

# Yeshua, the Bread from Heaven

*John 6:32–51*

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## I. Yeshua—the Bread from Heaven

- Yeshua said to them, “I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst. But I said to you that you have seen Me, and yet do not believe. (v. 32-33)
  - In the previous context, the people were following after Yeshua because they wanted Him to give them physical food miraculously produced, even as manna was given to Israel in their sojourn from Egypt.
  - Yeshua is speaking in spiritual truths for:
    - Those who come to Him in faith will have their spiritual hunger feed and their spiritual nourishment supplied.
    - The essential aspect of “coming to Yeshua” is that of faith, accepting and believing that He is truly the Son of God, and that He came to pay for the sins of all who are His so that they would be given eternal life with Him.
    - True life in this world and eternal life in the world to come.
- Yet even though the people had seen the miracles Yeshua performed, they did not believe that Yeshua was truly the promised Messiah.
- They wanted more “visual proof.” But...

“...faith is the assurance of things hoped for, the conviction of things not seen.” (Heb 11:1)

- Yeshua did not give them another sign which they requested, for He knew that they would misinterpret it just as they had done with the miracles He had previously performed.
- Instead, He declares the Gospel to them with full explanation, emphasizing that He is speaking of spiritual and eternal things, not about where they would get their next meal.
  - ❖ “I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst.” (v. 35)
  - ❖ “For I have come down from heaven, not to do My own will, but the will of Him who sent Me.” (v. 38)

- He further explains what the will of the Father is and thus what He came to accomplish. And in doing so, He shows His utter confidence in the will and design of His Father. “All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out.” (v. 37)
  - ❖ Coming to Him in faith is the criteria to be accepted, not one’s own abilities, ethnicity, or station in life.
  - ❖ Those who do come to Yeshua are those whom the Father has given to the Son and thus their coming is inevitable: “All that the Father is giving to Me will come to Me” (δίδωσίν < δίδωμι, present tense), v. 37.
  - ❖ “This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day.” (v. 39) (δέδωκεν < δίδωμι, perfect tense = completed action in the past having ongoing reality in the present) Yeshua affirms that even though many are rejecting Him, His saving work will result in giving eternal life to all those whom the Father has given to Him.
  - ❖ “For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day.” (v. 39)
- The sovereign work of God in divine election is demonstrated when a person
  1. “sees [beholds] the Son,” where “seeing” means to know the truth about Yeshua Who is the Savior of sinners. This means that there is a spiritual opening of the “eyes of the heart/mind” to know that which is spiritual truth.
  2. “believes in Him,” accepts the truth about Yeshua and commits themselves to Him as the only One Who is able to save them from the destruction they would inevitably face as an unrepentant sinner and thus desires to live to honor Him as the eternal, divine Son of God.
- Faith is a gift from God, not something that fallen mankind is able to produce or form on his own, for being “dead in trespasses and sin” (Eph 2:1) means that apart from God’s awakening grace, no one would respond in faith when receiving the gospel.

For to you it has been granted for Messiah's sake, not only to believe in Him, but also to suffer for His sake...." (Phil 1:29)

For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast. (Eph 2:8-9)

- When did the Father give to the Son all those people, from every people group, who would be saved by His death, resurrection, ascension, and intercession?

Paul, an apostle of Messiah Yeshua by the will of God, to the saints who are at Ephesus and who are faithful in Messiah Yeshua: Grace to you and peace from God our Father and the Lord Yeshua Messiah. Blessed be the God and Father of our Lord Yeshua Messiah, who has blessed us with every spiritual blessing in the heavenly places in Messiah, just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love He predestined us to adoption as sons through Yeshua Messiah to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace which He lavished on us. (Eph 1:1-8a)

#### **IV. God's Sovereign Grace in Eternal Salvation**

- Those Yeshua addressed rejected Him as an imposter and liar.
  - "Therefore the Jews were grumbling about Him, because He said, "I am the bread that came down out of heaven." They were saying, "Is not this Yeshua, the son of Joseph, whose father and mother we know? How does He now say, 'I have come down out of heaven'?" (vv. 41-42)
- Yeshua's answer to them:
  - "Do not grumble among yourselves. No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day." (vv. 43-44)
  - Only those who are "taught by God" will believe and will come to Me. (v. 45)
  - No one has seen the Father except the Son, and the Son reveals the truth of the Father to those who believe. (v. 46)

- The manna gave Israel physical life in the desert. The Bread from Heaven alone is able to give eternal life. (vv. 47–51)

**For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. (Rom 1:16)**

Paul's eagerness rests not only on the divine calling, something which always presupposes enabling, but also upon the very nature of the gospel within the working of the Holy Spirit. Why would anyone be ashamed of the gospel? Because this is the natural response to it, for it (1) stands in opposition to the world, and thus attracts the world's hostilities, and (2) the manner in which the gospel comes not in worldly power and majesty, but in the veiled humility of the incarnation which, to the world would certainly look abject and foolish. This is particularly true when one considers the Greek world, with its propensity for displaying human strength and intellect. On the contrary, the gospel calls for the sinner to admit his weakness, indeed, his inability—to reckon all worldly wisdom as foolish in the face of the lowly Messiah!

But Paul (though perhaps even he was at times tempted to hold the gospel with some measure of shame as is true for all believers) had come to know the reality of the gospel, and the manner in which God takes what is foolishness to man and turns it to proclaim and establish His greatness.

*for it is the power of God for salvation to everyone who believes* – The demonstrative “it” refers to the gospel previously mentioned: “for the gospel is the power of God . . . .” “For salvation” means “resulting in salvation” (εἰς σωτηρίαν, *eis soterian*). Paul has come to realize that the gospel, though often despised by the world, is nevertheless, in spite of all appearances, the very supreme power of God by which He saves sinners.

This statement regarding the gospel and that which immediately follows it form, it seems, the kernel truth about which Paul wraps this entire epistle. All that he intends his readers to know may be summed up in (1) the manner in which God makes a sinner righteous, and (2) the means by which He does this.