

1. Jesus' Response to the Jews Disbelief in Him as the Bread of Life (41-51)
 - a. The Jews grumbling response to Jesus' self-identification as the Bread of Life (41-42).
 - i. For the first time in this narrative, John references the crowd as "the Jews." This term throughout this gospel is frequently used for the leaders who are hostile to Jesus.
 - ii. Just as the Jews grumbled against Moses and against God Himself in the wilderness, so were the Jews grumbling against Jesus, and God Himself.
 - iii. They refused to believe that Jesus came from God because they knew His earthly parents (42). By dismissing the messenger, they thought they could dismiss the message.
 - b. Jesus' response to the grumbling Jews (43-51)
 - i. Rebuke – "Murmur not among yourselves" (43). Jesus responds to their murmuring just as Moses declared to the Jews in the wilderness, "the LORD heareth your murmurings which ye murmur against him...your murmurings are not against us, but against the LORD" (Ex 16:7-8).
 1. Inference – "No man can **come** to me, except the Father which hath sent me draw him" (44a).
 - a. Fallen sinners cannot come to God without hearing the Word of God (Rom. 10:17) and the conviction of the Holy Spirit (cf. 16:8).
 - b. This drawing can be resisted just as the Jews and Judas did (cf. 5:40; 6:70-71).
 2. Promise – "and I will raise him up at the last day" (44b).
 - a. Those who respond to the Father's drawing receive the promise of the resurrection.
 - b. It is the Father that draws and that sent Jesus to save, sanctify, and glorify those who believe on Him (cf. 6:47).
 - ii. Explanation – "It is written in the prophets, And they shall be all taught of God" (45a; cf. Isa 54:13 "And all thy children shall be taught of the LORD; and great shall be the peace of thy children").
 1. Explanation – "Every man therefore that hath **heard**, and hath **learned** of the Father, **cometh** unto me" (45b).
 - a. Those who come to Jesus (cf. 44) must first hear. To hear in the Biblical sense is to receive and act upon what is heard.
 - i. Hebrews 4:2 "For unto us was the gospel preached, as well a unto them: but the word preached did not profit them, not being mixed with faith in them that heard it."
 - b. Those who come to Jesus allow themselves to be taught by the Father. Those who refuse that teaching will never experience God's peace (cf. Isa 54:13).
 2. Explanation – "Not that any man hath seen the Father, save he which is of God, he hath seen the Father" (46).
 - a. Jesus is the embodiment of what the Father is teaching.
 - b. To receive Jesus is to receive the message of the Father.
 - c. To reject Jesus is to reject the Father.
 - iii. Restatement of verse 40 – "Verily, verily, I say unto you, He that **believeth** on me hath everlasting life" (47). Those who believe on Jesus, God's agent of eternal life, possess eternal life now!
 1. Re-confession – "I am that bread of life" (48; cf. 41). Jesus is the source of eternal life.
 - a. Contrast – "Your fathers did eat manna in the wilderness, and are dead" (49).
 - i. The manna in the wilderness could not provide eternal life.
 - ii. Manna was merely a picture of the Bread of Life to come.
 - b. Contrast – "This is the bread which cometh down from heaven, that a man may eat thereof, and not die" (50).
 - i. Jesus points to Himself as the Bread, the Source, of eternal life.
 - ii. Eating and Believing are equated here (cf. 47); those who eat the Bread of Life are those who believe that Jesus is the source of eternal life.
 2. Climactic Re-confession – "I am the living bread which came down from heaven" (51a)
 - a. Promise – "If any man eat of this bread, he shall live for ever" (51b).
 - i. Jesus is the Living Bread.
 - ii. Those who eat of this Living Bread by believing in Jesus as the Source of Eternal Life will live for ever.
 - b. Explanation – "and the bread that I will give is my flesh, which I will give for the life of the world" (51c).

- i. The Bread Jesus offers is His flesh, His body, which He sacrifices to give life for the world.
- ii. Jesus' sacrifice of Himself on the cross makes possible the salvation of the world (cf. 3:16).

2. Jesus' Response to the Jews' Violent Rejection of His Message (52-59)

- a. The Jews Violent Reaction – “How can this man give us his flesh to eat?” (52).
 - i. The Jews completely missed the point of what Jesus was teaching.
 - ii. They refuse to understand the spiritual nature of what Jesus is teaching just as Israel disbelieved Moses.
- b. Jesus' Response – “Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, **ye have no life in you**” (53).
 - i. Without believing in Jesus' sacrifice of Himself for the world, they have no life in themselves (cf. 3:16).
 - ii. To “eat Jesus' flesh” is to believe in His sacrifice of Himself on the cross.
- c. Restatement – “Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day” (54).
 - i. Life and Resurrection are only for those who understand and believe in the sacrifice of Jesus' sacrifice body.
 - ii. Those who understand and believe, already possess eternal life, and possess the hope of resurrection.
- d. Explanation – “For my flesh is meat indeed, and my blood is drink indeed” (55).
 - i. Jesus' statement is shocking, but He's speaking undeniably of His sacrificial death on the cross.
 - ii. Jesus had already told them that physical food didn't bring eternal life (cf. 6:27).
 - iii. Jesus' sacrifice of body and blood provides eternal sustenance.
 - iv. Jesus is prophesying His death as the Lamb of God, that takes away the sins of the world (cf. 1:29).
- e. Promise – “He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him” (56).
 - i. Those who believe in Jesus' sacrificial death enter into an intimate, inseparable relationship with Him.
 - ii. Galatians 2:20 “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me...”
- f. Comparison – “As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me” (57).
 - i. The Living (Eternal) Bread, and the Living (Eternal) Father, offer eternal life to those who eat/believe on Jesus.
 - ii. Jesus imparts His eternal life to those who believe on Him, the Source of Eternal Life, made possible by the sacrifice of His body and blood on behalf of the world.
- g. Concluding Summary – “This is that bread which came down from heaven: not as your fathers did eat manna and are dead: he that eateth of this bread shall live for ever” (58).
- h. Context – “These things said he in the synagogue, as he taught in Capernaum” (59).

3. The Disciples Response to Jesus (60-71)

- a. Reaction of the Disciples – “Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?” (60).
 - i. The Gospel message is offensive to mankind and very difficult to accept because it costs us our self-sufficiency.
 - ii. To admit that Jesus is the Bread of Life is to admit that we have no power to affect our own eternal life.
- b. Response of Jesus – “When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?” (61).
 - i. Question – “What and if ye shall see the Son of man ascend up where he was before?” (62).
 - ii. Explanation – “It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life” (63).
 - 1. The Spirit makes alive; man's flesh/works cannot merit eternal life (Romans 3:23; Ephesians 2:8-9).
 - 2. The Word that Jesus has spoken, the Gospel of Jesus Christ, are the basis of eternal life.
 - iii. Inference – “But there are some of you that **believe** not. For Jesus knew from the beginning who they were that **believed** not, and who should betray him” (64).
 - iv. Concluding Statement – “And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father” (65).
- c. The Disciples Rejection – “From that time many of his disciples went back, and walked no more with him” (66).
- d. Jesus' Question to the Twelve – “Will ye also go away?” (67).
 - i. Peter's Answer – “Then Simon Peter answered him, Lord, to whom shall we go? Thou hast **the words of eternal life**. And we **believe** and are sure that **thou art that Christ, the Son of the living God**” (68-69).
 - ii. Jesus' Challenge – “Jesus answered them, Have not I chosen you twelve, and one of you is a devil?” (70).
 - iii. Explanation – “He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve” (71).