29 July 2026 : Archie Falisi : Christ’s Ascension and the True Bread from Heaven - Exodus 16 and John 6 Parallels

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Speaker 1
Welcome everyone. Today is the last Sunday of July, July the twenty ninth. Today we are going through the Book of Exodus, chapter sixteen, verse one to fifteen, which is what we went through on Sunday, and then we will draw parallels, contrasts, and patterns with what we read in John chapter six, verse twenty-two to fifty-nine. We are studying the doctrine and topic of the ascension of Christ, the importance of the Lord’s ascension, His return, journey to heaven to be positioned at the right hand of God, and what that signifies and implies for us as members of the body, as members of the body of Christ.

Speaker 1
But also what it means regarding the disciples, the twelve disciples who later became known as the twelve apostles. What it meant for them with the Lord’s ascension to heaven, and really, it’s the Gospel of John where we find this repeated reference that the Lord originated from heaven, and that eventually He will return back to heaven. The Gospel of John records that on numerous occasions.

Speaker 1
Through John chapter three verse thirteen, onto what we will read now in John chapter six, and then also privately with his disciples prior to his betrayal, prior to his arrest and his trial and his death upon the cross, he did share with his disciples in the upper room that he was going away, that he was returning back to the Father. But today we’re going to look at things from the actual wording. We’ve studied the Hebrew word yarad, which means to descend, and ala or ola, which means to ascend. We looked at that from Genesis twenty-eight verse twelve, with Jacob’s dream, the ladder that connected earth to heaven, with the angels ascending and descending. We went through that.

Speaker 1
In Genesis 28, verse 12, the Lord makes a similar reference to Nathaniel in John chapter 1, verse 51, regarding Himself as the Son of Man, and the angels ascending and descending upon the Son of Man. We have these contrasts, these patterns, these parallels that we can go and compare. Today we’re going into Exodus 16,

verse 1 to 15. Although I will make some reference to Genesis 3 as well, regarding the temptation and the fall of Adam and Eve, we will touch upon that briefly. We will fast track into the New Testament.

Speaker 1
The Lord's repeated reference that He is the true living bread that came down from heaven, and that He will eventually return back to heaven to where He was before, originally with God. We will go into Exodus 16, which is the second book of the Torah, the second book of Moses, and then we'll make our way back into John chapter six. Let's bow our heads and give thanks to our Heavenly Father for our gathering around His Word today. Heavenly Father, we give You thanks for the privilege and honor and the joy that we have to be able to gather here today around Your precious Word. Thank You, Heavenly Father, that our ultimate desire is to know more of You and Your Word. Help us, Lord God, by Your Holy Spirit, to enable us to understand more.

Speaker 1
Of the great and deep truths contained within your Word, guide us, lead us, direct us with the spirit of truth into all truth. Thank you, Heavenly Father, that you have instilled within our hearts that burning desire to know you more and to have a better understanding regarding who you are and regarding your plan and purpose for us as members of the body of Christ. Thank you, Lord God, that we can come here every week on a weekly basis. Whether it be hot or dry, raining, whether it's stormy, whatever the weather may be, nothing will deter us from coming together around Your Word. We give You thanks in Jesus' name, our Lord, Savior, and Head. Amen.

Speaker 1
So we can turn once again to the second book of the Torah of Moses, the book of Exodus, chapter sixteen, verse one to fifteen. Although this was our reading last Sunday, I think it is worth going through this again just to highlight some other things which we didn't bring to the forefront, and then we will hopefully see some interesting parallels, patterns, and contrasts with what the Lord Himself has to say regarding this event that took place in the wilderness of Sin, in John chapter six, and we will commence at John chapter six, verse twenty-two onwards. Chapter sixteen, verse one. So we begin. It's page seventy-six and seventy-seven in the Chapel Bible.

Speaker 1
Happen to have one there at home, which I know some of you do, but obviously you will have this in your own device. Chapter 16 verse 1 begins with location and a time period, so this is what we find in chapter 16 verse 1. They took their journey from Elam, and all the congregation of the children of Israel came onto the wilderness of Sin, which is between Elam and Sinai. On the fifteenth day of the second month, after they departing out of the land of Egypt, verse two. And the whole congregation of the children of Israel murmured against Moses and Aaron in the

wilderness. And that's the key word I want us to focus on. It's mentioned eight times between chapter sixteen, verse two.

Speaker 1
Through verse twelve, there is this reference to the word 'mur,' which means to complain, and it is a constant complaining coming from the children of Israel. So that's the first reference, muring. What were they muring about? What were they complaining about? Verse sixteen, verse three tells us and explains that the children of Israel said unto Aaron and Moses, 'Would that we had died by the hand of the Lord in the land of Egypt, when we sat by the fresh pots and when we did eat bread to the full, for you have brought us forth into this wilderness to kill this whole assembly with hunger.' Then said the Lord unto Moses, 'Behold, I will rain bread from heaven.'

Speaker 1
Seven for you, and the people shall go out and gather a certain rate every day, and may that I may prove them whether they will walk in my law or not. And it came 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.

Speaker 1
Verse six, and Moses and Aaron said unto all the children of Israel at evening, Then ye shall know that the Lord hath brought you out from the land of Egypt. Then we move on to the morning, verse seven, and in the morning, then ye shall see the glory of the Lord, for that he hath, for he heareth your murmurings against the Lord. And what are we that ye murmur against us? 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 murmurings, which ye murmur against Him. And what are we? Your murmurings are not against us, but against the Lord.

Speaker 1
Verse nine, and Moses spoke unto Aaron, said, 'Say unto all the congregation of the children of Israel, Come near before the Lord, for He hath heard your murmurings, i. e. Complaints, your complainings.' Verse ten, 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, this is one way that the Lord manifested Himself in the wilderness. Cloud by day, a pillar of fire by night. Verse twelve. I have heard the murmurings of the children of Israel. Speak unto them, saying, At even or evening you shall eat flesh, and in the morning you shall be filled with bread. And ye shall know that I am the Lord your God.

Speaker 1
Again, we have this reference to the passing of time, and it came to pass, verse thirteen, that at even or evening the quails came up and covered the camp, and in the morning the dew lay round about the host. 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 hoar frost on the ground. And when the children of Israel saw it, they said, 'One to another, it is manna.' In other words, what is it? They were asking the question, 'What? What is this food?' They've never seen anything like it. It was unknown to them. For they wish, miss not what it was. And Moses said unto them, 'This is the bread which the Lord hath given you to eat.' And also verse thirty-one. Once again, the reference to manna.

Speaker 1
Chapter sixteen, verse thirty-one, and the house of Israel called the name thereof manna, as it was like coriander seed, white, and the taste of it was like wafer made with honey. So we have some description, some composition regarding what this manna bread was like, its size, its composition, its taste. It's all there for us. But what we find here is that it's been over a month since they departed as free people from the land of Egypt after being in bondage there, and now they are complaining that Moses and Aaron. Yes, you helped us to be freed from the Egyptian enslavement and bondage, but now you.

Speaker 1
You've dragged us all the way into this wilderness to die, without food. I can see you once again. So this is what their complaint was to Moses and Aaron: Is that we were better off remaining in Egypt? At least there we had food. We had bread. We had enough to fill us up, but they forgot regarding their harsh mistreatment by their taskmasters and the heavy labour and work which they had to do in order to gain this bread, this food.

Speaker 1
So we have here Moses now intervenes for the children of Israel, and notice what God says in chapter 16, verse 4. And the Lord said unto Moses, Behold, I will rain bread from heaven for you. He's doing it for Moses because Moses is under pressure from the children of Israel, not for them, but for you. Moses and Aaron are feeling the pressure from the children of Israel. They are stranded in the middle of nowhere without food, and the fear there is that they're going to die of starvation in the wilderness. Obviously, God was not going to allow this to happen, but all this would be a test for the children of Israel, to see whether they would obey His law or not.

Speaker 1
So we have these repeated references to their complaining. We first read about it in chapter 16, verse 2, murmuring against Moses and Aaron. Then in chapter 16, verse 7, the Lord was hearing their murmurings. He heareth your murmurings that ye murmur against us. So twice it's mentioned in verse 7.

Speaker 1
And then, when you come to verse eight, it's mentioned three times. The Lord

heareth your murings, which you mur. Your murings are not against us, but against the Lord. So Moses and Aaron say, 'Look, you might be complaining, constantly complaining against us, but in reality, you are complaining against the Lord. This is what you are doing.'

Speaker 1
And God is aware of this. Then in verse nine, it's mentioned again. Come near before the Lord, for He hath heard your murings. He's heard your complaints. And then we last come across it in verse twelve. I have heard the murings of the children of Israel. Speak unto them, saying, At even or at evening, you shall eat. Flesh in the morning, you shall be filled with bread, which in Hebrew is lahim, which I've highlighted before. Lahim means bread. You shall know that I am the Lord your God. In today's study, what we're going to look at is an interesting contrast: man's natural physical appetite regarding the body, and man's spiritual appetite.

Speaker 1
Regarding his mind in search of God. There used to be a saying, a motto which we don't really hear about anymore today. It was quite popular in the 80s and 90s. Do you remember the saying "You are what you eat"? Do any of you remember this saying "You are what you eat" as regards to the body? So if somebody was overweight, and you would say, "Well, maybe they're eating too many fatty foods, too many burgers, for example." But the same can be said. My personal motto to this is that not only are you what you eat, you are what you eat in regards to the body. You are what you read regarding the mind.

Speaker 1
Because what you take in physically, what you consume regarding food, obviously affects your metabolism. It affects your growth and everything else. But also, equally, it could be said you are what you read. What you take in your mind regarding literature, and also what you see and what you hear, it affects the mind. We learn through hearing, like now with our studies. Here at the chapel, we learn by reading literature, and also so we learn by seeing, hearing, learning. But you are what you read. So if a person reads literature about the royal family, nine times out of ten, that person will speak about the royal family. If a person is reading literature.

Speaker 1
Or books or magazines about sport. Let's say football, which is the big thing at the moment. That person will speak about football. But if a person is reading literature regarding the Bible, the Word of God, as what we do here, because we are a Bible study movement, our main duty is to expound the Scriptures. This is why we are here. If you read and study the Scriptures, because you love the Scriptures, you love the Word of God, and it's in your heart. Naturally, automatically, what's in your heart will come out of your mouth. Out of the abundance of the heart, the mouth speaks. If the Word of Christ is dwelling within you, in all wisdom, then it will automatically come out. It's second nature.

Speaker 1
So you are what you eat, as well as what you read. We have here the natural physical appetite regarding the body, and the spiritual appetite regarding the mind. What you take in, in your mind and within your heart. In Genesis three, verse one to six, the desire for wisdom involved the very first sin in human history of eating something. God explicitly forbidden Adam and Eve to eat, which was that they were not to eat from the forbidden tree of knowledge of good and evil. It was a no-go area. The consequences to that would be death. But as we know, we have in Genesis three, verse one to six, which I'll just give you a quick summary, and which I'm sure you all are aware of the whole chapter.

Speaker 1
Three, verse one to twenty-four, we have the introduction of the serpent, and the serpent focuses his attention on the woman, Eve, and he casts doubt into the woman's mind. Has God said? That set things in motion regarding whether they should or shouldn't eat from the tree of knowledge of good and evil.

Speaker 1
Unfortunately, the woman had succumbed to the serpent's persuasion of eating the forbidden fruit of knowledge of good and evil, because it was desirable to eat, was desirable to the eyes, and also to make one wise, and to be like God.

Speaker 1
The woman, or Eve, took action. Remember, sin has three logical steps. Sin has thought, the mind. Going back to what I said, what you take in, the mind. So you have thought, then you have desire, which involves the heart. And then, with that desire, it propels a person forward to take action. So that is the logical sequence of sin: thought, desire, action. That's what took place in Genesis chapter three, and also in Genesis six verse one to four, with the sons of God, when they descended upon the earth, they saw, they desired, they took whatever wives or whatever women from the line of Adam. Then in Genesis three verse nineteen, just turning to that, I think.

Speaker 1
We have the first reference to the word bread, but it's connected to the curse. So after the fall, after God had pronounced his sentence upon the serpent, upon the woman, He finally turns to Adam, and He tells Adam in chapter three, verse nineteen, "In the sweat of thy face, thou shalt eat bread." So that's bread then, lehem, till thou return unto the ground, for out of it wast thou taken.

Speaker 1
For dust thou art, and unto dust shalt thou return. Here we have cause and effect. By disobeying the law in Eden, from eating from the forbidden fruit, now hard labour in toil is involved, for the ground to yield its crops. It was through the sweat of his brow or the sweat of his forehead that he will have to work hard, in order to

yield the fruit and the crops from the ground that had been cursed. Verse seventeen tells us that, just a few verses before that, cursed regarding the ground being cursed.

Speaker 1
This is the situation that we find ourselves in, the aftermath of the events in the Garden of Eden. We have disobedience from Adam and Eve. Adam and Eve were taken and succumbed by the serpent, and now we have also the announcement that the ground is cursed. It is through heavy labor and toil and sweat that the food which they desire will have to be produced. Ultimately, with this comes mortality. The bread that they will eat will not allow them to live forever. The bread that they were going to eat will not allow them to live forever. And equally with Exodus 16, verse one to fifteen, the bread that God provided.

Speaker 1
For the children of Israel, during the forty year wilderness, during that forty years duration within the wilderness, that bread that the Lord God had provided for the children of Israel will not allow them to live forever. That bread was temporal. This bread is temporal. But when we come to Christ Himself in the Gospel of John, the bread that Christ offers, which is Himself, is eternal, and that is a very important contrast regarding the spiritual appetite. Going back to the mind, Job 23 verse 12. Job's Job in 20. If you I'm just going to give you a few scriptures here which you can take a look at if you want to jot these down. Job 23 verse 12.

Speaker 1
Job says that he treasures God's words more than his daily food. That's in Job 23 verse 12. And in Deuteronomy 8 verse 3, God declares to Moses that man does not live by bread alone, but by every word of God. This is the quotation of the Lord to Satan the devil during his 40 days and nights fast in the wilderness when Satan approaches Christ, and his first test or his first temptation involved the suggestion of the devil to turn stone into bread and eat. But no man does not live on bread alone, but from every word that proceeds out of the mouth of God, and every word for us will be the Word of God. The entire Word of God is here for our.

Speaker 1
Benefit is the living word of God. It's true that not all scriptures are for us, not all scriptures are about us, but they are all there for us for our benefit. We can all benefit regarding the events and circumstances that we read within the Old Testament. They're there to highlight man's.

Speaker 1
Failure, man's sin, man's corruption. But at the same time, it also highlights God's justice, God's righteousness, and God's grace. It's all there. In Psalm 19, verse 10, David writes that God's laws are much more desirable to him than gold, and much more sweeter than honey. That's in Psalm 19, verse 10. And I believe that we can

say the same. We as members of the body of Christ, regarding God's word to us is more desirable than gold, and much more sweeter than honey. In Jeremiah 15:16, Jeremiah explains that he has eaten God's word, and that he delights in it, having consumed God's word with joy. And this is the question.

Speaker 1
We need to ask ourselves, when we come together or when we're reading and studying the Word of God by ourselves, do we delight in reading God's Word? Do we delight in studying God's Word? The answer really should be yes. We should really delight in reading and studying God's Word, and it does bring joy to one's heart. This is how Jeremiah felt. When he received the word of the Lord, he rejoiced in God's word. In one Peter two verse two, when the apostle Peter is writing to the elect pilgrims, they were newborn believers, but he encourages them in one Peter two verse two to crave pure spiritual milk, so that they can grow and develop.

Speaker 1
Paul, who also writes to the same group of people in Hebrews five verse twelve to fourteen, says to them, you should be teachers by now, but you're still drinking the milk of the word. You should be now moving on to the solid meat of the word. So what Paul is trying to say is that he's trying to encourage them to move forward, to grow up, to develop and become mature, from the transition from milk to solid spiritual food, so that they can reach a mature development. And by that, once they are mature, by eating the spiritual solid meat of the Word of God, they have their senses exercised to be able to distinguish or discern between good and evil. That's in Hebrews five, verse twelve to fourteen, which is reminiscent of why.

Speaker 1
They ate from the forbidden tree of knowledge of good and evil, so that they can be wise and know what is good and evil. But to us, that comes in the shape and form of knowing God's word, not just the milk, but the solid meat of the word of God, which is for not babes, but for the mature who are in Christ.

Speaker 1
Turning now to John chapter six, we are moving on to the Gospel of John, and we'll read from verse twenty-six.

Speaker 1
But before we go into John chapter six, verse twenty-six, just give a little bit of background. In John chapter six, verses one to fourteen, we have the feeding of the five thousand people. The location is near the Sea of Galilee, so this is north of Jerusalem. We have these huge crowds who have been following Christ. Hearing him teaching, they grow weary and tired and they're hungry. So the Lord performs a miraculous sign here with a limited amount of food, which is five barley loaves of bread and two small fish. That's all which the Lord needed.

Speaker 1
And that multiplied, so that all five thousand people present were able to eat from the barley loaves of bread and the fish. And then the Lord goes on a boat, crosses over to the other side to get away from the crowds of people, and they end up in Capernaum. In chapter six, verse seventeen.

Speaker 1
And entered into a ship and went over the sea towards Capernaum, and it was now dark, and Jesus was not come to them. So now we are in Capernaum. I had the privilege of actually visiting Capernaum when I went to Israel in the year two thousand, in September two thousand. I spent two weeks there with a cello colleague. We travelled up and down the land of Israel, and we spent a whole day in Capernaum. It's got one of the oldest Jewish synagogues in Capernaum, and this is the place where the whole event took place regarding what the Lord declares regarding Himself.

Speaker 1
The Lord knows why the five thousand people decided to follow him, and they were following him for the wrong reasons. They were following the Lord primarily because they wanted a free meal. By following Christ, they are guaranteed to have a free meal. Nothing spiritual there. It's all physical. It's all physical appetite. So John chapter six. Verse 26 reads as follows: Jesus answered them. These are the crowds which now have followed Christ all to the other side to Capernaum. And Jesus answered them and said, 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. Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life.

Speaker 1
Which the Son of Man shall give unto you; for him hath God the Father sealed. And they said unto him, which is the crowds of people that have followed him, the five thousand, what shall we do that we might work the works of God? And Jesus answered and said unto them, This is the work of God, that ye believe on him who hath, whom he hath sent.

Speaker 1
They said, 'Therefore, unto him, what sign shewest thou, then, that we may see and believe? What dost thou work?' Now they refer to Exodus 16:4, which was our reading at the very beginning. Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat. So this Exodus 16, verse 4. They're now quoting this very verse to say, 'our God did supply food to our forefathers in the wilderness for 40 years, and this is what they were expecting now. This is what they were expecting from Christ Himself. By following Him, that He would also feed.'

Speaker 1
Them, on a daily basis, so they're there really for the wrong reason. They're there for

satisfying their natural physical appetite. Christ, the Lord, had to correct them. In verse thirty-two, chapter six, sixteen, chapter six verse thirty-two, then Jesus said unto them, 'Verily, truly, I say unto you, Moses. Gave you not that bread from heaven, but my Father giveth you the true bread from heaven.' So now this really takes us back to our last portion in Exodus 16:15. Moses acknowledged that it was God who has supplied the bread from heaven to the children of Israel. Moses does not take any credit for that. He says, 'It is the Lord who has provided this bread for you.' But this bread,

Speaker 1
Came from heaven down to earth, and now the Lord is highlighting that bread, that manna bread, is a type of figure of himself, that he is in fact the true bread that has come from God or which has come down from heaven. So their statement in verse thirty one, our fathers did eat manna in the desert, as it is written. He gave them bread from heaven to eat, and that's their way of saying just like God fed our forefathers in the desert for that period of time of 40 years. Also, feed us. We'll follow you. Just feed us. They're there for the wrong reason. They're there for the natural physical appetite. They're thinking with their bellies.

Speaker 1
Not with their minds. Remember, you are what you eat, but also you are what you read. But even though they were using this scripture from Exodus 16:4, they were missing the point. So the Lord corrects them regarding this. Chapter 6, verse 34. Verse 33. As they're still thinking with their stomachs, they're not thinking with their minds. The Lord says to them in John chapter six, verse thirty-three. Verse thirty-three: For the bread of God is He which cometh down from heaven and giveth life unto the world. And then begins the first I am statements, personal reference that He is.

Speaker 1
The bread of life in verse 35. In 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. And that is the key word, belief. The Greek word there is pistio, and pistio there means belief, and it's a key word in John's gospel. It appears 99 times.

Speaker 1
Just the physical appetite to now to the spiritual appetite. Verse thirty-six. But I said unto you that ye also have seen me and believe not. That sounds a bit strange because they had already seen the Lord multiply five loaves of bread and two small fishes to feed the five thousand. So where is this unbelief coming from? It's verse thirty. Show us a sign. That is a sign of unbelief because they are requesting a sign.

Speaker 1
So the sign is Christ Himself as the true living bread that came down or descended from heaven to earth. Now he is addressing them as unbelievers because they

requested a sign. The Pharisees were always asking for signs when the Lord did certain miracles. He was teaching certain doctrines which were unacceptable to the Pharisees and to the chief priests. They always requested a sign from Christ as proof, as evidence regarding his messiahship. They're doing the same here. What sign can you give us? What evidence? Verse thirty-seven to thirty-eight.

Speaker 1
All that the Father hath given me shall call, or will call, all that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. So now we have the Father involved; it's the Father's action regarding those who have been given to Christ. They will not be discounted. And then, in verse 38, the Lord Himself. Once again, makes a reference to his descent from heaven to earth. For I came down from heaven, not to do my own will, but the will of Him that sent me. That is a repeated reference throughout this chapter that he came down from heaven, and that he is the true living bread.

Speaker 1
That came down from heaven. That He's here to finish the work that the Father has given Him to do, to complete His mission. And notice the word 'sent' there. The word 'sent' we've got two words. We've got 'sent' and 'send.' Got 'sent' apostello, and 'sent' tempo. 'Sent' is always in the past reference. When we look at 'sent,' it's always mentioned in the past.

Speaker 1
And when the word send with the d is mentioned, it is always in the future. Again, the Father is mentioned in verse 39, and this is the Father's will, which hath sent me, that all which he hath given me, I should not lose anything, but should raise it up again at the last day. Those who will believe on him, and feed from him, are guaranteed a future resurrection, and this is very important. This is where we have a time difference. Here, the five thousand are referring to the past, to the time of the forty-year wanderings in the wilderness of the children of Israel, being fed manna bread on a daily basis. Everyone had equal portions; no one had more, and no one had less.

Speaker 1
They're just thinking along the lines of the past. When the Lord makes a reference regarding Himself as the true bread, the true living bread that came down from heaven, He's thinking about the future of those who'll be resurrected on the last day. So they're thinking along the timeline of the past, where they ate the manna bread from heaven, but died in the wilderness, regardless. And yet here the Lord is referring to Himself as the true living bread that they should feed from Him by abiding in Him, and that they will be guaranteed a future resurrection to eternal life. So we have a temporal contrast: the past and the future. Verse 40. And this is the will of Him that sent me. Notice that word again: sent.

Speaker 1
Christ is the sent one. In a sense, so is Moses. When we think about Moses, when he asked regarding God's name, "To whom shall I say to the children of Israel regarding who has sent me?" in Exodus 3 verse 14, God's answer was, "I am that I am," has sent you. In a sense, Moses, even though he is a humble servant of the Lord, he was a very humble servant of God and a man of God. He was also, in a sense, an apostle, that he was sent from God to go to the children of Israel and before Pharaoh, and say to Pharaoh, "Let my people go." Now, in Exodus 16:14, when they first see this heavenly bread, which was sent down from heaven to earth.

Speaker 1
They were asking, 'What is it?' For them, it looked strange, peculiar, odd. What is it? Now we come to verse forty-two. Who is it? Who is this Jesus? From what is it to who is it in chapter six, verse forty-two? And they said, 'Is not this Jesus, the son of Joseph, whose father and mother we know?' How is it then that he saith he came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. They're doing exactly the same as what the children of Israel did in Exodus sixteen, verse one to fourteen, murmuring, complaining. So regarding the manna bread, the question is, what is it regarding Christ himself? Who is it?

Speaker 1
And yet they look upon him, in earthly terms, the son of Joseph. We know his parents. We know his mother. His father. How is it that he says he came down from heaven? This also shows us regarding the expectations of the arrival of the Jewish Messiah. Is that really in reality? The Jews, whether it be the religious establishment, the chief priests, scribes, Pharisees, Sadducees, and the general population of the children of Israel, during the three and a half year ministry of Christ, had no conception that their Messiah would be of heavenly origins. They had no conception of that. They only saw him.

Speaker 1
Purely on human terms, as we just read here in chapter six, verse forty-two, son of Joseph. We know his parents. We know his mother and father. So how is it that he says he came down from heaven? That shows us they have no concept of a heavenly Messiah, that the Christ would originate from heaven, and this is why the Gospel of John begins the way it does. John chapter one, verse one: In the beginning was the Word. The logos, and the word was with God. If it was with God in heaven, and the word was God. And then in chapter one verse fourteen, the word became flesh. The word was made flesh, and dwelt or tabernacle among us, and we beheld his glory and his grace. This is what John really begins his gospel in the way that he does. He tells us.

Speaker 1
His objective is to help us identify who Christ is, that He is the Living Word of God. That originally He existed, as Paul tells us in Philippians two verse six, in the form of

God, and that, as part of the mystery of godliness, in the part of the mystery of Christ, that God took on human form, i.e. through the conception of the Holy Spirit, His natural birth. Through Mary, He set aside His glory and condescended to our human level to teach us more about God, who God is, and ultimately His sacrificial atonement for the human race. In chapter six, verse forty-three, they are murmuring, they are complaining,

Speaker 1
Chapter six, verse forty-four: No man can come to me except the Father, which hath sent me, draw him. I will raise him up at the last day. So reference to the Father. The Father is involved regarding who will be drawn to Christ, and those who will believe in him. Pisteo is the Greek word which appears ninety-nine times in the Gospel of John. Again, a second reference to the resurrection, a future resurrection, at the last day. It is mentioned here for the second time, and it is written in the prophets, and that they shall be taught of God. Every man, therefore, that hath heard and hath learned of the Father cometh unto me. Again, being taught by God. So we began with the motto: “You are what you eat.”

Speaker 1
Regarding the body, but you also are what you read regarding literature. So if you’re reading the Word of God, studying the Word of God, you will be taught by God. We know that in the future the whole of mankind will be filled with the knowledge of God, as the waters cover the sea. But that’s at the end of the age, and also under the new heavens and the new earth. But for now, present time, we are being taught by God through the scriptures, through His word rightly divided, and we are learning from Him, learning from the Father, being guided by the Holy Spirit, the Spirit of Truth. He will lead us into all truth. Then in verse 46,

Speaker 1
Not that any man has seen the Father, save he that which is of God, he has seen the Father, and that is an exclusive claim of Christ. That really, in reality, no one has really seen God in His true essence and His true form. But as the Logos in His pre-existent state and condition, as the Logos who was with God at the very beginning, in John chapter one verse one, the Lord can say that He has seen God, i. E. The Father, in His true form and essence, because we know that God is spirit. This is what the Lord shares with the woman of Samaria at the well. That God is spirit, not a spirit, but is spirit. That the Father seeks true worshippers who would worship Him in spirit and in truth.

Speaker 1
And some of these true worshippers will be these ones which will be drawn to Christ, who will be a guarantee, who will have a guarantee of a resurrection on the last day. Verse forty-seven: Verily, truly, I say unto you, he that believeth on me hath everlasting life. So that is a promise that through believing in Christ, abiding in Christ, there is this assurance.

Speaker 1
By feeding on Him, because in verse forty-eight, I am the bread of life. The second occurrence of this, and then we go back to what we just read in Exodus sixteen, verse one to fourteen. Your fathers did eat manna in the wilderness, and are dead. So that provision of the manna bread for the children of Israel, it was temporal. It did not gain them eternal life.

Speaker 1
They were able to survive, but ultimately they still died in the wilderness. Verse fifty-eight as well. The Lord repeats this to them. For this, that the bread that came down from heaven, not as your fathers did eat manna and are dead, he that eateth of this bread shall live forever. So we have this contrast. The Lord repeats this to them.

Speaker 1
So you want to eat the bread that my father supplied to the children of Israel in the wilderness, who ultimately still died. But there's something greater that God can offer you that will lead to everlasting life, which is Himself by feeding of Him. So just reading the last few verses from verse 58 to 69. These things said he in the synagogue, as he taught in Capernaum. So that synagogue is still there today. If you go to Capernaum, I mentioned this just briefly at the beginning. That synagogue in Capernaum is still there today. Verse six, chapter 60, verse 16. Many therefore of his disciples, when they heard this, said, 'This is and hard saying.'

Speaker 1
Who can hear it, or who can bear it? These disciples, being those who believe on Him, not this is not referring to the twelve, and the subsequent verses prove this. So now that they've heard this, this concept for them is very, very difficult to absorb and take in. Feeding of Christ, eating His flesh, drinking His blood.

Speaker 1
What on earth is he talking about? Remember, the disciples are there; they are hearing all this. Chapter six, verse sixty-one. When Jesus knew in himself that his disciples murmured at it, he said unto them, 'Just this offend you?' So he knew by the way they were. Complaining that this concept was difficult to literally digest. He asked the question, 'What I've just declared regarding myself, does this offend you?' We know that there are many things when we look at the world today. For example, when we look at the proclamation of the gospel by street preachers.

Speaker 1
Is that the authorities are offended by hearing the gospel of Christ? Sadly, today many street preachers are being arrested, sent to court, and some even going to prison because they proclaim the gospel of Christ. They take offence to the gospel of Christ. So we could ask the same question to them: If we're on the streets and they come to arrest us, does this offend you? And the answer is yes, for many people out there, the gospel, which is God's free gift of eternal life, salvation

through Christ, is an offence. And then we have to move from the Lord's statements that He came from heaven, that He descended from heaven, that He will eventually ascend back.

Speaker 1
To where he was before, chapter six, verse sixty-two. What, and if you shall see the Son of Man ascend up where he was before? So we have now a reference to that he will eventually return to where he was before, in the beginning with God, in heaven. Verse sixty-three. It is the Spirit that quickeneth; the flesh profiteth nothing. So everything here, we have another contrast: the spirit and the flesh, the spiritual appetite, which gives life, and the flesh, the natural appetite. It doesn't profit or achieve anything. The words that I speak unto you, they are spirit and they are life. I. E. They are spiritual life, in verse sixty-three. But there are some of you that believe not, for Jesus knew from the beginning that they were that.

Speaker 1
Believe not, and who should betray him? So now he's focusing his attention on his disciples, and obviously the one that would betray him would be Judas Iscariot. Verse 65, and he said, 'Therefore, said unto you that no man can come unto me except it was given unto him of my Father.' Again, what we find in this amazing chapter. It's the father's actions. It's the father who's drawing individuals to Christ. They are guaranteed a resurrection on the last day. Verse 66. From that time, many of his disciples went back and walked no more with him. These disciples are part of the 5,000 people that were fed. They turned away from him. They turned their back on him. They defected, deserted him.

Speaker 1
Very similar to what we find with the Apostle Paul, at the end of his life, in Second Timothy one, verse thirteen, where he says, "All of Asia has abandoned me; all of Asia has deserted me." We find this also with Christ, that a large majority that followed him, who took the boats to follow him on the other side of the Sea of Galilee into Capernaum. When once they heard this, they turned their back. Turned their back on him and walked away. How do we know that these disciples are not part of the twelve disciples? Verse 67. Then Jesus said unto the twelve, "Well, you also go away." So that's the distinction. The disciples there were the large crowds which were following him, but for the wrong reasons and motives. They only saw Christ as a free meal. So Christ is the Lord is now turning to his disciples.

Speaker 1
As if to say, 'Are you next?' Well, you also go away, and it's Simon Peter who sees what's going on. Him, he gets it. Simon Peter really understood what the Lord was saying. Then Simon Peter answered him, 'Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art the Christ, the Son of the Living God.'

Speaker 1
Peter understood what the Lord was saying regarding that He is the bread from heaven, that He is the bread of life, that He is the true living bread from heaven, sent down from heaven, and that it's through abiding in Him, and knowing Him, and feeding from Him that a person has spiritual life, true, everlasting life. He acknowledges Him as the Christ, as the Son of God. Then verse seventy and seventy one, further defections we find in chapter six, verse seventy. Jesus answered them, "Have not I chosen you twelve, and one of you is a devil?" And he spoke of Judas Iscariot, the son of Simon, for it was he that should betray him, being one of the twelve.

Speaker 1
A lot in this chapter, and there's a lot of contrast here, a lot of interesting comparisons, and it is only in the Gospel of John that we find the Lord's repeated reference that He originated from heaven, as the Word of God, who is also God the Word. Also, we have here within the Gospel of John a repeated reference that He would eventually return back to the Father, and return back to heaven. And we know that once the Lord did return or ascend to heaven, He was situated at the right hand of God, where He is glorified, and in an exalted position. That ends today's study. Thank you.