

## John 6:37-59

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[ 0 : 00 ] We finished around verse 36. So John 6, and we'll pick it up right about there, 36.

Let's pray together, and then we'll get into the Word of God. Lord, I pray as we open up this book that again that you'll meet with us, that you'll give clarity and discernment and understanding. These are holy, holy words. They're so much higher than we are, and our minds are finite and fallible. And Lord, man over history has repeatedly and consistently misinterpreted your words and have come out with teachings that are untrue and teachings that sound okay to the hearer. And folks have followed false doctrine and false teaching for centuries. Lord, may we not be guilty of that. May your Holy Spirit guide us into all truth. Please teach us your words and help us to compare spiritual things with spiritual.

And we pray that your Holy Spirit give us understanding. Open our eyes. Help us to see these truths and know them. And then open our hearts of faith to believe them, as well as our hearts of obedience to follow them.

[ 1 : 18 ] And we'll give you the glory. And it's in Jesus' name we ask this. Amen. Amen. Amen. Amen. Okay, so this is a chapter. This is just one chapter of many. And as we've already kind of covered that John's gospel is written on the slant or with the purpose of getting the reader to believe on Jesus Christ.

And this is a strong emphasis. It's not just the emphasis of this church. This is what the apostle John declared. This is why I'm writing this. I want everybody to believe on him.

And so we've seen that in nearly every narrative and nearly every chapter that John gives. Some that are, I guess they're exclusive to the gospel of John as far as certain stories that happen during the ministry and life of Christ.

He gives them because he wants you to believe. He shows where others believed and it just makes the reader say, oh, well that's what I'm supposed to do is follow suit.

So, knowing that and understanding that coming into this chapter, it's a long chapter of 71 verses, which is nothing to John.

[ 2 : 26 ] He can get pretty wordy. But in this chapter we're introduced today, or in our age at least, to two false doctrines or schools of theology.

It's not really a school, I should call it that. But there's certain, man has misinterpreted these words and has come out with some teachings and there's droves and it's not just one denomination per se.

It's spread and it's infected the minds of many in different ways. And one of them we've been kind of trying to introduce and steer our minds clear of, and that's this teaching that in the communion, what's called the Lord's Supper or the Lord's Table.

In other denominations they have a little different twist on it, calling it a Mass. But in this communion of what Jesus Christ said, this do in remembrance of me, when he was in the upper room, and he took the bread and break it, and they all took eat, and he said, this is my body which is broken for you.

And then they drank from the cup and said, this is my blood which is shed in the New Testament. And those two elements, as we remember them today, as we're commanded to by Christ, by the Apostle Paul, some denominations or some men have taken these words from John 6 and coupled them with some other thoughts and then introduced what we'd say is false doctrine.

[ 3 : 54 ] It's bad theology. And they're using verses right here to teach that. And the verses are that, well, Jesus said in this chapter that we have to eat his flesh. Verse 54.

And we have to drink his blood to have eternal life. So, therefore, how do we do that? Well, Jesus isn't here. For us to chop him up and eat him. And by the way, nobody in this day was doing that

either.

So, what did they come up with? Well, then they decided that the priest will stand in front of the congregation and he'll say these hocus-pocus words in some prayer and then Jesus will be, he must descend from heaven and transform that bread or transform that wine into his blood and into his literal body and then everybody can partake of Jesus and receive Christ.

And as they receive Christ, as many as received him, to them gave you power to become the sons of God. And so, in this magical ceremony, they believe that they're eating the flesh of Jesus Christ. And they're supposed to believe this. Like, this is taught. This is so strong. I went to, a little bit ago, my grandfather died and I flew to Chicago. It was probably, what, a year and a half ago, two years ago?

[ 5 : 08 ] And flew to Chicago where they had this Catholic funeral and mass for him. And my uncle, what would be my great uncle, it was a Dominican priest, or something of the Dominican right, however that is exactly, I forget.

And he got up during this funeral thing and instead of talking about his brother, who had been this Catholic priest all of his life, basically, instead of talking about him, he'd use the time to take shots at the Baptists who were in the crowd, namely myself, my mom and dad.

And he took shots at us by declaring that we believe in the mass. Who cares about that right now? You're not doing it. You're not taking it. You're having a funeral for your brother.

And instead of talking about living in life and the good things and the memories of his brother, he took the time to teach the doctrine of transubstantiation.

And I was just, I felt so bad for the whole thing. It was just disgusting. And so he went on and he dogmatically declared that we Catholics believe that we are partaking of the flesh of Jesus Christ.

[ 6 : 21 ] We Catholics believe that we are drinking the blood, as John told us in his gospel in chapter 6, that we must in order to have eternal life. What a sad thing.

Now, what we've done so far is we've gotten up to verse 36. We haven't even gotten to these, like, hot topic verses yet. But what I've shown you was the context is just leading right into this, not to this climactic statement of eating flesh and drinking blood, but rather it was feeding them, the 5,000 men besides women and children, with bread.

Feeding them with bread. And then he goes to the other side, taking a boat, or walking across. The disciples went by boat. He came by night, you know. And then they come up to him and he's like, you didn't come here, but the reason you came was because you received the, you ate the bread and were filled.

And that's in verse 26. You did eat of the loaves and were filled. Labor not for the meat which perisheth. It's not about the physical bread. Then he says in verse 27, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you.

Is he going to give him his flesh to eat? No, he's talking about bread. He's using the analogy. And then as we carry this forward, nobody's mind is thinking about eating the flesh of Jesus Christ.

[ 7 : 42 ] But you've only been introduced to this concept and illustration of bread and how you eat that and are filled. But Jesus is saying, I'm going to give you something else. And as we got through verses in 31, 2, 3, 4, 5, the bread which, verse 33 says, for the bread of God is he which cometh down from heaven.

It's a person and giveth life unto the world. And so they say, give us this bread. And he said in verse 35, I am the bread of life. He that not come, not eateth me, but he that cometh to me shall never hunger.

And so he's already established this is something spiritual. It's not the bread meat that perisheth, but the one that endureth unto everlasting life. And now the illustration just carries all the way through.

So it's going to carry on and get to these other verses that many take and twist. And so that's theology number one that's messed up, is teaching that Jesus' body and blood have to be partaken of or eaten in order to be saved or to get closer to being saved.

And the other one is going to kind of pop off right here at the beginning this morning. And we're not going to spend time with it, but we'll at least bring it to your attention and just slightly kick it as need be.

[ 9 : 01 ] And this teaching is that God has chosen for, before the foundation of the world, God made a decree who individually, who will be saved and who will not be saved.

And the teaching says that it doesn't matter what you think because God has already declared it. And as God declared it, you're helpless to go against it. If he has picked you, then you are going to be drawn of the Father like a robot or against your will even, you are going to come to Christ. If God did not choose you, you cannot come to Christ. No matter how badly you want to, you are a reprobate and you'll be damned in your sins. And the teaching is that God decreed this and foreordained this.

And so where does all that come from? Well, here's one verse that is used as a portion of this doctrine. We're in verse 37 of John chapter 6.

And the Lord says, All that the Father giveth me shall come to me. And him that cometh to me, I will in no wise cast out. Now, what's important is when you study and read your Bible, that you don't build a doctrine on something that the Bible doesn't say.

[10:18] As in, even if it infers something, you don't build a doctrine on the absence of words. You build a doctrine on the words of God. And in this verse, it never says God's damning anybody.

It doesn't say anything about anybody who doesn't come to him, as the word says. If I said to you that Saturday we're going to have a work day and there's a shed back there that I want to tear down and I need to fix the fence first to keep it from falling over because it's leaning on the shed, this is actually happening.

And I said, everybody that comes is going to help to fix that shed or fence and tear down that shed. And that's true. Everybody that comes is going to do that.

What about the people that don't come? Do we infer that they're actually holding the shed up and tearing the wall down? Do we infer that they're doing the opposite? No, we don't infer anything about them because nothing applies to them.

And the idea here is the statement we can only take on face value and not suggest something in what maybe could be another version of what might have been said there when it wasn't said.

[11:26] If that makes sense to you, we'll just move on. So it says in verse 37, All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. I might actually add something else out here.

Da-da-da-da. Where was this at? So verse 30, They said therefore unto him, What sign showest thou then that we may see and believe thee?

We want to see something. And so Christ tells them, and they say, Hey, our fathers did eat manna. We saw manna from heaven. And Christ says, Well, that's, Yeah, Moses gave you not that bread from heaven, but my Father gave you the true bread from heaven.

And then he says, I'm the true bread that came down from heaven. And let me see, In verse 36, he said, But I said unto you, That ye also have seen me, and believe not.

Now the point I'm making, and it's going to carry through this passage, is that we're dealing with the time when Jesus Christ could be seen. He was in front of them, speaking to them. And throughout this passage, he's going to reference raising somebody up at the last day.

[12:38] Look at the end of verse 39, the end of verse 40, the end of verse 44. He's talking about raising somebody up at the last day.

This is a general resurrection that they're all very, very familiar with. Let me remind you of that. We looked at this before. Look at John 11, and verse 24.

This was common knowledge taught by the prophets that there would be a resurrection. When at the last day, verse 24, Martha saith unto him, I know that he, speaking of her brother Lazarus, that was dead, I know that he shall rise again in the resurrection at the last day.

I know that. And what did Jesus Christ tell these folks? I will raise him up at the last day. And so here's the point, is that you know some doctrine from the apostle Paul. That has not, we cannot interject that into John chapter 6 here.

That Jesus Christ is not teaching about the body of Christ, where Jews and Gentiles believe on him through faith in his blood, and are placed into a new man, the body of Christ.

[13:57] And that body is going to be raptured and caught up, where the first fruits, this resurrection, the dead in Christ shall rise first, and we which are alive remain shall be caught up together with them in the clouds.

That's not part of this topic, nor is it part of, if I can keep saying the word theology here. This is, Jesus Christ is promising to raise them up at the last day. This goes beyond the church age and the rapture.

This is a resurrection that they understood and were planning on and expecting. So what Christ is promising somebody is not salvation by grace, through faith in his blood, and being part of the body of Christ.

We cannot presume any of that Pauline doctrine into John chapter 6. Even though John wrote after Paul, you have to understand, this is the words of Christ to Jews in his ministry.

And I know this is a little bit heavy to consider all this, and I told you I didn't want to get stuck in the heavy mud, but sometimes you have to say some things. So I hope that makes sense to you, just that concept, if you have any kind of handle on your Bible, and the future times.

[15:00] So back in John chapter 6, verse 37, All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out.

If you see those last two words, cast out, you can make a connection. Earlier in the Gospel of Matthew, at the beginning, when he talked, I want to say it's chapter 5, where he said that ye are the salt of the earth, and if the salt hath lost its savor, where it shall be salt is good for nothing, to be trodden down, or to be cast out, and trodden underfoot of men.

There's Jews that are going to get cast out, of the kingdom. They're not going to make it into the kingdom, that's for them, at the resurrection. They won't be resurrected either, for that matter.

There's others that are going to be, we already read this in chapter 5, this resurrection of damnation, in 529. And so all of this is, this is all the context that we're studying here.

It goes, we cannot think we are part of this, or make them part of us. Matthew chapter 8, it's another place, where the children of the kingdom shall be cast out, into outer darkness.

[16:08] And so, him that cometh to me, I will in no wise cast out, which is a real connection to that time. Verse 38, for I came down from heaven, not to do mine own will, but the will of him that sent me.

And this is the father's will, which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again, at the last day. And this is the will of him that sent me, he clarifies again, that everyone which seeth the son, there it is, and believeth on him, may have everlasting life.

And I will raise him up, at the last day. Have you seen the son? Don't get spiritual with me. Have you seen him with your eyes? Have you come to him, that you might have life?

Like the Messiah is coming, to the San Fernando Valley. So the rumor says, he's coming, he'll be here this week, on Tuesday night, are you going to go see him? And are you going to go hear him speak?

And you're going to believe on him, and see the miracles which he does, and hear him declare that, he has everlasting life, and he's going to heal your kids? So that's the kind of scene, you need to place yourself in, because that's what was happening.

[17:15] Okay, so again, the promise to raise him up, at the last day. Now the reaction from the Jews, in verse 41, the Jews then murmured at him, of course they did, because he said, I am the bread which came down from heaven.

So they're stuck on something he said earlier, and that just doesn't resonate with them. They are so, just like the woman, just like Nicodemus in chapter 3, just like the woman of Samaria in chapter 4, and just like those Jews in chapter 5, when he healed that man, on the Sabbath day, and here they are again, they cannot receive anything, that is spiritual.

Any spiritual content, it goes right over their head. Now we've hit this a few times already, and now that it's coming up again, I'm just going to remind you of a verse he said to Nicodemus, in verse 12, he said in chapter 3, verse 12, if I have told you earthly things, and you believe not, how shall you believe if I tell you heavenly things?

Everything he says that has spiritual value or content, goes right past them. Do you know why you can pick them up? Do you know why? Look at 1 Corinthians chapter 2.

The Bible tells you why. If you're born of God, if you're born of the Spirit, if you've been spiritually born again, a man called the church and left a message, and he was asking some questions, and I called him back yesterday, and we talked for about a half an hour, and he's asking questions about dispensationalism, and what is it really?

[18:50] Well, I kind of got into it on, kind of forced him into the conversation on being born again, and he said he doesn't understand that, and so we talked it over, talked it over, and he said it makes a lot more sense now, but he wasn't ready to do it, or to receive Christ, but he didn't get it.

The point was, when I said these terms, he's heard them before, but it just made no sense to him. What is it talking about? What does that stuff mean? Here's why. 1 Corinthians 2, and let's take a look at verse 11.

For what man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God.

Now he knows these things of God. Now we have received, not the spirit of the world, and remind you, verse 11 talks about the spirit of man. Verse 12 says, but the Spirit which is of God, that we might know the things that are freely given to us of God, which things also we speak, and so did Jesus Christ.

Not in the words which man's wisdom teacheth, and so he didn't come on the scene giving them philosophies, and bettering their life with lessons, and 12 steps to this, and success.

[ 20 : 14 ] That's man's wisdom. But which the Holy Ghost teacheth, comparing spiritual things with spiritual, but the natural man, without the Spirit of God, the natural man receiveth not the things of the Spirit of God.

They are foolishness unto him. Neither can he know them, because they're spiritually discerned. Now that doesn't mean that if you can't understand every deep doctrine of the Bible that you're not saved, or don't have the Holy Spirit.

But that does mean that if you don't have the Holy Spirit of God in you, you're not going to receive even the elementary, the low fruit of the Bible. It's going to go right over your head, and what's going to make sense to you is if I be good, God will accept me.

If I do right, if I go to church, if I get baptized, if I do these things, then I'm a good person. That makes sense to man. But that's not Bible. And God came here to give us something, a better way, give us a clearer way, the way of truth.

And so here the Lord Jesus Christ is saying, you need to believe on me and receive me. Alright, so this goes right over their head. We're back in John chapter 6. They're murmuring at him because he said, I am the bread which came down from heaven.

[ 21 : 32 ] Now if he literally needs to be eaten, then this would be a little more understandable, because that would be a physical resolution to the words that he's speaking, then we can just take it all physical.

All of it. Just okay, so then we're supposed to eat you, and then you're the sacrifice. They did that, the priests, they bought their sacrifices, and some of that was cut up and eaten by the priests.

That was how they survived. And so maybe that's what he's talking about. They murmured, I'm the bread which came down from heaven in verse 42, and they said, is not this Jesus, the son of Joseph, whose father and mother we know?

How is it then that he saith, I came down from heaven? Now they didn't see him come down from heaven. They weren't the shepherds that were on the hillside that night, some 30 plus years ago. You can imagine how that has probably faded back into time. Do you remember some spectacular thing that happened 30 years ago? Like vividly, like that you weren't there without the internet?

[ 22 : 39 ] Just by word of mouth it happened hundreds of miles away? So likely nobody standing here has very much, maybe somebody in the crowd has a vague memory or heard about the tale or something, but for the most part they never were part of that scene that we're familiar with in the Bible, and it wasn't even penned.

And is not this Jesus, the son of Joseph, whose father and mother we know? So as naturally they suspected, they presumed that Joseph's his dad, Mary's his dad, we know them.

How is it then that he saith, I came down from heaven? So verse 43, Jesus therefore answered and said unto them, murmur not among yourselves. No man can come to me except the father which hath sent me draw him.

And again, here's that line, I will raise him up at the last day. So again, this teaching comes into this thought, well, oh God picked certain ones and he draws them, and if you're not one of them, you won't ever get to Christ.

And that's not what the verse says, and this whole system of Calvinism is built upon verses similar to this, they're vague, or they take them misleading concepts, and build something that's not a reality or a Bible doctrine.

[ 23 : 59 ] And so they again hit a verse and assume that it refers to salvation in this age, and it doesn't, and it doesn't, and it doesn't. Now let me take you just a quick little run here, this will be short, look at John chapter 12.

John chapter 12, and let's consider something else the Lord Jesus Christ said.

Verse 32, And I, if I be lifted up, what's that mean? That means the cross of Calvary.

You can just stay right there, but let me read this to you. We already studied this, John chapter 3 with Nicodemus. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life.

A reference to his death, a reference to look to me and be saved. All right, so if I be lifted up, I will draw all men unto me.

[ 25 : 15 ] This he said, signifying what death he should die. So the death on the cross is God's call to all men to come to Christ. So we can't tie this into John chapter 6 and make some statement that only a certain amount God is seeking to save and the rest he desires to damn.

That's heresy. That's false doctrine. That's doctrines of devils. All right, back to John chapter 6. And no man can come to me except the Father which hath sent me, draw him, and I will raise him up at the last day.

It's written in the prophets, and they shall be taught, and they shall all, be all taught of God. Every man therefore that hath heard and hath learned of the Father cometh to me. Not that any man hath seen the Father, save he which is of God.

He hath seen the Father. Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am that bread of life.

Now, 47 and 48, specifically 47, pretty plain verse. Pretty simple, pretty, very direct, very pointed. He that believeth on me hath everlasting life.

[ 26 : 42 ] I think that's the one. I don't have it marked, but I think the new versions get rid of those two little words, on me. And in the new versions, it just says, he that believeth.

He has everlasting life. Believes what? You know what salvation is. It's in a person of Lord Jesus Christ. And so, just that little four letters and a space removed opens the door for something that you don't want to be part of.

He that believeth on me is what Jesus Christ taught hath everlasting life. Now, does that statement stand on its own or do we need to add something to that? Do we need to continue on and start, well, don't forget, we need to take the Mass because he says later you have to eat his flesh and drink his blood.

He's going to clarify all of this before the passage is over. I mean, it's going to be very clear. So far, I think it's not as muddy as men typically make it. It's the devil that gets in and twists the minds of men to doubt the Word of God or to chase something else or to look for more that's not there.

He that believeth on me hath everlasting life, period. I am that bread of life, period. Your fathers did eat manna in the wilderness and are dead.

[ 27 : 58 ] This is the bread which cometh down from heaven that a man may eat thereof and not die. I am the living bread which came down from heaven. So this illustration has started long ago and is carrying all the way through this thing.

He's not finished yet. But if you've been allowing it to teach itself slowly and just, he's just staying with that theme. And the reason I keep saying that is because we're coming up on these verses that talk about eating flesh and this is where they fall right off and decide, oh, that's literal, that's physical, we have to eat his flesh and drink his blood.

Verse number 51, I am the bread which came down from heaven. If any man eat of this bread, he shall live forever. And the bread that I will give is my flesh which I will give for the life of the world. All right, what's he talking about? Let's just turn to one reference just as a comparison. Look at Hebrews chapter 10. Just as a comparison, just to show you that this is figurative or metaphorical when he says this is my flesh but it's a reference to his death.

He's giving his life, his life's blood, his very flesh he'll give on the cross of Calvary offering his body as the Bible says. Let's pick this first part up in chapter 10 verse 10.

[ 29 : 29 ] By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And so Christ offered his body.

Verse 12 says, this man after he had offered one sacrifice for sins forever sat down on the right hand of God. Verse 14 says, for by one offering hath he perfected forever them that are sanctified. Now the thought here is that's what the flesh is a reference to. I will give my flesh which I will give for the life of the world. He's referring to giving his body for as a sacrifice to God.

And there it is in Hebrews that verse, look, I should have gave you verse number 5 first. Hebrews 10, 5. Wherefore when he cometh into the world he saith sacrifice an offering thou wouldest not but a body hast thou prepared me.

For what? For sacrifice. So Christ took on flesh. He became like one of us. This human form to offer his flesh.

[ 30 : 28 ] Now just to, this doesn't connect but it shows you another use of the word flesh as another metaphor. Look at verse number 20.

I'll start in 19. Hebrews 10, 19. Having therefore brethren boldness to enter into the holiest. Can you enter? Could a common person enter into the holiest?

Into that temple? Back into that very behind the veil? They couldn't do that. Only a priest once a year could go in there not without blood to make atonement. So now the author is saying brethren we have boldness.

We can go right into the holiest speaking of heaven into the presence of God by the blood of Jesus. Verse 20. By a new and living way which he hath consecrated for us through the veil that is to say his flesh.

Was his flesh the veil that was like blocking our way through? No, but his flesh was torn. His flesh was broke.

[ 31 : 28 ] His body was broken for us. And the picture there is just another use of the word you see. And so when he's talking about his flesh here he's talking about dying on the cross. A body that he was prepared for sacrifice.

And again later he uses saying that veil that's a picture again of his flesh rent from the top to the bottom when Christ was up there on Calvary his flesh was torn. And it gave us access to enter in. So coming back to John chapter 6 we're not thinking about some cannibalistic ritual. That's wickedness. The Bible doesn't teach stuff like that.

Christ never insinuated that stuff. So then why does he say these words? Let's get to them first. In verse 52 the Jews therefore strove among themselves saying how can this man give us his flesh to eat?

So again blind just eyes closed hearts closed the truth that he's telling them of his life that he's going to give them for their sins is just right over their head.

[ 32 : 32 ] Then Jesus said unto them verily verily they say unto you except ye eat the flesh of the son of man and drink his blood ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life and I will raise him up at the last day for my flesh is meat indeed and my blood is drink indeed.

He that eateth my flesh and drinketh my blood dwelleth in me and I in him. So there's the passage. There's the red flag for the false doctrine.

There's the place where everybody falls off the cart. I say well then that's literal. Now has it been literal up to this point? I am that bread which came down I am bread bread bread bread bread is his body bread?

Was there any element of his body that's bread? Nothing to do with bread. Everything to do with come to me believe on me I can give you eternal life. And so he takes that bread concept all the way.

Now I want to point out one thought and God introduced this to us before we ever got here earlier in the chapter. Remember when verse number five remember when all this multitude followed him and they were there for such a long time teaching and Jesus then lifted up his eyes and saw a great multitude once come unto him he saith unto Philip when shall we buy bread that these may eat?

[ 33 : 52 ] And Philip gives him an answer that was you know it's not possible really. And what was the point of this? Verse six this he said to prove him to prove him to test him out to put him on the spot to see how he would respond to see what was in his heart did he have faith did he just trust God and I believe Jesus Christ is putting this statement on these men and God puts these words in his book and he words it just the way he words it to prove you and to prove men and to prove all men the truth is all in here I mean it's it's right there but you want to get hung up and you want to teach your pet doctrine you want to you got a stumbling block in your heart where you don't want to believe the words of God or to where you want to get around the words of God to teach your traditions or follow your pagan culture there's your place the Lord will give you exactly what you need you'll find it in the word of God and you'll be deceived because you've got something wicked in your heart that you don't want to come to Christ and believe on him just like these men you want to

see something you want to do something like they said in verse number 28 what shall we do that we may work the works of

God and what's the answer this is the work of God that you believe on him whom he hath sent they don't want to believe on him they want to do something so it's true today this all fits today this is just very relevant and the point is I'm thinking that God is allowing these words to be confusing to some because they don't want to believe on Christ alone they want to work their way to heaven they want their righteousness to shine and they want to build a religion and a system to where they get to praise themselves and all their goodness and their righteousness and they'll be damned and they'll deserve it now verse 54 we read this already he either eateth my flesh and drinketh my blood hath eternal life and I will raise him up at the last day there's another time where he mentions this resurrection resurrection to these Jews this is not the body of Christ and so you can't when you see these markers and you understand where that fits then you know that all of this doctrine

I can't pull pieces out and plug it into another place like the church age today alright one more thing here verse 57 as the living father hath sent me and I live by the father notice that I live by the father so he that eateth me even he shall live by me so if we're going to take this literally is Christ eating the father because that's what he said that's the analogy as the living father sent me and I live by him by the father so he that eats me lives by me so does that mean if it's going to be matching statements does that mean that he's eating the father or is this something spiritual or is he living by the father because the father's in him as he already said or will say several times in this book verse 58 this is that bread which came down from heaven not as your fathers did eat manna and are dead said that again he that eateth of this bread now he's not talking about blood and flesh anymore is he's back on the bread because that's where it was the whole time shall live forever these things said he in the synagogue as he taught in

Capernaum now there's going to be a reaction to this and we're not going to be able to cover all of that because it gets into some good stuff as well I think so we're going to have to kind of pause here I think for the day I know this was not your typical really edifying and digging off of or spooning some good stuff this morning but man makes a mess of the Bible when he just doesn't have faith or when he comes to it with a heart that's already received other things and then God will let him have what he wants he'll damn a man in his own deceitfulness and so let's be careful how we interpret this Bible it's a holy book and we don't want to ever take words out of it we don't want to change the words and we want to study it with the Bible now I didn't do a whole lot of cross-referencing today and we could we'd still be stuck back in the 30s to really like establish some of these things fully and thoroughly but at least don't allow yourself to be confused going through the Bible when you read certain things that are just they sound a little off or sound tricky and when you do hit those passages learn to pray and learn to just put a question mark there if you need to I would say give me a call and let's talk it out but I don't want me to be your lifeline for the Bible all the time I want the Spirit of God to be able to reveal things and teach you this book and as he does that as you stay in the book just put a question mark keep reading keep reading keep studying it'll come out God will give you light if you want it so we'll stop there and we'll pick it back up here and at the top of the hour you will you you