

I. Welcome

A. Good morning! Ohaiyogozaimasu!. I hope you all have had a great 4th of July weekend. I know it was rainy most of the day yesterday, but hopefully you were able to view some of the fireworks from where you were.

1. *Welcome any visitors and those streaming online.*

B. Before we dismiss our kids to their Sunday School classes, we're going to take just a few minutes to pray for a dear family of ours who will be PCSing later this week.

1. The Torres family has been an intricate part of the ministry here at Calvary over the last three years and we are eternally grateful to the Lord for the season we have had with them.

2. Jason, Kylie, Justin, Lacey, and Baby T will be heading back to the US where Jason will continue his military career. We'd like to pray over them and thank the Lord for them as they prepare for this next season and chapter of life.

3. *(Have body and leadership lay hands on families and pray.)*

C. As people make their way back to their seats, let's go ahead and dismiss our elementary aged children at this time as well.

1. *(Second Service: Bible English class as well)*

D. This morning we are going to be continuing our way through the gospel of John. Also, seeing as how it is the first Sunday of the month, we will also be taking some time to come to the table to observe the Lord's Supper.

1. I hope our time together in John will help prepare us for our time of communion at the close of our service.

E. Speaking of our time in John, why don't you go ahead and open up your Bibles and make your way to the gospel of John chapter 6.

1. Today we will be continuing our way through John chapter 6. Our text is going to be John 6 vs. 22-40 and the title of our message is going to be "**The Bread from Heaven**".

2. This will more than likely be a two-part message. This week, during the first part of the message, we will be looking at "A dialogue about 'The Bread from Heaven'". Lord willing, next week we will be looking at verses 41-59 dealing with "The partaking of 'The Bread from Heaven'".

F. Hopefully you have made your way to John chapter 6 by now. If so, I'd like to invite you all to rise to your feet in honor of the Lord and His Word.

1. I'm going to read through our text from my Bible. I'll be reading from the NJKV of the Bible. If you are reading from a different translation just do your best to follow along in your Bible, as I read from mine.

2. John continues his account with the following... (R & P)

II. Review & Intro

A. The last few weeks we have been looking at the details from John chapter 6. Chapter 6 is actually the longest of all the chapters in John's gospel, so we will actually be in this chapter for a few more weeks more than likely.

1. Two weeks ago, in verses 1-13, we covered the account of the feeding of the 5,000 which was probably more like 10,000+ seeing as how the 5,000 did not include any of the women or children from the crowd.

a. Jesus and His disciples were trying to get away to rest and recover from a particularly busy season of ministry, but the multitudes followed after them.

b. When Jesus saw the multitudes, He was moved with compassion for them and decided to feed them all from 5 barley loaves and two small fish.

c. Jesus miraculously multiplied the bread and fish so that everyone there in attendance was able to eat until their heart's content. All were filled to satisfaction and there was even enough for each of the disciples to collect a basket full of leftovers.

2. Then last week, we looked at the text detailing for us what happened after the feeding of the multitudes, when the disciples made their way across the Sea of Galilee and encountered a great storm along the way.

a. The disciples were stuck out on the water for hours on end trying to make their way across the Sea. No matter how much they rowed and rowed, they couldn't make any progress.

b. Jesus actually sent the disciples into this storm on their own. He told the disciples to get in the boat and cross over without Him while He dismissed the multitudes who had eaten of the bread and fish.

c. In our study we noted how Jesus probably did this for two different reasons.

i. One, He was protecting them against temptation. The multitudes were wanting to seize Jesus by force and make them their king. The disciples would have been all about that. So, Jesus sent them on their way, prior to things getting out of hand.

ii. And two, He was not only protecting them against temptation, but leading them into a trial to test their faith. Jesus wanted to see how the disciples would respond to the storm, to use the storm to prepare them for the storms that would inevitably come later on in their walk with Jesus.

d. While the disciples strained at rowing through the storm, we noted how Jesus both saw them and was praying for them.

i. He didn't abandon them. He was watching over them; praying for them and He came to them in the fourth watch of the night, walking out to them upon the water.

e. Jesus was the One who sent them into the storm, but He was also the One who saved them from the storm.

- f. He came to them with words of comfort and encouragement saying to them "Be of good courage. It is I. Do not be afraid."
- g. And the disciples willingly received Him into their boat and when they did the wind and the waves ceased and they miraculously arrived at their destination on the western side of the Sea of Galilee.

B. Our text this morning picks up the account on the following day. Let's look again at the opening of our text in verses 22-25.

III. John 6:22-25; The People

A. Here it is, the day after the feeding of the multitudes, and the multitudes are wondering what happened to Jesus.

1. How many of the multitudes hung out after being fed by Jesus, we are not told. But some lingered around looking for Jesus.
2. They noticed that the only boat that had been there, had departed the night before with Jesus' disciples in it, but that Jesus had not gotten into the boat with them.
3. Evidently during the storm, some of the boats that had departed from Tiberias on the west side of the Sea of Galilee, seemingly sought shelter on the eastern shores of the sea, close by to where the multitudes had been fed the day before.
4. So, when the people determined that Jesus was no longer in the vicinity, some of them decided to board those ships that had come from Tiberias, and made their way across the Sea back to the other side, to the city of Capernaum, the place where Jesus had set up as a sort of headquarters for His ministry.
5. They were looking for Jesus and eventually they found Him, and when they did, they asked, "Rabbi, when did You come here?"
6. It is interesting to me that the question they asked Jesus was "when did You come here?" and not "how did you come here?".
 - a. All of their observations were about noticing the boats and how Jesus wasn't on any of them and yet wasn't anywhere to be seen. I would think they would ask, "How did you come here", not "when did you come here?"
 - b. And this may let us in on a little bit of their thinking.
 - c. Think about it. When you see someone somewhere and ask them "when did you come here?" you are usually wanting to know how long they've been there to see if maybe you missed out on something. "How long have you been here, did I miss out on anything?", you want to account for the time that you were unaware of their presence.
 - d. And this seems to be the more important thing to them. More important to them was not how Jesus got there, but when He got there and what they may or may not have missed out upon.

B. Now, the end of verse 24 tells us that the people were seeking Jesus.

1. The word seeking implies a sense of effort from the multitudes in wanting to find Jesus. It means to strive to find, or to earnestly look for something or someone.
2. These people were earnestly seeking after Jesus, but as we'll see it wasn't for the right kind of reasons.

C. There are many today who are seeking after Jesus, but they are seeking after Him for the wrong reasons and with the wrong heart.

1. People seek after Jesus for what they hope to get from Jesus. People seek Jesus hoping or thinking that all of life's cares and worries will be taken away by Jesus. People seek Jesus thinking and believing that He will make them healthy, wealthy, and wise. But Jesus doesn't promise us any of those things.
2. Some seek Jesus as if He were some sort of fire insurance, or some get out of hell free card. They will claim Him as their Lord and Savior, but live completely contrary to Him and His Word in hopes that saying they believe in Jesus will keep them out of hell.
3. The Bible declares in Deuteronomy 4 of the children of Israel that they will seek the Lord their God and will find Him if they seek Him with all their heart and with all their soul. [Dt. 4:29]
4. This is echoed in Jeremiah where the Lord declares "you will seek Me and find Me, when you search for Me with all your heart." (Jer. 29:13)
5. And the book of Acts states, that He is not far from each one of us. [Acts 17:27]
6. God is near to us. **He isn't hiding.** He isn't playing hard to get, or hard to find. He's there waiting for us to seek Him out with the right heart, with a sincere and contrite heart. And if we will seek Him with the right heart, and with all our heart, He will be found. He will be there with open arms, ready to receive us.
7. James exhorts us to draw near to God and [promises us that when we draw near to Him] He will draw near to us. (James 4:8a)

D. These people were seeking Jesus, but they weren't seeking Him for the right reasons, with the right kind of heart.

1. God wants us to seek after Him, but we need to make sure that we are seeking Him for the right kind of reasons, with the right kind of motive and heart.

E. This leads us to our next portion of scripture and what Jesus has to say in response to the people who sought after Him. Read vs. 26 & 27 with me.

IV. John 6:26-27; Jesus

A. Jesus didn't bother to answer the question of the people regarding when He arrived in Capernaum, instead He brings a sharp rebuke against them, stating that the only reason they were seeking after Him was because they ate of the loaves and were filled.

1. The feeding of the 5,000 was meant to be a sign. A sign is meant to lead to something out of and beyond themselves. A sign points to someone or something greater, of more significance and importance.
 2. The feeding of the 5,000 was meant to be a sign pointing to Jesus and His divine nature, pointing to His identity as the Son of God.
 - a. We pointed this out last week when Jesus came to the disciples out on the Sea. He said to them "It is I", "eigo emi", "I AM". He was describing Himself as the great I AM to the disciples.
 - b. The disciples didn't understand the sign of the feeding of the 5,000 either. Their hearts were hardened and they failed to see what Jesus was pointing to. So He came to them out on the boat boldly declaring "I AM" to them, ascribing to Himself the very name that God gave to Moses to help identify Him to the children of Israel.
 3. The people missed the sign. They didn't come to Jesus because they understood the sign and what Jesus was trying to point them to. They came to Him because their bellies had been filled.
 4. They sought after Jesus because He fed them a free meal and they wanted more.
- B. In verse 27 Jesus rebukes them for seeking after food that perishes, for being focused upon the temporal, the material things of this world.
1. He states, "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"; God's own stamp of approval if you will.
 2. Jesus tells them that they need to stop focusing upon the temporal and start focusing upon the eternal. To stop thinking of the physical things of this world and start thinking about the spiritual things.
 3. They were more concerned with putting food in their stomach than they were with spiritual matters.
 4. And how often it is that this still takes place today. People today are often far more concerned with the temporal material things of this world than they are the eternal spiritual things.
 - a. People will focus far too much attention upon their portfolio and their stocks and their savings accounts, while completely ignoring eternal investments in the kingdom of God.
 - b. People will focus more upon their physical health than they do their spiritual health. They will make sure to discipline their bodies and exercise regularly but won't bother to exercise any spiritual disciplines like prayer and Bible reading.
 - c. People will build up their life's savings and make all sorts of plans and goals for life after retirement, but don't bother to focus any attention upon making plans for life after death.
 5. We need to **guard our hearts against** focusing too much upon the material and temporal while ignoring the spiritual and eternal.

6. Life here on earth is short. It is but a vapor. Our lives are here one day and gone the next. We need to make sure that we are focusing in upon the things that matter, upon the spiritual things, upon the eternal things.
- C. Jesus exhorted the people to not to labor for physical food that perishes but upon food that endures to everlasting life, which [Jesus said] the Son of Man will give you.
1. Jesus is of course referring to Himself as the Son of Man, the One who has the power to give eternal life. The One who has the seal of God upon, the stamp of approval from God the Father.
- D. Let's continue reading and see how the people respond to Jesus in vs. 28.
- V. John 6:28; The People
- A. Jesus said do not labor for the food which perishes and the Jews focused in upon that word labor.
1. The word labor speaks of work; it speaks of performance, it speaks of actions. The people want to know what they have to do, in order to do the work of God.
- B. The Jews were caught up in a works based religion. A belief that they had to perform, that they had to do certain acts, in order to be approved by God, to be part of God's plans and purposes.
- C. Jesus spoke about food which endures to everlasting life and the Jews mistakenly thought that they could do something to earn that spiritual food, that food which endures to everlasting life.
1. They wanted to know what they needed to do in order to receive that special kind of food that endured to everlasting life.
 2. But this isn't something that can be earned. This isn't something that can be paid to us as wages for our good works.
 3. Many denominations and false religious groups promote a works based religion. They teach that works are required in order to receive spiritual blessings. They think that you have to do certain good deeds, in order for God to accept them or bless them.
 - a. They think that if they give enough, or go to church enough, or witness to a certain number of people, or read their Bible enough, or pray enough, that someday God will reward them for their good deeds and grant to them these spiritual blessings, or worse yet that these things are required in order to be welcomed into heaven.
 - b. That getting into heaven is just a matter of doing a certain amount of good works or good deeds, or that as long as the good outweighs the bad in the end, you'll make it to heaven.
 - c. That simply isn't true. That isn't what the Bible teaches at all. We don't get into heaven because of anything that we do, we get into heaven based upon everything that Jesus already did for us.
 - d. Getting into heaven and receiving the spiritual food that endures to everlasting life is based purely upon **Jesus Christ and His**

completed work upon the cross of Calvary and His subsequent resurrection from the dead. It doesn't have to do with anything you or I do.

- e. When Jesus died upon the cross He declared "It is finished". The work is already done. Jesus did it all. He paid the price for you and me, so that we didn't have to.
- f. And thank God for that, because if it would have been left to us, none of us could have paid the price that we owe and made it into heaven. None of us are good enough. No amount of good deeds, or good works could ever pay the price, could ever grant us entry into heaven and everlasting life.

D. And that is what Jesus brings up in His response to the people. Take a look at verse 29.

VI. John 6:29; Jesus

A. Jesus corrected their way of thinking by telling them the work of God was to believe in Him whom He sent; to believe upon Jesus.

- 1. The only way we get into heaven, the only way we can partake of the spiritual food that endures to everlasting life, is **to believe upon Jesus**.

B. The work has already been done.

- 1. It was done when God the Father sent His one and only begotten Son to this earth, that the Son may live a perfect sinless life and then subsequently surrender that life upon the cross of Calvary as a demonstration of His love for us.
- 2. The only thing left to do in order to be saved, is to believe upon the Son, to believe upon the One the Father sent
 - a. John 3:16 attests, "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God." (**Jn. 3:16-18**)
 - b. It is all about believing in the Son. Believing in the completed work of the cross and His subsequent resurrection. His substitutionary death for you and for me and for all who would come to Him by faith.
 - c. This is the same thing that the apostle Paul declared to the Philippian jailor when he asked Paul and Silas, "Sirs, what must I do to be saved?" They said to him, "Believe on the Lord Jesus Christ, and you will be saved, you and your household." (**Acts 16:30-31**)
 - d. Ephesians makes it very clear that we are saved "by grace through faith, and that not of ourselves; it is the gift of God, not of works, lest anyone should boast." (**Eph. 2:8-9**)
 - e. Romans 3:24 states that we are justified freely by His grace through the redemption that is in Christ Jesus. (**Rom. 3:24**)

C. The work has been done. The only thing left to do was to believe upon the One whom the Father sent. To believe upon Jesus. Well, let's see how the people respond to Jesus' invitation. Read vs. 30 & 31.

VII. John 6:30-31; The People

A. The people understood Jesus. They knew that He was wanting them to believe upon Him, but instead of doing so, instead of believing upon Him, they instead asked for a sign.

- 1. They wanted Jesus to perform a sign for them, to prove it. That they may see the works and then believe in Him. They even tried to sound spiritual by trying to quote scripture from Psalm 78:24 about God giving them bread from heaven to eat. [**Ps. 78:24**]
- 2. But seeing doesn't lead to believing. Seeing signs and wonders, only creates a desire to see more signs and wonders.
- 3. Despite what many may claim, **seeing is not believing**.
- 4. If you want proof, look no further than what we've read the last few weeks in John chapter 6. Just the day before, Jesus performed a sign for them. He miraculously fed upwards to 10,000 people from five loaves of bread and two fish.
- 5. The people Jesus is speaking to today are the same people He fed yesterday. The same people asking for a sign today, are the same people who witnessed and experienced the sign yesterday.
- 6. Showing them another sign wasn't going to change a thing.

B. Their asking for a sign was really an indication that they were still seeking after the physical things. They were still more focused upon the physical and didn't care about the spiritual.

- 1. Look at what they suggest to Jesus. They bring up the fact that their fathers at the manna in the desert. The manna was the bread-like substance that came down from heaven each day, Sunday-Friday for the children of Israel during their 40 years in the wilderness.
 - a. It didn't come on Saturday, the Sabbath, but God did provide a double portion for them on Friday so that they didn't have to gather any on Saturday and would still have enough to eat.
- 2. Do you see what they are saying to Jesus and requesting of Him? They are basically saying, "*Yeah, you maybe fed 10,000 or so of us for one day yesterday, but Moses fed over a million of the children of Israel for over 40 years straight when the wandered through the wilderness.*"
- 3. You see what they want? They want free food for life. They are merely looking for a handout. They are wanting Jesus to match or exceed what their fathers experienced when God rained down manna upon them.
- 4. They aren't concerned with spiritual matters. They don't care about everlasting life and eternity. They only care about having their bellies filled and not having to worry about food ever again.

5. They basically are telling Jesus, "*We'll believe in you if you feed us for life; feed us for the next 40 years or so and you've got yourself a deal.*"
- C. Look at how Jesus responds to them in verses 32 & 33.
- VIII. John 6:32-33; Jesus
- A. Jesus once again corrects their thinking. They believed it was Moses who gave them the bread from heaven, but it was actually the Father who gave that bread.
1. Jesus goes on to say that the Father gives them the true bread from heaven, for the true bread from heaven is He who comes down from heaven and gives life to the world.
- B. Understand what Jesus is saying here. There are two breads from heaven.
1. God gave the first bread from heaven when he fed the children of Israel the manna. When God rained down upon the children of Israel a small round substance, as fine as frost on the ground, the children of Israel saw it and said to one another, 'What is it?' ["man-hu" in Hebrew].
 2. Moses declared to them, "This is the bread which the Lord has given you to eat." (Ex. 16:15)
 3. But that bread from heaven wasn't the true bread from heaven; it was only a type, a foreshadow of the true bread from heaven whom God would send down from heaven to give life, not just to the children of Israel but to the entire world.
 4. You see, the first manna was given to sustain temporal life for the children of Israel. But God was sending the true bread from heaven, that wouldn't just sustain temporal life, but give eternal life, and not just to the children of Israel, but to the whole world.
 5. Jesus was speaking of something infinitely greater than the first manna, He was speaking of the true bread from heaven.
 6. The people wanted a duplication of what their fathers had partaken of, the manna that sustained temporal life, but Jesus was offering them something way better, He was offering them something that gives eternal life.
 7. He was offering Himself. But they were to blind to see it. Too focused upon the physical that they couldn't comprehend the spiritual.
- C. Look at how they respond to Jesus in verse 34.
- IX. John 6:34; The People
- A. "Give us this bread always!" It sounds very much like the woman at the well when Jesus spoke to her about living water.
1. Jesus said to her, "Whoever drinks of this water [the water from the well] will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life. The woman said to Him, 'Sir, give me this water, that I may not thirst, nor come here to draw.'" (Jn. 4:13-15)

2. Just like the woman from the well, the people here are still mistaking the spiritual for the physical. They want this bread always. They want to be fed every day; they don't want to ever have to worry about food again.
 3. They had tasted of the bread and fish, they had been filled to the brim, overwhelmingly satisfied yesterday and they want that to become the every day. That Jesus would feed them bread and fish for life.
 4. They still don't get it. So, Jesus comes out and boldly tells them the truth. Take a look at the rest of our text as Jesus lays it all out for them.
- X. John 6:35-40; Jesus
- A. Jesus clearly tells them "I AM the bread of life". I'm the bread from heaven. It's me. I'm the One whom the Father sent from heaven. I'm the true bread from heaven. I am the One I'm telling you about.
1. This is actually the first of seven bold "I AM" statements that John records for us throughout His gospel.
 - a. Here it is "I am the bread of life"
 - b. In John chapter 8 it will be "I am the light of the world"
 - c. In chapter 10 it will be "I am the door" and "I am the good shepherd"
 - d. In chapter 11 it is "I am the resurrection and the life"
 - e. And in John 14 Jesus will proclaim "I am the way, the truth, and the life"
 - f. And finally in John 15 Jesus will attest, "I am the true vine"
 2. Each one of these statements is tied to the name which God Himself gave to Moses when Moses asked for the name of God. God told Moses, I am who I am and told him to tell the children of Israel "I AM has sent me to you" (Ex. 3:14)
 3. God's name isn't a noun, it is an action. God is. God is all we will ever need Him to be. He is sufficient and meets our every need.
 4. Jesus, in using this language is not only identifying Himself as the Bread from heaven, but is also identifying Himself with God the Father; that He and the Father are one; that just as God is I AM, so too is Jesus.
- B. Jesus states, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.
1. So, we see this connection between coming and believing. To come to Jesus is to believe upon Jesus. Those who come and believe will be satisfied, they will never hunger and thirst again. For **Jesus will provide their every spiritual need.**
- C. But, these people have not believed. For Jesus states, "But I said to you that you have seen Me and yet do not believe."
1. These people wanted to see a sign. They thought seeing was believing. But Jesus says you see Me, and I am who the sign was pointing to, and yet, you still don't believe.

D. In vs. 37 Jesus makes it very clear that our belief in Jesus, our coming to Him, is something that originates with the Father; "All that the Father gives Me will come to Me".

1. This speaks of God's sovereignty, God's choosing, God's election. God the Father is doing the work, He is giving all who will come to Jesus, to Jesus. God is the initiator. God the Father is the One who chose us.
2. Ephesians 1 says that God the Father "chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He made us accepted in the Beloved." (**Eph. 1:4-6**)
 - a. God chose you before you were even born, and His choosing of you had absolutely nothing to do with your performance. You didn't earn anything, you didn't do anything to merit His choosing, the good works you've done didn't impact His choosing of you at all. He choose you before the foundation of the world, before He even made the world, He chose you, He predestined you, to come to Jesus.
3. Jesus will state to His disciples later on in this letter, "You did not choose Me, but I chose you and appointed you that you should go and bear fruit," (**Jn. 15:16a**)
 - a. The same applies to us. We didn't choose Jesus, He chose us.
4. Romans 8 teaches us that "whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified." (**Rom. 8:29-30**)
 - a. We have been predestined, called, justified, and glorified by God. And our predestination, according to Romans 8, was based upon God's foreknowledge. God knew ahead of time whom would be His. The Bible clearly teaches that God is sovereign.

E. And yet, the rest of verse 37 also teaches man's responsibility, when Jesus says, "and the one who comes to Me I will by no means cast out."

1. All are given by the Father, but the one who comes to Jesus will never be cast out. We have a responsibility to come to Jesus, to respond to Him, to put our faith in Him. Whether we are cast out or not is based upon whether we individually believe or not.
 - a. That is why Jesus says boldly, "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it." (**Mk. 8:34**)
 - b. Romans 10:13 states, "Whoever calls on the name of the Lord shall be saved." (**Rom. 10:13**)

c. That's why Joshua declared before the children of Israel, "choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the Lord." (**Jos. 24:15**)

d. In Dt. 30 Moses attests to man's responsibility stating "I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live;" (**Dt. 30:19**)

2. We are free moral agents who have to choose, who will be held responsible for our choices. The Bible makes this very clear as well.
- F. So what we have here in verse 37 are both sides of the equation being presented. Two sides of the same coin regarding our salvation, our eternal destination.
1. The Father gives to Jesus all who will come to Him (God's sovereignty, His election, His choosing) and the one who comes to Jesus will by no means be cast out (man's freewill, man's responsibility to choose for Himself).
 2. The Bible teaches us both of these things. We can apprehend these truths because the Bible clearly teaches both of these truths, but we don't always comprehend these truths because we are finite beings while God is infinite.
 3. Some of God's ways are beyond our understanding. How can both be true at the same time? That isn't something I have to worry about, or explain, or reconcile.
 4. When teaching upon John 6:37 famous preacher Charles Spurgeon was once asked how he reconciles God's sovereignty and human responsibility. His response was, "I never reconcile friends. These two never fell out; they are perfectly agreed. It is folly to imagine a difference and then set about removing it".
 5. And that is what will happen if we lean one way or the other, we will end up completely removing one of them as we cling to the other.
 6. We don't have to reconcile these two. In our finite minds they are opposing, but in God's infinite mind and ways they **are in perfect harmony**.
- G. In verses 38-40 Jesus speaks about the Father's will and how He came down to do the Father's will. And in these verses, he lays out God's sovereignty and man's free will as being part of God's will for our lives.
1. It is God's will that of all that He gives to the Son, (God's sovereignty) that Jesus would lose none but raise them up at the last day.
 2. It is also God's will that everyone who sees and believes in Jesus (man's responsibility) will have everlasting life and be raised up at the last day.

3. Two descriptions of the same exact outcome. Those whom the Father gives to Jesus are secure they won't be lost, but will be raised up to eternal life at the last day. And those who see and believe in Jesus will not be lost, but will be raised up to eternal life at the last day.

4. Our salvation is secure. Jesus will see to it that we are raised up to eternal life because we were given to Him by the Father AND because we saw Him and believed upon Him.

H. I don't have to comprehend how these two can be true at the same time, but I can certainly apprehend these truths, for Jesus clearly taught us both.

XI. Communion

A. At this time, we're going to conclude our service by coming to the Lord's table and participating in communion.

B. The worship team and the ushers are going to come forward. The ushers will help distribute the communion elements to everyone while the worship team leads us in a time of song.

C. My encouragement for you today, is to consider the elements and how they speak of and point to Christ.

1. Jesus is the bread of life, He is the true bread that came down from heaven. When Jesus partook of the Last Supper with His disciples He took the bread, broke it, and said to them, "Take, eat, this is My body which is broken for you, do this in remembrance of Me."

2. The cup represents His blood that was poured out for you and me upon the cross of Calvary where He purchased our salvation with His blood.

3. Jesus established a new covenant in His blood; a covenant that results in the grace of God being poured out upon us. A covenant that invites whosoever to come to Him and believe upon Him and in so doing receive eternal life.

D. The worship team is going to lead us in our time of worship. I want you to spend these next moments remembering what Jesus did for you.

1. Remembering His broken body, His shed blood, and as the Lord leads you, go ahead and partake of the elements. I'm not going to come back up and read from the Scriptures like I normally do. Let this be a time where you spend with the Lord.

2. When the worship team finishes their song, and if you haven't partaken by then, feel free to do so at that time. May the Lord bless you and keep you and make His face to shine upon you as you spend some time with Him.