

WE HAVE SEEN HIS GLORY

The Glory of the Bread of Life – Part 2

Introduction

Discouragement and disappointment are common features in ministry. Our God is so high and holy, our Gospel is so needed in this world; and the consequences of rejecting Christ are so devastatingly eternal.

The founder of the African Inland Mission, Peter Cameron Scott, went to Africa in the late 1800s. He was met with tragedy and discouragement. His brother joined him to help the work but died suddenly with a fever. Scott buried his brother and re-dedicated himself to the ministry of the Gospel, but soon his own health broke. Utterly disheartened he returned to England.

While he was in London, visiting Westminster Abbey, he came upon the grave of a famous missionary to Africa, David Livingstone. God met him that day with a word of courage. On Livingstone's grave was inscribed these words from John 10:16, OTHER SHEEP I HAVE WHICH ARE NOT OF THIS FOLD; THEM ALSO I MUST BRING.

Scott returned to Africa with newfound hope and energy. He was prepared to lay down his life for the work of the Gospel. God has a people – His sheep – chosen by grace that have not come to faith, yet. This sovereign mercy of God is what enable missionaries and evangelists to continue to proclaim the Gospel in the face of discouragement.

The Gospel of John is all about the glory of God; and the glory of God is all about His sovereign freedom. As someone has said, "The fame of God's grace will grow in our eyes as we embrace his sovereign grace. We need to cling to this truth, so that we can with awe and amazement and assurance declare, "God is sovereign. He's in charge. He has a plan, and it will come to pass!"¹

Text: John 6:35–40 (ESV)

Jesus did a miracle to display to these Jews that He was better than Moses. How so?

- #1. Moses (actually God) fed the nation of Israel in the wilderness. Jesus says His food is for the whole world.
- #2. Moses fed the people then. Jesus feeds the people now – in the present, not past, not future – NOW.
- #3. Moses' manna fed the people for six days; and then six more days, etc., but it came to an end. Jesus feeds in such a way that all who believe in Him are eternally satisfied.

¹ Carter, Matt. Exalting Jesus in John (Christ-Centered Exposition Commentary) . B&H Publishing Group. Kindle Edition.

#4. Lastly, Moses' manna was earthly food. It was a type, a shadow, a prefiguring of what was spiritually real. Jesus' manna is "true manna". Jesus is the fulfillment. Jesus is the ultimate nourishment for mankind. He says that in verse 35 which I count as a bridge into the next part of the discussion.

The Universal Invitation of the Gospel

It would seem to us that the evidence that Christ is the Messiah is overwhelming. So Christ sets forth the Gospel invitation. You will note that it is a universal invitation, but it is an exclusive offer. *"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.'*" (John 6:35, ESV).

The invitation goes out to the "whoever". Twice our Lord says "whoever" – whoever comes, whoever believes. But it is not just coming and believing in anything or anyone. It is coming and believing in Him – the Bread of Life. Bread is the basic, universal, need of all mankind for nourishment. "The genitive "of life" is objective, meaning "the bread that produces life.") Moses and the manna from heaven could never provide this, as that miracle was earthly and temporary by its nature."² Jesus is saying that He stands out as the ultimate provider of spiritual nourishment.

If you're hungry, you come to Him.

If you're thirsty, you believe in Him.

If your soul is starving for spiritual satisfaction, you come and believe in Him.

If your soul is seeking Christ; if your soul is thirsty; if you're flesh faints;

if your heart longs to behold His power and glory ---

then Jesus says, "Come and believe in Me."

Notice, this is not, "if you want to go to heaven when you die"; nor "if you want your life made better"; or do you want to escape Hell". No, this is if you are "hungry and thirsty for righteousness" – you will be filled.

So how do these people respond to the Gospel invitation?

The Astounding Unbelief

Yet in the face of this invitation – not an invitation by a Billy Graham, type; not an invitation by a sincere evangelist – the invitation given by the Lord Jesus Christ, the Savior of the world – this invitation remains

² Osborne, G. R. (2018). *John: Verse by Verse*. (J. Reimer, E. Ritzema, D. Thevenaz, & R. Brant, Eds.) (p. 161). Bellingham, WA: Lexham Press.

unanswered. Jesus said, *“But I said to you that you have seen me and yet do not believe.”* (John 6:36, ESV). *“The crowd refused to believe even though they had seen what Jesus said and did.”*³

With all the evidence of signs and miracles before them; with all the evidence of Scriptural fulfillment the consensus is unbelief. In John 5:37–40 (ESV) He already told them:

“³⁷ And the Father who sent me has himself borne witness about me. His voice you have never heard, his form you have never seen, ³⁸ and you do not have his word abiding in you, for you do not believe the one whom he has sent. ³⁹ You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, ⁴⁰ yet you refuse to come to me that you may have life.”

The next words out of the Savior’s mouth are stunning

The Gracious Gift of the Father

“All that the Father gives me will come to me, and whoever comes to me I will never cast out.” (John 6:37, ESV)

This is not hard to understand. As Jesus will say later, this is hard to accept (*“When many of his disciples heard it, they said, ‘his is a hard saying; who can listen to it?’”* - John 6:60, ESV). *“All that the Father give me”* implies there is a group of people that the Father has given to the Son – and that group of people WILL come to Christ. This is an important phrase of our Lord:

- a. He will repeat it again in this passage: *“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.”* (John 6:39, ESV)
- b. These whom the Father has given to the Son are referred to as His sheep in John 10. *“My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father’s hand.”* (John 10:29, ESV)
- c. Judas was not part of that number as Jesus would say in John 18: *“This was to fulfill the word that he had spoken: “Of those whom you gave me I have lost not one.””* (John 18:9, ESV)
- d. In John 17:2, where he prays, *“since you have given him authority over all flesh, to give eternal life to all whom you have given him.”* (John 17:2, ESV)
- e. In verse 6 of John 17, Jesus makes it plain: *“I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours.”* (John 17:9, ESV)

As Christ looked at these people who refused to come to Him, who refused to believe in Him, he did not lose heart. *“Jesus is not surprised that some do not believe in him (v. 36), nor does their unbelief*

³ Osborne, G. R. (2018). *John: Verse by Verse*. (J. Reimer, E. Ritzema, D. Thevenaz, & R. Brant, Eds.) (p. 162). Bellingham, WA: Lexham Press.

suggest that Jesus fails to accomplish his mission.”⁴ The confidence of Christ was found in the truth that “All that the Father has given to Him WILL come to him.”

There is a totality of a group, unknown to us in number and by name, that the Father has predetermined to give to the Son. This gift the Father gives to the Son, WILL come to the Son, therefore they will never hunger; they will never thirst. This gift the Father gives to the Son, will be satisfied – will find in Christ all they ever longed for. And not only that, this gift the Father gives to the Son “will never be cast out” They will always be welcomed. They will never be turned away. They will never be discarded. They will be kept as a precious possession.

The Implications of “Never Cast Out”.

When John writes that those that are given to the Son by the Father will never be turned away, he grounds that statement in 3 foundational reasons:

#1. “To never be cast out” is the result of a unified decision of the Father, supported by the Son. (“not to do my own will but the will of him.”⁵).

#1. “To never be cast out” is founded on the premise that everyone who comes to the Son will be preserved until the resurrection. (“I should lose nothing of all that he has given me but raise it up on the last day.”⁶).

#3. “To never be cast out” is because all who come to Christ are granted eternal life in Him. (“everyone who looks on the Son and believes in him should have eternal life.”⁷)

All that are given to the Son by the Father will come to Christ and will not be cast out because in fact Jesus undertakes to keep them – to preserve them. That’s the logic of the passage. The mission of Christ is to do the will of God; and the will of God is that He would lose none that come to Him.

Of course, we know that are people who reject this.

“But, but ...”

Many of us have difficulty accepting the Biblical doctrines of predestination and eternal security. Those who are unwilling to accept this teaching usually have common arguments to oppose it. Interestingly, Jesus refutes some of these arguments within this very text. Notice:

⁴ Zondervan. The NIV Zondervan Study Bible, eBook: Built on the Truth of Scripture and Centered on the Gospel Message . Zondervan. Kindle Edition.

⁵ [The Holy Bible: English Standard Version](#). (2016). (Jn 6:38). Wheaton, IL: Crossway Bibles.

⁶ [The Holy Bible: English Standard Version](#). (2016). (Jn 6:39). Wheaton, IL: Crossway Bibles.

⁷ [The Holy Bible: English Standard Version](#). (2016). (Jn 6:40). Wheaton, IL: Crossway Bibles.

- A. Predestination or Divine Election does not make human choice irrelevant. Only those who “come to Christ” and only those who “believe in Christ” will be saved. Jesus is very clear that only “those who look on the Son” will be saved. The Bible teaches that election does not suppress the will, but in fact frees the will to obey the Gospel.
- B. Predestination does not make evangelism irrelevant. The universal call went out from our Lord and Savior: “Whoever comes to me shall not hunger, and whoever believes in me shall never thirst.”⁸ In fact this passage ensures that evangelism is both necessary and hopeful for we know that “All that the Father [given to Christ] will come to [Christ. As Paul reported of Antioch, “as many as were appointed to eternal life believed.”⁹ Predestination inspires evangelism rather than quash it.
- C. Eternal security belongs to those who come to The Bread of Life and continually find their satisfaction in Him. Later, Jesus informed us in verses 54-58 that it is those who “feed” on Him that have eternal life. This verb is in the present active case. There is no notion in the Bible that you can come to Christ and then reject Him for other sources of satisfaction and be saved. It is the same idea as the word continuing or abiding that I preached on last Sunday. It is the character of a true Christian to continue, to persevere. Jesus will say later, “*Whoever feeds on my flesh and drinks my blood abides in me, and I in him.*” (John 6:56, ESV).

Application

The point of this passage is that the unbelief of the crowd does not disrupt God’s plan. Those that are given to Him by the Father, will come. “The absolute sovereignty of God is the basis of Jesus’ confidence in the success of His mission . . . The security of salvation rests in the sovereignty of God, for God is the guarantee that “all” He has chosen will come to Him for salvation.”¹⁰

Please notice that John is not embarrassed by writing about predestination and eternal security. He’s as comfortable as writing “whoever comes to Christ will never hunger and thirst”, along with “all the Father gives to Christ will come to Him.” We call this compatibilism. The sovereignty of God in salvation that the responsibility of human beings is totally compatible with each other. Trying to harmonize them is humanly impossible and to attempt to do so leads to error – a terrible error.

So what is the contemporary application of this message? It is found in these two statements:

- a. The purpose of election is to give confidence in evangelism; and

⁸ [The Holy Bible: English Standard Version](#). (2016). (Jn 6:35). Wheaton, IL: Crossway Bibles.

⁹ [The Holy Bible: English Standard Version](#). (2016). (Ac 13:48). Wheaton, IL: Crossway Bibles.

¹⁰ MacArthur, J., Jr. (Ed.). (1997). [The MacArthur Study Bible](#) (electronic ed., p. 1591). Nashville, TN: Word Pub.

- b. The purpose of eternal security is to give a real and tangible promise to those who come to Christ.

The most vigorous, enthusiastic and optimistic efforts in evangelism ought to come from those who are profoundly convinced that “all the Father has given to the Son will come to Him”. This is evangelism that cannot lose. Therefore, we ought to without regard or discretion proclaim the Gospel to everyone knowing that those “ordained to eternal life will believe.” Secondly we can be busy in our evangelistic efforts because we can invite people to come to Christ and give them a promise – He will never turn them away and He will preserve them eternally. I can’t imagine inviting a person to come to Christ and not offer them the hope of a secure future. The truth of election and eternal security becomes an important motivation for evangelism.

As I close, let me ask you a question? How do you know that you’ve been given to the Father?

Answer:

have you looked to Christ as your Savior;

have you come to Him;

have you believed in Him;

are you abiding, continuing, to find your satisfaction and delight in Him?

If you answer yes, I have little doubt but that you have been given to Christ by the Father. If that is so, you can have great assurance and comfort this morning. You are a gift of love given to the Son. The Bible assures us that Jesus holds onto these precious gifts that He receives and He will raise each one to eternal glory. No one chosen by the Father and given to the Son will be lost.