

John 6:16-36

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Preacher: Pastor Wolski

[0 : 0 0] So we've got a few sick this morning, a few out of town, and it's going to affect our baptism for the next service.

So we're probably going to postpone that, it looks like, for a week, which I'm not worried about. Actually, at first I was disappointed, and after thinking on it, praying about it a little bit, I felt like it's of the Lord.

And I'm excited about it, for doing it next week, and I'll show you why later. But for now, let's have a word of prayer, and then we'll get into the Gospel of John. Let's bow.

Our Father, with grateful hearts that we come before you, thankful for the shed blood of the Lord Jesus Christ, and for bringing us nigh unto you and granting us access by your Spirit.

Thank you for the living words of God. Thank you for the truth that's in our laps, and may we appreciate it as we behold it. Please open the eyes of our understanding.

[1 : 0 2] Let us behold these wondrous truths. And Lord, teach us some things. Help us to never be confused by the wording of your holy book, as so many have and are still. Help us to rightly divide.

Help us to rightly apply. We ask these things in Jesus' name. Amen. Amen. All right, we're in John 6, and let's remember that these people are believing on the Lord Jesus Christ.

Or they're seeing the miracle that he did with feeding the 5,000 men beside women and children. And they believe, in verse 14, that this is the prophet that should come into the world.

This is the one that was prophesied of. And he realized, he perceived in verse 15, that they would come and take him by force to make him a king. And we closed last Sunday by showing you the contrast of chapter 8, how they picked up stones to stone him.

When he said some things against their beliefs, against their religion, if you want to call it that. And I showed you a contrast of when somebody gets fed, they appreciate you, they like you, you're a good guy.

[2 : 1 1] But when you attack their religion, or when you expose their errors and show them they're wrong, the pride in them is ready to kill you. Like, cut your throat, stone you with stones, whatever the case.

And what a contrast from chapter 6 to chapter 8. Now, we'll carry on here. At the end of verse 15, it says, He departed again into a mountain himself alone.

And that's a popular thing in the reading through the ministry in the time of Christ here on earth, is that he departs. And he gets alone, and oftentimes it's in a mountain. And what you see him doing is praying.

You'll see that he has this constant, this draw in him, pulling him away from everything, from all the masses and the multitudes.

And you would think, well, you know, he came for that. He's trying to build a following and disciples, and there's truth to that. But there's, in all of that, in all of that putting out, in all of that work, there's this pull to get back to time with the Father, to time with prayer, to time where he's almost, you might say, getting recharged, or rebooted, or re-centered, or whatever it would be.

[3 : 25] And what we can do, and what we probably do, is neglect prayer because of the busyness, and because of the opportunities to do things in fellowship, and minister, and serve, and work, and be in church, and do things, and then we're exhausted.

And rather than going and recharging through prayer, we'll recharge just by vegging out and just entertaining ourselves, doing nothing. And God help us not to overlook the need to depart and get alone with God on your own.

We could call it your personal devotions. That should be a big deal to you. Personal time with your God, and your Father, and His words, and on your knees in prayer.

It should be a big deal, and sadly it's not. And for many of you, maybe all of us, we should spend more time in prayer. We should learn to pray. We should have that drawing and seek God.

I think, I say it like that, I see it as Jesus Christ, He just ministered, like, to thousands. And now I've got to go. The disciples get in the boat, they take off, but He's not.

[4 : 41] I've got to get with the Father. I've got to get in prayer. I've got to fellowship with Him. I've got to get back to where I'm drawing from Him, and He's ministering and strengthening me.

And if you've never had a prayer life, if all your prayer life is is just, you know, thank you for this, and I pray for that, and would you help me with this, then you probably don't, you never experienced that fellowship, that like, that communion, that strengthening where the Lord just, where you're just before His throne, and in time, He just infuses some life into the new man.

He just, He strengthens you by His Spirit with His might inside, and it happens in prayer. Remember when He went into the garden, when He went, when it was the night of His crucifixion, and He was very, His soul was exceeding sorrowful, He was very heavy, He sweat as were great drops of blood, I mean, His physical body was breaking down on Him.

And He went into there, and He went into there to pray, because what stood before Him was a horrible, horrible scene. And before He ever had the endurance or the strength to even step toward it, as you know, He was trying to get around it.

He was trying to dodge it, He was, God, if it be possible, but prayer, incrementally, through that night, prayer strengthened Him, and brought Him forward to the place where now, I'll submit to this, let us be going.

[6 : 15] And if you neglect prayer, then it's just going to be you trying to do right, and trying to do what needs to be done, and work, and serve, and minister. But may you be reminded this morning to get on your face, and to spend time in prayer until you're strong enough to do what you need to do.

It's not all about complaining about your needs, and whining about problems. Sometimes it's just about being in front of God's throne, allowing Him to minister inside of your spirit, and fill your mind with truth, and with His will, and knowledge of His will.

And sometimes you go to prayer without an understanding of a situation, with a heavy burden on your heart, and you lay up before the throne, and you just stay there. And you just stay there, and you talk it out, and you talk it out again, and you talk it out again, and eventually, it's like the light shines through.

It's like the Lord just gives you some stray. He gives you some direction. He just kind of, like something you hadn't really thought about, or an alternative that really wasn't there until the Lord just shines light on it, and it's peace and comfort, and it makes sense, and now you can have joy, and you can realize, that can be laid aside.

I can do this. You've got to go to prayer. You've got to spend time to get that. And Christ did. He had to get alone. So moving into verse 16, When even was now come, His disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum.

[7 : 48] And it was now dark, and Jesus was not come to them. So it's only the disciples, in a boat, going across the water.

And in verse 18, The sea arose by reason of a great wind that blew. And when they had rowed about 5 and 20 or 30 furlongs, which I have a note saying it's approximately 3 miles.

I don't know how accurate that note is, but that's what I have written down with my pen at some point. They say, They see Jesus walking on the sea, and drawing nigh unto the ship, and they were afraid.

But he saith unto them, It is I, be not afraid. Now, this is the scene where Matthew describes a few more details, where Peter said, If it be thou, bid me come unto thee in the water.

And Christ said, Come. And Peter put his foot out, stepped onto the water, put his other foot, I don't know, maybe he had to jump, I don't know.

[8 : 52] Maybe he didn't get to just touch the water with one foot. Maybe he had to just commit. But at any rate, Peter is walking on the sea. And so John doesn't give us these details, but that's back in Matthew 14, and you're probably very familiar with that.

But since John doesn't reference it, he will just keep moving. And so he said, It is I, be not afraid. Verse 21, Then they willingly received him into the ship, and what a word.

Immediately, the ship was at the land where they went. Now, that's not just a manner of writing. That's a truth. Boom.

They're rowing, and they're rowing against this wind, and then when Jesus Christ gets in, boom, they're there, and it's over. It seemed like it was just a moment.

No, because it was. As the Bible says, Immediately, the ship was at the land, whither they went. Now, I want to just point out a little picture here, or a type, if you want to call it that, of this little scene here.

[9 : 52] In this story, you've got Christ up above on a mountain. He's up. He's away from his disciples. They're down. They were, verse 16, down.

Do you see that? So, the disciples are down. Jesus is above. He's on a mountain, himself alone, and they enter a ship, and they're going across the sea, and it's dark, and at this dark time, across the water, there's a wind that blew, in verse 18, and they are struggling, and struggling, and trying to get across, and they're not doing so well.

It's a picture here, of the, the, what they like to call, the old ship of Zion. They like to refer to the church, or the body of Christ, as a ship, or as a vessel, that's traveling across the sea, looking to get to the other side, to glory, to the safe and sound, on the other shore.

And we're going, as a group, we're toiling, fighting through, against the, the winds of the world, and the sin, of this world, and we're, we're, we're toiling through the night, waiting for the, the day, waiting for, and while we're working, and striving, and trying, and fighting, and things are against us, out of nowhere, the one who was, up, is now right there, in our presence.

And the Lord Jesus Christ, appears, and immediately, the body of Christ, is on the other shore. And immediately, the, the church is safe.

[11 : 27] And it's just a little picture there, of the Lord, appearing in the rapture, and, all of our struggles, and toils, and work, and, and fighting against the world, and the world system, and sinners, and sins, and our flesh, and all of it together, how quickly it'll be over, when the Lord Jesus Christ, arrives for us.

Now, moving past that, verse 22, the day following, when the people, which stood, on the other side, of the sea, saw, that there was, none other boat, there, save the one, where into his disciples, were entered, and that Jesus, went not with his disciples, into the boat, but that his disciples, were gone away, alone.

Now, what they're seeing, is a vessel, a boat, on the shore. It had arrived. And there's people there, that were, on the other side, the previous day.

Notice verse 23, how be it, there came other boats, from Tiberias, nigh unto the place, where they did eat bread, after that the Lord, had given thanks. When the people, therefore, saw that Jesus, was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

And when they had found him, on the other side of the sea, they said unto him, Rabbi, when camest thou hither? So it's a little confusing, but what's happening is, is Jesus Christ, sent his disciples, into that boat, we'll call it a blue boat, just for sake of, it stands out.

[12 : 53] They get in the blue boat, and they take off. And there were other boats, there along that shore, because the great multitude, had come, and it says that there were, where did that, missed the verse, there came other boats, from Tiberias, nigh unto the place, where they did eat bread.

After that the Lord, had given thanks. So other boats, and vessels are there, in verse 23. Now they know, and they saw the disciples, get in the boat and leave, and Jesus Christ, was not with them. He was elsewhere, he went up in the mountain.

Now when they get to the other side, the day following, from back to verse 22, they're on the other side, and they see, their boats are there, they see the blue boat, the one the disciples took, and they say, there's no other boats here.

How, Jesus, how did you get here? You didn't come in that boat, you didn't come in my boat, you didn't come in their boat, and that's the question, that's their statement, in verse 25, Rabbi, when camest thou hither?

And he doesn't even answer their question. He doesn't talk about, what took place the night before, that miracle, that's just, it's not for them to know, apparently. These Jews are not going to know some things, and in the picture, it makes real good sense, because the rapture, and the body of Christ, and that whole concept, is not for them.

[14 : 15] But at any rate, he just ignores that question, and he gets to something, a little bit deeper, the real problem, that needs to be addressed, as he sees it. Verse 26, Jesus answered them and said, Verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

You're just after me, because I feed you. You're just coming back for more, because I took care of you. Pretty fancy stuff, you thought it was a good miracle, and that's why you're here. You're not seeking me, because I have the truth, of why I'm here.

And by the way, I didn't come to feed you. That's not really why I'm here. Verse 27, Labor not, for the meat, which perisheth, but for that meat, which endureth unto everlasting life, which the Son of Man shall give unto you, for him hath God the Father sealed.

Now I want to just introduce, I don't even know if I'd say he's transitioning, but he's going to be on point with his teaching. The Lord Jesus always has a message to teach to these people, for them to believe on him.

And coming right off of this, feeding them with loaves of bread, and that's the reason that you're here, is because you did eat loaves of bread, he's going to transition, or use that rather, to teach them something.

[15 : 40] He's going to use that as an illustration, to teach them something. Now the reason I'm saying this, because here it's already setting up, from the beginning of the chapter, but by the end of the chapter, I don't know how many denominations, or religions fall all apart, and misinterpret some words, that Jesus Christ says here in John chapter 6.

And because they misinterpret his words, and they fail to see, that he's using this loaf of bread, as an illustration to describe eternal life, that he can offer, which is really plain, if you just read the passage from the beginning.

But what they end up doing is saying, we need to eat the flesh of Jesus, in order to have received him, and to be saved, we must eat his flesh.

Because he makes some comments through here, that are symbolic, that are metaphorical, but they fail to see that. They just deny the entirety of the passage, and the context, and go right to a verse, I'll show you the verse, verse 51, 55, look at 54, we'll just read that.

54, Whoso eateth my flesh, and drinketh my blood, hath eternal life. And he talks about that for a few minutes there, about eating his flesh.

[17 : 04] Now, that statement alone is, that's an awkward statement. And so, because of this, because of these words, certain denominations have declared, that to, in order to fulfill this command, or this necessity to eat his flesh, then they take a little wafer, that was baked in some factory somewhere, and they take that, and they hold it up, and then they declare, that we are praying a prayer, to God, and we are calling Jesus Christ, out of heaven, and they're doing it today, right now, somewhere in the world, and thousands of places, all over the planet, this is happening, today, and yes, last night, and they're calling Jesus Christ, out of heaven, and he is, he has to obey the call, and he comes down, and he transforms, that factory made wafer, into his very literal flesh, although it still looks like, a factory made wafer, they believe in their heart, in their mind, and in their, their, what do you want to call it, their, not catechisms, their, philosophy, yes, something more than that, but okay, their doctrine, whatever, they believe that, this now, is the body, of Jesus Christ, and then they, partake of it, or they walk forward it, and they bow their head, and they open their mouth, ah, and the priest, puts it on their tongue, and they receive Jesus, they eat his flesh, is what they teach, and believe, and now, if you'll receive the mass, or as we, the Bible calls it, the Lord's Supper, if you'll receive that, you're one step closer, to being in the salvation, the saving grace of God, but you got to do it again, next week too, and then you got to do it next week, and you got to keep doing it, for the rest of your life, keep receiving it, receiving it, receiving it, receiving, all right, now I'm getting ahead of myself, with all of this, but I'm showing you that, from the very beginning, he's coming off of this young boy, that gave his, five barley loaves, in verse nine, he references that, and saying that,

I gave you, you ate the loaves, in verse 26, and were filled, and that's why you're back, and he uses that to say, labor not for the meat, which perisheth, but for that meat, is he talking about his flesh, in verse 27, because that's what they, have to assume, but you never thought that, for one minute, reading through your Bible, that he's talking about, eat my flesh, when he said, labor not for the meat, which perisheth, but for that meat, which endureth unto everlasting life, which the son of man, shall give unto you, so if you're just reading your Bible, honestly, with a clear mind, and neutral stance, you did not think, I have to eat Jesus flesh yet, you didn't think that at all, you just thought, oh it's just, he's saying, something symbolic here, alright, verse 28, then said they unto him, what shall we do, that we might work the works, notice plural, the works of God, Jesus answered, and said unto them, this is the work of God, singular, this is the thing, that this is where it all starts, that ye believe on him, whom he hath sent, did he say that you eat his flesh, so he's not talking about that at all, the emphasis, as we've shown from the book of John, in its entirety, from cover to cover, is that ye believe on him, whom he hath sent, then said they, therefore, they said therefore unto him, what sign showest thou then, that we may see, and believe thee, what dost thou work, now, did they just forget, that they saw the miracles, and ate the loaves, and were filled, did they not just see him, the day before, feed thousands of them, with five barley loaves, and two small fishes, and now after he says, you're supposed to believe on me, oh, well in that case, show us a sign, you see how blind these people are, and how hard their hearts are, and here's something,

I want to interject, before we get any further, is in verse 29, these hard hearted people, with blinded eyes, he says this, this is the work of God, that ye, believe on him, the work of God, is for those hard hearted Jews, that wanted just to get fed, and wanted to see miracles, and they're going to argue with him, and I'm pointing this out, because as we get a little bit further, there's going to come up a few verses, that Calvinists take, and say, oh, God only wants certain to be saved, and others to be damned, but no, Jesus Christ wanted, and said specifically, that these hard hearted, and those that are rejecting Christ, that it's the work of God, that ye believe on him, so verse 30, then, they said, what sign show us now, our fathers, verse 31, our fathers did eat manna, in the desert, as it is written, he gave them bread, from heaven to eat, oh, they're going to quote the Bible, to Jesus, what a thing, then Jesus said unto them, verily, verily,

I say unto you, Moses gave you not that bread, from heaven, so he gave you manna, but that's not it, that wasn't it, that's not, that's not the bread, that I'm talking about, but my father giveth you, the true bread, from heaven, for the bread of God is, and there's the word, he, it's a person, the bread of God is he, which cometh down from heaven, and giveth life unto the world, now still, no talk about eating him, eating flesh, nothing like that, you still, so far, the illustration is intact, and very clear, he's speaking of himself, he's speaking on, you believe on him, so for the bread of God is he, which cometh down from heaven, and giveth life unto the world, verse 34, they said, then said they unto him, Lord, evermore give us this bread, now look back at chapter 4, I want to show you, the woman of Samaria, had the same attitude, and said the same thing, when he said,

I got something, that you don't have, and you need this, and it's living water, and she has no idea, what he's talking about, and her response, to him offering, is verse 15, the woman saith unto him, sir, give me this water, like go, okay, then where's it at, like she's looking around, well give me the water then, and I'll drink it right now, and that's what the people, are saying in John 6, oh well, where's the bread at, give it, show us the bread, show us where it's at, they're not seeing, that he just said, the bread of God is he, which came, it's me, standing right in front of you, they're looking right past him, saying where's the bread, show us the bread, and so they say, what verse was that, Lord evermore give us this bread, verse 34, and verse 35, Jesus said unto them, I am the bread of life, he that cometh to me, shall never hunger, he that believeth on me, shall never thirst, is there any, any confusion, as to what the message is, that it's come unto me, all ye that are labor, and are heavy laden,

[24 : 41] I'll give you rest, it's believe on me, believe on me, he said it in verse 29, he says it in verse 35, he says it in verse 40, this is the will of him, that sent me, that everyone which seeth the son, and believeth on him, may have everlasting life, he says it again in verse 47, verily, verily, I say unto you, he that believeth on me, hath everlasting life, and this isn't the first time, in this gospel, we've caught it, almost every chapter, so there's the message, verse 35, a strong statement, and by the way, as we've been studying, Wednesday nights, the I am's of Paul, here's one of the I am's, of Jesus Christ, calling himself, I am the bread, of life, later he says, in verse 48, I am that bread, of life, to make a stronger connection, to verse 32, where he said, Moses gave you not, that bread from heaven, and verse 48, I am that bread, of life, in 51, he says,

I am the living bread, which came down, from heaven, I'm the living bread, alright, so still, the metaphor is all intact, and it's not confusing, it's not, making anybody feel like, they need to gnaw, on a human body, there's, that concept, has not even entered, anyone's mind, in coming through, this passage thus far, as the whole thing, is being set up, and laid out, alright, so Christ says, where were we, verse 35, I am the bread, of life, he that cometh to me, shall never hunger, he told that lady, that you'll never thirst again, he that believeth on me, shall never thirst, and so, never mentions water, here in this passage, but you see, the same context, it's spiritual, it's obviously spiritual, it's not physical, and it never has been, from the beginning, when he contrasts, he, I'd say, it's probably verse 27, where he switches gears, from the physical bread, and that's why you came, and the miracle, and you were filled, and he switches gears, to go to the spiritual, to say, that labor not, for the meat, which perisheth, physical, eating with your teeth, perisheth, physical, but for that meat, which endureth, unto everlasting life, let me ask you a question, if you have to take the mass, every weekend, did the one you took, two years ago, endure, unto everlasting life, did the one you took, last week, endure, if you have to keep coming back, and receiving it, weekly, and weekly, and weekly, is it enduring, to anything, the answer is no, there's no endurance, to something, that you have to come back, and repeat, and repeat, and so this bread, is a person, it's he which came down, from heaven,

I am the bread of life, verse number 36, but I say, but I said unto you, that ye also have seen me, and believed not, ye have seen me, and believed not, now in verse 30, this is what they wanted, a sign, look at that, verse 30 again, what sign showest thou then, that we may see, and believe thee, and his statement says, you've seen me, but you believe not, and you've seen my miracles, but I'm the bread, I'm the one, and you've seen, me, like the bread of life, is right there, in front of your face, to believe on me, it's, look at Romans chapter 10, Romans chapter 10, for them, in that moment, it was so close, and I'm going to start, at the beginning, just to carry this context, of Israel, that matches, the gospel, time, and Christ's ministry,

Paul writes about, his own people, and how they are, ignorant, of the righteousness, of God, and Jesus Christ, so Romans 10, verse 1, brethren, my heart's desire, and prayer to God, for Israel, is that they might be saved, for I bear them record, that they have a zeal of God, but not according to knowledge, for they being ignorant, of God's righteousness, and going about, to establish, their own righteousness, have not submitted themselves, under the righteousness, of God, for Christ is the end, of the law, for righteousness, to everyone, that believeth, for Moses describeth, the righteousness, which is of the law, that the man, which doeth those things, shall live by them, but the righteousness, which is of faith, speaketh on this wise, say not in thine heart, who shall ascend into heaven, that is to bring Christ, down from above, or who shall descend, into the deep, that is to bring Christ, up again, or bring up Christ, again from the dead, but what saith it, and here's a quote, the word is nigh thee, even in thy mouth, and in thy heart, that is the word of faith, which we preach, it's so close,

God has given to every man, woman, and child, enough faith, to believe on his son, it's nigh thee, it's even in your mouth, and it's in your heart already, you need to exercise that faith, you need to believe, on Jesus Christ, and in verse 9, that if thou shalt confess, with thy mouth the Lord Jesus, and shalt believe, in thine heart, that God hath raised him, from the dead, thou shalt be saved, for with the heart, man believeth unto righteousness, and with the mouth, confession is made, unto salvation, and verse 13, you know very well, whosoever shall call upon, the name of the Lord, shall be saved, it's so close, it's so close, for any human being, to believe on Christ, for these Jews, he was right in front of them, and they said, we want to see works, he said, you've seen me, but you haven't believed, it's not about seeing a work, and believing the work, it's about believing me, and he's right there, in front of them, just the other day, I was with the, my girls up at the store, Hobby Lobby, and we were going through that store, and by the end, we were kind of, all huddled up near the front, waiting for whoever, to go through the line, and get out of there, and I noticed a section of Bibles, a little stand there, with Bibles, and different versions, and then I found, some King James Bibles there, and they were of course, all covered in cellophane, and you couldn't access them, and I just wanted to,

[31 : 14] I don't know, I just wanted to open it up, and just with a few minutes, just browse through, the words of life, a little bit, just look at the words, and I'd looked at enough signs, that said, don't pet the fuzzy dogs, or the, you know, all these dumb signs, with words, all over that store, and so I just wanted to see the Bible, I was right there, and I was like, oh man, and I remember sitting there, and like hunched down, commenting like, the power, the truth, the holy words of God, is right here, how many people, walk right by it every day, how many people, are looking for something, to decorate their house, and the truth, the holy words of God, is just, it's, it's naive, and for a few bucks, you could have it, and open it up, and let the word of God, speak to your heart, and I just felt like, man, I remember squatting, and just thinking, in this big store, in this big town, I'm like, it's right here, it's right here people, it's accessible, and yet, so many will just, walk right by it, somebody will, will just ignore it, they'll look at it, and say, no, not interested, and there's those Jews, with Christ, the bread of life, in front of them, even telling them, to their face, believe on me, this is the will of God, this is the work of God, that you believe on me, and they just look at him, like, oh yeah, well then do something, show us something, show us a miracle, do, they're not satisfied, with his message, the simplest thing to do, and it doesn't satisfy them, and so God helped them, to see their need for Christ, and to believe on him, by faith, so we're running out of time, and I know we're going to, this is going to kind of, get into something else, a total different topic,

I mentioned earlier, about Calvinism, so we'll stop here, and then Lord willing, pick it up in verse 37, where the Bible says, all that the Father giveth me, shall come to me, and so now, a new doctrine, has been perceived, out of some statements, like that, that we'll try to tackle, next week, and do our best to handle, and help you understand, what is real, and what isn't, from that, so let's take about, a 15 minute break, and then we'll come back, at the top of the hour,