

Gospel of John- Chapter 6

1. After these things Jesus went over the Sea of Galilee, which is the Sea of Tiberias.

A. After these things Jesus went over the Sea of Galilee,

1. went- Gr. *aperchomai*

a. After the pool of Bethesda miracle and preaching to the crowd concerning it.

2. Sea- Gr. *thulassa*

3. Galilee- means *a circuit*

a. Jesus would travel back and forth across this sea at different times to minister.

B. which is the Sea of Tiberias

1. Tiberias- means *good vision, navel*

a. "It was sixteen miles long, and six broad, and was beset with very pleasant towns; on the east were Julias and Hippo, and on the south Tarichea, by which name some call the lake, and on the west Tiberias, wholesome for the hot waters." -Gill

b. The sea of Galilee, Genesaret, and Tiberias, are the same in the New Testament with the sea of Cinnereth in the Old. Tiberias was a city in Galilee, situated on the western side of the lake. -Clarke

2. Then a great multitude followed Him, because they saw His signs which He performed on those who were diseased.

A. Then a great multitude followed Him,

1. great- Gr. *polus*

2. multitude- Gr. *ochlos*

a. In the last chapter, Jesus spoke to a multitude that had been aroused by the healing of the man at the pool of Bethesda. Here it had grown to a "great multitude". Jesus' ministry grew by word of mouth. Why would that not work for us today? Why do we spend thousands of dollars on slick marketing, when word of mouth was so effective in Jesus' ministry? In most cases, the quality of ministry does not cause or merit any word of mouth! If your ministry isn't worth talking about, then you are wasting all that money marketing! If you go to a new

restaurant and are blown away with the food and service, I guarantee that you will tell others.

3. followed- Gr. **akoloutheo**

a. Multitudes will follow signs and miracles, but most will leave when presented with challenging discipleship teaching. See later in this same chapter vs. 66.

b. You will have a healthy and strong church when you both have the gifts of the Spirit and solid discipleship teaching.

B. because they saw His signs which He performed on those who were diseased.

1. saw- Gr. **horao**

a. The unbelieving and the carnal are moved by their five senses.

2. signs-Gr. **semion**

3. performed- Gr. **poieo**

4. diseased- Gr. **astheneo-** *in a weakened state of body*

a. Jesus always had compassion on the sick. Jesus said, "To see me is to see the Father". This shows it is God's heart to heal all that are sick, because Jesus healed all that were sick.

3. And Jesus went up on the mountain, and there He sat with His disciples.

A. And Jesus went up on the mountain,

1. went up- Gr. **anerchomai**

a. Jesus came down in order to take others up with Him.

2. mountain- Gr. **oros**

a. *"The 'high ground' is the sharply rising terrain east of the lake, well known today as the Golan heights. From there one overlooks the level plain east of the river and the lake."* (Bruce)

b. To be a disciple of Jesus, you must be committed to go higher with Jesus. He will always lead you to a higher place. Many get complacent and refuse to go any higher. That is where their effectiveness is stunted.

B. and there He sat with His disciples

1. sat- Gr. **kathemai**

a. This is an important point for all kingdom leaders. If you want to be like Jesus, you need to sit **with** those you are discipling, not **apart** from those you are discipling. [1 Pet. 5:2](#) -

Feed the flock that is **among** you. You don't see Jesus secluding Himself in a green room unwilling to associate with those He was called to serve.

2. disciples- Gr. **mathetes**

a. Jesus ascended up on high and made us [disciples] sit with Him. [Eph. 2:6](#)

4. Now the Passover, a feast of the Jews, was near.

A. Now the Passover,

1. Passover- Gr. **pascha**

a. *The time was drawing on when it would be observed, and doubtless many of those who were in the crowds following the Saviour at this time were leisurely making their way to Jerusalem "to keep the feast." The mention of "much grass" ([Joh 6:10](#)), and that the grass was "green" ([Mar 6:39](#)), gives a vivid picture of Galilee in March and April, when the whole land is carpeted with grass, amid which the wild flowers spring in rich profusion. -Preacher's Homelitical*

b. *The only way of determining the length of the public ministry of Jesus is the Passovers mentioned in the Gospel of John (first, [Joh 2:13](#); second, [Joh 6:4](#); and third, [Joh 11:55](#)). -Utely*

B. a feast of the Jews,

1. feast- Gr. **heorte**

2. of the Jews

a. God had instituted the Passover, but Israel had turned away from God and made the law into a religion. Here we see it had been turned into a "feast of the Jews".

b. *It started out to be "the Lord's Passover" ([Exo 12:11](#), [Exo 12:27](#); [Lev 23:5](#); [Num 28:16](#)), but now it had degenerated to be "the Jews' Passover" ([Joh 2:13](#); [Joh 6:4](#); [Joh 11:55](#)). The feasts of the Lord ([Lev 23:2](#)) had now become the feasts of the Jews ([Joh 5:1](#); [Joh 6:4](#); [Joh 7:2](#); [Joh 11:56](#); [Joh 19:42](#)). Even the commandments were nullified by traditions of men ([Mat 15:1-9](#); [Mat 16:6-12](#)). -Dake*

C. was near

5. Then Jesus lifted up His eyes, and seeing a great multitude coming toward

Him, He said to Philip, "Where shall we buy bread, that these may eat?"

A. Then Jesus lifted up His eyes,

1. **lifted up-** *epairo*
2. **eyes-** Gr. *ophthalmos*

B. and seeing a great multitude coming towards Him,

1. **seeing-** Gr. *theaomai-* *to behold, look upon, view attentively, contemplate (often used of public shows)*

a. Jesus always has an attentive gaze upon mankind and knows their needs.

2. **great multitude-** Gr. *polus ochlos*

3. **coming-** Gr. *erchomai*

C. He said to Philip,

1. **said-** Gr. *lego*

2. **Philip-** means *lover of horses*

a. *Philip was from Bethsaida (Joh 1:44) which was the closest town, and he would know the local resources.* Bible Knowledge Commentary

D. Where shall we buy bread,

1. **buy-** Gr. *agorazo-* *to purchase from the agora- the marketplace*

a. Let's not read over this. Many have said Jesus was just a poor preacher that didn't have anything. Here Jesus asked, "Where can we buy bread for this great multitude?" He did not ask, "Where will we come up with the money to buy them bread?" This implies Jesus had the means to buy them all bread!

b. Jesus had a treasurer and a group of wealthy women were giving into His ministry. [Luke 8:3](#), [Matt. 27:55](#)

2. **bread-** Gr. *artos*

E. that these may eat

1. **eat-** Gr. *esthio*

6. But this He said to test him, for He Himself knew what He would do.

A. But this He said to test him,

1. **said-** Gr. *lego*

2. **test-** Gr. *peirazo-* *to test to find a weakness*

a. This Greek word is almost always used in the negative and is exclusively used when speaking of the devil tempting

someone. The devil tests and tempts us to find our weakness so that we fail or sin.

b. Jesus was wanting to expose to Philip the weak area of his faith, so that in the future it would be strengthened. No doubt Philip would be called upon to work similar miracles later in his own ministry.

c. What was the weak area in Philip's faith. In context of the next verse, it is in the area of finances! Often, we fail to do God's will because of the limitations we set in our heart on the financial outlay that it will cost.

B. for He Himself knew what He would do

1. knew- Gr. **eido**

a. We need to be sensitive to the Holy Spirit in our heart, so we know what we are to do in difficult situations. Don't just go off what you see or think in the natural. There are often spiritual answers to natural problems!

2. do- Gr. **poieo**

7. Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little."

A. Philip answered Him,

1. answered- Gr. **apokrinomai**

B. Two hundred denarii worth of bread is not sufficient for them,

1. two hundred- Gr. **diakosioi**

a. Notice Jesus asked Philip a logistical question of where to get the bread, but Philip replied with a financial answer about the cost of it. He was looking at the cost to do what Jesus asked, not how to do it.

b. Philip had "two hundred denarii" faith. What if it cost 5,000 denarii to get the job done? Well, Philip's faith was not there. He looked to natural resources alone and thus limited himself and the Lord's work! He had probably asked Judas, the treasurer, how much they currently had in the account and Judas told him two hundred denarii. That probably wasn't the truth, since Judas wanted to keep some back for himself!

2. denarii- Gr. **denarion**

a. *Two hundred denarii would have been almost two-thirds of a*

year's wages. -Nelson's commentary

3. **bread**- Gr. **artos**

C. **that every one of them may have a little**

1. **have**- Gr. **echo**

2. **little**- Gr. **tis brachus**- *some little or short*

a. Philip focused on getting just the minimum amount to get by. He would have been content if there was just enough for everyone to get a little. No, Jesus was interested in filling everyone to the full with excess left over! Oh, how we need to have our faith examined in the area of finances! If we just look at our own natural resources, we will be limited in doing God's will. We need to see God's unlimited resources! We just need to be assured of God's will and His timing, because **if it is God's will, then it is God's bill!**

8. **One of His disciples, Andrew, Simon Peter's brother, said to Him,**

A. **One of His disciples,**

1. **disciples**- Gr. **mathetes**

B. **Andrew**- means *manly*

1. Andrew was a "people person". He was focused on relationships and connecting people. Andrew brought Peter to Jesus and represented some Gentiles to Jesus when they were seeking to speak with Him. [John 12:22](#)

2. Here we see that he had met and knew the condition of some of those in the crowd, noting that a boy he had met had some food with him.

C. **Simon Peter's brother,**

1. **Simon**- means *one who hears*

2. **Peter**- means *a rock*

2. **brother**- Gr. **adelphos**

a. Andrew stood in the shadows and was known as Peter's brother.

D. **said to Him**

1. **said**- Gr. **lego**

9. **"There is a lad here who has five barley loaves and two small fish, but what are they among so many?"**

- A. There is a lad here who has five barley loaves and two small fish,**
1. **lad-** Gr. **paidarion-** *little boy*
 - a. Here we see that God can use even small children to be a blessing, if they will give what they have to the Lord!
 2. **five-** Gr. **pente**
 - a. Five is the number of grace in the Bible. God always provides on the basis of and out of His grace.
 3. **barley-** Gr. **krithinos**
 4. **loaves-** Gr. **artos-** *bread*
 5. **two-** Gr. **duo**
 6. **small fish-** Gr. **opsarion**

B. but what are they among so many

1. When we give to the Lord we are sowing. Sowing leads to multiplication. Andrew was not seeing this small amount of food would turn into a seed that could multiply.
2. Often, we look at the little we have and compare it to our need. We need to give it to the Lord who turns it into seed that will multiply!

10. Then Jesus said, "Make the people sit down." Now there was much grass in the place. So the men sat down, in number about five thousand.

A. Then Jesus said,

1. **said-** Gr. **epo**

B. Make the people sit down,

1. **make-** Gr. **poieo**
2. **people-** Gr. **anthropos-** *mankind- includes females*
3. **sit down-** Gr. **anapipto**

a. According to [Mar 6:40](#), the people were seated in groups of 50 and 100. This made the crowd easy to count and the food easy to distribute.

C. Now there was much grass in the place

1. **grass-** Gr. **chortos**

a. *As the Good Shepherd, Jesus made the "sheep" ([Mar 6:34](#)) sit down in green pastures ([Psa 23:2](#)). Bible Knowledge Commentary*

b. [Mark 6:39](#) specifically mentions the green grass. This means this area was near a water source. Jesus makes His sheep to lie

down on green pastures, but also leads them beside still waters. These people would need to drink as well as eat. Jesus watches over all us and provides for all our needs.

2. **place-** Gr. **topos**

D. **So the men sat down,**

1. **men-** Gr. **aner-** *males*

a. *Five thousand **men** were there, plus women and children (Mat 14:21). Thus probably more than 10,000 people were fed.*
-Bible Knowledge Commentary

2. **sat down-** Gr. **anapipto**

a. The men, who each one being the head of their family, all sat down. Their wives and children followed after them and also sat down. The family will follow the husband, the head.

E. **in number about five thousand**

1. **number-** Gr. **arithmos**

2. **five thousand-** Gr. **pentakischilioi**

a. This was just the count of the men. This did not include the count of women and children.

11. And Jesus took the loaves, and when He had given thanks He distributed them to the disciples, and the disciples to those sitting down; and likewise of the fish, as much as they wanted.

A. **And Jesus took the loaves,**

1. **took-** Gr. **lambano**

2. **loaves-** Gr. **artos-** *bread*

B. **and when He had given thanks He distributed them to the disciples,**

1. **given thanks-** Gr. **eucharisteo**

a. If Jesus the author of life and creation gave thanks, so should we!

b. Thanksgiving is a precursor to the miraculous and breakthrough.

2. **distributed-** Gr. **diadidomi-** *to deliver from hand to hand; to distribute, divide*

a. Since there was only two small fish, I believe that the multiplication started in Jesus' hands in giving them to the disciples, but then continued multiplying in the hands of the disciples. It appears the multiplication kept happening until all

were filled and then the multiplication miracle ceased.

3. disciples- Gr. mathetes

a. Jesus did not work alone. He worked with a team. If He did this, so should we!

C. and the disciples to those sitting down,

1. sitting down- Gr. anakeimai

D. and likewise of the fish,

1. fish- Gr. opsarion- small fish

E. as much as they wanted

1. wanted- Gr. thelo

a. *It is clear that Jesus broke the bread and fish and then gave them to His disciples to set before the multitude. It is not clear from these scriptures whether the food actually multiplied in the hands of Jesus or in the hands of the disciples. However, if we consider the logistics of feeding this multitude of people, which may have numbered over 10,000 (5,000 men besides women and children, [Matthew 14:21](#)), it is probable that the food was multiplied in the disciples' hands. If we use the number of 10,000 for the size of the multitude and divide them into groups of 50, there would be 200 groups spread out over a large area. That would be 16.67 groups for each disciple, or approximately 834 people. It would have been quite a task to feed that many people in a reasonable length of time, especially if anyone wanted seconds, as is implied in John 6:11. However, it could have been done if the food multiplied as the disciples passed it out. On the other hand, if the food multiplied only as Jesus broke it, then the disciples would have had to get an armload of food, take it to the people, and then run back to Jesus to do it again. If they made sixty trips, which would mean they would have had to feed about fourteen people on each trip, and if they could complete each trip in two minutes, then time spent running back and forth would total two hours. They also needed time to distribute the food, which would have taken at least five minutes per trip, and that alone would total an additional five hours. That would mean a conservative estimate of seven hours for the time that it would take to both carry the food to the groups and distribute it. Then, it also has*

to be taken into consideration whether Jesus could divide the food to His disciples fast enough. If each disciple took seven minutes to receive the food, distribute it, and return for more, then that would mean that Jesus had to be dividing the food fast enough to fill twenty-four people every minute. Although Jesus could do anything, this would not be the most efficient way of feeding the multitude, and there is no statement that it happened this way. Jesus had already commissioned His twelve disciples to go preach, heal, and cast out devils, thereby multiplying His effectiveness ([Matthew 10:1](#), [Mark 6:7](#), and [Luke 9:1](#)), so it is certainly possible that He could have multiplied the food through them also. If the food did multiply in the hands of the disciples, then it would beautifully illustrate how we are co-laborers with Christ ([1 Corinthians 3:9](#)). Just as God works His miracles through us today, this miracle would probably not have taken place without Jesus' disciples. -

Andrew Wommack Living Commentary

b. This is very important! The supply ended when everyone had **all they wanted**. Jesus did not ration out this food, so everyone got just enough to make the hunger pangs stop. No, the supply kept coming until they were all full and did not want anymore! [Mark 8:8](#) That is your God and Father! He is not a stingy God. You can have as much as you want! There is no lack with God!

12. So when they were filled, He said to His disciples, "Gather up the fragments that remain, so that nothing is lost."

A. So when they were filled,

1. **filled-** Gr. **empiplemi-** *to take one's fill of, glut one's desire for, satisfy, satiate*

a. God is not interested in just giving you the bare minimum but that you be filled to overflowing!

B. He said to His disciples,

1. **disciples-** Gr. **mathetes**

C. Gather up the fragments that remain,

1. **gather-** Gr. **sunago**

2. **fragments-** Gr. **klasma**

- a. Each disciple was tasked to pick up the excess food from the assigned group[s] that they served the multiplied food to.

D. so that nothing is lost

1. lost- Gr. **apollumi**

- a. God loves to provide more than what is needed in a certain situation, but the excess is not to be wasted, but further used to bless others.
- b. God will bless you with more than you need, so that you can be a blessing to others with the excess.

13. Therefore they gathered them up, and filled twelve baskets with the fragments of the five barley loaves which were left over by those who had eaten.

A. Therefore they gathered them up,

1. gathered up- Gr. **sunago**

B. and filled twelve baskets with the fragments of the five barley loaves which were left over by those who had eaten.

1. filled- Gr. **gemizo**

- a. Not only were the people all filled with food, so were the baskets that was used to pick up what was left over. God is a God of abundance!

2. twelve baskets- Gr. **dodeka kophinos**

- a. Each of the twelve disciples had a basket they used to collect the leftover food and each basket was filled.
- b. God's plan is for each of His children and servants have a full supply. The separation of the have's and the have not's is not from God, but is a by-product of the flesh, wrong thinking and believing.
- c. The baskets were large wicker baskets that were used to carry produce. This was a common item used while traveling.

3. fragments- Gr. **klasma**

4. five barley loaves- Gr. **pente krithinos artos**

5. left over- Gr. **perisseuo**

6. eaten- Gr. **bibrosko**

14. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

A. Then those men,

1. **men-** Gr. **anthropos**

B. when they had seen the miracle that Jesus did,

1. **seen-** Gr. **eido**

a. This is religious faith. They saw first and then believed.
Biblical faith believes first and then sees.

2. **miracle-** Gr. **seimeion**

3. **did-** Gr. **poieo**

C. said- Gr. **lego**

D. This is of a truth that prophet that should come into the world

1. **truth-** Gr. **aletheia**

a. In contrast to these saying and believing Jesus was the promised Prophet because they saw Jesus perform a miracle, see those in the next chapter who merely believed the words of Jesus and said the same thing about him. [John 7:40](#) They did not need to see a miracle. They believed based upon hearing His words.

2. **prophet-** Gr. **prophetes**

a. *The crowd referred to "the Prophet" of [Deu 18:15](#). Sadly, these comments, coming right after Jesus healed and fed them, indicate that the people desired a Messiah who met their physical, rather than spiritual, needs. Apparently, no recognition existed for the need of spiritual repentance and preparation for the kingdom ([Mat 4:17](#)). They wanted an earthly, political Messiah to meet all their needs and to deliver them from Roman oppression. Their reaction typifies many who want a "Christ" that makes no demands of them but of whom they can make their selfish personal requests. -*

MacArthur

3. **come-** Gr. **erchomai**

4. **world-** Gr. **kosmos**

15. Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone.

A. Therefore when Jesus perceived that they were about to come and take Him by force to make Him king,

1. **perceived-** Gr. **ginosko**

a. This was a word of knowledge from the Holy Spirit. We have the same availability of the gifts of the Holy Spirit. The Holy Spirit has been given to us to show us things to come.

2. **come**- Gr. **erchomai**

3. **take by force**- Gr. **harpazo**- *to seize*

a. Man does things by physical force. God does things by decree.

4. **make**- Gr. **poieo**

5. **king**- Gr. **basileus**

a. Men wanted to make Jesus king, but He already was the King! He would not let man redefine what God already made Him. We should not let that happen either!

b. Man wanted to make Jesus a king to free them from the bondage to Rome. Jesus came as the King to free them from the bondage to sin.

B. He departed again to the mountain by Himself alone

1. **departed**- Gr. **anachoreo**

a. How many men would walk away from being made a king?
Not many.

2. **mountain**- Gr. **oros**

3. **alone**- Gr. **monos**

a. Before Jesus was with His disciples on the mountain, but now sat alone on the mountain. This would imply that His disciples had sided with the crowd about making Jesus a King. The disciples at this point still had carnal thinking about most things!

b. When all men try to lure you away from God's plan for you, you need to come away alone before God who is the only one's opinion of you that matters.

16. Now when evening came, His disciples went down to the sea,

A. Now when evening came,

1. **evening**- Gr. **opsios**- *late*

a. This was from 3:00-6:00pm.

2. **came**- Gr. **ginomai**- *began, happened*

B. His disciples went down to the sea

1. **disciples**- Gr. **mathetes**

2. **went down**- Gr. **katabaino**

3. **sea**- Gr. **thalassa**

a. According to [Mar 6:45](#), Jesus compelled His disciples to get into the boat and go to Bethsaida while He dismissed the crowds. From Bethsaida they went on toward Capernaum. Both villages are at the north end of the Sea of Galilee. His disciples went down to the lake, for the land is hilly and high on the east side. -Bible Knowledge Commentary

17. got into the boat, and went over the sea toward Capernaum. And it was already dark, and Jesus had not come to them.

A. **got into the boat,**

1. **boat**- Gr. **ploion**

a. There seems to be a contradiction between John's gospel here and Matthew and Mark's accounts. In Matthew [[Matt. 14:22](#)] and Mark [[Mark 6:45](#)] says right after the feeding of the five thousand, Jesus constrained the disciples to get into a boat and go towards Bethsaida and then He went to the mountain to pray. Here in John, it says that Jesus goes up into the mountain to pray and then in the evening the disciples entered the boat and started off. How are these two accounts to be reconciled? Well, it does not appear the disciples actually got into the boat when Jesus told them to but waited around for a while before obeying.

b. By the word "constrained" in Matthew and Mark it appears the disciples did not want to do what Jesus was asking them to do. Many think it was because the disciples who were experienced seamen thought there was a storm coming so they did not want to get into the ship. I don't think that was the reason. I believe they did not want to leave without Jesus, so they waited around for him to come back down off the mountain before leaving. When He did not come down by the time it got dark, they finally obeyed.

c. It appears their delay in obedience to Jesus cost them. If they would have gotten into the boat when Jesus said to they would have made it to the other side before the storm hit them. However, they were only halfway out when the storm

hit them. Jesus knew about the storm and knew they needed to get into the boat right then to avoid it. That was why he was so insistent that they do it right away. However, they did not obey and delayed their start and so got caught in a storm they could have avoided by prompt obedience.

d. We need to see that delayed obedience is actually disobedience. The Lord knows what we need to do and when. If he says move now, then move now! Don't sit around and reason out things with your peanut brain! How many storms do we go through unnecessarily because of delayed obedience, which is disobedience?

B. and went over the sea toward Capernaum

1. **went-** Gr. **erchomai**

2. **sea-** Gr. **thalassa**

3. **Capernaum-** means *village of comfort*

a. Here we see that instead of heading to Bethsaida as Jesus told them to do as we see in Matthew and Mark's account, they either decided to go to Capernaum instead, or the wind and waves headed them towards Capernaum instead of Bethsaida.

b. Capernaum means village of comfort. How often do we seek our own comfort rather than doing what Jesus told us to do?

c. When we don't do things in God's timing we often end up in the wrong place.

d. *A city celebrated in the Gospels, being the place where Jesus usually resided during the time of his ministry. It stood on the sea coast, that is, on the coast of the sea of Galilee, in the borders of Zebulun and Naphtalim, [Mat 4:15](#), and consequently toward the upper part of it. As it was a convenient port from Galilee to any place on the other side of the sea, this might be our Lord's inducement to make it the place of his most constant residence. Upon this account Capernaum was highly honoured; and though "exalted unto heaven," as its inhabitants boasted, because it made no proper use of this signal favour it drew from him the severe denunciation, that it should "be brought down to hell," [Mat 11:23](#). This sentence of destruction has been fully realized; the ancient city is reduced to a state of utter*

desolation. -Watson

C. And it was already dark,

1. dark- Gr. **skotia**

a. It would have not been dark if they would have gotten into the boat when Jesus told them to.

D. and Jesus had not come to them

1. come- Gr. **erchomai**

a. I believe this is the reason for their late departure. They were hoping Jesus would come down soon and they would not have to go without Him. I don't think them wanting Jesus with them excused their disobedience to Jesus when He told them to leave without Him. Sometimes we mask our disobedience with a religious covering.

18. Then the sea arose because a great wind was blowing.

A. sea- Gr. **thalassa**

B. arose- Gr. **diegeiro-** *to wake or rise fully*

C. great wind- Gr. **megas anemos**

1. This was a mega wind! Jesus knew in advance it was coming and tried to warn the disciples about leaving right away, but like many of His disciples today, these disciples did not do what they were told to do.

2. Why didn't Jesus just tell them why he was insisting they get into the boat right then? That is not how faith works folks. God is not going to give you all the reasons for you to obey. He just tells you what to do and we need to obey. We don't need all the good reasons we need to before we obey. What if we don't think the reason is a good reason? Are we then not to do it?

3. As a parent, when you tell your kids to do something, and they ask you why, don't go down that road of giving them all the reasons for it. Often, they would not understand anyway. If you always have to explain to your kids why they need to do something when you tell them to, then you are training them to do this with their future bosses at work when they tell them to do something or even do that with God! You are setting them up for a pink slip and an unnecessary storm.

D. blowing- Gr. **pneo**

19. **So when they had rowed about three or four miles, they saw Jesus walking on the sea and drawing near the boat; and they were afraid.**

A. **So when they had rowed about three or four miles,**

1. **rowed-** Gr. **elauno-** *to drive, urge forward, spur on; to impel a vessel by oars*

2. **three-** Gr. **pente eikosi-** *twenty five*

3. **four-** Gr. **triakonta-** *thirty*

5. **miles-** Gr. **stadion-** *place in which contests in running were held, the one who outstripped the rest and reached the goal first, receiving the prize. Courses of this description were found in most of the larger Greek cities, and were like that at Olympia, 600 Greek feet in length*

a. *About 30 Greek stadia, or about 4 miles, or halfway across. -*

Dake

B. **they saw Jesus walking on the sea and drawing near the boat,**

1. **saw-** Gr. **theoreo-** *to be a spectator, to gaze on, contemplate; to behold, view with interest and attention*

2. **walking-** Gr. **peripateo**

3. **sea-** Gr. **thalassa**

4. **drawing near-** Gr. **ginomai eggus-** *becoming near*

5. **boat-** Gr. **ploion**

C. **and they were afraid**

1. **afraid-** Gr. **phobeo**

a. We have heard this story many times but imagine being on the disciples and never having heard of let alone seeing someone walk on the water before. You would have had the same reaction. Don't kid yourself!

b. Multiplying food is one thing, but walking on water took it to a whole new level of amazing!

20. **But He said to them, "It is I; do not be afraid."**

A. **But He said to them,**

1. **said-** Gr. **lego**

B. **It is I-** Gr. **eimi ego**

1. "It is I" This is literally (egô eimi) "I Am" (cf. [Joh 4:26](#); [Joh 8:24](#); [Joh 8:28](#); [Joh 8:54-59](#); [Joh 13:19](#); [Joh 18:5-6](#)) which reflects the covenant name of God in the OT, YHWH of [Exo 3:12-15](#). Jesus is the visible "I

Am," the full self-revelation of God, the incarnate Logos (word) of God, the true and only Son. -Utely

C. do not be afraid

1. afraid- Gr. **phobeo**

a. The KJV says "fear not" or "do not be afraid" 103 times. It is not true the Bible says fear not 365 times, one time for each day of the year- BUT it does repeat it a lot!

21. Then they willingly received Him into the boat, and immediately the boat was at the land where they were going.

A. Then they willingly received Him into the boat,

1. willingly- Gr. **thelo**

a. This is an understatement! They were thrilled to have Jesus come into their boat. They were in a bad storm. They had to leave on this voyage without Jesus in the boat. Now they were very relieved to have Him back with them. He had the power over the wind and the waves.

2. received- Gr. **lambano**

3. boat- Gr. **ploion**

B. and immediately the boat was at the land where they were going

1. immediately- Gr. **eutheos**

a. *Quickly. Before a long time. How far they were from the land we know not, but there is no evidence that there was a miracle in the case. The word translated "immediately" does not of necessity imply that there was no interval of time, but that there was not a long interval. Thus, in [Mat 13:5](#), in the parable of the sower, "and immediately (the same word in Greek) they sprung up,"* . -Barnes

2. boat- Gr. **ploion**

3. land- Gr. **ge**

4. going- Gr. **hupago**

a. You will get where you are going so much quicker when you have Jesus in your boat.

22. On the following day, when the people who were standing on the other side of the sea saw that there was no other boat there, except that one which His disciples had entered, and that Jesus had not entered the boat with His

disciples, but His disciples had gone away alone—

A. On the following day,

1. **day-** Gr. **hemera**

B. when the people who were standing on the other side of the sea saw that there was no other boat there,

1. **people-** Gr. **ochlos-** *crowd*

a. The crowd was so amazed at Jesus they did not disperse but came back together the next day to see if they could find Him for an encore.

2. **standing-** Gr. **histemi**

3. **side-** Gr. **peran**

4. **sea-** Gr. **thalassa**

5. **saw-** Gr. **eido**

6. **boat-** Gr. **ploion**

a. I believe that is one the main reasons the disciples did not want to get into the boat when Jesus told them to. They could see that theirs was the only boat there and that would leave Jesus without a way to the other side of the sea except for a walk around the sea which would take a long time. At this time, they had no clue that Jesus could or would walk across the lake!

b. Sometimes we see no possible way for the Lord to come through for us, but He has very creative and powerful means to do it that you have never even thought about!

C. except that one which His disciples had entered,

1. **disciples-** Gr. **mathetes**

2. **entered-** Gr. **embaino-** *to step into*

D. and that Jesus had not entered the boat with the disciples,

1. **entered-** Gr. **suneiserchomai**

2. **boat-** Gr. **ploion**

3. **disciples-** Gr. **mathetes**

E. but His disciples had gone away alone

1. **gone away-** Gr. **aperchomai**

23. however, other boats came from Tiberias, near the place where they ate bread after the Lord had given thanks—

A. however,

B. other boats came from Tiberias,

1. boats- Gr. ploion

a. *The following day, boats had come from Tiberias, near the place where the Lord Jesus had fed the multitude. But the Lord could not have departed in one of these because they had just arrived. But perhaps it was in these small boats that the multitude crossed over to Capernaum, as recorded in the following verses. -MacDonald*

2. Tiberias- means good vision; the navel

a. *This town stood on the western borders of the lake, not far from where the miracle had been performed. It was so called in honor of the Emperor Tiberius. It was built by Herod Antipas, and was made by him the capital of Galilee. The city afterward became a celebrated seat of Jewish learning. -Barnes*

C. near the place where they ate bread after the Lord had given thanks

1. place- Gr. topos

2. ate- Gr. phago

3. bread- Gr. artos

4. Lord- Gr. kurios

5. given thanks- Gr. eucharisteo

a. Notice that it is specifically mentioned the Lord had given thanks. This was a key to the miracle. Our thanking God in advance of seeing something is our release of faith. Jesus thanking the Father for the meal for all of them was his faith being expressed.

b. We express our faith by thanking God before the miracle, not after the miracle.

24. when the people therefore saw that Jesus was not there, nor His disciples, they also got into boats and came to Capernaum, seeking Jesus.

A. when the people therefore saw that Jesus was not there,

1. people- Gr. ochlos

2. saw- Gr. eido

B. nor His disciples,

1. disciples- Gr. mathetes

C. they also got into boats and came to Capernaum,

1. boats- Gr. ploion

- a. These are the ones that came from Tiberias.
- 2. **Capernaum**- means *village of comfort*
 - a. See [vs. 17](#)

D. seeking Jesus

1. **seeking**- Gr. **zeteo**

- a. It is important to know why they were seeking Jesus. They were seeking Him for their next free meal! [vs. 26](#)
- b. We do we seek Jesus today. Is it merely for what we can get from Him, or do we seek Him? We need to ask the Holy Spirit to show us our hearts and be prepared for the answer.

25. And when they found Him on the other side of the sea, they said to Him, "Rabbi, when did You come here?"

A. And when they found Him on the other side of the sea,

1. **found**- Gr. **heurisko**

- a. The next verse we will see why they were looking for Jesus. Jesus exposed their hearts.

2. **sea**- Gr. **thalassa**

B. they said to Him,

1. **said**- Gr. **epo**

C. Rabbi- Gr. **rhabbi**- *my master, teacher*

- 1. They viewed Jesus as a teacher, not the Son of God.

D. when did you come here

1. **come**- Gr. **ginomai**

26. Jesus answered them and said, "Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled.

A. Jesus answered them and said,

1. **answered**- Gr. **apokrinomai**

B. Most assuredly Gr. **amen amen**

- 1. The double amen is only found in John. In the other gospels you only see the single amen. John reveals Jesus as God. As God His Word is sure. The double amen speaks of its surety.

C. I say to you,

1. **say**- Gr. **epo**

D. you seek Me,

1. **seek-** Gr. **zeteo**

E. not because you saw the signs,

1. **saw-** Gr. **eido**

2. **signs-** Gr. **semeion**

a. The miracles that Jesus did were signs. A sign points to something or communicates something. What did the miracles communicate and point to? It pointed to Jesus being the Messiah. They should have sought Jesus to hear what He had to say being the Messiah promised to Israel. Instead, they just sought Jesus to get a free lunch.

F. but because you ate of the loaves and were filled

1. **ate-** Gr. **phago**

2. **loaves-** Gr. **artos**

3. **filled-** Gr. **chortazo**

a. These were carnal and focused only on the natural. They did not see any spiritual significance in the miracle of the feeding of the five thousand.

b. Some Christians are like this today. They are only focused on their natural needs being met but have little interest in the spiritual and eternal.

27. Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him."

A. Do not labor for the food which perishes,

1. **labor-** Gr. **ergazomai**

a. They expended a lot of energy rowing across the lake and looking for Jesus.

2. **food-** Gr. **brosis**

a. They expended all that energy merely so they could have another miracle lunch.

3. **perishes-** Gr. **apollumi**

B. but for the food which endures to everlasting life,

1. **food-** Gr. **brosis**

a. Jesus offers spiritual food that sustains us. This spiritual food is His Word. Jesus Himself is the Word of God!

b. We don't live by bread alone, but every Word that proceeds

from the Father. [Matt. 4:4](#) Jesus spoke the words of His Father.

2. **endures**- Gr. **meno**

a. The Word of God lives and abides forever. We were born again by and through the imperishable Word of God. [1 Peter 1:23](#)

3. **everlasting life**- Gr. **aionios zoe**

C. **which the Son of Man will give you,**

1. **Son**- Gr. **huios**

2. **Man**- Gr. **anthropos**

a. Jesus is both fully the Son of God and the Son of man. He is divine and human intrinsically in one person. He is unique.

3. **give**- Gr. **didomi**

D. **because God the Father has set His seal on Him**

1. **Father**

2. **set seal**

a. *In Jesus' day, a baker would put his seal on the loaves of bread he baked. Thus, in using this terminology, Jesus is saying, "I bear the imprint of God the Father." -Courson*

28. **Then they said to Him, "What shall we do, that we may work the works of God?"**

A. **Then they said to Him,**

1. **said**- Gr. **epo**

B. **What shall we do,**

1. **do**- Gr. **poieo**

a. God is not against our doing, but our doing must first come from our believing.

C. **that we may work the works of God**

1. **work**-Gr. **ergazomai**

2. **works**- Gr. **ergon**

a. I believe they were still stuck on the free meal they had received and were asking Jesus, "If you won't replicate the miracle with the bread, then teach us how you did it, so we can do it ourselves!"

b. They may have been referring to Jesus mentioning eternal life and they were asking Him what works they had to do to have eternal life. Religious people are always focused on

themselves and what they must do or stop doing to deserve merit with God. Jesus will reply their work is to believe. That is what Jesus is saying to us today- BELIEVE! [Act 16:30-31](#)

29. Jesus answered and said to them, "This is the work of God, that you believe in Him whom He sent."

A. Jesus answered and said to them,

1. **answered-** Gr. **apokrinomai**

2. **said-** Gr. **epo**

B. This is the work of God,

1. **work-** Gr. **ergon**

C. that you believe in Him whom He sent

1. **believe-** Gr. **pisteuo**

a. Our chief work as a believer is to believe on Jesus and all that His finished work has accomplished in our behalf. [1Jn 3:23](#)

b. Faith and believing are not the same thing. One is a noun and the other is a verb. A noun and verb are not the same thing! What is believing? it is the choice to use our faith by what we say or do. God gives us faith as a gift, but He does not do our believing for us.

c. Jesus said our work is to use our faith by confessing that He is Lord and that He was raised from the dead. [Rom. 10:9](#)

2. **sent-** Gr. **apostello**

a. This is the verb form of the word apostle. Jesus was sent as an apostle to represent Him to mankind.

30. Therefore they said to Him, "What sign will You perform then, that we may see it and believe You? What work will You do?"

A. Therefore they said to Him,

1. **said-** Gr. **epo**

B. What sign will you perform then,

1. **sign-** Gr. **semeion**

a. Ever since Moses had first come to them performing signs, the Jews had sought for a sign to prove someone spoke for and was sent from God. [1 Cor. 2:22](#)

b. Notice, they said show us "a" sign. He already did, but it was not enough! They wanted another sign.

2. perform- Gr. **poieo**

a. How dull is this crowd! They had just seen Him miraculously feed about ten thousand people with five loaves of bread and two small fish!

b. No matter how many miracles Jesus did, these people would want to see more. The eye is never satisfied with seeing. [Ecc. 1:8](#)

C. that we may see it and believe you

1. see- Gr. **eido**

2. believe- Gr. **pisteuo**

a. This is religious faith. Religious faith wants to see first and then believe. Bible faith believes and then sees!

b. Thomas had religious faith. He wanted to see the prints of the nails in Jesus' hands and feet before He believed. [Joh 20:25](#)

c. The religious leaders wanted to see Jesus come down from the cross and then they would believe. [Mat 27:42](#) This is religious faith.

d. Jesus told Martha, "...believe and you will see the glory of God!" [John 11:40](#) This is Bible faith!

D. What work will you do

1. work- Gr. **ergon**

a. Unbelievers always put everything back on God and upon His Sovereign will, instead of doing what God tells them to do. They think by doing this that it removes all responsibility from them.

b. Jesus told them what to do, which was to believe, but they turned around and asked Jesus what is He was going to do.

31. Our fathers ate the manna in the desert; as it is written, 'HE GAVE THEM BREAD FROM HEAVEN TO EAT.'

A. Our fathers ate the manna in the desert,

1. fathers- Gr. **pater**

2. ate- Gr. **phago**

a. They reminded Jesus about how the Israelites in the desert got a free meal every day. These guys had their focus on getting a free lunch! Their god was their stomach!

3. manna- Gr. means *what is it*

4. **desert-** Gr. **eremos**

B. **as it is written,**

1. **written-** Gr. **grapho**

a. It is amazing how some people can readily quote scriptures to fit their own ideas and desires.

C. **He gave them bread from heaven to eat**

1. **gave-** Gr. **didomi**

2. **bread-** Gr. **artos**

3. **heaven-** Gr. **ouranos**

4. **eat-** Gr. **phago**

a. These people weren't satisfied with one free meal, but they wanted a free meal plan every day like Israel had in the wilderness for forty years. People never change!

32. Then Jesus said to them, "Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven.

A. **Then Jesus said to them,**

1. **said-** Gr. **epo**

B. **Most assuredly-** Gr. **amen amen**

a. Again the double amen is only found in John, in which Jesus is revealed as God. This double use of amen speaks of the absolute Word of God.

C. **I say to you,**

1. **say-** Gr. **lego**

D. **Moses did not give you the bread from heaven,**

1. **Moses-** means *drawn out*

a. The people had lifted Moses up out of normal human status. They thought Moses had given Israel manna to eat. No, it was God who gave them this bread. Now, the people here in this narrative saw Jesus as a mere natural man and they were looking to Him to provide the bread as they thought Moses had done. Jesus was telling them that their eyes need to be on God, not man. However, if they only realized that Jesus was God, then they would have received Him as the true bread from heaven.

2. **give-** Gr. **didomi**

3. **bread**- Gr. **artos**

- a. Bread has been seen universally from the beginning of time as the staple of life.

4. **heaven**- Gr. **ouranos**

E. but My Father gives you the true bread from heaven

1. **Father**- Gr. **pater**

- a. Jesus was sent from the Father.

2. **true**- Gr. **alethinos**

- a. This brings out that the manna eaten in the wilderness by Israel was a type of the true heavenly bread- Jesus Himself!

33. For the bread of God is He who comes down from heaven and gives life to the world."

A. bread- Gr. **artos**

1. Jesus said, I am the bread of life. [John 6:35, 48](#)

B. comes down- Gr. **katabaino**

1. Notice, not first went up and then came down, but it says He first came down since that was His eternal origin as God.

C. heaven- Gr. **ouranos**

D. gives- Gr. **didomi**

E. life- Gr. **zoe**

1. Jesus is the source and staple of life.

F. world- Gr. **kosmos**

1. Bread can only benefit someone if they receive it. Jesus was given to the world, that through Him they may live, but some reject Jesus and refuse to receive the true bread of heaven, so they will die.

34. Then they said to Him, "Lord, give us this bread always."

A. Then they said to Him,

1. **said**- Gr. **epo**

B. Lord- Gr. **kurios**- *this is like saying Sir or Mr. today*

1. They were not giving him the name Lord as it often referred to God as the supreme master of all.

C. give us this bread always

1. **give**- Gr. **didomi**

2. **bread**- Gr. **artos**

3. **always**- Gr. **pantote**

a. They had not deviated off of wanting a perpetual free lunch. These guys were as spiritually dull as a rock!

35. And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.

A. And Jesus said to them,

1. **said-** Gr. **epo**

B. I am the bread of life

1. **bread-** Gr. **artos**

a. Bread was seen as the staple of life.

2. **life-** Gr. **zoe**

a. This is eternal life.

C. He who comes to Me shall never hunger,

1. **comes-** Gr. **erchomai**

a. This verse has two very important words- **comes** and **believes**. Jesus words in verse 33 could be misconstrued if not taken in context. In that verse Jesus said that He came down out of heaven to give life to the world. Some take that verse out of context teach universalism saying that all will be saved and will receive eternal life. But here Jesus qualifies who will receive life. It is those who **come** to him. If you don't **come** to him to partake of Him, you will not have Christ's gift of eternal life.

2. **hunger-** Gr. **peinao**

a. This is spiritually speaking. [Rev 7:16](#)

D. and he who believes in Me shall never thirst

1. **believes-** Gr. **pisteuo**

a. The second important word is believe. You must first come to Jesus and then **believe** in Him. The word believe as the idea of trust and reliance. Only those who trust in Jesus will receive His life. It is crucial that the bible is taken in context. If you take the text out of context, you are left with a **CON!**

2. **thirst-** Gr. **dipsao**

1. This is spiritually speaking. [Joh 4:14](#), [Isa. 55:1](#)

36. But I said to you that you have seen Me and yet do not believe.

A. said- Gr. **epo**

1. This refers to [vs. 26](#).

B. seen- Gr. **horao**

1. Religious faith is to see and then believe. They did not even get to that point! They saw Jesus and did not believe.

C. believe- Gr. **pisteuo**

1. These got fed naturally, but not spiritually. It was because they did not believe upon Him as the Messiah, the Savior.

2. I believe Jesus knew what was in the heart of these people when He fed them, but He still fed them! That is the mercy of God.

3. Although Jesus fed these people with natural bread even though they did not believe, He will not feed anyone spiritual bread [eternal life] that does not first **come** to Him and then **believe**.

37. All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

A. All that the Father gives Me will come to Me,

1. **Father-** Gr. **pater**

2. **gives-** Gr. **didomi**

a. Calvinists have used this verse to say that God selects those for salvation and picks the rest for damnation. This is not true. Who are the ones that the Father has given to Jesus? Those who would choose to believe!

b. It is true that no one could come to God unless He first calls them. However, not everyone heeds the call. Who does the Father give to Jesus? Those who are willing to come to Him and believe. These He has given to the Son. This is recorded nine times in the Gospel of John -[John 6:37](#), [Joh 6:39](#); [Joh 6:45](#), [Joh 17:2](#); [Joh 17:6](#); [Joh 17:8](#); [Joh 17:9](#); [Joh 17:11](#); [Joh 17:24](#).

c. It is interesting to note that this is not mentioned in Matthew, Mark, or Luke. Why not? John was written to believers! Who has God given to the Son- BELIEVERS! Hallelujah! If you are believer, then you are a love gift from the Father to the Son!

3. **come-** Gr. **erchomai**

a. Those who choose to believe will come to Christ. Those who choose not to will not.

b. [Joh 7:37](#) **On the last day, that great day of the feast, Jesus**

stood and cried out, saying, "If anyone thirsts, let him come to Me and drink.

c. The above verse says, if **ANYONE** thirsts, let him come to Me. It does not say, only those who God's picks can come to Me.

d. [Rev 22:17](#) **And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely.**

e. This verse says **come, come, come!** Whoever **desires**, let them take the water of life freely! It is open for all who desire!

B. and the one who comes to Me I will by no means cast out

1. comes- Gr. **erchomai**

a. This is the third time Jesus says- **comes, come, comes!**

2. cast out- Gr. **ekballo exo**

a. Those who come to Jesus in order to believe and receive Him as Savior will be accepted by God. Those who do not, will be cast out into the lake of fire. [Rev. 20:15](#)

38. For I have come down from heaven, not to do My own will, but the will of Him who sent Me.

A. For I have come down from heaven,

1. come down- Gr. **katabaino**

2. heaven- Gr. **ouranos**

a. This was His point of origin, not the earth. The believer's point of origin in the earth, and then they will go up into heaven.

B. not to do My own will,

1. will- Gr. **thelema**

a. God desires all men be saved. [1 Tim. 2:4](#)

b. But not all will submit to God's will. It was God's will to send Jesus to save all that are willing to be saved.

c. There was only one time in recorded history where Jesus' will was not in line with the Father. It was in the Garden of Gethsemane. Jesus said, not my will be done, but your will be done. He asked three times that the cup would pass from Him, which indicates Jesus' will in that situation was different than the Father's. However, Jesus submitted His will to the Father's will.

C. but the will of Him who sent Me

1. sent- Gr. pempo

39. This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day.

A. This is the will of the Father who sent Me,

1. will- Gr. thelema

a. False teaching will negate man's free will saying God's will is always done, so man does not have free will. God's will is that all who are willing to receive Jesus as Savior will be saved.

2. Father- Gr. pater

3. sent- Gr. pempo

B. that of all He has given Me I should lose nothing,

1. all- Gr. pas

a. *As in verse 37, the Greek word for "all those" is neuter singular; they indicate the total collective entity of all believers. All those who are among this group of believers can be assured of God's promise of eternal life. -Life Application*

2. given- Gr. didomi

3. lose- Gr. apollumi- destroy

a. He will destroy those who reject Him.

C. but should raise it up at the last day

1. raise- Gr. egeiro

2. it

a. *The words "nothing" and "it" refer to the body of believers. Here He was thinking not of individual believers but of the entire body of Christians who would be saved down through the years. -MacDonald*

3. last day- Gr. eschatos hemera

a. John was written to those who believe. For believers the last day will be the rapture of the church. For unbelievers it will be after the thousand-year reign of Jesus.

40. And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day."

A. And this is the will of Him who sent Me,

1. will- Gr. thelema

a. Jesus relates the specific will of God in sending Him.

2. **sent-** Gr. **pempo**

B. that everyone who sees the Son and believes in Him may have everlasting life,

1. **sees-** Gr. **theoreo-** *to look closely at, to gaze, to look with interest and for a purpose, usually indicating the careful observation of details.*

a. We need to see Jesus for who is really is. He is not just a good man or a prophet, but the Son of God.

2. **Son-** Gr. **huios**

3. **believes-** Gr. **pisteuo**

a. Faith is a gift from God. God gives faith, but He will not do our believing for us. We must choose to believe upon Jesus.

4. **everlasting life-** Gr. **aionios zoe**

a. Here we see Jesus saying it plainly. What is God's will? God's will is that everyone who sees His Son **AND BELIEVES** would have everlasting life. God's will and man's free will are not irreconcilable.

C. and I will raise Him up at the last day

1. **raise up-** Gr. **anistemi**

2. **last-** Gr. **eschatos**

3. **day-** Gr. **hemera**

a. This is the last day of the church age. The rapture of the church will occur on this day.

41. The Jews then complained about Him, because He said, "I am the bread which came down from heaven."

A. The Jews then complained about Him,

1. **complained-** Gr. **gogguzo-** *to murmur, mutter, grumble, say anything against in a low tone*

a. These men were looking to Jesus to do everything for them. Now that Jesus put it back on them and gave them a responsibility, they complained!

b. This Greek word means to speak so low it can't be clearly heard by others. They did not have the guts to come out and say what they thought to Jesus directly. They murmured instead. Many are doing this today.

B. because He said,

1. **said-** Gr. **epo**

C. I am the bread which came down from heaven

1. **bread-** Gr. **artos**

2. **came down-** Gr. **katabaino**

3. **heaven-** Gr. **ouranos**

42. And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, 'I have come down from heaven'?"

A. And they said,

1. **said-** Gr. **epo**

B. Is this not Jesus,

1. They only saw Jesus as a human. They did not see Him as the Son of God. This is why Jesus said that those who see the Son of God [His divine title] and believe in Him will have everlasting life.

2. Those in Jesus' hometown in Nazareth said the same thing. [Mat 13:55-57](#)

C. the son of Joseph,

1. **son-** Gr. **huios**

2. **Joseph-** means *may God add*

a. They false believed and claimed that Jesus was born from Joseph. He was not. He was born from His Heavenly Father.

b. At this time Joseph had already died. He died sometime during Jesus' teenage years or in His twenties. He makes no appearance during Jesus' three years of public ministry.

D. whose father and mother we know,

1. **father-** Gr. **pater**

2. **mother-** Gr. **meter**

3. **know-** Gr. **eido**

a. Joseph and Mary may have been well known in the area around Galilee.

E. How is it then that He says,

1. **says-** Gr. **lego**

F. I have come down from heaven

1. **come down-** Gr. **katabaino**

2. **heaven-** Gr. **ouranos**

43. Jesus therefore answered and said to them, "Do not murmur among yourselves.

A. Jesus therefore answered and said to them,

1. answered- Gr. **apokrinomai**

a. They did not think their low muttering could be heard by Jesus, but the Lord hears all murmuring.

B. Do not murmur among yourselves

1. murmured- Gr. *gogguzo-* *to murmur, mutter, grumble, say anything against in a low tone*

a. Murmuring always takes place among yourselves. It is never directly spoken to leadership. This is a major cause of division and strife in any group of people. Jesus said don't do it!

b. Are you being tempted to murmur against leadership at your workplace with your co-workers. You don't think anyone hears your whispering, but the Lord does! He is saying to you, "Don't do it!"

44. No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.

A. No one can come to Me unless the Father who sent Me draws him;

1. come- Gr. **erchomai**

2. Father- Gr. **pater**

3. sent- Gr. **pempo**

4. draws- Gr. **helkuo-** *to draw toward without necessarily the notion of force*

a. *Jesus further explains [in the next verse] how the sinner [is drawn] to God: it is through the truth of the Word (Joh 6:44-45). The Father draws the sinner by His Word. Jesus quoted Isa 54:13 (or perhaps Jer 31:33-34) to prove His point: "And they shall all be taught of God." It is through the teaching [and preaching] of the Word that God draws people to the Saviour. - Wiersbe*

b. *Luther says on this passage: "The drawing is not like that of the executioner, who draws the thief up the ladder to the gallows; but it is a gracious allurements, such as that of the man whom everybody loves, and to whom everybody willingly goes."*

c. *Aorist tense, active voice, subjunctive mood, third person singular verb. Logically, Calvinism cannot base absolute sovereignty and absolute predestination or the doctrine of irresistible grace upon (or in the face of) the "may" of the subjunctive mood in the probable future third class condition here and in verse 65 (Joh 6:65), That would be an absolute contradiction in terms. "May" expresses contingency; the "third class condition" expresses probability, but not certainty, because of the contingency. The "third class condition" asserts that if a specified condition is met, a certain result will follow. Thus, the Calvinistic position is proven absolutely untenable according to the grammar of Scripture. -UCRT*

d. Some say this word means *to drag*. They teach that God drags those who He wants saved to Himself. First of all, that is called kidnapping, not love! Second, if dragging was in mind here, the Greek word **suro** would have been used. Suro means to drag and only to drag. **Helkuo** means to draw or induce.

e. *This word [helkuo] is used in the Greek translation of the Hebrew when Jeremiah hears God say as the Authorized Version has it: 'With loving-kindness have I drawn thee' (Jer 31:3)."* (Barclay)

f. The concept of drawing is the same as calling. God draws us by calling us. If God had not first called, we would have not turned to Him.

B. and I will raise him up at the last day

1. **raise up**- Gr. **anistemi**

2. **last day**- Gr. **eschatos hemera**

a. The last day of the church age- the rapture.

45. It is written in the prophets, 'AND THEY SHALL ALL BE TAUGHT BY GOD.' Therefore everyone who has heard and learned from the Father comes to Me.

A. It is written in the prophets,

1. **written**- Gr. **grapho**

2. **prophets**- Gr. **prophetes**

a. [Isa 54:13](#), [Jer 31:33-34](#)

B. AND THEY SHALL ALL BE TAUGHT BY GOD

1. **all**

- a. A Universalist will take this verse and teach that all people will be taught by God and all will come to Him and be saved.
- b. It is vital to take scripture in context! Who does this word "all" refer to? In context it is talking about all those the Father had given to Jesus. [vs. 39](#). In [verse 37](#) Jesus said those whom the Father has given to Me, comes to Me.

2. taught- Gr. **didasko**

- a. No man teaches in reality. [1 John 2:27](#) The Holy Spirit is the one who teaches, but He needs a human mouthpiece to operate through. [1 Cor. 2:13](#)

C. Therefore everyone who has heard and learned from the Father comes to Me

1. heard- Gr. **akouo**

- a. Faith comes by hearing.

2. learned- Gr. **mathetes**

- a. This word is the verb form of the word disciple.

3. comes- Gr. **erchomai**

- a. A disciple comes to Jesus and follows Him.

46. Not that anyone has seen the Father, except He who is from God; He has seen the Father.

A. Not that anyone has seen the Father,

1. seen- Gr. **horao**

- a. *He does not teach men by appearing personally before them, or by any other outward voice than that of his word and messengers; but he teaches by his Spirit.* -Clarke

2. Father

- a. [1Ti 6:16](#)

B. except He who is from God;

1. He- Jesus

C. He has seen the Father

47. Most assuredly, I say to you, he who believes in Me has everlasting life.

A. Most assuredly- Gr. **amen amen**

- 1. Again, the double amen is only found in John and carries the weight of God speaking.

B. I say to you,

1. **say-** Gr. **lego**

C. he who believes in Me has everlasting life

1. **believes-** Gr. **pisteuo**

a. Again, Jesus says only those who believes will have everlasting life. Jesus repeatedly said this. [Joh 3:15](#); [Joh 3:16](#); [Joh 3:18](#); [Joh 3:36](#); [Joh 5:24](#)

2. **everlasting life-** Gr. **aionios zoe**

a. Everyone will live forever, whether in heaven or hell, but eternal life in biblical terms is knowing the Father and Christ in a relationship. Only those who believe will live forever in God's presence.

48. I am the bread of life.

A. I am

1. This is the first of seven "I AM" statements of Jesus in the book of John. Seven speaks of completion or perfection. Jesus was completely and perfectly God while at the same time being completely and perfectly human.

2. The "I am" statements found in the Gospel of John are the bread of life ([6:35](#)), the light of the world ([8:12](#)), the door ([10:7](#)), the good shepherd ([10:11, 14](#)), the resurrection and the life ([11:25](#)), the way the truth and the life ([14:6](#)) and the true vine ([15:1](#)).

3. "I AM" was the name God gave for Himself to Moses. It means *I am who I am, the self-existent one*. [Ex. 3:14](#)

4. I AM is translated Yahweh or Jehovah.

5. The use of this term is a designation of Jesus' divinity.

B. the bread- Gr. **artos**

1. Jesus said He was THE bread. He is the only giver and sustainer of life.

C. life- Gr. **zoe**

49. Your fathers ate the manna in the wilderness, and are dead.

A. Your fathers ate the manna in the wilderness,

1. **fathers-** Gr. **pater**

2. **ate-** Gr. **phago**

3. **manna-** Gr. **manna-** *what is it*

4. **wilderness-** Gr. **eremos**

a. They lived off of manna for forty years.

B. and are dead

1. **dead**- Gr. **apothenesko**- *to die off*

a. The manna gave natural nourishment but could not prevent death. The manna eaten in the wilderness could not deal with sin which was the cause of death. The spiritual manna, Jesus, dealt with sin once and for all, and provides life!

50. This is the bread which comes down from heaven, that one may eat of it and not die.

A. This is the bread which comes down from heaven,

1. **bread**- Gr. **artos**

a. Jesus is speaking of Himself

2. **comes down**- Gr. **katabaino**

3. **heaven**- Gr. **ouranos**

a. Heaven is the point of origin, not the earth.

B. that one may eat of it and not die

1. **eat**- Gr. **phago**

a. Eating and drinking are terms that symbolize faith and believing. Faith leads to appropriation as eating appropriates food.

2. **die**- Gr. **apothensko**

a. This is speaking of spiritually, not physically.

51. I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world."

A. I am the living bread which came down from heaven

1. **living bread**- Gr. **zao artos**

a. Jesus is the living God!

2. **came down**- Gr. **katabaino**

3. **heaven**- Gr. **ouranos**

B. If anyone eats of this bread,

1. **eats**- Gr. **phago**

a. This word represents faith.

C. he will live forever,

1. **live**- Gr. **zao**

2. **forever**- Gr. **eis aion**- *unto the age*

a. All will live forever, but not all will live forever in God's presence. Living in God's presence is what is referred to here.

D. and the bread that I shall give is My flesh,

1. **give**- Gr. **didomi**

2. **flesh**- Gr. **sarx**

a. That is, his body would be offered as a sacrifice for sin, agreeably to his declaration when he instituted the Supper: "This is my body which is broken for you," [1Co 11:24](#).

E. which I shall give for the life of the world

1. **life**- Gr. **zoe**

2. **world**- Gr. **kosmos**

a. *He would not die just for the Jewish nation, or even just for the elect. But His death would be of sufficient value for the whole world. This does not, of course, mean that the whole world will be saved, but rather that the work of the Lord Jesus at Calvary would be sufficient in its value to save the whole world, if all men came to Jesus.* -MacDonald

52. The Jews therefore quarreled among themselves, saying, "How can this Man give us His flesh to eat?"

A. The Jews therefore quarreled among themselves,

1. **Jews**- Gr. **loudaios**

a. The Jews were known for quarreling.

2. **quarreled**- Gr. **machomai**- *to war*

a. These people actually got into verbal fights with one another of what Jesus said!

B. saying- Gr. **lego**

C. How can this Man give us His flesh to eat

1. **Man**- Gr. **houtos**- *this one*

2. **flesh**- Gr. **sarx**

3. **eat**- Gr. **phago**

a. These men thought Jesus was talking about cannibalism. Unbelievers are just natural men and can't understand spiritual concepts. [1Co 2:14](#)

53. Then Jesus said to them, "Most assuredly, I say to you, unless you eat the

flesh of the Son of Man and drink His blood, you have no life in you.

A. Then Jesus said to them,

1. **said-** Gr. **epo**

B. Most assuredly- Gr. **amen amen**

1. Again, the double amen only found in John, which reveals Jesus as God.

C. I say to you,

1. **say-** Gr. **lego**

D. unless you eat the flesh of the Son of Man and drink His blood,

1. **eat-** Gr. **phago**

2. **flesh-** Gr. **sarx**

a. They thought Jesus was speaking of cannibalism!

b. No wonder that some said- this is a hard saying, who can accept it.

c. One thing I have learned, when you don't understand something in the Word or in your life, always stay on God's side. You just don't understand it yet, but there is an explanation.

3. **Son of Man-** Gr. **huios anthropos**

a. This was Jesus' human title. It was Jesus' humanity that was sacrificed for man, not His divinity. However, Jesus' blood that flowed in His physical body was the blood of God. The one place where the Divinity of Jesus and the Humanity of Jesus met was in His blood.

4. **drink-** Gr. **pino**

5. **blood-** Gr. **aima**

a. This statement must have caused their mouths to pop open! The Jews were forbidden to drink blood ([Lev 7:26-27](#))

b. Of course Jesus was speaking spiritually and not naturally. These natural men did not have the Holy Spirit and only thought naturally.

c. When we take communion, we are eating Jesus' body and drinking His blood by faith. The elements are not naturally or physically the body and blood of Jesus but represent them. Eating and assimilating food is a natural process that depicts the spiritual process of appropriating and assimilating by faith.

E. you have no life in you

1. **life-** Gr. **zoe**

a. Life is in the blood. [Lev. 7:11](#)

b. Eternal life is found in Jesus' blood because it was the blood of God! [Acts 20:28](#)

54. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day.

A. Whoever eats My flesh and drinks My blood has eternal life,

1. **eats-** Gr. **trogo-** *to chew*

a. This is not the normal word for eat that has been used so far. This word means to slowly chew, as a cow does on hay. We need to meditate long and deeply on Jesus!

2. **flesh-** Gr. **sarx**

3. **drinks-** Gr. **pino**

a. Eating and drinking represent appropriation by faith.

4. **blood-** Gr. **aima**

5. **eternal life-** Gr. **aionios zoe**

a. Faith in Jesus and His finished work of the cross brings eternal life.

B. and I will raise him up at the last day

1. **raise up-** Gr. **anistemi**

2. **last day-** Gr. **eschatos hemara**

a. This is the rapture of the church.

55. For My flesh is food indeed, and My blood is drink indeed.

A. For My flesh is food indeed,

1. **flesh-** Gr. **sarx**

a. His body sacrificed for us.

2. **food-** Gr. **brosis-** *eating*

a. This is spiritual eating that brings eternal nourishment.

B. and My blood is drink indeed

1. **blood-** Gr. **aima**

a. Jesus' blood shed for our redemption and salvation.

2. **drink-** Gr. **posis-** *drinking*

a. This is spiritual drinking that brings eternal quenching of thirst.

56. He who eats My flesh and drinks My blood abides in Me, and I in him.

A. He who eats My flesh and drinks My blood abides in Me,

1. **eats-** Gr. **trogo**
2. **flesh-** Gr. **sarx**
3. **drinks-** Gr. **pino**
4. **blood-** Gr. **aima**
5. **abides-** Gr. **meno**

a. This speaks of living in union with Christ by faith in Him.

B. and I in him

1. This speaks of the believer being one in union with the Lord Jesus.

[1 Cor. 6:17](#)

57. As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me.

A. As the living Father sent Me,

1. **living-** Gr. **zao**
2. **Father-** Gr. **pater**

a. We have a living God, which has underived life from any other. He is the source of life itself.

3. **sent-** Gr. **apostello**

B. and I live because of the Father,

1. **live-** Gr. **zao**

a. This speaks of Christ in His humanity. Jesus, as the second member of the Godhead, is co-equal to the Father and has live in Himself. [John 1:4](#)

b. Some have taken this verse to teach that Christ was the first creation of God the Father and dependent upon Him for life. This is not true.

C. so he who feeds on Me will live because of Me

1. **feeds-** Gr. **trogo-** *chews*

a. Feeding speaks of the appropriation of faith.

2. **live-** Gr. **zao**

58. This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever."

A. This is the bread which came down from heaven

1. **bread-** Gr. **artos**

- a. Jesus is speaking of Himself.
- 2. **came down**- Gr. **katabaino**
- 3. **heaven**- Gr. **ouranos**
- B. not as your fathers ate the manna,**
 - 1. **fathers**- Gr. **pater**
 - a. Those living during the Exodus and before entering the Promise Land.
 - 2. **ate**- Gr. **phago**
 - 3. **manna**- Gr. **manna**- *what is it?*
- C. and are dead**
 - 1. **dead**- Gr. **apothnesko**
 - a. God gave the promise to those who did not enter the Promise Land at the first because of unbelief, that they would all die in wilderness.
- D. He who eats this bread will live forever**
 - 1. **eats**- Gr. **trogo**- *to chew*
 - a. The use of faith.
 - 2. **bread**- Gr. **artos**
 - 3. **live**- Gr. **zao**
 - 4. **forever**- Gr. **eis aion**- *unto the age, forever*

59. These things He said in the synagogue as He taught in Capernaum.

- A. **said**- Gr. **epo**
- B. **synagogue**- Gr. **sunagogo**
 - 1. Often it is the place where religion is taught and practiced where the greatest unbelief in Jesus occurs!
- C. **taught**- Gr. **didasko**
- D. **Capernaum**- means *village of comfort*
 - 1. Capernaum was noted for its unbelief. Those Jesus was speaking to here were filled with unbelief.

60. Therefore many of His disciples, when they heard this, said, "This is a hard saying; who can understand it?"

- A. **Therefore many of His disciples,**
 - 1. **disciples**- Gr. **mathetes**
 - a. These were not the religious Pharisees! These were his followers. Jesus had more disciples than just the twelve.

b. Discipleship has different levels to it. 500 followers heard Jesus after He was raised from the dead. Only 120 were there are the day of Pentecost. Jesus sent 70 on a mission trip. There were 12 close disciples. Out of these 3 were really close that were with Him at important moments. There was one who was intimately close to Jesus- John.

B. when they heard this,

1. **heard-** Gr. **akouo**

C. said- Gr. **epo**

D. This is a hard saying,

1. **hard-** Gr. **skleros**

2. **saying-** Gr. **logos**

a. This is a valuable piece of advice. Always stay on God's side. You will not understand everything in your Christian life but always stay on God side that He is always right and good, and maybe you don't fully understand something. Don't let what you don't understand, make you leave and give up on what you do understand about God! Peter did not understand what Jesus was saying like those who left, but Jesus did know that Jesus was the source of life and to depart from Him would mean death. He did not let what He didn't know make him give up on what he did know about Jesus!

E. who can understand it

1. **understand-** Gr. **akouo- hear**

a. Those who heard the saying of Jesus said who can hear it? Those who heard it could not hear it? Why? It was not because it was a hard saying, it was because they had a hard heart!

b. Jesus refers to having ears that hear ten times in the gospel. Many hear words but do not hear the message. It is because they have a hard heart. These men Jesus spoke to were in this condition. They had ears but did not hear.

61. When Jesus knew in Himself that His disciples complained about this, He said to them, "Does this offend you?"

A. When Jesus knew in Himself that His disciples complained about this,

1. **knew-** Gr. **eido- to perceive**

a. This was by the gift of the word of knowledge.

2. **disciples**- Gr. **mathetes**

3. **complained**- Gr. **gogguzo**- *to quietly murmur*

a. You may think no one hears your quiet complaining and murmuring, but God does!

B. He said to them,

1. **said**- Gr. **epo**

C. Does this offend you

1. **offend**- Gr. **skandalizo**- *to put a stumbling block or impediment in the way, upon which another may trip and fall, metaphorically to offend*

a. We get the word scandal from this word.

b. It is possible to get offended at God. This happens when we don't understand something that happens in our life and we think God has let us down or is not being faithful to us. We are always the one in the wrong, not God.

62. What then if you should see the Son of Man ascend where He was before?

A. **see**- Gr. **theoreo**- *to be a spectator, look at, behold*

B. Son of Man- Gr. **huios anthropos**

1. This phrase is used by Jesus and about Jesus 85 times in the gospel! It is by far the most used phrase by Jesus to refer to Himself. This speaks of His full humanity.

C. ascend- Gr. **anabaino**

1. This speaks of His full deity.

2. *Here Jesus may use a standard Jewish "how much more"*

argument: If you cannot receive the message of the cross, how much more difficult will it be for you to accept my resurrection and return to the Father? -IVP Background Commentary

63. It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.

A. It is the Spirit who gives life,

1. **Spirit**- Gr. **pneuma**

2. **gives life**- Gr. **zoopoieo**

B. the flesh profits nothing,

1. **flesh**- Gr. **sarx**

2. **profits**- Gr. **opheleo**

a. These people had been thinking in terms of Christ's literal flesh, but here He told them that eternal life was not gained by eating flesh but by the work of the Holy Spirit of God. -

MacDonald

C. The words that I speak to you are spirit,

1. **words-** Gr. **rhema**

2. **speak-** Gr. **laleo**

3. **spirit-** Gr. **pneuma**

a. Jesus had been speaking spiritually, not naturally. The men who heard Jesus were thinking only naturally.

D. and they are life

1. **life-** Gr. **zoe**

a. The Lord Jesus explained that the words that He spoke were spirit and they were life; when His sayings about eating His flesh and drinking His blood were understood in a spiritual way, as meaning belief in Him, then those who accepted the message would receive eternal life. -MacDonald

64. But there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who would betray Him.

A. But there are some of you who do not believe

1. **believe-** Gr. **pisteuo**

a. Just because you say you are a Christian and are follower of Christ that does not make you saved or mean you truly believe in Him.

b. Just because you come to church does not mean you believe upon Christ or are saved.

B. For Jesus knew from the beginning who they were who did not believe,

1. **knew-** Gr. **eido**

2. **beginning-** Gr. **arche**

a. God does not hold what he knows will happen in the future against you. He gives all an opportunity in the present.

C. and who would betray Him

1. **betray-** Gr. **paradidomi**

a. Jesus knew from the beginning of His ministry that Judas would betray Him. He knew that when he selected him to be on his team.

65. **And He said, "Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father."**

A. **And He said,**

1. **said-** Gr. **epo**

B. **Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father**

1. **said-** Gr. **epo**

a. Jesus is adding further comment to what he said about some were present who did not believe upon Him in the previous verse.

2. **come-** Gr. **erchomai**

3. **granted-** Gr. **didomi**

a. We already established in this chapter that the Father only grants to Christ those who will believe on Him.

b. Calvinism teaches that God grants some to Christ and then makes them believe upon Him. Calvinism denies the free will of man. It goes against the fact that God has given man authority on earth to determine action and choice. It goes against true love which must give someone a choice, or it is not love, but slavery.

c. Any teaching that removes the free will of man is error.

4. **Father-** Gr. **pater**

66. **From that time many of His disciples went back and walked with Him no more.**

A. **time-** not in Greek- omit

1. The Greek says upon this...

2. Upon that statement in verse 65 many left Jesus.

B. **disciples-** Gr. **mathetes**

1. Once leaving Jesus [the Word] they ceased being His disciples.

Jesus said His disciples are those who **continue** in His Word. [John](#)

[8:32](#)

2. [1Jn 2:19](#)

C. **went back-** Gr. **aperchomai-** *to walk off*

1. These "fair weather" disciples just walked off!

D. **walked-** Gr. **peripateo**

1. There are many today no longer walking with Jesus.

67. Then Jesus said to the twelve, "Do you also want to go away?"

A. Then Jesus said to the twelve,

1. **said-** Gr. **epo**

2. **twelve-** Gr. **dodeka**

a. Including Judas, although he was one who did not believe, he stuck around. Judas probably stuck around because he believed that there was still money to be made by following Jesus. He was a believer but not in Jesus! He was probably the ministry treasurer by this time and was already skimming money for himself.

b. There are many involved in Christianity simply because they see money to be made from gullible Christians.

B. Do you also want to go away

1. **want-** Gr. **thelo**

2. **go away-** Gr. **hupago-** *to withdraw or retire*

a. The Greek construction expects a "no" as the answer to the question.

68. But Simon Peter answered Him, "Lord, to whom shall we go? You have the words of eternal life.

A. But Simon Peter answered Him,

1. **Simon Peter-** Gr. *one who hears, a stone*

2. **answered-** Gr. **apokrinomai**

a. When you see the disciples speaking, it is usually Peter doing it!

B. Lord- Gr. **kurios**

1. Peter knew Jesus was the Lord.

C. to whom shall we go

1. **go-** Gr. **aperchomai**

a. That is a tremendous statement! If you don't stick with Jesus, where will you go? For most of you, you've experienced all this world has to offer and you know it is completely empty. The worst day with Jesus, is far better than the best day without Him!

D. You have the words of eternal life

1. **words-** Gr. **rhema**

2. **eternal life-** Gr. **aionios zoe**

a. Peter did not understand what Jesus had been saying any more than those who left, but He had walked and talked intimately with Jesus for some time now and knew the character and works of Jesus. He was wise enough to know that He should stay with Jesus. We need to do the same!

69. Also we have come to believe and know that You are the Christ, the Son of the living God."

A. Also we have come to believe and know that You are the Christ,

1. **come-** not in Greek- omit

2. **believe-** Gr. **pisteuo**

a. Believing leads to knowing.

3. **know-** Gr. **ginosko-** *to come to know by experience or by relationship*

4. **Christ-** Gr. **Christos**

B. the Son of the living God

1. **Son-** Gr. **huios**

a. This is a title for deity.

2. **living God-** Gr. **zao theos**

70. Jesus answered them, "Did I not choose you, the twelve, and one of you is a devil?"

A. Jesus answered them,

1. **answered-** Gr. **apokrinomai**

B. Did I not choose you,

1. **choose-** Gr. **eklegomai**

a. Judas was chosen to fulfill scripture. [Ps. 41:9](#)

C. the twelve,

1. **twelve-** Gr. **dodeka**

D. and one of you is a devil

1. **devil-** Gr. **diabolos-** *accuser, cast division, devil*

a. This is referring to Judas.

b. *Why did Jesus reveal Judas as being the betrayer at this point in John 6? Because this was the moment when something must have clicked within Judas, when something dark began to*

happen, when Judas became disappointed in the Lord. Jesus, Judas must have thought, You missed Your chance. A crowd of people wants You to be their king—but You turn them away by telling them to eat of Your body and drink of Your blood? It's political stupidity. It doesn't pay off financially. It's crazy. - Courson

71. He spoke of Judas Iscariot, the son of Simon, for it was he who would betray Him, being one of the twelve.

A. He spoke of Judas Iscariot,

1. **spoke-** Gr. **lego**

2. **Judas Iscariot-** means *he will be praised, men of Keriath [cities-places of commercialism]*

a. I am sure no one expected Judas to be the one who was the devil among them. No doubt Judas was a smooth talking and acting individual. He probably seemed like the nicest, most noble guy of the bunch. Isn't that like the devil though? On the surface everyone praised Judas, but under that cover was a lust for money and commercialism.

B. the son of Simon,

1. **son-** Gr. **huios**

2. **Simon-** means *one who hears*

C. for it was he would betray Him,

1. **betray-** Gr. **paradidomi-** *to give over*

a. Judas betrayed Jesus for money- 30 pieces of silver- The silver in these 30 coins would be worth approximately \$265 today. That is sad!

D. being one of the twelve

1. **twelve-** Gr. **dodeka**