

22 July 2026 : Archie Falisi : Bible Study on Gospel of John and the Theme of Bread

2026-07-22 13:02:27

Speaker 1

I think it's recording. No. Hopefully

Speaker 2

He usually asks me. I know it's been recorded, and I haven't seen it ask me. I think it's on. Check your phone.

Speaker 1

Just you feel the vibration. I've used it for the display. Do we need it? Do we need it? Just if you double check, we're going to double check that everything is okay with the recording before we start, so that this study could be available on the website. Is it? It's on. You just have to check it next. Because you see, you will. You will have this. You see here.

Speaker 1

So it is recording. Thanks.

Speaker 2

No.

Speaker 1

Very warm welcome to all of you here at the chapel and on Zoom. Thank you, everyone, for taking the time and effort to spend at least one hour of your valuable time for the Wednesday Berean Bible study here at the Chapel of the Open Book here in London, 52A Wilson Street in London. Thank you for being with us on this Wednesday, the 22nd of July. Today we will be going through the Gospel of John. Today we're going to look at two contrasting Greek words.

Speaker 1

We've looked at the Hebrew words 'yarad,' which means to descend downwards, 'olah,' which means to ascend upwards. So we're going to look at the Gospel of John, and the repeated reference to the words 'anabaino,' which means to ascend upwards, and 'katabaino,' which means to descend downwards, and how the Lord Himself uses these words during his three and a half year ministry in Israel, from

Galilee down to Jerusalem, and we're going to look at how these words are used, applied, and really the significance and why John records them more so than the other three gospel writers.

Speaker 1

Written within the Gospel of Matthew, Mark, and Luke, so we're going to look at John chapter one, verse one to eighteen. We'll stop at verse eighteen, but there are other important verses subsequently after verse eighteen that I want to highlight, and then we'll move on to John chapter six, where we will look at the Lord's self-reference as the true bread that came down from heaven. We will look into these words in the Greek, and also, time permitting, we will also look at John chapter 20, the Resurrection morning, and we will look at things regarding the resurrection of Christ, but from the perspective of Mary Magdalene. She was the one who was first.

Speaker 1

Had seen the risen Christ, who was first to report that she had seen the Lord, and the events surrounding that. Everything again, depending on time, but we will look at this lovely introduction to the Gospel of John. I know the Gospel of John is very dear to many Christian hearts. It's the Gospel where you can find salvation, it's the gospel where we have the reference to eternal life, but also it's the gospel where it is written by the disciple whom Jesus loved. So it's a beloved gospel written by the beloved disciple, by the disciple whom Jesus loved.

Speaker 1

So we have a lot to go through, as per usual. With a lot of scriptures, we must rightly divide the word of truth. We know the Gospel of John is written with the bridegroom in mind. It's a bridal gospel. It has the bridegroom in mind, and it's really the gospel which deals with people's personal testimonies regarding who Christ is. Their realization of who Christ is, and what they confirm regarding the person and deity of Christ. So today we are in the New Testament, in the Gospel of John. We have other scriptures to incorporate within our study today, but that's our starting point, and we will begin very soon. But let's first pray.

Speaker 1

And ask the Lord to guide us in today's study, Heavenly Father. We give you thanks for having the privilege and honor to be able to come here once again in the chapel and on Zoom to be able to switch off our minds and hearts from the world outside and to purely be focused upon Your Word. Thank you, Heavenly Father, that we can always look forward to this time where we can be gathered together around Your Word. So that we can learn once again the precious truths contained within your word. May we have a new, fresh perspective regarding the things which may that we may already know, but may you grant us, Lord God, a much deeper understanding regarding the things which are written within your word. Bless our time together. Be in our midst, and we pray, Heavenly Father, that we can enjoy a sweet time.

Speaker 1

Fellowship, and may your word be exalted within our hearts. We give you thanks in Jesus' name, our Lord, Savior, and Head. Amen. Just a brief introduction before we go into John chapter one, verse one to eighteen. We have the four Gospels, which I'm sure that we as Bereans, as members of the body of Christ, are familiar with the content of the four Gospels. Why they were written, to whom they were written. So a brief summary. The first Gospel, which we have written within the New Testament. The New Testament begins with the Gospel of Matthew, and we know that the Gospel of Matthew is a Jewish Gospel.

Speaker 1

Written to the nation of Israel, the whole purpose for the Gospel of Matthew is to point to the Jewish nation that their Messiah has arrived, that He is both the Son of David and the Son of Abraham. By being of the royal lineage of the house of David, He has royal blood. He has every right to be called the King of Israel and the King of the Jews. Hence, the first question asked within the New Testament by the wise men who came from the East is, 'Where is he who is born the King of the Jews?' We find this in Matthew two, verse one and two. The Gospel of Matthew.

Speaker 1

It is to do with the arrival of the King of Israel, the King of the Jews, who is of the House of David and of the lineage of David. Can we close the door, please? Thank you, Corin. It's getting loud. Thank you. Thank you, Corin. We are followed by the Gospel of Mark, and the big contrasts when we compare Mark with Matthew. With Matthew, as just stated, it portrays Christ in the highest earthly office position, which is King. Whereas Mark portrays Christ in his lowest possible position, which is a servant—not just a servant, but the perfect servant, the suffering servant who will bring salvation to the human race.

Speaker 1

So that is the contrast when you compare Matthew with Mark. In a sense, you have the servant king. You have Matthew, Christ, who is born the King of the Jews, of the lineage of the royal house of David. Then we have Mark, who writes his gospel but portrays Jesus as a lowly, humble servant.

Speaker 1

When we go to the third gospel, which is the gospel of Luke, Luke writes from the perspective where he's writing to the Gentiles, more specifically for the Greeks, and his genealogy regarding Christ goes back to Adam. That's recorded in Luke three, chapter three, verse twenty-three to thirty-eight. The genealogy of Christ goes back to the first man, to the Garden of Eden. It goes back to Adam. But when we enter into the Gospel of John, which is the fourth and final Gospel, we have a unique perspective regarding the person and deity of Christ. Let's now turn to John chapter one.

Speaker 1

Verse one to eighteen. Before we go any further, because here, the apostle John, as we're now going to read from chapter one, verse one to fourteen, he has one clear objective, and that is to help us identify who Christ is. That is his number one objective in chapter one. Beginning at chapter one, verse one. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended not. There was a man sent from God, whose name was John. The same came.

Speaker 1

For a witness to bear witness of the light, that all men through him might believe, he was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. Verse ten. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God, or children of God, even to them that believe on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth.

Speaker 1

John bore witness of him and cried, saying, 'This was he of whom I spoke. He that cometh after me is preferred before me, for he was before me. And of his fullness hath all we received, in grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.' Final verse, verse 18. Chapter one, verse eighteen: No man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, He hath declared Him. What we like to highlight regarding John chapter one, verse one to fifty-one, and it is a long chapter. It does contain fifty-one verses. That's why I've stopped at verse eighteen.

Speaker 1

Is that the Apostle John? His objective is to identify who Jesus of Nazareth is. Is he the Messiah? Is he more than the Messiah? And what John lays out for us in John chapter one verse one to fifty one is that he gives twelve distinctive names and titles to Christ, and the first one that he gives in John chapter one verse one is that he tells us that in the beginning of time, at the beginning of the start of the ages, there was the word, and the Greek word there is logos. That this logos was with God, and that the logos

Speaker 1

Was God, so in John chapter one verse one, he's already telling us two things regarding Christ, that he is the Word, and that he is God. Two things within one

verse. Already he's telling us that the Christ is more than human, that he is God, then man. Because in verse fourteen, the Word became flesh, and dwelt among us, or tabernacled among us, that the Word condescended to our human level through His conception and through His birth, and that the Word became flesh. Chapter one, verse one, we're told that He is the Word, the Logos, and that also that Logos was God. And that's very important because

Speaker 1

As we move on to verse two and three, he tells us that, as the Logos, which was Christ's pre-existed state before he became flesh, he existed previously in the form of God, as we've read in Philippians two verse six that Christ originally existed in the form of God, and we've spent some time on that in Philippians two verse six. In the form of God, He existed as the Word. As the Word, who was with God, i.e. He was with God the Father, but also that same Word was God. Then we are told in verse three that all things were made, or created, or formed.

Speaker 1

By the Word, all things were made by Him, and without Him was not anything made that was made. And this is repeated in verse ten: He was in the world, and the world was made by Him, and the world knew Him not. So we've now moved on to the identity of the Word, who He was prior to His incarnation, becoming flesh, becoming human, taken on human form. Becoming fully man, but previously to that He was fully God, but also in verse three, telling us He is the creator because all things were made by Him. Not anything that was made was not made without the Word. So when we go back to Genesis chapter one, we hear God speaking, 'Let there be.' That's the Word. That's Christ's Word. That's the Word of God creating everything, the spoken Word.

Speaker 1

God spoke everything into existence. So in Genesis one verse three, when God says, 'Let there be light,' and there was light, and God saw that the light was good. That spoken word is Christ. When we think about the word, the logos, is where we get the word logic from. Logic has to do with the mind.

Speaker 1

In verse 18, it tells us that no one has seen God at any time. No one has really seen God, God in His true form, at any time. God has manifested Himself in the past. We have countless records of God manifesting Himself in the Old Testament, whether it be with Abraham or Moses. And also throughout Israel's history, with heavenly visions, whether these heavenly visions were recorded by Isaiah, Ezekiel, or the prophet Daniel, there is some manifestation of God, but no one has really seen God in His true form, in His true essence.

Speaker 1

We have with the arrival of Christ is that Christ came to the earth to make known

God to us, to declare Him. In verse 18. So when we think of the word logic, which is connected to the mind, is that a thought is invisible. When someone's thinking, you can tell when someone is in deep thought. Sometimes you might be pondering. I wonder what that person is thinking about. You can tell when a person is in deep thought where they are contemplating things. Then the natural thing to ask a person when they are in deep contemplation when they're thinking about things, you would ask them, 'What are you thinking about? What's on your mind?'

Speaker 1

An invisible thought becomes visible only when it's spoken. So tell me what's on your mind. Whatever's on a person's mind becomes known once it's spoken. Christ, in a sense, is in three aspects: he is the living word of God, he is the written word of God, and he is the spoken word of God because he spoke everything into existence. He is the Creator, and He is the Creator of life. Hence, verse four: In Him was life, and the life was the light of men. So we have life and light. In a way, it does connect with Genesis chapter one, verses one, two, three. So we have just to recap: we have the Word, the Logos.

Speaker 1

And that the logos was God. And then we had the reference to light, which is mentioned from verse four to nine. And then we have the Lord's name, Jesus Christ, in verse seventeen, contrasted with Moses. That true grace came from Jesus Christ. So this is where we have the first reference to the name of the Lord's earthly name, Jesus Christ, first mentioned by John in chapter one, verse 17. Then in verse 29.

Speaker 1

In verse 36, we have the words of John the Baptist, who refers to Christ as the Lamb of God, which deals with the Lord's ultimate sacrifice as the one who takes away the sin of the world. Notice now we've gone from Christ as the Creator to the Redeemer. That is always the order regarding the sonship. Of Christ, He is first and foremost the Word, the Creator, and then He is the Saviour. He is the Redeemer. And then in verse, going back to chapter one, verse eighteen, the Apostle John refers to Christ as the only begotten Son of God. So if we look at verse eighteen.

Speaker 1

No man has seen God at any time. The only begotten Son, which is in the bosom of the Father, hath declared Him, or has made Him known. And then, verse thirty-four, from the Baptist, after he declares Christ to be the Lamb of God, which takes away the sin of the world, in verse twenty-nine, he goes on to say, "John the Baptist, and I saw and bore record that this is the Son of God." It's worth noting that. The Apostle John always refers to John the Baptist as John. He never calls him John the Baptist. Matthew, Mark, and Luke do, but John doesn't. He refers to him as John, and the reason that is that John originally may have been one of the disciples of John the Baptist, and referred to him as John.

Speaker 1

Then in verse thirty-eight, another title given to Christ is the title Rabbi, which means teacher or master. That's in verse thirty-eight. If you look there in your Bible.

Speaker 1

Regarding two of the early disciples, who were called, refers to Christ as Rabbi, which is to say, being interpreted, master or teacher. Then, verse 41, we have here the words of Simon, Simon Peter, where he declares in John chapter one, verse 41, we have found the Messiah, which is being interpreted the Christ. So already that's telling us something very, very important. That early on, when the disciples were being called, and that the disciples were being gathered by Christ, twelve in total. That Simon Peter, at the very early stages of the Lord's earthly ministry, is that Simon already acknowledged.

Speaker 1

And had that revelation that Jesus was the Christ, the Son of the Living God, which we've read in Matthew 16, verse 16. So already, very, very early on, Simon Peter, Cephas, also known as Cephas, which means a stone, is that he acknowledged who Jesus was. That it didn't take him long to realize. That the Messiah had arrived. Notice that in verse 38, John explains to us what "rabbi" means, which is master or teacher. In verse 38, in verse 41, he explains what "Messiah" means, which is interpreted Christ. The reason why John is explaining Jewish names and terms to us, because he's writing to the world. He would not need to know what "rabbi" means.

Speaker 1

A Jew would not need to know what Messiah means, but because he's writing to a wider audience, the world, to the non-Jews, he's having to explain what these names and titles mean. Verse forty-five, Philip, and Nathaniel, what did they have to say regarding Christ? In chapter one, verse forty-five, we have found him whom Moses in the law and the prophets did write, 'Jesus of Nazareth, the son of Joseph.' So again, this is applying now the Lord's earthly titles, in a geographical sense that he was Jesus of Nazareth, the son of Joseph. Even though previously he is referred to as the son of God to others, especially to the Jews.

Speaker 1

They saw him as just being the son of Joseph, and nothing more. But Philip and Nathaniel are not taking away the Lord's deity, his titles and office. It's just putting into context the Lord's humanity as being Jesus of Nazareth, the son of Joseph. It's just to help identify where he's from and from which family line. Even though biologically he was not the son of Joseph, we know that the Lord had a miraculous conception through the Holy Spirit. He had a miraculous birth through Mary. The Lord never referred to himself as the son of Joseph.

Speaker 1

His father was Joseph, but he also always referred to his father as his heavenly

father. In verse 46, chapter 1, Nathaniel said unto him, Can anything good come out of Nazareth? Philip saith unto him, Come and see. So that in a way shows us as well that Nazareth was considered insignificant, small, and hence the question: Can anything good, can anything decent come from this place? Really looking down upon Nazareth, and this is why the Lord's early ministry began in this region, in this locality, because it was viewed to be unimportant, insignificant. But as we know, it became significant.

Speaker 1

Later on, because this was the place where the Lord's early ministry began, verse 47. Jesus saw Nathaniel coming to him and said, 'Of him, behold, an Israelite indeed, in whom is no guile.' In other words, regarding Nathaniel, the Lord says something very encouraging that he was an honest and true Israelite, where there is no guile, there's no deception, a true, honest Israelite. In verse 48, Nathaniel saith unto him, 'Whence knowest thou me?' Jesus answered and said unto him, 'Before that Philip called thee, when thou was under the fig tree, I saw thee.' So now the Lord is relating to Nathaniel where he was and what he was doing. In verse 49, we have.

Speaker 1

A second reference to the title Rabbi. We have now here three. Nathaniel addresses Christ and gives three titles to him in one statement. Chapter one, verse forty-nine. Nathaniel answered and said unto him, Rabbi, which means teacher. Thou art the Son of God. Thou art the King of Israel. Just by revealing where Nathaniel was and what he was doing.

Speaker 1

That is his personal testimony regarding Christ. Three titles in one statement: teacher, son of God, the King of Israel. As rabbi is a honoured, a honorary title. If you call the rabbis because you're considered to be a great teacher. The son of God, he acknowledges really that he is more than the son of Joseph. That he is divine as to his essence, and that he has royal blood, that he is of the lineage of the house of David. If he's the king of Israel, then he is the son of David as well. Verse fifty, Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these. Then we have the five.

Speaker 1

Final title of Christ in verse 51, which is the title that Christ preferred to use himself, which was his preferred self title, which is the Son of Man. So verse 51, and he said unto him, meaning Nathaniel, verily or truly, I say unto you, hereafter ye shall see heaven opened, and angels of God ascending and descending upon the Son of Man. This is where we are now with our study. Took a long time to get there, but this is where we are regarding the theme and subject of ascending and descending.

This really takes us back to Genesis 28:12, Jacob's dream. Remember Genesis 28:12, Jacob in Haran.

Speaker 1

It was night time. He took a pillar of stone. That pillar stone became his pillow, and he had a dream, a vision of a ladder that linked earth to heaven, with angels ascending and descending. So this parallels Jacob's dream mentioned in Genesis 28, verse 12. So we have the angels of God ascending, which is anabaino, in the Greek. And descending, it's katabaino. So God, the angels ascending, which is anabaino, and the descending aspect is katabaino. And the reference there is to the Son of Man. So these are the twelve references that John gives us. He's objective.

Speaker 1

Is to identify that the Messiah has arrived. The Messiah has many names and titles, as he is more than just human. He is the Word, the Logos, in chapter one, verses one to fourteen. He is God. He is Theos. In verse one, it says that he is the Creator. In verse three, he is the life and light of men.

Speaker 1

That he is referred to as Jesus or Jesus Christ, in verse 17 and 29. That the Christ is the Messiah. Two references there in chapter one, verse 17 and 41. That he is the Lamb of God, who takes away the sin of the world, as stated by John the Baptist, in John chapter one, verse 29 to 36. Three references that he is the Son of God, or that He is begotten of God, that He is the begotten Son of God, in John chapter one verse eighteen, thirty-four, and forty-nine, and that He is called Rabbi, a honorary Jewish title given by disciples to honour Him as being a great teacher. That's mentioned in verse, chapter one verse thirty-eight and forty-nine. It's worth noting that when Nicodemus

Speaker 1

Came to speak to Christ, where he wanted a private audience with Christ. He came to speak to Christ at night. He acknowledged that Jesus was a teacher, a rabbi. When the other reference, an important reference, is also in John twenty verse sixteen, when Mary Magdalene.

Speaker 1

Finally, recognise who the Lord was when the Lord called her by name. She turns around and calls him Rabbi, Rabboni, which means master or teacher. He is the one whom Moses and the prophets wrote about in John one verse forty-five. He is the son of Joseph from Nazareth, chapter one verse forty-five. He is the King of Israel. Chapter one, verse forty-nine, and he is the Son of Man, with the reference to the angels of God, ascending and descending as well. There, this is John now establishing who Christ is. That is his whole objective.

Speaker 1

We can now turn to John chapter six, please. John chapter six.

Speaker 1

Reading from verse thirty-one.

Speaker 1

Verse thirty-one to fifty-one, a well-known chapter. But this is the chapter which really establishes the Lord regarding the fulfilment of the typology regarding the manna bread. I just want to say something here before we go into John chapter six, verse thirty-one to fifty-one. The Hebrew word for bread is *lehem*. The unleavened bread is *massar*, which is very similar to *massar*, which means to smear, which means to anoint, where we get the word Messiah from. The Greek word for bread or a loaf of bread is *artos*, and the Greek word for unleavened bread is *asmos*.

Speaker 1

Bread without leaven and without yeast. Just a very brief summary. Something I want to go into first before we go into John chapter six, verse thirty-one to fifty-one. The first reference to bread in the Word of God in the Bible is found in Genesis three, verse nineteen, where God tells Adam the following: "In the sweat of your face you shall eat bread." *Lehem* is the Hebrew word. In other words, through hard labour and toil, you will eat bread. That is a direct result of the curse. That now, to food will not be easy access anymore. You'll have to work hard for it. And because now the ground is cursed, as a result of the entrance of sin and death, it's through hard sweat, through hard.

Speaker 1

Labor and toil; they will eat bread. So that's the first reference to bread. *Lehem*. The second reference to bread is found in Genesis 14:18 to 24, and we have spent a considerable amount of time in this part of Genesis 14:18 to 24, where we covered the mystery of Melchizedek. And I hope you do remember that we went through Melchizedek about a month ago. So in Genesis fourteen, verse eighteen to twenty-four, Melchizedek arrives on the scene, brings bread and wine, blesses Abraham due to his victory in battle, in his success, in his successful rescue of Lot. So he, Melchizedek, the king of righteousness, the king of Salem.

Speaker 1

Brings with him nourishment. He brings nourishment to Abraham and his party of 318 men. He brings bread, *lehem*, and wine after the successful military campaign and the rescue of Lot. It's worth noting that Hebrews 7 verse 1 to 9 does mention this. Account in Hebrew seven verse one to nine. But what's interesting is that when you read Hebrew seven verse one to nine, which we did go into, is that Paul, when writing to the Hebrews, does not mention the bread and wine. He mentions the battle, the rescue, the encounter between Melchizedek and Abraham, and the blessing that took place there. But he makes no reference to the

Speaker 1

To the bread and wine. The first reference to bread is connected to the curse. The second reference to bread with wine is connected to blessings, but blessings bestowed upon Abraham by Melchizedek.

Speaker 1

And we have spent some time regarding this mysterious figure surrounding Melchizedek. The third reference to bread is connected with Abraham. It's in Genesis 19 verse 3, where Abraham entertains his three mysterious guests. One of them being the Lord, who is accompanied by two angels, and they are in human form because Abraham tells them that they can stay the night.

Speaker 1

With him and with Sarah, they can wash their feet. In the morning he would make breakfast for them. We read in Genesis 19 verse 3 that Abraham made them a feast and served them unleavened bread. This is the first reference to unleavened bread. This is in Genesis 19 verse 3. We don't really come across this again until Exodus 12 verse 8. Eaten by Israel prior to their departure from Egypt, so the first account of unleavened bread is not Exodus 12 verse 8, but in actual fact, it's in Genesis 19 verse 3. Then we have another account which is now really leading us to where we are in John chapter 6.

Speaker 1

31 to 51, we have Exodus 16, verse 1 to 36, the account of the bread from heaven, the manna bread. God has supplied and provided for the children of Israel during their 40-year wanderings in the desert, in the wilderness. Israel's daily diet for 40 years consisted of eating manna bread. Everyone had equal portions. No one had less, and no one had more. Every everyone had their equal share. And in Exodus sixteen verse fifteen, when they first saw it, they asked the question, "What is it?" And that's in Exodus sixteen verse fifteen. Hence, why it's called manna. Manna means "What is it?" Hence, manna bread.

Speaker 1

But what we read throughout the chapter in Genesis 16 is that Israel were constantly complaining. There was this constant complaining where they were never satisfied. They were complaining that they didn't have enough water. They didn't complain that they didn't have food. And they would always complain to Moses and to God that they were better off in the land of Egypt, where things would have been better for them. But they forget that during their stay in Egypt, they were under harsh taskmasters who made their lives miserable. The Lord took care of the children of Israel. They had water. They had bread. But still

Speaker 1

There was this constant whining, complaining that they were never satisfied. Moving on to Micah five verse twelve, we have the prophecy. Prophecy they are

given by the prophet Micah regarding the birth of the Messiah, the birth of Christ, being very specific that he will be born in Bethlehem. So Beth or means house, lehem means bread, so that he will be born in the house of bread. So that's what Bethlehem means, that the Christ, when he arises, will be born in the city of David, known as Bethlehem, house of bread. During the Lord's early ministry, after he was anointed by the Holy Spirit, when the moment when the Holy Spirit descended upon him.

Speaker 1

Cetabino descended upon him to start his ministry, his three and a half ministry. He was led by the Spirit into the wilderness to be tested, to be tempted by the devil, by Satan, during his forty-day and night, where he fasted for the duration of forty days and forty nights. And the first temptation involved food. Satan or the devil approaches Christ and says, 'If indeed you are the Son of God, turn this stone into bread and eat.' That's recorded both by Matthew and Luke. Matthew four verse three and four, and Luke four verse three and four. But obviously, Christ didn't take the bait, and warns and replies back with Deuteronomy eight verse three: 'That man shall not live by bread alone.'

Speaker 1

But from every word that proceeds out of the mouth of God, that's taken from Deuteronomy 8:3. And then we come to Christ Himself, who is the true bread from heaven, which is John chapter 6, verse 51 to verse 31 to 51. Before we go into this reading, we must really think about.

Speaker 1

The manna bread that was sent from heaven to earth, because the manna bread is a type of Christ. It typifies Christ. So the manna, when we think about the bread that God had provided and supplied for the children of Israel during that 40-day, 40 years period, we have a 40-year period where that was their daily sustenance, the manna bread, the heavenly bread. Which came down from heaven, Christ being tempted for forty days in the wilderness, being tempted to turn bread, to turn the stones into bread. Is that the bread itself is a type of Christ? When the heavenly bread was in heaven, it was spiritual. It was spiritual, and then when it was sent to earth, it became physical. It went from one form into another form.

Speaker 1

So in that sense, Christ typifies the bread that God has supplied the children of Israel. That this bread, this heavenly bread, which would have been spiritual to begin with, when it was given to the children of Israel, became physical. Let's have a read here in John chapter five. Verse thirty-one: Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat. So that's in Exodus chapter sixteen, verse one to thirty-one. Then Jesus said unto them, Verily, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you true bread from heaven. For the bread of God.

Speaker 1

Is He which cometh down from heaven and giveth life unto the world. And then said they unto Him, Lord, everyone, Lord, evermore give us this bread. So now they are requiring this bread. Just as Moses gave bread to the children of Israel, God the Father will supply you with bread, which lead to eternal life. Verse thirty-five. And Jesus said unto them, "I am the bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst." But I said unto you that ye also have seen me and believe not. This is very important because now the Lord is revealing.

Speaker 1

That he is really the fulfilment of what took place in Exodus 16. That the manna bread that the children of Israel were feeding from was a type of Christ. That he is now the embodiment of the manna bread. That now they are to feed from him.

Speaker 1

Verse chapter six verse thirty seven. All that the Father giveth me shall come to me, and him that cometh to me, I will no wise cast away. Which is a very comforting thought, that those who will come to him, who will come to God through Christ, will by no means be dismissed.

Speaker 1

And verse thirty-eight: For I came down from heaven, not to do my own will, but the will of Him that sent me. So this is very important. Now we have this repeated reference that He has come down from heaven. He has descended from heaven to earth. This is a repeated reference within this chapter. His descent, that He was sent by God the Father, and that He was there to fulfil and accomplish His Father's will. So that is a key word in John's Gospel. That he is the sent one, verse thirty nine, 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 him, should raise it up again at the last day. In verse chapter six, verse thirty nine, that those that the Father has given Christ.

Speaker 1

None should be lost, and that they will be raised on the last day, i.e. that they will be guaranteed a resurrection. Verse forty, and this is the will of him that sent me. Notice the repeated reference that he is the sent one. That everyone which seeth the son and believeth on him may have everlasting life, and I will raise him up at the last day. So there is this recurring reference. So the contrast is this: He descended from heaven to earth. That he came down from heaven to earth to fulfil his father's duties, what the father had instructed him to do by fulfilling his father's will. The contrast here is that those who believe and die will be raised up. So we have coming down and being raised up.

Speaker 1

That's the contrast: the Lord descending from heaven to earth, and those who put

their trust in Christ on the last day, which will be when the Lord returns, will be raised up from the grave, an assurance of the resurrection. Here's the parallel with Exodus 16. As I mentioned before, all that the Jews did was constant complaining. What do we find here in chapter six, verse forty-one? The Jews then murmured at him, meaning complained, because he said, 'I am the bread which came down from heaven.' They started to complain. Instead of asking and inquiring, all they could do is what the Jews did, the children of Israel did in the wilderness, is complain.

Speaker 1

Constant complaining. So verse 42 takes us back to what we read really in John chapter one regarding Christ being the son of Joseph. And they said, 'Is not this Jesus the son of Joseph, whose father and mother we know? How is it that he saith, 'I came down from heaven'?'

Speaker 1

I think that the disciples had more insight than the Jews and the Pharisees and the religious establishment. They had no concept that the Christ, the Messiah, would be of heavenly origins. How can he say that he came down from heaven? They only see the human side of Christ, the Son of Joseph. We know his parents. We know his father and we know his mother. Notice at the moment, they are only seeing his humanity, but not his divinity. In verse six, chapter six, verse forty-three, Jesus therefore answered and said unto them, 'Murmur not among yourselves. None of us stop complaining. Stop complaining.' This was also what Moses said to the children of Israel during the forty-year wilderness wanderings.

Speaker 1

All you do is moan, complain. Then, in chapter six, verse forty-four, no man can come to me except the Father which hath sent me, draw him, and I will raise him at the last day. That's the third reference to being raised in the last day. So it's the Father who's drawing people to Christ. And those individuals are guaranteed a resurrection at the last day or at the last time, as mentioned. This is the third occurrence. Verse 45, 6:45, John chapter 6, verse 45. It is written in the prophets, and they shall all be taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me. That is essential.

Speaker 1

That they will be taught by God. Here we have a reference to. We find this to be the case within the Old Testament, that eventually the nation of Israel will not be taught by the rabbis and the religious authorities, but they will be taught by God Himself, and we saw Isaiah two, verse one to four, where we read about how the Gentiles will visit Jerusalem. They would go to Mount Zion to be taught by the Lord to learn how to walk in His ways. This is what we've read previously in Isaiah two, verse one to four. Then verse forty six: Not that any man has seen the Father.

Speaker 1

Save he which is of God; he has seen the Father. This takes us back to John one verse eighteen: that no one has seen God, except the Word, who was with God at the very beginning. He has seen God. Only Christ, as the Logos, as the Word, who was with God, knows God's true form, His true essence. No one has seen that except Christ Himself. No one has really seen the Father because He is unmanifested. Whereas the Word, the Logos, is manifested, because it became flesh. Verse forty-seven: Verily I say unto you, He that believeth on me hath everlasting life. I am that bread of life. I am that bread of life. In other words, feed on me. I will give you satisfaction, nourishment, sustenance. This is speaking from a spiritual aspect, but they're looking at it from a physical point of view.

Speaker 1

They're looking at things from a physical point of view. Verse forty-nine: Your fathers did eat manna in the wilderness and are dead. They didn't live forever as a result of eating the manna bread. They still eventually died. But the Lord says the following: This is the bread which cometh down from heaven. Again, a repeated reference that He came down from heaven. When you read this chapter, the whole chapter, there's ten references to the Lord, saying He came down from heaven. Ten references that He came down from heaven. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever. And the bread that I give is my flesh, and I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

Speaker 1

Then Jesus said unto them, Verily, I say unto you, Except ye eat of the flesh of the Son of Man, which is the law's favourite self-title, the Son of Man, and drink His blood, ye have not life in you. Whosoever eateth My flesh and drinketh My blood, hath eternal life, and I will raise him up at the last day. That's the last day again. Another reference regarding the resurrection. Then we now move on to the laws reference regarding his flesh and his blood in verse 55 and 56. 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. This to do also with abiding in Christ, being in fellowship with Christ. This all to do with redemption, reconciliation,

Speaker 1

Having been sanctified by Christ, in verse 57, as the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is the bread which came down from heaven. Notice once again the repeated reference that he is the living bread that came down from heaven, not as your fathers did eat manna, but are dead. He that eateth of this bread shall live forever. Then, in verse 62, the Lord also says regarding His ascension. So far, everything has been His descent, how He is, how He has descended. That they that these five thousand followers. Remember, the crowd that Jesus is speaking to are the five thousand.

Speaker 1

People that he had fed, and they were following Christ for the wrong reason. They saw Christ as a free meal, and now he's teaching them that if they want to follow him, they must feed from him, feed from his flesh, and feed from his blood, in order to have eternal life and to be resurrected at the last day. And then in verse sixty one and sixty two, we'll read it from. We'll carry on reading to. From verse 59 to 62, this is the conclusion. The time is ticking. These things he said, he in the synagogue as taught in Capernaum. Many therefore of his disciples, when they had heard this, said, 'This is a hard saying. Who can hear it or who can bear it?' Verse 61. When Jesus knew in himself that his disciples murmured at it, he said unto them, 'Doth this offend you?'

Speaker 1

So this was something very, very difficult for them to grasp and comprehend. And then the Lord says in verse sixty-two, 'What and if ye shall see the Son of Man ascend up where He was before?' This is so. So far, everything that the Lord has been teaching is that He came down from heaven, that He is the true living bread. I am the bread of life, and that. Now we have a first reference that he would be, he would ascend to where he was before, with God at the right hand of God, returning back to his glorified state, which really involves the ascension of Christ. In John chapter six, we have really Christ revealing that he is the.

Speaker 1

The true living bread. Remember, the bread that the children of Israel were given in the wilderness had a spiritual origin; it came from heaven. But by the time it was sent from heaven to earth, it became physical. In that aspect, Christ fulfills that He is the true living bread; that they are to feed from Him in order to attain eternal life. That ends today's study. We conclude today's study, and we will continue with this on Sunday. Thank you very much. Thank you all.