

Giving Life to the World

Jon Benzinger

John 6

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So for my whole life, maybe yours too, there have been initiatives to give something to the world. So everyone wish of every beauty pageant contestant is they would wish for peace to give to the world, right? Dozens of relief organizations talk about giving food to the world. There's a drive to educate the world. There's another to bring freedom to the world. Today, the talk is connecting the world through technology or getting the whole world to do something like drink a Coke. There's the initiative, give Coke to the world. Well, the whole world is the focus of so many people on our planet, but listen, it's also the focus of Christianity, right? We want to reach the world. Today the talk is we need to give Christ to the world. We want to complete the Great Commission. We want to see every tribe and language and people and nation hear about Christ. We want to give Christ to the world through telling the world about Him. What He does is not just for a few people or lots of people or most people, what He did, who Jesus is and what He did, that's for the world, and considering the way that John uses the word "world" in his book, Jesus did what He did for a world that is characterized in this book as at war with God. The world needs saving. That's why John 4:42 calls Jesus the Savior of the world. He came to this world of rebellion because John 3:17 says, "God sent his Son Jesus into the world in order that the world might be saved through him." And why did he do that? Well, God does that, John 3:16, because God so loved this world of rebel, so loved the world that he gave his only Son up to death on the cross for sin so that sinners might be saved from their sin when they believe in Jesus.

That's why this whole thing is happening. But the idea in the book of John is that this is for the whole world, or another way to put it is that Jesus came to give life to the world. That's why he is here. Look at John 6:33. It says, "Jesus came down from heaven and gives life to the world." Look at John 6:51. He said, "The bread that I will give for the life of the world is my flesh." He came from heaven to earth to give life to the world, and He gives life to the world by His death for the world. You see, the world is spiritually dead as seen in its rebellion against God, and in order for rebels to have spiritual life, Jesus must die. He is the Lamb of God, John 1:29. He gives His life for the world and by His death, He takes away the sin of the world.

Now, before we jump into the details of chapter 6, we're going to look at the big picture of John so far in this book. What has been going on in this book before chapter 6? So I hope your fingers are stretched out. I hope you're you're ready. We're going to be all over John 6 primarily. But what I want to do now is start us all the way in chapter 1. What is this book all about?

Well, John chapter 1 is the introduction, and it starts with a clear declaration from many different angles that the real Jesus, the only Jesus that actually exists, is the promised Old Testament Messiah, the long-awaited Savior of the Jews and the King of the world, and in addition to that,

He's not just a Messiah, He is also the Son of God, which means that He is just as much God as God the Father is. He's not a lesser God. He didn't become a God through his obedience. Jesus has always been God, and when He came to Earth, what happened is He added true humanity to His deity so that He is now and forever the God-man.

Then chapter 2 begins a new section that goes from chapter 2 to the end of chapter 4, and it contains two miracles that bookend the section. Both miracles happen in the town of Cana. The first is at a wedding where Jesus turns water into wine so that the wedding can keep going. And the second, at the very end of chapter 4, is a miracle that took place in Capernaum 20, 30 miles away from Cana. But while Jesus was in Cana, He tells an official "Your son is well." And 20, 30 miles later that that child is well. Both of the miracles at chapter 2 and chapter 4 prove that He is the God-man. And then sandwiched in between those miracles, chapters 2, 3, and 4, there are three conversations.

First conversation, end of chapter 2, Jesus is dialoguing with the religious leaders in Jerusalem at the Temple. Chapter 3, most of chapter 3, is a conversation between Jesus and the highest of the Jewish officials, a guy named Nicodemus who is the teacher of Israel. And then chapter 4 is a long conversation, I think the longest conversation in all of the gospels, between Jesus and a hated sinful woman at Jacob's well in Samaria. Now, if you follow Jesus in chapters 2, 3, and 4, He starts off in the north in Galilee around a place called the Sea of Galilee. So He is up there in Cana, goes a hundred miles south down to Jerusalem. By the end of chapter 3, He's in the county around Jerusalem called Judea, makes his way north of that into Samaria, and then by the end of chapter 4, He's back in Galilee. So He does a complete circle in chapters 2, 3, and 4.

Well, what's the point of that? The point of that is it's not just his message, but it is the geography. It is where He is going that is showing us in the words of John 4:42 again, that He is the Savior of the world, not just the Savior of the Jewish people, but the Savior for all peoples. Now, while many miracles have taken place in John, there's a bunch of little things, it's like, that's miraculous. But there are three major miracles that we've seen so far. Chapter 2, water to wine. Chapter 4, you have the Roman official's son that's healed 30 miles away, and in chapter 5, we saw a man who'd been paralyzed for 38 years be healed instantly. So these miracles are written down. These miracles are presented as history, and John tells us why these miracles are in his book. He says, "I wrote these things down... Chapter 20 verse 30. "I wrote these things down so that when you read them, you would believe that Jesus is the Christ, the Son of God, and that by believing you would have life, eternal never-ending, everlasting life in his name."

Now as chapter 5 starts, a new section. So introduction, chapter 1, first section, chapters 2, 3 and 4, Jesus is the Savior of the world. Chapters 5 to 12 begins a new section, and as chapter 5 begins, so does the opposition to Jesus that is going to lead to his eventual crucifixion. Chapters 1 to 4, there's not a lot of opposition at all to Jesus. Chapter 5, verse 16, though, we begin to see the opposition. It says that their Jewish leaders were persecuting Jesus. Chapter 5, verse 18, they want to kill Jesus for blasphemy, and they want to do that because he claims to be the Son of God. And what you have in chapter 5, you have this back and forth with the Jewish leaders, and

what's going on here with you, Jesus. Jesus says like, you know I'm working. I'm working, the Father's working. Basically, He and I are doing the same work. They don't like that, and what Jesus does is there's this monologue. The first monologue in John is in chapter 5, where Jesus declares the fact that He really is the Son of God, and then he gives four proofs that it's in fact true that He really is the God-man.

So now chapter 6... That's taking place in Jerusalem, chapter 5. Chapter 6 begins, and He's already back a hundred miles north in Galilee, eastern side of the Sea of Galilee, an area known today as the Golan Heights, which by the way, if you come with us to Israel next year, you will see this place with your own eyes and a whole bunch of other places too. Now, notice the end of chapter 5, It ends with a question mark, you see that? And it begins with the word "after." Well between that question mark and the word "after" is a span of six months. John is not giving us every single detail of Jesus' life. He's being selective. He's organized his book around the miracles, and what you have in between the question mark and the word "after" is much of what we read in the Bible reading plan this week, actually. So during that six-month period, what took place? Well, Jesus healed a man with a paralyzed hand, chose the 12 to be his disciples, preached a ton, healed a man's servant, raised a young boy from the dead, preaches some more. He's rejected by the Jewish leaders. He's rejected by his family. He calms a storm, heals a man possessed by hundreds of demons, heals a sick woman, raises a little girl from the dead, is rejected in his hometown of Nazareth where they reject him so badly they actually try to kill him, but he gets away, and he also sends his guys out to minister in the region. So that's a lot that took place between that question mark and the word "after."

Now look at verse 4 of chapter 6. It says the Passover was close. So that not only tells us that this took place about six months after the events of chapter 5, but it also tells us that these events are taking place about a year before Jesus is killed. See, there are three Passovers in the book of John, chapter 2, chapter 6, and chapter 12 to the end of the book. So we are about a year... This is the last year of Jesus' life, and as we enter chapter 6, which you have to picture in your mind, there He is in the north around the Sea of Galilee, and His public ministry is in full effect. So there are thousands of people. The general population is following Him. They want to see Him. They want to be around Him because of the miracles He's doing everywhere that He goes. Which actually brings us to point #1) ***The Two Signs. The Two Signs.***

So we've already seen three miracles in the book of John. Now we get two miracles put right together, the fourth miracle and the fifth miracle in the book of John. Jesus feeding the 5,000 and Jesus walking on water. Now, the reason these are called signs, if you read chapter 6, you'll see the word sign used four times. The reason he is emphasizing this word sign is because like all of our signs, a sign points beyond itself to a reality. So a sign that says "bathroom this way" is pointing you to the bathroom. That's the reality. Well, anyway, when it comes to these signs, these are... the idea is that you don't focus on wow, he did a miracle, but you're supposed to ask, What does that miracle tell me about the one who did the miracle? And in both miracles, feeding 5,000, walking on water, the truth that both miracles proclaim is that Jesus is the son of God. He's the God-man. He does what only God can do, therefore, he's God. But what else do these

miracles tell us about God? Well, look at verse 5. He sees these thousands of people coming to him, verse 5, "Lifting up his eyes, then, and seeing that a large crowd was coming toward him, Jesus said to Philip, 'Where are we to buy bread so these people may eat?'" What do we learn about God from that? What we learn is that God is the God who cares for and provides for the physical needs of his people. Now, here we are in the East Valley of Arizona. I don't think there's anybody here that is starving, that doesn't have their physical needs met. But here is God showing us that He is a God who cares for physical needs. The miracle fed thousands of hungry people.

Look at verse 18, the day is over, the people are fed. They all go find a place to sleep, and the disciples are going to get in a boat and go across the sea and go over to a place called Capernaum. Jesus stays on the shore. Verse 18, "The sea became rough because of a strong wind was blowing. When they had rode about three or four miles," so they're in the middle of the lake now, "they saw Jesus walking on the sea and coming near the boat, and they were frightened. But he said to them, 'It is I; do not be afraid.'" So what do we learn about God from that? Well, we learn that God is a God who comes to our rescue. These men, it seems, were in danger of drowning three to four miles out in the middle of the lake, and Jesus comes and rescues their physical lives.

So the miracles proclaim Jesus is God, yes, but they show us that God cares for both our physical needs as well as our physical safety, and both times, I want you to notice, He takes the initiative. He sees the people coming and says, Hey, where are we going to get bread for them? He's not waiting for them to say, Hey, we need bread. Hey, can you help us? No, He takes the initiative. Same with this. These guys aren't screaming for him to come to them. No, He takes the initiative and goes to them. Let me ask you, is this how you see God, that God is a God who cares about the physical issues of our lives, food, clothing, safety? Again, we're in the East Valley, chances are there's nobody here that's suffering that, but do you recognize that God does actually care about those things or is he just too high and holy and lofty and all of that? You know, He can't care about that stuff. He's working in this global things going on in the world. He's holding all the planets together and all that stuff. He can't possibly worry about what's going on in my life. If that's the God that you think of, remember Jesus said to pray for daily bread, right? That phrase means to pray to God for the things that you need today to survive. Remember, more than being God for his people. He's also our Father who cares and provides for his kids. So we may not think that we... We don't have any of these needs, but I want you to think about this. Every single meal you have is proof that God cares for you. Every single time you put food and drink in your mouth, that is evidence that God has worked actively in your life to provide that for you. Every time you take your trash out to the curb, it is a proclamation of God's care and provision in your life. That's what we learn about God in these two miracles.

Now, with these two signs in mind, let's look next at point #2) ***The Telling Sermon. The Telling Sermon***, the sermon is telling, meaning it's revealing. It's very revealing. Now, Jesus' ministry, according to John 1:17, was, "full of grace and truth." You got grace in the miracles. You got truth in the preaching. Now, I say sermon in point number two because verse 59 says that these

words were spoken at the synagogue in Capernaum, which by the way is another place that you will see with your own eyes if you come with us to Israel next year. But really, to be accurate, this is really a dialogue because as you read verse 22 to verse 59, what you see is there is a back and forth between the crowds and the religious leaders and Jesus. So they say something and then Jesus answers and they say something in Jesus answers six times.

Well, when we look at verses 22 to 59, we put it all together, what are the big ideas of this text? Well, the most obvious big idea is Jesus, right? He is the focus of the sermon. He's the focus of the book. Really, He is the focus of all reality. We just don't see it yet, but one day we will all see it, and in this text, He is identified as Rabbi, teacher, Son of man, Son of God, the one the Father has set His seal of approval on. Everything He said and everything He did, God approves of. He's identified in the text as one who will never cast those away from him who come to him. He's the one who is from God, and He even says, we'll see in a little bit, that He is the only one who's actually seen the Father. He's the obvious focus and he should be. But chapter 6, this sermon really emphasizes four truths about Jesus. You know it because it's repeated over and over again. The first emphasis is that He is the one who came from heaven. That's His origin is heaven, which means that He is God. Second, He is the one the Father sent with a mission. He's not just here. He is here on a mission. He is here to accomplish something, which we already know is to give life to the world. He is the one who will raise the dead to eternal life on the last day. That's repeated four times in chapter 6. And finally, also repeated four times, He is the one who gives life because Jesus alone is the bread of life. Look at verse 35. He says, "I'm the bread of life." Look at verse 48. Jesus says, "I'm the bread of life." Look at verse 41. He said, "I'm the bread that came down from heaven." Look at verse 51. "I'm the living bread that came down from heaven. If anyone eats this bread, he will live forever."

Now, let me ask you, how did this chapter start? You remember? Jesus feeding 5,000 men, probably 10 to 20,000 total people with just five loaves of what? Of bread and two fish. So this miracle, the beginning of the chapter about meeting people's physical needs, points to his work of meeting people's spiritual needs, and in fact, the words "bread", "loaves", "food", "manna" are used 27 times in this short little message, this short dialogue, 27 times. You read it over and over again as you go through this. You realize, okay, this is a big idea, and also another big idea is the concept of eternal life. "Life", "live", "raise up on the last day," that's also said 27 times in this dialogue. Why? Because when you put it all together, Jesus is the bread of eternal life. He is the bread that gives spiritual, heavenly, eternal life to all who will eat it.

So there's this metaphor of Jesus being the bread of life, and then there's this metaphor of eating. 13 times in this dialogue, the words "eat" or "ate" are used, and he's using eating as a metaphor for believing in him. Look at verse 47 again. "'Truly, truly, I say to you, whoever believes has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness and they died. This is the bread that comes down from heaven so that one may eat of it and not die. I'm the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.' The Jews then disputed among themselves saying, 'How can this man give us his flesh to eat?' So Jesus said to them, 'Truly,

truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day."

So did you notice that sometimes a person believes for eternal life? See that in verse 47, believe for eternal life. But look at verse 54. Is it 54? Let me see here. Yeah, 54. There it says that you eat Jesus for eternal life. Huh? That's because eating Jesus is a picture of what it means to believe in him. You don't smell him. You don't taste him. You don't admire him. You consume him. He's all in. It's a lifelong commitment that doesn't just chew on him for a little bit and then eventually spit him out, but takes him in completely, all the way into the very core of your life.

I remember talking to a guy on the street about this and trying to illustrate this idea of what it means to believe in Jesus, and he was carrying a water bottle in his hand. So I looked at him and I said, "Hey, do you trust the label on that bottle that what is in that bottle is actually water?" He goes, "Yeah, of course I do." I said, "You know how when you really trust it?" He's like, "No." "When you take that bottle, and you put it up to your mouth and you drink it. That's how you know really trust what the label says." And that's the same idea here. To believe in Jesus is to trust in him. It's not an intellectual thing and is a whole life thing. I'm taking him in. He becomes the dominating force of my life.

And Jesus uses a second metaphor actually for this in verse 35. He says, "I'm the bread of life. Whoever comes to me shall not hunger, and whoever believes in me shall never thirst." This next metaphor is to come to Jesus. You can see in the text the parallel structure. To believe in Jesus is to come to him. To come to him is to believe in him. So believing again is not saying, Well, now I know some facts about Jesus that I think are true. No, coming to Jesus is coming to him in trust and commitment, even submission. Unfortunately, that didn't happen to anybody there that day. The people dialoguing with Jesus in this sermon did not believe in him, sadly, and what we also see in this revealing sermon, this telling sermon, is four responses that show what it looks like for someone who does not believe in Jesus.

Look at the first response, verse 25. First response we see in John chapter 6 is that people will try to use Jesus for their own benefit. Verse 25, Jesus goes across the lake. He gets away from the crowd. The crowd realizes he's not here anymore and they try to find him. They find him in Capernaum, and it says in verse 25, when they found him on the other side of the sea, they said to him, "'Rabbi, when did you come here?' Jesus answered them, 'Truly, truly, I say to you, you are seeking me not because you saw signs, but because you ate your fill of the loaves.'"

Translation: you just want me to give you more food. See, they don't want to give their lives to Jesus. They want him to give them more stuff. They wanted to be taken care of. They wanted food. They want the Romans to be defeated and kicked out of their land. They wanted be Jesus to be who they wanted him to be, a free vending machine with all of their favorite things. They didn't want who He actually is, who He really is, which is the one and only Son of God. They didn't want that. They wanted miracles. They wanted excitement. They wanted to be blown away. But what these people needed was not all of that. What they needed was true food, but

they refused. Look at verse 35, again. "Jesus said to them, 'I am the bread of life; whoever comes to me shall not hunger, whoever believes in me shall never thirst. But I said to you that you have seen me and yet do not believe.'" It's tragic. See, some people, it seems like they're seeking Jesus. It seems like they're seeking the truth. But they're really seeking themselves, and they just want Jesus to validate that, and they want Jesus to just give them their selfish desires, and you know how you know that's happening is when they don't get it, they leave.

Second response of unbelief comes from the religious leaders. Look at verse 41. "So the Jews grumbled about him, because he said, 'I'm the bread that came down from heaven.' They said, 'Is not this Jesus the son of Joseph whose father and mother we know? How does he now say, 'I've come down from heaven?'" Jesus answered them, 'Do not grumble among yourselves.'" You know what that word grumbling means? Means to complain. They're complaining about him. He doesn't meet their standards because he's saying he came down from heaven, which means that he's claiming to be God, and they know the truth about him. He's not God. He didn't come down from heaven. He came from Mary and Joseph. We know those people. He doesn't fit their preconceived notions about him. They don't allow themselves to be corrected by his word. They hear and they're like complaining. No, no, no, that can't be right. No, no, no, that that's not true. What they need is supernatural intervention. Look at verse 45, Jesus response to these grumblers, these complainers, saying, "It is written in the Prophets 'And they will all be taught by God.' Everyone who's heard and learned from the Father comes to me." So God has got to speak to you in order for you to come to him. "Not that anyone has seen the Father except he who is from God; he has seen the Father." He's talking about himself. "Truly, truly. I say to you, whoever believes has eternal life." Translation: they need God to teach them supernaturally in order for them to believe in him, but they refuse. If you're familiar with the events in the book of Exodus, just like God gave the manna to a complaining, rebellious people, so God gives his Son Jesus to these people and they complain about him. He's not what I have thought. He's not what I like. However, unlike the people who ate the manna and died, those who come to Jesus, verse 51, will what? Verse 51, they will live forever.

Third response of unbelief comes from these religious leaders again. Look at verse 52. "The Jews then dispute it among themselves, saying, 'How could this man give us his flesh to eat?'" The word disputed means a strong disagreement. These are the arguers, the debaters, the ones who do battle, the ones who go to war against the truth that they hear; and I want you to notice, Jesus doesn't just repeat himself that they need to believe. No, he does something so interesting. He repeats himself but in a confusing way. Look at verse 53, "So Jesus said to them, 'Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For 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.'" Interesting, He doesn't say, Hey, you know what? Let me clear this up for you. This is an illustration. I'm really talking about believing in me using the illustration of... He doesn't do that at all. They're confused about what he's saying. They're taking him literally when he is using an illustration, and he just doubles down on that. No, for the

debaters, he doesn't clarify the truth. He makes the truth even more confusing, makes things even harder for them to understand.

Then you see the fourth response. It's seen actually after the sermon with some of Jesus' actual disciples. Look at verse 60, It says, "Many of the disciples heard it and they said, 'This is a hard saying; who can listen to this?'" Drop down to verse 64, Jesus' diagnosis their spiritual problem, says, "There are some of you who do not believe." And then verse 66, it says, "After this, many of his disciples turned back and no longer walked with him." Who are these people? These are the offended. These are the apostates, the ones who know the truth, the ones who have had a ton when they were close to Jesus, but they walk away from him. These are the most tragic, the most heartbreaking because they know the truth. But some part of the truth becomes a scandal, becomes offensive to them. So instead of seeing that they're the problem and submitting to the truth, instead they submit to their feelings, their ideas, their desires. They submit to that instead, and because they do that, they peace out, they leave.

This happens a ton today. This happens a ton. People hear God's standard for marriage and go, I don't want that. I'm out. It happens with God's word on creation or men and women or sexuality or forgiveness. Happens with God being the authority over all people. I don't want that. I'm out of here. Happens with hearing humanity is a sinner in need of salvation, doomed to hell, Jesus being the only way to have that salvation. They hear that, they go, that can't be true. I'm out of here. I don't like this at all. Or dozens of other things. They hear the truth. They know the truth. They don't like what they hear. So what do they do? They stand in judgment over the truth instead of humbly allowing the truth to judge them, and then they leave. You see these four responses. That's why this is a telling, a revealing sermon. It reveals more truth about Jesus, but it also reveals the truth in these four responses of unbelief to Jesus. The seekers who try to use Jesus for their own desires, their own benefit, the complainers who want a different Jesus than the only Jesus that there is, the debaters who fight the truth and the apostates who leave the truth and never come back.

Which finally brings us to point #3) ***The True Separation. True Separation.*** This always happens when the truth is proclaimed. When the truth is proclaimed there is always a separation that takes place.

Listen to Second Corinthians 2:14 about this proclaiming of the truth. It says, "Thanks be to God, who through us, spreads the fragrance of the knowledge of him everywhere." Everywhere we go, there's a fragrance. There is a smell that these people are committed to Jesus. "For we are the aroma of Christ to God among those who are being saved and among those who are perishing. To one, a fragrance from death to death, to the other, a fragrance from life to life." Translation: some people get closer and closer to eternal death the more that they hear the truth. Why? Because in their pride, they resist and reject the truth. Others get closer and closer to eternal life the more that they hear the truth. Why? Because by God's grace, they repent and believe.

The same thing that is true for us every time we share Christ with people was true for Jesus on that day. Why? Because when you put it all together in response to his sermon, there were some

that day who did not believe. Verse 63, he says, "It's the Spirit who gives life; the flesh is of no help at all. The words that I've spoken to are spirit in life. The words that I've spoken to you are from God." The words that I've spoken to you are true and they give eternal life. Verse 64, "But" in spite of all of that, even in light of all that I've said, even all that my words will produce in your life, "there are still some of you," verse 64, "who do not believe." And then there were some there that day who believed or who already believed. Verse 66 says, "After this, many of his disciples turned back and no longer walked with him. So Jesus said to the twelve, 'Do you want to go away as well?' Simon Peter answered him, 'Lord, to whom shall we go? You have the words of eternal life, and we have believed and have come to know that you are the Holy One of God.'"

Souls were filtered. They were separated that day. Their responses revealed their hearts. By the end of chapter 6, Jesus' followers are now 12 men, when the day before there were thousands, and this always happens when the truth is faithfully proclaimed. It separates people into believer and unbeliever. Some will walk with Jesus, while others will walk away from Jesus. Some will repent and others will resist.

I want you to notice one last thing, Peter in verse 68 speaks for all of them. Did you notice that? He says, "Lord, to whom shall we go? You have the words of eternal life, and we have believed. We have come to know that you are the Holy One of God." He spoke on behalf of all of them, but he was wrong. There was a traitor there that day. Verse 70, "Jesus answered them, 'Did I not choose you, the twelve? And yet one of you is a devil.' He spoke of Judas, the son of Simon Iscariot, for he, one of the twelve, was going to betray him." Judas is the arch apostate, the one who knows the truth and knows the truth so well, because he saw the truth with his own eyes.

You go to Israel and you're like, this is where this happened, and that's where that happened, and that's amazing. No, he was there. He saw it all. But money was more important to him than Jesus. And that's what happens, Christ brings everybody to a point of decision, to a crossroads, a fork in the road where he forces you to choose. For Judas, it was money or Jesus, and he chose money. For others, it's reputation or Jesus, and they choose reputation. For others, it's sin. So they choose sin, and Jesus, and they take their sin. Whatever it is, they think Jesus is not better than this thing I want to hold onto. For Judas, it was 30 pieces of silver on the one hand, and on the other hand, it was the Savior of the world, and that decision continues to be made every single day; and that's why, as we start this new series in John chapter 6, it's called Life to the World because this is a decision that every single person needs to make, and that's why John wrote this text. He wrote this text to bring everybody to the point of decision, and you see chapter 6, ending on this downer, right? It ends with this, he's going to betray Jesus. So what have we learned as we start chapter 5, we know they're persecuting, the religious leaders, persecuting Jesus. They want to kill Jesus. By the end of chapter 6, we are beginning to get a picture of how that is going to happen. It's going to happen through one of his inner circle.

If you haven't noticed already, the book of John wants his readers to be saved. That's why this book is here. That's why this book exists. It's proclaiming the truth about Jesus so that

anyone and everyone will believe Jesus gives life to the world, and listen, he will give life to the people in your world. So this is the book. If you haven't noticed it already, this is the book to bring your non-Christian friends and family to come to church and hear, because this is the book that is constantly driving people to a decision to follow Christ. So listen, either bring your unsaved friends or family each week, or in the moments when I'm calling on people to believe in Jesus, because that's what the text is calling for, when I do that, Christian, that is not your cue to check out, Oh, I've heard that before. I already did that. I follow Jesus. No, that is your cue to start praying. Because in this room and watching online and watching in the Ministry center are people who need to come to Christ and be saved, and if you already have that, then great. That is your cue to pray. So we are a team here every weekend, okay? You bring people that need Jesus. I tell them about Jesus, and then everyone prays for the people who need Jesus to believe in him and receive eternal life. So we're all a team every week, all working. Why? Because Jesus brings life to the world, and he does that through you and me. So as we close, do not forget handfuls of these things. Okay. Do not forget that as you leave, let's pray.

Jesus, it is an absolute privilege to get to talk about you, and it is a privilege for all of us to have this Word so that we can know the truth about you. And it is one thing to have truth in our heads, but that truth drives every person that knows the truth to a decision whether to repent or resist, whether to believe or to walk away, and so as we conclude our time in your Word today, I ask that you would use these truths to draw us all closer to you, that you would melt hard hearts, that you would destroy the arguments, the debates inside of people's heads, that you will show those who have turned away from you that in fact you are a Father who loves and forgives, that you will free the oppressed, that you will work in people's lives to help them see that they can be forgiven for all of their sin, no matter what it is. And for those who, by your grace, enjoy that gift, I pray that our time together not only informs us more deeply about the truth, but that our time in your Word would conform us into your image so that we would look more like you, that we would be more of a fragrance of you towards the people that we know and love. Do this work in all of us, and for all of us, I pray, for the glory of your name. Amen.