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**Series: The Gospel of John**  
**Message: The Bread of Life**

**Transcribed Message**  
**August 3, 2025**  
**John 6:34-40**

Well, if someone who was not from the United States, maybe they're a tourist, or maybe they're just somebody that's new to this country, if they said to you, and if they asked you the question, what is the staple American diet? What is the staple American diet? Do not spell out the acronym, but what is the staple American diet? Yes, it may be sad on some level, right? It would really depend a lot on the person and their circumstance, wouldn't it? I mean, if you're a single person, you might have one answer. If you're married, you might have another answer. If you're married and you have children, you might have another answer. If you're a senior, you might have another answer as to what is the staple of your diet. What is it that you eat?

And you know, the reality is in the United States, we don't really have one specific answer to that, do we? I mean, in the reading I did about this just this week, and just kind of googling some of this, it said we like desserts. That one surprised me. But we like desserts. We like burgers and fries. We like pizza. And we like chicken. We like chicken of all kinds. You just look around and there's a chicken store and restaurant on every corner, isn't there? So those would be certainly some things that if you were just an observer of life in America, you'd say, yeah, these people like dessert. They like burgers and fries. They like pizza. They like chicken.

Well, the reality is that about 80 percent of the world's population would have an answer to that question. And for about 80 percent of the world's population, the answer would fall into one of a few categories, right? It would be rice, beans, corn, maize, or varieties and combinations of those things. So, most of our world, if you said, what is your staple diet? They would know and they would have an answer. If you asked somebody in the time of Christ, and you step back into John 6 and into the first century, and you said to these people, what is it that you guys eat every day? They probably would have said, we eat a lot of bread and we eat a lot of fish. And both of those, not surprisingly, are in John 6.

So, we continue in our study of this amazing gospel of John, and we come to this wonderful sixth chapter again this morning. We look at verses 33, 34, all the way to 40. And our

big idea this morning is Jesus is the giver of life. He's the one who keeps. He's the one who preserves life that is both eternal now and forever. And the reality is, when we look at what Jesus says this morning, and in the rest of this chapter, you can't be kept any better than Jesus keeps you.

Quick review of these first 33 verses that we've already looked at. Three things stand out to me when I reflect on what we've already seen. The audience that Jesus is talking to is primarily an audience of religious unbelievers. They are people who do not understand much of what Jesus is saying. They would certainly consider themselves, I'm sure, to be religious people. And they like to refer to the Old Testament, and they like to make references to things of the Old Testament, even though they don't always understand what those things meant and mean in terms of what Jesus had said.

Secondly, everything Jesus is going to be teaching in these verses that we look at this morning, all the way to the end of the chapter, this whole discourse is really built off of the conversation and the dialogue in chapter 6, verses 22 to 33. So, of course, it all centers around the opening verses of the great miracle of the feeding of the 15,000. But then it's the interaction that followed that between Jesus and the multitude, and all this whole interaction about food, and especially about bread, and the centrality of bread in their lives that really resonates in this chapter.

And here's the reality, and we kind of indicated this last week. 70 to 80 percent of the time that people had in their day would have been spent either getting the means to buy food or preparing it. I didn't do this but I meant to. I wanted to, but I didn't know how I would do it without looking kind of odd. But I wanted to go over to Crest, and I just wanted to look down the bread line, the bread row, and I wanted to count every kind of bread that was in that row.

And you know, and I know, there would be, what, 45, 50 different items, or maybe more, just within the category of bread. Well, for them, it isn't a matter of going to the store and pulling whatever you want off the shelf. For them, they would have spent 70 to 80 percent of their day, certain members of their household, largely the women, would have spent an enormous amount of time in food preparation just to sustain themselves. So, that's a part of this whole conversation. That's why it resonates so powerfully with these people. Even though they're not going to fully understand what Jesus is teaching, it certainly was something they could relate to.

Thirdly, this is a bold claim to deity that we see in that 33rd verse. Look at that verse again. For the bread of God is he who comes down from heaven and gives life to the world. Jesus is not going to be a domesticated messiah for these people. And that's what they want. They want a messiah who's a genie in a bottle. They want a messiah who's a trickster. They want a messiah who's going to fill their stomach every time they want it filled. And Jesus is going to make it abundantly clear that's not who he is. That's not why he came. That's not what he's about. That's not his mission and purpose in coming. He is very God of very God. He is the God-man. He is Jesus, the Son of God.

So, let's look at this life-giving one as he proclaims himself in that 33rd verse. And it begins in verse 34 with a revealing request, right? Jesus makes that declaration in verse 33. We pick up where we left off, verse 34. They said to him, Sir, give us this bread always. Give us this bread always. And I see three things here in this verse.

The first one is they didn't see Jesus as the bread that he had just declared, that he had just talked about. They don't understand what he has said. There's no connection. It's a total miss on their part. When he makes this declaration of his deity in verse 33, there's no understanding in verse 34 that they have any idea what he just said. But they immediately go again to give us this bread and give us this bread always. We want this. We want it always.

And I think the reason, secondly, is because they're very similar to the woman at the well in their understanding, in their capacity, right? And it's not just the woman at the well. And it's not just these people. It's everybody. For a period of time everybody is in this place where everything is related to the physical. That's why Paul says in Colossians, set your mind not on things down here, but on things above. Set your mind, your heart on things above, not on things on the earth. Our natural tendency is to think physical. Our natural tendency is to think material. That's where our heart is drawn apart from the Spirit of God working and giving us understanding and insight, isn't it? And that's why, again, John wants us to keep reminding ourselves of what he has already taught us.

I keep going back to the previous illustrations of this truth to Nicodemus. Nicodemus, you've got to be born again. How in the world am I going to get back into my mother's womb at this point in my life? He's totally focused on the physical. He has no understanding, no comprehension of the spiritual. The woman at the well, the same, right? The water I give to you, you'll never thirst again. Oh man, give me this water. I don't want to have to come back to this

well day after day and have these peering eyes looking at me because I'm ostracized from my community for the life that I live. Give me that water.

And it's all about the physical, isn't it? Even the disciples, bless their hearts. We wouldn't be any different. We wouldn't have been any different. But the disciples didn't get it either all the time, did they? And Jesus was always, of course, so incredibly patient. So, it is a picture of the woman at the well as well.

And then thirdly, just notice the verses that we're going to step into in the rest of this section makes it clear that they don't believe. Just look at verse 41. Jesus is going to give this discourse that we're going to look at. And then you get to that which, Lord willing, we'll look at next Sunday. And the first thing that John records is, so the Jews grumbled about him because he said, I am the bread that came down from heaven. They just verified again that they didn't get it, right? That they have no understanding of what he's talking about in terms of who he is and why he has come.

Their revealing request is now going to be answered by Jesus's revealing statement in verses 35 through 40. In that 35<sup>th</sup> verse, that familiar statement, Jesus said to them, I am the bread of life. And it's almost like Jesus says at this point, I can tell you're not getting it. I'm going to speak as plainly as I can. And so, what we have in verse 35 is the introduction to the seven "I am" statements of the gospel of John.

Remember things that are unique to John. John never uses the word miracle. He always uses the word sign. John is the one who gives us the seven great "I am" statements. And the first one is here in this sixth chapter. I am the bread of life. We're going to go a little bit into the eighth chapter and Jesus is going to say, I am the light of the world. We're going to get to the 10<sup>th</sup> chapter and Jesus is going to say, I am the door. Same thing, 10<sup>th</sup> chapter, I am the good shepherd. We get into the 11<sup>th</sup> chapter, Jesus is going to say, I'm the resurrection and the life. We get to chapter 14, Jesus is going to say, I'm the way, the truth and the life. And then we're going to get to chapter 15, and Jesus is going to say, I am the vine. And you look at all seven of those. And all seven of those relate to some spiritual need in all our lives, don't they? I'm the bread of life. Well, we're going to dive into that one. That one's going to be right in front of us. But I am the light. We all need light in our life. We live in a dark world. We need the light of Jesus and of the word, don't we? Shining into our life. And you just go down through that list.

The door. He's the door. He's the means of entrance. He's the good shepherd. He's the provider. He's the one who cares for us. He's the one who guards us. He's the one who protects us, right? And every one of these seven I am's is something that Jesus is going to speak to by way of a very specific need that all of us have in our life.

And so this first one, the truth conveyed in this statement, I am the bread of life. Four things. When you think about Jesus saying, I am the bread of life. What are we supposed to take away from that? What are we supposed to understand Jesus to be saying? They obviously don't get it at all yet. And I don't know that they'll get it in this sixth chapter at all. But this is what Jesus says. This is what we want to get right. When you think of Jesus saying, I am the bread of life. We want to understand that it's an absolute necessity. It's an absolute necessity. The very words. Just think of those words. I am the bread of life. There's a connection there just to the essential nature of it, isn't it? This is something that we need. It's a necessity. It's essential. You can't do without him. That's the connection that he wants us to see.

You can try. You can try to fill the void of your life with something other than the bread of life. That takes us right back to where we were last week with Augustine saying, you have made us for yourself, O Lord. Our hearts are restless until they find their rest in you. Well, yeah, that's true. But a lot of people try a lot of things before the reality of that truth becomes evident in their life, don't they? So ultimately, Jesus is simply saying, I'm the source of life. I'm the sustenance for your life.

Now, he develops it further. And I think we can say, secondly, it's a truth for everyone. A truth for everyone. Jesus said to them, I am the bread of life. Whoever. Whoever. So, it is a truth that is for everyone. Everyone needs bread. Right? Everyone needs bread. Everyone doesn't need liver and onions. I'm sorry. Those of you that chastised me when I said that wasn't a necessary item a few weeks back. Everybody doesn't need lima beans. Everybody doesn't need okra. Everybody doesn't need casseroles. You know, Jesus did not say, I am the casserole of life. He said, I'm the bread of life. Right? He's saying something to us here about the absolute necessity, about the sustenance. And it is for everyone. Jesus is for all of us. He is that which God has provided in sending his Son into the world. He is what all of us need. That's, I think, the thing that he wants us to understand. He's the one who provides.

Then thirdly, it's a truth about our daily needs. Our daily needs. We need bread every day. We need sustenance every day. That's why Jesus said, when the disciples asked him what to

pray, and he said, give us this day our daily bread. Now, obviously, he's talking about material, physical things that God provides for us. But certainly, there's a spiritual aspect to that as well, isn't there? We're asking God to not just meet our physical needs, which he wants to do. But he is to meet our spiritual needs as well. It's a daily requirement.

Don't you like to think about bread as being a daily requirement? I mean, don't you love to go to one of those restaurants where when you sit down and you're ordering, they bring you out that basket of freshly baked yeast rolls. Some of that honey butter that you just kind of put on those warm rolls. Could we just go to lunch now? Then she sets it there and she goes to get the water to fill your water cups. And she comes back, and the bread is gone. And would you like some more? Of course, we would like some more. I mean, that's what it is, isn't it? It's the sustenance. It's for our daily needs.

Now, here's the spiritual aspect of this. This needs to be personal for each of us. We need to make this application to our lives. Jesus is teaching us something that we need to hear on an individual one-on-one basis. And that is we need Him as the bread of life sustaining us, nurturing us every day. And it is not enough for you to think that you can come on Sunday morning and at 9:30 sit under the teaching of the Word and make that your sustaining diet for the week. That's just not possible. You're not in a good place spiritually in terms of the vitality that God intends for you to have if that's the case. This is a lesson that should be driven home to us in the understanding of what Jesus is saying. I need this bread of life that Jesus provides of Himself through His Word every day in my life. It's Jeremiah 15:16, isn't it? Thy words were found, O Lord, and thy word was unto me like the joy and rejoicing of my heart. For I am called by your name, O Lord God of hosts.

Listen to that. Your word was found, Jeremiah said, and I ate it. It's like Psalm 19 and relating the word to honey and the honeycomb. It's something that we enjoy, we look forward to. That would just be a part of our daily discipline. Again, every time we talk about this, it doesn't have to become a legalistic measure of your walk with God if you miss a meal. But you miss too many meals and it's going to be evident because that's not the way God intended for you to live. We've said this a hundred times, haven't we? And look at the church in America. Why does the church in America look more like the world than like Christ oftentimes? It's because it's feasting on the things of the world, isn't it? It's eating the things that the world offers. It's being conformed to the world. The very thing Paul spoke against in Romans 12. Don't

be conformed to the world, be transformed. How? By the renewing of your mind. How? By the word of God, by the truth of God, by the power of God's spirit. So, this is just what he intends for us to understand about what he's offering us here as being the bread.

Then the last thing there, it's a truth received when you come and believe, right? Look again at that 35<sup>th</sup> verse and you can just circle the two times he says, I am the bread of life. Whoever comes to me shall not hunger, and whoever believes in me shall never thirst. So, to come and believe is the same as to believe is to come. Those two whoever statements reinforce that truth, don't they? You come and you believe, and you believe and you come.

Listen, my friends, there's no greater invitation. There's no greater invitation than this invitation right here. This is the invitation of Jesus as the bread of life. Speaking into your life this morning and saying, come, believe. This is Jesus' offer to each one of us of himself.

Now with that almost as an extended introduction, right? We come to verses 36 through 40. And these five verses are spoken by our Lord without interruption. There's no interchange. There's no dialogue in this section of this sixth chapter. And I look at these verses and I see that they are singularly important in dealing with some of the great truths of our salvation. And they're profound, they're humbling, and there's a sense of mystery involved in what we're going to look at in these verses.

I want to just start by saying something about the truth explained in these verses. And I almost used the word the truth explored, lest we think that we have explained it all. But whether it's explained or whether it's explored, I want you to see two things before we dive into these verses. The first thing I want you to see is that divine sovereignty is a major theme in John's gospel. Divine sovereignty is a major theme in John's gospel. I think it's a major theme from Genesis to Revelation. But John in his gospel highlights often the sovereignty of God.

What is the sovereignty of God? The sovereignty of God simply speaks to the fact that our God reigns over all the world. The sovereignty of God simply means that there isn't one molecule in this world that God does not have under his control. Everything is subject to his wisdom, to his purview, to his providence. That's the sovereignty of God. And John has a way of putting that forward very often as we go through his gospel.

We see that to be the case. Psalm 115 and verse 3 says, Our God is in the heavens, he does all that he pleases. That's the truth. John's going to speak to it again in the 10<sup>th</sup> chapter

very specifically. He's going to speak to it again in the 17<sup>th</sup>. But it is sprinkled throughout the gospel.

But here's the other thing. Here's the other part of that. Secondly, John is perfectly comfortable with human responsibility. He's perfectly comfortable with human responsibility. Someone once asked Spurgeon, can you reconcile God's sovereignty and human responsibility? And Spurgeon reportedly said, I don't need to. I don't need to reconcile friends. He was simply saying they're not at odds with each other. They're not opposed to each other. They're in a sense parallel to each other, right? We speak in terms of the sovereignty of God, but we also speak about human responsibility.

Here's what I want you to hear. In John's mind, the truth of God's sovereignty does not make God's actions contingent on man's choices. So, when John brings together these two truths, then we just need to bow before them and acknowledge that the Bible teaches both of them. We don't have to understand how it all works. And in fact, if somebody says to you, I understand how it all works, then just run and go find somebody else to talk to. Because nobody understands fully the tension of how the Scripture teaches both. Our God is in the heavens. He does all that He pleases. But within the context of human existence, we are accountable and responsible to God for the choices we make. But what I want to say is in John's theology, and I think the theology that is consistent in Scripture, is our choices do not in any way encumbrance God's sovereign purposes.

So, here's the question that I have for you. It's a couple of questions. How is it that we come to faith in Christ? How is it that you came to faith in Christ? If you were describing to somebody how you came to faith in Christ, how you came to understand, how would you speak to that? How would you describe that? To whom do you give ultimate credit and praise for your salvation? When you think about the fact that at some point in your life, hopefully you've put your trust and faith in Christ, who do you give the praise and the acknowledgement and the honor for that?

Let me press in with this. How do you pray for lost family members and friends? How do you pray for them? Because you see, people when they get into discussions about these two truths and how they're in tension with each other, all I have to ask them is, well, how do you pray for your family members that don't know Christ? How do you pray for your neighbor? How do you pray for your co-worker who doesn't know Christ? Well, if you're like me, you're praying



for those people who are on your list of people that you're praying that they will understand the gospel. You're asking God, that's the way I'm praying. I'm asking God, bring somebody into their life who can share the gospel with them if they're not in my arena, in orbit, right? Bring somebody into their life who's attractive and winsome and is a Christ follower.

Well, that's the providence of God, isn't it? Bring somebody into their life who's going to share the gospel with them, and then I'm asking you, Father, to open their heart to the gospel. That's Acts 16. And Lydia, remember, when Paul was sharing with her and the other ladies and Luke records in that 16<sup>th</sup> chapter, and the Lord opened her heart to the gospel. That's what I pray for people who I want to see come to Christ. I'm praying that God's going to intersect their life with somebody who's going to share the gospel, and then I'm praying that God is going to open their heart to understand that. That's revealing my theology. That's revealing my understanding of how this works. Now, there is God's sovereignty and there is human responsibility, but both are to be understood, I think, in that sense.

So, what Jesus teaches, all right? So, let's look at what Jesus teaches about this. Let me say two things before we jump into this. One, if we don't have time to get through all of this, we'll pick this up next week. I may get off on something, and I don't want to cheat us out of what we want to cover here, so I'll just say that first. The second thing I want to say is this. You don't have to agree with everything I say about these verses. I mean, you may see these verses differently than I do, and over the years, there are people at Covenant, and obviously, our brothers and sisters and dear friends, and we see the truths of God's sovereignty and human responsibility a little bit differently. That's true in the church, universal, down through history. Men and women have studied God's Word, and they've kind of come to some different understandings about this. So, don't make this a litmus test, either for being here at Covenant, you're welcome here. You don't have to agree with what I say. Now, what I always say about these things is when we get to heaven, when we get to heaven, I'm not going to say to you, I told you so. I mean, I will be totally sanctified at that point, and I won't even have that thought in my mind that I told you what this was, and I was right. I won't need to be right at that point, even though I probably will be. I won't need to be. But if I wink at you, I think you know what I'm talking about, right?

All right, what does Jesus say? Jesus says, all will not come. All will not come. Verse 36, I'm the bread of life. I've come down from heaven. Whoever comes, whoever believes will

receive this gift. Verse 36, but I said to you that you have seen me and yet do not believe. All will not come. And notice how verse 36 begins. It begins with an adversative. It begins with the word “but”.

I look at this verse and just look at it again with me. But I said to you that you have what? You have seen me. Now that is an amazing statement that Jesus says to these religious unbelievers, right? You've seen me. I am very God of very God. John declared in the first verse of the first chapter, the Word is God. The Word was with God. The Word is God, right? From the beginning. And so, this declaration that Jesus makes here, you've seen me. You've seen the signs that I've done. You've seen the miracles that I've performed. You've heard me teach.

Remember when Mark records that Jesus first breaks on the scene and he's teaching in the synagogue in the very first chapter of the Gospel of Mark? The response of the people is, man, this guy teaches like nobody we've ever heard before. We've never heard anybody teach with authority like this. They knew from the beginning there was something unique and distinct and different about Jesus. And so here he is and he is putting these claims forward and they've heard these claims yet they have not believed.

And I ask you, why have they not believed? This is the Son of God bearing witness to the works of God right before them. They've seen him and Jesus says, you do not believe. Now why don't they believe? I would suggest that the answer falls into the matter of human inability. Human inability. How does the Bible describe us apart from Christ? Jonathan already referenced it this morning. Romans 5. There was a point in our life before Christ that we were defined as being the very enemies of God. The Bible uses starkly descriptive words to describe our spiritual condition apart from Christ. Words like lost, right? Words like blind. Paul says in 2 Corinthians 4:4, the god of this world has blinded the minds of those who have not believed, lest they should see the glory of the gospel. That's not enough. The Bible describes us as being dead in our sins, right? So, you take all of that and the reality is that we have a serious problem of human inability.

The Bible doesn't teach universalism. The Bible doesn't say, as most of the world believes, that every religion is just going to the same place. Jesus is just categorically opposed to that view of how it is that we see the world. Everyone, he says, is not going to be saved. I didn't say that. Jesus said that. But I said to you that you have seen me and yet do not believe

Now, notice secondly, and I want you to notice before we read verse 37, I want you to see what's not in verse 37. And I want you to look at the first part of verse 37 and what is not at the first part of verse 37. There's no connective. There's no connective word to link as we often see, and we're going to see in some of these other verses, but there's no connective between verse 36 and 37. It's almost like Jesus says in verse 36, but I said to you that you have seen me and yet do not believe. And I almost wonder if he just wants there to be kind of a full stop right there. And he just wants the weight of that to just settle in to the mind of the audience.

Because then he comes to verse 37, and he says then secondly, all who come are a gift. Verse 37, all that the Father gives me will come to me. So, we'll stop right there. All that the Father gives me will come to me. Now, this is unconditional language. Jesus says everybody is not going to believe, but then he turns right around and says everybody that the Father gives me is going to come. Jesus has a 1,000 batting average. He never swings and misses.

Three things to note in the first part of verse 37. The Father gives, right? All that the Father gives me will come to me. When I read that, I think by implication that says there's a number. There's a group of people that are known to the Father, right? If there is a group of people that the Father is going to give to the Son, then surely the Father knows who that group is, and he knows who's in the group. There's a word for that that is upsetting to some people. It's called divine election. And if you believe your Bible, which I believe you do, then you believe in divine election because the Bible teaches it from Genesis to Revelation.

Again, you may not understand that doctrine and that truth in the way I do, but if you believe your Bible, it's in the Bible all over the place that there are those whom God has chosen, Paul says in Ephesians 1, before the beginning of time. So, when Jesus says the Father gives, there is a number that Father is going to give to the Son.

Second, they are given to Jesus as a gift. Look at that. All that the Father gives me will come to me. They're going to be given as a gift from the Father to the Son. If you have come to faith in Christ, and Jesus is your personal Savior, let me ask you, have you ever thought of yourself as being a gift from God the Father to God the Son? You're a gift. You're a gift from the Father to the Son. Now that should elicit hallelujah, praise the Lord, amen, right? Well, how about just a weak amen? That was a good amen. No, consider that.

I mean, you know, the world is always looking for ways to bolster one's self-esteem. And I understand that there are people who, through life struggles and difficulties, view themselves poorly. But when you understand your identity in Christ, you are a special person. The Father has gifted you to the Son. That is an amazing, amazing reality.

And then lastly, you notice, those given are going to come. Those given are going, all that the Father gives me will come to me. They're going to come. Now, that's an infallible progression. That's like Romans 8 in the golden chain that Paul develops, right? And here's what I want us to see. The truth that we have just spoken of in these two verses, and especially this 37<sup>th</sup> one, the first part, is why when you consider the life of our Lord, and you read of this interaction, and other ones like it, doesn't it amaze you at times that there's no sense of discouragement on the part of Jesus? I mean, he's ministering most of his life in the face of opposition to himself and to the gospel that he's come to present. He's the Son of God. He's the bread of life from heaven. And he's ministering to a stubborn and obstinate people who reject him constantly. And yet, there's never any sense of frustration on his part. There's never any sense of discouragement. There's never any sense of woe is me. He just carries on in this mission that the Father has given him to do. And I think the reason for that is found in these verses. He understands everybody is not going to respond to this message. Everybody is not going to believe. Those whom the Father is going to give to him will in fact come, and they will in fact believe.

Now, let's go ahead and let's finish off verse 37, and then maybe we'll pick up here next time. All who come are received. So, we're not leaving this end too loose, just somewhat loose. Verse 37, all that the Father gives me will come to me, and whoever comes to me I will never cast out. So now we're just kind of building one great truth on top of another. No one, Jesus said, who is lost. No one is turned back. No one is going to be told, no, you can't come.

You see what we have in verse 37 is another whoever. So, we saw two of them back in verse 35. Now here in verse 37, all that the Father gives me will come to me, and whoever comes to me I will never cast out. There's no possibility of anybody coming to Jesus, and Jesus in some sense responding to him and saying, no, I wish you could, but no, you can't. You aren't one that the Father has given. You can't come. You can't respond to the gospel. That's not possible. Jesus says, whoever comes to me I will never cast out.

Somebody has described it as a door, and over the door on one side it says, elect before the foundation of the world, right? And on the other side of the door it says, whosoever will may come. Well, those are the tensions that Jesus is bringing before us here, that John is presenting to us here, isn't it? They're two truths that seem to be opposed to each other, yet they're parallel to each other. In fact, in the mind of God they're in perfect harmony with each other. Jesus makes it abundantly clear that those who come, those who come will be received.

I'm going to jump into verse 38 and take another minute, okay? Verse 38, for I have come down from heaven, not to do my own will, but the will of Him who sent me. All of God's will and plan will be accomplished. Verse 38 does begin with a connective. It begins with the word "for". For I have come down from heaven, not to do my own will, but the will of Him who sent me. Jesus' confidence is not in people. It's in the Father's redemptive purposes and plan, and that plan and that purpose cannot be frustrated. His mission is exactly in harmony with the Father. They work in absolute harmony with each other. Remember Psalm 40, I have come to do your will, O my God. That's Jesus' life verse. God's will can never be frustrated. Daniel chapter 4 and verse 35, he who does according to his will and no one can stay his hand.

Now, we're going to pick up here next week. Let me say this, we'll look at the what to take away. It'll fit this week and it'll fit next week when we wrap this up. You look at your salvation and there's no place for pride, there's only a place for praise, right, for what God has done in our salvation. We don't look to ourselves and pat ourselves on the back because we have believed, because we have come. No, we understand and we acknowledge that God, as the sovereign Lord of the universe, has so providentially worked in our lives and arranged the details of our lives and brought people into our lives and brought the gospel into our lives, given us godly Christian parents, whatever that looks like in your experience. And we just look at that and we step back. There's no place for pride. There's only a place for praise to God.

So, this morning, if Jesus is the bread of life to you already, you've put your faith and trust in Christ as your personal Savior, then you give praise to God because he has done all of that for you. If you have never put your faith and trust in Jesus as your Savior, you're really not altogether sure, what does it mean that he would be the bread of life? Well, it means, as we have tried to explain, that he wants to fill the void in your life. He wants to give purpose and meaning to your life. He wants you to experience all that he intended for you as his child. He

wants you to be in a personal relationship with him. He wants you to have your sins forgiven. He wants to give you the gift of eternal life.

You can do that right where you're sitting this morning. That's the wonder and the beauty and the glory of the gospel. God the Spirit opens our eyes to understand that we've sinned and fallen short of God's perfect righteousness, which is true of everybody in this room, and that Jesus came. He lived a perfect life and he died a terrible death in payment for my sin and yours. When you agree with God about those things, God promises that he will give you eternal life and he will give you the forgiveness of sin. Do that this morning. Believe and receive the bread of life.

Let's pray. Father God, thank you for these truths that challenge us but encourage us, that speak to the wonder and the glory of who our Savior Jesus is. He truly is the bread of life. He is the one who sustains us and strengthens us and provides for us. He's the one that we turn to to meet every need every day. Lord God, I pray by your Spirit that you would open hearts to this truth, encourage your children that they are a gift from the Father to the Son. Lord, open the eyes of those who have not yet believed. Open their heart and their mind to understand the truth of the gospel. We pray in Jesus' name, amen.