

GOSPEL OF JOHN

OUTLINE OF CHAPTER 6:

- I. The feeding of the 5000. Vss.1-13
- II. The resulting impact of the miracle upon the crowd. Vss.14-15
- III. The miracle of walking on water. Vss.16-21
- IV. The crowds continue to track Jesus whereabouts. Vss.22-25
- V. Jesus' discourse on the "Bread of Life". Vss.26-71

EXEGESIS VERSES 1-4:

GNT John 6:1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος.

NAS John 6:1 **After these things Jesus went away to the other side of the Sea of Galilee (or Tiberias) [corrected "of Tiberias"]**. Μετὰ μετὰ (pa; "After") ταῦτα οὐτος (near dem. pro./an-p; "these things") ὁ Ἰησοῦς (d.a. + n-nm-s) ἀπῆλθεν ἀπέρχομαι (viaa--3s; "went away/departed to") πέραν (pg; "the other side/beyond"; same 1:28; 3:26) τῆς ἢ θαλάσσης θάλασσα (n-gf-s; "the Sea/large body of water/inland sea";) τῆς ἢ Γαλιλαίας Γαλιλαία (d.a. + n-gf-s) τῆς ἢ Τιβεριάδος. Τιβεριάς (n-gf-s; descriptive gen.; not parenthetical in the Greek and there is no "or"; simply "the Sea of Galilee of Tiberias")

GNT John 6:2 ἠκολούθει δὲ αὐτῷ ὄχλος πολὺς, ὅτι ἐθεώρουν τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.

NAS John 6:2 **And a great multitude was following Him**, δέ (cc) πολὺς, (a--nm-s; of numbers = "great/many/numerous") ὄχλος (n-nm-s; "multitude/crowd/throng of people") ἠκολούθει ἀκολουθέω (viIPFa--3s; "was following/was going along behind/was accompanying") αὐτῷ αὐτός (npdm3s) **because they were seeing the signs which He was performing on those who were sick**. ὅτι (cs; "because"; intro reason for following) ἐθεώρουν θεωρέω (viIPFa--3p; "they were seeing"; used 64x; "an outside observer/spectator who views attentively paying attention to detail/scrutinizes; an observance of such intensity it causes one to consider fully all that he sees") τὰ τὸ σημεῖα σημεῖον (d.a. + n-an-p) ἃ ὅς (apran-p; "which [signs]) ἐποίει ποιέω (viIPFa--3s; "he was consistently performing") ἐπί (pg; "on/upon"; emphasizing

GOSPEL OF JOHN

contact) τῶν ὁ ἀσθενούντων. ἀσθενέω (d.a. + subs. ptc./p/a/gm-p; "those being sick/ill")

GNT John 6:3 ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.

NAS John 6:3 **And Jesus went up on the mountain, and there He sat with His disciples.** δέ (cc) Ἰησοῦς (n-nm-s) ἀνῆλθεν ἀνέρχομαι (viaa--3s; "went up"; used 3x, only once in John. The other 7x in John "went up" is ἀναβαίνω, which denotes a predetermined itinerary of travel cp. Joh.2:13; 5:1; 7:10, 14; 11:55; 21:11) εἰς (pa) τὸ ὄρος (d.a. + n-an-s; "the mountain") καί (cc) ἐκεῖ (adv.; "there/in that place") ἐκάθητο κάθημαι (viIPFdep--3s; "was sitting/was seated") μετὰ (pg) αὐτοῦ. αὐτός (nprgm3s) τῶν ὁ μαθητῶν μαθητής (d.a. + n-gm-p; "the disciples")

GNT John 6:4 ἦν δὲ ἐγγύς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων.

NAS John 6:4 **Now the Passover, the feast of the Jews, was at hand.** δέ (cs; "Now") τὸ πάσχα, (d.a. + n-nn-s; "the Passover") ἡ ἑορτή (d.a. + n-nf-s; "the feast/festival/celebration") τῶν ὁ Ἰουδαίων. Ἰουδαῖος (d.a. + ap-gm-p; "the Jews") ἦν εἰμί (viIPFa--3s) ἐγγύς (adv.; of place = near/close by; of time = imminent/soon/"at hand")

ANALYSIS VERSES 1-4:

1. The geographical location of the scenario presented in chapter 5 occurred in Jerusalem during the time of either the feast of Pentecost or Tabernacles being either May or September 31AD respectively. Joh.5:1
2. John **now** advances his readers in time to **the next Passover, the feast of the Jews**, which he notes as being imminent/soon and **was at hand.** 6:4
3. Therefore, some 10 or 6 months has transpired, depending upon the identification of the mentioned feast in 5:1.
4. In either case, John's chronology places Jesus ministry as:
 - A. Once again relocated from Judea to Galilee.
 - B. This marks His final campaign into Galilee during His ministry as recorded by John.
 - C. John in his recording picks up at the time of the miracle of the feeding of the 5000. Joh.6:5-13

GOSPEL OF JOHN

- D. The Synoptic accounts fill in the details during His final Galilean stay preceding the miracle (Mat.9:35 – 14:12; Mar.6:6b-33; Luk.9:1-10).
 - E. The time period in view brings the reader up to the brink and entering into Christ's final year of ministry.
 - F. John in 6:15 through 7:9 cp. vs.10 provides a series of events that occur after the miracle during the next approximately 6 months and up to the Feast of Tabernacles in Sept. 32AD. cp.7:2
 - G. Of these events, His walking on water as John records (6:16-21) is also recorded in Mat.14:22-33 and Mar.6:45-52.
 - H. John then fills in information such as the Jews attempt to make Jesus' king by force immediately before His walking on water (6:15) and His discourse on the "bread of life" (6:22-71), while Matthew and Mark inform us to His healings at Gennesaret (Mat.14:34-36; Mar.6:53-56), which looks to have occurred during the same time period as His discourse (cp.Mat.14:34; Mar.6:53).
 - I. The remainder of John's gospel focuses in on Christ's final 6 months of ministry.
5. All attempts to harmonize the gospel accounts should rest on the definite chronology as recorded by John.
 6. The phrase "**After these things**" in vs.1 then, marks a time period at the minimum of some 6 months since His confrontation with the religious leaders had occurred as recorded in chapter 5.
 7. During this time frame, **Jesus** had relocated back to the area of Galilee, was in Nazareth (Mat.13:54; Mar.6:1;) or immediate local when He heard the news of John the Baptist's demise (cp. Mat.13:55 – 14:12; Mar.6:14-30 cp. 32; Luk.9:7-10) and **went away to the other side of the Sea of Galilee of Tiberias**, where John now picks up.
 8. Specifically, Jesus and His disciples crossed over to the city of Bethsaida. Luk.9:10
 9. According to the historians Pliny and Jerome, Bethsaida is located on the NE shore of **the Sea of Galilee** close to, but East of the Jordan River where it empties into the sea.
 10. Because of Mark's statement in Mar.6:45 of Jesus' instructions to the disciples to "*go ahead of Him to the other side to Bethsaida*" and it is obvious that it is the area of Bethsaida they are already in, some postulate/theorize that another Bethsaida existed on the Western shores of **the Sea of Galilee**.
 11. While a Western Bethsaida is feasible, it is not necessary for a plausible explanation and interpretation of the Mar.6:45 verse, which will be discussed in the analysis of the events in vss.16-21.
 12. **The Sea** or lake **of Galilee** is also known as the lake of Gennesaret (Luk.5:1; known as Kinnereth in the OT) and the Sea of **Tiberias** (Joh.21:1).
 13. **The Sea of Galilee** has a maximum width of approximately 7-8 miles at the Northern end and is 13 miles long (N to E) with its deepest depth measured at 157 feet.
 14. It is encircled with beaches and mountainous/hilly terrain, which makes it vulnerable to drastic storms.
 15. Furthermore, it lies 686 feet below sea level as part of the Great Rift Valley adding obvious elevation to its surrounding hillsides, at least visually.
 16. Therefore being that both the Jordan River and the **Sea of Galilee** are bodies of water in valleys, the topography surrounding them consists of high plateaus and mountainous or hilly terrain.

GOSPEL OF JOHN

17. Here, John adds **Tiberias** as further description of this region for his gentile readers.
18. The town “Tiberias”, located on the lakes western shore, was built by Herod Antipas in 22 AD and made his capital.
19. It was a thoroughly gentile city of which there is no record of Jesus ever visiting.
20. Of all the towns surrounding **the Sea of Galilee** in NT times, it is the only one, which remains of any size at present day.
21. As the city of Tiberias was the capital of Roman rule in Galilee, it would not be uncommon then, in the gentile world, for its name to be attached to this main body of water on which it sat.
22. John’s descriptive inclusion of **Tiberias** also serves as a subtle reminder of the Jews vassal existence under Roman rule, which “sting” of reality weighed heavily in their outlook towards things.
23. Hence, a motivating factor in their looking for a political Messiah cp. 6:15.
24. Application: Maladjustment to one’s niche will influence and distort one’s spiritual outlook on life.
25. **Jesus** by this time had a large number of followers who had attached themselves to His ministerial itinerary, which John states in vs.2a, “**and a great multitude was following Him**”. Cp. Mat.14:13; Mar.6:33-34; Luk.9:11
26. As the synoptic accounts record, word got out that Jesus was heading in this direction and the multitudes hurried by land to reach the opposite shore ahead of Him.
27. Mark’s account informs us that Jesus’ reputation had grown to such a degree that He and His disciples did not even have time to eat. Mar.6:31
28. His intention of crossing over **the Sea of Galilee** was to seek some solitude for Himself and the disciples.
29. However, when He arrived and saw the masses (some 5000) already assembled, He forewent His own desires and continued the rigor of teaching and healing. Mat.14:14; Mar.6:34; Luk.9:11
30. It is John’s account that informs us the real reason why this **great multitude was following Him**, and that **because they were seeing the signs which He was performing on those who were sick**.
31. The imperfect of the verb “**they were seeing**/θεωπέω” indicates they were mesmerized by His healings.
32. What attracted the masses towards **Jesus** was not any great desire in the spiritual ramifications of His miracles and His accompanying teaching, but in the physical possibilities of One whom could perform such works.
33. What better “King” to deliver the Jews from Rome than one whom displayed this kind of power. Again cp. 6:15
34. Observation: People will endure all manner of hardship to gain a physical advantage, but who can be found that will pursue BD?
35. Though many believed in Him for salvation Ph₁ because of His miracles (2:23), that’s where their +V ended and their own human viewpoint agendas were inserted.
36. Application: We all need to stop and ask ourselves, “Why am I in Bible Class?” “What human viewpoint idea, thing or person is influencing and discoloring/distorting the exacting truth of BD as it is taught clearly and documented by the communicator?” “Am I rejecting any truths of God’s word because physically there is no advantage?” “Am I maladjusted to the niche God provides and only seek from

GOSPEL OF JOHN

God that which might physically prosper me?” “Why do I make the applications I do make?” “Are my applications and approach to life made based on my own ideas or on the strict dictates of BD?” “Is my goal in life to secure physical gain or spiritual gain?” “Even in the midst of maladjusted believers in my immediate periphery, am I willing to put aside my own desires and press on to the upward call of the ‘Prize’?”

37. It is the “Chief Shepherd” Himself that provides once again the perfect example of keeping His eyes on God’s plan for His life and ministry, as in the midst of those who have their own ideas regarding God’s plan, He continues to communicate the truth of BD, applies it in His own niche and thus serves them in this capacity. Mar.6:34; Luk.9:11
38. After another rigorous and exhausting day of teaching and healing, **Jesus** again seeks solitude **and He went up on the mountain, and there He sat with His disciples.** Mat.14:15; Mar.6:35; Luk.9:12
39. Observation: Application of BD is demanding and requires self-denial and sacrifice, but the rewards far out-weigh these momentary light afflictions. 2Cor.4:17
40. It is in this location **on the mountain** that sets the stage for the upcoming miracle.
41. **The mountain** is part of a rising hilly or mountainous area not far removed from Bethsaida overlooking a level plain and the lake.

GOSPEL OF JOHN

EXEGESIS VERSES 5-7:

GNT John 6:5 ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς Φίλιππον, Πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι;

NAS John 6:5 **Jesus therefore lifting up His eyes, and seeing that a great multitude was coming to Him, *said to Philip,** ὁ Ἰησοῦς (*d.a. + n-nm-s*) οὖν (*infer. conj.; "therefore"; denotes the transition from the historical setting to the miracle to take place*) ἐπάρας ἐπαίρω (*circ. ptc./a/a/nm-s; "when he lifted up/raised up"; when used with 'eyes/vision' = 'looked up'; used 19x*) τοὺς ὁ ὀφθαλμοὺς ὀφθαλμός (*d.a. + n-am-p; "the eyes"; used 100x*) καί (*cc*) θεασάμενος θεάομαι (*circ. ptc./a/dep/nm-s; "having seen/beheld/noticed"; used 22x; same as 1:14,32,38; 4:35*) ὅτι (*cc; "that"; intro. what He saw*) πολὺς (*a--nm-s; "great/many"*) ὄχλος (*n-nm-s; "multitude/people"*) ἔρχεται ἔρχομαι (*vipn--3s; "coming"; historical present*) πρὸς (*pa*) αὐτὸν αὐτός (*nram3s*) λέγει λέγω (*vipt--3s*) πρὸς (*pa*) Φίλιππον, Φίλιππος (*n-am-s*) **"Where are we to buy bread, that these may eat?"** Πόθεν πόθεν (*interr. adv.; "Where/from where/from what place"*) ἀγοράσωμεν ἀγοράζω (*vsaa--1p; "might we buy/purchase"; used 30x; same as 4:8; cp. Rev.3:18 where used with regard to obtaining BD*) ἄρτους ἄρτος(*n-am-p; "bread/food"; used of spiritual "bread/manna" in 6:31ff*) ἵνα (*cs; denotes purpose; "in order that"*) οὗτοι; οὗτος (*near dem. pro./nm-p; "these" ref. to the multitude*) φάγωσιν ἐσθίω (*vsaa--3p; "may/might eat"; used 158x; also used in His discourse on "bread of life" cp. 6:49ff*)

GNT John 6:6 τοῦτο δὲ ἔλεγεν πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιῆν.

NAS John 6:6 **And this He was saying to test him;** δέ (*cs; "and/now"*) τοῦτο οὗτος (*near. dem. pro./an-s*) ἔλεγεν λέγω (*viIPFa--3s*) πειράζων πειράζω (*circ. ptc./p/a/nm-s; "to test/while testing/to examine/to prove"; used 38x; in the bad sense, Satan as the "Tempter"; here it denotes a positive intent*) αὐτόν· αὐτός (*nram3s; ref. Philip*) **for He Himself knew what He was intending to do.** γάρ (*explan. conj.; "for"*) αὐτός (*nprnm3s; "He Himself"*) ᾔδει οἶδα (*viPLUPFa--3s; PLUPF indicates*

GOSPEL OF JOHN

action completed in the past; "He 'already' knew/had known") τί τίς (interr. pro./an-s; "what") ἔμελλεν μέλλω (viIPFa--3s +; "He was intending/about/was certainly to take place/He had in mind") ποιεῖν. ποιέω (compl. inf./pa; "to do")

GNT John 6:7 ἀπεκρίθη αὐτῷ [ὁ] Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἄρκοῦσιν αὐτοῖς ἵνα ἕκαστος βραχύ [τι] λάβῃ.

NAS John 6:7 **Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, for everyone to receive a little."** ὁ Φίλιππος, (d.a. + n-nm-s) ἀπεκρίθη ἀποκρίνομαι (viaderp--3s; "responded") αὐτῷ αὐτός (npdm3s) Διακοσίων διακόσιοι (card. adj./gn-p; "two hundred") δηναρίων δηνάριον (n-gn-p; "denarii"; a Roman silver coin equivalent to a workman's average daily labor; here about 6 months pay for one person) ἄρτοι ἄρτος (n-nm-p; "bread") οὐκ οὐ (neg. +) ἄρκοῦσιν ἀρκέω (vipa--3p; "sufficient/adequate") αὐτοῖς αὐτός (npdm3p) ἵνα (cs; "for") ἕκαστος (a-nm-s; "everyone/each one" +) [τι] τίς (indef. pro./an-s; "in some part/a portion"; for emphasis = "to minimize the 'small amount' of the bread to such a degree as being no more than a crumb") λάβῃ. λαμβάνω (vsaa--3s; "might receive") βραχύ βραχύς (ap-an-s; "a little/small amount")

ANALYSIS VERSES 5-7:

1. As noted earlier, the time is late afternoon/early evening whereas Jesus has moved to a more remote area with His disciples once again to seek solitude. Mat.14:15; Mar.6:35; Luk.9:12 cp. Joh.6:3
2. It was from this setting **therefore**, that the miracle of the feeding of the 5000 takes place.
3. **Jesus**, after arrival to the mountain and an undisclosed (though obviously short) period of time then, lifts **up His eyes, and seeing that a great multitude was coming to Him**, initiates a question as a precursor to the narrative and miracle that follows.
4. The participial phrase, "**lifting up His eyes and seeing**" is idiomatic and denotes one whose attention is attracted to and directed towards a perceived object.
5. The two participles **lifting up**/ἐπαίρω and **seeing**/θεάομαι are the same verb forms Jesus used in addressing the disciples regarding the "harvest" of +V in Samaria. Joh.4:35
6. In the Joh.4:35 passage, the force of His exhortation towards the disciples indicates the need for them to pay attention to the spiritual reality around them, which He communicates by using "earthly things" to teach "heavenly things" (their eyes were

GOSPEL OF JOHN

- on themselves and not focused spiritually towards the potential +V to be evangelized).
7. John utilizes these same verbs and applies them to **Jesus** to underscore that He is contemplating a spiritual reality that correlates with the physical scenario at hand.
 8. In other words, as **Jesus** was watching this **great multitude coming to Him**, He not only perceived the physical reality of the situation, but also was contemplating a spiritual reality that can be deciphered from His words with the disciples and the miracle itself.
 9. **Jesus** intends to utilize once again a physical/earthly situation to advance a higher but parallel spiritual/heavenly truth.
 10. That indeed He has predetermined His upcoming actions is stated in vs.6b, “**for He Himself knew** (pluperfect of *oîda*; action completed in the past) **what He was intending to do**”.
 11. The interpreter then, must realize that all that Jesus now says and does to include the miracle and items of the miracle, is designed to stimulate one’s thinking with regard to parallel spiritual truths.
 12. This is the format and premise of the **test** (vs.6a).
 13. With a predisposed course of action, He then proposes a question **to Philip** and **said**, “**Where are we to buy bread, that these may eat?**”.
 14. Many interpreters have questioned Jesus’ purpose for singling out **Philip** suggesting:
 - A. He was somehow in charge of the food.
 - B. It was due to the fact that he was from Bethsaida (though some theologians regard him as from a proposed western Bethsaida [Joh.12:21], close to Capernaum).
 - C. It was to strengthen his faith specifically.
 - D. It was designed to make him recognize the impossibility of the situation.
 15. Try as one might, a conclusive answer avoids any documentation.
 16. To single **Philip** out because he was weak in his beliefs (Joh.14:8,9) is trite, since all of the disciples were spiritually dull and none of them bring forth any divine viewpoint of this matter.
 17. In fact, after Philip’s response in vs.7, it is apparent that the rest of the disciples become involved in the conversation and corporately suggest that **Jesus** send the people away to fend for themselves. Mat.14:15; Mar.6:35-36; Luk.9:12
 18. The safest conclusion is to observe the fact that tests will come individually to all believers and that the tests are designed based on one’s culpability and exposure to divine viewpoint.
 19. **Philip** was one of the earliest disciples called and has been with **Jesus** as long as any of them. Joh.1:43
 20. He was convinced from the onset of Jesus’ Messianic claim, found his close friend Nathanael with the good news and immediately was an eyewitness to Jesus’ exercise of Godly power in the form of omniscience (1:47) and omnipresence (1:48).
 21. As Nathanael was convinced that **Jesus** was indeed God as well as the promised Messiah (1:49), it is obvious then that **Philip** concurred and was like-minded in the matter.
 22. In addition, **Philip** has seen many other convincing proofs of Jesus’ Deity over two years worth of miracles, healings, etc., and was present for this very day of a great number of healings.

GOSPEL OF JOHN

23. It is at this level of culpability that **Jesus** now addresses **Philip**.
24. Therefore, **Philip** serves to represent a disciple of **Jesus** with maximum tenure/time in service.
25. Of the disciples, he has the means and wherewithal to pass this **test**.
26. Yet, as the passage reveals, neither **Philip** nor the rest of the disciples discern the correct answer.
27. So in this sense, **Philip** represents all of the disciples as to their spiritual dullness and alleviates/abates any notion that his or their failure was due even in part to any lack of exposure to the truth.
28. Observation: **Philip** points to the fact that there are believers who have heard the truth (even exposed to great amounts) and should know the answers to tests in life, but yet remain spiritually dull.
29. Observation: One's spiritual stupidity is not necessarily the lack of exposure to sound BD.
30. The question that **Jesus** poses to **Philip** addresses a physical and real concern regarding the approaching masses, but as stated, also has a spiritual overtone.
31. The verb "might we **buy**/ἀγοράζω" is a subjunctive mood and indicates a potential to purchase.
32. This verb is used in the literal sense of "buying/purchasing" physical items such as food (Joh.4:8) and is used metaphorically by John to indicate a procuring/obtaining of BD (Rev.3:18).
33. The noun "**bread**/ἄρτος" is also used for physical food (Joh.13:18; 21:9,13) as well as metaphorically for the Person of Christ (Joh.6:31-33, 35, 48), tying in the principle of E.L.
34. As Joh.6:31 equates **bread** with manna, then **bread** also equates with BD (cp. 1Cor.10:3) or "the Word/ὁ λόγος". Joh.1:1
35. Therefore, **bread** can represent spiritual food as seen in the Person of Christ, which translates into E.L.
36. The verb "**may eat**/ἐσθίω" is also subjunctive indicating potential and is used of physical eating (Joh.4:31,33) as well as metaphorically representing the intake of spiritual sustenance (Joh.4:32) equating to faith (Joh.6:50,51 cp. 53,54,56, 57,58).
37. One also cannot overlook the plural of "**Where are we to buy...**", which implicates **Jesus Himself** as a subject with regard to this potential purchase.
38. Though **Jesus** question applies directly to a physical need concerning the people, an implied spiritual question then can also be extracted:
 - A. "From what place/source can **we** purchase literal food so that **these** might potentially physically sustain themselves?"
 - B. "From what place/source can **we** obtain spiritual sustenance so that **these** might potentially exercise faith and be spiritually sustained?"
39. However, Only by thinking on a spiritual level would **Philip** ascertain the dual nature of the question.
40. **And** thus it was under **this** premise and understanding that **He**/Jesus approached **Philip** and placed this question before **him**.
41. Jesus' question by design **was saying** that **Philip** could respond simply on a physical level or on a spiritual level and in this manner proceeded **to test him**.
42. In other words, is **Philip** acclimated to and oriented to who and what the Lord is?

GOSPEL OF JOHN

43. Philip's plane of thinking is obvious as seen in his response in vs.7, "**Two hundred denarii worth of bread is not sufficient for them, for everyone to receive a little**".
44. The phrase, "**Philip answered/ἀποκρίνομαι Him**", indicates a response not on the same level of thinking as the individual asking the question, **Jesus**.
45. **Philip** demonstrates that he only has his eyes on the human resources available and responds strictly on a physical level.
46. In fact, it can't be missed, not only does he reveal his human viewpoint approach to the situation, but he does not even attempt to answer the direct question, "**Where are we to buy bread?**"
47. Rather, he only points out that they don't have the financial resources to begin to feed **these** people.
48. Observation: A symptom of spiritual dullness is not listening to exactly what is being communicated.
49. **Philip** reflects that his own spiritual dereliction is due at least in part, to not closely paying attention to what his Teacher has to say.
50. Rather, as with all lukewarm believers, **Philip** exposes where his real train of thought lies, second-guessing what **Jesus** is asking him.
51. To **Philip**, why answer as to **where** food can be purchased when to him the issue is there is not even sufficient financial resources to purchase the food.
52. It is commonly recognized that a denarius was the equivalent of a days wage for the average worker and as it stands, there was not even enough money to provide each of the crowd any more than a morsel of food.
53. Some observations regarding **Jesus** question compared to Philip's response cannot be overlooked:
 - A. If **Philip** had answered Christ's question literally/physically, but as it was exactly asked, he would have recognized:
 1. He needed only to respond as to **where** the food would have come from.
 2. He would have understood that **Jesus** was a willing participant in potentially purchasing the food.
 3. He could have simply admitted ignorance and deferred back to **Jesus** for the answer and by default partially pass the **test** i.e., "I don't know Lord, therefore I am deferring to you to provide the answer".
 - B. There is irony in Philips response:
 1. Though it comes from a failure to correctly solve the problem, it still proclaims a truth both to the physical situation and to its spiritual counterpart.
 2. That is, they do not have the physical resources to **buy** enough food to satisfy those who are hungry and therefore their efforts would be fruitless.
 3. This premise is also true addressing the question on its spiritual plane i.e., "Man does not have the resources to purchase BD/E.L./salvation and any attempts to do so under his own efforts are fruitless. cp. Rev.3:18
 4. Therefore, the irony is that within Philip's incorrect answer lies the truth regarding the situation both physically and spiritually.
 5. To underscore that even the reality of his answer did not bring him to the correct conclusion is seen in the alternate/concluding response given by the disciples after the fact, "Send the people away".
54. The obvious answer **Jesus** is looking for is that God will provide the **bread**.

GOSPEL OF JOHN

55. If **Philip** had been focused in spiritually on the question, he would have discerned their human inability to provide the food needed and deferred to **Jesus** as God and Creator to make the necessary provisions.
56. He would have concluded that it is God that provides our spiritual needs, therefore He will provide our physical needs. Mat.6:33
57. If **Philip** had even recalled his belief in Christ as the Son of God, reflected upon all of the past miracles he physically eyewitnessed, he could have literally come to the correct conclusion satisfying **Jesus** question both physically and spiritually.
58. **Jesus** stands in stark contrast as One who wanted to feed the masses and was confident that God would provide compared to the uncertainty and frustration of the twelve.
59. Even the Lord deferred to the Father for provision in all things. Joh.5:19, 30
60. It is Jesus' question that sets the groundwork for understanding the spiritual lesson taught by His miracle i.e., God provides life through the Person of Jesus Christ.
61. Concluding observations:
 - A. **Philip** represents all spiritually dull believers in that his eyes were on the flesh and not on God.
 - B. Believers are no different when they bemoan the physical lack of funds, etc., to do God's work.
 - C. **Jesus** proves that God never leads the believer to a place in which **He Himself** is not able to provide for that believer either physically or spiritually, and beyond that takes full responsibility for those whom follow Him. (*Believers however, can remove themselves from God's directive will and thus remove themselves from God's "intentions" via His directive will, for their life.*)
 - D. Before God answers a need, He often tests us to see if we will come up with the right divine viewpoint solution and trust Him.
 - E. Many times, we may not know fully or understand exactly what He is up to.
 - F. But in all cases of our physical testing, there is a spiritual reality and lesson to be gleaned/learned from it.
 - G. When God does come through, any past whining and complaining should be recognized and our appreciation for His grace intensified.
 - H. Instead of looking at one's physical resources and assuming the thing needed is not to be, we should pray for God's intervention.
 - I. If we approach our tests in life with the divine viewpoint we have been exposed too, we will not only discern the spiritual significance of the tests, but will conclude correctly what applications are to be made.
 - J. Otherwise, if we seek to find the answers from ourselves, we too as the 12 will fail miserably.
 - K. There is no excuse for believers to fail tests in life, though we all do. 1Cor.10:13

GOSPEL OF JOHN

EXEGESIS VERSES 8-9:

GNT John 6:8 λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου,

NAS John 6:8 **One of His disciples, Andrew, Simon Peter's brother, *said to Him,** εἷς (*card. adj./nm-s; "One"*) ἐκ (*pg*) αὐτοῦ, αὐτός (*nrgm3s*) τῶν ὁ μαθητῶν μαθητῆς (*d.a. + n-gm-p; "disciples"*) Ἀνδρέας (*n-nm-s*) ὁ ἀδελφός (*n-nm-s; "the brother"*) Σίμωνος Σίμων (*n-gm-s; relationship; "of Simon"*) Πέτρου, Πέτρος (*n-gm-s*) λέγει λέγω (*vira--3s*) αὐτῷ αὐτός (*nrdm3s*)

GNT John 6:9 Ἔστιν παιδάριον ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσοῦτους;

NAS John 6:9 **"There is a lad here who has five barley loaves and two fish,** Ἔστιν εἰμί (*vira--3s*) παιδάριον (*n-nn-s; "lad/child/adolescent/teenager"*) ὧδε (*adv.; "here/in this place"*) ὃς (*rel. pro./nm-s; "who"*) ἔχει ἔχω (*vira--3s*) πέντε (*card. adj./am-p; "five"*) κριθίνους κρίθινος (*a--am-p; "barley/made of barley"; used 2x only in John, cp. vs.13; modifies bread; considered to be an inferior/course sort of bread; bread that you would find among peasants/common people*) ἄρτους ἄρτος (*n-am-p; "loaves of bread"*) καὶ (*cc*) δύο (*card. adj./an-p; "two"*) ὀψάρια· ὀψάριον (*n-an-p; "fish/cooked/prepared/ preserved food"; food used to be eaten with bread or wine; used 5x only in John cp. 6:11; 21:9,10,13; the synoptic account parallels have δυο ἰχθύς/two fish, which word is used 20x and in all cases refers to "fish" cp. Joh.21:6,8,11*) **but what are these for so many people?"** ἀλλά (*strong advers.*) τί τίς (*interr. adj./nn-s; "what"*) ἐστὶν εἰμί (*vira--3s*) ταῦτα οὗτος (*near dem. pro./nn-p; "these things"*) εἰς (*pa; "for"*) τοσοῦτους; τοσοῦτος (*demon. adj./am-p; "so many people"*)

ANALYSIS VERSES 8-9:

1. John now skips forward into the scenario at hand.
2. The synoptics fill in the gap up to this point:
 - A. After the initial question from Jesus and Philip's response, the other disciples become involved.

GOSPEL OF JOHN

- B. After ascertaining there is not enough resources to purchase the required food, they conclude that the alternative is to send them away to fend for themselves. Mat.14:15; Mar.6:35-36; Luk.9:12
 - C. Jesus pushes the issue and tells them that is not necessary, “You give them something to eat”. Mat.14:16; Mar.6:37; Luk.9:13
 - D. They consider His statement ludicrous. Mar.6:37
 - E. If they had understood the spiritual aspects of the test in front of them, they would have responded to Christ to “make provision so we can feed them”.
 - F. Though they continue to fail the test, Jesus never the less proceeds to provide the answer.
 - G. He then asks them what actual resources of food (not money) that they have available to them to which they respond. Mar.6:38; cp. Mat.14:17; Luk.9:13
 - H. As Luk.9:13 points out, the **five loaves and two fish** are all that they can round up unless they actually go and purchase more.
 - I. Even now, when you might think that they know Jesus is up to something, they continue to focus on the physical reality of limited food supply and again turn to money (physical resources) as an answer to their problem.
 - J. Observation: Believers who have their eyes on the physical circumstances of life and look to themselves and the energy of the flesh to “bail themselves out” or deal with life, are “blind” to God’s plan for their lives.
 - K. Observation: This is true on both the physical and spiritual level.
3. It is John’s account that informs us that it was “**one of His disciples, Andrew, Simon Peter’s brother**” that first approached Jesus regarding some food that was available.
 4. **Andrew**, the lesser-mentioned sibling of his more famous and outspoken **brother Peter**, too was one of the earliest disciples of Christ.
 5. A previous follower of John the Baptist (Joh.1:35-37 cp. 40), he with the author John left John the Baptist’s ministry to follow Christ (Joh.1:38).
 6. It was **Andrew**, who accepting Jesus as Messiah that first introduced his **brother Peter** to Christ. Joh.1:41
 7. As Jesus had commanded the disciples to “go look for bread” (Mar.6:38), it appears that it was **Andrew** that first came upon the fact that “**there is a lad here who has five barley loaves and two fish**” (vs.9a).
 8. After he reported this fact **to Him**/Christ, again we can see the rest of the disciples confirm that that was all that was found. Mat.14:17; Mar.6:38; Luk.9:13
 9. As with Philip, **Andrew** too has time and grade as a disciple of Christ.
 10. As with Philip (and the rest of the disciples), **Andrew** also was spiritually dull, failing this test as seen in the remainder of his response, “**but what are these for so many people?**”, (vs.9b).
 11. However, as Philip is representative of the disciple’s spiritual dullness (to include **Andrew**), **Andrew** serves to point out an additional factor concerning the disciples.
 12. That is, a willingness to follow His directive to “Go/depart/look” for food in Mar.6:38.
 13. As the imperative verb “go/go away/depart/ὑπάγω” in Mark’s account indicates, not until the disciples were willing to look “outside” their own resources would they find the answer/solution to the problem.

GOSPEL OF JOHN

14. Whereas they did not personally have the ability or resources to “give the crowd something to eat”, they could at least go and look.
15. The spiritual parallel is then obvious in that they followed Jesus’ directive to “seek out” or search for what food they could find. Mat.7:7-8; Luk.11:5-13 cp. 12:22-31
16. “Seeking” is paramount/leading to expression of +V.
17. No matter what other spiritual problems the disciples had regarding this test, their willingness to follow Jesus’ directive to “go look” for food states that they at least manifest the necessary prerequisite volitional aptitude as “seekers”.
18. A volitional requirement necessary for the miracle to represent fully its spiritual lesson.
19. Because of their willingness to be obedient to this one thing, God blesses them with all that is necessary for the miracle to occur and for all to be fed.
20. Though at the time it seemed ludicrous that so little could feed so many.
21. Observation: As long as we are willing to attach ourselves to a sound ministry to “seek” the truth of BD and are willing to apply His directive will, God will reward our efforts.
22. Observation: Even in light of one’s own spiritual ignorance and failure to understand all that is being taught.
23. So, the mention of Philip and **Andrew** serve to represent mankind spiritually as it pertains to the spiritual lesson of the miracle itself:
 - A. Philip and **Andrew** together represent that mankind corporately is culpable/liable regarding God’s plan and is ignorant not based on any lack of revelation of His plan or Person. Rom.1:20-23
 - B. Together they represent that mankind is ignorant to the plan of God because they look to themselves and their physical resources to understand God.
 - C. Philip pictures that mankind individually is faced with the test in life to figure out what His plan is.
 - D. He portrays men that rely on their own efforts to perceive God’s plan and fail their test in life.
 - E. He also portrays the fact that any natural resources or abilities man may possess are inadequate to sustain life spiritually.
 - F. **Andrew** represents those who individually are willing to look outside of their own resources/ideas and “seek” their spiritual sustenance per God’s directive.
 - G. He serves to prove that God will honor this obedience with provision.
 - H. Not until one is willing to “seek” for this food will God bless him or her with finding that necessary for spiritual life.
 - I. However, he also serves to point out that if one “seeks” with an attitude of disbelief (under their STA), then what provision He has available will seem as “foolishness” to him. 1Cor.2:14
24. Now enter all the ingredients necessary to teach the spiritual lesson of the miracle itself (vs.9a).
25. A breakdown of the situation is as follows:
 - A. It involves **a lad**/or young man, which emphasizes age.
 - B. The young man was found in their immediate periphery as **Andrew** states that he is **here**/in this place.
 - C. He is in possession of food, which is the issue of the test.

GOSPEL OF JOHN

- D. The food consists of:
- 1) **Five barley loaves.**
 - 2) **Two fish.**
26. The term **lad**/παιδάριον is a hapax and denotes one who is no longer a child but a youth/teenager or young adult. *Cp. LXX Gen.37:30 where it is used to refer to Joseph when he was sold into slavery and was at least 17 years old cf. 37:2.*
27. It is safe to conclude that this young man was at least old enough to be allowed to be away from home on his own and that the food he had was brought with him from home.
28. The emphasis is that it was one that was younger in age and **here** in their immediate periphery that had the necessary provisions for the miracle to occur.
29. The bread/**five barley loaves** he had with him, was considered to be a course/inferior sort of bread and was readily found among peasants and those of lower economic class.
30. This type of bread was generally served together with the main course or cooked food, in this case, **fish**.
31. So what God provided and that which **Andrew** found and presented to Jesus was a younger man of modest means who had in his possession a meal of two parts designed to be consumed together, bread **and fish**.
32. The spiritual parallel explained:
- A. That it is **Andrew**, a former disciple of John the Baptist and now disciple of Jesus that finds the **lad**, harks back to a correlation between the forerunner and Messiah.
 - B. That correlation is found in the timing and age of their ministries and persons.
 - C. As the description “**lad**” infers, the food that was found came from one younger in age or has come later in life.
 - D. Jesus taught this fact regarding Himself as Messiah in correlation with John in His tribute to John. Mat.11:11; Luk.7:28
 - E. John also taught that it was a man that came after him in time that was the Lamb of God. Joh.1:27, 29-30
 - F. It is clearly documented that Jesus was both younger in age than John and that His ministry followed John’s. Luk.1:24-26 (Jesus was approximately 6 mos. younger) cp. Joh.1:27,30
 - G. What “luck” (we speak as if insane) then that it is a former disciple of John the Baptist that John the author records as finding this young man.
 - H. It also is noted that the **lad** by implication was willing to sacrifice what He had on behalf of those around him, which points to Christ’s willing sacrifice. Eph.5:2
 - I. The fact that the **lad** was “**here/in this place**” points to the reality that in the search for food, it was found right there in their immediate periphery.
 - J. Though they did have to look outside their own means, they did not have to leave their geographical location in order for God to provide them with all that will be necessary for this miracle.
 - K. It is only John that records that this bread was **barley**, making it bread found of those in the peasant class.
 - L. “Bread” as noted in the analysis of vss.5-7 spiritually represents eternal life found in the Person of Christ and as imparted through His Deity.

GOSPEL OF JOHN

- M. That it is presented here in the low class of **barley loaves** pictures that eternal life is found in a lower form of existence and points towards the condescension and union of God the Son with the humanity of Jesus in a state of humility. 2Cor.8:9
- N. In other words, the one **who has** eternal life to give on behalf of others will not be one among the rich and elite of society.
- O. Rather, it is provided through one of humble means and common physical appearance. Isa.53:2
- P. As the **five barley loaves** emphasize E.L. as possessed by Christ, the **two fish** emphasize and represent His humanity.
- Q. **Fish** are used clearly as analogous to humanity elsewhere in Christ's teaching. Mat.4:18-19; 13:47-50; Mar.1:16-17; Luk.5:1-10
- R. It is noted that the initial question and search focused simply on a singly item of food, bread.
- S. What God provided however, was a complete meal of both bread and **fish**, which go hand in hand.
- T. This points to the reality that in man's search for E.L., it will be found in conjunction with true humanity.
- U. That humanity being the historical person, Jesus of Nazareth.
- V. The numbers of **five** and **two** in correspondence with the **loaves** and **fish** can also be seen to have spiritual significance in scripture.
- W. In fact, it is these two numbers that refer to the number of animals sacrificed for peace offerings in the tabernacle dedication upon its completion. Num.7:1 cp. 17,23,29,35,41, et al.
- X. As it is God that provides the sacrifice for sins and free gift of salvation to mankind, to provide reconciliation/peace between God and man, the number **five** in numerology has come to represent grace.
- Y. The number **two** in scripture can be a figure both of unity (man and woman Gen.1:27; 2:20,24; pairs of animals in the ark Gen.7:9; two stone tablets at Sinai, etc.), as well as division (separation of forces: God and Baal 1Kgs.18:21; the two ways of Mat.7:13-14; Doctrine of Separation 2Cor.6:14ff), and has come to represent the 2nd member of the God-head, Jesus Christ, who is the focal point in the A/C as to who will have eternal union with God or be eternally separated from God.
- Z. While numerology is to be approached with caution in interpretation, the significance and application here is obvious i.e., that eternal life is a grace provision provided by the historical person Jesus.
- AA. That the numbers of the miracle do have theological significance compare Christ's remarks after the feeding of the 4000 in Mat.16:9-12 cp. Mar.8:19-21.
33. Therefore, what physically **Andrew** has found and what God has provided all points to and represents the Person of Christ and His mission to provide E.L., as He fulfills His place in history at the 1st advent.
34. As it is God that provides mankind's living grace to sustain physical life, so it is by grace that God provides eternal/spiritual life.

GOSPEL OF JOHN

EXEGESIS VERSES 10-13:

GNT John 6:10 εἶπεν ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι.

NAS John 6:10 **Jesus said, "Have the people sit down."** ὁ Ἰησοῦς, (d.a. + n-nm-s) εἶπεν λέγω (viaa--3s) Ποιήσατε ποιέω (vImper./a/a--2p; "make/do" translated "Have") τοὺς ὁ ἀνθρώπους ἄνθρωπος (n-am-p; "the people/men") ἀναπεσεῖν. ἀναπίπτω (compl. inf./a/a; "sit down/lie back/recline") **Now there was much grass in the place.** δέ (cs; "Now") ἦν εἰμί (viIPFa--3s) πολὺς (a--nm-s; "much") χόρτος (n-nm-s; "grass") ἐν (pL) τῷ ὁ τόπῳ. τόπος (d.a. + n-dm-s; "the place/region") **So the men sat down, in number about five thousand.** οὖν (conj. "So/therefore") οἱ ὁ ἄνδρες ἀνήρ (d.a. + n-nm-p; "the males/men") ἀνέπεσαν ἀναπίπτω (viaa--3p; "sat down/reclined") τὸν ὁ ἀριθμὸν ἀριθμός (d.a. + n-am-s; "the number/total") ὡς (comparative adv.; "about/like/as") πεντακισχίλιοι. (card. adj./nm-p; "five thousand")

GNT John 6:11 ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσας διέδωκεν τοῖς ἀνακειμένοις ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον.

NAS John 6:11 **Jesus therefore took the loaves;** ὁ Ἰησοῦς (d.a. + n-nm-s) οὖν (cc; "therefore") ἔλαβεν λαμβάνω (viaa--3s; "took/received") τοὺς ὁ ἄρτους ἄρτος (d.a. + n-am-p; "the loaves/bread") **and having given thanks, He distributed to those who were seated;** καί (cc) εὐχαριστήσας εὐχαριστέω (circ. ptc./a/a/nm-s; "after giving thanks"; used 38x) διέδωκεν διαδίδωμι (viaa--3s; "He distributed/divided up among several"; used 4x) τοῖς ὁ ἀνακειμένοις ἀνάκειμαι (d.a. + subs. ptc./p/d/dm-p; "those who were seated/reclined") **likewise also of the fish as much as they wanted.** ὁμοίως (adv. "likewise/in the same way") καί (adjunctive; "also") ἐκ (pabl; "from/of") τῶν ὁ ὀψαρίων ὀψάριον (d.a. + n-abln-p; "the fish") ὅσον ὅσος (rel. adj./an-s; "as much as") ἤθελον. θέλω (viIPFa--3p; "they continually were wanting/desiring")

GNT John 6:12 ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόληται.

GOSPEL OF JOHN

NAS John 6:12 **And when they were filled, He *said to His disciples,** *δέ (ch) ὥς (temp. conj. "when") ἐνεπλήσθησαν, ἐμπλήρημι (viap--3p; "filled/satisfied/ satiated"; used 5x) λέγει λέγω (historical present/vipa--3s) αὐτοῦ, αὐτός (nprgm3s) τοῖς ὁ μαθηταῖς μαθητῆς (d.a. + n-dm-p; "disciples") **"Gather up the leftover fragments that nothing may be lost."** *Συναγάγετε συνάγω (vimp.aa--2p; "gather up/collect") τὰ τὸ περισσεύσαντα περισσεύω (d.a. + adj. ptc./a/a/an-p; "the exceeding/being in abundance/leftover") κλάσματα, κλάσμα (n-an-p; "fragments/pieces") ἵνα (cs; "in order that") μὴ (neg.; "not") τι τίς (ind. pro./nn-s; "anything") ἀπόληται. ἀπόλλυμι (vsam--3s; "might be lost"; in the middle voice "perish/destroyed")**

GNT John 6:13 *συνήγαγον οὖν καὶ ἐγένισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσαν τοῖς βεβρωκόσιν.*

NAS John 6:13 **And so they gathered them up, and filled twelve baskets with fragments from the five barley loaves,** *οὖν (ch; "And so/therefore") συνήγαγον συνάγω (viaa--3p; "they gathered them up") καί (ch) ἐγένισαν γεμίζω (viaa--3p; "filled/filled up") δώδεκα (card. adj./am-p; "twelve") κοφίνους κόφινος (n-am-p; "wicker baskets") κλασμάτων κλάσμα (n-gn-p; "of or with fragments/broken pieces") ἐκ (pabl) τῶν ὁ πέντε (d.a. + card. adj./abl/m-p; "five") τῶν ὁ κριθίνων κρίθινος (a--descr. gen. m-p; "barley") ἄρτων ἄρτος (n-ablm-p; "loaves") **which were left over by those who had eaten.** *ἃ ὅς (rel. pro./nn-p; "which" ref. to "pieces/fragments") ἐπερίσσευσαν περισσεύω (viaa--3p; "left over/remained") τοῖς ὁ βεβρωκόσιν. βιβρώσκω (circ. ptc./PF/a/dm-p; "by those who had eaten")**

ANALYSIS VERSES 10-13:

1. With the stage set for the miracle to occur, **Jesus** gave orders to the disciples and **said, "Have the people sit down** or recline".
2. The word "**people**/ἄνθρωπος" is one of two words for "man" used in vs.10 being the more comprehensive term used for mankind in general and here is inclusive of all the multitude to include women and children. Cp. Mat.4:4; Mar.2:27 etc.
3. Luke's account reflects that the direct order was to organize the **people** into orderly groups of about fifty per group. Luk.9:14
4. Mark's account reflects that of these groups, some segregated accordingly while others combined two groups together in sets of one hundred. Mar.6:39-40

GOSPEL OF JOHN

5. John then fills in with information that **there was much grass in the place**, which provides evidence of an eyewitness to these proceedings.
6. Mark's account tells us that the grass was green, which would be expected if this occurred in March/April during the spring. Mar.6:39 cp. Joh.6:4
7. We then note the second word for "**men/άνήρ**", in the phrase, "**so the men sat down**", which use is specific for an adult male, distinct from a woman/female or child/boy.
8. The **number of about five thousand** then is a count of adult males within the multitude in addition to women and children as Mat.14:21 substantiates.
9. Again, it cannot go unnoticed the emphasis of the number **five** even in the multiples of the seating arrangements and recorded number of the multitude.
10. Having assembled the crowd in a descent and orderly fashion (1Cor.14:40), Jesus now sets the tone for the miracle.
11. The first act He did was that He **took the existing five loaves** available and offered a prayer of thanksgiving.
12. In Judaism it was a stringent rule that nothing should be eaten without thanking God before and after the meal.
13. While it is not recorded that **Jesus gave thanks** after a meal, he is observed doing so before eating with a prime example being His observance at the "Last Supper". Luk.22:17,19
14. His observance of prayer here is recorded in all of the synoptics. Mat.14:19; Mark.6:41; Luk.9:16
15. That it is a prayer of thanksgiving emphasizes the fact that **Jesus** looked to the Father as the author and provider for what he had and what was to occur.
16. As Christ Himself taught, all that He did was based on the Father's Sovereignty as the Planner/Designer of the Plan of God. Joh.5:19,30
17. That the prayer immediately precedes the miracle, in and of itself points to the reality that what would occur is the directive will of the Father.
18. Observation: All of the believer's prayers should be in line with and according to God's directive will/BD.
19. That the miracle is based on God's Sovereign will illustrates that all that the miracle accomplished physically and the spiritual lesson it portrays is according to the POG i.e., based on His authority and system of rule in heaven. Cp. Mat.14:19; Mar.6:41; Luk.9:16 *where Jesus "looked up toward heaven" during His prayer.*
20. **And after having given thanks**, Jesus then **distributed** the bread **to those who were seated**.
21. And in the same fashion, **likewise** He took **also of the fish** and divided it among the multitude.
22. While John only records that **Jesus distributed** the food **to those** reclined, the parallel passages record that He first gave the food to the disciples who in turn set it before the people. Mat.14:19; Mar.6:41; Luk.9:16
23. While the exact miracle is never described, the implication seems to suggest that the multiplication of the food occurred in Jesus' hands continuously as He gave it to the disciples, until everyone there had **as much as they wanted**.
24. Just as the miracle of turning water to wine is not fully explained, it is only recorded that the miracle did occur.

GOSPEL OF JOHN

25. As the supply of food continued to come to these **people**, who were obviously hungry, they ate and ate until **they were filled**.
26. The text leaves no doubt that they had eaten their fill and that food was provided even over and beyond what could be consumed.
27. In no way can this be interpreted to mean that each one got a little morsel to take the edge off their appetite, or that this was some symbolic form of the Lord's table, which only satisfied their souls.
28. They ate until they were satiated; they could not and did not want to eat any more.
29. To prove that more than enough food was provided is seen in Jesus command **to His disciples to gather up the leftover fragments** in order **that nothing may be lost/wasted**.
30. It is vs.13 that ties down the core principle of the lesson and test that was placed before Philip and the disciples.
31. As John records, the **disciples gathered up all, which were left over by those who had eaten**.
32. Mark's account points out that both bread and fish **were left over**. Mar.6:43
33. But it is John's account that emphasizes that of the bread and fish, they **filled twelve** wicker **baskets** strictly **with fragments from the five barley loaves**.
34. Again we seen an emphasis on the number **five** illustrating grace, bread illustrating eternal life as found in the Person of Christ, and now inserted is the number **twelve** that is used with reference to the entirety of food that was indeed produced in the miracle.
35. In other words, Christ produced enough to feed everyone as well as having **twelve** baskets left over denoting the completion or extent of food the miracle produced.
36. The number **twelve** theologically represents what God has appointed (12 tribes of Israel; 12 apostles; 12 months of the Hebrew year; the day was divided into two 12 hour segments – Joh.11:9; etc.), and therefore denotes God's Sovereignty/directive as applied to government and system of rule.
37. Therefore, the significance of the events, items of the miracle and numbers involved all point to the answer to Jesus' initial question to Philip, "*Where are we to buy bread, that these may eat?*":
 - A. Physically: We are dependent upon God's grace system to provide that necessary to sustain life (living grace). Mat.6:25-34; Luk.12:22-33 cp. Mat.5:45
 - B. Spiritually: We are dependent upon God's grace system to provide that necessary for eternal life (saving grace). Eph.2:5,8; 2Tim.1:9
38. Jesus makes it clear in Mat.16:9-12 and Mar.8:18-21 that indeed the numbers involved in both the miracles of the feeding of the 5000 and 4000 teach a spiritual lesson and thus corroborate our interpretation:
 - A. In these passages, Jesus has just warned His disciples to "Watch out for and beware of the leaven of the Pharisees, Sadducees and Herod".
 - B. In His statement He incriminates both the theological and political agendas of religious Judaism of the time.
 - C. As the disciples fail to understand what He means, He combines both "feeding" miracles to drive home His point.

GOSPEL OF JOHN

- D. He refers to the number of the crowds (5000 and 4000), numbers of loaves of bread (5 and 7 respectively) and asks how many leftover baskets remained (12 and 7 respectively).
 - E. In both cases Christ, as John does, emphasizes only the leftover bread in the miracles, which illustrates eternal life/salvation/BD/POG/Jesus Christ.
 - F. As the number **five** represents grace and **twelve** represents God's rule/system of government at the miracle of the 5000, the parallel miracle also is representative:
 - 1) The number "four" theologically is prominent for universalism (4 corners of the earth – Isa.11:12; Rev.7:1; 20:8; 4 directions of earth; 4 gospels etc.).
 - 2) The number "seven" denotes perfection or completion (7 days of creation; the 7th day of rest/completion; 7000 years of human history, etc.)
 - 3) As our miracle emphasizes grace as God's system of salvation in the POG, the subsequent miracle emphasized that salvation is perfect/complete and for all mankind.
 - G. What Christ was warning the disciples about was the teaching espoused by those established as authoritative representatives regarding the POG. Mat.16:12
 - H. As is clearly established, Judaism taught that eternal life/salvation/POG was through a system of works, not faith and therefore a system devised by men.
 - I. Christ references the two miracles to refute their teaching and symbolically proclaim that salvation is a grace system established by God Himself (POG), perfect and complete and applicable to all of mankind.
39. The fact that there were indeed "leftovers" spiritually illustrates that salvation has been provided not only for those who partake/believe, but also for unbelievers denoting the principle of unlimited atonement. Rom.5:18; 1Tim.2:4; 4:10; Ti.2:11
40. It also points to the fact that when the Lord supplies His people's needs whether physically or spiritually, there is abundance, but no waste.
41. To waste God's provision is to be poor stewards of His grace.
42. He also sets the pattern for grace giving:
- A. His giving is with "liberality". Prov.11:24,25; 2Cor.8:1-5; 9:6-13
 - B. He takes the initiative to make the application.
 - C. He considers the act of giving as a test commensurate to the degree of culpability of the believer to BD.
 - D. To the degree of culpability to BD, one is responsible to seek to provide the needs of others.
 - E. He points to God as the author and provider for all our needs and with thankfulness we are to share our blessings with those in need.
 - F. The amount given is according to the amount provided to give.
 - G. When grace is applied appropriately and without measure, the believer will receive back an over abundance of the grace supplied.
 - H. Grace giving is not "to remove the 'edge' from the need", but to remove the need.
 - I. The objects of giving in a list of priority include:
 - 1) Support of the Pastor-Teacher. 1Cor.9:7-11; Gal.6:6; Phil.4:14-18
 - 2) Living grace needs (food, shelter, clothing) of other believers, first to those of your own local church starting with your own family. 1Tim.5:8; Gal.6:10; Rom.15:26 cp.2Cor.8:14
 - 3) Unbelievers. Luk.6:30-36 cp. Gal.6:10

GOSPEL OF JOHN

EXEGESIS VERSES 14-15:

GNT John 6:14 Οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον ἔλεγον ὅτι Οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

NAS John 6:14 **When therefore the people saw the sign which He had performed, they said,** οὖν (*infer. conj.*; "therefore/ consequently"; looks back to the preceding miracle) Οἱ ὁ ἄνθρωποι ἄνθρωπος (*d.a. + n-nm-p*; "the people") ἰδόντες ὁράω (*circ. ptc./a/a/nm-p*; "when they saw/having seen") σημεῖον (*n-an-s*; "sign") ὃ ὅς (*rel. pro./an-s*; "which/that") ἐποίησεν ποιέω (*viaa--3s*; "He had performed/He did") ἔλεγον λέγω (*viIPFa--3p*; "they said"; IPF denotes an ongoing discussion among the people and rallying together in their perception and affect/influence that the miracle had upon them) ὅτι (*cc; indir. disc.*) **"This is of a truth the Prophet who is to come into the world."** Οὗτός οὗτος (*near dem. pro. near in vicinity -nm-s*; "This One/Man") ἐστίν εἰμί (*vira--3s*) ἀληθῶς (*adv. "truly/of a truth:*) ὁ προφήτης (*d.a. + n-nm-s*; "the Prophet"; the prophet of Deut.18:15) ὁ ἐρχόμενος ἔρχομαι (*adj. ptc./p/d/nm-s*; "who is to come/who is coming"; denotes an expectation) εἰς (*pa*) τὸν ὁ κόσμον. κόσμος (*d.a. + n-am-s*; "the world/cosmos")

GNT John 6:15 Ἰησοῦς οὖν γινούς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν ἵνα ποιήσωσιν βασιλέα, ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

NAS John 6:15 **Jesus therefore perceiving that they were intending to come and take Him by force, to make Him king,** Ἰησοῦς (*n-nm-s*) οὖν (*infer. conj.*) γινούς (*circ. ptc./a/a/nm-s*; "when perceiving/having known") ὅτι (*conj.; intro. content of His knowledge*; "that") μέλλουσιν μέλλω (*vira--3p+*; "they were about to/intending to/wanting to"; denotes an intended action) ἔρχεσθαι ἔρχομαι (+ *compl. inf./p/d*; "to come") καὶ (*cc*) ἀρπάζειν ἀρπάζω (+ *compl. inf./p/a*; "to take by force/to snatch/to seize") αὐτὸν αὐτός (*npam3s*) ἵνα (*conj.; purpose*; "for the purpose of") ποιήσωσιν ποιέω (*vsaa--3p*; "they might make") βασιλέα, βασιλεύς (*n-am-s*; "a king/leader/prince") **withdrew again to the mountain by Himself alone.** ἀνεχώρησεν ἀναχωρέω (*viaa--3s*; "He withdrew/departed from one area to another")

GOSPEL OF JOHN

πάλλιν (*adv. "again"; cp. vs.3*) εἰς (πα) τὸ ὄρος (*d.a. + n-an-s; "the mountain"*) αὐτός (*nprnm3s; "He Himself/by Himself"*) μόνος. (*a--nm-s; "alone"*)

ANALYSIS VERSES 14-15:

1. John now records the effect/consequence of Jesus' miracle upon the recipients.
2. The miracle is in and of itself unique, in that it was applied to the entire multitude of **people** rather than just certain individuals needing healing, etc.
3. Therefore the affect of the miracle had a direct impact on everyone, since everyone physically benefited from its yield.
4. This is the force of the verb "ὄραω/**saw**" in vs.14a, which notes the physical participation involved in their mental perception of the event. *See the explanation on ὄραω in the class notes of Joh.3:3.*
5. In other words, the phrase "**When therefore the people saw the sign**" could be rendered, "**When therefore the people** reflected upon the miraculous occurrence that they were direct recipients of regarding **the sign**".
6. To put it yet another way, their perception of the miracle was directly impacted by their physical participation in it.
7. The miracle, **which He/Jesus had performed** that the masses had witnessed, was of such a nature that they realized Jesus had the power to provide even for great numbers of **people**.
8. Again, we see John's referral to the miracle as a "**sign**".
9. In fact, it was a **sign**, a **sign** to point people to who Jesus was so they could believe in Him for salvation.
10. The masses too recognized it as a **sign**, but failed to grasp its true significance.
11. Rather than inquire of Jesus as to its import, they let the physical result of the miracle influence their perception of its meaning.
12. They immediately starting to discuss the matter among themselves, pooling their ignorance as to what they thought this all meant.
13. **They** concluded enmasse/as a whole that **this is truly the Prophet who is to come into the world** referencing their understanding of Deut.18:15.
14. While their conclusion as a statement is correct, it is their interpretation as to who and what **the Prophet** was all about that is erroneous.
15. It has already been recorded by John that the Jews had no clear read as to **the Prophet** or the Christ, as they considered them to be two different individuals. Joh.1:19-21
16. While some have suggested that the Galileans did not reflect this viewpoint of their Judean counterparts thinking more on the lines of the Samaritans (Joh.4:25), there is a common denominator that has affected both groups in their thinking in this regard.
17. That is, neither the Judean nor Galilean Jews regarded **the Prophet** nor Messiah as a spiritual deliverer, only a political deliverer.
18. Just as this multitude of **people** only had "eyes" regarding the physical benefits of the miracle, which they enjoyed, they only perceived **the Prophet** like Moses as one who would deliver them from physical Roman rule as Moses delivered the Exodus from Egypt.

GOSPEL OF JOHN

19. Like so many they automatically assumed that if they thought it, it had to be true.
20. Their theology was a mixture of true ideas and human viewpoint, which basically kept them off balance and confused.
21. Because of the human viewpoint incorporated into the Judaistic teaching they received, most not only did not recognize **the Prophet** and Messiah as One and the same, but also failed to GAP the spiritual significance behind His coming at the 1st advent.
22. Such is still the case today with **people** listening to a multiplicity of teachers, who themselves are often ill-prepared and misguided.
23. People are confused and disoriented with regard to Ph₁, Ph₂ and Ph₃ truths, having theological grids that are a hodge-podge of true and false ideas.
24. Just as an element of truth is reflected in the multitude's conclusion, the false renders the whole as useless to produce true godliness and leads them down a false road of application.
25. The irony is that it is **the Prophet** that they conclude He is that they are challenged to listen to and orient to regarding His teaching. Deut.18:15-19
26. Why then hadn't these **people** listened to Jesus so as to clear away their human viewpoint?
27. Because they were following their own grid that included:
 - A. Dependence on miracles to sustain them. Joh.4:48
 - B. A strong nationalistic aspiration that ignored Biblical realities.
 - C. False teaching that confused Messianic expectations.
 - D. Their own –V to the truth.
28. When Jesus came along they tended to ignore His teaching, focusing on His miracles and forcing Him into their own mold.
29. Many have noted the similarity of this miracle being **performed** in a wilderness area, to the miracles that Moses did in a similar setting. Exo.16:1ff
30. As will be observed later, it is the “physical” result of the miracle that is precisely what is on the mind's of these **people**. Joh.6:26ff
31. Here was a man who had the ability to not only cure disease, but also could provide food for any number of **people** and what better could one ask for to lead them as a **king**.
32. To them, as the 2nd Moses, He would surely lead them to freedom from Roman rule.
33. Instead of listening to Him, as they should have, we see them engaged in a herd mentality of a false concept and now **were intending to come and take Him by force, to make Him king**.
34. **Jesus** is aware of their thinking and realizes He is in a precarious situation.
35. This is a mob of maladjusted **people**, not thinking about any realities beyond their momentary excitement and political fervor, intent on having their way in this matter.
36. These **people** have no true desire to understand all that the miracle was about, only to exalt Him for their own purposes.
37. **Jesus therefore perceiving that they were** hell bent to carry out their own distorted views regarding Him, **withdrew again to the mountain by Himself alone**.
38. **Jesus** rejects their attempt to make Him an earthly **king**, just as He had previously rejected the solicitation from Satan to become ruler over the entire world. Luk.4:5-8

GOSPEL OF JOHN

39. This was an obvious temptation for Him to bypass the cross, ignoring God's will for Him, and assume the Messianic kingdom here and now.
40. However, **Jesus** would have violated the will of God, become a ruler over lost, unregenerate humanity, and would have failed to provide salvation for even one person, if He accepted this approach.
41. The popularity He enjoyed among the masses could easily become a temptation and a snare to Him.
42. Observation: As adjusted believers attempting to walk in righteousness, we must be aware of the pitfalls around us that exudes from human viewpoint and might appeal to our own STA or false theological grids. Rom.13:14
43. It is noted that from this time forward, **Jesus** withdraws from the crowds that follow Him, recognizing that the will of God and their will for Him are in complete contradiction and antagonistic to one another.
44. His withdrawals can be seen at:
 - A. Joh.6:1-3; Mat.14:13,14; Mar.6:31-34; Luk.9:10b-11: Pressure from Herod.
 - B. Joh.6:14-15; Mat.14.22-23; Mar.6:45-46: Interference from others regarding God's will for Him
 - C. Mat.15:21; Mar.7:24; 8:13: To avoid interference from the Religious leaders.
 - D. Mat.15:29-31; Mar.7:31; Joh.6:3,15: The need for more personal time for Himself and with His disciples.
45. Here, **Jesus** simply frustrates their plans by separating Himself from them withdrawing further up into **the mountain**.
46. The exact sequence of events can be seen by incorporating the synoptics:
 - A. Jesus instructs the disciples to leave the area. Mat.14:22; Mar.6:45
 - B. During their departure, He dismisses the crowd.
 - C. While some may have departed, obviously others are very excited and refuse to leave.
 - D. They begin to form a mob to **take Him by force**.
 - E. By then He has withdrawn into the solace of **the mountain**.
 - F. His purpose was to remove Himself from the situation and to engage in prayer. Mat.14:23; Mar.6:46; Joh.6:15
 - G. The mob not knowing where Jesus is eventually disperses leaving Him alone.
47. Observation: When a solicitation to tempt us to violate the known will of God occurs within the life of a believer, an escape avenue is to separate themselves from the situation as soon as possible and to pray.
48. Christ never let anyone stand in the way of fulfilling God's plan for Himself, even from His closest associates such as Peter, which on that occasion it incited Jesus to emit a debasing rebuke to Peter. Mat.16:21-23
49. **Jesus** knew how to frustrate the actions of others when they were about to jeopardize His mission.
50. He never let other's misguided viewpoints affect or interfere with the known will of the Father for His life.
51. This is a sterling example of "zeal without knowledge". Rom.10:2

GOSPEL OF JOHN

EXEGESIS VERSES 16-21:

GNT John 6:16 Ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν

NAS John 6:16 **Now when evening came, His disciples went down to the sea,** δέ (cc; "Now") Ὡς ὡς (temp. conj.; "when/after") ὀψία ὄψιμος (a--nf-s; "evening/sunset or later/root meaning 'late'") ἐγένετο γίνομαι (viad--3s) αὐτοῦ αὐτός (nprgm3s) οἱ ὁ μαθηταὶ μαθητής (d.a. + n-nm-p) κατέβησαν καταβαίνω (viaa--3p; "went down") ἐπὶ (pa) τὴν ἢ θάλασσαν θάλασσα (d.a. + n-af-s; "the sea" ref. Sea of Galilee or Tiberias)

GNT John 6:17 καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ σκοτία ἤδη ἐγεγόνει καὶ οὐπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς,

NAS John 6:17 **and after getting into a boat, they started to cross the sea to Capernaum.** καί (cc) ἐμβάντες ἐμβαίνω (circ. ptc./a/a/nm-p; "after getting into/stepping into/embarking"; used 16x always of getting into a boat) εἰς (pa; "into") πλοῖον (n-an-s; "a boat/seagoing vessel"; obviously large enough to carry twelve men) ἤρχοντο ἔρχομαι (viIPFd--3p; "they were going") πέραν (pg; "across/to the other or opposite side/beyond") τῆς ἢ θαλάσσης θάλασσα (d.a. + n-gf-s) εἰς (pa) Καφαρναούμ. (n-af-s; "Capernaum") **And it had already become dark, and Jesus had not yet come to them.** καί (cc) ἤδη (adv. "already/by this time") ἐγεγόνει γίνομαι (viPLUPFa--3s; "it had become") σκοτία (n-nf-s; "dark") καί (cc) ὁ Ἰησοῦς, (d.a. + n-nm-s) οὐπω (adv.; "not yet/still not) ἐληλύθει ἔρχομαι (viPLUPFa--3s; "had come") πρὸς (pa; "to/toward"; indicates Jesus had not even started that way yet; With the PLUPF it points to Jesus time of prayer in the mountain) αὐτοὺς αὐτός (npram3p)

GNT John 6:18 ἢ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο.

NAS John 6:18 **And the sea began to be stirred up because a strong wind was blowing.** ἢ ὅς (dnfs; "which"/not translated) τέ (cc; adjunction force; "now/also")

GOSPEL OF JOHN

θάλασσα (n-nf-s; "sea") διεγείρετο. διεγείρω (viIPFp--3s; "has been stirred up/agitated"; used 5x; means to "wake up/arouse/stir up/excite"; the passive denotes an outside agent) **"because" supplied** μέγαλου μέγας (a--gm-s; "great/much"; here used of force, "strong") άνέμου άνεμος(n-gm-s; "a wind") πνέοντος πνέω (circ. ptc./p/a/gm-s; "while/was blowing"; same as 3:8)

GNT John 6:19 έληλακότες ούν ως σταδίους είκοσι πέντε ή τριάκοντα θεωροΰσιν τόν Ίησοΰν περιπατοΰντα επί της θαλάσσης και έγγύς τοΰ πλοίου γινόμενον, και έφοβήθησαν.

NAS John 6:19 **When therefore they had rowed about three or four miles,** ώς(temp. conj.; "when") ούν (infer. conj.; "therefore") έληλακότες έλαύνω (circ. ptc./PF/a/nm-p; "after they had rowed"; used 5x; "a propelling or driving force" such as impelling a boat forward by oars - Mar.6:48 - or wind - Jms.3:4) είκοσι (card. adj./am-p; "twenty") πέντε (card. adj./am-p; "five") ή (cc; "or") τριάκοντα (card. adj./am-p; "thirty") σταδίους στάδιος (n-am-p; "stadion"; a unit of measure of approximately 600 ft. or 1/8th of a Roman mile = between 3.1 to 3.74 miles;) **they *beheld Jesus walking on the sea and drawing near to the boat; and they were frightened.** θεωροΰσιν θεωρώ (viPa--3p; "they beheld/observed/looked on" as spectators) τόν ό Ίησοΰν Ίησοΰς (d.a. + n-am-s) περιπατοΰντα περιπατέω (circ. ptc./p/a/am-s; "walking") επί (pg; "upon") της ή θαλάσσης θάλασσα (d.a. + n-gf-s) και (cc) γινόμενον, γίνομαι(circ. ptc./p/d/am-s; "coming/moving/drawing) έγγύς (pg; "near/close by") τοΰ τό πλοίου πλοϊον (d.a. + n-gn-s; "the boat") και (ch) έφοβήθησαν. φοβέομαι(viad--3p; "they were frightened/fearful/terrified/caused to be afraid"; most general term for fear used 103x)

GNT John 6:20 ό δέ λέγει αύτοίς, Έγώ είμι, μη φοβεΐσθε.

NAS John 6:20 **But He *said to them, "It is I; do not be afraid."** δέ (ch) ό (dnms +; used as a pronoun; "He"; ref. Jesus) λέγει λέγω (viPa--3s) αύτοίς, αύτός (npdm3p) Έγώ (nprn-1s; "I") είμί (viPa--1s; "I am/keep on being"; "I am" = Yahweh) μή (neg. with imperative; "stop!") φοβεΐσθε. φοβέομαι (vImp./p/d--2p; "being afraid")

GOSPEL OF JOHN

GNT John 6:21 ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

NAS John 6:21 **They were willing therefore to receive Him into the boat;** ἤθελον θέλω (viIPFa--3p; "they were willing") οὖν (infer. conj.; "therefore") λαβεῖν λαμβάνω (compl. inf./a/a; "to receive") αὐτὸν αὐτός (nram3s) εἰς(pa) τὸ πλοῖον, (d.a. + n-an-s; "the boat") **and immediately the boat was at the land to which they were going.** καί (cc) εὐθέως (adv.; "immediately/at once/right away/soon after") τὸ πλοῖον (d.a. + n-nn-s; "the boat") ἐγένετο γίνομαι (viad--3s; "was/came") ἐπί (pg; "upon/at") τῆς ἣ γῆς γῆ (d.a. + n-gf-s; "the land") εἰς (pa; "to/toward") ἣν ὅς (rel. pro./af-s; "which") ὑπῆγον. ὑπάγω (viIPFa--3p; "they departed to/sent to/were going to")

ANALYSIS VERSES 16-21:

1. John's account of this particular event is the most compressed compared to its recording in Mat.14:22-34 and Mar.6:45-53.
2. Luke omits this event altogether.
3. Once again, by harmonizing the paralleling accounts, we will fill in the details and order of events.
4. As Luke records, it was the city of Bethsaida that Jesus and His disciples had arrived to initially, before the miracle of the feeding of the 5000. Luk.9:10b
5. The people found out where He was heading and arrived there before them. Mat.14:13; Mar.6:32-33; Luk.9:11a cf. Joh.6:2
6. Upon immediately arriving at Bethsaida, He saw the multitude and again began to heal and teach. Mat.14:14; Mar.6:34; Luk.9:11b
7. John then informs us that He retired to a specific mountain or hill with His disciples. Joh.6:3
8. That this withdrawal was after His arrival at Bethsaida seems obvious, since it is now from His vantage on this mountain that He sees the multitude coming towards them, which is different than the scenario of His first arrival. Joh.6:5
9. Therefore, after Jesus first arrival at Bethsaida and again spending more time healing and teaching, He and the disciples retreat to the mountain for the solitude they initially headed out for. Mar.6:31
10. Then the miracle of the feeding of the 5000 occurs.
11. The problem now arises as to harmonizing John's account that says **after getting into a boat**, the disciples were going across **the sea to Capernaum** and Mark's account that Jesus made them get into the boat and go ahead of Him to the other side to Bethsaida.
12. The solution is relatively simple:

GOSPEL OF JOHN

- A. As has been noted, by the 4th century theologian and archaeologist Jerome and 1st century Roman scientist and historian Pliny (Gaius Pinius Secundus a.k.a. Pliny the Elder), Bethsaida was located close to and east of the headwaters of the Jordan as it empties into the Sea of Galilee.
 - B. The “mountain” that Jesus and the disciples retreated to after their initial arrival at Bethsaida was located on the west side of the Jordan.
 - C. Therefore, when Jesus instructed the disciples to go to the other side to Bethsaida in Mark, He was speaking of the other side of the Jordan, not the Sea of Galilee.
 - D. In fact, the preposition “other side/πέραν” is also translated “beyond” and of its 23 uses, it is used explicitly 8 times with reference to the Jordan. Mat.4:15,25; 19:1; Mar.3:8; 10:1; Joh.1:28; 3:26; 10:40
 - E. Therefore, a theoretical western Bethsaida is not necessary to harmonize the events as they unfold.
13. The order of events can now unfold.
 14. While Jesus was dismissing the crowds, the disciples got into the boat they had taken earlier to this more remote region from Bethsaida earlier in the day.
 15. The obvious instructions that Jesus gave the disciples was to go ahead of Him back across the Jordan to Bethsaida and wait for Him, at which time of His arrival, they would head back across **the sea**. Mat.14:22; Mar.6:45
 16. That indeed the disciples were expecting His arrival is stipulated in vs.17b, “**And it had already become dark, and Jesus had not yet come to them**”.
 17. Little else can be inferred from this statement.
 18. It was while the disciples were heading back to Bethsaida that Christ dismissed the crowd and headed up the mountain for prayer.
 19. Not until both the crowds and the disciples had departed, did **evening** come. Mat.14:23
 20. It is within this time frame and order of events that vs.16 must be understood.
 21. The phrase “**Now when/after evening came**”, denotes a time later into the evening during which time the disciples had arrived at Bethsaida and had been waiting on **Jesus** arrival.
 22. At some time they determine that **Jesus** is going to be a “no show” and whether through impatience or some other rationale, they left wherever they were waiting for Him in Bethsaida, and **went back down to** their boat at **the sea**.
 23. It was then that “**after getting into a boat**” of vs.17a, that **they started to cross the sea to Capernaum**.
 24. That it was indeed **dark** and late into the **evening** when they re-embarked is clear as both Mat. & Mar. tell us that it was about the fourth watch when the actual miracle occurred, which in Roman time was around 3:00 AM. Mat.14:25; Mar.6:48
 25. On their trip over, a violent storm erupted **and the sea began to be stirred up/agitated because a strong wind was blowing**.
 26. That this was a violent and sudden storm is confirmed by the parallel accounts that call the wind “*contrary*” and “*against them*” as well as “great or **strong**” in John’s account. Mat.14:24; Mar.6:48
 27. John also says **the sea** was agitated and Matthew says that the **boat** was “*battered by the waves*”.

GOSPEL OF JOHN

28. These types of thunderstorms are quite common around the Sea of Galilee, particularly occurring at the start of the spring rainy season.
29. The relative position of the lake, below sea level surrounded with high mountains on the east and west with the entering and exiting Jordan Valley on the north and south, creates an environment from which the cool air from the heights rush down the steep slopes with great force.
30. This causes violent and sudden eruptions, which are not infrequent and quite dangerous to small craft.
31. **When therefore they had managed to row about three of four miles, is when they beheld/witnessed Jesus walking on the sea and drawing near to the boat.**
32. Only John records the approximate distance with Matthew only stating that they were *many stadia away from the land*", a stadion being 1/8th of a Roman mile.
33. A study of the locations of Bethsaida and **Capernaum** denote that it was approximately 5 miles east to west with **Capernaum** being only about 1 ½ miles further south.
34. Therefore, they were not far from the western shore by the time **they beheld Jesus**.
35. Mat.14:34 and Mar.6:53 tells us that when they did finally land, the moored at Gennesaret, a region just south of **Capernaum**, which John states **was at the land to which they were going** (vs.21).
36. While some have suggested that the storm caused them to drift and land at Gannesaret, the IPF of "ὑπάγω/**were going** to/they departed to/sent to", makes it clear that this was their ultimate preplanned destination with **Capernaum** only being a between stop.
37. This insight clears up why John states that they initially headed out to **Capernaum**, that being that they were looking for **Jesus** on the way.
38. With both Bethsaida and **Capernaum** being on the northern shores of **the sea**, east and west respectively, they figured they would row while hugging the northern shore maybe sighting **Jesus** along the way.
39. This also lends support to the fact that the site of the previous feeding of the 5000 was west of the Jordan River.
40. Mark informs us that before **Jesus** walked out to them, He first "saw *them straining at the oars for the wind was against them*". Mar.6:48a
41. While **Jesus** obviously could "see" them with respect to His deity, the verb "to see/ὁράω" denotes a physical observance/participation within the concept of the perception He had regarding their dilemma.
42. Being night and stormy, He probably got a glimpse of them during lightening and within visual distance of land.
43. The picture then is of the disciples struggling to keep from being blown out to the middle of **the sea** and either trying to get to shore or closer to shore while fighting a northern/northwestern head wind.
44. The interpretation of the phrase in vs.19 "**walking on the sea**" is crucial to understand exactly what transpired next in the sequence of events.
45. Many interpreters state that the phrase "ἐπὶ τῆς θαλάσσης/upon **the sea**" is to be interpreted by the identical phrase in Joh.21:1 "*at the sea*", denoting **Jesus** was **walking** on the "seashore".

GOSPEL OF JOHN

46. These interpreters take a bias approach to hermeneutics and attempt to take a preposition and make it technical, when in reality it is non-technical and governed by context.
47. In other words, they are not employing intellectual honesty and analyzing all possible uses of this word.
48. This preposition “ἐπί” can emphasize “contact” (upon, on), “position/location” (on, at, over) or “motion/direction” (to, up to).
49. The phrase, “upon/on/at **the sea**” is used 10x, 6x in John’s writings.
50. It is the Mat.14:26; Mar.6:48,49 and Joh.6:19 verses that are in question noting Joh.21:1 being correctly interpreted “at the sea”.
51. The other five uses are all in Revelation and in all of those cases, it is clear by context that “contact/upon” or “location/over” is its force. Rev.5:13; 7:1; 10:2,5,8
52. Furthermore, Matthew uses the phrase “ἐπὶ τὰ ὕδατα/on/upon *the water*” in our parallel account after the disciples saw Jesus when Peter said, “*Lord if it is You, command me to come to You on the water*”. Mat.14:28
53. It is obvious in that verse that Peter can only be talking about himself walking “over/upon” the water as they are in the boat and it makes absolutely no sense otherwise.
54. Too, as Matthew’s account relates, Peter then started to sink after getting out of the boat and walking and Jesus stretched out His hand to grab him at that point. Mat.14:29-31
55. If Peter didn’t sink into water, then we have even a greater miracle that occurred, he sank into “dry land”!!!!
56. Other just as ridiculous attempts to rationalize this miracle is theories of quicksand (Peter and Jesus were walking on quicksand of which there is no record of quicksand around the lake) and shallow water (that’s why Peter was so scared?).
57. John himself differentiates by use of this preposition between going **down to the sea** (vs.16) with the varied case of the noun (accusative), and **walking on the sea** (vs.19) used with the genitive.
58. Therefore, it was when the disciples saw **Jesus walking on the water**, they became very **frightened**.
59. Both Matthew and Mark tell us that what the disciples thought they saw was a ghost/ apparition.
60. The situation of the disciples is that they are in a hostile environment, it is late at night, they are physically exhausted from fighting the elements, and likely in some fear for their safety.
61. Now out of nowhere basically, they see someone **walking toward the boat, on the sea** and they were scared silly.
62. While the NAS translation of Mar.6:48 gives the impression that **Jesus** was intending to “pass them by”, this is not the case and should be translated “intended/wished to come along side (παρέρχομαι from para/along side and erchomai/to come)”.
63. He was **walking on the sea** to board the ship that they were on.
64. **Jesus** recognizes their MA problem of fear and **said to them, “It is I; do not/stop being afraid”**. vs.20
65. Matthew and Mark both add the He said to “*take courage*”. Mat.14:27; Mar.6:50

GOSPEL OF JOHN

66. In those accounts, His words “*take courage*” and “*do not be afraid*” brackets the Lord’s identification of Himself.
67. His personal identification “Ἐγώ εἰμι/I Myself am” are favorite words **Jesus** uses in this regard some 24x just in John.
68. While this phrase is one sure way of saying “It’s Me”, it is very similar to the designation that God employed when Moses asked Him to identify Himself. Exo.3:14 where God employs the Hebrew “to be” verb **היה** in the 1st person singular.
69. Here, His designation of Himself has obvious overtones and points to His deity.
70. Once they recognized that it was indeed **Jesus**, **they were willing therefore to receive Him into the boat.**
71. But not before Peter had to show his lack of spiritual fortitude/resolution as Matthew records. Mat.14:28-31
72. Only when Peter takes his eyes off the Lord and focuses back onto the storm does fear reenter his life and he begins to sink. Mat.14:30
73. Once **Jesus** entered the **boat** with Peter, the storm completely subsided. Mat.14:32; Mar.6:51
74. The final phrase of vs.21, “**and immediately the boat was at the land to which they were going**” is not to be taken that supernaturally they arrived at their destination, only they were not far from it at this point and arrived shortly after these events.
75. Observations of this miracle as a sign.
- A. John has already noted that all of Jesus’ miracles were signs that point to a greater spiritual reality. Joh.2:11,18,23 et al.
 - B. He has on this occasion as with all His miracles manifested that He is superior to the laws of nature, which points to His Deity.
 - C. God’s power is such that even natural laws are not an obstacle to Him, in fact they are subservient to Him.
 - D. The disciples are seen as believers who are laboring to their utmost striving to advance within the storm.
 - E. The storm is analogous to the pressure of the cosmos and all of its evil.
 - F. The waves and **wind** represent the constant bombardment of false doctrine and human viewpoint the believer faces in life. Eph.4:14
 - G. **Jesus** wishes to reveal Himself by **walking on the** water out to them in the midst of the storm.
 - H. This is analogous to God’s plan being revealed in the midst of the cosmic evil. Rom.1:19-20
 - I. **The sea**/water is analogous to BD (Eph.5:26) and **Jesus walking** upon it denotes that He is the perfect example and standard of +R that operates strictly upon God’s directive will. Joh.5:19, 30 (*Note where “walking/περιπατέω” is used of spiritual “walking”; Rom.8:4; 1Cor.3:3; 7:17 et al.*)
 - J. The disciple’s fear represents believers who succumb to their STA’s.
 - K. Under their STA’s, they do not have a clear “vision” of who and what Christ is and all that He represents. 1Cor.2:14
 - L. Christ’s speaking to them and identifying Himself represents the revelation and communication of the POG/BD.
 - M. Once they orient/acclimate to who He is and what He represents (BD), then control of their STA’s can be experienced.

GOSPEL OF JOHN

- N. The command to stop being **afraid** is representative of BD's command to not operate under our STA's. Gal.5:16-17
- O. Spiritual courage in the believer's life stems from being in FHS (Mat.9:2 "*..your sins are forgiven.*"), faith in Christ/BD (Mat.9:22) and knowing that as we seek God in true humility/+V, He hears our call and seeks us (Mar.10:46-49 cp. Joh.4:23).
- P. Peter represents one who has enough faith to "walk" according to the dictates of BD.
- Q. However, once Peter removes his focus from his perfect example/Christ/The Word/The Perfect Standard of Righteousness/BD and gets his eyes on the storm/world around him, his faith diminishes and spiritually he starts to "sink" 1Cor.2:16
- R. Christ's saving Peter from drowning upon his cry for help, represents that grace is provided for the +V, seeking believer even in their failings and if the believer is willing to let BD again "grab hold" of them, deliverance from their failings are ensured.
76. Events such as these, which are recorded by these eye-witnesses, are designed to strengthen our faith in the Lord and help us to get our eyes on Him and off of the storms/pressures around us.
77. Mark finally records that in spite of these last great miracles, the disciples had yet to learn that faith was the key with regard to whom and what Jesus was all about and insight to the spiritual ramifications the miracles represented. Mar.6:52
78. While some may think that Mark means they don't recognize Him as God, it is not only His deity that was represented by the bread, but that the bread represents the POG as seen in the Person of Christ through a grace/faith system.
79. Just as faith and grace is represented in all that has occurred in this miracle.
80. Furthermore, Mat.14:33 declares that the disciples "worshiped Him" after He got into the boat noting that He was certainly "God's Son!".

GOSPEL OF JOHN

EXEGESIS VERSES 22-24:

GNT John 6:22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης εἶδον ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν καὶ ὅτι οὐ συνεισηλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον·

NAS John 6:22 **The next day the multitude that stood on the other side of the sea saw that there was no other small boat there, except one,** *Τῇ ἡ (d.a./Lfs + "The/in/during the sphere of"; here of time) ἐπαύριον (adv. used adjectivally; "next/following day") ὁ ὄχλος (d.a. + n-nm-s; "the multitude/crowd") ὁ ἐστηκὼς ἴστημι (adj. ptc./PF/a/nm-s; "that stood") πέραν (pg; "on the other side/beyond/across") τῆς ἡ θαλάσσης θάλασσα (n-gf-s; "the sea") εἶδον ὁράω (viaa--3p; "they saw") ὅτι (cc; "that"; intro. what they saw) οὐκ οὐ (neg. +) ἦν εἰμί (viii--3s; "there was not/no") ἄλλο ἄλλος (a--nn-s; "other/another"; of a the same kind) πλοιάριον (n-nn-s; "a small boat/skiff") ἐκεῖ (adv.; "there/in that place") εἰ μὴ (part. + neg.; "except/only") ἓν εἷς (card. adj./nn-s; "one") **and that Jesus had not entered with His disciples into the boat,** *καί (cc) ὅτι (cc; "that"; continuation of what they saw) ὁ Ἰησοῦς (d.a. + n-nm-s) οὐ (neg. +) συνεισηλθεν συνεισέρχομαι (viaa--3s; w/neg. "had not entered into with/entered together with";) αὐτοῦ αὐτός (nprgm3s) τοῖς ὁ μαθηταῖς μαθητής (d.a. + n-dm-p; "the disciples") εἰς (pa; "into") τὸ πλοῖον (n-an-s; "the boat") **but that His disciples had gone away alone.** ἀλλά (strong advers.; "but/on the contrary") αὐτοῦ αὐτός (nprgm3s) οἱ ὁ μαθηταὶ μαθητής (n-nm-p) ἀπῆλθον· ἀπέρχομαι (viaa--3p; "had gone away/went away from) μόνοι μόνος (a--nm-p; "alone/by themselves")**

GNT John 6:23 ἄλλα ἦλθεν πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου.

NAS John 6:23 **There came other small boats from Tiberias** *ἦλθεν ἔρχομαι (viaa--3s; "There came"; note the singular person; lit. "It came"; the action of the boats is viewed as a collective singular) ἄλλα ἄλλος (a--nn-p!; "others"; of the same kind) πλοιάρια πλοιάριον (n-nn-p; "small boats"; the singular of the verb "It came" denotes the consolidation of the plural of boats i.e., lit. it is a fleet of similar small boats such as*

GOSPEL OF JOHN

referred to in vs.22) ἐκ (pabl) Τιβεριάδος Τιβεριάς (n-ablf-s) **near to the place where they ate the bread after the Lord had given thanks.** ἐγγύς (pg; "near" in proximity to place) τοῦ ὁ τόπου τόπος (d.a. + n-gm-s; "the place/district/territory") ὅπου (adv.; "where") ἔφαγον ἐσθίω(viaa--3p; "they ate") τὸν ὁ ἄρτον ἄρτος (d.a. + n-am-s; "the bread") τοῦ ὁ κυρίου. κύριος (d.a. + n-gm-s; "the Lord") εὐχαριστήσαντος εὐχαριστέω (gen. absolute circ. ptc./a/a/gm-s; "after having gave thanks")

GNT John 6:24 ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοιάρια καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν.

NAS John 6:24 **When the multitude therefore saw that Jesus was not there, nor His disciples,** ὅτε (temp. conj.; "When") ὁ ὄχλος (d.a. + n-nm-s; "the multitude") οὖν (infer. conj.; "Therefore") εἶδεν ὁράω (viaa--3s; "saw") ὅτι (cc; intro. indir. disc. denoting the reality of the situation; "that") Ἰησοῦς (n-nm-s) οὐκ οὐ ἔστιν εἰμί (neg. + vipa--3s) ἐκεῖ (adv.; "there/in that place") οὐδέ (neg. conj.; "nor") αὐτοῦ, αὐτός (nprgm3s) οἱ ὁ μαθηταὶ μαθητῆς (n-nm-p) **they themselves got into the small boats, and came to Capernaum, seeking Jesus.** αὐτοὶ αὐτός (nprnm3p; "they themselves") ἐνέβησαν ἐμβαίνω (viaa--3p; "got into/embarked"; same as vs.17) εἰς (pa; "into") τὰ τό πλοιάρια πλοιάριον (d.a. + n-an-p; "the small boats") καὶ (cc) ἦλθον ἔρχομαι (viaa--3p) εἰς (pa) Καφαρναοὺμ (n-af-s) ζητοῦντες ζητέω (circ. ptc./p/a/nm-p; "seeking/searching for") τὸν ὁ Ἰησοῦν. Ἰησοῦς (d.a. + n-am-s)

ANALYSIS VERSES 22-24:

1. These verses have eluded even some of the best theologians as to the real purpose and intent of the author's inclusion of them.
2. On the surface they seem to serve only a purpose of historical fact concerning the activities of the crowd present the previous day at the miracle feeding and provide no real contribution as to the flow of context.
3. As we will see, these verses are incorporated by John to substantiate the correct interpretation of preceding events as well as set the stage for the upcoming event of Christ's discourse on the "bread of life".

GOSPEL OF JOHN

4. While Matthew and Mark's accounts focus on the continued events of **Jesus** and the **disciples** after they landed in Gennesaret, John reflects back to what **the multitude that stood on the other side of the sea** was doing **the next day** after the storm.
5. That this is indeed **the multitude** that was **seeking** to make **Jesus** king is stipulated by context.
6. He inserts these verses in keeping with the flow of context, as it is these people that **Jesus** and the **disciples** had left behind that is part of the main audience in His discourse on "the bread of life", vss.25ff.
7. The information that he now provides confirms the order of events of the disciples preceding departure the evening before as well as their proposed itinerary of journey.
8. The order of events are reflected in the aorist tense of the verb "**saw/ὄραω**" in vss.22 and 23, which denotes:
 - A. Their observation of the events of the **disciples** departure the preceding evening. vs.22
 - B. Their observation that indeed both **Jesus** and **His disciples** had completely left the area (vs.24a) from which they then conclude as to where they might had gone (vs.24b).
9. **The next day** then, the crowd at the place they had now congregated to, had come to realize that **there was no other small boat there, except/only one**.
10. **And** they had also observed **that Jesus had not entered with His disciples into the boat, but that His disciples had gone away alone**, the evening before.
11. While commentaries try to rationalize the difference between "πλοῖον/a **small boat/skiff/dingy/small rowboat**" and "τό πλοῖον/**the boat/a midsize larger vessel/a seaworthy boat/ship**", as not being two different boats but one in the same with just a subtle difference in size (large enough to hold 13 people but not a ship), is not necessary.
12. The reason interpreters go this direction is because they try and put the place that **the multitude** is at in vs.22, at the site of the miracle feeding from the previous evening.
13. That is, if the crowd now were at the location of the mountain where the miracle occurred, then there would only have been one boat in that area i.e., the one that **Jesus** and the **disciples** had arrived in and the **disciples** later departed in.
14. This has caused the interpreters to make the phrase "excepting/only" **one boat there** as being the same **boat** that the **disciples had gone away** in without **Jesus** and thus a need to justify the difference of terms for "**boat**".
15. Following the series of events as explained in the previous analysis of vss.16-21, a clearer and more natural picture and interpretation of these verses can be revealed.
16. As noted, the **disciples** per Jesus' instructions, left the area of the miracle and returned to the other side of the Jordan back to Bethsaida to wait for Him.
17. After the crowd dispersed, it would be natural for at least the majority of them to seek refuge for the night, in a nearby town if possible.
18. Therefore, as the **disciples** headed for Bethsaida, so did **the multitude** after Jesus disappeared back into the mountain.
19. Though vs.22b did occur when **Jesus** first gave the instructions for the **disciples** to leave the area of the miracle, it also occurred when the **disciples** left later on from Bethsaida to **Capernaum**.

GOSPEL OF JOHN

20. It is from the perspective of being in Bethsaida; a fishing village that **the multitude** was now located at on **the next day** that is in view in vs.22.
21. It was **there** that they had noticed that the only boats moored during that evening and into **the next day** had been **one** small skiff and **the** larger **boat** (with the d.a.) that the **disciples had** departed in.
22. As it was fairly late into the evening before the **disciples** left Bethsaida, it gave the crowd ample time to arrive there, before the disciple's departure.
23. Therefore, any still awake and close in proximity to them, would have been eyewitnesses of their departure.
24. After they had left in the larger **boat**, that left only **one** remaining **small boat** of which a single individual could handle alone, which is brought out by the imperfect tense of "**there was**".
25. The crowd realized that since **Jesus had not** embarked **with His disciples into** their **boat** and that the only other available transportation was still **there**, then **Jesus and His disciples** must have connected somewhere else down the line or else set out with separate itineraries.
26. In either case they knew that the **disciples had left alone** and **Jesus** had not come to Bethsaida to utilize the remaining **boat** for His travel.
27. It is only by placing the crowd at Bethsaida, that vs.23 makes any real sense.
28. Most commentaries here that try to deal with this verse, make it parenthetical stating its inclusion causes a disruption of the flow of vss.22 and 24.
29. In other words, by removing vs.23 and reading vss.22 and 24 together, then a flow of context can be seen and therefore vs.23 is a disjointed fact that is only included as a side issue of the events.
30. While it can be viewed parenthetical in a sense, when it comes to maintaining a flow of the events, it need only to be parenthetical if the interpreter places all of these verses at one location; the site of the miracle
31. Otherwise, following our synopsis of events, vs.23 maintains the flow of events and serves as a transition of location of **the multitude** in vs.22, to a new location in vs.24 as well as providing the key as to how the crowd perceived the miracle.
32. The phrase, "**There came other small boats from Tiberias**" in vs.23a literally means that a fleet of skiffs/**small boats** arrived that originated from Herod's capital city of **Tiberias**.
33. This is the force of the singular person of the verb "**there/lit. 'it' came**" that has a plural subject "**other small boats**" denoting that the action of the subject is viewed as being grouped together in the form of a fleet i.e., the **small boats** are viewed as a collective singular.
34. The city harks back to John's previous title of the Sea of Galilee of Tiberias in vs.1, which was a subtle reminder to his readers that the Jews were under Roman rule.
35. Therefore, news of an entourage of **small** sea craft carrying people from a place of royalty/rulership, has now been received by **the multitude**.
36. That this fleet was of substantial size is seen in that eventually **the multitude themselves** utilize the **boats** for their own travel. Vs.24b
37. One can only imagine the thoughts that might have been going through the minds of a crowd of people after receiving this news, who just hours before were intent on forcing **Jesus** to become their king.

GOSPEL OF JOHN

38. It is no secret in history that **Tiberias** was Herod Antipas' chosen location for his capital in this region established just some approximately 12 years earlier in 20AD.
39. That there was a strong tie between the religious leaders of Judaism and Herod is strongly attested to in scripture as the Herodians (an integrating sect between the rulers of Judaism and Rome, whether Jewish or Roman in makeup) are seen involved closely with the Pharisees. Mat.22:16; Mar.3:6; 12:13
40. It is only a simple link then, for these Jews here to picture the possibilities of a fleet arriving from **Tiberias** knowing that there are those who have connection to Herod and thus rulership of the land.
41. In addition, this fleet of **boats** land **near to the place where they ate the bread after the Lord had given thanks**.
42. Though it was not the exact location of the miracle, the close proximity to it is all that would be necessary to arouse even more speculation from the crowd.
43. The genitive absolute "**after the Lord had given thanks**" grammatically is viewed as separate from the main clause and serves as a "side note" to the sentence.
44. On the surface, it may not seem to serve for any other purpose than as a descriptive addition to the miracle site i.e., the place where **the Lord** gave **thanks**.
45. But by understanding the mindset of the crowd with their erroneous thinking regarding Messiah, it serves to point out one thing that stuck in their minds of Christ's actions before the miracle occurred.
46. That is, He prayed before the multiplication of the food commenced.
47. They totally misunderstood the miracle itself and what it taught; all they understood is that this "man" prayed and the miracle occurred.
48. They do not see Messiah as God sent at the 1st advent to provide spiritual deliverance, only a special man that God would send to deliver them from Roman rule.
49. It is this participle/genitive absolute that is inserted that reveals the thinking of the people and sets the stage for the upcoming discourse on the "bread of life".
50. This crowd as a whole rejected Messiah as being God/Deity and as just another man/Prophet, He too must rely upon the power of God to perform His miracles.
51. In addition, in their eyes Messiah is only a political savior and therefore perceived that the prayer He offered was one thanking God for the power to provide Him with the ability to supernaturally feed His faithful subjects.
52. It is in the discourse on the "bread of life" that **Jesus** teaches His real mission at the 1st advent as providing spiritual life and that He is God, and from that teaching many of His disciples left Him. Joh.6:41-42, 59-60, 66
53. The sequence of events thus far revealed:
 - A. **The multitude** left the miracle area the night before and went to Bethsaida to find refuge.
 - B. They were still obviously "pumped up" regarding the miracle and the prospect that **Jesus** was to be their new king, and maintained that fervor into **the next day**.
 - C. While in Bethsaida, they **saw that** the only **boats there** were a skiff and **the boat** that the **disciples** had arrived in.
 - D. They observed the **disciples** leaving Bethsaida **alone** and without **Jesus** in their **boat** later that night.

GOSPEL OF JOHN

- E. Therefore with only the skiff remaining, they knew **Jesus** had not come to Bethsaida and were trying to figure out if the **disciples** had met up with Him further up the shore or just “Where was **Jesus**?”
 - F. During their period of contemplation, news arrives that a fleet of **boats from Tiberias** had just landed.
 - G. In fact, their docking was next **to the place where** Christ had performed the miracle the preceding evening.
 - H. Its possible that the crowd is now thinking, “Could it be that this man who we so fervently know should be our king, left last night, went to Herod to establish His challenge in this regard and now has returned to the very area that (in our eyes) it all began and where we are ready to join Him in the fight”.
 - I. Or, “We know that as a man all He had to do was pray and perform the miracle of the food, maybe He prayed and God delivered Israel into His hands at **Tiberias**.”
 - J. Whatever the people were thinking, what they did know was that the man they wanted as king and **His disciples** were gone and now here is a fleet of **boats** arriving from the capital city of **Tiberias**, maybe that’s where they went and now they’ve returned.
 - K. Observation: Those in life, who have distorted views of BD, will assess literal circumstances and situations around them in accordance with their distortions.
54. The temporal conjunction “ὅτε/**when**” and the inferential conjunction “οὐκ ἔστιν/**therefore**” at the beginning of vs.24, looks to a period of time that has elapsed since the landing of the fleet occurred in vs.23.
 55. Upon hearing of this news, **the multitude** hurried to the location of the landing parties and **saw that Jesus was not there, nor His disciples**.
 56. The historical present of “**was not**” implies that the reality of their expectation upon arrival at the scene was negative and therefore one of disappointment and/or frustration.
 57. This did not cool them off however, as **they themselves** then determine to continue to find their new king and **got into the fleet of small boats, and came to Capernaum, seeking Jesus**.
 58. The fact that they too headed to **Capernaum** supports the earlier analysis of vss.16-21 that the disciples initially headed to **Capernaum** thinking they may find Jesus on the way.
 59. The crowd knowing this would also make **Capernaum** their next logical step and again places the crowd earlier at Bethsaida with the **disciples**.
 60. It is this crowds passionate desire to find the man whom they are hell-bent on making their king as they continue in hot pursuit of **seeking Jesus**.
 61. There are three participles in these three verses:
 - A. Two are used to denote the actions of the crowd, “**stood**” in vs.22 and “**seeking**” in vs.23.
 - B. The third is the genitive absolute of vs.23, which denotes the crowds distorted view of Jesus as being someone who had to pray to God for the miracle to occur as well as misconstruing the intent of His thanksgiving.
 - C. These participles together point out what this **multitude** were looking for in Messiah and how they considered **Jesus** in the framework of Messiah.

GOSPEL OF JOHN

- D. In other words, what they **stood seeking** for was just a man that would lead Israel to national independence.
- E. Their actions of vs.22 and 24 were motivated by their perception of Messiah of vs.23.
- F. They misconstrued His prayer of thanksgiving in vs.23, as being necessary for assistance/help from God to perform the miracle rather than thanksgiving to the Father for making provision for the miracle and what it signified.
- G. They further “bend” the intent of His prayer rationalizing it in order to make it fit their agenda as to the reason of the miracle.
- H. It is only in this sense that vs.23 is parenthetical, as it provides insight into the motive of the crowds actions of remaining behind in vs.22 and continued searching for **Jesus** in vs.24.
- I. The verb forms of the participles “**stood**/ἵστημι” and “**seeking**/ζητέω” both are used in a spiritual sense denoting one’s spiritual standing before God (Joh.1:26; 3:29; 1Cor.10:12, etc.) and one’s spiritual seeking (Joh.5:30, 44, etc.).
- J. This **multitude** of people serves as proof that there are those who with great zeal and conviction will seek even an adjusted ministry, but with the wrong motives.
- K. They may even exude a great interest in the ministry, but underneath it all they are only wanting to serve their own human viewpoint agendas.
- L. Failure to accept one doctrine i.e., the doctrine of the 1st advent/Christ’s mission of passion, is all that was necessary to send these idiots on a road to disappointment and for many a spiritual catastrophe. Joh.6:66 *“As a result of this many of His disciples withdrew, and were not walking with Him anymore.”*
- M. One cannot help remembering also that when the crowd revealed their true motives the previous evening that **Jesus** “quickly” removed the **disciples** from the situation. Mat.14:22; Mar.6:45
- N. They because of their own spiritual “lukewarmness” and distorted views regarding His true mission at the 1st advent, were of no benefit to Him in this situation and as He dismissed the crowd, He also had dismissed those who should have been a support to Him.
- O. Observation: Those in leadership roles in the local church that do not have a clear understanding and/or themselves reject certain doctrines are of no benefit to others who are adjusted when doctrinal issues arise from other mal-contents or misinformed in the congregation.
- P. Observation: For those who are spiritually dull, don’t be surprised when adjusted believers tell you to “get out of the way” when they are trying to deal with a situation or crisis that you yourself are not biblically lined up with. Mat.16:23
- Q. Observation: Those in leadership roles who are not lined up with BD and pursue human viewpoint in its place, are potential stumbling blocks even to those who are adjusted.
- R. These participles in no uncertain terms and in context declare this **multitude** of people, at least as a whole, as being unbelievers even yet, and after the miracle.
- S. That salvation Ph₁ is still an issue for these people is seen in Jesus’ constant reference to salvation in the approaching discourse as seen in the word “believe” used eight times from vs.29-69.

GOSPEL OF JOHN

- T. The only reason there is any real interest of this crowd regarding **Jesus** is the potential of what He can do supernaturally, as it fits in with their own agenda for Him.
- U. Observation: This scenario serves as an example as to at least one reason why there are those who may attend Bible Class but in reality are –V, and that is they are motivated only to serve their own ideas and agendas as to what they think God’s plan is all about.

GOSPEL OF JOHN

The Bread of Life vss.25-65
When is Salvation Phi a “work”? vss.25-29

EXEGESIS VERSES 25-27:

GNT John 6:25 καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ, Ῥαββί, πότε ὦδε γέγονας;

NAS John 6:25 **And when they found Him on the other side of the sea, they said to Him, "Rabbi, when did You get here?"** καί (cc) εὐρόντες εὐρίσκω (circ. ptc./a/a/nm-p; "when/after they found"; ref. the multitude) αὐτὸν αὐτός (npam3s) πέραν (pg; "on the other side/beyond") τῆς ἢ θαλάσσης θάλασσα (n-gf-s; "the sea") εἶπον λέγω (viaa--3p) αὐτῷ, αὐτός (npdm3s) Ῥαββί, (n-vm-s; form of address; "Rabbi/teacher") πότε (interr. adv. of time; "when") γέγονας; γίνομαι(viPFa--2s; "did you arrive/come") ὦδε (adv. "here/in this place")

GNT John 6:26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἶδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε.

NAS John 6:26 **Jesus answered them and said, "Truly, truly, I say to you, you seek Me, not because you saw signs,** ὁ Ἰησοῦς (d.a. + n-nm-s) ἀπεκρίθη ἀποκρίνομαι (viadep--3s; "answered/responded") αὐτοῖς αὐτός (npdm3p) καί (cc) εἶπεν, λέγω (viaa--3s) Ἀμὴν ἀμὴν (double particle; "Pay attention/Emphatically/Truly truly") λέγω (vipa--1s) ὑμῖν, σύ (npd-2p) ζητεῖτέ ζητέω (vipa--2p; "seek/search for/look for") με ἐγώ (npa-1s) οὐχ οὐ (neg.; "not" +) ὅτι (conj.; denotes cause or purpose for their seeking here negating their intentions; "because") εἶδετε ὀράω (viaa--2p) σημεῖα, σημεῖον (n-an-p; "a sign") **but because you ate of the loaves, and were filled.** ἀλλ' ἀλλά (strong advers.; "but") ὅτι (conj.; "because") ἐφάγετε ἐσθίω (viaa--2p; "you ate") ἐκ (pabl.) τῶν ὁ ἄρτων ἄρτος (d.a. + n-gm-p; "the bread"; plural ref. to the "loaves"; ref. to the miracle) καί (cc) ἐχορτάσθητε. χορτάζω (vipa--2p; "were filled/satisfied/satiated"; of food "were fed to satisfaction"; used of carrion birds/vultures "gorging" themselves Rev.19:21)

GOSPEL OF JOHN

GNT John 6:27 ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατήρ ἐσφράγισεν ὁ θεός.

NAS John 6:27 **"Do not work for the food which perishes, but for the food which endures to eternal life,** ἐργάζεσθε ἐργάζομαι μὴ (vImp/p/dep--2p + neg.; Lit. "Stop working/expending energy"; forbids continuation of an action in progress; Here the negative follows the verb to denote that it is not the action of the verb "working" that is prohibited but rather the object of the verb that one is "working for".) τὴν ἢ βρῶσιν βρῶσις (d.a. + n-af-s; as an action of "eating"; general term to stipulate what is eaten, "food") τὴν ἢ ἀπολλυμένην ἀπόλλυμι (d.a. + adj. ptc./p/m/af-s; "which itself perishes/is ruined/is lost/is no more") ἀλλά (strong advers.; "but/on the contrary") τὴν ἢ βρῶσιν βρῶσις (d.a. + n-af-s) τὴν ἢ μένουσαν μένω (d.a. + adj. ptc./p/a/af-s; "which endures/abides/dwells/remains/continues to be") εἰς (pa) αἰώνιον, αἰώνιος (a--af-s; "eternal") ζωὴν ζωή (n-af-s; "life") **which the Son of Man shall give to you,** ἣν ὅς (rel. pro./af-s; "which" ref. to food) ὁ υἱός (d.a. + n-nm-s) τοῦ ὁ ἀνθρώπου ἄνθρωπος (d.a. + n-gm-s) δώσει· δίδωμι (vifa--3s; "will give") ὑμῖν σύ (npd-2p) **for on Him the Father, even/being God, has set His seal."** γὰρ (explan.; "for") τοῦτον οὗτος (near dem. pro./am-s; "on or to this One/Him") ὁ πατήρ (d.a. + n-nm-s; "the Father") ὁ θεός. (d.a. + n- Pred.nm-s; apposition; Lit. "The Father being the God") ἐσφράγισεν σφραγίζω (viaa--3s; "set His seal/mark/validation"; same as 3:33)

ANALYSIS VERSES 25-27:

1. John continues the narrative maintaining the flow of events evolving around the multitude and **Jesus**, skipping over the events at Gennesaret. Mat.14:34-36; Mar.6:53-55
2. After **Jesus** and His disciples spent an undetermined amount of time at Gennesaret, they eventually relocated to Capernaum where John picks up the narrative of Jesus' teaching in the synagogue there. Joh.6:59
3. The multitude seeking Him to make Him king, had obviously arrived at Capernaum before Christ and it is at the synagogue that **"they found Him on the other side of the sea"** of vs.25a.
4. **When**/after they located Him there, at their first opportunity they obviously are curious of His previous whereabouts and arrival to Capernaum, since His departure from the east side of the Sea of Galilee, and **they said to Him, "Rabbi, when did You get here?"**.

GOSPEL OF JOHN

5. The term “**Rabbi/Teacher**” is a polite form of address of which, they have no real appreciation for.
6. Just as Nicodemus addressed **Jesus** in this fashion without real understanding that He was “God teaching” (3:1-2), so goes for the multitude.
7. And as the test for Nicodemus was to listen and adhere to what Christ would next “teach” him, so goes for the multitude.
8. Though their question focuses on His time of arrival at Capernaum, their real curiosity and intent of the question is “Where have you been?” i.e., “We’ve been looking for You!”
9. That the question is a ploy/devise to extract information from **Jesus** to satisfy their own thinking regarding Him is seen in His response in vs.26 under the term “**seek**”.
10. The way that **Jesus answered them** reflects that He knows the motive behind their continued pursuit and attachment to Him.
11. The phrase “**Truly, truly, I say to you**” indicates that His read of their intentions regarding His person is totally accurate and without doubt.
12. His continued declaration as to what they really **seek** regarding His person places judgment upon their volitional motives.
13. The clause “**you seek Me, not because you saw signs**” casts light on the cause of their actions as being negative.
14. He refers to His miracles as “**signs**” to indicate what the miracles are intended to represent on the spiritual realm.
15. In other words, He declares that there “seeking” of Him is not worthy of what He represents.
16. The multitude has no desire to assimilate the spiritual truths that His miracles manifest.
17. Their pursuit of **Jesus** is in stark contrast as to why +V “seeks” Him.
18. He continues by stating in contrast the real cause of their infatuation with Him in vs.26b, “**because you ate of the loaves, and were filled**”.
19. Though the crowd witnessed many miracles to include healing, **Jesus** focuses their attention specifically to the miracle of His feeding them.
20. The multitude of followers was attracted to **Jesus, not because** of His unique Person or teaching that the “**signs**” point to, **but because** of the physical benefits they received from His works, with the feeding no exception.
21. That these people “**saw/ὄραω**” the miracles indicates the experiential reality of what they perceived these **signs** to represent, is of no spiritual benefit.
22. Their motivation is not based on what spiritual benefits they might receive, **but** based on satisfying their flesh.
23. Christ in this verse articulates the “cause or reason” of –V as being that the individual has no real spiritual interest as to God’s plan, **but** approaches His plan only to satisfy the desires of the STA and human viewpoint thinking.
24. In truth, -V only pursues God for the purpose of extracting what physical benefits they think His plan provides.
25. In fact, the energy that –V expends (their “works”) in their proposed pursuit of God is done only for the purpose of hopefully acquiring some physical gain in time, no matter how they may express or explain the reason of their actions.

GOSPEL OF JOHN

26. Observation: This explains –V Christians today, why they attend churches and why they and churches engage in the erroneous activities we see.
27. Observation: That being that the **primary and underlying** motivation for their activities is to serve some physical desire/need as seen in examples of:
- A. They attend church to maintain relationships, whether family, friends or spouses.
 - B. Or to establish relationships.
 - C. To advance themselves in life because of what their “connections” to the church may offer such as: belonging to a particular church may enhance their professional pursuits; using the church to appeal to the “Christian” market to enhance one’s business; going to church may enhance one’s social life.
 - D. They attend church to **seek** the glory and approbation of others to make themselves look good.
 - E. Churches themselves devise “special” groups or organizations to serve their pursuit of membership and money or to appeal to certain “sects” of Christians with similar interests in life.
 - F. People go to church to run from their problems because they are mal-contented in their niche or feel “guilty” about something.
 - G. People go to church maybe hoping to advance their own ideas or agendas as to how they view Christianity.
 - H. People attach themselves to ministries because of the “free food” offered.
 - I. Teenagers and adolescents who are –V go to church because they “have to”.
28. Whatever is the main force that drives or motivates –V to be “religious” or attach themselves to certain ministries, the fact remains that they have no true desire to understand, accept and apply the spiritual principles of BD.
29. While they as this crowd may tolerate the teaching, its only in hopes that the “magic genie” in some way will grant their physical desires.
30. In fact, most churchgoers today resent the truth and those who get within earshot of it, just as this crowd, will demonstrate it.
31. The implied alternative to the –V of this crowd are those who **seek** the spiritual realities of BD and thus satisfy the +V of their souls.
32. The irony is that what –V so earnestly **seeks** comes freely to those who will adhere to the very teaching that they dismiss. Mat.6:25ff
33. The problem is, and this is why they are –V, they choose to place their own desires and thinking above God’s.
34. As Christ judges and exposes these peoples –V, so does BD judge and expose –V. Joh.3:19-21
35. It is the motivation behind the energy that they exude in pursuing Him that is erroneous, not the actual action of seeking.
36. It is this principle that **Jesus** now expands upon beginning the teaching of this discourse in vs.27.
37. He takes their action of seeking and now applies it under the concept of “**work**”.
38. **Work** is simply bodily or mental effort exerted to accomplish or produce something.
39. Since it requires effort/energy, **work** is a determined exercise of one choosing to do something.

GOSPEL OF JOHN

40. Therefore, **work** originates in the soul (home of volition) causing the mental processes (central nervous system/B/C interfaced with the soul) to exert the necessary energy to perform what actions are required, whether mental or physical.
41. All physical exertion is preceded by mental exertion (all actions start in the MA) and one's actions can be restricted simply to our thinking processes.
42. The words, "**Do not work**" literally is a command in the Greek to "keep on working not ...".
43. It is not the prohibition of working that is stated, but rather the issue is the object that one works **for**.
44. Just as in vs.26 where the issue was not that they were "seeking" **Jesus** but the motivation behind their "seeking", the issue here is not that they "**work**", but what motivates that "**work**" and its result.
45. The object of working that is prohibited is "**for the food which perishes**", which is in contrast to working "**for the food which endures to eternal life**".
46. The force of His statement is that they should put their priorities into perspective and that spiritual matters take precedence over physical concerns like eating.
47. Anyone who takes this command that they are not to provide physical food for themselves is even blinder than this multitude.
48. There are two emphasis realized in His statement:
 - A. There is a difference between physical food that satisfies the body and spiritual food that satisfies the soul.
 - B. There is **work** that provides temporal gain and there is **work** that has eternal results.
49. It was the physical **food** that was the crowd's sole focus and priority at the miracle.
50. He iterates that physical **food** is transient/fleeting and once it is eaten, it is no longer fit to be food and **perishes**.
51. He then points out that in total contrast to **food, which perishes**, there is **food, which endures to eternal life**.
52. While the word "**work**" is not repeated in the second phrase, it is understood, just as the word "**seek**" is understood in vs.26b.
53. The word "**endures/abides/dwells/remains**" points to the fact that there is **food** that never loses its affect and purpose of existence as it pertains to sustaining **life**.
54. The next phrase, "**which the Son of Man shall give to you**" brings out the irony of **the food** that sustains **life** forever.
55. That is, since **the food** is to be given **to** them, the only **work** that will be required is to eat it.
56. Eating represents faith.
57. It is this phrase that points out the spiritual lesson of **the food** that He gave away at the miracle and that it represented the imparting of **eternal life** through a faith system.
58. **Eternal life** here represents all that **eternal life** provides from both Ph₁ and Ph₂ adjustments.
59. In both the SAJG and MAJG, the first act of **work** that is required is to assimilate information and believe it. Rom.1:17
60. It is in this sense then that **Jesus** uses the term "**work**".

GOSPEL OF JOHN

61. He uses the title “**Son of Man**” to emphasize that it is through the works of His humanity culminating on the cross and resurrection that opens the door for Deity to impart this **life**.
62. His statement is designed for the people to consider that as He freely gave them physical **food** at the miracle and the only **work** involved on their part was eating, then the question is, what **food** is there that only needs to be consumed that imparts **eternal life**?
63. The answer to which, He will give at length in the remainder of His discourse.
64. And as the issue for this crowd is the SAJG, which is the first priority regarding E.L., He will narrow the concept of E.L. to the gospel Ph₁.
65. Just as **Jesus** through the use of contrast denoted the difference between –V and +V “seeking” in vs.26, here He denotes the difference via contrast as it refers to the results of –V and +V.
66. This is seen in the terms **perishes** and **eternal life**.
67. As He stipulated that the cause of their –V was due to **not** seeking the spiritual reality of His person but rather based on their own human desires in vs.26, He in vs.27 denotes that their efforts only result in physical/temporal gain and is eventually destroyed, which is true for both Ph₁ and ₂. Joh.3:16; 2Joh.1:8 cp. 1Cor.3:12-15
68. The contrast in vs.27 implies that those who are +V and **seek** the spiritual reality of God’s plan then enjoy the benefits that correlate with E.L.
69. The noun for “**food**” literally denotes the action of eating, which again represents faith.
70. The purpose of this noun is to denote that no matter what system one uses to **seek** a relationship with God, it is a faith system.
71. Even a system that rejects who and what Christ is depends upon faith to adhere to that system.
72. The difference in the faith systems of religions versus true Christianity is that the faith of a Christian is based on the grace system that God has provided for mankind.
73. Religions reject His grace/provision and rely on their own efforts and approach to Him.
74. The final phrase, “**for on Him the Father being God, has set His seal**” explains why it is possible for the **Son of Man** to **give eternal life**.
75. It is because **God the Father** has sovereignly decreed/established His person as being His unique **Son**.
76. Seals were used in the ancient world to attest or provide a witness to the validity of a variety of things.
77. The first direct/personal attestation of **the Father** as to **Jesus** being Messiah began with God’s verbal and physical confirmation at Jesus’ baptism by John the Baptist. Joh.1:31-33 cp. Mat.3:16-17 (*All other external revelation surrounding the 1st advent regarding Christ up to this point, was via angels and prophecy.*)
78. At this point and time in Jesus’ history, **the Father set His seal** by permanently affixing God the Holy Spirit upon His person (cp. Joh.3:34) and proclaiming His person as being “*My Beloved Son*”.
79. This act was validation by **the Father** upon the humanity of Christ that He was +R and thus qualified to be “the Sacrificial Lamb”. Joh.1:35

GOSPEL OF JOHN

80. That this **seal** remained bonded as a witness to Him throughout His ministry was attested to via His works and ultimate resurrection and ascension. Joh.5:36; Act.1:22 cp. 4:33
81. It is because that as God-man He is +R and free to **give this food that endures** forever.
82. That He is free to offer **eternal life** relates to His mission and purpose of the 1st advent.
83. While there are those who view **Jesus** in these verses as avoiding the multitudes initial question, it is not so much as an avoidance than cutting to the quick and addressing the real purpose behind their question.
84. In other words, He knows the real motive behind why they are seeking to maintain a relationship with Him.
85. He also knows that failure to clear the air in this regard would result in:
 - A. No spiritual benefit to them.
 - B. Unless their volition changes, there can be no true relationship such as with **the Father and the Son**.
 - C. Silence and failure to proclaim the truth regarding their error would be misleading and only add fuel to the fire.
86. **Jesus** in this narrative serves as an example to all, the importance of determining as quickly as possible the reason why others seek to establish a close personal relationship with us as it serves the ministry as well as individually.
87. If it is not based on sound doctrine and a desire to truly **seek God** (an expression of +V), we need to cut to the chase and inform them of the necessary doctrinal criteria necessary for a close relationship to exist.
88. The result of our explanation/exhortation should leave no stone unturned and no doubt from where you are coming from, even if the doctrine may “rub them the wrong way”. Joh.6:60
89. Upon doing so, we are then to let the chips fall as they may and if they choose to reject the truth and leave, then let them go. Joh.6:66
90. If they themselves don’t separate but yet are still unwilling to follow the rules of BD, then we individually are to separate from them. 2Thess.3:14
91. For those who remain or attach themselves to the ministry, it is not even out of line to clear the air in that regard, if necessary. Joh.6:67
92. It was those who adhered to the principle of MPR and followed the rules and decorum of Jesus’ ministry that He considered His friends and family. Mat.12:49-50

GOSPEL OF JOHN

EXEGESIS VERSES 28-29:

GNT John 6:28 εἶπον οὖν πρὸς αὐτόν, Τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ;

NAS John 6:28 **They said therefore to Him, "What shall we do, that we may work the works of God?"** εἶπον λέγω (viaa--3p) οὖν (infer. conj.) πρὸς (pa) αὐτόν, αὐτός (npam3s) Τί τίς (interr. pro./an-s; "What") ποιῶμεν ποιέω (vspa--1p; "might/may we do") ἵνα (conj.; "that/in order that") ἐργαζώμεθα ἐργάζομαι (vspdep--1p; "we may work") τὰ τὸ ἔργα ἔργον (d.a. + n-an-p; "the works") τοῦ ὁ θεοῦ; θεός (d.a. + n-gm-s)

GNT John 6:29 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.

NAS John 6:29 **Jesus answered and said to them,** ὁ Ἰησοῦς (d.a. + n-nm-s) ἀπεκρίθη ἀποκρίνομαι (viad--3s) καὶ (cc) εἶπεν λέγω (viaa--3s) αὐτοῖς, αὐτός (npdm3p) **"This is the work of God, that you believe in Him whom He has sent."** Τοῦτό οὗτος (near dem. pro./nn-s; "this"; ref. to "the work") ἐστιν εἰμί (vipa--3s; "keeps on being"; a principle true for all times) τὸ ἔργον (d.a. + n-nm-s; "the work") τοῦ ὁ θεοῦ, θεός (n-gm-s) ἵνα (conj.; intro. consecutive clause; "that") πιστεύητε πιστεύω (vspa--2p; "you all might believe") εἰς (pa) ἐκεῖνος. (remote dem. pro./nm-s; lit. "that One/Him") ὃν ὅς (rel. pro./am-s; "whom") ἀπέστειλεν ἀποστέλλω (viaa--3s; "He sent")

ANALYSIS VERSES 28-29:

1. Jesus' comments about works has an obvious appeal to the crowd.
2. Understanding that Judaism promotes **works** for salvation provides the insight for their seeming enthusiasm to comply with Jesus' previous criticism of them and corrective instruction to **work** for eternal life.
3. The word "**therefore**" of vs.28a looks back to Jesus' preceding comment regarding **work** as it pertains to eternal life.
4. The absence of the verb "answered/ἀποκρίνομαι" in the phrase "**they said therefore to Him**" indicates that the crowd did not truly consider and assimilate exactly what **Jesus** said.
5. Instead, their response is only a "knee-jerk" reaction as to what they think He is saying. Cp. Nicodemus' response to Jesus with the absence of "answered" in 3:4

GOSPEL OF JOHN

6. Though there seems to be a willingness to learn and comply with Jesus' teaching in their question, "**What shall we do**, in order that **we may work the works of God?**", the plural use of "**works**" reveals their doctrinal distortion.
7. Because they viewed God's plan to obtain E.L. as a **works** proposition, it is in this vein that they hear **Jesus** speaking.
8. Principle: One's distorted view of BD and failure to approach God's plan objectively, influences their thinking even when the truth is correctly presented. Gal.5:9
9. **Therefore**, what they heard **Jesus** say was that He could tell them what specific **works** would ensure their eternal future.
10. This is the common approach and how the average person views salvation; if you are good you go to heaven and if you are bad you go to hell.
11. Therefore, they begin to build their own system of goodness, based on **works** of law that they suppose makes them righteous. Rom.10:3
12. The problem is that God demands that one possess His perfect righteousness (+R) for one to have a relationship with Him. 2Cor.5:21
13. These verses serve to again point out the fallacy of theological Judaism.
14. That is, they fell into the fundamental misconception that exists even among most people today that by being law-abiding makes one righteous or innocent of any other lawlessness. (*Every good act atones for the bad acts.*)
15. This is like saying because one signals to change lanes; they should not get a speeding ticket even though they were doing 90 in a 55-MPH zone.
16. While the principles of the Law are righteous in and of themselves, true righteousness/+R requires that no unrighteousness/sin/-R exist in the person's entire life.
17. As each individual enters into this world with sin/-R counted against them via the STA, then it is impossible for one to attain to +R based on their own merits. Rom.5:12
18. Thus the necessity for the substitution of Christ who did keep the Law perfectly, was totally innocent of -R, to pay for our -R. Mat.5:17
19. The only sin that remains with eternal consequences then, is the sin of unbelief. Mar.3:29; Luk.12:10
20. For everyone who believes in Christ, the sin of unbelief is no longer extant and they are given God's +R/E.L. through the imparting of the human spirit. Eph.4:24
21. By possessing the human spirit, the individual has as part of their makeup and essence an entity that is pure and without contamination of sin (+R).
22. Now that our position before God is one with a clean slate (+R), the door is open for any future **works** of righteousness to be considered by God and rewarded.
23. Because of Christ's work on the cross, sin is not the eternal issue, but rather one's **works**. Rom.2:6; 2Cor.5:10
24. All **works** are divided into two categories of good (Divine good/+R) or bad (unrighteousness/-R). 2Cor.5:10
25. For the unbeliever, the first **work** that they must engage in is to possess the "clean slate" of +R, which translates to E.L. otherwise, all existing or continuing actions of good are without merit.

GOSPEL OF JOHN

26. In other words, if the individual maintains status quo the only sin of eternal consequences, which is punishable by eternal condemnation and separation from God, all of his or hers **works** is just “spitting in the wind”.
27. The Scripture is clear; one cannot be justified Ph₁ by obedience to a set of external laws. Rom.3:19-21, 28; 4:1-6; Gal.3:9-14, 21
28. But it is this system of legalism that these people and Judaism adhered to.
29. This multitude’s “seeming” interest to Jesus’ statement is superficial (just as their seeking Him is in vs.26), in that they think He is supporting their distorted views of BD.
30. And it is their unwillingness to regurgitate their adulterated theology (repent) and assimilate the truth that condemns these people as –V.
31. Salvation must be pursued by the system that God establishes not by systems of men, however zealous in their approach.
32. It is the correct system regarding **work** and in the position of priority that **Jesus responded** with and explained in what He **said back to them**.
33. He tells them that there is only one **work** that **is the work of God** and capable of providing E.L., which they say under their “faith” system they are working for.
34. The fact that it is “**the work**” is a statement of “first/leading/foremost” emphasis rendering all other **work** as inferior.
35. The sense of this phrase is that **this is the work** sponsored by **God** and has the nuance of “**this is His will**”.
36. The demonstrative pronoun “**this**” is defined by the purpose clause “**that you believe in Him whom He has sent**”.
37. The subjunctive mood of “**believe**” indicates that their faith is a volitional choice.
38. This is the only place in Scripture that faith is referred to as a **work**, though Christ implied it in His confrontation with the religious leaders in Joh.5:29. Cp. Rom.2:7
39. His reference to faith here as a **work** is in the same sense that “eating and drinking” are works. Joh.4:14; 6:50
40. All people understand that the act of eating and drinking does not require the same effort as preparing the meal.
41. Faith is a **work** in that it requires mental energy to assimilate information, but does not require one to express it verbally or overtly.
42. Observation: Vs.29 documents that **God** considers mental exercise as **work** and by application denotes that divine good production for the believer is not limited to just verbal and overt acts.
43. The object of faith is expressed as **Him whom He has sent**.
44. This is in total contrast under the system of Judaism that places faith in one’s self.
45. The remote demonstrative pronoun “ἐκεῖνος/**Him**/that One” refers to the condescension of God the Son into union with the humanity of Christ.
46. In other words, belief in the God-man standing before them is the same as believing God.
47. That the 2nd member of the Godhead was also commissioned in His role as Messiah is obvious. Joh.1:1,14 Phil.2:6-8
48. That the crowd fully understood that He was referring to Himself is evident from their next comment in vs.30.

GOSPEL OF JOHN

49. These two verses expand the emphasis of the preceding contrast seen in vss.26-27, by contrasting the negative viewpoint of the multitude with the truth as it relates to the SAJG:
- A. They seek God based on a human system of **works**, Christ says **believe in Him**.
Joh.1:12-13
 - B. They think E.L. demands a multiplicity of **works**, Christ says there is only one **work**.
 - C. They want to earn righteousness, **Jesus** wants to impart it. Rom.6:23
 - D. The object of their pursuits are their own **works**, **Jesus** says He is to be the object of faith.

GOSPEL OF JOHN

EXEGESIS VERSES 30 – 31:

GNT John 6:30 εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ;

NAS John 6:30 **They said therefore to Him, "What then do You do for a sign, that we may see, and believe You?"** εἶπον λέγω (viaa--3p) οὖν (infer. conj.; "therefore"; looks back to the entirety of Jesus response of vs.29) αὐτῷ, αὐτός (npdm3s; ref. Christ) Τί τίς (interr. adj./an-s; "What thing") οὖν (infer. conj.; "then"; looks back specifically to the first phrase of Jesus response in vs.29, "This is the work of God, ...") σύ (nprn-2s; emphatic; "You Yourself") ποιεῖς ποιέω (vipa--2s; "do you do/accomplish/perform") σημεῖον, (n-an-s; "as/for a sign") ἵνα (conj. purpose; "in order that") ἴδωμεν ὀράω (vsaa--1p; "we might see"; denotes they want physical confirmation to substantiate His declaration of necessity to "believe") καί (cc) πιστεύσωμέν πιστεύω (vsaa--1p; "we might believe") σοι; σός (personal pro./d-2s; what is "your own"; ref. to Jesus viewpoint of "work") **What work do You perform?** τί τίς (interr. adj./an-s) ἐργάζῃ; ἐργάζομαι (vipd--2s; "action/deed/work do you perform/do")

GNT John 6:31 οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἔστιν γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.

NAS John 6:31 **"Our fathers ate the manna in the wilderness; as it is written, ἡμῶν ἐγώ (nprg-1p) οἱ ὁ πατέρες πατήρ (d.a. + n-nm-p; "fathers/ancestors") ἔφαγον ἐσθίω (viaa--3p; "ate") τὸ μάννα (n-an-s; "the manna" used 4x; 6:49; Heb.9:4; Rev.2:17; from Hebrew אִמָּן אִמָּן and means "What is it?" Exo.16:15; the accusative precedes the verb in Greek for emphasis) ἐν (pL) τῇ ἡ ἐρήμῳ, ἔρημος (d.a. + a-Lf-s; "the wilderness") καθὼς (cs; "just as/according as") ἔστιν εἰμί (vipa--3s +) γεγραμμένον, γράφω (+ periphrastic constr.; circ. ptc./PF/p/nn-s; "it is having been written") ' HE GAVE THEM BREAD OUT OF HEAVEN TO EAT. '"** ἔδωκεν δίδωμι (viaa--3s; "He gave") αὐτοῖς αὐτός (npdm3p) Ἄρτον ἄρτος (n-am-s; "bread"; precedes the verb in Grk. for emphasis) ἐκ (pabl; "out off/from") τοῦ ὁ

GOSPEL OF JOHN

οὐρανοῦ οὐρανόσ (d.a. + n-gm-s; "the heaven") *φαγεῖν. ἐσθίω* (inf. of purpose/aa; "to eat")

ANALYSIS VERSES 30 – 31:

1. Based on Jesus' explanation and challenge to the multitude, to **believe** in Him as "the **work**" that God requires for E.L. in vs.29, **they therefore** come back with a challenge of their own.
2. Their response seeks a specific requirement from Jesus that in their eyes is needed to substantiate His previous statement, which is brought out under the two questions in vs.30:
 - A. "What then do You do for a sign,..."?
 - B. "What work do You perform?"
3. Sandwiched between the two questions is the purpose behind their challenge, "in order **that we may see, and believe You**".
4. One cannot miss the way their questions are constructed and it harks back to the use of the participles as related to the multitude in vss.22-24 ("stood", "seeking" and the genitive absolute in between, "after giving thanks").
5. It was those participles that pointed to their erroneous views regarding Messiah.
6. Their spiritual "stand" was one of "seeking" for a Messiah that under their human viewpoint was just a "man/prophet" that would appear on the scene as their political savior. Cp. 6:15
7. The very essence of those participles is now again manifested.
8. Their demand **for a sign** indicates that their "stand/position" regarding Messiah was that He would be revealed to them by providing some miracle that would point to the fact that indeed He was Messiah.
9. Their demand for Him to **perform a work** indicates that the **sign/miracle** will be congruous to what they are "seeking" for in Messiah.
10. The subjunctive moods of the verbs, "**we might see and might believe**" indicate that the potential of what He "does" must be of such a nature that it will sufficiently convince them as to their viewpoint regarding Messiah.
11. Furthermore, these verbs indicate that the multitude is still in a state of unbelief.
12. In other words, their questions evolve around expectations that they erroneously have regarding Messiah and how they perceive Him, just as they erroneously stood seeking Him earlier.
13. The problem is, they are looking for a physical revelation by Messiah that indicates that He is a physically conquering 2nd advent Messiah, rather than One of spiritual manifestation as God-man, sent first to conquer spiritual darkness in passion/desire at the 1st advent.
14. That their eyes are only on the physical is seen in the Galilean trend (as well as the normal Jewish tendency) to seek for signs. Joh.4:48; 1Cor.1:22
15. That the Jews are looking for a specific **sign** to satiate their views, which point to a physical deliverer rather than spiritual, is revealed in Christ's rebuke regarding them. Mat.12:39-40; 16:4

GOSPEL OF JOHN

16. It is hardly explainable that these people demand a **sign**, as they were recent witnesses to a multitude of healings and the multiplication of the loaves and fish when they were with Jesus on the other side of the Sea of Galilee.
17. It points out three specific things:
 - A. Signs or miracles do not in and of themselves convince people to **believe** unless they are true seekers/+V.
 - B. -V rejects and therefore cannot discern true/spiritual realities in life.
 - C. They are testing the Lord.
18. Jesus knows their volitional and doctrinal propensities and now how is He to respond? i.e., “that one more miracle would produce the faith in these people necessary for salvation?”
19. He knows that if they had not seen the significance behind any of the previous signs, neither would they understand the spiritual significance of an additional **sign**.
20. That is because His “signs” did not fit into the framework of their distorted theological views concerning Messiah.
21. Observation: When it comes to -V that adhere to distorted doctrinal views, you can never do enough and no matter how many proofs you may offer, they simply will not accept the reality of the truth. (*The nature of religious reversionists.*)
22. That indeed this spiritual profile of the crowd is true is seen in the explanation of their feeble attempt to use scripture to substantiate their demand in vs.31.
23. The essence of this verse also illustrates their stand regarding their perception of God’s plan for them and what they are truly looking for in Messiah.
24. Their first comment “**Our fathers ate the manna in the wilderness**” points out what kind of **sign**/indicator they would consider to reflect their views.
25. Their reference to this particular miracle must be understood within its significance to the Jews and that it highlights as a premier ongoing event that occurred after the deliverance of the Jews from political bondage in Egypt. Ex.16:1ff
26. It was at that time under Moses that the Law was given and national Israel was instituted.
27. They understood that without the provision of **the manna**, their ancestors would have perished **in the wilderness** during their 40 years of wandering.
28. It was this **sign** that in their eyes God was saying “this is My will for you to be a free and independent nation and custodian of My plan and here is logistical support as proof to substantiate that”.
29. While that premise is true, it is hollow in that they place the emphasis simply on the physical existence of their ancestors as a new nation, rather than realizing the spiritual significance behind it all.
30. The reference to “**Our fathers**” indicates the premier weight of authority that the Jews place upon their ancestral history.
31. That they regard their racial heritage as a prerequisite ingredient in their relationship with God is undeniable as seen in the references in this regard. Mat.3:9; Mar.11:10; Luk.3:8; Joh.4:12; 5:45; 8:39, 53
32. Therefore, the Jews place extreme value upon themselves as a people and nation.
33. It is this thinking that gives insight to their arrogant approach to BD.
34. That is, they consider themselves as Jews and “God’s chosen people”, the axis around which, all other of God’s plan evolves, rather than simply a tool/witness used by God

GOSPEL OF JOHN

- to represent and advance His plan, which effectiveness depended upon the accuracy of obedience to His plan. Exo.19:5-6
35. This frame of thinking correlates with and ties directly into the complexity of Jewish ideas regarding the Law and Messianic expectations.
 36. They believe that it is their existence physically/politically as a nation and others adherence to them as a people (proselytes) and under their law that is the mechanics of salvation for mankind. Mat.23:15
 37. In their eyes, Messiah is simply a promise of God's to establish an eternal leader for Israel so she could continue to provide salvation to men. Joh.12:34
 38. Hence, their blindness as to the advents of Christ.
 39. Hence, the supreme necessity for God to once again make them a free nation in order to continue to advance God's plan in the world.
 40. Just as He did in establishing them as a nation some 1400 years ago.
 41. This is the real force of their thinking behind their declaration concerning their "**fathers**".
 42. Therefore, the **sign** they are looking for will be a similar deliverance from their current bondage under Roman rule.
 43. It points to how they view the OT, in that the entirety of God's plan hinges upon Israel as a peoples and nation and their physical state of being, rather than all that Israel is suppose to represent spiritually.
 44. In other words, they have superimposed the importance of their physical existence as a nation to uphold the Law, above their spiritual condition as the premier requirement in their relationship with God.
 45. It is this human viewpoint approach to God that directly ties into their perception of the miracle of the loaves and fish.
 46. His miracle induced in their thinking this specific occasion of provision being made for their ancestors in order for them to be independent as a people and ultimately as a nation to advance "the Law".
 47. It is of no wonder then that Jesus' miracle set these people off on their tangent to make Him king.
 48. And now, after receiving a "taste of freedom", by reference to the provision of **the manna**, they remind Jesus that their ancestors were fed supernaturally for a lot longer than just one meal.
 49. So the **sign** they are looking for must point to an ongoing physical deliverance for Israel just as **the manna** did for their **fathers** and therefore, it is a continuation of the "free food" miracle from Jesus that they want to **see**.
 50. That the Jews are so physically oriented is why they are totally blind to the spiritual realities of themselves as a people and obviously ignorant of what **the manna/bread** truly represented.
 48. That they regard the physical/logistical support for Israel as the premier emphasis of God's plan is seen in the phrase, "**just as it is written**".
 49. This is their way of pointing out to Jesus that they have Biblical documentation for their stand.
 50. It further points out to how they interpret God's word.
 51. The verse that they cite is not an exact quote of any verse, but generally resembles Ex.16:4; Neh.9:15 and most closely resembles Psal.78:24.

GOSPEL OF JOHN

52. No matter what part of scripture they were thinking of, it remains that in all cases the context is what God miraculously provided for Israel in their deliverance from slavery.
53. Though they make reference to certain OT verses, their lack of true interpretation of it stands out like a sore thumb.
54. It is their quotation that reveals their failure to perceive the spiritual realities behind the occasion they are referring to.
55. The quotation, “**He gave them bread out of heaven to eat**” denotes the following:
- A. Though not explicitly named, it is Moses that they are fixated upon regarding the miracle of the **manna**.
 - B. This is seen in their false interpretation that it was Moses that **gave** to their ancestors the **bread out of Heaven** that Jesus refutes in His following response. vs.32
 - C. This is in direct contradiction to what all of the referenced passages explicitly proclaim i.e., that it was God that made the provision of the **bread**.
 - D. That they look to Moses a man, as the provider of the food rather than God as the true provider, demonstrates their fixation on the importance of the physical rather than spiritual.
 - E. The verb “**He gave**” on the surface does not give away their misinterpretation and the listener could easily think that maybe they are referring to God rather than Moses. cp. Psa.78:24 “*And He rained down manna upon them to eat,...*”
 - F. But before anyone dare think Jesus’ misjudged their comment, one must understand that He already knows their intent for seeking Him (vss.15, 26) and fully discerns therefore, their intent to utilize this Biblical reference and the liberty they are taking with it.
 - G. They weren’t using BD to advance truth, but rather to advance their own agenda.
 - H. Knowing their STA agenda gave Him the necessary insight as to how they would understand and use this quote.
 - I. Principle: The same is true in evaluating religious reversionists today; if you understand their human viewpoint agendas, you can see through to the intent of how they might try to use and distort even subtly certain verses or examples to support their stand. (*Ex. The evangelistic agenda quote of Mat.28:29 “You all go therefore and make disciples of all the nations,...”, which disregards that this commandment was given directly to the 11 disciples cp.vs.16, 18, but on the surface sounds right. Knowing their agenda we understand how they are interpreting “You all”.*)
 - J. Because Jesus’ knew their agenda, He knew how they were interpreting “**He gave**”
 - K. Jesus truly did know all men and what was in them. Joh.2:24-25
 - L. To them, it was Moses as leader of the Jewish people that provided a physical deliverance for Israel to include even the food they needed, and that was all that was important.
 - M. Therefore, if Jesus is indeed, in their confused thinking, the second Moses, let Him demonstrate it by doing a similar **work** of providing the logistical needs necessary for them to escape Roman rule and establish an eternal Israel.
 - N. This is what they truly seek in Messiah and only then will they **believe**.

GOSPEL OF JOHN

- O. To them the **manna** was just **bread**/food necessary for Moses to provide so that he could continue to lead his people as a nation and as possessors of the Law.
- P. Therefore, there quote establishes the priority that what they look for in Messiah is the physical provision of a leader and provider rather than the spiritual provision that **the manna/bread** represents.
56. The correlation between the two main clauses of vs.31 denotes that the multitude is seeking for a man like Moses who will provide the logistics necessary for them to sustain themselves in their deliverance from Roman rule.
57. The connecting phrase “**as it is written**”, denotes their Biblical perception of how they have interpreted Messiah to fit in to God’s plan for them in this regard.
58. All that they can **see** and are willing to **believe** regarding the OT references to Messiah, is His physical deliverance and everlasting establishment of Israel as a nation i.e., their 2nd advent fixation.
59. The humor and irony cannot be missed; these people have likened themselves to the Exodus generation.
60. As their eyes are only on the physical, they too have no true regard for what the **manna** and deliverance from Egypt represented and in this way shows disdain/contempt for the **bread out of Heaven**, just as their negative counterparts. Num.11:4-6
61. See Doctrine of Manna.

GOSPEL OF JOHN

EXEGESIS VERSES 32-33:

GNT John 6:32 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν·

NAS John 6:32 **Jesus therefore said to them,** ὁ Ἰησοῦς, (d.a. + n-nm-s) οὖν (infer. conj.) εἶπεν λέγω (viaa--3s) αὐτοῖς αὐτός (npdm3p) **"Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven,** Ἀμὴν ἀμὴν (part. + part.) λέγω (vipa--1s) ὑμῖν, σύ (npd-2p) οὐ (neg. +) Μωϋσῆς (+ n-nm-s; Lit. "Not Moses"; pegs/negates the multitudes false interpretation of their Bible quote of vs.31) δέδωκεν δίδωμι (viPFa--3s; "who has given") ὑμῖν σύ (npd-2p; "you all"; this pronoun puts the multitude under the same umbrella as their "fathers" of vs.31 indicating Jesus knows the emphasis they put on themselves as a race/nation) τὸν ὁ ἄρτον ἄρτος (n-am-s) ἐκ (pg) τοῦ ὁ οὐρανοῦ, οὐρανός (d.a. + n-gm-s) **but it is My Father who gives you the true bread out of heaven.** ἀλλ' ἀλλά (strong adv.) μου ἐγώ (npg-1s) ὁ πατήρ (d.a. + n-nm-s) δίδωσιν δίδωμι (vipa--3s; "keeps on giving") ὑμῖν σύ (npd-2p; "you all"; ref. Israel corporately) τὸν ὁ ἀληθινόν· ἀληθινός (d.a. + a--am-s; restrictive attributive; "true/the true"; this adj. denotes that there is an attribute/quality associated with the noun it modifies and implies there is other "bread" that does not possess this attribute; Jesus is contrasting Himself with the manna) τὸν ὁ ἄρτον ἄρτος (d.a. + n-am-s) ἐκ (pg) τοῦ ὁ οὐρανοῦ οὐρανός (d.a. + n-gm-s)

GNT John 6:33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστίν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ.

NAS John 6:33 **"For the bread of God is that which comes down out of heaven, and gives life to the world."** γάρ (explan. conj.) ὁ ἄρτος (d.a. + n-nm-s) τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s; gen. of possession) ἐστίν εἰμί (vipa--3s; "keeps on being") ὁ καταβαίνων καταβαίνω (d.a. [governs both ptc's.] + adj. ptc./p/a/nm-s; "that which comes down/descends"; ref. to "the bread") ἐκ (pg) τοῦ ὁ οὐρανοῦ οὐρανός (d.a. + n-gm-s) καί (cc) διδοὺς δίδωμι (+ adj. ptc./p/a/nm-s) ζωὴν ζωή (n-af-s) τῷ ὁ κόσμῳ. κόσμος (d.a. + n-dm-s)

GOSPEL OF JOHN

ANALYSIS VERSES 32-33:

1. Based on the multitudes fallacious notions regarding the event of the manna, **Jesus therefore** responds by correctly interpreting their quotation.
2. The corrected interpretation addresses the real source of **the bread** and **therefore** it's spiritual significance.
3. Just as with the Samaritan woman at the well and her read on Jacob and the water, **Jesus** now demonstrates the superiority of "**the bread that gives life**."
4. The opening phrase of what He **said to them**, "**Truly, truly I say to you**" denotes the assertiveness of His response to their claim of Biblical documentation in vs.31, "as it is written".
5. It emphasizes that what He is about to say evolves around truth rather than a human viewpoint approach to scripture.
6. Christ's statement in vs.32b,c distinctly addresses two views regarding the miracle of the manna:
 - A. Vs.32b addresses the multitudes erroneous accolades they have placed upon **Moses** and themselves as a people as to why the miracle occurred.
 - B. Vs.32c gives the correct Divine viewpoint regarding the **true/real** importance of the miracle.
7. He begins by negating the importance they place on the miracle of the manna by stating "**it is not Moses who has given you the bread out of heaven**".
8. It is not the man **Moses** who was the responsible party for its provision.
9. **Jesus** corrects their mentality of practically deifying **Moses**, a man, which again fits into their legalistic approach to BD.
10. That is, since they believe man can attain to acceptance by God based on his own merits, they **therefore** believe man can attain to the same level as God.
11. They have placed **Moses** on such a pedestal that he is the one "in whom they have set their hope". Joh.5:45 cp. vs.44
12. The perfect tense of "**who has given**" harks back to the physical reality of the manna provision in the wilderness.
13. The plural of the pronoun "**you** all" includes the multitude in His statement and denotes that **Jesus** understands the importance that the multitude places upon why the manna was **given**.
14. In other words, since the physical provision of the miracle of **the bread** has existing results in that Israel is still in existence as a people/nation (this is only way they have "received" the manna), then in their thinking the emphasis of the miracle is on **Moses** and themselves i.e., man, rather than the manna itself and whence it came.
15. They consider God's plan as dependent upon earthly means rather than heavenly.
16. Hence, their belief that salvation is based on man, not God.
17. It is the phrase "**out of heaven**" that implies the **true** source of **the bread**.
18. In addition, it is **the bread out of heaven** that is the emphasis of the miracle, not men, not even **Moses**.
19. He is taking their level of thinking of their placement and priority as a people and nation as it correlates with the miracle and now puts it into its proper perspective:
 - A. **It is not Moses** that is the emphasis of the miracle making it a reality, but God.
 - B. A fact that **Moses** himself made no secret of and "as it is written". Exo.16:4,8,15

GOSPEL OF JOHN

- C. By knocking down the pedestal on which they have placed **Moses, Jesus** in effect removes the pedestal they have placed themselves on, based on their racial heritage.
 - D. By negating the non-critical issues regarding the miracle, its real emphasis can now be seen.
 - E. That is, **the bread** and its source of origin.
 - F. **Jesus** in no uncertain terms tells these Jews that it is not the physical associations they place upon the miracle that is important, but the spiritual reality behind it.
20. These Jews again serve as perfect examples of religious “tradition” assuming their agenda as more important in peoples lives than the actual truth that is recorded in the WOG.
 21. In vs.32c, **Jesus** gives the contrasting spiritual read on the miracle as seen in the strong adversative, “**but**”.
 22. Contrary to their view on the importance of the miracle, He now proclaims the truth of the matter.
 23. While the manna was necessary and important to sustain the physical life of the Jews at the inception of their nation, more importantly was what the WOG taught that the manna represented i.e., the WOG. Deu.8:3
 24. Jesus’ use of the term, “**My Father**” emphasizes the following:
 - A. **Jesus** contrasts His relationship as being with God disassociating Himself with the Jews, who emphasized a relationship based on the racial heritage of “our fathers” (vs.31), and thus emphasizes spiritual over physical.
 - B. It indicates that He stood in a relationship with God that these people did not.
 - C. What was implied as the source of the miracle in 32b, is now explicitly stated as God the **Father**.
 - D. It implies that God is the source of all creation whether physical or spiritual in nature. Joh.1:3
 25. The static/continuous present tense of the verb “keeps on giving/**who gives**” contrasts the action as related to **Moses** and the manna of the miracle as being historically past and **therefore** temporal, while the actions of His **Father** is ongoing even as He speaks.
 26. **Jesus** then contrasts **the bread** called manna with **the true bread out of Heaven**.
 27. The restrictive attributive adjective “**true**” indicates a quality/attribute inherent with this **bread** that by implication, the physical manna of the miracle did not possess.
 28. His use of this qualifier regarding the manna indicates there is more to the miracle than what the physical eye perceived.
 29. The contrast then states the spiritual reality behind the miracle and that is, it is God that continually provides the substance of truth from His place of existence, **heaven**.
 30. This is in total contrast to the stand the Jews make and that is that the truth of God and His plan is dependent upon them and their earthly station.
 31. In vs.33 He explains what the **true bread** is.
 32. That it is **the bread of God** emphasizes that it is indeed **God** that possesses this unique substance.
 33. A reality that must be in place for any action of “giving” can occur.
 34. He then uses two adjectival participles to denote the existing station and effect **the true bread** has.

GOSPEL OF JOHN

35. The first participle points to the fact that since it is **bread that comes down out of heaven**, then realistically it must dwell there if it is to descend from there.
36. The second participle points to the fact that this **bread** does not just sustain **life**, but **gives life**.
37. Holding to the principle that one must possess something in order to give it, then it is necessary for **the bread** to possess **life** in order to impart **life**.
38. That **Jesus** is **the true bread** is explicitly proclaimed in vs.35.
39. That it is eternal **life** that He is speaking of is further clarified in vs.40.
40. This statement can only be true then of His Deity.
41. It is His Deity that John proclaims as “ὁ λόγος/the Word” that became incarnate. Joh.1:1,14
42. The participle “coming **down**” deals with the historic reality that the Deity of God the Son condescended from **Heaven** and joined into union with the humanity of God’s Son.
43. It is language of accommodation, since God is everywhere and does not ascend or descend at all. Joh.1:14
44. It is through His Deity that Christ imparts **life**. Joh.5:21, 25
45. The manna then spiritually was representative of **the true bread** as seen in the 2nd member of the Godhead incarnate.
46. It was Christ in hypostatic union that BD became a physical reality. Joh.1:18c; Mat.5:17; 1Cor.2:16
47. The miracle of the manna in the wilderness pointed to God providing the fulfillment of His plan as seen in the Person and work of **Jesus** Christ.
48. The phrase “**to the world**” denotes that this **bread** is not limited just to the Jews in its effect.
49. In other words, **the true bread** is not dependent upon the nation Israel in its effect of imparting **life**, another false premise on which they stand.
50. The intent of God giving **the bread** was to benefit all of mankind, not just the Jews and their proselytes.
51. **Therefore**, in contrast to the Jews view as to the importance of the miracle, **Jesus** proclaims that the miracle itself was designed to point to a superior **bread** with far reaching spiritual realities beyond just its physical benefit.
52. **The true bread** is in contrast to the manna in that:
 - A. The giving of the manna was only temporary, **but the true bread** is continually available.
 - B. The manna could only sustain physical life for its recipients, while **the true bread** actually imparts eternal **life** and benefits man spiritually.
 - C. The manna was limited to the Jews; this **bread** is for the entire world.
53. It is in total contrast to how the Jews viewed the manna and the physical ramifications of the event.
54. **Jesus** sound interpretation of the “spiritual manna” now becomes a challenge for His listeners to figure out the spiritual reality of what this **true bread** is i.e., God in the flesh.

GOSPEL OF JOHN

EXEGESIS VERSES 34-36:

GNT John 6:34 Εἶπον οὖν πρὸς αὐτόν, Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.

NAS John 6:34 **They said therefore to Him, "Lord, evermore give us this bread."**

Εἶπον λέγω (viaa--3p) οὖν (infer. conj.) πρὸς (pa) αὐτόν, αὐτός (nram3s) Κύριε, κύριος (n-vm-s; form of polite address; "Lord/Sir") πάντοτε (adv.; "evermore/at all times/always") δὸς δίδωμι (vImpaa--2s; "give") ἡμῖν ἐγώ (nrd-1p) τοῦτον. οὗτος (near dem. pro./am-s) τὸν ὁ ἄρτον ἄρτος (d.a. + n-am-s)

GNT John 6:35 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε.

NAS John 6:35 **Jesus said to them, "I am the bread of life; he who comes to Me shall not hunger,**

*ὁ Ἰησοῦς, (d.a. + n-nm-s) εἶπεν λέγω (viaa--3s) αὐτοῖς αὐτός (nrdm3p) Ἐγώ (nprn-1s; "I Myself") εἰμί (vipa--1s; "keep on being"; Lit. with the pro. - "I am") ὁ ἄρτος (d.a. + n-nm-s) τῆς ἡ ζωῆς· ζωή (n-gf-s; descr. gen.) ὁ ἐρχόμενος ἔρχομαι (d.a. + subs. ptc./p/d/nm-s; "he who comes") πρὸς (pa) ἐμὲ ἐγώ (nra-1s) οὐ μὴ (neg. + neg.; double neg. in Grk. = absolute negation; "in no way/absolutely not" +) πεινάσῃ, πεινάω (vsaa--3s; "might hunger/might long for or have need of food") **and he who believes in Me shall never thirst.** καὶ (cc) ὁ πιστεύων πιστεύω (d.a. + subs. ptc./p/a/nm-s; "he who believes/he who has faith") εἰς (pa) ἐμὲ ἐγώ (nra-1s) οὐ μὴ (double neg.) πώποτε. (adv.; "ever/at any time") διψήσῃ διψάω (vifa--3s; "will thirst/suffer from thirst/have need of water")*

GNT John 6:36 ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἐωράκατέ [με] καὶ οὐ πιστεύετε.

NAS John 6:36 **"But I said to you, that [indeed] you have seen Me, and yet do not believe.**

ἀλλ' ἀλλά (strong adv.) εἶπον λέγω (viaa--1s) ὑμῖν σύ (nrd-2p) ὅτι(conj.; intro. indir. disc.) καὶ (ascensive use; "indeed/even" +) ἐωράκατέ ὀράω (viPFa--2p; "you all have seen") [με] ἐγώ (nra-1s; brackets denotes word missing is

GOSPEL OF JOHN

few earlier manuscripts, but does not change the principle of His statement) καί (cc; "yet) οὐ (neg. +) πιστεύετε. πιστεύω (+ vipa--2p; "you all do not believe")

ANALYSIS VERSES 34-36:

1. Based on Jesus' previous revelation of "the true **bread out of Heaven**", the crowd **therefore** responds enthusiastically **to him**.
2. Their form of address to **Jesus**, "**Lord**" is also used as a term of respect and could be translated by our term "Sir".
3. On the surface, there is a strong desire seen in them to acquire this "food" as they express, "**evermore/at all times give us this bread**".
4. **But**, after it is revealed to them exactly what/who **this bread** is, we see a distinct change of demeanor and attitude of the crowd (vs.41) and that because they refuse to believe **Jesus** claim (vs.36).
5. **Therefore**, the enthusiasm the crowd displays is not due to assimilating the spiritual truth and content regarding **the bread**, but once again have placed His words to fit into their own frame of reference.
6. Just as the Samaritan woman at the well responded to Jesus' offer of the "water of life" (4:15), so does this crowd respond on a physical plane.
7. Jesus' offer to them revealed nothing more than supplying food on an ongoing basis.
8. And it is this thinking that feeds their enthusiasm.
9. In other words, they think **Jesus** can immediately make available **this** food.
10. The near demonstrative pronoun of "**this**" **bread** infers that the crowd perceives that the food is near by.
11. It is not that they think He has all this food stored somewhere, but harks back to the miracle on the mountain where all He needed was a little food to make a lot.
12. **Therefore**, their zeal stems from reflecting back to the miracle when they were convinced He was to be their king, and now His statement of providing **bread** of a superlative degree and on an ongoing basis is exactly the "sign" they were looking for (vs.28).
13. Not only that but He just said that **this bread** is of such an abundance that it can "give life to the 'whole' world" (vs.33).
14. **Jesus** doesn't even have to think twice regarding their response, as He cuts through their pseudo earnestness/willingness to explicitly declare "the true bread" **to them** being, "**I am the bread of life**" (vs.35).
15. His expression, "**I am**" was used twice before in John, 24x total in the gospel and in this passage is considered by most to reflect one of the seven times that Jesus' definitely is speaking from His Deity. Cp.6:35; 8:12; 10:9,11; 11:25; 14:6; 15:1
16. That indeed that is His emphasis is supported by:
 - A. The immediate preceding context of vs.33, which is true of His Deity.
 - B. He qualifies Himself as "**the bread of life**", which denotes His ability to impart eternal **life** that is an exercise of His Deity. Joh.5:25
17. **Jesus** declares Himself as God, the **bread of life** and thus that which is needed for salvation Ph₁, which is the obvious emphasis here.

GOSPEL OF JOHN

18. He then proclaims two promises that are attached to those willing to accept His statement:
 - A. **He who comes to Me shall not hunger.**
 - B. **And he who believes in Me shall never thirst.**
19. Enveloped within the two promises are two actions performed by those willing to accept His statement as seen in the participles, “**he who comes and believes**”.
20. It is the two actions of the individual that denote their volitional propensity.
21. The first participle, “**he who comes**”, equates with the promise of “**shall not hunger**”.
22. Though the NAS translates the latter phrase as a future, in the Greek the verb is a subjunctive (mood of potential) and a literal translation would be rendered “in no way he might **hunger**”.
23. The double negative is a strong use in the Greek to express that there is no way possible for **hunger** to occur.
24. That it is the mood of potential that is negated indicates that the individual’s volition has been determined as expressed by their “coming”. (*This is further substantiated by the preposition “πρός/to or towards” something; here “Me”.*)
25. The fact that the individual is in the process of “coming” denotes one who is actively “seeking/+V”.
26. The true force of the promise then, is that those who “seek” God in the Person of **Jesus (+V)**, absolutely and in no way possible will walk away not **fed**.
27. **He who comes to Me** refers to the individual who realizes that He has a spiritual need for salvation and seeks out the One who can meet that need.
28. While **Jesus** does not specifically state that the individual “eats”, it is implied, since that is the only possible solution to satisfy the **hunger**.
29. The second participial action of “**he who believes**” equates to a future promise of “**shall never thirst**”.
30. That the action of this clause is a separate action from “coming” is seen in the use of the preposition “εἰς/in; into” denoting the next step taken by the individual, “faith”.
31. Both eating and drinking are analogous to faith.
32. That it is a faith system necessary for eternal **life**/SAJG, is now made explicitly clear.
33. The fact that the individual has engaged in “believing **in Me**” declares absolutely that no way in the future will faith for Ph1 salvation be necessary again.
34. That indeed **Jesus Himself** is the object of this “seeking/eating and believing/drinking” is evident in vs.53.
35. It is this verse that **Jesus** describes the actions of +V to the SAJG.
36. He in no uncertain terms states that if one is truly +V, then everything necessary will be provided for the individual to receive a gospel hearing so they can have eternal **life**.
37. Observation: What is true for +V Ph₁ by application is true for +V Ph₂. Joh.3:21
38. He in essence is incorporating principles of the doctrines of Election and Calling and Eternal Security, which principles He continues to expound upon in vss.37ff.
39. Unfortunately for this crowd, His description of +V, thus true “seekers”, does not fit, which is brought out by the strong adversative “**but**” at the beginning of vs.36.
40. After explaining how to acquire **the bread** to the multitude, He now proclaims judgment against them as -V.

GOSPEL OF JOHN

41. The phrase, “**I said to you**” is better translated “**I told you**”.
42. What He told them looks back to vs.26, where He declares that they are not “seeking” Him because of any spiritual reason, only because they are pursuing their own agendas and views as to His Person, which they correlate with the miracle of the feeding on the mountain.
43. What He stated in vs.26, He now restates in another way, “**that [indeed] you have seen Me, and yet do not believe**”.
44. The phrase, “**you have seen Me**” refers back to all of the miracles/signs that this multitude had been privy too.
45. Whether it was healing or multiplication of food, there is **indeed** no way they can deny being eyewitnesses to these miracles.
46. It was these very miracles that were an overt and physical expression/witness of Christ’s Deity. Joh.5:36
47. **Yet, they still do not believe.**
48. Because of the blind pursuit of false doctrine under their STAs and seeking Him only on the basis to satisfy their own adulterated theological agendas, the reality is, they are **negative**.
49. To this degree, they are culpable and there is warning in the gospels about those who were present and failed to make the salvation adjustment. Luk.13:24-30
50. Likewise, the same warning is applied to those who engage in “Christian” activity apart from the SAJG. Mat.7:22-23
51. He is not saying that none of these will ever **believe**, only at the present they are still manifesting –V.
52. **Jesus** taught here specifically to communicate spiritual ideas and those like this multitude who are –V, adhere to false doctrine or no frame of reference and do not have the spiritual status to interpret His words, will fail miserably in their understanding and will become quickly confused. Joh.6:63 cp. vss.52,60,66
53. Contrary to those who are +V seekers, all other seekers are pseudo interested in the POG and operate under human viewpoint, STA, -V.
54. That there are no exceptions to this rule i.e., all who are +V will ultimately “seek and believe”, while those who are –V will not no matter what they “see”, **Jesus** continues to make clear.

GOSPEL OF JOHN

EXEGESIS VERSES 37-40:

GNT John 6:37 Πᾶν ὃ δίδωσίν μοι ὁ πατήρ πρὸς ἐμὲ ἥξει, καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἔξω,

NAS John 6:37 **"All that the Father gives Me shall come to Me,** Πᾶν πᾶς (adj.-nn-s; note the neuter gender; "All things") ὃ ὅς (rel. pro./an-s; "that/which") ὁ πατήρ (d.a. + n-nm-s) δίδωσίν δίδωμι (vipa--3s; "keeps on giving") μοι ἐγώ (npr-1s) ἥξει, ἥκω (vifa--3s; "shall/will come"; used 26x; in the future tense it emphasizes something or time that will arrive with certainty; it denotes ones ultimate destination) πρὸς (pa) ἐμὲ ἐγώ (npr-1s) **and the one who comes to Me I will certainly not cast out.** καί (cc) τὸν ὁ ἐρχόμενον ἔρχομαι (d.a. + subs. ptc./p/d/am-s; "the one who comes"; general verb for "coming or going") πρὸς (pa) ἐμὲ ἐγώ (npr-1s) οὐ μὴ (double neg. "certainly not/in no way" +) ἐκβάλω ἐκβάλλω (vsaa--1s; "might cast out//eject/throw out/expel" with determined intentions or force to do so; same verb as 2:15 where Christ "drove out" the vendors from the temple) ἔξω (adv.; "outside/without/out of doors"; used 63x; used with reference to those outside the plan of God, Mar.4:11; Luk.13:25-28; Joh.15:6; 1Cor.5:12-13; Col.4:5; 1Thess.4:12; the sense here is that the one who comes will not be denied entry nor ever be put out)

GNT John 6:38 ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

NAS John 6:38 **"For I have come down from heaven, not to do My own will,** ὅτι (causal conj.; "For/because") καταβέβηκα καταβαίνω (viPFa--1s; "I have come down/descended") ἀπὸ (pg) τοῦ ὁ οὐρανοῦ οὐρανός (d.a. + n-gm-s; "the heaven"; ref. the 3rd heaven) οὐχ οὐ (strong neg. +) ἵνα (purpose conj. ; "not for the purpose of/not in order that") ποιῶ ποιέω (vspra--1s; "I might do/accomplish") τὸ ὁ ἐμὸν ἐμός (d.a. + a--an1s; "My own") τό θέλημα (d.a. + n-an-s; "will/choice/inclination/desire/wish") **but the will of Him who sent Me.** ἀλλά (strong adv.) τό θέλημα (d.a. + n-an-s) τοῦ ὁ πέμψαντός πέμπω (subs. ptc./a/a/gm-s; "Him who sent") με. ἐγώ (npr-1s)

GOSPEL OF JOHN

GNT John 6:39 τοῦτο δέ ἐστὶν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

NAS John 6:39 **"And this is the will of Him who sent Me,** δέ (cc) τοῦτο οὗτος (near dem. pro./nn-s; "this"; ref. to will) ἐστὶν εἰμί (vipa--3s) τό θέλημα (d.a. + n-Pred.nn-s) τοῦ ὃ πέμψαντός πέμπω (subs. ptc./a/a/gm-s; "of Him who sent") με, ἐγώ (npa-1s) **that of all that He has given Me I lose nothing, but raise it up on the last day.** ἵνα (purpose conj.; "that") πᾶν πᾶς (ap-an-s) ὃ ὅς (rel. pro./an-s; "that/which") δέδωκέν δίδωμι (viPFa--3s; "He has given"; action in the past with existing results) μοι ἐγώ (npd-1s) μὴ (neg. +) ἀπολέσω ἀπόλλυμι (vsaa--1s; "I might not lose/destroy/to kill";) ἐξ ἐκ (pg +) αὐτοῦ, αὐτός (nprgn3s; "from it"; translated "nothing") ἀλλά (strong adv.) ἀναστήσω ἀνίστημι (vifa--1s; "I will raise up/cause to raise up") αὐτὸ αὐτός (nran3s; "it") ἐν (pL; "on") τῇ ἢ ἐσχάτῃ ἔσχατος (d.a. + a--Lf-s; "last/farthest point in time in context") ἡμέρᾳ. ἡμέρᾳ (n-Lf-s)

GNT John 6:40 τοῦτο γάρ ἐστὶν τὸ θέλημα τοῦ πατρός μου, ἵνα πᾶς ὃ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχη ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγώ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

NAS John 6:40 **"For this is the will of My Father,** γάρ (explan.; "For") τοῦτο οὗτος (near dem. pro./nn-s) ἐστὶν εἰμί (vipa--3s) τό θέλημα (d.a. + n-Pred.nn-s) μου, ἐγώ (nprg-1s) τοῦ ὃ πατρός πατήρ (d.a. + n-gm-s) **that everyone who beholds the Son and believes in Him, may have eternal life;** ἵνα (purpose conj.; "that") πᾶς (a--nm-s; "everyone/all men") ὃ θεωρῶν θεωρέω (d.a. applies to both ptc.s + subs. ptc./p/a/nm-s; "who beholds/perceives"; indicates spiritual perception) τὸν ὃ υἱὸν υἱός (d.a. + n-am-s) καὶ (cc) πιστεύων πιστεύω (subs. ptc./p/a/nm-s; "he who believes") εἰς (pa) αὐτὸν αὐτός (nram3s; ref. the Son) ἔχη ἔχω (vspra--3s; "may have") αἰώνιον, αἰώνιος (a--af-s; "eternal/everlasting") ζωὴν ζωή (n-af-s) **and I Myself will raise him up on the last day."** καὶ (cc) ἐγώ (nprn-1s; "I Myself") ἀναστήσω ἀνίστημι (vifa--1s; "will raise up") αὐτὸν αὐτός (nram3s) ἐν (pL; "on") τῇ ἢ ἐσχάτῃ ἔσχατος (d.a. + a--df-s) ἡμέρᾳ. ἡμέρᾳ (n-df-s)

GOSPEL OF JOHN

ANALYSIS VERSES 37-40:

1. Jesus now explains the interaction between **the Father, the Son** and those who are +V as it relates to the plan of salvation Ph₁.
2. It is these principles that openly declare that those who are positive will be saved.
3. He expresses these governing disciplines under such descriptions as:
 - A. **All that the Father gives** to Him. Vss.37a cp. 39b
 - B. The security of those **that the Father gives** to Him. Vss.37b, 39b
 - C. The action of those **that the Father gives** is seen in the fact that they **come to, beholds and believes in Him/Christ**. Vs.37a,b, 40b
 - D. God's **will** as it relates to:
 - 1) God **the Father** Himself. Vss.38b, 39a, 40a
 - 2) Christ. Vss.38a, 39b, 40c
 - 3) Mankind. Vs.40
 - E. The principles of "raising **up/resurrection**" (vss.39b, 40c) and **eternal life** (vs.40b).
4. It is these verses that extend the contrast of those of are positive to the "bread of life" in vs.35 compared to this negative multitude of vs.36.
5. The first issue that must be addressed in our verses is the neuter gender of the adjective and relative pronoun of "**all that/which**" in vs.37a and 39b.
6. The given contextual clue is found in the noun "**will**" (also a neuter gender) in vss.38, 39 and 40 that is used 4x.
7. "**Will**" refers to "volition".
8. As it applies to God, it is His "Sovereign/ruling will".
9. God is the Supreme Being of the universe; therefore, God has supreme volition and always makes perfect decisions.
10. God created *ex nihilo*/בְּרָא (something out of nothing), man in His own image (Gen.1:27).
11. What He created out of nothing is reference to man's "soul life", since He formed/manufactured/יָצַר his body from the dust of the ground (Gen.2:7).
12. It is the soul that houses man's volition/free **will** and is referred to as the "real you".
13. As the creation scene depicts, God formed the body first and then imputed/affixed to it the soul, which gives mankind life, setting him apart from the rest of the animal kingdom.
14. Through the process of procreation, man's biological body continues to be formed, and at the point of birth, God creates the soul and plugs it into the baby's body giving it life. Cp. Ecc.6:4, that denotes an aborted fetus as being conceived in futility/vanity/הַבֵּל, which denotes "emptiness/nothingness/of no value", and exits into darkness/חֹשֶׁךְ, which declares it is for all intent and purpose of no existence. Therefore, its name/reputation/existence is "covered/concealed/hidden" in a non-life state of "darkness" and thus has no identity or future destination. It is not made known/revealed as a living person. One must live before he/she can die. Physical death is separation of the soul from the body (Ecc.12:6-7, vs.7 where "spirit/breath/רוּחַ" is that entity that gives life and it is God that provides it. The life source of man's physical body is the soul which, is not a product of man, but of

GOSPEL OF JOHN

God). The aborted fetus (stillborn) is compared to the loss of David's infant son who lived then died, which he perceives as having a soul that has a continued existence in heaven as noted in 2Sam.12:15-23 esp. vs.23. The baby has value with a future destination/existence, not one of "emptiness and darkness. Also cp. Exo.21:22 where a "miscarriage" is treated as only a loss of property rather than murder under the Law unless the infant lives (breathes on its own, "...yet there is no further/future injury.."/ "... ׀ַסֵּׁס (com.noun/m/s; "evil, injury, harm") ׀ַׁׁׁ (qal/IPF-future/m/3s; "there will be" +) ׀ַׁׁׁ (conj. + neg.; "yet not")...", at which point the normal regulations of the Law become effective (vss.23-24).

15. The body absent the soul is not alive. Gen.35:18
16. It is the soul of our temporal body that is the real issue before God, not the body. Mat.10:28
17. Therefore, the subject of "**all that the Father gives**" is in reference to all the souls that are +V.
18. The singular person of "**all that**" is a collective singular, referring to the body of +V of all time.
19. The fact that the giving is of present tense indicates the ongoing action of God creating the souls in time.
20. The fact that it is **the Father** that **gives** +V to Christ indicates:
 - A. It is God that first possesses these souls.
 - B. They are observed to be a gift from **the Father to the Son**.
21. Positive volition is viewed here as a collective whole, possessed by God and **given** to His Son as part of His SG₃ package. Isa.53:10-12
22. In fact, God has given all things into the hand of **the Son**, indicating that He has power and authority in all realms. Joh.3:35; 13:3 cp. 5:23,26,36
23. So vs.37a refers to God's action of "giving" positive souls as it relates to time.
24. Jesus then declares a future action of the positive individuals as it relates to them in time.
25. That is that at some point in time they "**shall come to me**".
26. There is no expression of doubt or indecision of the +V's action in this regard.
27. He declares it as a foregone/ordained conclusion.
28. The reality behind all +V is that at some time in their history of existence, they will "seek" God/Christ for their salvation.
29. While volition is the main emphasis behind the action of the individual, it is the complete individual of both body and soul that is in view as brought out by the masculine gender of the participle "**the one who comes**" in vs.37b.
30. It is vs.37b that Jesus proclaims a specific promise to all that are positive **and comes to Me**, and that is "**I will certainly not cast out**".
31. He is stating in no uncertain terms that all that are +V to the SAJG **will not** under any circumstances be denied access to a gospel hearing and thus entry into God's kingdom.
32. No one can or **will** be refused who wants to be a part of the plan of God.
33. Those who seek Him with their souls (+V), **will** always find Him. Deut.4:29; 1Chr.28:9; Mat.7:7

GOSPEL OF JOHN

34. In vs.38, He declares that the purpose of the Messianic incarnation was to provide an exact execution of God's Sovereign plan for salvation, so that God's plan for **all** +V will be fulfilled.
35. This is the force of His statement, "**For I have come down from heaven, not to do My own will, but the will of Him who sent Me**".
36. He declares that it is the very purpose of His existence and ministry to fulfill God's directive **will** as it relates to Himself and **the Father**.
37. He is stating that the due process of all +V as stipulated in vs.37, is not determined by Him, **but** according to the Sovereign dictates as stipulated by **the Father** Himself.
38. The purpose of His unique Person as God-man was not to do what He thought was appropriate or correct via an independent personal agenda, but to fulfill **the will** of **the Father** in every detail.
39. At every point in His existence, **the Son** willingly complied with the dictates of His **Father**. Joh.4:34; 5:30
40. His very existence is to proclaim and fulfill the POG as Messiah in order that God's plan of salvation for mankind, especially those who are +V, will be realized. 1Tim.4:10
41. That indeed it is God's **will** that all +V will be saved is specifically stated in the phrases, "**And this is the will of Him of sent Me**" in vs.39a and "**For this is the will of my Father**" in vs.40a.
42. In vs.39b, Jesus again relates the act of God "giving" and this time under the specific principle from which His "giving" is possible, seen by the perfect tense of "**He has given**".
43. As He earlier declared that God **gives** +V to Him in time, He now articulates that His "giving" is an action of past occurrence that has existing results.
44. In context then, His statement in vs.39, "**that of all that He has given Me**, refers to the act of God "giving" Him the collective body of +V as it relates to eternity past.
45. Under the term "**gives/has given**", Jesus is articulating the known **will** of God as it relates to His Sovereign dictates under the Doctrine of Election and Calling. Rom.8:29-30
46. It is God's sovereign **will** from eternity past that **all** who will believe in time will make the SAJG.
47. In eternity past via omniscience, specifically that aspect know as foreknowledge, God recognized **all** +V of all time, before anyone was even born.
48. However, God does not nor ever has **will** coerce or tamper with volition and allows each person to adjust to His righteousness or maladjust according to each one's free expression of their volition. Joh.3:16 "*..whoever believes..*"; to include every 3rd class condition and subjunctive mood in the Greek as it relates to faith.
49. He only foreknew or perfectly anticipated **all that** would be positive.
50. But, not being a respecter of person, God provided the potential for all men to be saved, leaving all without excuse. 1Tim.2:4; 1Joh.2:2
51. It is His **will** that all be saved and enter His kingdom, however the reality is that most don't. Joh.1:10,11 cp. Mat.22:14
52. Those He knew would believe were elected or chosen by Him to be conformed to the image of His **Son**.

GOSPEL OF JOHN

53. His image relates to the possession of God's +R (2Cor.5:21), which is expressed through terms of **eternal life** via resurrection.
54. It is in this sense then that God has always possessed +V and is able to "give" them to Christ in its widest of terms i.e., He decreed possession of them as His to give in eternity past.
55. The negative plus the subjunctive mood of the phrase, "**I lose nothing/Lit. I might not lose from it**" states in the strongest of terms that **all that** God has predestined (marked out beforehand/anticipated) from eternity past as being +V will absolutely in no way have the potential of being lost.
56. God's plan of salvation for those who are +V then, is pre-marked/underwritten/guaranteed by Him, under the doctrine of eternal security.
57. And that is because man's salvation and future destination is solely dependent upon the Father's Sovereign plan, His essence and attributes.
58. This is a done deal as far as God is concerned, although each believer must make the adjustments in their personal history.
59. This promise states that those who become believers cannot ever lose their salvation or relationship with Christ, since it has been pre-ordained.
60. Observation: Since one's works do not matter with regard to obtaining salvation, neither do one's works matter with regard to maintaining salvation. Joh.10:28-30; 17:12
61. The final phrase, "**but raise it up on the last day**" refers to the collective resurrection of the saints.
62. Again, that the neuter pronoun "**it**" is used, views the collective souls of +V as anticipated by God in eternity past.
63. It is part of His plan from eternity past that all saints are glorified as Christ was, being the first-born of us all. Rom.8:29
64. In vs.39, Jesus has viewed the Doctrine of Election and Calling from its perspective of eternity past, now in vs.40 He again views it as it is applied in present and future time, which ties back into vs.37.
65. In vs.40, He articulates the mechanics necessary for justification and hence glorification to be fulfilled as applied to Election and Calling.
66. He again explains that **that this is the known will** of God.
67. That His plan obviously relates to history of mankind (the existence of the soul in time with the body) is now without doubt, as the neuter genders have been removed with reference to the individuals.
68. The phrase, "**that everyone who beholds the Son and believes in Him**" indicates the following:
 - A. The seeking for salvation of vs.37, has culminated into a gospel hearing as the individual spiritually perceives who and what Christ is as seen in the participial phrase, "**beholds the Son**".
 - B. Upon gospel hearing, the perception is translated to faith as seen in the participial phrase, "**believes in Him**".
69. It is these consolidated acts of "hearing and believing" that ratify/validate/express the believer's +V fulfilling the potential to **have eternal life**, as God's plan decrees. Joh.5:24

GOSPEL OF JOHN

70. It is at that point in time that men are justified before God. Gal.2:16 cp. Rom.4:5; 8:30
71. It is vs.37 and 40b combined that points to the reality of +V under the terms, “called” and “justified” of Rom.8:30:
- A. Those who are “called” in time are those positive souls who “seek Him/**come to Me**” in vs.37.
 - B. Those who are “justified” are those “called” who spiritually perceive the Person and work of Christ/**who beholds the Son and exercise faith/believes in Him** in vs.40b.
72. Observation: By design, Jesus emphasizes the “calling” hence “seeking” first as it relates to the doctrine, to immediately counter the pseudo-seeking portrayed by this multitude. Joh.5:26
73. With justification realized in time, the future reality of glorification is in now in place as Jesus proclaims, “**and I Myself will raise him up on the last day**”.
74. This collective group of +V, which was marked out in eternity past and as part of God’s Sovereign Decrees, includes the presentation of all believers to **the Son**. Rom.14:10c-11 cp.2Cor.5:10;
75. The ultimate goal or destiny of **all** believers is resurrection glory that will be administered through **the Son**. Joh.5:28-29
76. The phrase, “**the last day**” is used only in John in the NT and refers to the extended period of resurrection beginning with the rapture of the Church until the Great White Throne judgment. Cp.Joh.12:48
77. The promise of God for **all** that have believed in Christ is that they are guaranteed a future resurrection and that promise is as secure as the Word of God itself.
78. Not one +V individual/soul out of this entire vast throng need fear being lost in the shuffle.
79. Our salvation and future resurrection is not based on our feeble and sometimes tenuous/thin hold on Christ, it is based on the plan of God, His veracity, omniscience and omnipotence.
80. If so much as one person in history falls through the “cracks”, then it would make God and His **Son** liars.
81. In spite of the –V that is standing in front of Christ, He is focused on those who will ultimately fulfill God’s plan for salvation and comply with the necessary mechanics that illustrate +V.
82. He again has re-iterated and put these people on notice that they are not part of God’s plan for eternity, as they have not fulfilled God’s plan as it pertains to the elect.
83. See Doctrine of Election and Calling.

GOSPEL OF JOHN

EXEGESIS VERSES 41-42:

GNT John 6:41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν, Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ,

NAS John 6:41 **The Jews therefore were grumbling about Him, because He said,** οἱ ὁ Ἰουδαῖοι Ἰουδαῖος (d.a. + ap-nm-p) οὖν (infer. conj.; "therefore") Ἐγόγγυζον γογγύζω (viIPFa--3p; "were grumbling/complaining/murmur/susurration"; used 8x; denotes discontent expressed in a low tone; used of the Exodus as they "tested" God, 1Cor.10:10) περὶ (pg; "about/concerning") αὐτοῦ αὐτός (nprgm3s) ὅτι(causal conj.) εἶπεν, λέγω (viaa--3s) **"I am the bread that came down out of heaven."** Ἐγὼ (nprn-1s +) εἰμί (vipa--1s; "I Myself am") ὁ ἄρτος (d.a. + n-nm-s; "the bread") ὁ καταβάς καταβαίνω (d.a. + adj. ptc./a/a/nm1s; "that came down/descended") ἐκ (pg) τοῦ ὁ οὐρανοῦ, οὐρανός (d.a. + n-gm-s)

GNT John 6:42 καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὐ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὅτι Ἐκ τοῦ οὐρανοῦ καταβέβηκα;

NAS John 6:42 **And they were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know?"** καί (cc) ἔλεγον, λέγω (viIPFa--3p; "they were saying") Οὐχ οὐ (neg. +) ἐστιν εἰμί (vipa--3s; "is not") οὗτος (apdnm-s; "this one/He") Ἰησοῦς (n-nm-s) ὁ υἱός (d.a. + n-nm-s; "the son") Ἰωσήφ, (n-gm-s; gen. of relationship) οὗ ὅς (rel. pro./gm-s; "whose/of whom") τὸν ὁ πατέρα πατήρ (d.a. + n-am-s; "father") καί (cc) τὴν ἡ μητέρα; μήτηρ (d.a. + n-af-s; "mother") ἡμεῖς ἐγὼ (nprn-1p; "we ourselves") οἴδαμεν οἶδα (viPFa--1p; the PF indicates the Jews are familiar with Jesus biological background) **How does He now say, 'I have come down out of heaven'?"** πῶς (inter. adv.; "How") νῦν (ab; "now/right now/at the present" +) λέγει λέγω (vipa--3s; "does or can He say") ὅτι (cc; indir. disc.) καταβέβηκα; καταβαίνω (viPFa--1s; "I have come down/descended") Ἐκ (pg) τοῦ ὁ οὐρανοῦ οὐρανός (d.a. + n-gm-s)

GOSPEL OF JOHN

ANALYSIS VERSES 41-42:

1. These two verses reflect the fourth response of the multitude to Jesus' comments.
2. This response is of quite a contrast to the previous enthusiasm as the author now states, "**The Jews therefore were grumbling about Him**".
3. This is the first time the author utilizes the term **Jews** with respect to Jesus' audience.
4. His use of the term is designed to incorporate all of those who were in the synagogue, as He taught this discourse, inclusive of the multitude. Joh.6:59
5. It also infers that Jewish leadership was present and that the response was an indication of Jewish viewpoint regarding His Person.
6. The imperfect of "**were grumbling**/gripping/complaining" denotes that there was a continual discussion of disagreement going on about what He had just said.
7. What John notes as to their verbal dissention reflects only one thing of what He has just articulated, as he states that they **were grumbling because He said, "I am the bread that came down out of heaven"**.
8. His teaching regarding the other Biblical principles that support His claim from vs.35b-40, they totally disregard.
9. What they react to is the one thing He has said that goes against their theological grid.
10. The fact that they disregard Messiah as being God in the flesh, preempts any further consideration on their part, as to the additional doctrine He has articulated.
11. They perfectly reflect religious reversionists, who when confronted with truth that they disagree with, tune out the rest of what the communicator has to say, even though the remainder gives evidence as to the validity/truth of the statement.
12. Instead, they vibrate on the truth that brands their "sacred cow" as human viewpoint.
13. Once the "skunk" has been kicked, they become closed minded to the remaining teaching. Cp. vss.60, 66
14. While they do not quote Jesus exactly, they do give the meaning of His statements in general.
15. What they readily grasped was that He was claiming to have come from **heaven**. Vss.35,38
16. Though their statement and understanding of His claim is correct, it is their assessment of this possibility that is in error.
17. This is seen in their comments of vs.42 that are comprised of true and false suppositions.
18. The comments **they were saying** reflect the following:
 - A. Their first statement is true, "**Is not this** the man **Jesus**", and it is.
 - B. The second statement is false; this is not "**the biological son of Joseph**".
 - C. The third comment, "**whose father and mother we know**" is an admixture of true and false and indicates ignorant speculation.
 - D. While it is true that they know Mary and **Joseph** as Jesus' parental guardians, it is obvious that their knowledge is superficial.
 - E. The perfect of "**we know**" indicates to what degree of information that they are privy to regarding Jesus' lineage and it is only that knowledge they are relying upon in their conclusions.

GOSPEL OF JOHN

- F. In other words, if they truly knew Mary and **Joseph**, then they would know the circumstance of Jesus' birth and all of the angelic and heavenly phenomenon that accompanied it.
- G. Beyond that, it reflects their ignorance with regard to their own Scripture that foretold that Messiah would be the seed of the woman, from a virgin and in the line of David. Gen.3:15; Isa.7:14; 2Sam.7:12ff
19. Because **the Jews** presuppose what appears to be true in appearance and fail to investigate in depth the matter, it is no wonder they ask, "**How does He now say, 'I have come down out of heaven'?**"
 20. In their eyes, **how** in the world could this man claim to be from **heaven**, after all of these years of being present with us as a descendant from humanity?
 21. Again, the answer is in the very book they so readily claim as expert in as the Divinely appointed caretakers. Psa.110:1
 22. Their failure to understand the hypostatic union coupled with their legalistic approach for salvation in their eyes therefore, make His claim to them as not necessary and therefore ludicrous and unbelievable.
 23. It is evident that they consider Jesus to be nothing more than human and thus reject His teachings and claims.
 24. So on the one hand they enjoyed His miracles and rejoiced in their physical benefits, on the other they disregarded the truth that attached itself with the miracles.
 25. These people display an inconsistency that is characteristic of those who are -V, accepting certain things that are in the POG, but rejecting others that they don't or won't understand.
 26. The mistakes they make include:
 - A. Arrogance as seen in their rejection of the necessity for a Spiritual Messiah.
 - B. Assuming that the information they have based on appearances is all that is necessary to come to a correct conclusion.
 - C. Therefore, they make decisions based on faulty and incomplete information.
 - D. Operating under their STA's with **grumbling** and derision.
 - E. Ignorance of the Word of God.
 27. Application: Avoid jumping to conclusion based on appearances; to do so is stupid and arrogant. Joh.7:24
 28. Application: Avoid the verbal sin of speaking against others with others. Phil.2:14 cp. 1Pet.4:9
 29. God hears what these are saying and to what degree they are guilty of this sin will come back on them in the form of judgment. Rom.1:18
 30. Observation: These Jews are following the very steps of their Exodus counterparts by raising complaint about the very "bread" that God gave to them. Num.11:4-6, 10-23, 31-33
 31. Their **grumbling** reflects their selfish desire to acquire from God's plan only that which satisfies their fleshly human viewpoint agendas.

GOSPEL OF JOHN

EXEGESIS VERSES 43-44:

GNT John 6:43 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε μετ' ἀλλήλων.

NAS John 6:43 **Jesus answered and said to them, "Do not grumble among yourselves.** Ἰησοῦς (n-nm-s) ἀπεκρίθη ἀποκρίνομαι (viad--3s) καί (cc) εἶπεν λέγω (viaa--3s) αὐτοῖς, αὐτός (npdm3p) Μὴ μὴ (neg. +) γογγύζετε γογγύζω (vimp/pa--2p; Lit. "Stop grumbling"; neg. + imperative is a form of prohibition against an action in progress) μετ' μετὰ (pg; "among") ἀλλήλων. (recipr. pro./gm2p; "yourselves/each other/one another")

GNT John 6:44 οὐδεὶς δύναται ἐλθεῖν πρὸς με εἰ μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ αὐτόν, κἀγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

NAS John 6:44 **"No one can come to Me, unless the Father who sent Me draws him;** οὐδεὶς (card. adj. with neg. prefix/nm-s; "No one/not even one") δύναται δύναμαι (vipd--3s; "can/is able") ἐλθεῖν ἔρχομαι (compl. inf./aa; "to come") πρὸς (pa) με ἐγώ (npa-1s) εἰ μὴ (neg. "if not/unless/except") ὁ πατήρ (d.a. + n-nm-s) ὁ πέμψας πέμπω (d.a. + adj. ptc./a/a/nm-s; "who sent") με ἐγώ (npa-1s) ἐλκύσῃ ἔλκω (vsaa--3s; "might draw/drag"; used 8x; denotes something pulled/drawn/dragged by force; of a sword being unsheathed, Joh.18:10; of dragging a fishnet through water, Joh.21:6, 11; of physically dragging people, Act.16:19; 21:30; of having the power to force one into a particular situation, Jam.2:6; here and in Joh.12:32 it is used of the Divine power/work necessary for salvation) αὐτόν, αὐτός (npam3s) **and I will raise him up on the last day.** κἀγὼ (enclitic of conj. + pers.pro.nom./1s; "and I Myself") ἀναστήσω ἀνίστημι (vifa--1s; "will cause to raise up") αὐτόν αὐτός (npam3s) ἐν (pL) τῇ ἡ ἐσχάτῃ ἔσχατος (d.a. + a--df-s; "the last") ἡμέρᾳ. ἡμέρα (n-df-s)

ANALYSIS VERSES 43-44:

1. **Jesus** is aware of the Jew's mal-contentment to His teaching and **answered**/responded to it with the correct Divine viewpoint, **"Do not grumble/Lit. Stop grumbling among yourselves"**.

GOSPEL OF JOHN

2. The command He **said to them** is designed to point out that as long as they approach His teaching with their current mental attitude and under this STA activity of murmuring, they cannot objectively assimilate the corroborating evidence He is providing.
3. As they discuss the matter **among** themselves, they are not seeking to arrive at the truth, but are close-mindedly seeking to confirm one another in their preconceived notion that **Jesus** is “pulling their leg”.
4. Application: There is nothing wrong with honest discussion concerning doctrine **among** believers, but what is wrong is the disgruntled attitude that is discontented with what is presented and seeks only to gain another’s agreement with them.
5. God is aware of such activity and the Word of God forbids this action of speaking against others with others. Phil.2:14; 1Pet.4:9; Jam.5:9
6. This is a characteristic of negative volition and is manifested to a great degree **among** the Exodus generation. Exo.15:24; 16:2; 17:3; Num.14:2; Deut.1:27; Psa.106:25
7. DD is promised and delivered to those who engage in this activity. Num.11:1; 14:29; 1Cor.10:10
8. This sin of the tongue is a manifestation of the MA sin of discontentment and dissatisfaction with one’s niche, authorities or as here, with the teaching of truth.
9. Synonyms include griping, complaining, murmuring, grumbling, whining, protesting, fussing, etc.
10. Since the antonym is exulting/the expression of delight/rejoicing/one’s +H, it is obvious that one engaged in this activity is not under the FHS. Gal.5:22-23
11. It is this sin that is the forerunner to causing dissension, strife, hostility, factions, and disputes **among** others and we are to be wary of those not willing to curb/bridle/check themselves in this regard and apply separation if necessary. Joh.6:52 cp. Gal.5:20 cp. Rom.16:17; Ti.3:10
12. It is a STA distraction that affects others in their attitude towards whom or what is the subject of the grumbling and must be halted before any further articulation of the subject can be received unobstructed and openly.
13. It diverts one’s attention from the content of the message to the messenger himself or circumstances surrounding the messenger.
14. After corralling this distraction, **Jesus** continues to explain the reality regarding the due process of those who “**come to Me**” from vs.37.
15. That it is those of this group that continue to be His focus of discussion then, relates to those who are +V and will believe given the chance. Cp. vs.40
16. It relates to the calling and justifying provided by **the Father** to those who are +V.
17. As He related +V with respect to their “seeking” in vs.37, He now tightens the parameter of their seeking with the clause, “**No one can come to Me, unless the Father who sent Me draws him**”.
18. He is stating that there is not **one** positive soul that can realize and bring to fruition their approach to Him/salvation apart from a prescribed condition of **the Father who sent Me**.
19. This is the force of the conditional particle plus the negative “ἐάν μή/**unless** or **except**”.
20. The condition is applied to **the Father** as the necessary entity in affect/of influence that “**draws**” +V to Christ.

GOSPEL OF JOHN

21. The word “**draws**” denotes the force necessary to bring to one’s self for use that which he is in possession of, such as drawing a sword from it’s sheath or drawing/dragging in a fishnet with the days catch. Joh.18:10; 21:6,11
22. Again, **Jesus** statement must be understood within the frame of reference of other doctrine, specifically that of Divine Institution of Volition/free will.
23. In other words, however God may “draw” +V, He in no way interferes with their right to freely choose regarding His Person or plan.
24. Some have distorted this truth into such concepts as Luther’s bondage of the will and Calvin’s denial of free will. (*Luther taught that volition was bound only as far as goodness and salvation was concerned, “Irresistible Grace”, and was a contemporary Reformer with Calvin in the 1500s.*) Recommended Book: *Christianity Through The Centuries, “A History of the Christian Church”, by Earle E. Cairns, published by Zondervan Publishing House.*
25. It is those of this ilk that state that the believer is incapable of exercising faith of their own volition and that God must “drag” them into salvation..
26. As Christ makes clear that salvation does not begin with the approach of every soul itself, but with the work of God, personal acceptance of the truth is still absolutely necessary. Joh.3:16, 36
27. One must choose to **come to Him** (vs.37), God does not force people to believe.
28. But what Christ articulates here is that one’s +V is dependent upon a prerequisite condition of God’s work, though both are necessary.
29. As the verb “**draws**” implies, it is by means of God’s power/omnipotence/force that those whom He elected in eternity past, in time He calls and justifies.
30. It is through an act of His Sovereignty that God provides the Divine Decrees necessary for those who are +V to make the SAJG as stipulated in the POG.
31. Salvation is dependent upon God to initiate the activity first in order for +V to have the alternative necessary to make their choice for Him.
32. He initiated His work first by providing mankind a means of salvation as seen in the offering of His Son to the world. Joh.3:16
33. Beyond that, His power is manifested through the activity of the Holy Spirit who convicts men of their spiritual condition and testifies about the truth of salvation that is available through the Son. Joh.16:7-11
 - A. Though vs.7 implicates **Jesus** as the agent in the H.S. sending, it is **the Father** that authorizes this action. Cp. Joh.14:6, 25
 - B. The sin is unbelief. 16:9
 - C. Righteousness is God’s +R and man’s need for it through the Person of Christ. 16:10
 - D. Judgment refers to the judgment passed on Satan and His angels, which men will enter into apart from salvation. 16:11
34. In addition, it is God that controls history and thus circumstances and situations of men, denoting that He provides all of the physical logistics (planning and organization) necessary for +V to respond to Him. Act.17:26-27
35. In essence, it is the POG executed by His power/omnipotence that must be in place before anyone who is +V “**can come to Me**”.
36. It is the Word of God/His plan/the truth and God’s execution of it that is the drawing force for all the souls that are +V.

GOSPEL OF JOHN

37. That indeed it is the truth of His word, the communication of it to others, their assimilation of it and all that He does to make that a reality that is the power that forcefully pulls +V to Him is further expressed by **Jesus** in vs.45. Cp. Heb.4:12
38. Therefore, the true sense of how God **draws** men to Him is seen in the manifestation/presentation of His plan/the truth of BD/the Word of God to mankind, which includes doing whatever is necessary for +V to receive a hearing and understanding of the truth.
39. It is the driving force of the truth of God's plan that those who are +V gravitate towards.
40. It is the truth regarding God and His plan that those who are +V "seeks".
41. And it is the truth of His Word that divides men into the two camps of -V and +V.
42. Only in that sense is God a "cause/motive" as it relates to volition.
43. As stated, all this activity on God's part does not produce faith in all men (the blatantly obvious, Mat.22:14), in fact, faith is not produced for man, he must choose to believe of His own volition.
44. Rather it is through the power of His work/word that brings men to the truth/reality regarding God and His plan, which is necessary before anyone can choose for Him.
45. It is His plan that is the parameter/standard by which all volition is determined.
46. That is the force of the subjunctive mood of "might draw" indicating that even though God may set the stage for a gospel hearing, it still is dependent upon the individual believing.
47. Some do not like this doctrine stating that this makes man more powerful than God and implying that man does not have the power to resist God. 2Chr.13:8; Mat.12:32; Act.5:3; 7:51; Eph.4:30
48. God is certainly stronger than man and provides every inducement to faith in His Son, however because He does not coerce volition, He does not force anyone to believe against their will.
49. What Christ's statement does reveal is the security that God is the ultimate force behind the reality that all who are +V will receive a gospel hearing leading to salvation and ensures that fact by His omnipotence.
50. Salvation for **all** +V is not possible apart from God's direct intervention and work in this regard.
51. **Jesus** then re-concludes with the reality, "**and I will raise him up on the last day**".
52. His remark of resurrection is designed to point out that as "the bread of life"; His person must be reckoned with.
53. As it is **the Father** via His plan that ensures a calling and justification through Christ, it is Messiah that is the primary agent to secure the individual's glorification.
54. **The last day** refers to the reality of eternal life as applied under the principle of resurrection, which implicates all believers of all time.
55. If indeed He is the bread that endures to eternal life (vs.27), then He also must be the agent of resurrection that externally proves eternal life exists, a future existence that all who are +V that **the Father draws** is ensured.
56. This evidence was given as seen in Christ's own glorification.
57. It is the evidence that God's work/His plan is necessary as the driving force behind salvation that supports His claim that as the Messiah and Savior of the world, He too must be a work of God and therefore "comes" from God.

GOSPEL OF JOHN

58. This is in total contradiction to the theology of the Jews who believe that salvation comes from themselves and there is no need of a God-man Messiah.
59. **Jesus** next appeals to the Scriptures to validate His argument that it is the truth of BD and God's revelation of it to man that is necessary for those who are +V to "**come to Me**".
60. He in effect has set this crowd up by declaring that in order to have a relationship with God, one must first recognize God's plan as the supreme authority and power, which they do not deny.

GOSPEL OF JOHN

EXEGESIS VERSES 45 – 47:

GNT John 6:45 ἔστιν γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδακτοὶ θεοῦ· πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ.

NAS John 6:45 **"It is written in the prophets, 'AND THEY SHALL ALL BE TAUGHT OF GOD.'** ἔστιν εἰμί (*vira--3s; periphrastic constr. +*) γεγραμμένον γράφω (+ *circ. ptc./PF/p/nm-s; "It is written"*) ἐν (*pL*) τοῖς ὁ προφήταις, προφήτης (*d.a. + n-dm-p*) Καὶ καί (*cc*) πάντες πᾶς (*adj.-nm-p; "all"*) ἔσονται εἰμί (*vifd--3p; "they shall be"*) διδακτοὶ διδακτός (*pred. adj.--nm-p; "taught/instructed/apprised/guided; used 3x; 1Cor.2:13*) θεοῦ· θεός (*n-gm-s; genitive of agent; "by God"*) **Everyone who has heard and learned from the Father, comes to Me.** πᾶς (*a--nm-s; "everyone/all"*) ὁ (*d.a. governs both ptc.'s*) ἀκούσας ἀκούω (*subs. ptc./a/a/nm-s; "who has heard"*) καὶ (*cc*) μαθὼν μανθάνω (*subs. ptc./a/a/nm-s; "who has learned things taught/received instruction/been informed/to acquire or assimilate knowledge"; used 25x*) παρὰ (*publ; of source; indicates the agent "from" whom one learns*) τοῦ ὁ πατρὸς πατήρ (*n-ablm-s*) ἔρχεται ἔρχομαι (*vipd--3s; "comes/keeps on coming"*) πρὸς (*pa*) ἐμέ. ἐγώ (*nra-1s*)

GNT John 6:46 οὐχ ὅτι τὸν πατέρα ἑώρακέν τις εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ, οὗτος ἑώρακεν τὸν πατέρα.

NAS John 6:46 **"Not that any man has seen the Father, except the One who is from God;** οὐχ οὐ (*neg. +*) ὅτι (*causal conj.; "Not that/because"; negates the cause of how one is taught by God*) τις (*indef. adj./nm-s; "any man/anyone"*) ἑώρακέν ὀράω (*viPFa--3s; "has seen"; indicates perception inclusive of physical interaction*) τὸν ὁ πατέρα πατήρ (*d.a. + n-am-s*) εἰ + μὴ (*part. + neg.; "except"*) ὁ ὢν εἰμί (*d.a. + subs. ptc./p/a/nm-s; "the One who is"*) παρὰ (*publ*) τοῦ ὁ θεοῦ, θεός (*d.a. + n-ablm-s*) **He has seen the Father.** οὗτος (*near dem. pro./nm-s; "this One/He"*) ἑώρακεν ὀράω (*viPFa--3s*) τὸν ὁ πατέρα. πατήρ (*d.a. + n-am-s*)

GOSPEL OF JOHN

GNT John 6:47 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον.

NAS John 6:47 "**Truly, truly, I say to you, he who believes has eternal life.** ἀμὴν + ἀμὴν (*double part.; "Truly truly"*) λέγω (*vipa--1s*) ὑμῖν, σύ (*npd-2p*) ὁ πιστεύων πιστεύω (*d.a. + subs. ptc./p/a/nm-s; He who believes*) ἔχει ἔχω (*vipa--3s; "has"; present tense denotes the "having" as reality*) αἰώνιον. αἰώνιος (*a--af-s; "eternal/everlasting"*) ζωὴν ζωή (*n-af-s; "life"*)

ANALYSIS VERSES 45 – 47:

1. Jesus advances His previous statement by explicitly declaring the specific force by which God draws those who are +V to Him i.e., BD/POG.
2. The phrase, “**It is written in the prophets**”, points us to the second division of the Hebrew Bible.
3. It is **the prophets** that teaches that Messiah would be equal with God and dwell among them as a man in two states and at two advents. Isa.53 (1st Advent) cp. Mic.5 (2nd Advent)
4. The quote, “**And they shall all be taught of God**” is in reference to Isa.54:13, being similar in essence, though not identical.
5. This passage is a 2nd advent scenario, which declares **God** in the Person of Messiah will teach the Jews in the Millennial age. Cp. Isa.54:5
6. Restored Israel is in view living with the Lord in that age. Cp. Isa.54:7-8
7. He in effect quotes their own Scripture to document that Messiah is **God** who is visible in bodily form.
8. A fact that will be **taught** about and by Yahweh. Isa.2:3 cp. Mic.4:2 (*Parallel Millennial settings*)
9. In addition, Isa.2:4 and Mic.4:3 makes it clear that Yahweh is Messiah established as the ruler over Israel and the nations.
10. Therefore, though Jesus does not quote Isa.54:13 verbatim, what He does do is give its correct interpretation.
11. That is, Israel is **taught** by Yahweh, who is Messiah, who is **God**.
12. It is this passage that directly castigates/rebukes/censures the Jew’s rejection of His claim of equality with **God**.
13. Since His teaching is literally **God** teaching, He then states that “**Everyone who has heard and learned from the Father, comes to Me**”.
14. As **God**, His teaching has the same force as the Father’s.
15. Therefore, His words have the same “draw” upon +V as the Father’s.
16. It is the Son that is the Father’s representative and agent through whom His plan is fulfilled. Heb.1:3a
17. The phrase “**who has heard**” refers to the apprehension of God’s voice, while the phrase “**who has learned**” indicates the actual instruction/guidance **God** provides.
18. Though hearing and learning go hand in hand, one must want to hear before learning can be realized. Mat.13:13-14

GOSPEL OF JOHN

19. What **everyone** who is +V hears and learns **from the Father** is the truth of God's plan, as He has revealed it concerning man's need for salvation and what is necessary to secure it.
20. And it His plan that points to Christ, the **God-man**, as the way of salvation.
21. **The Father** is constantly bearing witness to men that Jesus is His unique Son and that He is the only means through which one can have **eternal life**.
22. Therefore, the Father's pre-salvation drawing of men (calling) is fulfilled by providing the communication necessary for one to come to an understanding of who and what Christ is with the emphasis that He is **God** and as Jesus says, "**comes to Me**".
23. It is then that the calling is completed in justification through faith.
24. The spiritual mechanics provided for the calling to be realized as the truth leading to justification is via the convicting ministry of the H.S. Joh.16:7-11; 1Thess.1:5
25. That the H.S. is ultimately behind all confessing/disclosure and teaching by men that Jesus Christ is **God** see 1Joh.4:2
26. And it was the **prophets** that were considered to be the voice of **God** the Holy Spirit. Num.11:27 cp. 29; 1Sam.10:10; Act.28:25
27. All true prophecy was an act of the H.S. or words spoken from **God**. 2Pet.1:21
28. By implication then, that this crowd rejects Jesus' claim of being **God**, He is declaring that they are rejecting the "calling" of **the Father** as provided through **the prophets** and have neither **heard** nor **learned** as they do not come **to Him**.
29. The drawing of **the Father** then encompasses the fact that it requires that one must adhere to the teaching of BD in order to come **to Christ**.
30. Application: What is true for Ph₁ salvation is also true for Ph₂.
31. In vs.46, Jesus negates a cause as to how one is **taught of God**, as He states, "**Not that any man has seen the Father**".
32. The force of this statement is to point out that how one acquires knowledge **from the Father** is not based on any physical face to face interaction with Him.
33. The verb "**has seen/ὄραω**" indicates perception that is accompanied by a literal and physical interaction/participation.
34. In other words, He is stating that there is no **man** that assimilates Divine viewpoint because they are face to face with **God** or can learn from a physical relationship with Him.
35. That is because **God** is a Spirit and therefore invisible to the human eye.
36. Therefore, if one cannot physically see **God**, it leaves only one viable means for one to acquire knowledge, which He proclaimed in vs.45b, hearing.
37. The only means that **the Father** has provided for mankind to comprehend His plan for salvation is through His words.
38. While His creation, theophanies and miracles points towards God's existence, it still demands an explanation by words in order for one to understand what His plan for mankind is.
39. The exception to that rule is **the One who is from God, He has seen the Father**.
40. Only Christ could claim the reality of understanding **God** by being face to face with Him as the 2nd member of the Godhead. Joh.1:1,14
41. This statement can only be true of His Deity.

GOSPEL OF JOHN

42. As **God**, He has the privilege of understanding **God** in the fullest of terms. Joh.1:18; 12:45; 14:9
43. The implication of His statement then is if there is only **One** who **has seen God**, then He must have come **from God**, which the Isa.54 passage proclaims.
44. As Messiah, He is the only **One** that can lay claim to understanding **God** based on being **God** and with **God**.
45. And since no one else can ascertain that fact concerning the Deity of His Person any more than they can “see” **God** physically, an understanding of it must come from the words of **the Father** as they relate to Him.
46. They do not come to an understanding regarding His Person because they have physically seen what **God** looks like, but because they have **heard** God’s words concerning Him, that He is **God** and thus believe in Him.
47. That is the force of His dogmatic statement of vs.47, “**Truly, truly, I say to you, he who believes has eternal life**”.
48. Since one can only understand God’s plan through the hearing and assimilation of His words, then the only alternative in having a relationship with Him is through a faith system.
49. His very method of revelation of the Divine Decrees through “words” demands that for the individual to have a relationship with Him, they either believe His words or not. *(The system of logic that demands “either/or”, not “and/also”. Either we believe His words and act upon them or we don’t. Either we are +V or –V.)*
50. This very reality directly attacks and eliminates Judaism’s system of works for salvation.
51. We note that Jesus doesn’t say to “believe in **Me**” in His statement.
52. That is because it is no more imperative to see Jesus (or His Deity) physically to understand and believe in Him, anymore than we need to see **God** to believe in His existence.
53. One **believes** based on what God’s word says about Him and it is in that way that +V **believes** in Him and **has eternal life**.
54. Therefore, an understanding of **God** and His plan is not based on a physical perception, but a spiritual perception, an understanding He continues to make the issue in vss.48-51.
55. Again, it is the truth of BD that is the draw of **the Father** to those whom He calls.

GOSPEL OF JOHN

EXEGESIS VERSES 48 – 51:

GNT John 6:48 ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.

NAS John 6:48 **"I am the bread of life.** ἐγὼ (*nprn-1s*; "I Myself") εἰμί (*vira--1s*) ὁ ἄρτος (*d.a. + n-nm-s*) τῆς ἡ ζωῆς. ζωῆ (*d.a. + n-gf-s*)

GNT John 6:49 οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον·

NAS John 6:49 **"Your fathers ate the manna in the wilderness, and they died.** ὑμῶν σύ (*nprg-2p*) οἱ ὁ πατέρες πατήρ (*d.a. + n-nm-p*) ἔφαγον ἐσθίω (*viaa--3p*; "ate") τὸ μάννα (*n-an-s*; "the manna") ἐν (*pL*) τῇ ἡ ἐρήμῳ ἔρημος (*d.a. + a-df-s*; "the wilderness/desert/uninhabited or desolate area") καὶ (*cc*) ἀπέθανον· ἀποθνήσκω (*viaa--3p*; "physically died")

GNT John 6:50 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ.

NAS John 6:50 **"This is the bread which comes down out of heaven, so that one may eat of it and not die.** οὗτος (*near dem. pro./nm-s*; "This one") ἐστιν εἰμί (*vira--3s*) ὁ ἄρτος (*d.a. + n-pred.nm-s*) ὁ καταβαίνων, (*d.a. + adj. ptc./p/a/nm-s*; "which comes down/descends") ἐκ (*pabl*; "out of/from") τοῦ ὁ οὐρανοῦ οὐρανός (*n-gm-s*; "heaven") ἵνα (*conj. purp.*; "in order that") τις (*indef. pro./nm-s*; "one/anyone") φάγη ἐσθίω (*vsaa--3s*; "might/may eat") ἐξ ἐκ (*pabl*) αὐτοῦ αὐτός (*nprgm3s*; *ref. to bread*) καὶ (*c*) μὴ (*neg. +*) ἀποθάνῃ. ἀποθνήσκω (*vsaa--3s*; "may not die")

GNT John 6:51 ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγη ἐκ τούτου τοῦ ἄρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἢ σὰρξ μου ἐστιν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

NAS John 6:51 **"I am the living bread that came down out of heaven;** ἐγὼ (*nprn-1s*) εἰμί (*vira--1s*) ὁ ζῶν ζάω (*d.a. + adj. ptc./p/a/nm1s*; "the living") ὁ ἄρτος (*d.a. + pred.n-nm-s*) ὁ καταβάς· καταβαίνω (*d.a. + adj. ptc./a/a/nm1s*; "that came down") ἐκ (*pabl*) τοῦ ὁ οὐρανοῦ οὐρανός (*n-gm-s*) **if anyone eats of this bread, he shall live forever;** ἐάν (*cond. part. - 3rd class*; "If"; *maybe they will or maybe they won't*) τις

GOSPEL OF JOHN

(indef. pro./nm-s; "anyone") φάγη ἐσθίω (vsaa--3s; "might eat") ἐκ (pabl) τούτου οὐτος (near dem. pro./ablm-s; "this") τοῦ ὁ ἄρτου ἄρτος (n-gm-s) ζήσει ζάω (vifa--3s; "he shall live") εἰς (pa +) τὸν ὁ αἰῶνα, αἰών (+ d.a. + n-am-s; "forever/Lit. into the ages") **and the bread also which I shall give for the life of the world is My flesh.** καί (cc) ὁ ἄρτος (d.a. + n-nm-s; "the bread") δέ (cc; "also/now") ὃν ὅς (rel. pro./am-s) ἐγώ (nprn-1s; "I Myself") δώσω δίδωμι (vifa--1s; "I will give") ὑπέρ (pg; "for/in behalf of/in place of") τῆς ἡ ζωῆς. ζωή (d.a. + n-gf-s) τοῦ ὁ κόσμου κόσμος (d.a. + n-gm-s) ἐστίν εἰμί (vipa--3s) μου ἐγώ (nprg-1s) ἡ σὰρξ (d.a. + n-nf-s; "flesh/physical or fleshly body as opposed to spirit or spiritual")

ANALYSIS VERSES 48 – 51:

1. After documenting through the Prophets that the Father teaches that Messiah is the unique God-man, Jesus re-addresses His initial proclamation and again makes clear that **"I am the bread of life"**.
2. The force of His statement at this point then is designed to cause the listener to logically couple together the spiritual reality of God's plan as seen in Messiah as it relates to the analogy He is utilizing.
3. The term **"bread of life"** (cp. vs.35) is parallel to the term *"bread of God"* in vs.33.
4. He utilizes both terms to point out that it is because of His Deity that He is able to impart E.L., which is spiritual in nature and the continued course of discussion. Joh.5:25,26
5. It is **life** that is the core issue behind the miracle of the **manna** in the desert in both the physical plane and its spiritual representation.
6. While the Jews look at the miracles strictly for the physical benefits, it is the higher spiritual benefit that the miracles taught/represented that Jesus is stressing.
7. This crowd has made it clear that what they are looking for in Messiah is one who will provide for them only on a physical level. Cp. vs.30-31
8. He continues to address this mentality by now separating and showing the logical results of the physical versus the spiritual realities.
9. Vs.49 is representative of Judaism's approach to God's plan.
10. He explains the physical reality of the miracle of the Exodus.
11. The fact is physically, **"Your fathers ate the manna in the wilderness, and they died"**.
12. In other words, as long as these Jews only look to God for physical benefits of His provisions, then death is all they have to look forward to.
13. **"Your fathers"** is a reference to their ancestors who comprised the Exodus generation.
14. In addition it points to the importance they place upon their ancestral heritage and by implication groups them together with the Exodus generation, who though were believers, were –V.

GOSPEL OF JOHN

15. The very obvious fact is noted that they all partook of **the manna** that was provided by God and **they** all physically **died**.
16. Jesus is not saying that **they died** because they **ate the manna**, He is saying that **they died** in spite of eating **the manna**.
17. The obvious conclusion then is that in spite of all the wonderful qualities that **the manna** may have possessed, **manna** in itself was not capable of delivering a single one of them from death.
18. It was only a physical sustenance and therefore had no spiritual attributes/qualities to impart.
19. The force of this statement is designed to expand their thinking from this **life** to eternal **life**.
20. Even with God miraculously providing this food, physically it was incapable of transmitting anymore than temporal **life**, which is of no benefit to sustaining **life** hereafter.
21. Therefore, based on the Jew's strict physical approach to the miracle, there is no spiritual or eternal purpose or benefit that they can derive from it.
22. It is vs.50 that states what they should really be looking for from God as Jesus says, "**This is the bread which comes down out of heaven, so that one may eat of it and not die**".
23. Rather than only looking to God for provision of their physical and temporal **life**, He states that the ultimate purpose of His plan is to provide a **life** not subject to death.
24. A reality that they do not look to God for, but look to themselves.
25. Any intellectually honest person understands that it is only God that is not subject to death and therefore eternal **life** has to come from Him.
26. Vs.50 serves as a composite explanation of this very fact.
27. The phrase "**This is/Lit. This One**, He keeps on being" points to the necessity of the ongoing reality of an eternal God in order for eternal **life** to exist.
28. This is in contrast to the historical **manna** that is no longer in existence.
29. Jesus reference to Himself in the 3rd person as "**This One He is/εἶμι** - pai/3s" alludes to His perspective of His Deity as a separate entity that existed before His humanity and therefore the spiritual representation of **the manna**.
30. Therefore, it is only God that can spiritually be "**the bread**", since He is the author and creator of all **life** and possesses **life**. Joh.1:3,4
31. The phrase "**which comes down out of heaven**" denotes that as God, He must originate from God and reveal Himself to mankind on earth.
32. He then states that the purpose of this condescension is **so that** those who so desire **may eat** from **it/the bread/Deity and not die**.
33. It is this verse that articulates why Messiah has to be more than just a physical entity; He must be God.
34. And since He is God, He then has the spiritual qualities necessary to sustain on a spiritual/eternal level.
35. Jesus is not saying that whoever eats from **this bread** will **not die** physically, rather He is proclaiming a spiritual reality that stems from a spiritual existence.
36. He is stating that what they will not face is the consequences of spiritual death, which is the ultimate death as it applies to eternity.
37. As Jesus has made clear, eating equates to faith in His Person. Cp.vss.40 and 47.

GOSPEL OF JOHN

38. The subjunctive mood of **may eat** indicates that the reality of His existence provides only the potential of eternal **life** and that the individual still has to exercise volition.
39. The negative with the subjunctive of “**not die**” indicates that any potential of spiritual death, upon exercise of faith, is cancelled.
40. Therefore, the only solution for a spiritual and eternal God to impart spiritual and eternal **life** to men is to manifest Himself in such a way that one can potentially receive the benefits of Him.
41. And the only solution for those who want eternal **life** is to find God in the way He has manifested Himself.
42. This is what the Jew’s should be looking for from God with respect to His plan.
43. To underscore that Jesus is indeed talking of Himself as to what the miracle truly represented, He now makes crystal clear in vs.51.
44. That force is seen in the transition from referring to Himself in the 3rd person in vs.50, to the 1st person in vs.51.
45. Vs.51 without doubt openly reveals that the manifestation of God exists in the Person of Jesus as He states, “**I Myself am the living bread that came down out of heaven**”.
46. Just as vs.50 declared the necessity of the continuing state of Deity to exist in order to impart E.L., the participial phrase, “**I Myself am the living bread**” has the full force and effect of God openly revealing Himself as such.
47. His assertion claims that He is the unique Person who has descended from **heaven**, a comment that can only be true of His Deity.
48. And as He declared the purpose of His condescension in vs.50 to provide the potential for eternal **life**, the remainder of vs.51 teaches the necessary spiritual realities so that one can obtain this **life**.
49. The third class condition of “**if anyone eats of this bread**” gives the very real choice that all men face, to eat or not to eat/to believe or not to believe, that truly is the question.
50. The fact that this condition applies to **anyone** points to the reality that all of mankind are potential recipients of the benefits.
51. But though all are potential recipients, the first reality is that one must believe in order to receive the benefits.
52. Every individual who does choose to eat **of this bread** (believe in Christ) has a guarantee from the 2nd member of the Godhead that **he will live forever**.
53. A guarantee is only as good as the person behind the promise.
54. In this case, it is God who assures that all who will believe in Christ will have eternal **life**, and since God cannot lie this is as certain as any fact can ever be. Heb.6:18
55. This is the another spiritual reality, eternal security.
56. The phrase “**this bread**” refers to **the living bread that** descended from **heaven**, which again is reference to His Deity.
57. This is to emphasize that apart from one believing that Christ is indeed God, there is no salvation for the individual.
58. He first and foremost must be God in order to impart E.L.
59. It is clear that the remainder of vs.51 has sacrificial overtones.

GOSPEL OF JOHN

60. The phrase, “**and the bread also**/in addition too” points to the fact that the ingredients of **the bread** is more than just Deity and now implicates His humanity as part of what one **eats** or believes in.
61. Though Christ is perceived of two natures as God-man, He is considered as a whole or one Person as seen under the singular term “**the bread**”.
62. The phrase, “**which I Myself shall give**” indicates that it is the extension of this sustenance as **bread** (His humanity) that must first be offered before eternal **life** becomes a reality in its fullest sense for mankind.
63. This phrase points out that Jesus acted voluntarily with regard to the plan of God for His life at the first advent, which would culminate in His death. Isa.53:10-12; Joh.10:17-18
64. The preposition used in the next phrase “**for/ὐπὲρ the life of the world**”, is used in the sense of substitution and may be translated “on behalf of/in place of”.
65. He is stating that what He will **give** is His humanity that will be voluntarily yielded to be judged in place of those in **the world**, who actually deserve such judgment. 2Cor.5:21
66. This phrase also indicates that His gift of **life** reaches far beyond the Jews who were currently listening to (and rejecting) what He was saying, it extends to all humanity.
67. This verse teaches as plainly as any the doctrine of unlimited atonement as this phrase harks back to the preceding phrase, “**if anyone eats of this bread**”. 2Tim.2:4; 4:10; 1Joh.2:2
68. Another nail in the coffin of the Calvinist who insists that Jesus only died for the elect!
69. The final phrase “**is my flesh**” is quite graphic in the present context of “eating”.
70. Rather than using terms such as “my life/my body”, He markedly emphasizes the body of **flesh**, which the Word assumed. Joh.1:14
71. This is obviously making explicit reference to His upcoming work on the cross.
72. It emphasizes that since sin entered into the world (hence, spiritual death) through the **flesh**, God’s justice/+J demands that it is judged in the **flesh**. Rom.5:12 cp. 2Cor.5:21
73. This final part of vs.51 is also stating that even though Jesus is God, His existence as God comes at a great price.
74. It is when He gave His **flesh for the life of the world**, specifically while on the cross between 12-3 PM, that the sins of all members of the human race were transferred/imputed to His fleshly body and judged. 1Pet.2:24
75. And what qualified His **flesh**, as the substitute for mankind, was that as His Deity was +R, so was His **flesh**. 2Cor.5:21; 1Pet.1:21-22; 1Joh.3:5
76. This points to the reality that Christ first must take care of the sin problem of mankind before the benefits of E.L. can be put into full force and effect i.e., resurrection. Cp. vs.44
77. It is the sacrifice of Himself that fulfilled all the types and shadows that foretold this sacrifice, propitiated the Father and provided salvation as a potential for all that would believe.
78. Only through the compilation of all that He has stated in vs.51, will the purpose of **the bread** as He explained in vs.50, come to fruition.
79. Vs.51 also declares that indeed He is God-man as He imparts E.L. as God, and is the substitute for man’s sins as true humanity.

GOSPEL OF JOHN

80. And because the Jews won't get their eyes off of the literal and onto the spiritual realities that Jesus has articulated, they continue to grossly misunderstand what He has just taught.

GOSPEL OF JOHN

EXEGESIS VERSE 52:

GNT John 6:52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες, Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν;

NAS John 6:52 **The Jews therefore began to argue with one another, saying,** οἱ ὁ Ἰουδαῖοι Ἰουδαῖος (d.a. + ap-nm-p) οὖν (infer. conj.) Ἐμάχοντο μάχομαι (viIPFd--3p; "began to argue/Lit. were arguing/quarreling"; used 4x; figurative of word battles = disputes/verbal contention) πρὸς (pa) ἀλλήλους ἀλλήλων (recipr. pro./am3p; "one another/each other") λέγοντες, λέγω (circ. ptc./p/a/nm-p) **"How can this man give us His flesh to eat?"** Πῶς (interr. adv.; "How") δύναται δύναμαι (vipd--3s; "can/able/is it possible") οὗτος (near dem. pro./nm-s; "this man") δοῦναι δίδωμι (compl. inf./aa; "to give?") ἡμῖν ἐγώ (npd-1p) τὴν ἢ σάρκα σάρξ (d.a. + n-af-s) φαγεῖν; ἐσθίω (purpose inf./aa; "to eat"; Lit. "How is this man able to give us the [His] flesh to eat")

ANALYSIS VERSE 52:

1. Once again, we have an interjection by **the Jews** in reaction to Jesus' teaching.
2. The attitude and tone has consistently deteriorated while progressing now to the point that they **began to argue with one another**.
3. From their initial reaction of wanting to know how to work the works of God, they degenerated into demanding an authenticating sign (vs.30), then into grumbling among themselves (vs.41), which has finally erupted into an argumentative indecorous/uncouth assembly.
4. They did not so much address their comments to Jesus as they were bickering among themselves implying that some among the crowd were not taking issue with what Jesus was saying.
5. The bone of contention evolved around Jesus metaphorical term of "eating" with regard to **His flesh**.
6. Those who were taking issue with it were challenging others with what seemed to them incredulous **saying, "How can this man give us His flesh to eat?"**
7. They obviously reflected Judaism to a "t" taking what He was teaching in the natural and physical sense that He was literally going to provide His physical **flesh** for people **to eat**.
8. These types are no different than the "wooden-headed literalists" today that insists that everything in the Bible is to be taken in a literal sense.
9. To these the idea of cannibalism was offensive and precipitated a stormy debate.
10. Again, as implied, it is wrong to assume that all there took what He was saying as literal.

GOSPEL OF JOHN

11. However, this does not mean that those who may have understood He was speaking metaphorically/ figuratively were clear on what the meaning behind the words was.
12. It just means that at least some of this crowd employed common sense in their listening and knew He was communicating with figurative speech.
13. In any case, there were those who considered His teaching as a disgusting and offensive way to communicate. Vs.60
14. What bothered them was the mechanics of how He was going to do provide life.
15. They, like most who listened to Jesus, demonstrate the inability of the natural man to ascertain spiritual concepts. 1Cor.2:14
16. They can only extract the literal/physical meaning of His words and actions and are able to go no farther. Joh.2:19-20; 3:4,9; 4:15
17. This is the danger of the unbeliever attempting to study the Bible on his own, the reality of spiritual blindness precludes him from seeing the truth.
18. This is also the danger of the negative/reversionistic believer attempting to figure out spiritual concepts under the STA, distorting the truth until it is non-recognizable.
19. This debate serves as a harbinger/warning regarding controversy believers would have over the literal and the figurative of scripture.

GOSPEL OF JOHN

EXEGESIS VERSES 53-55:

GNT John 6:53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

NAS John 6:53 **Jesus therefore said to them, "Truly, truly, I say to you, ὁ Ἰησοῦς, (d.a. + n-nm-s) οὖν (infer. conj.) εἶπεν λέγω (viaa--3s) αὐτοῖς αὐτός (npdm3p) Ἀμὴν + ἀμὴν (double part.) λέγω (vipa--1s) ὑμῖν, σύ (npd-2p) unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. ἐάν + μή (cond. conj. + neg. "unless/except") φάγητε ἐσθίω (vsaa--2p; "you might eat") τὴν ἢ σάρκα σάρξ (d.a. + n-af-s) τοῦ ὁ υἱοῦ υἱός (d.a. + n-gm-s) τοῦ ὁ ἀνθρώπου ἄνθρωπος (n-gm-s) καί (cc) πίνητε πίνω (vsaa--2p; "might drink") αὐτοῦ αὐτός (npdm3s) τό αἷμα, (d.a. + n-an-s; "blood") οὐκ οὐ (neg. +) ἔχετε ἔχω (vipa--2p; "you do not have") ζωὴν ζωή (n-af-s) ἐν (pL) ἑαυτοῖς. ἑαυτοῦ (reflex. pro./dm2p; "yourselves.)**

GNT John 6:54 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, κἀγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.

NAS John 6:54 **"He who eats My flesh and drinks My blood has eternal life, ὁ τρώγων τρώγω (d.a. + subs. ptc./p/a/nm-s; "He who eats/nibbles/crunches/chews/grind between the teeth"; used 6x; indicates the chewing action of eating and receiving the full benefits of it) μου ἐγώ (npg-1s) τὴν ἢ σάρκα σάρξ (d.a. + n-af-s) καί (cc) πίνων πίνω (subs. ptc./p/a/nm-s; "drinks") μου ἐγώ (npg-1s) τό αἷμα (d.a. + n-an-s; "blood") ἔχει ἔχω (vipa--3s) αἰώνιον, αἰώνιος (a--af-s; "eternal") ζωὴν ζωή (n-af-s; "life") and I will raise him up on the last day. κἀγὼ (cc&nprn-1s; "and I") ἀναστήσω ἀνίστημι (vifa--1s; "will cause to raise up") αὐτὸν αὐτός (npdm3s) τῇ ἢ ἐσχάτῃ ἔσχατος (d.a + a--df-s +) ἡμέρᾳ. ἡμέρᾳ (+ n-df-s; "the last day")**

GNT John 6:55 ἡ γὰρ σὰρξ μου ἀληθὴς ἐστίν βρώσις, καὶ τὸ αἷμά μου ἀληθὴς ἐστίν πόσις.

GOSPEL OF JOHN

NAS John 6:55 "For My flesh is true food, and My blood is true drink. γάρ
 (explan. conj.; "For") μου ἐγώ(ηrg-1s) ἡ σὰρξ (d.a. + n-nf-s) ἐστὶν εἰμί(vipa--3s)
 ἀληθής (a--nf-s; "true") βρω̄σις, (n-nf-s; "food") καί (cc) μου ἐγώ (ηrg-1s) τὸ αἷμα
 (n-nn-s) ἐστὶν εἰμί (vipa--3s) ἀληθής (a--nf-s) πόσις. (n-nf-s; "drink")

ANALYSIS VERSES 53-55:

1. As the Jew's reacted to Jesus' teaching with confusion and incredulity, **Jesus** now responds to their quandary in a fashion that human viewpoint would consider remiss.
2. Rather than trying to re-explain what He actually means in a way that would probably clear the air and defuse their contentious misconception, He adds fuel to the fire.
3. One might think that at this point, **Jesus** would simply tell them that what He is really saying is, "You have to believe in My Person for eternal life".
4. His purpose for maintaining the metaphorical approach is not to "twit" the crowd, but points emphatically as proof to His previous explanation of election, calling and drawing as brought to bear by the Father based on the individuals volition. Cp. vss.64-65
5. In other words, contrary to human viewpoint that says people would believe if God's plan was just taught in a way that was palatable or more appealing, Jesus' approach totally debunks that thinking.
6. He fully understands and knows that if there are any in the crowd who are +V, they will come to an understanding of all that He is saying. Mat.13:10-13, 34-35 cp. Luk.8:10
7. And if they are negative, then no matter how or in what way He teaches truth, they will remain blind to it because they reject it. 2Cor.3:14-16; 4:3-4
8. **Therefore**, His teaching **to them** dogmatically reinforces this principle as He states, "**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 yourselves**".
9. As has been established, eating and drinking are representative of faith/belief and **Jesus** continues to apply this concept to **His** person in vs.53, 54.
10. The double "amen" has the force of cutting through the crowd's litigious distraction regaining their attention and underscoring the serious, truthful and trustworthy nature of what He is saying.
11. The term, "**unless**" indicates that there are no exceptions to this rule.
12. In addition to the concept of "eating **flesh**", **Jesus** now includes another graphic metaphor of faith, "drinking **His blood**".
13. Again, the aorist subjunctive moods of eating and drinking point to volition and a one-time act/exercise of faith.
14. To "**drink His blood**" pinpoints the **true** sacrifice of the giving of His **flesh** in vs.51b, which demands the spiritual death of **His** humanity and is the price He paid, while being judged for the sins of mankind. Isa.53:9; 1Cor.15:3
15. To "**drink His blood**" is no more literal than to "**eat His flesh**" and pictures faith in the work of Christ on the cross in expiation of sins.

GOSPEL OF JOHN

16. That He has now totally changed emphasis from **His** Deity to **His** humanity is seen in the term, **Son of Man**.
17. Apart from faith that **Jesus** was the sin-bearer as the Savior of mankind and therefore a spiritual Savior, He unequivocally states that eternal **life** is not a reality for the individual.
18. The prepositional phrase, “**in yourselves**” indicates there is not the imputation of +R/E.L., as is bestowed upon all believers via the human spirit. Joh.3:5; Eph.4:24; 1Thess.5:23
19. Some interpreters have taken this discourse on the bread of **life** to refer primarily to the communion table.
20. While the discourse obviously provides more far-reaching depth in doctrinal perception, an understanding of the passage at hand indeed is foundational to truly appreciating the ritual of the Lord’s table.
21. It is this passage that has given rise to the evil doctrine known as transubstantiation, the changing of one substance into another.
22. This evil, mostly propagated by the Catholic Church, teaches that upon the blessing pronounced by the priest over the elements of the Eucharist, the bread and wine is miraculously transformed into the actual and literal body and **blood** of Christ.
23. Aside from the fact that this is religious mumbo jumbo and mysticism, this approach also teaches that salvation is accomplished via ritual.
24. In other words, whenever/each time one eats the transformed bread and drinks the transformed **blood**, bingo!! They are imputed with eternal life!
25. However, that the ritual is repetitive in and of itself removes any eternal consequences of the ritual i.e., **life** given isn’t forever is you have to go back and get it again.
26. And it is this very stupidity and approach of woodenheaded literalism that we now see **Jesus** faced with, with this negative crowd.
27. Reiterated, eating and drinking represent faith.
28. And it is the aorist tense of the subjunctives “**eat and drink**” that emphasizes that the act of faith is a one time action and not repetitive.
29. While vs.54 on the surface seems a repeat of vs.53 in essence, there is a transition of emphasis as applied to “faith”.
30. The term for “eating” in vs.53 “ἐσθίω” emphasizes the consumption of food as an entire meal and seen as a single act.
31. In vs.54-58, **Jesus** substitutes the verb “τρώγω/**eats**”, which emphasizes the biting or chewing act of eating indicating that one is getting the full benefit from the food that is being consumed.
32. His change of verbs is to denote that the benefit of faith in His Person does not demand that one eat a full course meal, but that even one “bite” of faith will place **eternal life** in one’s possession.
33. It is to emphasize how much faith is required as applied to His Person, which is essentially, “how much faith is more than no faith at all”. Mat.17:20; Luk.17:6
34. In addition, we see a change from the aorist tense in the one time action of eating and drinking in vss.50,51,53 to present participles, which denote a continuous element of action or time in vss.54,56,57,58.

GOSPEL OF JOHN

35. **Jesus** is not saying that one must continually **eat and drink** and contradicting all that He has just said, but He is iterating that the one time action of faith in time simultaneously bestows upon the believer **eternal life**.
36. The continuous action of the participles is to denote that over the continuum of time, whenever **He who eats My flesh and drinks My blood** instantly **has eternal life** as a fact of reality.
37. He is saying that once an individual exercises faith in Him during their life, then they keep on having as a present reality, **eternal life**.
38. He is emphasizing that faith in the gospel Ph₁ is a one-time proposition and carries with it the doctrine of **Eternal Security**.
39. Once the individual believes, **eternal life** is an ongoing and constantly present reality for the believer and nothing can separate him/her from the love of God. Rom.8:38-39
40. It is this system of faith and promise of salvation that is provided for all men as stated in the POG/BD. Joh.3:16; Act.16:30-31; Rom.10:13
41. Hence, He is extending the analogy of the bread from His Person to its fullest representation and that is, it is the Word of God/BD. Joh.1:1,14
42. This two-fold emphasis is clarified in vs.56 that states that whoever believes in Him *“abides in Me, and I in him”*.
43. It is the single act of faith that places the individual in union with Christ and consequently then, the truth of BD is now also a part of the individual.
44. That “Him in us” refers to BD in our soul/human spirit, see Christ’s teaching in the allegory of the Vine and the Branches in Joh.15:1-11 esp. vs.7
45. While Jesus’ statement is understood as applying to Ph₁ salvation, it also has strong overtones of Ph₂ application.
46. **Jesus** could have used the aorist participle to strictly express that the one time act of believing immediately precedes the imputation of **life** (though viewed simultaneously due to the expedient process of believing and resultant imputation of E.L.) and maintained focus strictly on a Ph₁ level.
47. However, His use of a present participle by design, while indicating the expedient nature of the imputation of **life** upon faith in Christ, also leaves the door open to view faith in a present ongoing fashion.
48. In other words, there is a sense that the believer in time can continuously exercise faith in His Person as it relates to **eternal life**.
49. In that sense then, it would be emphasizing that the full benefits of continued eating and drinking (faith) are made possible by the first single act of faith of vs.53 i.e., the SAJG.
50. It is the gospel Ph₁ that is the foundation upon which all other BD (gospel Ph₂) is dependent and to be constructed. 1Cor.3:10-11
51. Because of our continuous position “in Him” of vs.53 (cp. “abides in Me – vs.56), we can continuously partake of Him/BD (“I in Him – vs.56), enjoying the full benefits that His work on the cross has provided.
52. The SAJG is only the first act of eating and drinking, though it is the one act (the one “bite” of food) that secures **eternal life** for us via the imputation of the human spirit.
53. But the only way to exploit the **eternal life** that we have is by a continued exercising of faith via the continued intake of BD (continuously **eats My flesh**) and faith in His

GOSPEL OF JOHN

work on the cross through our use of Rebound (continuously **drinks My blood**).
1Joh.1:9

54. His statement can literally be taken on a Ph₁ plane or Ph₂.
55. It is **His** humanity that is the standard of +R and perfect obedience to the POG that is the example given to believers to follow (Joh.1:18; 5:30; Rom.5:19; 2Cor.10:3-5; Heb.5:8 cp. Joh.13:13-15; 1Pet.2:21), and **His** work on the cross makes possible for the believer to apply the mechanics of 1Joh.1:9.
56. In this sense then, every time a believer Rebounds and assimilates and/or applies BD, we are continuously and experientially abiding in Him and He in us.
57. Therefore, the language that **Jesus** has chosen to use while emphasizing Ph₁ salvation, also incorporates the Ph₂ concept of salvation/deliverance by faith in vs.54.
58. It is through the continuous intake and application of the Word in FHS that the believer is able to enhance their **eternal** niche through making the MAJG, producing SG₃ and securing deliverance/salvation from loss of reward. *See Doctrine of SG₃*
59. And to the degree that one fulfills vs.54, it will be revealed in their resurrection bodies as **Jesus** again states, “**and I will raise him up on the last day**”.
60. It is resurrection that is the hope and evidence of **eternal life** fulfilled. Eph.2:7 cp. 2Cor.5:10 cp. 1Cor.3:10-15
61. **Jesus** has emphasized and unfolded all that “eating the Bread” truly represents in the complex of its representations as **eternal life**, faith, the Person of Christ as God-man and now the Word of God/BD/truth.
62. And it is that emphasis of truth that issues from His comments of vs.55 as He declares the reality of both vs.53 and 54 by explaining, “**For My flesh is true food, and My blood is true drink**”.
63. It is His Person and work that the Father’s plan of truth for man’s salvation in its fullest term is fulfilled in.
64. It is reconfirmation that He indeed is the **true** bread as He claimed in vs.32.
65. It is a statement that sets forth the reality that there is only one **true food and true drink** that has been provided by God for salvation and one’s **eternal** niche.
66. It is stated to distinguish between what **Jesus** offers, which is truth of God’s plan as seen in **His** Person and any other type of food, such as the manna that the Jew’s father ate and died. Vs.49
67. It is only truth, which is accessible through the Person of Christ that has all the ingredients necessary to provide for man what he needs in order to share in the glory of God.
68. And it is the reality of God’s plan of truth that **Jesus** continues to emphasize in the following verses.
69. Review the Doctrine of the Blood.

GOSPEL OF JOHN

EXEGESIS VERSES 56 – 58:

GNT John 6:56 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει
 κάγῳ ἐν αὐτῷ.

NAS John 6:56 **"He who eats My flesh and drinks My blood abides in Me, and I in him.** ὁ τρώγων τρώγω (d.a. [governs both ptc.] + subs. ptc./p/a/nm-s; "He who eats") μου ἐγώ (npg-1s) τὴν ἢ σάρκα σάρξ (d.a. + n-af-s) καὶ (cc) πίνων πίνω (d.a. + subs. ptc./p/a/nm-s) μου ἐγώ (npg-1s) τὸ αἷμα (d.a. + n-an-s) μένει μένω (vira--3s) ἐν (pL) ἐμοὶ ἐγώ (npL-1s) κάγῳ (cc&nprn-1s; "and I") ἐν (pL) αὐτῷ. αὐτός (npLm3s)

GNT John 6:57 καθὼς ἀπέστειλέν με ὁ ζῶν πατήρ κάγῳ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με κάκεῖνος ζήσει δι' ἐμέ.

NAS John 6:57 **"As the living Father sent Me, and I live because of the Father,** καθὼς (conj; "As/just as") ὁ ζῶν ζάω (d.a. + adj. ptc./p/a/nm-s; "the living") πατήρ (n-nm-s; "Father") ἀπέστειλέν ἀποστέλλω (viaa--3s "sent with a commission") με ἐγώ (nra-1s) κάγῳ (cc&nprn-1s; "and I") ζῶ ζάω (vira--1s) διὰ (pa; "because of") τὸν ὁ πατέρα, πατήρ (d.a. + n-am-s) **so he who eats Me, he also shall live because of Me.** καί (adj. conj.; "so/also") ὁ τρώγων τρώγω (d.a. + subs. ptc./p/a/nm-s; "he who eats") με ἐγώ (nra-1s) κάκεῖνος (enclitic - adj. καὶ + dem. adj./nm-s ἐκεῖνος; "he also/even that one") ζήσει ζάω (vifa--3s; "will live") δι' διὰ (pa; "because of") ἐμέ. ἐγώ (nra-1s)

GNT John 6:58 οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα.

NAS John 6:58 **"This is the bread which came down out of heaven;** οὗτος (near dem. pro./nm-s) ἐστιν εἰμί (vira--3s) ὁ ἄρτος (d.a. + n-pred.nm-s; "the bread") ὁ καταβάς, καταβαίνω (d.a. + subs. ptc./a/a/nm-s; "which came down") ἐξ ἐκ (pabl) οὐρανοῦ οὐρανός (n-gm-s; "heaven") **not as the fathers ate, and died, he who eats this bread shall live forever."** οὐ (neg.+) καθὼς (conj.; "as") οἱ ὁ πατέρες πατήρ (d.a. + n-nm-p; "the fathers") ἔφαγον ἐσθίω (viaa--3p; "ate") καὶ (cc)

GOSPEL OF JOHN

ἀπέθανον· ἀποθνήσκω (viaa--3p; "died/suffered death") ὁ τρώγων τρώγω (subs. ptc./p/a/nm-s; "he who eats") τοῦτον οὗτος (near dem. pro./am-s) τὸν ὁ ἄρτον ἄρτος (d.a. + n-am-s) ζήσκει ζάω (vifa--3s; "will live") εἰς (pa; "into") τὸν ὁ αἰῶνα. αἰῶν (d.a. + n-am-s; "the age"; idiomatic for "forever/eternity")

ANALYSIS VERSES 56 – 58:

1. Jesus continues to expound upon faith as applied to His Person.
2. Again, while vs.56 is directly applied to Ph₁, it too has strong Ph₂ implications.
3. As noted, it is **in** His Person that the POG for mankind is fulfilled.
4. It is His Person and work on the cross that God has provided in order for men to have a relationship with God.
5. Therefore, it is His Person that is the exact representation and thus agent of **the Father** that men must accept and adhere to if a union with God is to be a reality.
6. That indeed He is the agent of God and it is through Him that a union with God exists, is emphasized starting in vs.56, **“He who eats My flesh and drinks My blood abides in Me, and I in him”**.
7. Again, He emphasizes that it is the act of faith in His Person and work that establishes this two-fold reality of what constitutes a union.
8. And to the degree that faith is exercised is union with God possible, both positionally and experientially.
9. The phrase, **“abides/dwells in Me and I in him”** denotes the required combination for union with God to exist.
10. He is stating that when one exercises faith in the POG starting with the SAJG, then our position **in** Him is secured because God’s plan is now a part of us.
11. Which position has both a Ph₁ and Ph₂ application. Cp. Joh.15:1-8
12. Ph₁ salvation/eternal life is represented under the doctrines of Eternal Security, Salvation Ph₁, Unlimited Atonement, etc. and Ph₂ salvation is represented through the doctrines of Rebound, SG₃, MAJG, etc.
13. It is through the intake and application of BD that one has and maintains a relationship/union with God. 1Joh.3:23-24; 1Joh.4:15-16; 2Joh.1:9
14. While many may interpret that union or a position **in** Christ is unique to the CA dispensation, it cannot be dismissed that similar language for OT Saints is expressed, such as seen in Abraham’s exercise of faith Ph₁. Gen.15:6 *“And he believed **in** the LORD/Yahweh (בַּיהוָה) - Prep. “bet” emphasizes “in the sphere” of something, whereas the prep. לְ denotes direction towards something (Cf. “Hebrew Syntax”, Ronald J. Williams, pp.44-51a). Also cp.Exo.14:31; 2Kgs.17:14*
15. However, there is a clear distinction as to the type/class/form of union between CA believers and OT Saints, as implied through the terms “bride” and “marriage”:
 - A. For CA Saints, the union evolves around our individual priesthood as the body of Christ. Rev.19:7-9 cp. vs.14; cp. Rom.7:4; Rom.12:5; Eph.3:6; Eph.5:23
 - B. For OT Saints, the union evolves around Israel corporately in the land. Isa.62:4-5 cp. Rev.21:9-10

GOSPEL OF JOHN

16. However the union is classified to each dispensation, it is remiss to not accept the fact that a union between believers and Christ exists with all believers of all times.
17. And that is clear as Jesus is not now teaching strictly a Church Age principle, but is applying it to those standing in front of Him, right then.
18. Not until Joh.15:1ff does He clearly apply “abiding **in Me and I in him**” under terms of CA doctrine. *Cp. 14:16ff to denotes that the context evolves around the CA ministry of God the H.S.*
19. And it is that passage that articulates the Ph₂ application for CA saints of vs.56 i.e., being in FHS and application of BD.
20. To that extent does a continuous action of the participles of eating and drinking/faith, apply in His statement now.
21. Under Ph₁ application, the reality of the union is consistent and for all times.
22. In vs.57, He gives the cause behind why this union is a reality.
23. And that is **because** it is the Sovereign will of God to impart eternal life via His Son.
24. The phrase, “**as the living Father sent Me**” denotes the attribute of eternal life of God as applied to the Person of Jesus.
25. In many places in both the Old and New Testaments the phrase “**the living God**” is found.
26. It is God that possesses eternal life and therefore the only entity in existence that has the ability to impart this life.
27. He has always existed and will continue to exist eternally.
28. He depends on nothing for His existence, He needs nothing to maintain His existence, and He is the self-existent One. Exo.3:14
29. It was God’s sovereign plan to provide Himself (specifically the 2nd member of the Godhead) in the form of humanity in order to impart E.L. to men.
30. Jesus ties His presence and His very mission to the self-existent **Father** under the verb “**sent/ἀποστέλλω/to send with a commission**”.
31. He is now subtly changing His emphasis from His humanity back to His whole Person.
32. Jesus attributes His eternality to **the Father** implying that He shares the same life as Him in the clause “**and I live because of the Father**”.
33. He in essence is stating that it was God’s plan to provide a Messiah/Savior of mankind in the form of the hypostatic union as God-man. Joh.1:1,14; Phi.2:6-7
34. It is through His Deity that the imparting of E.L. is possible (Joh.5:25), which Deity was bestowed upon His humanity (vs.26) and it is through His humanity and work on the cross that places Him in the position as Judge regarding life (vs.27).
35. **Because** of His unique person, the same relationship of eternal life that He enjoys with **the Father** can be enjoyed by men as He states, “**so he who eats Me, he also shall live because of Me**”.
36. It is **because** He maintained status quo +R in His Person and willingly sacrificed Himself on behalf of others that He is the only agent that God’s plan has made available for salvation.
37. God has imparted His life to the Son, who in turn imparts that same eternal life to anyone who establishes a relationship/union with Him.
38. Since His union as God and with God is perfect and everlasting, He is the sole object of faith necessary to obtain eternal life, both Ph₁ and Ph₂.

GOSPEL OF JOHN

39. In vs.58, He again identifies Himself specifically as, “**This One is the bread which came down out of heaven**”.
40. He now wraps up His discourse to the crowd coming full circle in emphasis back to the Deity of His Person.
41. As the true **bread**/manna, it is His Deity that is the focal point of His Person as it pertains to life.
42. It is that entity of Him that possesses all of the spiritual and real attributes necessary from which eternal life is available to be given to others.
43. And it is that entity of His Person that these Jews reject.
44. It is again **this** specific emphasis and reality of His Person that this crowd must come to grips and believe **in**, no matter what other Biblical distortions they adhere to, before eternal life can be a reality for them.
45. The true **bread** that God has provided is spiritual in nature and **not** physical **as the fathers ate, and died**.
46. Their Jewish forefathers who **ate** the manna did not have the reality of eternal life imputed to them from their experience in that regard, since that manna did not have the essential ingredients to impart spiritual and thus eternal life. Cp. Psa.106:21 that notes their belief in a Savior as God.
47. We note His shift of the “eating” verbs again, back to ἐσθίω, as it relates to the Exodus generation.
48. This is to emphasize that there was absolutely no spiritual benefit to their consumption of the manna, even after eating every portion allotted to them, everyday for 40 years.
49. This statement is a subtle yet spiritually strong rebuke against Judaism’s’ approach to salvation being a system of repetitive works and ritual.
50. It is only “the spiritual manna” that God provides that has the attribute of E.L. and is able to impart life, and consumption of that “manna” is through a system of faith.
51. And since that reality exists in His Person, **he who eats this bread shall live forever**.
52. And to the extent one applies faith in His Person as God/BD, to that extent will their eternal niche be a reality.
53. Jesus’ views and thinking are God’s views and thinking. 1Cor.2:16
54. Review the Doctrine of Salvation Ph₁.
55. Review the Doctrine of Eternal Security.

GOSPEL OF JOHN

EXEGESIS VERSES 59 – 60:

GNT John 6:59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ.

NAS John 6:59 **These things He said in the synagogue, as He taught in Capernaum.**

Ταῦτα οὗτος (near dem. pro./an-p; "These things"; ref. to all He has proclaimed from vs.26-58; this is a good example to note that the dem. pro. is not technical and is governed by context) εἶπεν λέγω (viaa--3s) ἐν (pL) συναγωγῇ (n-L of place/f-s; "synagogue"; used 56x) διδάσκων διδάσκω (circ. ptc./p/a/nm-s; "while teaching/as He taught") ἐν (pL) Καφαρναούμ. (n-Lf-s)

GNT John 6:60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν, Σκληρός ἐστιν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ ἀκούειν;

NAS John 6:60 **Many therefore of His disciples, when they heard this said,** Πολλοὶ

πολύς (adj-nm-p; "Many") οὖν (infer. conj.; "therefore"; following context is based on the preceding "these things") ἐκ (pAbl) αὐτοῦ αὐτός (nprgm3s) τῶν ὁ μαθητῶν μαθητής (d.a. + n-gm-p; lit. "Many from the disciples of Him") ἀκούσαντες ἀκούω (circ. ptc./a/a/nm-p; "having heard/when they heard this") εἶπαν, λέγω (viaa--3p) **"This is a difficult statement; who can listen to it?"** οὗτος· (near dem. pro./Pred.nm-s; "This") ἐστιν εἰμί (vipa--3s) Σκληρός σκληρός (adj.--nm-s; "a difficult /hard/rough/harsh/intolerable/offensive/unpleasant"; used 5x; when used of wind = fierce/powerful) ὁ λόγος (d.a. + n-nm-s; "speech/statement") τίς (interr. adj./nm-s; "who") δύναται δύναμαι (vipd--3s; "can/is able") αὐτοῦ αὐτός (nprgm3s +) ἀκούειν; ἀκούω (compl. inf./pa; Lit. "Who is able of/from Him to listen"; the emphasis is on the person)

ANALYSIS VERSES 59 – 60:

1. John now informs his readers that this discourse was presented **in the synagogue, as He taught in Capernaum.**
2. The subject of **"these things"** relates to the entirety of the discourse and all that **He said** beginning in vs.26.
3. The verb **"He said"** emphasizes the content of the message.

GOSPEL OF JOHN

4. The verb “**He taught**” emphasizes the purpose of the content and relates Jesus to a teaching ministry.
5. In the midst of all His healings and miracles, the NT makes it clear that it was His teaching that was the main emphasis and the “true manna” for their souls. Mar.10:1; Luk.23:5
6. In fact, of the 97x that the verb “to teach/διδάσκω” is used in the NT, 55x it is used in the gospels and of those uses, 48x it refers to Jesus teaching.
7. At no time in His ministry did Jesus neglect His responsibility to teach God’s plan to those who would listen, with authority, boldness/confidence/openness and truth. Joh.18:20 cp. Mat.7:29; Mat.22:16
8. While His miracles were evidence that **He** was Messiah (Joh.5:36) and validated that indeed what He **taught** had God’s endorsement, it was His teaching that was the MPR of His ministry.
9. Apart from His proclamation and instruction in truth, the POG could not have been fully explained. Joh.1:18
10. And **He** took every opportunity to utilize the temple and synagogues as His forum for teaching. Mat.4:23; 9:35; 13:54; 21:23; 26:55; et al.
11. It was the **synagogue** that the Jews congregated to for their formal worship of God.
12. The exact origin of the **synagogue** is difficult to trace, though they seem to have become a substitute for temple worship during the Babylonian captivity and maintained their existence in Israel due to geographical constraints to the temple.
13. Their primary purpose was three-fold: worship, education and government of the civil life of the community.
14. In place of sacrificial worship that was provided via the temple, the **synagogue** was a forum for reading and teaching of the scriptures and administration of the Law.
15. During intertestamental times, they can be seen to exist in most Palestinian towns of any Jewish population of moderate size such as Jerusalem (Act.6:9), Capernaum and Nazareth (Mat.13:54).
16. The predominate theological leadership of the time in the synagogues were the Pharisean sect. Luk.11:43; 12:42
17. It was on the Sabbath that the formal time of public worship at the synagogues took place.
18. Out of this system the oral traditions, the Mishna and Talmud (the composition of oral and Biblical law) arose, all of which tended to depreciate the Word of God and exalt human opinion.
19. During Apostolic times, they were used as a forum to teach and evangelize. Act.9:20; 13:5; 14:1, etc.
20. That they provided an environment and forum for one to proclaim scripture to assembled Jews, it is of no wonder that Jesus utilized them for His own ministry.
21. It was in this setting **in Capernaum**, that the impact of Jesus’ discourse is revealed in affect upon some of His followers.
22. As the narrative has revealed, the multitude of the feeding of the 5000 is part of this assembly.
23. However, there are also others present, such as the officials residing over the **synagogue** as well as those whom John now refers to as **His disciples**.

GOSPEL OF JOHN

24. That Jesus had **disciples** beyond that of just the twelve is clear as noted in vs.67 and elsewhere in the gospels. Mat.8:21 cp. Luk.9:57-62; 10:1
25. Here, the term is used in a general sense of those who were following Jesus for more than just the excitement of miracles such as the multitude, but also had some commitment to His teaching.
26. However, simply because one was called a disciple did not mean that he was fully committed to the teaching and in fact could be one that was quite superficial or with another agenda in mind. Ex. Judas Iscariot
27. Of this group of **disciples** present, **many therefore, when they heard** Jesus teaching, exposed their real colors.
28. These who had been favorably disposed toward Jesus and His ministry, now take issue with it.
29. Their readout on Jesus statements of the necessity to partake of Him as God to have eternal life was, **“This is a difficult statement; who can listen to Him?”**
30. The word **“difficult”** has the nuance of “hard/abrasive/offensive/intolerable” and reveals their lack of understanding regarding His teaching.
31. His language to them smacked of cannibalism, impossibilities and goes against what they consider to be an acceptable explanation of doctrine.
32. The phrase **“who can listen to Him”** has the emphasis of **“who can** accept His method of teaching”.
33. Jesus discourse has now put a whole new “light” upon Him in their eyes.
34. Because of their failure to understand what **He** was saying, their “knee jerk” reaction is to make Him out to be one who is disgusting, offensive and a proponent of an un-kosher and blasphemous ministry.
35. Like the surrounding unbelievers, whether these were believers or not, they vibrate and stumble over the doctrines related to His unique Person and work.
36. Because of their lack of frame of reference, this doctrine Jesus has just presented is beyond their grasp.
37. And because they do not understand the teaching, they now react to the Teacher.
38. Though Jesus will explain that His words are spiritual in nature, to these maladjusted types, it will be of no avail. Vs.66
39. It is the combination of His proclamation as God and methodology of explanation of salvation by faith that now vibrates and offends them.
40. They are a perfect example of those who simply did not possess the type of +V to enable them to hang in there until they resolved the dilemma.
41. Namely, how can Jesus be God from heaven and talk of eating His flesh and drinking His blood.
42. Rather than being patient and recognizing that understanding does not come all at once, they choose to abandon their Teacher.
43. Observation: Bare statements of doctrine without supporting explanation at each occurrence, challenges the volition of the listeners and often runs off those who are negative.
44. Observation: The teacher of doctrine does not have to stop and explain everything at every juncture in order for believers to advance spiritually.

GOSPEL OF JOHN

45. What these **disciples** should have done when challenged in this way was to be patient and pray for wisdom and understanding so as to understand the truth and make the necessary adjustments.
46. Observation: To immediately assume that if you cannot understand or grasp a particular doctrine that it must not be true, manifests the same type of arrogance that these **disciples** now portray.
47. Observation: To reject the teaching because it challenges your thinking or lifestyle is a foolish mistake.
48. The spiritual prescription is to know that full understanding may not come at the point of delivery and to maintain a consistent adherence to the teacher and ministry.
49. Rejection of a ministry based on this premise is spiritual suicide.
50. These verses serve to show that BD is not always palatable to the listener and can be delivered in such a way that people will take offense, but yet the communicator remains righteous before God in his teaching.

GOSPEL OF JOHN

EXEGESIS VERSES 61 – 63:

GNT John 6:61 εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει;

NAS John 6:61 **But Jesus, conscious that His disciples grumbled at this, said to them,** δέ (conj. "But/Now") ὁ Ἰησοῦς (d.a. + n-nm-s) εἰδὼς οἶδα (circ. ptc./PF/a/nm-s +) ἐν (pL +) ἑαυτῷ ἑαυτοῦ (refles. pro./dm3s; Lit. "knowing in Himself/conscious") ὅτι (conj.; "that"; intro. content of knowledge) αὐτοῦ αὐτός (nprgm3s; "His") οἱ ὁ μαθηταὶ μαθητῆς (d.a. + n-nm-p) γογγύζουσιν γογγύζω (vipa--3p; "grumbled/complained/murmured"; same vss. 41,43) περὶ (pg; "concerning/at") τούτου οὗτος (near dem. pro./gn-s; "this thing/this") εἶπεν λέγω (viaa--3s) αὐτοῖς, αὐτός (nprdm3p) **"Does this cause you to stumble? Τοῦτο οὗτος** (near dem. pro./nn-s;) **σκανδαλίζει; σκανδαλίζω** (vipa--3s; "cause to stumble/offend/ fall down or away/causing one to reject someone else/to annoy or irritate/ scandalize/to unsettle in faith"; used 29x) ὑμᾶς σύ (npa-2p; "you all"; object of stumbling; this is a statement of fact with the force of a rhetorical question i.e., "This causes you to stumble, Yes?)

GNT John 6:62 ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;

NAS John 6:62 **"What then if you should behold the Son of Man ascending where He was before?** ("What" supplied to maintain the intent of His previous statement) οὖν (infer. conj. "then/therefore") ἐάν (conditional part. "if"; 3rd class) θεωρῆτε θεωρέω (vspa--2p; "you might see/behold as a spectator") τὸν ὁ υἱὸν υἱός (d.a. + n-am-s) τοῦ ὁ ἀνθρώπου ἄνθρωπος (d.a. + n-gm-s) ἀναβαίνοντα ἀναβαίνω (circ. ptc./p/a/am-s; "ascending/going up") ὅπου (conj. of place; "where") ἦν εἰμί (viIPFa--3s) τό πρότερον; πρότερος (d.a. + adv.; "before/originally/previous/the first time/once")

GNT John 6:63 τὸ πνεῦμά ἐστιν τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ρήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστιν.

GOSPEL OF JOHN

NAS John 6:63 **"It is the Spirit who gives life; the flesh profits nothing;** τὸ πνεῦμα (d.a. + n-nn-s; "The Spirit"; ref. H.S.) ἐστὶν εἰμί (vipa--3s) τὸ ζωοποιεῖν, ζωοποιέω (d.a. + adj. ptc./p/a/nn-s; "gives life"; same as 5:21; Lit. "The Spirit is the one giving life") ἡ σὰρξ (d.a. + n-nf-s; "the flesh") οὐκ οὐ (neg. +) ὠφελεῖ ὠφελέω (vipa--3s; "no profit/no assistance/no use/no benefit or help") οὐδέν· οὐδεὶς (card. adj./an-s; "not one thing"; double neg. for emphasis) **the words that I have spoken to you are spirit and are life.** τὰ τὸ ῥήματα ῥῆμα (d.a. + n-nn-p; "the words/statements/doctrines") ἃ ὅς (rel. pro./an-p; "that/which") ἐγώ (nprn-1s; "I Myself") λελάληκα λαλέω (viPFa--1s; "have spoken") ὑμῖν σύ (nprd-2p) ἐστὶν εἰμί (vipa--3s; "Lit. "it" is; condenses His words into a concept) πνεῦμά πνεῦμα (n-nn-s "a spirit") καί (cc) ἐστὶν. εἰμί (vipa--3s) ζωή (n-nf-s; "life")

ANALYSIS VERSES 61 – 63:

1. John again records the discernment and insight that **Jesus** had concerning those around Him.
2. The conjunction **"but/now"** indicates that **Jesus, conscious that His disciples** were grumbling/complaining concerning His teaching, is not willing to rollover and let it pass without addressing their disbelieving and contentious attitude.
3. The fact that He "knew within Himself" does not necessarily imply some special power or ability to perceive what was quite obviously going on around Him.
4. From the perspective of His deity, He certainly knew that **this** teaching was going to cause some consternation among those who heard it.
5. However, that STA grumbling was being openly displayed has already been established. Cp.6:41-43
6. Now that even some of **His** own followers have thrown their hats into the ring of malcontents is of no surprise to **Jesus** as He pointedly puts them on notice.
7. The rhetorical question thrown **to them**, **"Does this cause you to stumble?"** is designed to let them know that He knows exactly where they are coming from.
8. In other words, the force of His statement demands a yes answer and reveals that He is totally aware that they are vibrating over the teaching.
9. In vs.62, He then poses a hypothetical scenario, **"What then if you should behold the Son of Man ascending where He was before?"**
10. That indeed it is hypothetical in nature is brought out by the 3rd class condition, which expresses maybe you will or maybe you won't.
11. The force of the hypothesis is designed to cause these malcontents to consider the possibility and then determine **if** they would then believe Him and would it be sufficiently convincing for that purpose.
12. It also brings out the aspect of His teaching that **His disciples** were now making their personal agenda for rationalizing their negative volition.

GOSPEL OF JOHN

13. And ironically, it is the same thing the multitude was grumbling about i.e., His claim that, *“I am the bread that came down out of heaven”*. Cp. 6:41
14. This does not mean that Jesus’ statement of eating and drinking His flesh and blood was any less disconcerting **to them**, only that they have latched on to a common line of disagreement with the rest of the negative crowd about them.
15. In other words, they have found the excuse they are looking for to take issue with the truth of Jesus’ teaching and ministry and it is an excuse that is supported by the other malcontents.
16. The reference to **the Son of Man** focuses on His Messianic title as declared of the heavenly figure in Dan.7:13.
17. It also emphasizes His humanity and provides a potential scenario of physical proof regarding His heavenly origin.
18. The phrase, **“where He was before”** points to the Son’s pre-incarnate existence as Deity.
19. It is an explicit statement regarding the reality of the hypostatic union, which explains how He could say that He had come down from heaven.
20. **His disciples** are now utilizing His claim as God as their excuse to reject His ministry and regard it as a sufficient reason to claim that **Jesus** is a barrier to their own pursuit of God’s plan.
21. This is an example of a legitimate stumbling block placed before people who **stumble** due to their own –V and spiritual lack of understanding.
22. **To them**, this line of teaching was offensive and scandalous and rather than attempting to figure out the realities behind what **Jesus** is saying, they take issue with it, while dismissing the teaching and the teacher.
23. While the doctrine of the hypostatic union is mysterious and challenges those who are positive, it is a stumbling block to those who are negative, as it might be with any doctrine that goes against one’s preconceived ideas and lack of frame of reference.
24. It is that doctrine that defines Messiah as the unique Person of God being of two natures (God-man), inseparably united, without loss or mixture of separate identity, without loss or transfer of properties or attributes with the union being personal and everlasting.
25. Though Jesus’ statement of **ascending** back to heaven may be hypothetical at the time of their conversation, it will be a reality that will be eyewitnessed by **His faithful disciples** in the future. Act.1:9-11
26. Therefore, Jesus words are designed to stimulate any intellectual honesty that may be prevalent in these followers to keep the doors open that what He has declared, indeed may be true, and proof of it may even be revealed before there very eyes.
27. And the nuance is, is it sufficient proof and if so, **“Then what?”**
28. But, for now His words are falling on cynical ears as He states in vs.64a, “there are some of you who do not at this time believe”.
29. Observation: The communicator of BD is not to acquiesce or turn a “blind eye” to those whom he knows takes issue with his teaching and is to take what opportunities available to continue articulating the truth concerning these issues as long as he has their “ear”.

GOSPEL OF JOHN

30. Continuing observation: In so doing, he appeals to any intellectually honest individual who though may be having trouble accepting the truth, in the future when the truth is vindicated, may finally make the necessary adjustment(s) in their thinking.
31. Whether these unbelievers remain unbelievers forever, it does not deter **Jesus** from taking the continued opportunity available to magnify their culpability to the truth.
32. And that culpability is further advanced, as He explains the reality behind eternal **life** in vs.63.
33. The clause, “**It is the Spirit who gives life**” brings the 3rd member in the Godhead into view regarding salvation, God the Holy **Spirit** (H.S.).
34. **Jesus** has made clear throughout the discourse the role of the Father and the Son as they pertain to eternal **life**.
35. Though there is overlap of function within the Godhead, which is expected since they are in perfect harmony, the Bible emphasizes individual primary roles of the Trinity with respect to the POG.
36. In summary, He has denoted that it is the Father’s plan and purpose (the Planner) to provide the Son (the true Manna and Executioner of the Plan) on behalf of humanity so that those who are +V can partake (believe) of the bread that *endures to eternal life*.
37. As these two members of the Godhead have a distinct role in the POG and salvation, so it goes for **the Holy Spirit**.
38. It is **the Holy Spirit** who acts as the agent with regard to salvation in:
 - A. Regeneration, as the active agent that bears witness with the human **spirit** of our new birth. Joh.3:5, 7; Rom.8:16; Ti.3:5
 - B. He is the ultimate/primary agent of communicating the truth of God’s plan/BD to include the gospel Ph₁. Joh.4:23,24; 16:13; Rom.9:1; 1Cor.12:3; 1Thess.1:5; 2Pet.1:21; 1Joh.5:7
39. Apart from the role of the H.S., there is no **life** given.
40. Apart from the H.S. intervening and enlightening mankind as to the truth of salvation and need of it, regeneration and eternal **life** are unattainable.
41. And that is because eternal **life** is of a spiritual nature (from God), not physical.
42. Therefore, a prerequisite requirement necessary for one to obtain eternal **life** is the communication of spiritual information necessary for regeneration to occur.
43. There is **nothing** that physical man can do, devise or conjure up of themselves (apart from faith) to impart eternal **life** to themselves or others.
44. This is the force of the phrase, “**the flesh profits/is no benefit/is of no assistance/is not helpful for nothing/not one thing/not one iota**”.
45. Eternal **life** must come from the essence of God and therefore anything else that man devises apart from His plan is worthless to that end.
46. And as it is the H.S.’s ultimate responsibility and authority behind all communication of the truth of His plan, **Jesus** iterates that “**the words that I have spoken to you are spirit and are life**”.
47. **The words** He is speaking of is all of the doctrine that He has articulated regarding salvation with emphasis on His Person as God and the necessary faith in Him.
48. His claim that His **words are spirit and are life** declares that His previous statements are in agreement with and therefore have the authority of the H.S., which He had without measure. Joh.3:34 cp. 1Joh.5:8

GOSPEL OF JOHN

49. It is the truth of His proclamations concerning God's plan, Himself and the faith of +V in Him as the necessary requirement for salvation that equate to and "**are spirit**" in its fullest sense:
- A. They are **words** possessed by and from the Holy **Spirit**.
 - B. Therefore, they are **spiritual** in nature.
 - C. And it is this combination that is able to produce the human **spirit** of regeneration.
50. In turn, it is these spiritual realities that equate to and **are eternal life**.
51. It is in this sense then that **the Holy Spirit** is **life-giving**.
52. Just as the wind mysteriously blows to and fro, so it is with the H.S. as He enlightens +V throughout history to a clear read on the gospel so they may believe, and thus He **gives life**. Joh.3:8
53. It is vs.63 that **Jesus** again articulates that eternal **life** must come from God/Deity, who is invisible, and the only means to apprehend this **life** is through the comprehension of the truth of the gospel and believing it as true.
54. This verse therefore, puts the reality of His hypothetical question of vs.62 into focus.
55. That is, even if they are privy to physically **behold the Son of Man ascending where He was before**, they will still need to exercise faith in Him for salvation.
56. His physical ascension in and of itself is not sufficient evidence that He is God, it still will demand +V on their part to believe that it is the invisible God ascending.
57. And that would equate to believing His **words** that He is God, which equates to believing the H.S. who is the primary agent behind the communication of truth and regeneration.
58. Therefore, the Lord and His **words** equal **the Spirit who gives life** and not until they express +V and believe He speaks the truth will the veil over their souls be lifted. 2Cor.3:14-18; 4:3
59. *See Doctrine of Stumbling.*

GOSPEL OF JOHN

EXEGESIS VERSES 64 – 65:

GNT John 6:64 ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν. ἤδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἳ μὴ πιστεύοντες καὶ τίς ἐστὶν ὁ παραδώσων αὐτόν.

NAS John 6:64 **"But there are some of you who do not believe."** ἀλλ' ἀλλά (*strong adv.*) εἰσὶν εἰμί (*vipa--3p; "there are"*) τινες τίς (*indef. pro./nm-p; "some"*) ἐξ ἐκ (*pabl; "off/from"*) ὑμῶν σύ (*npg-2p*) οἳ ὅς (*rel. pro./nm-p; "who/that"*) οὐ (*neg. +*) πιστεύουσιν. πιστεύω (*vipa--3p; "do not believe"*) **For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him.** γὰρ (*explan. conj.; "For"*) ὁ Ἰησοῦς (*d.a. + n-nm-s*) ἤδει οἶδα (*viPLUPFa--3s; "knew"; action complete up to a time in the past*) ἐξ ἐκ (*pabl*) ἀρχῆς ἀρχή (*n-ablf-s; "a beginning"*) τίνες τίς (*indef. pro./nm-p; "who/the some not believing"*) εἰσὶν εἰμί (*vipa--3p*) οἳ ὁ μὴ πιστεύοντες πιστεύω (*d.a. + neg. + adj. ptc./p/a/nm-p; "who did not believe/the ones not believing"*) καὶ (*cc*) τίς (*ind. pro./nm-s*) ἐστὶν εἰμί (*vipa--3s; "it was"; historical present*) ὁ παραδώσων παραδίδωμι (*adj. ptc./f/a/nm-s; "who will hand over/deliver/turn over"; in bad sense "betray"*) αὐτόν. αὐτός (*npram3s*)

GNT John 6:65 καὶ ἔλεγεν, Διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με ἂν μὴ ἦ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς.

NAS John 6:65 **And He was saying, "For this reason I have said to you, that no one can come to Me,** καὶ (*cc*) ἔλεγεν, λέγω (*viIPFa--3s*) Διὰ διὰ (*pa +*) τοῦτο οὗτος (*near. dem. pro./an-s; "For this reason/because or on account of this"*) εἶρηκα λέγω (*viPFa--1s*) ὑμῖν σύ (*nrd-2p*) ὅτι (*cc; intro. ind. discourse*) οὐδεὶς (*adj. card./nm-s; "no one/not one man"*) δύναται δύναμαι (*viPd--3s; "can/is able"*) ἐλθεῖν ἔρχομαι (*compl. inf./aa; "to come"*) πρὸς (*pa*) με ἐγώ (*nra-1s*) **unless it has been granted him from the Father."** ἐάν (*cond. conj.; +*) μὴ (*neg.; "unless/except"*) ἦ εἰμί (*vsPa--3s; periphrastic +*) δεδομένον δίδωμι (*+ circ. ptc./PF/p/nn-s; "it may be given/granted"*) αὐτῷ αὐτός (*nrdm3s; "him"*) ἐκ (*pabl*) τοῦ ὁ πατρός. πατήρ (*d.a. + n-ablm-s; "the Father"*)

GOSPEL OF JOHN

ANALYSIS VERSES 64 – 65:

1. After Jesus articulates that eternal life is only obtained by +V exercising faith in the truth of BD (Gospel Ph₁), He pronounces a railing judgment against His grumbling disciples in 64a, “**But there are some of you who do not believe**”.
2. This sentence indicates that Jesus was not merely cognizant of what was going on around Him, He had insight into the deepest recesses of the human condition. Joh.2:24-25
3. He unabashedly informs those around Him that He knows who is +V and who is **not**.
4. He knew what was in all men’s hearts and therefore was cognizant of whom the Father had given Him versus those He withheld. 2Tim.2:19
5. It further indicates that of all that professed loyalty to Him, **some** were not even believers, let alone adjusted.
6. And such is the case today.
7. It points to the reality that **some** people may overtly associate with Christianity, **but** lack even the most basic conversion of the new birth necessary for salvation.
8. This is taught in many of the parables as well as directly by Jesus. Mat.7:13-23; 13:24-30, 47-50; 22:9-14
9. In vs.64b, the author John removes any doubt that Jesus’ discernment regarding these –V individuals was only a present ability as he states, “**For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him**”.
10. Jesus’ knowledge with regard to men and events came from two distinct sources i.e., His Deity and the knowledge that His humanity gained due to His perfect +V and commitment to God’s plan coupled with having the H.S. without measure. Joh.3:34
11. While the first part of vs.64 may suggest that Jesus’ knowledge was always limited to information that He figured out, John’s insertion states this is not the case.
12. It was a part of the plan of God for the Son at the incarnation to have certain information, but not all information. Mat.24:36
13. One part of the plan of God for Him was to have insight into all people with whom He came into contact. Joh.1:48; 2:24-25; 4:10,17-18,48, etc.
14. “**The beginning**” that John is referring to is at the start of Jesus ministry and adherence by others to His ministry.
15. Obviously as Deity, He knew all and what all would be from eternity past.
16. However, context is viewing Him in His state of humanity, thus the use of His name **Jesus**.
17. As man, this information was provided for Him at the outset of His ministry.
18. In addition to the supernaturally God inspired information He was made privy to in His humanity, as stated, He also was extremely discerning.
19. The discerning person is one who has wisdom and insight into that which is not readily obvious to others, including perception into people, circumstances, problems, etc.
20. God desires men to have discernment, however He does not force it on them. Pro.8:5; 1Kgs.3:11; 4:29

GOSPEL OF JOHN

21. The level of one's discernment is directly linked to one's intensity with regard to the truth and their willingness and consistency in application of it. Pro.1:2; 2:1-9; Heb.5:14
22. The issue of separation directly impacts on one's ability to arrive at the correct conclusions. Pro.14:7; 28:7; Eze.44:23 (Priests in temple worship)
23. Divine Discipline awaits those who will not make the necessary adjustments and pursue wisdom and discernment. Pro.7:6-27; 10:13
24. The undiscerning is at the mercy of the unscrupulous and devious since they cannot effectively bring doctrine to bear on issues that confronts them. 1Joh.4:1-6
25. The mark of an advancing adjusted believer is the excelling of their application based on true knowledge of BD and discernment in all of their applications. Phi.1:9
26. Jesus chided His own generation for being discerning in matters of little or no consequence, while they totally lacked discernment of crucial and spiritual importance. Mat.16:3
27. It is safe to say that **Jesus** indeed had a perfect read on all individuals based on the combination of His person as Deity and the spiritually/mentally acquired wisdom of BD in His humanity.
28. His knowledge of men was based on direct divine revelation and personally learned wisdom extracted from BD. Luk.2:52
29. Therefore, He was one that would not be caught off guard with regard to people; even those closest to Him as one specific unbeliever is singled out, the one **that would betray Him**.
30. Even of the 12 that followed Him, **Jesus** was not taken by surprise that Judas Iscariot was an unbeliever or that he would ultimately repudiate Him and sell Him to His enemies.
31. A fact of discernment by **Jesus** that was at least in part understood through OT prophesy. Psa.41:9; 55:12-14; Zech.11:12-13; cp. Mat.26:47-50, 54; 27:3-10
32. **Jesus knew from the** outset that there would be one among His followers who **would betray Him**, ultimately rejecting all that He said and sell Him to the authorities. Mat.26:14-16, 20-25
33. Judas was the unbeliever par excellence, following **Jesus** for some three and a half years, observing all the miracles and signs that He performed and yet all the while rejecting all spiritual truth.
34. Judas serves as the classic example to the truth that men do not reject the truth due to a lack of exposure or due to some fault in the communicator.
35. Men reject the truth because they are **negative** and they love darkness rather than light and their deeds are evil. Joh.3:19-20
36. No one, least of all Judas, will have any legitimate defense when God judges them for their unbelief.
37. **And** that it is volition that again is the issue behind all that **He/Jesus was saying** is seen as John provides His concluding remarks to this -V crowd in vs.65, "**For this reason I have said to you, that no one can come to Me, unless it has been granted him from the Father**".
38. The phrase, "**for this reason**" looks at His disciple's state of unbelief (-V) in vs.64.
39. The remainder of the verse, "**I have said to you, that no one can come to Me unless it has been granted him from the Father**", harks back to vs.44.

GOSPEL OF JOHN

40. In addition, this statement is the antithesis to the reality of +V as He taught under the principles of election and calling in vss.37-40.
41. While the truth of His statement focuses on the Divine side of salvation, it as with the other mentioned verses, must be understood in light of the doctrine of volition.
42. The phrase, “**unless it has been granted him from the Father**” looks to God as the agent who predetermines who will receive salvation versus those who won’t.
43. Therefore, **Jesus** is again making reference to those whom God sovereignly elects or chooses.
44. The perfect participle “having **been granted**” refers to the action of God in eternity past in choosing those whom He knew/anticipated would be positive.
45. And as scripture makes clear, His act of choosing which is causative, is based on His non-causative attribute of omniscience/foreknowledge. Rom.8:29; 1Pet.1-2
46. The primary cause then, that determined the effect and subsequent cause of God’s sovereign act of election, is the individual volition (free will choice) of each member of the human race.
47. And, since God is not limited by time or space and knows all things and all that is in the hearts of men (Psa.44:21; Luk.16:15; Act.15:8; 1Joh.3:20), He had the ability in eternity past to foresee all humans before they existed and made a distinction between those who would believe in Christ and those who would not.
48. And it was those who would be +V in time that were marked out and predestined to ultimately become conformed to the image of His Son. Rom.8:29
49. Logically then, **unless** the individual has been “earmarked” as +V (only God can know this with regard to all of humanity), their ability to “**come to Christ**” (a phrase equivalent to obtaining salvation/the seeking of +V) is impossible, since they are negative and will not believe.
50. This statement in no uncertain terms declares that since God’s plan for salvation has been predetermined, then all are bound by His statutes of faith in Christ by grace, and there is no other alternative given unto men. Act.4:12
51. And **unless** God has predetermined that the individual is +V via His foreknowledge, their access to the kingdom is denied.
52. The liability that God has placed upon Himself with respect to men’s salvation is that He has indebted Himself to ensure that He perfectly knows who is +V versus –V and that no one who otherwise would believe will fall through the “cracks”.
53. But, there is absolutely no liability upon God as to whether one will be +V or –V since, it is determined by the individual soul itself and He does not cause it to believe or not believe.
54. **Jesus** knows that “**no one can come to Me unless**”, they have been chosen in eternity past.
55. And they could not be chosen **unless** God knew they were positive and would believe. (*God bars access to all that He did not determine to be +V.*)
56. Even **Jesus**, the Son of God, cannot impart life to anyone apart from the preeminence of the Father declaring that the individual is indeed +V. Joh.5:19,30
57. And as long as these disciples remain negative, then God has not manifested that they are chosen, and **Jesus** fully understands that they therefore cannot **come to Him**.

GOSPEL OF JOHN

58. And the very sequence of the action of the individual in reality/time i.e., until one believes it is not manifested that they are chosen, points to the fact that it was their choice to begin with that determined God's choice for His elect.
59. *See Doctrine of God Consciousness.*

GOSPEL OF JOHN

EXEGESIS VERSES 66 – 67:

GNT John 6:66 Ἐκ τούτου πολλοὶ [ἐκ] τῶν μαθητῶν αὐτοῦ ἀπήλθον εἰς τὰ ὀπίσω καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν.

NAS John 6:66 **As a result of this many of His disciples withdrew,** Ἐκ (pabl; "As a result of/from) τούτου οὔτος (apdabln-s; "this time/this point) πολλοὶ πολὺς (ap-nm-p; "many") ἐκ (pabl) αὐτοῦ αὐτός (nrgm3s; "of His") τῶν ὁ μαθητῶν μαθητῆς (d.a. + n-gm-p; "disciples") ἀπήλθον ἀπέρχομαι (viaa--3p; "withdrew/depended/went away") εἰς + τὰ τό + ὀπίσω (pa + d.a.ac/n/pl + ab; this idiomatic construction is used 6x; Mar.13:16; Luk.9:62; 17:31; Joh.18:6; 20:14; it has the nuance "to leave behind/turn around/return to one's former life or life style/the things of one's past"; it denotes here of a complete withdrawal/throwing in the towel by these disciples) **and were not walking with Him anymore.** καί (cc) οὐκέτι (ab; "no longer/no more") περιεπάτουν. περιπατέω (viIPFa--3p; "were walking") μετ' μετά (pg) αὐτοῦ αὐτός (nrgm3s)

GNT John 6:67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;

NAS John 6:67 **Jesus said therefore to the twelve, "You do not want to go away also, do you?"** ὁ Ἰησοῦς (d.a. + n-nm-s) εἶπεν λέγω (viaa--3s) οὖν (infer. conj.) τοῖς ὁ δώδεκα, (d.a. + card. adj./dm-p; "the twelve") Μὴ μή (neg. +) καί (adjunct. "also") ὑμεῖς σύ (nprn-2p; "you yourselves") θέλετε θέλω (vira--2p; "wish/want/desire") ὑπάγειν; ὑπάγω (compl. inf./pa; "to go away/leave"; this verb has a sense of finality/completely; it denotes ceasing to be associated with something or someone; the absence of an interrogative denotes the question is of such a manner that it places a challenge upon them)

ANALYSIS VERSES 66 – 67:

1. The crowd that had been so enthusiastic and willing earlier in Bible class, has now become sullen and unresponsive to **Jesus**.
2. His words about the bread of life and methodology of teaching regarding His person have scandalized them and now nothing He has said since is going to appease them.

GOSPEL OF JOHN

3. The phrase “**As a result of this**/ἐκ τούτου/from this” refers to the time or period in view.
4. From **this** time forward, **many of His disciples withdrew**, disassociating themselves from **Jesus** and His ministry.
5. **His disciples**, refers to the group present who had attached themselves to His ministry, believing that He was the promised Messiah.
6. That there were some unbelievers in the midst of this group is without doubt per Jesus’ comments in vs.64.
7. But to say that all **of** the **disciples** that threw in the towel were unbelievers is speculation and does not accurately portray all of those grumbling about **His** teaching.
8. The fact that **Jesus** questions even **His** closest 12 followers implies that of those who split, some of them were negative believers.
9. The overall picture given is that of those who had previously professed loyalty to **Him** and have now blown out, it was an admixture of negative unbelievers and negative believers.
10. The common denominator between the group of malcontents was that they had all been quite enthusiastic about the concept of making **Him** king and the fact that He would, they hoped, establish the Messianic kingdom at that time.
11. They had followed and listened gladly to **Him**, but **His** refusal to follow their agenda and insistence on the superiority and priority of spiritual matters had put them off.
12. What they wanted, He refused to even discuss and what He offered they rejected.
13. This reveals another common denominator of those who left; they were negative, as unbelievers and as believers.
14. The final year of Jesus’ ministry will be one in which we will observe that many of **His** followers will abandon **Him** and **His** teaching.
15. In fact, about one year from now, all will abandon **Him** and He will be left humanly alone. Joh.16:32
16. As we have seen in John 5, many in Judea were already hostile and antagonistic to **Him**, and this hostility will continue to intensify during the final year. Joh.7:1,25,30,44; 8:20,59; 10:31,39; 11:47-53,57
17. The final clause of vs.66, “**and were not walking with Him anymore**” is to be interpreted in a literal sense.
18. That is, **many of** those who had previously left their homes and surroundings and were consistently traveling around with **Jesus** now departed and went back to their previous environment.
19. Though it is interpreted physically, it obviously is indicative of the spiritual reality of their departure.
20. The reason they left **Jesus** physically is because they disassociated themselves from **Him** spiritually.
21. Their return to their former life is also indicative of reversionism.
22. Some observations:
 - a. **Jesus** was a perfect communicator, but people did not like the subject and the way it was expressed.

GOSPEL OF JOHN

- b. As their communicator, He knew what was best for them spiritually and what they needed to hear, but they rejected it because they had their own agendas and motivations for **His** ministry.
 - c. His words were spiritual and life giving, their emphasis was satisfying the flesh and pursuing the physical.
 - d. **His** teaching regarding the hypostatic union was more truth than these people could bear.
 - e. They lacked the kind of +V that hangs in there with BD.
 - f. Time would have vindicated the appropriateness of Jesus' speech.
 - g. BD runs off those who are not of us. 1Joh.2:19; 4:6
 - h. There are many Christians today that if they were to evaluate Jesus ministry (not knowing it was Jesus') from this point forward and based on those who left His ministry that would conclude that He was a failure.
23. To follow **Jesus** and a perfectly sound ministry was not only a physical challenge of prioritizing one's life for the ministry and disassociating himself from family, friends and surroundings, by also and foremost a spiritual challenge to listen to the teaching and making the necessary adjustments in their thinking.
 24. These people are all too indicative of those who profess loyalty to Christ today.
 25. As long as things are going the way that they think they should and as long as the teaching does not offend or challenge their thinking, they are fine.
 26. But the minute that something comes up that they are unprepared for or cannot quite understand or flat out reject, then so much for supporting the communicator and all the others hanging in there.
 27. Instead, they will take the easy way out and return to their comfortable past pursuits and remove the pressure doctrine was placing upon them.
 28. These types of people who are negative, both in Jesus' day and in ours, will be the losers in Ph₃, while those who persevere will demonstrate that they are the true **disciples** of Christ and will inherit greatly.
 29. **Jesus** now turns to the immediate **twelve** whom He had chosen and pointedly asks them their intentions regarding **His** ministry.
 30. "**Therefore**" looks at the preceding departure of the others.
 31. **His** question, "**You do not want to go away also, do you?**" is idiomatic in the Greek and is designed to challenge their volition.
 32. Perhaps these men **also** had problems and misgivings about the teaching or the direction that the ministry was taking.
 33. Perhaps they had been scandalized by the teaching that had offended so many and were **also** not willing to continue their association with Him.
 34. It is not that **Jesus** did not know what their response would be, but is a test to see how they would respond and an opportunity for them to manifest what they were made out of spiritually.
 35. Beyond that it can't be missed, He gives them two choices: the opportunity to go with the others if they want, or to make their spiritual stand with **Him** and the truth.
 36. One may infer from the previous verse that the **twelve** were the only ones left, but that is not the case as vs.66 doesn't say that all the **disciples** left, only **many**.
 37. The conversation with the **twelve** probably took place in a more private moment after the departure of the malcontents.

GOSPEL OF JOHN

38. The fact of their continued presence with **Jesus** implied their commitment to **Him** at this time as they will voice in their response.
39. *See Doctrine of Reversionism*

GOSPEL OF JOHN

EXEGESIS VERSES 68 – 69:

GNT John 6:68 ἀπεκρίθη αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις,

NAS John 6:68 **Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life.** Σίμων (n-nm-s) Πέτρος, (n-nm-s) ἀπεκρίθη ἀποκρίνομαι (viad--3s) αὐτῷ αὐτός (npdm3s) Κύριε, κύριος (n-vm-s) πρὸς (pa +) τίνα τίς (inter. adj./am-s; "to whom") ἀπελευσόμεθα; ἀπέρχομαι (vifd--1p; "shall/will we go/depart) ἔχεις, ἔχω (vipa--2s) ῥήματα ῥῆμα (n-an-p; "words") αἰωνίου αἰώνιος (a--gf-s; "eternal/everlast") ζωῆς ζωή (n-gf-s; "life")

GNT John 6:69 καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ.

NAS John 6:69 **"And we have believed and have come to know that You are the Holy One of God."** καί (cc) ἡμεῖς ἐγώ (nprn-1p) πεπιστεύκαμεν πιστεύω (viPFa--1p; "have believed") καί (cc) ἐγνώκαμεν γινώσκω (viPFa--1p; "came to know/figured out") ὅτι (cc; intro. content of their faith and knowledge; "that") σὺ (nprn-2s) εἶ εἰμί (vipa--2s) ὁ ἅγιος (d.a. + adj./nm-s; "the Holy One"; one set apart as sacred/consecrated/dedicated) τοῦ ὁ(dgms) θεοῦ. θεός(n-gm-s)

ANALYSIS VERSES 68 – 69:

1. After Jesus' challenge to the twelve has been placed before them, for those who are familiar with the gospel accounts, it is not unexpectedly that **Simon Peter** steps forward as the spokesman for the group and **answered Him**.
2. The author references **Peter** 30x in the gospel, and of those he uses his full name 15x.
3. His full name is only used 18x in the entire NT. Mat.16:16; Luk.5:8; 2Pet.1:1
4. If there is any significance behind John's multiple uses of his full name, it goes at this point without viable explanation.
5. Of the twelve disciples, **Peter** as recorded, is the most outspoken of the group and seems to be the first of the group who would verbally or otherwise express his loyalty to Christ. Cp. Mat.26:31-35,47-51 cp. Joh.18:26 which identifies Peter as the one in Mat.26:51
6. However, this attribute alone was not sufficient to render **Peter** as spiritually great in the fact that though he would make solid scriptural statements, he on the other hand

GOSPEL OF JOHN

- was capable of making impetuous and incredible verbal statements and fail in applications. Mat.16:16-17 cp. 21-23.
7. With **Peter**, he was not afraid to speak what was on his mind, even when he thought he was right but was wrong, and it was what you saw was what you got.
 8. However, his lack of discernment regarding truth in all matters confronting him, shows a lack of sophistication as there were times that his comments were inappropriate, laced with human viewpoint and even showed a disregard for other's tests and feelings.
 9. A personality profile denotes one who:
 - A. Had a trend for approbation and as a showoff. Mat.14:ff
 - B. A know-it-all type (arrogance). Mat.16:22;
 - C. Self-deceived regarding his own spiritual prowess and greatness. Mat.26:33-35 cp. 26:40-41,43
 - D. These are all indicators of spiritual immaturity and lack of assimilation of BD.
 - E. These trends are due to spiritual insecurity and attempts to "blow your own horn" in order to compensate.
 - F. He reflects an STA that needed the "school of hard knocks" in some areas of his life before adjustments would be made.
 - G. However, underneath his rough exterior, one can find the true humility found in all +V. Luk.5:1-9
 10. He serves as an example for other believers who may fit this assertive type personality that if you are not spiritually squared away in areas and assert yourself openly in this regard, you may face open rebuke commensurate with your false statements.
 11. He responds to Jesus' question with a question of his own, "**Lord, to whom shall we go?**"
 12. The implication is that in Peter's mind, there is no alternative perceived by him that would serve as a viable replacement for Christ/Messiah.
 13. **Peter** perceives the other's departure as utter futility.
 14. While others have been scandalized by Jesus' teachings and have departed rejecting His claim as Messiah, others have become disillusioned in the fact that He does not appear to accept the kingship offered that the nationalist Israelites desired to foist upon Him and likewise have departed.
 15. Even though **Peter** (and the eleven) too are maladjusted to the advents and think Jesus is here to establish the kingdom, more importantly he recognizes that the true Messiah who will do so must also have the spiritual qualifications.
 16. That he recognized the spiritual nature of Jesus' mission is brought out in his continued response, "**You have words of eternal life**".
 17. **Peter** demonstrates that whatever other shortcomings he may have had in the personal realm did not detract or distract him from the key issue regarding Messiah, **eternal life**.
 18. Further, it is evidence that he understood the spiritual nature of Jesus' discourse at least to some degree.
 19. He reflects the nature of +V: it will fight through all the problems of its own, the rejection of others, the lack of perfect understanding and continue to focus on that which is of supreme importance spiritually.

GOSPEL OF JOHN

20. His words in vs.69, “**And we have believed and have come to know that You are the Holy One of God**”, is a statement of faith in Jesus’ Person, on behalf of the group.
21. The perfect tenses, “**have believed**” and “**have come to know**” indicate that the fickle crowds who are still in somewhat of a state of flux with regard to a permanent decision regarding Jesus as the Christ, is not represented by the thinking of this group.
22. He is claiming that they had arrived in the past to the concrete conclusion that Jesus is the unique God-man of Messiah and have made their decision with regard to that issue.
23. There is a sense in which their belief preceded their full knowledge about Jesus and it is a statement that their faith in Him has been vindicated by their observation of Him.
24. To identify Jesus person as the God-man/Messiah was the issue for those living during the 1st advent.
25. It is not saying that they didn’t believe Jesus (or John the Baptist regarding Jesus in his teaching to his former disciples) as claiming to be Messiah from the onset, but only that His teaching and ministry have corroborated their faith.
26. Anyone could claim to be Messiah and attract a following, however, subsequent events would prove or disprove their claim.
27. The title, “**Holy One of God**”, is somewhat unusual and is used only in Mar.1:24 and Luk.4:34 in the gospels, and there out of derision by a demon.
28. It is a title used of Messiah in the OT. Psa.16:10
29. It is used many times as reference to God in the OT. 1Sam.2:2; Psa.71:22; Isa.29:23; 30:15; et al.
30. The use of the term denotes that the twelve obviously understood Jesus’ claim as God/Deity and the necessity of Messiah as being Deity, though the extent of their understanding of the hypostatic union is unknown, such as His kenosis (from ἐαυτοῦ κενώω – “he emptied Himself” of Phil.2:7 denoting His mission of passion/humility).
31. To Peter’s credit, as well as the other ten disciples who were +V, he was not put off by the negative crowds, the growing public rejection, the negative disciples who departed or any other factor, but remained loyal to Jesus and His ministry.
32. The only fallacy that can be observed in Peter’s statement is his assumption that all of the remaining eleven were in complete agreement with him, an issue and false reality that Jesus addresses in vss.70-71.

GOSPEL OF JOHN

EXEGESIS VERSES 70 – 71:

GNT John 6:70 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν.

NAS John 6:70 **Jesus answered them, "Did I Myself not choose you, the twelve, ὁ Ἰησοῦς, (d.a. + n-nm-s) ἀπεκρίθη ἀποκρίνομαι (viad--3s) αὐτοῖς αὐτός (nrdm3p) Οὐκ οὐ (neg. +) ἐγὼ (nprn-1s; "I Myself") ἐξελεξάμην; ἐκλέγω (viam--1s; "choose/select/pick out"; used 22x; not used in active voice in NT) ὑμᾶς σύ (nra-2p; "you all") τοὺς ὁ δώδεκα (d.a. + card. adj./am-p; "the twelve") and yet one of you is a devil?"** καὶ (ch; "and yet") εἷς (card. adj./nm-s; "one") ἐξ ἐκ (pabl) ὑμῶν σύ (nrg-2p) ἐστιν. εἰμί (vira--3s) διάβολος (adj-nm-s; "devil/slanderer/false accuser"; used 16x; used as a title for Satan or his system of evil cp. Rev.2:10)

GNT John 6:71 ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἔμελλεν παραδιδόναι αὐτόν, εἷς ἐκ τῶν δώδεκα.

NAS John 6:71 **Now He meant Judas the son of Simon Iscariot, δέ (cs) ἔλεγεν λέγω (viIPFa--3s; "He was saying/speaking of/was meaning/meant") τὸν ὁ Ἰούδαν Ἰούδας (d.a. + n-am-s; "the Judas) (the son - supplied) Σίμωνος Σίμων (n-gm-s; "of Simon) Ἰσκαριώτου· Ἰσκαριώθ (n-gm-s; "Iscariot") for he, one of the twelve, was going to betray Him.** γάρ (explan.) οὗτος (apdnm-s; "this one/he") εἷς (card. adj./nm-s; "one") ἐκ (pabl) τῶν ὁ δώδεκα. (d.a. + card. adj./gm-p) ἔμελλεν μέλλω (viIPFa--3s; "was going to/was about to/was certain to bring about"; here used of an event that is some one year away; describes his intention) παραδιδόναι παραδίδομι (+ compl. inf./pa; "to give over/to deliver/to betray") αὐτόν, αὐτός (nram3s; "Him = Jesus)

ANALYSIS VERSES 70 – 71:

1. In light of Peter's great statement of faith in Him, **Jesus answered them**, pointing out something that none of the ten were privy too and a fact all eleven would deny up to the end. Mat.26:14-16 cp. 20-25
2. Jesus' response by design was to counter the false assumption being made by Peter regarding the loyalty of the twelve.

GOSPEL OF JOHN

3. His proclamation also infers the following:
 - A. The disciples ignorance to His true mission at the first advent, otherwise they would have understood the prophecy concerning His betrayal.
 - B. Because of their ignorance, Peter (and the rest) need to learn discernment regarding others and not be so quick to assume just because all are part of the group that all are necessarily like-minded.
 - C. It points to the principle that there are those who can fake their way in Christian circles while pursuing their own agendas. Cp. 2Tim.3:1-5 emphasis vs.5
 - D. It is a warning to all who are +V that under God's permissive will, He can allow -V to attach themselves to adjusted ministries and we should not be so quick to assume that just because they are a part of us that they really are. 1Joh.2:19 – The author John got the message.
4. While John does not record the appointment of the twelve by **Jesus**, the synoptic parallels do and they indicate that He Himself handpicked **twelve** men to be His closest and innermost circle of disciples. Mat.10:1-4; Mar.3:13-19; Luk.6:13-16
5. This is the force of His statement, “**Did I Myself not choose you, the twelve**”.
6. Two factors stand out in His statement about choosing them:
 - A. His choices had been conscious and deliberate.
 - B. This denotes then that He intentionally included the **one** of them that **is a devil**.
7. The author then specifically identifies who the **one** He is speaking of is in vs.71, as he states, “**Now He meant Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray Him**”.
8. From what we have observed about **Jesus** and His knowledge of men, we must arrive at the obvious conclusion that He knew **Judas** was an unbeliever and would remain so when He selected him. Joh.1:47-48; 2:24-25; 3:1ff; 4:10ff; 5:39-44; 6:26,36
9. This might raise the question as to why He would select a person who was an unbeliever to be part of the inner circle of disciples.
10. The answer lays primarily in the fact that the POG was for Him to do so and several reasons can be advanced to explain why:
 - A. To fulfill the Scripture and the various prophecies about Messiah and His betrayal that were foretold. Act.1:16; Psa.41:9; 55:12-14; Zec.11:12-13
 - B. It points to the issue of volition in the A/C.
 - C. **Judas** is a case study in the principle that miracles, signs, etc., do not make people positive.
 - D. He further demonstrates the fact that the teacher of doctrine, no matter how perfect He/he may be, cannot bring one person to be positive who is negative.
 - E. Again, he points to the principle that believers should not be so quick to jump on the bandwagon and pronounce everyone around them positive.
 - F. Even though **Jesus** handpicked **Judas**, it still demanded willingness on his part to attach himself to **Jesus**.
 - G. That points to the fact that God does not deny anyone the truth who are willing by their own choosing to attach themselves to it, even if they are ultimately negative.
 - H. He shows that access to God's grace is not ultimately limited by Him or through a repression of the truth, but is in response to man's volition.
 - I. **Judas** serves as the ultimate example of God's plan that required **Jesus** to be constantly exposed to a spiritual enemy in His state of humiliation.

GOSPEL OF JOHN

- J. In order for **Jesus** to be exposed to the same tests and trials as we are and as our High Priest, He too had to face the test of false brethren. Heb.2:17 cp. Paul's tests of 2Cor.11:26
 - K. Part of Jesus' humility required Him to avoid any dealings with **Judas** based on what He knew concerning him (that He knew he was negative), but to apply BD toward him perfectly in all areas throughout His ministry.
 - L. **Judas** served as another facet in all of the areas of life that **Jesus** had to face regarding temptation that all believers face, which He did in greater numbers and to a greater degree. Heb.4:15 cp. 2:10,18
11. One might erroneously entertain the thought that since **Jesus** Himself chose **Judas**, an unbeliever, that in some way He violated or didn't apply the Doctrine of Separation or in some way is saying that it is OK to associate with -V.
 12. In no way did **Jesus** violate this principle as seen in:
 - A. **Jesus** may have gave out the invitation for **Judas** to follow Him, but **Judas** had to willingly make the decision to do so himself.
 - B. **Judas** maintained a consistent adherence to the ministry throughout the term.
 - C. In fact, his overt appearances were of such a seeming "moral/ethical" nature that he was made the treasurer for the entire group. Joh.13:21-29
 - D. There is no indication anywhere in Scripture that **Judas** was indecorous, striving to create dissension among the others, revealed any other overt STA activity demanding separation (this is not saying he wasn't guilty of STA activity, only it was kept secret and not understood until after the fact cp. Joh.12:6), or an unwillingness to following the dictates of the ministry.
 - E. The fact that **Judas** willingly attached himself to the ministry and fulfilled the overt obligations, even though **Jesus** knew He was negative, He was under no more restraint doctrinally regarding His association with **Judas** than we would be.
 - F. It points to the fact that anyone who would submit themselves to the principles of MPR and are willing to follow the rules overtly of the assembly, then we are to extend a hand of friendship, even if they are within rejecting doctrine and are negative. Cp. Mat.26:50
 13. The term that **Jesus** places upon **Judas** is διάβολος meaning **devil**/adversary/slanderer.
 14. It is the term/title the author uses with reference to the personal **devil**. Joh.13:2 cp. 1Joh.3:8,10; Rev.2:10; 12:9,12; 20:2,10
 15. **Jesus** utilizes this title to leave no doubt that **Judas** is an unbeliever as the present tense of εἰμί/"keeps on being", denotes.
 16. He is using it in the sense that all unbelievers are an offspring of their father, the **devil**. Joh.8:44
 17. It also implies the future possession of Satan that will occur immediately before **Judas** action of betrayal that leads **Jesus** to the cross. Luk.22:2-4
 18. It was in this fashion that the prophecy concerning the Serpent in the garden was fulfilled in Gen.3:b
 19. **Judas** was an unbeliever who was exposed to every detail to which all the others disciples were exposed to, yet he steadfastly refused to place his faith in Christ.

GOSPEL OF JOHN

20. It is interesting to note that it is never recorded of **Judas** ever bestowing upon Christ any higher title than ‘Rabbi’, implying his rejection of **Jesus** as the unique God-man. Mat.26:25
21. He perpetuated his –V to the end and ultimately went to hell. Joh.17:12
22. His purpose for attaching himself to Christ was due primarily to monetary lusts/greed (Joh.12:3-6) that he thought would be fulfilled by attaching himself to a potential “king” of Israel.
23. John’s identity of **Judas** in vs.71 follows the same line of introduction of him in the synoptics as a betrayer.
24. There is not any lengthy denunciation of him, since by the time of the writings of the gospels, all understood and readily recognized the hand of God in this regard. (*His actions, Christ’s railing judgment against him as a **devil** and resultant consequences of eternal condemnation all speak for themselves.*)
25. Although still a year away from the cross, we see the beginning of emphasis of **Jesus** communicating the doctrines relating to His betrayal and the cross.
26. And as we will observe, the innermost circle of disciples did not understand or want to understand this teaching.