

Gospel of John

Session #11

Last week we looked at Ch 6:vs 35-50 – Jesus claims to be the bread of life and claims to be the one to provide our spiritual food and drink, which if someone partakes of it, they will live forever. Those who **believe in Him** will never be lost, they will live forever.

The Jews present cannot accept this claim of Jesus to be the bread of life. They know better. This is Joseph and Mary's boy. How can he come down from heaven? Only God can come down from heaven. But that is Jesus point, He is claiming to be God by these words.

Jesus then claims that "belief" is something that happens only when God draws us to Himself. We discussed the two doctrines of Prevenient Grace – which states that faith always begins with God wooing us and ends when we give our consent. Love in any relationship always involves our free will to choose. But God is always the one drawing us to Him. God's grace precedes our yes, uncle, I accept your offer to be in relationship with you. Then we talked about Predestination, a doctrine that teaches that God in a more forceful fashion than the doctrine of Prevenient Grace, determines our choice and ultimate fate.

For me, I have more conviction in the doctrine of Prevenient Grace – I believe God is always seeking people, all people, and offering the gift of the bread of life, but He never overrides our free will to say "no thanks". Because He loves us, He always allows us the choice.

In his argument with the Jews, Jesus notes (vs 48-51) – that the bread/manna that their fathers ate in the wilderness was physical bread. They ate it, it sustained them, but they died. In contrast, the bread Jesus gives leads to eternal life.

We pick it up with Vs. 52-60 (Read)

These verses reiterate what has already been said earlier.

This is supernatural bread – These verses have a strong "Eucharistic" feel to them. They use the words to eat "his body" and drink "his blood".

Vs. 56 – Those who eat his flesh and drink his blood "abide" in him and he abides in them. To abide in is to make ones dwelling in.

Vs. 54 – expresses the two types of eschatology: 1. Realized eschatology – He who feeds on Jesus flesh has eternal life **now!** In this life here below. 2. Final eschatology – "and I will raise him up on the last day". There will be a final judgment. We have eternal life now, it will never be lost. But the day will come when we be raised up, a bodily resurrection. We have the "already, but "not yet" dual reality that we live with. Eternal life now, but something yet to come.

St. Paul talked about being “in Christ”. Mutual indwelling. He comes to dwell and take up residence in us and we can actually live in Him. This is radical thinking. Think about what Jesus is saying and promising us. You can live in me and I, the King of the Universe will make my home in you. WOW. But this is only possible **if you believe in me.**

So I would ask us all: Do you feel in your spiritual walk that you are abiding in the King of the Universe? Has God transformed your life so that you have become that new creation Paul speaks about?

II Corinthians 5:17 – “Behold, if anyone is in Christ, he is a new creation, the old has passed away, behold the new has come”

Having made such a radical statement to the Jews, it is no wonder in Vs. 60-71, the Jews take Jesus on.

Vs. 60 – John tells us that many of Jesus own disciples cannot accept Jesus teaching.

Vs. 62-63- Jesus talks about – well if you are having trouble understanding – what if you were to see the Son of Man ascending to where he was before – meaning of course being back in his heavenly realm with God the Father. (Look at John 3:12-16 – Jesus conversation with Nicodemus –

John 3:12-16 - “If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? No one has ascended into heaven but he who descended from heaven, the Son of man. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in him may have eternal life”

These two passages from John 3 and John 6 have a clear parallel/

Vs. 64-65 – Jesus acknowledges that among his disciples there are some who do not believe. Vs. 65 – Jesus states that the ability to understand and comprehend comes from God.

Vs. 66- Many of Jesus disciples draw back and quit following him

Vs. 67 – Jesus asks the 12 – his innermost circle – Do you wish to quit following me too?

Vs. 68 – 69 – Peter makes a remarkable Christological profession of faith. – “Lord, to whom shall we go? You have the words of eternal life, and we have believed, and have come to know, that you are the Holy One of God”.”

Vs. 70-71 – Jesus points out that one of them will betray him and one of you is a devil. John follows this with his own commentary about Judas. He will betray Jesus.

Chapter 7 – Read vs 1-13

Vs 1 – begins by telling us that Jesus would no longer go about in Judea because the Jews sought to kill him.

Vs. 2 – The Feast of the Tabernacles was at hand. The feast commemorated the wilderness wandering period. It takes place about 6 months after the Feast of Passover. So from chapter 6 and Feast of Passover, to the time of chapter 7 and the Feast of Tabernacles on Booths, a period of 6 months has occurred. Once again this shows John's lack of concern for Chronological time. Kairos not chromos. Tabernacles was a 7 day feast celebrating God's provision during the 40 years of wandering in the wilderness, a period where they lived in tents, or tabernacles. It was held in September or October every year.

Vs. 2 - Jesus brothers (James, Joses, Simon & Judas) were with Jesus in Capernaum, on the Sea of Galilee. They encourage Jesus to go down to Judea for the feast so that the disciples and the people can see the "signs" he is doing. Apparently the 12 disciples were already in Jerusalem for the Feast.

Vs. 5 – John notes even his own brothers did not believe in him.

Vs. 6 – Jesus says to them – "my time has not yet come", a reference to the cross which will be the one event for all time that defines who Jesus truly is.

Vs. 7 – Jesus states that the world hates me because I testify against it, and the against the evil in the world.

Vs. 8 – Jesus tells his brothers – "you go up". I am not going up my time has not yet come.

Vs. 9 – Jesus stays in Galilee in the north.

Vs 10 – So the brothers go to Jerusalem for the Feast of Tabernacles. Then Jesus in secret goes to Jerusalem also.

Vs. 11 - The Jews are looking for him there

Vs. 12 – There is much muttering against him. Some say he is a good man. Others say he is an agitator and he is leading people astray. Others remained silent about him, they were afraid of the Jews. This is kind of similar to where we currently are today on the political landscape. Dare we talk about Donald Trump? It is dangerous to do so. Jesus has become a dangerous person to talk about.

Let's stop here today.