

26 July 2026 : Archie Falisi : Christ's Descent and Ascension — Linguistic, Historical, and Theological Study. The Son Of Man's Declaration.

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Speaker 1

We can start now. Welcome everyone to the Chapel of the Open Book here at 52A Wilson Street, London. We are the Berean Publishing Trust, and today we will continue our biblical study series on the Ascension of Christ. But before we actually touch upon the Lord's Ascension, His return to heaven to be at the right hand of God. We've been looking at the Hebrew and Greek words for descend and ascend. So we've been going through the Hebrew word yared, and yared means to descend downwards, whereas ala or olah in the Hebrew means to ascend upwards. It's an upward motion. So these are two opposite words, contrasting words. Yared.

Speaker 1

To descend downwards, and Allah or Ola, depending on how it's pronounced, means to ascend upwards with an upward motion, from a high position to a low position, and from a low position to a high position. Today we're going to look at the New Testament Greek equivalent to these words in the Greek to.

Speaker 1

Descend is katabino, kata meaning down, bino means to go down. So katabino is equivalent to yared, which means to go down, to descend downwards. Whereas anabino, which is equivalent to the Hebrew ala, means to ascend upwards, to ascend above. Today we're going to go through two passages of scripture. We're going to go through Exodus sixteen, verse one to fifteen. Then we're going to go into John chapter six, verse twenty two to fifty nine, because it's really in the Gospel of John that these two words are highly focused and highlighted by the Apostle John, where he does give a very striking contrast regarding the Lord's.

Speaker 1

Position, his previous position, originally existing and coming from heaven, as coming from above, and his incarnation, as the word that became flesh, who dwelt among us, in John chapter one verse fourteen, his descent from heaven to earth, and then throughout the Gospel of John. Many of you have read and studied the

Gospel of John, and also I hope many of you have also read and studied Mr. Welch's book, *Life Through His Name*. But Mr. Welch does highlight these two keywords, *anabaino* and *katabaino*, in the study of John chapter six. So today our first reading is.

Speaker 1

Exodus 16, verse 1 to 15. Then we're going to contrast that and compare that with what the Lord says to the Jews and to His disciples in John chapter 6, verse 22 onwards. So once we have got a clear understanding regarding these words to descend and to ascend, we can really embark upon the Lord's ascension and His return journey to heaven to be seated at the right hand of God. And what that means for, and what it meant first of all to the disciples. What did the ascension mean specifically for them? What did it mean specifically for the Lord Himself? And thirdly, what does the ascension mean for the members of the body of Christ, us?

Speaker 1

Us who are members of the body of Christ, what significance does the Lord's ascension and His position being placed at the right hand of God, at the right hand of the Father, what does it mean for us? We will see in due course that the ascension meant one thing for the apostles and another thing for us as members of the body of Christ. They had different expectations compared to our expectations with the Lord now positioned at the right hand of God. There's a lot to cover. There's a lot to unveil. In order to have a correct context and setting, we have to go into Exodus 16. It's a long chapter. It consists of 36 verses, but we will stop at verse 15. We'll stop at verse 15, and then we'll go into John's Gospel.

Speaker 1

At chapter six, verse twenty-two onwards, let's give thanks to the Lord for the time around His Word. Heavenly Father, we give You thanks for being able to come here today, and to be able to focus our minds and hearts and our attention upon Your Word. Thank You, Lord God, that we can always read and reread and study Your Word, and always learn something new. Something afresh that we hadn't seen or learned previously. Thank you, Lord God, that you always open up our minds and hearts to the great details which are contained within your word. And we pray, Heavenly Father, that your Holy Spirit will continue to guide us, lead us, and direct us into all truth, so that we can continue, Lord God, to have a better understanding.

Speaker 1

Concerning the depths of your word, may we be encouraged, uplifted, and edified by what we hear and learn today. May we continue to have sweet fellowship, one with another, as members of the body of Christ. We give you thanks in Jesus' name, our Lord, Savior, and Head. Amen. Turning to the Old Testament, to the second book of the Torah, or the second book of Moses, which is the book of Exodus, the book of redemption for the children of Israel. We are turning to Exodus 16, verse 1

to 15, page 76 and 77 in the Chapel Bible. If you have one there, please refer to it, or to your own personal Bibles which you have at home.

Speaker 1

Before I read the segment, chapter sixteen, verse one to fifteen, I think most of you will be familiar with this relevant chapter, and the one key word that jumps out in this chapter, which I'm drawing your attention to now, is the word 'murmurings.' Murmurings means complaining, and that really hits us at least.

Speaker 1

Four to five times in this chapter, so this is why we're going to be stopping at verse 15, where all the reference to murmurings or complainings are within the first 15 verses of Exodus 16. What did the children of Israel have to complain about? Let's turn to Exodus 16, verse 1 to 15 and let us find out.

Speaker 1

Chapter 16, verse 1, and they took their journey from Elam, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elam and Sinai, on the fifteenth day of the second month, after their departing out of the land of Egypt. Verse 2, and the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness, and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full. For ye have brought us forth into this wilderness to kill this whole assembly with hunger.

Speaker 1

Then said the Lord unto Moses, Behold, I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in my law, or not. And it shall come to pass that on the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, at eve, meaning at evening time, then ye shall know that the Lord hath brought you out from the land of Egypt. And in the morning, then ye shall see the glory of the Lord, for that He heareth your murings against the Lord. And where are we that ye mur against us?

Speaker 1

And Moses said, 'This shall be when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full, for the Lord heareth your murings, which ye mur against Him. And what are we? Your murings are not against us, but against the Lord.' And Moses spoke unto Aaron, say unto all the congregation of the children of Israel, Come near before the Lord. For he hath heard your murings, and it came to pass as Aaron spoke unto the whole congregation of the children of Israel that they looked towards the wilderness, and behold, the glory of the Lord

appeared in the cloud. And the Lord spoke unto Moses, saying, I have heard the murings of the children of Israel. Speak unto them, saying, At eve, or at evening, you shall eat.

Speaker 1

And in the morning, you shall be filled with bread, and ye shall know that I am the Lord your God. And it came to pass, and at even evening, the quails came up and covered the camp, and in the morning the dew lay round about the host. Verse fourteen. And when the dew that lay was gone up, behold upon the face of the wilderness, there lay a small round thing, as small as the hoarfrost of the ground. And when the children of Israel saw it, they said one to another, "It is manna." For they wished not what it was. Manna means, "What? What is it?" And Moses said unto them, "This is the bread which the Lord hath given you to eat." So we'll stop there.

Speaker 1

So we have a time frame there in Genesis. In Exodus 16:1, their departure and their freedom from the land of bondage, from Egypt, and where they are now was precisely a month after their liberation from the land of Egypt. It was on the 15th day of the second month, meaning a month after their liberation. After God had set them free from their bondage in the land of Egypt, and they came to this point in the wilderness, called the wilderness of Sin, and it is here that we find the children of Israel starting to complain once again, where previously in chapter 15 they were complaining that they didn't have water.

Speaker 1

In chapter 16, they are complaining that they didn't have food to eat. Their complaint against Aaron and Moses in the wilderness was that their fear was they were going to die of hunger. Basically, the children of Israel are turning around and saying to both Moses and Aaron, 'Have you brought us out of Egypt so that we can die here of hunger in the wilderness? That's basically what they are saying. Have you set us free from the land of bondage, where at least we had some food to eat, and now you have brought us all the way into this wilderness with no food to die?' So God, then.

Speaker 1

Tells Moses that he will provide sustenance for them, and the sustenance that the Lord provides is bread from heaven. Even Moses, where we stopped at verse 15, acknowledges that this bread was supplied by the Lord. This is the bread which the Lord hath given you to eat. That's the last bit that we read in Exodus 16, verse 50. So Moses is not taking the credit for supplying the bread, for supplying the food. He says, 'This is this bread, this heavenly bread that has come down from heaven to earth, has been supplied and provided to you by the Lord.' And the Lord was there with them, leading them. By day, he led them.

Speaker 1

As a cloud, and by night he led them as a pillar, as a pillar of fire, in their wilderness wanderings. But notice that within these first fifteen verses, all we are hearing is that the children of Israel were murmuring, complaining, moaning non-stop, and they grew impatient. They wanted food immediately. Once we turn to the New Testament and what the Lord has to say regarding Himself as being the true bread that came down from heaven, as we will read in the passage in John chapter six, verse twenty-two to fifty-nine, we find that even there, the Jews, the unbelieving Jews, were murmuring, complaining.

Speaker 1

Few things I want to say regarding the Hebrew word bread. Bread in the Hebrew is lehem. The word for house is Beth. When you add Beth and lehem together, Bethlehem, we have the house of bread. This would be the birthplace of a Lord and Savior, that Christ would be born in the city of David in Bethlehem. That was prophesied by Micah the prophet. In Micah five verse two, and it has its fulfillment as recorded both in Matthew two verse six and in Luke chapter two verse one to four. So we know the location where the Messiah, the Christ, would be born, in the house of bread. First time we read about bread in Genesis three verse sixteen is in regards to Adam after the fall.

Speaker 1

After Adam and Eve failed to resist the serpent's suggestion to eat the forbidden fruit of the tree of knowledge of good and evil, we find in Genesis 3:19 where God says to Adam, "In the sweat of your face you shall eat bread," indicating that now they would eat bread through hard labor and toil. As a result of the curse, this is the first mention of lehem, the first reference to bread, which occurs after the fall in connection to the curse. The second reference to lehem bread in Hebrew is found in Genesis 14, verses 18 to 24, with the arrival of Melchizedek, the king of righteousness, the king of Salem.

Speaker 1

He brings bread and wine. He brings lechem, bread and wine. But this time is connected with blessings, where Melchizedek blesses Abraham's victory and his military triumph in battle, as a result of his successful military campaign in the rescue of his nephew Lot. That's recorded in Genesis 14, verse 18 to 24. We have spent some considerable amount of time regarding Melchizedek, Christ's priestly order, being that of Melchizedek in Psalm 110 verse 4. We've spent some time also with what Paul has to say regarding that in Hebrews chapter 5, verse 1 through to Hebrews chapter 7 verse 28. We have gone into that in great detail regarding Melchizedek.

Speaker 1

Here, he brings refreshments to Abraham and his 318 men who were involved in the military campaign of the rescue of Lot. Bread is the second reference, lehem. In

Genesis 19 verse 3, still with Abraham, we read the account where Abraham entertains three guests, three strangers. One of them he addresses as Lord, and the other two who are there that accompany the Lord are two angels, but they are in human form. He tells them that they can stay the night, that they can wash their feet, that in the morning he would provide sustenance for them, that he would provide a breakfast for them, and in actual fact Abraham made them a feast and served them unleavened bread.

Speaker 1

This is the first reference in Genesis 19, verse three, of unleavened bread, bread without leaven, bread without yeast. As we know, leaven and yeast is a symbol for sin and corruption, and that Christ himself, although in Genesis six refers to himself as the true living bread that came down from heaven, he would refer to himself as the bread that is without leaven, without yeast, because leaven and yeast is symbolic of sin and corruption. We read about the unleavened bread in Exodus twelve, verse eight.

Speaker 1

As the children of Israel rushed to leave the land of Egypt, over when it was nighttime, they didn't have time to put the yeast or the leaven into the ingredient to make the bread, and this is how God planned it, pointing out bread as being a type of the body of Christ. And Christ, during his last meal with his disciples, took the loaf of bread, broke the bread, distributed it to his disciples, and said, 'Take this, for this is my body.' And the body, which would be broken for them, but the bread that he.

Speaker 1

Distributed would have been unleavened bread, and obviously of the cup with the wine, being symbolic of his blood, which fits in perfectly with Melchizedek coming into the scene, blesses Abraham, providing bread and wine, which are the emblems of the New Covenant. We have Genesis three verse sixteen, bread first mentioned with the curse with sweat. Of your face, you shall eat bread, through hard labor and toil. It's not going to be easy. This is what God is saying to Adam. The second mention is with Melchizedek providing sustenance for Abraham and his three hundred and eighteen men after the rescue of Lot. So we have bread and wine. Then we have the first reference to unleavened bread, which is not connected with Moses, but in actual fact with Abraham in Genesis 19 verse three.

Speaker 1

We come to this chapter, chapter 16, where we have a reference, a multi-reference to lechem bread. And the bread here, that the Lord provides, is a type of Christ. Lechem means, as I mentioned before, is the Hebrew for bread. And when we think about the bread which was supplied, it is the bread from heaven that the Lord provides here in Exodus 16, verse 1 to 36, and I know we've stopped at verse 15. It's called manna bread. So manna means what is it? It's bread that they have which

they have never seen before. To them, it's peculiar and strange. But this will be Israel's daily diet for 40 years. Everyone had equal portions.

Speaker 1

No, no one had more. No one had less. But even this was not enough for the children of Israel. For the forty years that they would eat manna bread, they would still be having constant complaining against the Lord and against Moses and against Aaron. They were never satisfied.

Speaker 1

So let us turn to the New Testament. Let's turn to John chapter six, and let's see what are the similarities and contrast. The Gospel of John, as you know, is a favourite Gospel for many Bible believing Christians.

Speaker 1

Is this really the Gospel of John where we can turn to for individuals to find salvation? Just turning to chapter one, verse fifty-one. We went through chapter one last week. We looked at the different names and titles of Christ. There are twelve distinctive titles of Christ in John chapter one, from the Logos to the Lord being the Lamb of God. He is the only begotten Son, that He is the Son of God, and that He is Jesus of Nazareth. He is also referred to as Rabbi, the King of Israel.

Speaker 1

All these titles come to the forefront in John chapter one, verse one to fifty-one. But the last title given of Christ by the Apostle John is given by Nathaniel, where he does acknowledge in chapter one, verse forty-nine, that Christ is a teacher, Rabbi, that He is the Son of God and the King of Israel. Thus, in John chapter one, verse forty-nine, Nathaniel answered and saith unto him, 'Rabbi, thou art the Son of God; thou art the King of Israel.' 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.' And he said unto him, that is unto Nathaniel, 'Verily, truly, I say unto you, hereafter, ye shall see heaven opened, and the angels of God.'

Speaker 1

Ascending, anabaino, and descending, katabaino, upon the Son of Man. And the Son of Man is the Lord's favorite self-title. He refers to himself constantly during his three and a half year ministry as the Son of Man. The Son of Man links Christ, humanity, and humility with the human race. And also his dominion over the earth. The Son of Man has no real bearings upon the Church of the Mystery, and for us as members of the Body of Christ, the Son of Man does not fall into the prison epistles. It's disconnected to the heavenly hope. But having said that, the Lord does mention the Son of Man as originating from heaven.

Speaker 1

And having descended from heaven to earth, how do we know this? Because in the

very next chapter, chapter three, verse thirteen, after the Lord has spoken to Nicodemus about the new birth, about being born from above, the Lord reveals to Nicodemus in chapter three, verse thirteen the very next.

Speaker 1

And no man hath ascended, so that's again an abino, up to heaven. But he that came down, which means to descend, from heaven, even the Son of Man, which is in heaven. Then verse fourteen: As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up. And this, again, we have two important factors here. Regarding the Lord who refers to Himself as the Son of Man, that His original location was heaven; that no one has ascended to heaven other than Himself, and that He came down from heaven to earth, who is, and that He has returned.

Speaker 1

Back to his original position, which is in heaven. So you've got ascend, descend, ascend within that one verse. So you've got anabino to come down would be katabino by the Lord. That the word here is came down, which is equivalent to descend from heaven, and then the Son of Man, which is in heaven. And then we have the reference to the incident that happened in Numbers 21, verse 49, about the serpent being put upon the pole for the children of Israel to see, in order to be healed after the judgment that took place there in the wild in the wilderness. Here in chapter 3, verse 13 and 14.

Speaker 1

We have again a reference to the Son of Man. So, in chapter one, verse fifty-one, we have ascend and descend, and in chapter three, verse thirteen, we have ascend, came down, and then ascend back to heaven. So that's in chapter three, verse thirteen to fourteen, all connected with. The earthly title, Son of Man, that the Son of Man, in fact, has a heavenly origins. Chapter six. We'll read from chapter six, verse thirty-one. Okay, we'll we'll try and just highlight that the relevant.

Speaker 1

Verses. Chapter six, verse thirty-one. It's worth noting that in chapter six, the Lord is actually speaking and addressing three groups of people. He's actually addressing what he's saying to three different groups. So the first group he is addressing is the unbelieving Jews. So for us it will be from verse 31 to 36. Then from verse 37 to 59, it's the believing Jews.

Speaker 1

And then towards the end, in chapter six, verse sixty to seventy-one, the Lord is addressing his disciples, which are there. So in chapter six, verse thirty-one, it reads as follows: 'Our fathers,' this is the unbelievers speaking to the Jews, to the group that he has supplied bread and fish, the feeding of the five thousand. Who are now following him? This is what they say: Our fathers did eat manna in the desert, as it is

written, meaning Exodus 16, verse 1 to 15, the segment that we've just read. He gave them bread from heaven to eat. Then Jesus said unto them, Verily, I say unto you, Moses gave you not that bread from heaven, but my Father give.

Speaker 1

Giveth you the true bread from heaven. So remember, we had stopped at the verse where Moses had acknowledged that the bread that God had supplied, the bread from heaven, the manna bread, was supplied by the Lord, not by Moses himself. The Jews had a habit of saying that it was Moses who supplied this heavenly bread to the children of Israel during their 40-year wanderings. So the Lord is now correcting them. That no, it wasn't Moses that supplied the bread; it was my heavenly Father. But now, my Father is going to, He's now supplying you with the true bread which came from heaven, i.e. regarding Him, regarding Himself. From verse thirty-three, for the bread of God is He which cometh down from heaven and giveth life unto the world.

Speaker 1

Then said they unto him, Lord, evermore give us this bread. 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. All that the Father giveth me shall come to me, and him that cometh to me I will no wise cast out.

Speaker 1

So we have a contrast here. We have the bread that was supplied in the wilderness, which was temporal. If left for a duration of time, that bread would ultimately decay. But even so, the bread that the Lord supplied did not guarantee that they will live forever. But regarding Christ Himself, who is the true living bread, he said he refers to the permanence of the bread as being able to satisfy and also provide eternal life.

Speaker 1

But yet there's unbelief. Verse 36. But I said unto you, ye also have seen me. You have seen my miracles and signs and wonders. You have heard my teachings. But still you believe not. Verse 36. So there we have unbelief. So that's the unbelievers group number one, which the Lord is addressing. And then from verse 37 to 59, He's referring to the other group, which are the believers. Verse thirty-seven: 'And the Father giveth me shall come to me, and him that cometh to me, I will no wise cast out.' So these will be the believers. This is the Father's will. This is the Father's actions regarding those that would come to Christ, who will believe Him, and that they will not be dismissed, discounted, but as.

Speaker 1

Chapter six, verse thirty-eight. For I came down from heaven, not to do my own will, but the will of Him that sent me. There's two words for sent. You got apostello,

where we get the word apostle from. Then we got pempo, which means send. So we got two words, sent and send. One ends with t, and the other one ends with a d. So what's the difference between someone who is sent and the other one to send? Sent always refers to someone who has been sent. It's always in the past. It's always in the past tense. Someone who is sent, and someone who will, and the word send or to send, it's always in reference to the future.

Speaker 1

And we find this in John chapter twenty, verse twenty-one, when the Lord appears to his disciples. Then, in chapter twenty, verse twenty-one, Jesus said to them again, meaning his disciples, 'Peace be unto you, as my Father has sent me, which is past. Even so, I send you. In other words, even so, I send you, which is future. So sent is usually in the context of a past action. Send with the d is a future action. So Christ is the sent one. He is the mediator regarding this spiritual nourishment, as Moses was the mediator regarding the manna bread that the Lord provided.

Speaker 1

That the Lord provided for the children of Israel. He was the mediator. So Christ here is the sent one, regarding Himself and regarding those that the Father has given to Christ. This is the promise given in chapter six, verse thirty-nine. This is the Father's will, which hath sent me. Again, this now past tense. He is the sent one. That all which hath given me, I should lose nothing, but should raise him up again at the last day. So there we have for the believers a guarantee of a resurrection to life, eternal life on the last day. Verse 40. And this is the will of him that sent me. Notice the continuous usage of the word sent.

Speaker 1

And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life. I will raise him up at the last day. And this will take us into John chapter eleven, verse twenty-five, where the Lord tells Mary and Martha, after the death of their brother Lazarus, that Christ reveals that he is the resurrection and the life. So now we have here a guarantee for the believers. But chapter six, verse forty-one. How do the unbelieving Jews react to these words, with what the Lord is now teaching these crowds of people? Verse six, verse first.

Speaker 1

Verse 41. No big surprise. The Jews then murmured at him, because he said, 'I am the bread of life, which came down from heaven.' And they said, 'Is not this Jesus, the son of Joseph, whose father and mother we know? How is it that he saith he came down from heaven?' This tells us a lot. But first, you notice the parallels between the children of Israel moaning and complaining with Moses and Aaron. Now the Jews, the unbelieving Jews, are complaining, murmuring, with Christ, with the Lord, regarding his statements regarding that he is the true bread that came

down from heaven, and that he will raise those that will believe upon him. And this is the reaction of the unbelieving Jews, because he said.

Speaker 1

Because the Lord said, "I am the bread which came down from heaven." They still look upon Jesus in terms of being no more than just human. They don't see the divine element, the divine aspect of Christ. So they acknowledge.

Speaker 1

That they know who his parents are, but they can't get their minds around the fact that he stated that he came down from heaven. This is the missing thing with Israel, the Jews. Way back then, two thousand years ago, even today, when you read the rabbinic writings regarding their Messiah, who they still are expecting, they still expect their Messiah to arrive, to come and to intervene in the affairs of the human race, of mankind. They only see him as being fully human, and nothing more. This, they don't see the divine side of their Messiah. That's why John chapter one verse one begins the way it does. John is identifying who the word is. In the beginning was the word, which is the logos.

Speaker 1

And that the logos was with God, and that the logos was theos, that the logos was God. Way back at the very beginning, that all things were made by Him. In verse three, referring to Christ as the logos who created or made all things, that He is the Creator. This did not come into their equation that the Messiah would be both divine and human. That he would have a dual nature. This is part of the mystery of Christ. That Christ, first of first and foremost, is that he is divine. That he is God. Refers divinity. If Philippians two verse six tells us that Christ originally existed in the form of God.

Speaker 1

And then after that, he took on the form of humanity. He took on human flesh, became like one of us in the likeness of men, fashioned as a man, took upon himself the form of a servant. All this was overlooked by the children of Israel, by the nation of Israel, that they did not see. Christ as both God and man. Verse 43. The murmuring doesn't stop there. In fact, it continues on. The complaints continue on. Verse 43. Jesus therefore answered and said unto them, 'Murmur not among yourselves.' In other words, stop complaining amongst yourselves over what I've just stated. In verse 45, the Lord goes on to say, 'No man.'

Speaker 1

Can come to me except the Father, which hath sent me. Sent, draw him. I will raise him up at the last day. So we have the Father who is involved in drawing men to Christ, and it will be Christ who will be the one who will raise them up on the last day. Verse 45: As 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. So we have here from complaints to those who will come to God. This is the actual work of the Father, and those who will be taught by God, be given divine revelation. This is what's missing here: that they don't have that divine revelation.

Speaker 1

Regarding Christ and who he is, at the moment they just see him as a prophet, and they see him as being the son of Joseph, not even the son of God. Verse 46: Not that any man has seen the Father, save he which is of God; he has seen the Father. This is something exclusive. This takes us back to John chapter one verse one, that in the beginning was the Word, and that the Word was with God. If the Word was with God, then obviously He has seen the Father, because He was with God at the very beginning. That is exclusive as well to Christ. That Christ is the only one who has seen God's true form, His true essence and nature.

Speaker 1

What we have seen in the Old Testament is that God has manifested Himself in different forms. In the book of Exodus, He manifests Himself. He manifests Himself in the wilderness as a cloud by day to protect them from the sun and the heat, and by night, He is a pillar of fire to guide them in their wanderings. As a pillar of light, as a pillar of fire, He provides light and heat. During the cold, bitter evenings, throughout the desert wanderings, then verse forty-seven: Verily, or truly, truly, I say unto you, he that believeth on me hath everlasting life. So that is a guarantee. But from belief, the Lord goes on to the fact that.

Speaker 1

They need to feed from Him. Verse forty-eight: I am the bread of life. Your fathers did eat manna in the wilderness and are dead. 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. If any man eat of this bread, he shall live for ever. And the bread that I will give is my flesh, which I will give for the life of the world.

Speaker 1

Once we read the whole chapter, and there's a lot within these verses, it's that three times the Lord says, 'I am the bread of life,' and ten times he refers to himself as having come down from heaven. If we can turn to chapter eight, verse twenty-three, again, the Lord speaking to the Jews.

Speaker 1

Verse twenty-three. The Lord once again explains. We can read it down to verse twenty-eight. Chapter eight, verse twenty-three. And He said unto them, which is the Jews, "You are from beneath; I am from above. You are of this world; I am not of this world." And as you know, going back a couple of years, about two years ago, we went through a series called "Not of This World." We went through different biblical characters.

Speaker 1

And we touched upon this specific verse that Christ is already telling them that He originates from heaven, that He is the Lord. He is the Lord from heaven. The Apostle Paul refers to Christ as the Lord of heaven in 1 Corinthians 15 verse 45. So we have a contrast here. You are from beneath. Below, I am from above. You are of this world. I am not of this world. In other words, I have heavenly origins. My origins are from above. How did they react to this? Reading on to chapter eight, verse twenty-four, I said, 'Therefore unto you that ye shall die in your sins, for if ye believe not that I am He, you shall die in your sins.'

Speaker 1

We know that the Gospel of John has the seven "I am" statements of Christ, but also we have what I refer to as the absolute "I am"s of Christ, where he just refers to himself as "I am He," meaning "I am the God of the Old Testament, the God who spoke to Moses in the burning bush in Genesis in Exodus three verse fourteen." I am He. Carrying on to verse twenty-five, then said they unto Him, "Who art Thou? Who are you?" In other words, identify yourself. And Jesus said unto them, "Even the same that I said unto you from the beginning." He's already told them who He is. I am He. I am ego imi, will be the Greek ego imi. I have many things to say unto.

Speaker 1

Judge of you, but he that sent me—so that's that word again, sent—is true, and I speak to the world those things which I've heard of him. In other words, the Lord only spoke what he was instructed to speak by the Father. Verse twenty-seven: They understood not that he spoke to them of the Father. Then we have the reference that we had seen already in John chapter three, verse. Verse 14 about the Son of Man being lifted up. Verse 28. Then said Jesus unto them, When ye have lifted up the Son of Man, then ye shall know that I am He, and that I do nothing of myself, but as My Father hath taught, has taught me, I speak these things. So that's the second reference to I am He. That if they don't accept or acknowledge that He is God.

Speaker 1

Manifested in the flesh, that they will die in their sins. This was a serious warning. And then we have in verse 28, just like we've read in chapter 3, verse 14, about Christ being lifted up, which points to the cross. Then, within the same chapter, regarding Abraham. We did touch upon Abraham at the very beginning, regarding how he served the unleavened bread to the Lord and to the two angels in Genesis 19 verse three. This really takes us back to that moment because in Genesis 19, this is what I believe Christ is referring to. Genesis 19 verse three regards Abraham.

Speaker 1

Who stood before the Lord, and provided hospitality, and he offered breakfast, and the washing of their feet. John chapter eight verse fifty six. This is what the Lord says to the Pharisees who were opposing him. John chapter eight verse fifty six.

Your father Abraham rejoiced to see my day, and he saw it and was glad. Then said the Jews unto him, Thou art yet, thou art not yet fifty years old, and thou hast seen Abraham. This takes us back to Genesis 18 and 19, the events there prior to the destruction of Sodom and Gomorrah. Verse 58. Jesus said unto them, Verily, I say unto you, Before Abraham was, or before Abraham even existed, before he was even born and came into this world, I am.

Speaker 1

Ego imi. So how did the Pharisees understand this statement? Let's read the next verse, verse 59. Then took they up stones to cast at him, but Jesus hid himself and went out of the temple, going through the midst of them, and so passed by. They were about to stone him for claiming to be God. This is the closest that the Lord has ever come to saying, 'I am God,' so that the Pharisees took this to mean that He is claiming divinity as God. For them, this was blasphemy, worthy of death, and they took up stones to cast at Him.

Speaker 1

Turning back to John chapter six. The Lord, in His multi-reference, is being called the bread of life, the true living bread that came down from heaven. We looked at John chapter one verse fifty-one, the Son of Man, the angels of God ascending and descending. We looked at John chapter three verse thirteen regarding the Son of Man, who ascended, came down, and again ascended, who is in heaven. So three references to the Son of Man regarding his ascension, descension, and ascension.

Speaker 1

A final reference here is in John chapter six, verse sixty-two. What, and if you shall see the Son of Man ascend up where He was before? So everything so far is that Christ refers to Himself as the true living bread that came down from heaven, that He will provide true sustenance, that they must look beyond.

Speaker 1

The natural physical human appetite to do with food, that He is the one that provides true spiritual sustenance, nourishment, which leads to eternal life. And then, from the repeated reference to being the one who came down from heaven, we have in chapter six, verse sixty-two. Again, we have a reference to the Son of Man. We have once again an albino in verse 62. So here we have a very interesting contrast with Moses in chapter 16 in Exodus 16 verse 1 to 15, which was our first passage of scripture. We have the children of Israel moaning and complaining that they didn't have food to survive.

Speaker 1

The Lord provides them with manna from heaven, and if you think about manna, the bread itself, it is spiritual to begin with. It's in heaven. Its composition is spiritual, and by the time it departs from heaven to earth, it becomes physical, so that the children of Israel are able to pick it up and consume it. In that sense, the

manna bread is the type of Christ. He is the reality. Christ originally existed in the form of God as the Word of God, not yet having a physical body until his conception by the Holy Spirit through his natural birth.

Speaker 1

Then the Word became flesh. The Word that originally existed at the very beginning with God, which would have been spiritual in nature, had now become flesh, just like the manna bread that was given to the children of Israel. It went from spiritual to physical, and they were able to eat that bread for forty years, which was their survival. That duration of forty years. What the people were asking here in John chapter six. This is my final thought. This is what they're saying: the crowds, the five thousand people that came, who were following Christ after the Lord had fed the five thousand people, approached him saying, 'Well, didn't Moses feed the children of Israel?'

Speaker 1

With manna bread, from the bread which came from heaven, what they were asking was this: we want you to feed us the same way as Moses fed the children of Israel in the wilderness. Continue to give us daily bread and meat and fish. And Christ saw that these were following Him. Because they saw in Christ a free meal, it was a free meal. So the Lord then turns around and tells them, "You need more than just physical food. You need more than just natural physical food. You need spiritual nourishment, spiritual food. You need to feed from Me, My flesh, My blood, which will guarantee you a resurrection on the last day." So we have all these contrasts.

Speaker 1

All these interesting contrasts between Exodus 16 and John chapter six. Food for thought. That ends today's study. Thank you.