemn and true and of the greatest importance.

As we’ve said before, one of the key words to understanding John’s gospel is the word, “sign.” As John uses the word, “sign,” he doesn’t mean simply a miracle, like we think of as in “signs and wonders.” When John uses the word “sign,” it’s very much like what we think of when we use the word in everyday conversation--maybe a posted road sign or some landmark that’s easily recognized.

So, when Jesus said, “You are looking for Me, not because you saw the sign,” what He means is “You missed the meaning of the sign that pointed to Who I am. You thought it meant something else, and now you’re on the wrong road. You missed the sign that pointed to Me as the Son of God, the Messiah, the One Who is the Lamb come to take away the sins of the world. And because you missed that sign, you’re heading down the road that thinks of Me as a great social worker who can fill your stomachs with food or an army general who can free you from the Romans. No! Can’t you read the signs?”

Surely, they had seen the signs, but instead of recognizing them for what they were and understanding what they meant, they made the signs mean what they wanted them to mean. There was no real evidence of deep spiritual hunger among the people in the crowd. They had witnessed a miracle, but to them it wasn't a sign of Who Jesus really was. Instead of seeing a sign in the bread all they saw was bread in the sign, and that's why they went after Jesus when He left Bethsaida to come to Capernaum. They followed Him out of curiosity and self-indulgence because they had failed to understand the sign.

So, to correct that, He tells them how to follow the sign in verse 27, directing their attention from the sign they misinterpreted to the reality the sign was pointing to: "Do not labor for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal."

Just the day before, Jesus had taken five loaves and two fish and fed them all, but now they were hungry again and they had worked feverishly to find Him--rowing across the sea or running along the shore--so they could get some more free food. But there is, He wanted them to know, a far greater provision that they should be working for that greatly exceeds any physical nourishment. It's a provision that supports and nourishes and strengthens the soul that outlasts the body and the need for physical food. Like the water Jesus offered to the woman at the well that would "become in [her] a spring of water welling up to eternal life," the food that Jesus was offering "endures to eternal life." The food they were working so hard to get would perish--it would provide sustenance for the body for a moment, but that provision would end when the nourishment was exhausted. It would not be so with the food Jesus was offering. Not only would this food not lose its ability to refresh the spirit, it would not ever fail to bring eternal life to those who ate it.

So Jesus tells them what's most important: "Do not labor for the food that perishes, but for the food that endures to eternal life." What the multitude wanted from Jesus was more bread and fish like He handed out the day before-

-along with all the other temporal pleasures of life that they craved. The food that perishes soon loses its value to the body. The food that endures to everlasting life, however, has eternal value, eternal freshness, and eternal durability. If He were to provide them whatever they needed for the moment--anything from more bread and fish to freedom from their oppressors, it wouldn't keep them from one day standing before God in their sin, entering eternity without the one thing that would have given them life and freedom beyond the grave.

This was the food Jesus was offering, and that's why He told them, "Don't work for the food that perishes." But the people weren't following Him, so, in verse 28, they ask, "What must we do, to be doing the works of God?" They wanted to know what they had to **do**, what works they had to perform, what rules they had to follow, what goals they had to achieve. Jesus pre-empted their question by saying "Don't work for the things that you think satisfy the needs of the flesh. Don't exhaust your life pursuing the things the world thinks are important--money, power, position, status--because all those things will perish. You can't take any of those things with you to heaven, so stop wasting your life going after them--pursue what's most important and what lasts beyond this life." "Don't work for the food that perishes, but for the food that endures to eternal life."

How do they get this food that endures to eternal life? This food, Jesus says, is the food that "the Son of Man will give to you. For on him God the Father has set his seal." This is the fifth time in John's gospel that Jesus has referred to Himself as "the Son of Man." It's a very important title, and, unfortunately, we don't have time to review a full description of its importance. In the book of Daniel, chapter seven, the title is used in a description of what the Messiah will do in the Last Judgment.

So, when Jesus referred to Himself as the Son of Man, He did so to let people know that He was the Son of Man that Daniel saw in his vision. While Jesus never referred to Himself as "the Christ" but did not deny that He was

the Christ when He was interrogated by the Jewish leaders, He preferred to use the greater and more far-reaching designation of Himself as / the Son of Man. He was saying that, not only was He the Messiah and deliverer of the Jewish people, He was the Deliverer of all mankind--all those from any nation who would place their faith in Him.

It is this Son of Man, the suffering Savior of Isaiah and the eternal Judge of Daniel, Who was offering the food that endures to eternal life. And it was because the Father has set His seal on Him. Jesus had just explained in verses nineteen and twenty of the previous chapter that “the Son can do nothing by himself; he can do only what he sees his Father doing.” To seal something is to confirm or approve it as, for example, when a notary affixes a seal to a signed document today. So, God the Father, by the signs that had been performed by Jesus, had shown that He had sent His Son, that He approved His Teachings, and certified His works. This had happened in three ways: first, through the fulfillment of prophecy, second, by the voice from heaven at His baptism, and third, by the things He said and did, including His teachings and His miracles.

In response--verse 28: “Therefore they said to Him, ‘What shall we do, so that we may work the works of God?’” They understood that they were under a divine obligation to please God. Their deliverance from Egypt and the giving of the Law of Moses had made that abundantly clear. It seems that they really wanted to know what they had to **do**, and it was a question that was asked of Jesus on many occasions. If they are to receive the food that gives eternal life, they wanted to know what God required in order for them to have access to this food.

In His answer to their question, Jesus tells them that the “works” God desires are those that flow from a life of faith. They wanted to know about works, but Jesus tells them there is only one work--verse 29: “Jesus answered and said to them, ‘This is the work of God, that you believe in Him whom He

has sent.’” “You wanted to know what work you have to do? The ‘work’ is not doing, but believing.”

They were probably asking what works of the Law--what offerings, sacrifices, good deeds they had to do in order to get this food that brings eternal life, but Jesus redirects their thoughts to a single moral act--the work of the heart--from which all the other works would derive their value and without which none of those works would have any worth. If they are to do the works of God, it would not be by following the legalism and pride that say you can work your way into God’s favor. After all, we can never place God in our debt, and it would be foolish to think that anything we could do would ever make God owe us eternal life.

There’s only one work--only one activity or pursuit that could restore us to a right relationship with God--, and that’s to stop doing what we think we can do to earn eternal life and simply do what God tells us we need to do to receive the life He offers: “believe in the One He has sent”--place our faith, our confidence, our trust--in the One Whom God had sent. And the word “believe” is in the present tense, meaning living a life characterized by faith--continually and habitually entrusting yourself to the power and grace of Christ; to make a full moral surrender of everything you are, everything you have, everything you could be to the Lord, which is, in itself, the great work of God.

The Philippian jailer asked a similar question when an earthquake threw open the prison doors and Paul stepped in to keep him from killing himself: “What must I do to be saved?” The answer was just what Jesus told those who asked Him what they had to do: “Believe in the Lord Jesus and you will be saved.” This is the work we must do if we are to be saved, for, as Paul says in Romans, chapter ten, verse four, “Christ is the end of the law so that there may be righteousness for everyone who believes.”

As we saw in chapter three, “belief” is an important and familiar word in John’s gospel. His purpose in recording the life and ministry of Jesus was so

that we would believe. John uses the word, “believe,” 98 times, even more than Paul who uses it 54 times. “To believe” is not merely to accept a set of principles or ideas, but to cast yourself completely upon the Lord in loving, self-abandoning faith and trust. It’s a word of discovery, of engaging my heart with Who God is, and walking in a reality that’s so far greater than the scope of my understanding.

Believing is all about engaging our minds with the objective reality of Who God is, engaging our emotions to understand how God’s infinite resources intersect the needs in my life, and engaging our wills to act upon the object of our faith by entrusting all we are, all we have, all we could be to God. It’s not a passive assent, it’s an active trust and dependence and submission to God. That’s doing the work of God, and that / and that alone is what we must do if we are to work the works of God.

But the people in the crowd that day and people today don’t want to do that. We want to take some of the credit for ourselves to feel that we earned God’s favor. So before the people who had followed Jesus across the Sea of Galilee were going to buy into what He had just said, they wanted to verify His credentials to see if He met their standard.

They didn’t understand or appreciate what He meant by “believing in Him,” so they asked Him--verse thirty: “Then what sign do you do, that we may see and believe you? What work do you perform? Our fathers ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’” / They’re thinking that, if they see a really convincing sign--something more spectacular than anything they had witnessed yet, then maybe they would believe His words. But it wasn’t the words of Jesus alone that they must believe if they are to do the works of God, they must believe the Person of Jesus. Somehow they still think that Jesus is talking about manna like what God gave their forefathers in the wilderness wanderings. Feeding 5,000 men barley bread--the coarsest and least valuable form of bread--on one occasion wasn’t anywhere near as big a deal as providing 600,000 Israelites with food

six days a week with enough on Friday for two days /for forty years, so they wanted Him to do something at least as spectacular as that.

It was generally believed that, when the Messiah came, He would outdo Moses, the great, national hero of Israel. There was a Rabbinical saying that “The former redeemer”--Moses--“caused manna to descend for them; in like manner shall our latter redeemer cause manna to come down, as it is written, ‘There shall be a handful of corn in the earth’ (Psalm 72:16).” In reality, Moses had nothing to do with the provision of manna beyond passing along God’s instructions about how to gather it. As a result of this misconception, those who questioned Jesus were telling Him that they had to see something far more amazing than the miracle of the loaves and fish if they were going to believe He is the Messiah.

They had asked what they needed to do to do the works of God, and He told them--“believe.” Then they demanded a sign. In His answer, He tries to lead them back to what He had said about the food that doesn’t perish, redirecting their thoughts from physical bread to the spiritual bread that endures to eternal life--verse 32: “Jesus then said to them, ‘Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world.’”

Moses didn’t give them the manna; God did. And the manna that their forefathers received in the wilderness wasn’t the bread that has the power and the permanence to give you eternal life. Manna merely provided temporal sustenance. The bread of God gives life. Besides, the bread that God gave their forefathers stopped when they entered the Promised Land, but God--“My Father,” Jesus said--, keeps on giving the true bread out of heaven.

Once again, Jesus clarifies the source and provision of the bread that He wants them to receive--verse 33: “For the bread of God is he who comes down from heaven and gives life to the world.”

The origin of this bread is “from heaven” because God Himself sends it for His good purposes. Jesus tells them seven times in this discourse that this Bread comes down from heaven. He **really** wants them to know where this bread comes from.

The second characteristic of this Bread is that it brings life--not relief from hunger pangs for a few hours, but life with a capital “L”--life as it was meant to be from the beginning. This spiritual food that the Father is giving could only be enjoyed by those who believe--and, in believing, we become joined with Christ--something we’ll hear more about later since the mystical doctrine of the believer’s spiritual unity with Christ is at the core of John’s gospel. Without this bread you and I and everyone else who has ever lived is spiritually dead, and this is the point Jesus is trying to make: it’s the Father who gives the truly heavenly Bread, for it’s this Bread that He provides--the only Bread that could take us who were spiritually dead and make us eternally alive.

Still confused about what Jesus is saying about bread, / the people say in verse 34, “Sir, always give us this bread.” Their request wasn’t the mocking demand of a sceptic but the selfish appeal of someone whose beliefs and expectations are low, just like the woman at the well in Samaria when she asked for the water Jesus offered so she wouldn’t have to come back to the well every day. They figured He fed them yesterday, and now they are hungry again. He’s been talking to them about food that endures, and it sure would be nice if they could get this food so their stomachs wouldn’t grumble anymore, particularly if this bread was like the manna their forefathers collected, and especially if what some Jewish historians said was true. Josephus said that “that there was such a divine quality in [the manna], that whoever tasted of it needed nothing else. A collection of Jewish commentaries on the Book of Exodus compiled in the 13th century, A.D., says that “in the manna were all kinds of tastes, and everyone of the Israelites tasted all that he desired ... young men tasted the taste of bread, old men the taste of honey, and children the taste of oil.” It supposedly tasted like whatever you wanted it to taste like.

This idea that the manna typified heavenly bread for the soul often appeared in early Jewish commentaries. There you would find that it's the Word of God that nourishes the soul and from which flow all kinds of wisdom. Even Paul, writing in First Corinthians, chapter ten, verse three, about the Exodus experience tells us that they all "ate the same spiritual food." Not only did the Jews understand this imagery, they were waiting for it to happen. So, when Jesus started talking about "bread from heaven," they said, "Let's eat!"

Now that He's got them thinking about bread from heaven that they've heard about for years and their mouths are starting to water in preparation for that first bite, Jesus connects the dots and puts the last piece in the puzzle--verse 35: "Jesus said to them, 'I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.'"

At this point in the conversation, Jesus makes a clear and unambiguous announcement of Who He is, and the pronouns, "I" and "Me" occur frequently. We've said that John's gospel focuses on the seven signs--those things the other gospel writers refer to as "miracles"--as those things that point to Who Jesus is. John also highlights the "I am" sayings of Jesus, hearkening back to Moses' encounter with God at the burning bush in the wilderness when Moses asked 'Suppose I go to the Israelites and say to them, "The God of your fathers has sent me to you," and they ask me, "What is his name?" Then what shall I tell them?' God said to Moses, "I AM WHO I AM. This is what you are to say to the Israelites: 'I AM has sent me to you.'" Jesus says, "I am the light of the world," "I am the good shepherd," "I am the Way, the Truth, and the Life," "I am the resurrection and the life," and much more. And now, Jesus surely must have rocked their world when He said, "I am the bread of life."

His hearers might have been ready for more talk about heavenly bread, but they were quite unprepared for such a mystical saying as "I am the Bread of Life." We know they were looking for a "sign" along the lines of the provision

of the manna, but something even more wonderful,<sup>1</sup> since it would be coming from a Deliverer who was to be greater than Moses. But you can be sure they didn't see this coming.

The "Bread of Life" means primarily, the Bread that gives life, as we saw in verse 33. Jesus strengthens the statement in verse 51 when He says He is the "living bread that came down out of heaven; if anyone eats of this bread, he will live forever." This second, expanded meaning is contained in the first, because life can only come from life. That which gives life must itself be "living."

We saw this back in chapter four when Jesus told the woman at the well about "the water of life" meaning the water that gives life, and is therefore "living water." The same is true in Genesis, chapter two, verse nine where we read about the "tree of life;" and Jesus speaks of the "light of life" in chapter eight, and John speaks of Jesus as the "Word of life" in the opening verse of his first letter meaning the Word that gives life.

As the Bread of Life, the provision of Himself not only sustains life when it's given, but gives life to those who come to Him for this life-sustaining food. In the language John wrote in, pronouns like "I" were typically contained in the verb--unless the writer wanted to place special emphasis on the subject of the sentence, as it is in this case. Before, Jesus had been talking about what Moses had not done and what God the Father had done, but now He begins the sentence, solemnly and emphatically, with the word "I" as if to say, "I--I Myself am the Bread of Life." "You've asked me to give you this bread always? I am the bread you're looking for."

The undeniable, unchangeable, objective reality is that Jesus is the Bread of Life. But this truth is of no use to anyone if it's not embraced, appropriated, and made personal, and Jesus showed them how to do that: "whoever comes to me shall not hunger, and whoever believes in me shall never thirst." "Coming to Him" and "believing in Him" are placed side by side here and in

chapter seven, verses 37 and 38. The “coming” is the initial act of the soul in its approach to Jesus; the “believing” is the continuous resting in His fellowship. This initial coming to Christ requires a turning away from the old life of sin and seeking to please God through personal effort, and He repeats this idea of coming to Him in verses 37, 44, 45, and 65 in this chapter alone.

This coming to Him is not a partial step, but a coming with the whole person--heart, soul, mind, and strength--with nothing whatsoever held back. He who comes to Jesus will not be cast out--verse 37. We access the Father through Jesus alone, as He explained in chapter fourteen, verse six: “No one comes to the Father except through me.” This is the Only Way, and yet, free as this approach is, no one can come to Jesus, except the Father draw him as He’ll say in verses 44 and 65.

The one who seeks Jesus as the Bread of life comes wholeheartedly to Him and believes in Him, and the result is that this pursuit of Christ and trust in Him as Savior and Lord eliminate spiritual hunger and thirst. This doesn’t exclude a continuing desire for spiritual things, but it rules out forever the possibility that our hunger and thirst for spiritual things would ever go unmet. If we are in Christ, as Paul speaks of in so many of his letters, we find our hunger and thirst for spiritual things met in abundance because He is the Bread of Life. This is the “work of God” that Jesus spoke about in verse 29 and the answer to our soul’s greatest desire.

But, once again, there’s a problem. They had seen Him take five loaves of bread and two fish and feed 5000 men. They may have seen or heard about other signs that pointed them to the fact that He was the Messiah. Now, they’ve heard Him lead them to a deeper understanding about the bread that gives eternal life, but they still don’t get it. In verse 36, Jesus says, “I said to you that you have seen Me, and yet do not believe.” Back in verse 26, He had told the people, “You are seeking Me, not because you saw signs, but because you ate of the loaves and were filled.” Although they had seen Him and had

been offered full proof of His divine mission as the Son of Man and Savior of the world, they still wouldn't believe.

Seeing is not always believing, for they had seen, but the conditions of their hearts were such that they couldn't accept and embrace the reality of what they saw or the cost to leave everything behind and come to Christ. The best kind of faith is recognized by Jesus when He told Thomas in chapter twenty, verse 29, "Blessed are those who have not seen and yet have believed."

In spite of their doubt and disbelief, Jesus presses on to explain how He, as the Bread of Life, is able to give life so that no one would ever hunger or thirst again. In verses 37 through forty, He tells them, "All that the Father gives me will come to me, and whoever comes to me I will never cast out. For I have come down from heaven, not to do my own will but the will of him who sent me. And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day."

"All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out." Those who come to Christ and are saved / are given to Him by the Father. Jesus has already told them in chapter five, verse forty that people naturally refuse to come to Christ "to have life." In spite of our rejection of God in our lives, the Father draws us to Himself--verse 44. No one who responds to the tender drawing of the Father will ever be turned away--of this we can be sure. His words are clear: "Everyone whom the Father gives to me comes to me, and I will not reject him"--verse 37,-- "because I came from heaven to do my Father's will"--verse 38--"and His will is that none should perish of those whom He has given me"--verse 39.

"For I have come down from heaven, not to do My own will, but the will of Him who sent Me." Jesus set aside everything that was rightfully His in heaven for a very specific purpose that He tells us about in verse 39, echoing

what He said in chapter five last week. Because He had been sent to do the Father's will, He would be faithful to complete everything that had been entrusted to Him.

Because of the nature of the relationship between the Father and the Son, Jesus would do nothing without the direction and the authority of God. Whatever he would do, he would do according to the will of God, whether it was in judging or hearing as in chapter five or in speaking as in chapter eight. In everything, Jesus came to communicate the will of God--to show us what God wished us to know so that we would respond to Him in faith.

What is this will of the Father that Jesus was so exclusively committed to carry out? Verse 39: "This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day." God's will--His purpose, His desire, His intention--is to save and preserve those who believe in Him and deliver them in the Day of Judgment. The will of the Father is that none whom He has given to the Son because they have believed in Him / would perish. They are all in the safe keeping of Jesus Himself.

This assurance of deliverance "on the last day" echoes four times in this chapter. This deliverance is the resurrection to eternal life that we read about back in chapter five, verse 29. It's the "first resurrection" of The Revelation, chapter 20, and the great hope of First Peter chapter one: "to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are being guarded through faith for a salvation ready to be revealed in the last time." John speaks of this "last day" seven times in his gospel where he tells about "the Day of the Lord" and "the Great Day." In chapter five, verse 21, Jesus said, "Just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it." Jesus Himself will affirm that He has given us life on that day. Already, Jesus said in verse 24 of chapter five, "I tell you the truth, whoever hears my word and

believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life.”

Finally, verse forty ends with the Lord Jesus declaring, “I--even I--will raise him up in the last day.” Every believer can rest secure in the fact that Jesus Himself will raise him or her up / and, having delivered us from the penalty and the power of sin, will finally deliver us from the very presence of sin, fulfilling the promise He made in chapter fourteen when He said, “I am going ... to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.” This is the unshakeable confidence of all those who come to Christ and believe in Him.

But the people in the crowd are dull and slow of heart. They grumble that He’s nothing special; after all, they said--verse 42--: “Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, ‘I have come down from heaven?’” Once again, He repeats what He had said just a moment ago about coming to Him because the Father draws them, then reminds them of the fact that “the prophets”--probably Isaiah, chapter 54, verse thirteen--had said, “And they will all be taught by God,” concluding by saying in verse 45, “Everyone who has heard and learned from the Father comes to me--not that anyone has seen the Father except him who is from God; he has seen the Father.” In other words, if you’ve heard from the Father and learned from Him what this Bread that comes down from heaven is, you’ll come to Me, because He sent Me.

Jesus continues to expound on the truth that He is the Bread of Life through the remainder of this chapter, with the moment of crisis coming in verse 55 when He tells them, “My flesh is true food, and my blood is true drink. Whoever feeds on my flesh and drinks my blood abides in me, and I in him,” and pastor Trey will explain all of that and more on Wednesday night. Our focal text ends here with verse 46.

In reflecting on Jesus' message to those who were looking to fill their stomachs with a free meal, the question we might ask at the end of this lesson is, "Are you working for food that perishes, or are you believing--trusting and resting in Christ--to such an extent that you're seeking first the Kingdom of God and His righteousness and letting Him take care of all the other things of life?" How are you reading the signs? Like those in Jesus' day, we're often more interested in finding bread in the sign that a sign in the bread--we're more concerned with living for today than we are storing up for ourselves treasures in heaven. "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst." Are you hungry? Are you thirsty? Come to Christ and believe.

Thank you for being a part of our study of the life and ministry of the Lord Jesus as seen through John's eyes that's meant to lead us to believe that Jesus is the Christ, the Son of God, and that, by believing in Him, we might experience the fullness of life that can only come in Him. Next week, we turn to chapter seven as Jesus attends another feast in Jerusalem and confronts another wave of opposition, first, to His authority that Trey will speak on in his sermon from the first 24 verses, then, we'll see how Jesus addresses a series of challenges about where's He come from, where He's going, what signs He's done, and what's He's been saying / in verses 25 through 39.

As always, as it's still a good thing to do, keep calm, trust in the Lord, and wash your hands! God bless you!

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