

John 6:60-7:15

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[0 : 00] and never take it for granted. I've had the, I don't know, COVID or the flu or whatever it was a few times since we've been in California, and each time I just despise it, I just wait for it to be over.

And I know when I'm sitting there just staring at the wall, hating my life and can't do anything or go anywhere, or it's just miserable to me, I just inwardly just sit there and wait.

And I despise it, and so I remember those times just thinking, I just can't wait for this to be over. Can't wait to be back to where I can go to church, where I can be around others.

And so don't take it for granted that we can get together this morning. Okay, so John 6, we've covered a lot of ground here. It's been taking us a while to get through this chapter. It's a big chapter.

But the material, I've just been taking my time to really emphasize the doctrine of it, of what Christ is saying, and really more so what he's not saying, as in what the Catholics and others take to believe that they have to eat the flesh of Jesus Christ and drink the blood of Jesus Christ.

[1 : 06] And it's not just Catholics, there's other positions that take the same or a similar stance on this when it comes to communion or the remembrance of the death of Christ.

Now, we're going to finish this and really just, I think, I believe, really solidify the stance and the teaching. We've really, it's been very plain in my opinion thus far, that Christ's speaking on spiritual terms, and that showed up from the very beginning in verse 27, when he said that there's meat that perisheth, and then there's meat that endureth unto everlasting life.

And he was never suggesting that his physical body was that meat that endures to everlasting life. He says that he came down from heaven. He likens himself to the bread.

He just fed them with a miraculous thing with five loaves of bread. And then he likens himself to bread. They talk about Moses and manna coming down from heaven. And he says, well, your fathers did eat that manna and they were filled, but I'm the bread that came down from heaven, that if you'll eat it, you'll have eternal life.

And now today, of course, then he does mention these verses, verse 54, Whoso eateth my flesh and drinketh my blood hath eternal life. And if we dismiss the entire 30 verses before that, then you're going to say, oh, wow, that's something there.

[2 : 28] Well, I guess we have to do that. But even last Sunday, we hit this verse 57, where he said, as the living Father hath sent me and I live by the Father. So he that eateth me, even he shall live by me.

Is Jesus Christ eating the Father? The answer is no. So that's not what he's talking about. But that's the similitude that he uses. So it's something spiritual.

And then we finished in verse 59, that he's in the synagogue by Capernaum, as he taught these things. And so now let's continue and watch. There's a reaction, finally, a reaction from some of his disciples, not just from those that were coming after him just for the food, but there's some disciples.

And these aren't the 12 disciples. This isn't Matthew and Peter and James. This is others. There were many disciples that came and heard him and were followers of him.

Verse 60 says, Many therefore of his disciples, when they heard this, said, This isn't hard saying. Who can hear it? Who can receive this?

[3 : 30] Who can believe what you just said? Who can understand what you just said? And Jesus knew in himself that his disciples murmured at it. And he said unto them, Does this offend you?

And Christ is asking them, Now, don't, I guess he, we get, we use the word, I guess, in our society for the most frivolous of things, of I got offended because you didn't say hi to me this morning or something, or just, you know, that offense thing has been really elevated.

And I still, I think it's in a similar way of use here, but I don't think it's quite as frivolous as when Christ says to those men, Doth this offend you?

And I think he's saying, Did I say something wrong? Do we have a problem here? That you disagree with me, with what I said?

Doth this offend you? And his response to that, or his additional statement, he says, What and if ye shall see the Son of Man ascend up where he was before? Now, it's a little awkward, the wording of it, but I think it's just as simply as stated as, What if you saw me ascend up?

[4 : 40] Now, why would he say it that way? Well, look back at verse 32, and I want to show you that many times he made this point, when verse 32, Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven, but my Father gave you to you the true bread from heaven, for the bread of God is he which cometh down from heaven.

Now, that's not the only time he said this. Verse 38, Verse 50, This is the bread which cometh down from heaven.

51, I am the living bread which came down from heaven. And finally, verse 58, just at the close, This is that bread which came down from heaven.

So he made that point repeatedly strong, that he came down from heaven. Doth this offend you? Well, what if you see me go back to heaven? Then would it make more sense?

Then would you be in agreeance with me? So he starts with that, because that's part of the problem apparently, is him saying that he came down from heaven. Russ, can you get those doors back there?

[5 : 49] Thanks. Okay, so, then he continues into something that is much more thorough, and really seals the deal for the teaching of the passage, and for the interpretation of the passage, and for the intent of his words.

In verse 63, It is the spirit that quickeneth. Now, that's just a statement of fact. He's not talking about the Holy Spirit quickening a soul. That's just a, It is the spirit that quickeneth.

Across the board. No matter what it is. If it's a mortal body, it's the spirit that quickeneth. God breathed into his nostrils the breath of life. When, when the two prophets in Revelation 11 were dead, they had, they were slain in the streets of Jerusalem there, and it says that the spirit of life entered into them.

It is the spirit that quickeneth. The body without the spirit is dead. So, Christ says, It's the spirit that quickeneth. And what is he saying? I'm talking about spiritual things here.

The flesh profiteth nothing. So, if you think I'm talking about eating my flesh, you could eat my flesh until there's nothing left. That's going to profit you nothing.

[7 : 01] Don't think you're coming to drink my blood. Don't think you're coming to church to eat my flesh. Don't think that the priest is going to call me down out of heaven, and transform bread and wine into body and blood, and then you're going to eat it.

The flesh profiteth nothing. You know, these, this is such a real thing, and I'm just trying to get past it, but I can't help but finish it off. That these men, stand there in their white robes, and hold up this cup, or hold up this basin of bread, and go, and say these words.

They, they have to believe, that what they're doing is calling Jesus Christ, to come down and take the place of bread, and embody it with his own flesh, so that they can partake it, because that's what they believe the doctrine says.

And so therefore, they have to believe that they're calling him down, and that the people believe that it happened, and they come forward and receive it. If they truly believed it, I'd love to see after this thing, after they're done drinking wine, for several masses, in a particular morning, I'd love to see the, the priest go and get a blood test, and say, is there any alcohol in your blood?

If there's alcohol in your blood, I'm pretty sure that that thing never changed. Actually, I know it didn't change. And if you're honest, you know it didn't change.

[8 : 21] But you have to believe that it did change, and you have to preach that it did change. And it's a doctrine of devils. Now Christ says that, the flesh profiteth nothing. And if he was telling you to eat his flesh, and drink his blood, literally, then he tells you right after that, after these guys are offended by it, he straightened them out, and said, listen guys, it's the spirit that quickeneth.

I'm talking about you getting eternal life. That's what I've been preaching, that this bread, if you believe on me, you'll never thirst. If you believe on me, you'll never hunger. If you believe on me, he that believeth on me, hath everlasting life.

It's the spirit that quickeneth, not eating flesh and drinking blood. Verse 63, it's the spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life.

So this is not literal. It was never meant to be literal. From the beginning, we understood it was spiritual. But so many religions today, take those words, misapply them, and teach something they shouldn't.

And they put it on people. I want you to just understand what Christ said, and what he didn't say. And when somebody believes that they need to partake of the mass, and they believe that, that's kind of, you should be able to take them to the Bible, and show them John 6, 63, and say, no, those words were spiritual.

[9 : 43] He was teaching on a spiritual level, not about physical, not about literal. And Christ did that all through John. And we showed you that from the beginning with Nicodemus, when he's talking about being born again.

It's a spiritual birth that takes place. And as I pointed out the other week, the water from the well, and the Samaritan woman in John 4, went right over her head. It's spiritual water.

It's not, he didn't ever draw water from the well for her to drink, did he? And he never gave her a physical drink in the chapter. But there was water that was going to be in her, springing up on everlasting life, spiritually.

So, it's not that hard. I think we understand it. So let's move on. Verse 64. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not and who should betray him.

And he said, therefore said I unto you that no man can come unto me except it were given unto him of my father. And we hit two verses like that earlier in this passage.

[10 : 45] He's restating that. Now verse 66. From that time, many of his disciples went back and walked no more with him.

So these were disciples. These were men, women that were following him. That he had preached and taught and fed and wrought miracles among them.

And they said, this is the Christ. There's got to be right. And they followed him. And maybe they weren't fully believing in their hearts in the sense that, well, whatever it was was pretty spectacular.

So let's see if this pans out. Let's follow along and just see where this goes. Because we've never seen anything like this. And we did receive some bread and we're filled. And so they began to follow him.

And from that time though, this hard saying, something that went right over their heads and just kind of cut them the wrong way, they decided, nope, nope, not for us.

[11 : 48] And they went back. Now, keep your place here in John and go to Hebrews chapter 10. And since this is the Sunday school hour, I want to just give you something that's a little bit on the higher level of Bible knowledge or understanding.

But I think you can get this and I think it's kind of interesting. A little Bible nugget here. Remembering that this book is not just written to you.

Remembering that this book is written and given for the past, present, and the future. That God has instructions in this book for the future.

And so there's commands, there's instructions to be received and understood for somebody that is not me. For somebody that's going to, when I go up, there's still people going to be here.

And in the book of Hebrews, there's some words that are just tricky or they're just different. They're different than anything that Paul teaches. They have a different slant to them and it sounds a little bit more like some things that Christ said to the Jews in Matthew.

[13 : 03] And there's a reason because what Christ was preaching to Matthew to that nation had to do with their kingdom. And when we get to the book of Hebrews, we're talking to Jews again directly.

There's some more language that's going to connect to the future, to the future that God has still in store for them. And so knowing that, come to the end of chapter 10. And there's some language in the end of this passage that has application to somebody that's going through the tribulation.

I'll just say it like that. And then look at verse, I'll start in 35. So the teaching here is, cast not away, therefore your confidence, which hath great recompense of reward.

For ye have need of patience that after ye have done the will of God, ye might receive the promise. Now you could take, you could apply that thought to you today without, you know, stretching it and saying, oh, that's not for me.

You can definitely receive those words. But as we continue, it gets a little different. 37, For yet a little while, and he that shall come will come, and will not tarry.

[14 : 14] Now we're not talking about a rapture here. Now the just shall live by faith. But if any man draw back, my soul shall have no pleasure in him.

Watch this. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul. Now at the last verse, this really changed.

Because we can't apply this doctrinally to the church today. If we fall away or backslide or whatever you want to call it and walk away from loving the Lord or coming to church or whatever you want to call it, we don't fall into perdition.

You know that word perdition is like a point of no return. Judas Iscariot's called the son of perdition. He's called, that's who Paul says the Antichrist is, the son of perdition.

And some people are going to draw back unto perdition. They're not going to have patience in verse 36 waiting for the return of Christ.

[15 : 18] They're not going to, they're going to cast away their confidence and they're going to forfeit the reward. And then, instead of living by faith, they're going to draw back and draw back unto perdition.

However, there's another body of people who are going to believe to the saving of the soul. And they're going to endure to the end. They're going to overcome. As the book of Revelation says many, many times.

So, now, what am I getting at? Well, I'm just pointing out this thought from Hebrews 10 that in the tribulation there are some that are going to be disciples that are going to be believing but then there's going to be something that the pressure comes, it gets on, and they're going to back off or they're going to draw back, B-A-C-K is the word, they're going to draw back unto perdition.

Now, what is that all about? A point of no return? Come back to John. And there's just a little Bible nugget here in the address that in this verse, 66, that that time many of his disciples went back.

They went back and walked no more with him. And they're walking away from their hope of eternal life, the bread of life that came down from heaven.

[16 : 38] But the point is, or the nugget, I think, is in the address of this verse. It's in John 6, verse 66. And where there's a 666, there's disciples drawing back or going back.

And you can make that connection to Hebrews and show you that in the future, there's a 666 out there. And when they draw back unto perdition, that's what they're falling into, into the worship of the beast and not believing to the saving of the soul and not enduring to the end.

Now that's a little heavy if you don't understand rightly dividing the word and you don't understand the ages and the church age and the tribulation and the kingdom, then it's a little bit heavy, I know. But I think for those of you who can handle it, that's some pretty good stuff that is revealed from your King James Bible.

And remember that in the original writing when John penned this in Greek, there were no verse headings, there were no chapter headings. It was just words on the scroll. And so as this stuff got placed and got finalized, and solidified, there's some light that starts shining from this book.

It's something only God can do. So alright, let's move on from there. Once in a while those things are pretty good. Verse 67, Then said Jesus unto the twelve, Will ye also go away?

[17 : 59] So that tells us the twelve did not go away. The twelve stayed and we know that going forward. They're with him. So there's other disciples that did go away. The twelve stayed and Peter, as always, Peter's the first to open his mouth and Peter's, he's got confidence and Peter answered him, Lord, to whom shall we go?

Now let that part just stop and sink in that that statement, that honest, initial, just quick, knee-jerk response is as good of a thing to say as I can even think of.

If you sat and thought for half an hour, well how should I respond? I don't know if you could come up with a better statement. Will you also go away? Where would we ever go? Why would we, if we turn away from Jesus Christ, what?

What's out there? What's the top five that's out there? Okay, what's the top three? After you start eliminating them, nothing compares to Jesus Christ.

And it came out of Peter's mouth so fast and yet it's such a strong statement of confidence and assurance and of blessing to hear him talk like that. I wish to God that we'd all have that right on our tongues.

[19 : 19] What else is out there in this world for us? What is there in this life for us? As Paul declared, for to me to live is Christ. Not even a close second.

So Christ says, if this offends them and they're taking off, are you going to go away? Where in the world would we go? Even if it did offend me. What else is out there?

But he says this, to whom shall we go? Thou hast the words of eternal life. Now understand, Peter believed what Christ was saying. He understood what Christ was saying.

Because in verse 63, he said, the words that I speak unto you, they are spirit and they are life. And Peter backed that up and affirmed and agreed with him saying, thou hast the words of eternal life.

He's not worried about eating his flesh and drinking his blood. He understands these words are eternal life. Believing on you, the bread that came down from heaven to feed all the hungry souls.

[20 : 19] That's who you are. You are that bread. Peter got it. Amen. Thou hast the words. You'll notice again, the words. In verse 63, it's the words.

Here it's the words. It's always the words. God's interested in the words. The Bible emphasizes the words. Never the thoughts and the sayings, but rather the actual, individual words of God.

Verse 63, 69, and we believe and are sure that thou art that Christ, the Son of the living God. So there's the final, the complete statement of Peter, to whom shall we go?

Thou hast the words of eternal life, and we believe and are sure that thou art that Christ. Now, I'd like you to see the order of verse 69. This is the correct order. We believe first and are sure second.

You're not going to get it backwards. You're not going to get intellectual understanding and then believe. That doesn't work. You have to have faith. You have to exercise faith, and then the understanding and the confidence and the assurance comes.

[21 : 25] I'd love to point this verse out. Would you look back to Hebrews 11? This to me is just a revelation from God of truth. Hebrews 11.

Verse number 3, just the first four words of Hebrews 11. 3, through faith we understand.

You're familiar with later on in verse number 6, without faith it's impossible to please Him. He that cometh to God must believe that He is first.

But the statement in verse 3 applies far beyond just verse 3. Through faith we understand that the world's refrained by the Word of God. you'll have understanding of creation through faith.

If you eliminate faith you won't understand it. That some invisible unseen being put all this physical matter into place. If you don't have faith you won't see it.

[22 : 34] But if you take faith out you're just left with human reasoning, scientific deduction and assumption and theories and guesswork. work. So through faith we understand the world's refrained by the Word of God.

The same thing's true with a revelation that Jesus is the Christ. The Bible said Christ said in Matthew 16 My Father hath revealed this unto thee. We believe there's the faith and are sure there's the assurance and the confidence that comes with it.

And if you're having trouble with something it may be a lack of faith. And that's more profound than you maybe than it sounds. But it really is the truth. It's the life that God has for us is to walk by faith is to stand by faith.

And so God expects it. Verse 70 Jesus answered them Have not I chosen you twelve? And one of you is a devil. He spake of Judas Iscariot the son of Simon for he it was that should betray him being one of the twelve.

So he's Judas Iscariot the son of Simon. He's a man. He's got a nature a human nature born of a man and a woman.

[23 : 46] But in addition to that he's a devil. He's got another side to him two natures. And he's not the devil he's a devil.

And there's the devil look at chapter 13 of John chapter 13 and verse 2 John 13 2 and supper being ended the devil having put having now put in the heart of Judas Iscariot Simon's son to betray him on and on.

There's a connection between the two or between the devil and Judas Iscariot where Christ even earlier in his ministry right here in John 6 calls him a devil. Have not I chosen you twelve and one of you imagine that twelve of you twelve of the men just there and after he says these things and all these people take off and they can't receive it and Peter stands like no I have total assurance in who you are and Christ is like alright well I chose twelve of you and one of you is a devil.

What a thing that he says it in front of them I mean maybe maybe they all twelve weren't within earshot of I don't know maybe it was a little more directed but he says he answered them in verse 70 so the twelve were there in verse 67 I have to imagine they all heard it.

Now Judas Iscariot is a devil and we'll not go down this road here but I mentioned it earlier he's called the son of perdition that's John 17 and Paul says that that wicked that's going to come is the son of perdition in 2 Thessalonians 2 and it very likely is a resurrection of Judas Iscariot and to put the timing of this thing Judas Iscariot has three and a half years of a ministry with Jesus Christ and he's got three and a half more coming in the future where he gets to be brought up and come and deceive the world and show those signs and wonders that he already had his hands on earlier with the power of God now it's going to be the dragon giving power to the beast and so it's a whole study there but we understand he's a bad guy.

[26 : 06] Alright chapter 7 verse number 1 after these things Jesus walked in Galilee so that's up north again Galilee for he would not walk in Jewry because the Jews sought to kill him so what is that Jewry we've never heard that term before well let the Bible teach itself and don't get excited it shows up just in verse number 3 his brethren therefore said unto him depart hence and go into Judea aka Jewry it's where Jerusalem is it's the capital it's just the term of the area the region that's where the Jews are that sought to kill him so no need for changing a word or updating anything it's the text teaches itself as always verse 2 now the Jews feast of tabernacles was at hand so we're in the fall months and this is a major feast this is a feast that all the males must present themselves before the Lord and so if you want to look that up on your own it's Exodus 23 verse 17 or Deuteronomy 16 16 where Jesus himself is required to go to Jerusalem to present himself in the temple at this feast of tabernacles so in verse 3 his brethren therefore said unto him depart hence go into Judea that his disciples also that thy disciples also may see the works that thou doest for there is no man that doeth anything in secret and he himself seeketh to be known openly if thou do these things show thyself to the world

I don't doubt that they're speaking pretty sarcastically to them the next verse tells you neither did his brethren believe in him so they think he's just a nut or some sideshow they definitely don't believe that he's the Messiah that they should be believing in him and following him so this has got to be some sarcasm and probably some spite mixed in with it that he has disciples and people are actually following him around and nobody's following them and so they they say go go to now the Jews sought to kill him verse 1 and this is getting to be pretty common knowledge it was already out look back at chapter 5 yeah back at chapter 5 in Jerusalem and verse 16 and therefore did the Jews persecute Jesus and sought to slay him because he'd done these things on the Sabbath day verse 18 therefore the Jews sought the more to kill him and so yeah it's pretty known and well known that this man's got a target on his back and maybe like we'd think today a bounty on his head he's a wanted man it's starting it's growing and the disciples there's brethren say go down there go on go do your show down in Jerusalem now he's already been in Jerusalem and he's already healed a man in Jerusalem in chapter 5 we've already this is not a new thing to him yeah where did oh it was back in chapter 2 it says that when he was in Jerusalem at the Passover and the feast day many believed in his name when they saw the miracles which he did so it's not like he hasn't already revealed himself into that in that city so alright they're pushing him to go and verse 6

Jesus said unto them my time is not yet come but your time is always ready the world cannot hate you but me it hateth because I testify of it that the works thereof are evil go ye up unto this feast I go not up yet unto this feast for my time is not yet full come when he had said these words unto them he abode still in Galilee now their time is all the way ready they can come and go as they please there's nothing hindering them from going and fulfilling the law but the Lord Jesus Christ is gonna go but just not yet they're actually expecting him they're looking for him to show up and his time is not yet full come and so it's not time for him to go get caught and apprehended and tried you know a trial of this man blasphemeth this man this and that so he's gonna just buy a little time and then show up when he can verse number 10 but when his brethren were gone up then went he up unto the feast not openly but as it were in secret and reminds me of a rapture anyway verse 11 when the Jews sought him at the feast and said where is he there was much murmuring among the people concerning him for some said he's a good man others said nay but he deceiveth the people howbeit no man spake openly of him for fear of the Jews and would you look at that from the very even from this time it's fear that keeps people with their mouth shuts they are afraid to open their mouth or speak openly of Jesus Christ they said he's a good man but oh

I'm not gonna say that in front of other people I believe on him he's done miracles he's healed my brother or my mother I saw it with my own eyes he is the Messiah but I'm not gonna say that out loud oh no why because fear of the Jews look at chapter 12 and this is an epidemic and it still is today in the hearts of his followers John chapter 12 and these aren't common people at all these are some powerful men in verse 42 nevertheless among the chief rulers also many believed on him the chief rulers many believed on him but because of the Pharisees they did not confess him lest they should be put out of the synagogue for they love the praise of men more than the praise of God and so there it is again and even amongst the higher up and the nobles fear silences the believers and I wonder if you could just do a little self-reflection in this moment isn't that true of you at times that the fear of man bringeth a snare it snares your tongue it shuts your mouth keeps you from acknowledging who Jesus Christ is or confessing that you believe on him and somebody needs to make his name known and to do that we need to get over that spirit of fear well it was going on back then it's still going on today just a little bit further in John 7 this morning verse 14 now about the midst of the feast

Jesus went up into the temple and taught now is that something he goes up in secret because they must have had some lookouts they must have had some men posted at places they said where is he they're waiting to see which gate he comes through into the city and he gets through maybe he disguised himself maybe he came in with a crowd who knows but he showed up and he goes into the temple and stands in a public place and opens his mouth and starts teaching the people like he always did and so there they are afraid to open their mouths because of the Jews and there he is a completely different creature complete confidence complete boldness when he has the truth and he has the right fellowship with the father he stands up and boldly teaches where he's not wanted where they're going to come and find him and in verse 15 he's teaching stuff that just blows their minds in verse 15 the Jews marveled saying how knoweth this man letters having never learned that's just a statement saying he's never gone to their theological schools he's never been trained under the priests and how is it that he knows all of this stuff he's obviously giving them scripture and giving them truth in a way that's making very clear sense and you know what it's like when you have the bible expounded to you and opened up to you and things like you've read it or you've heard of it but you've never really understood it or it's never just when the connection comes the light comes on it's like wow it's right there that's amazing and that's the stuff

[34 : 54] Christ did that's the stuff that he was doing everywhere he went was saying teaching the old testament teaching the words of god and the law of moses in a way that was just illuminating to them they've been only under oppression and persecution of these elite men that have really dominated them and kind of ruled them and there's liberty it's it's not a following of a man and so when jesus christ shows up he's directing them back to the word of god and even showing them greater liberty than even the law of moses ever did and it reminds me of this man and i'm going to quit here that that he never went to any seminary he never went to any bible school or bible institute and he's not even from america he's from another country and this man got out of what was some presbyterian background he got a hold of the truth and the gospel of christ and basically they kicked him out of the presbyterian church that he was at because he just had different beliefs he had the truth and so he tried to enroll in a school here in america it was a pretty prominent school and it didn't work out he wasn't able to do it and so he was fine he some books were sent to him he began to study on his own and study his bible and read and study and the man is

I think he's remarkable he's got phenomenal insight into the word of god and I haven't heard a bad message from him everything he says and preaches almost everything is gold just it seems like where had this man learned letters how did he get this wisdom and knowledge because he's saying things and making sense of things that I've never heard going to my bible school or from all the men and preachers and teachers that I've been around all my life and he's just teaching things that what liberty what blessing for him he's not married to any camp he just has the word of God and he just puts it out there and so I love it and I'm a fan of listening to some of his stuff and he reminds me of that when Jesus Christ goes in there and teaches in front of all these men who are the scholars the priests I mean these are not little boys and girls in school these are the professors the theologians and he stands up and says things that just blows them away and they just can't put their finger on it who is this guy and so we know who he is he's the same one that came down from heaven amen all right so we'll stop there and pick it up next week a little bit into seven