02 Aug 2026 : Archie Falisi : Biblical Study on the Ascension of Christ and Bread Symbolism

2026-08-02 13:03:38

00:00:01 Speaker 1
A very warm welcome to everybody here at the Chapel of the Open Book. We are the Berean Publishing Trust. Thanking you, everyone, for taking the time and effort to be here at the Chapel and also on Zoom. Thank you for everyone that attended the Chapel and on Zoom yesterday for the Saturday study. It was a nice time of fellowship that we had together around God's Word and also the meal which we had together. And the time we spent together. Thank you for everyone who was involved in coming to the chapel yesterday, and thank you for being with us today as well on this Sunday, the second of August, two thousand and twenty-six. And today we will continue our biblical study series on the Ascension of Christ. And before we address the importance and relevance.

00:00:57 Speaker 1
Of the ascension of Christ, especially for us as members of the body of Christ, we've been going through the Hebrew and Greek words regarding what it means to ascend, which is to go upwards, and what it means to descend, which means to go downwards. It is up and down motion. One thinks of a ladder, and you have a ladder. There are two directions which you can go, which is up. Above ground level, especially if you need to get something or you need to repair something, a ladder is very useful if you're not scared of heights. And then the other direction which you can only go once you're up there is to go downwards. We went into Genesis 28, verse 12 to 16. We went into Jacob's dream about the ladder that connects.

00:01:54 Speaker 1
Earth to heaven, and in Jacob's dream, he was seeing the angels. The angels of God are ascending and descending. We have a good basic understanding both from the Hebrew word yarad, which means to descend downwards, downward motion, and ala or olah in the Hebrew, which means to ascend above. There are two words which are opposite to each other, a bit like light and darkness, hot and cold. So you have these two words which are completely diametrically opposed. One is to ascend downwards, and the other one to ascend upwards. And today we're going to see how these words fit together in the Gospel of John.

00:02:51 Speaker 1
But we're going to go back to the Old Testament, to Exodus 16, verse one to 15. That's been our main reading for the last two weeks because it coincides with the Lord's discourse regarding the true bread, which comes down from heaven, regarding Himself, that He is the true bread of life, that He is the true living bread, and that discourse is found from John chapter six verse twenty-two onwards, through to the end of the chapter, which ends in verse seventy, John. So John six verse twenty-two to seventy. Today I'm just going to highlight the relevant points that I want to raise because we have covered this ground in great detail, and today we will look at how the Lord uses the New Testament.

00:03:49 Speaker 1
Greek words equivalent to these two Hebrew words, yarad, alar, which is in the Greek, to ascend upwards, is anabaino, and to descend downwards, is katabaino, and these two words are used sometimes together in one verse, and sometimes they're used separately. So we do have a lot of ground to cover, and we were in John's Gospel yesterday for a brief moment, and then we moved on to the conversion of Saul of Tarsus in Acts chapter nine, verses one to nine. But today our main focus will be the references regarding the Lord's.

00:04:47 Speaker 1
Constant, repeated use of his return to where he was originally, which is in heaven, that he was going to return back to the Father who sent him, that he is of heavenly origins, that he is not of this world, as he points out in John eight verse twenty-three, and this was something which many of the Jews could not grasp. The concept that the Messiah would be more than human, that his origins were heavenly. So we will cover this and how the manna bread that God supplied to the children of Israel here in Exodus 16, verse 15, the manna bread, which would be the children of Israel's daily diet for 40 years. How the manna bread, which God graciously supplied.

00:05:45 Speaker 1
After much complaining, Christ typifies many ways. Let's open up in prayer. Let's give thanks to our heavenly Father for being able to come here at the chapel and on Zoom, and to be able to focus today upon His Word. Heavenly Father, we give You thanks that we have the privilege and honor to continue to come here at the chapel and on Zoom, to be able to switch off our minds to the outside world, and to be purely focused, giving our attention to your word. We pray, Heavenly Father, that once again you will lead and guide and direct us with your Holy Spirit, the Spirit of Truth, that He will continue to guide us into all truth. May we learn something new and afresh today in and through your word, and may your word speak to our hearts and minds in a new, fresh way today.

00:06:41 Speaker 1
We give you thanks in Jesus' name, a Lord, Saviour, and Head. Amen. Before we go

into Exodus 16, verse 1 to 15, and you'll find it in the chapel Bible, page 76 and 77. If you do have one there, please turn to it or to the device that you are using, whether it be your phone or your laptop, iPad or tablet, whatever the case may be. But if you do have a chapel Bible, I think it'd be easier to follow because I will highlight the key relevant repeated words which appear in Exodus 16, verse one to fifteen. First of all, before giving the reading, as I mentioned last week, there used to be an old saying in the eighties and ninety. You don't really hear much of it today.

00:07:41 Speaker 1
But the motto used to be 'You are what you eat.' Does anyone remember that phrase, that motto? I'm sure many, many, many of you do. You are what you eat regarding your body. You can tell if a person is eating healthy by the shape of their body. They're eating well. They're exercising. They are in good shape. And if their outer shape, like me for example, you know that maybe he's not eating too well. And that he needs to change his diet. But the motto used to be 'You are what you eat' as regards to your body and your physique and your health. Equally, on top of that, I would add my own personal saying or motto: 'Is you are what you read' regarding your mind. You are what you read regarding the literature and the information you take in to your mind.

00:08:35 Speaker 1
Whether you are viewing it on screen, whether you're hearing it through audio, whether it's literature that you read, it does shape your thinking and your character and your person and your personality. So what you read does affect who and what you are. For example, and I gave this example last week, if somebody's just reading literature about the royal family, they will be speaking to you about the royal family. If they're reading books about sport and football, the likelihoods are they'll be speaking to you about sport and football. If a person is reading and studying the scriptures, which I like to think that many of us here do study and read the scriptures, the likelihoods are that because it's in your heart, it will.

00:09:32 Speaker 1
Naturally flow out of your mouth, out of your lips, that you will speak on the very themes and subjects that you've been learning about. The Lord said to the Pharisees in Matthew 12, verse 38 to 40, "Out of the abundance of the heart, the mouth speaks." So, what's in your heart will flow naturally out of your words. Not only are we what we eat regarding our health and the way we consume food, we are also—you are what you read regarding the literature you read and the information you take in—and these two contrasts will come into focus once we get into the Gospel of John. Turning to our attention to Exodus 16, verse 1 to 15, which is the second book of the Torah.

00:10:31 Speaker 1
The book of Moses. We know that Moses wrote five books, from Genesis to Deuteronomy, and this is the second book. And what we find in this chapter is that

the children of Israel have reached a certain location, and we're given a certain timeline. There's now a crisis amongst the congregation of Israel. What is that crisis? There is no food for them to eat. There's a hunger issue. Let's now turn to chapter 16, verse 1. And they, meaning the children of Israel, 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 15th day of the second month after their departing out of the land of Egypt. So what the timeline here tells us.

00:11:29 Speaker 1
One month after they were released from their bondage in the land of Egypt, they reach this point, and it's in the wilderness of Sin, Elam, Sinai, Mount Sinai. This is where the Ten Commandments would be given by Moses, and here they stopped. Then in chapter sixteen, verse two, the whole congregation, meaning all of the children of Israel, murmured against Moses and Aaron in the wilderness. The word murmured there means to complain and to complain loudly. Verse three, and the children of Israel said unto them, 'Would that we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots.'

00:12:25 Speaker 1
And when we did eat bread to the full, for we have brought us forth into this wilderness to kill this whole assembly with hunger. Now they're looking back at their time in Egypt when they were in bondage, and they forget that they had harsh taskmasters. They were brutally mistreated as slaves, but also, they were able to eat; they were given food, but it was food as a result of heavy labor, toil and sweat. And basically, what they're saying here is, 'Moses and Aaron, it wouldn't be better off had you left us in Egypt than to drag us all the way here in the middle of nowhere, where we are left to die of hunger and starvation.'

00:13:24 Speaker 1
That is showing no gratitude to God for their deliverance from slavery. There's no grace there whatsoever. There's no gratitude on their part. But God shows His grace to Moses in Genesis 16 verse four. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you. Notice it's for Moses, not necessarily for the children of Israel who were complaining. Moses and Aaron were under pressure now by the whole congregation to provide sustenance, nourishment. So Moses is the one who's intermediate, who's the mediator between God and the whole congregation of the children of Israel. But God, as the provider.

00:14:20 Speaker 1
And as the sustainer says to 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 have proven them whether they will walk in my law or not. And this will be a testing ground for the children of Israel. That everyone will have a certain portion; no one will have more, no one will have less, or everyone will have an equal amount distributed to them.' But this will be a test to see whether they would walk in His law, once the

bread has been provided for them. In chapter 16, verse 5, just reading on, and it shall come to pass, which is a repeated reference in these 15 verses, and it came to pass that on the sixth day, they shall prepare that which they bring in.

00:15:11 Speaker 1
And it shall be twice as much as they gather daily. It's interesting. It's on the sixth day. That's when God created man and woman in His image. So God allowed six days to elapse. He allowed them to wait to see whether they would have a change of heart towards Him. But no, during that six-day period until the bread was supplied, all they were doing was moaning and complaining. Because reading on in chapter 16, verse 6, Moses and Aaron said unto all the children of Israel at even, or here it says even, which means evening, then ye shall know the Lord hath brought you out from the land of Egypt. The Lord always reminds them of this fact that when the Lord took them out of the land of Egypt, is so that they would be brought into the promised land. He didn't take them out.

00:16:04 Speaker 1
To die in the wilderness, as they were claiming, in verse three. Then we have another time reference, which is from evening to morning, chapter sixteen, verse seven. And in the morning, then ye shall see the glory of the Lord, for that He heareth your murings, your complainings against the Lord. And what are we that ye mur against us? The Lord was hearing this. The Lord knew what was going on. Their complaints against Moses and Aaron was really a direct complaint against God. And it doesn't stop there because this word 'murmurings,' which means to complain, occurs eight times between 16:2 to 16:12.

00:17:02 Speaker 1
There are three references to this word 'mur,' murings, chapter sixteen, verse eight. 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 you mur against Him.' And what are we? Again, the similar question. That's what we find in verse seven.

00:17:30 Speaker 1
Your murmuring is not against us, but against the Lord. So Moses and Aaron tell it as it is. You are dissatisfied. You're not content. You're not happy. You have this major complaint against us—that there's not sufficient food or enough food for the whole congregation of the children of Israel. But remember, your issues with us is an issue against God. This is what Moses is saying. You are literally moaning and complaining against God. Whatever issues you may have with us, you're actually complaining to the Lord about it. Then, in verse ten, again we have a time reference, and it came to pass. In verse ten, 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.

00:18:29 Speaker 1
This is very important because now we have a manifestation of the glory of God in the cloud. Not just any cloud; it was a heavenly cloud. The Lord travelled with the children of Israel, with God being at the forefront. A cloud by day, and a pillar of fire by night. So they had a visible manifestation of God in the form of a cloud. Verse eleven, and then we have Moses and what he says in verse eleven. And the Lord spoke unto Moses, saying, 'This is again regarding their complaints. I have heard murmurings of the children of Israel. Speak unto them, saying, ‘At even or at evening you shall eat flesh, but in the mornings you shall be filled with bread.’ And the Hebrew word for bread is lehem.

00:19:26 Speaker 1
And the Hebrew word for house is Beth. When you add Beth and Lahim together, you have Bethlehem, which means house of bread. The place where Christ was born. He was born in the city of David, known as Bethlehem. Christ was born in the city of bread, in the house of bread. So Beth is house, Lahim is bread. Bethlehem, very fitting regarding the Lord. Being born in the house of bread, because it coincides with what we will read in John chapter six very shortly. And ye shall know that I am the Lord your God, for everything that the Lord did for the children of Israel, whether they lacked water, whether they lacked food and sustenance, when the Lord defended them against the enemies, they would recognise that the Lord.

00:20:23 Speaker 1
Is their God, and then once again, it came to pass. The third reference: it came to pass that at even or at evening the quails came up and covered the camp, and in the morning the dew lay round about the host. Then we have the description and composition of this heavenly bread. Which is sent down from heaven to earth to the wilderness for the children of Israel. We have some description and in composition regarding its look and its taste. In sixteen verse, verse fourteen, Exodus sixteen verse fourteen. And when the dew that lay was gone, and behold, upon the face of the wilderness there lay a small round thing, as small as the half frost.

00:21:21 Speaker 1
In the ground, and when the children of Israel saw it, they said to one another, ‘It is manna.’ In other words, some translations they translate 16:15. What is it? Manna means what is it? They’re asking the question, ‘What is this bread?’ Because they’ve never seen it before; it was unknown to them. They’ve seen something unusual for the first time. Remember, this is heavenly bread. So they’re asking the question, what is it? So manner means what is it? And they wished not what it was. In other words, they did not know what it was. And it ends, sixteen verse fifty, ends with Moses acknowledging this important fact. And Moses said unto them, This is the bread which the Lord hath given you to eat. Moses doesn’t take any credit for it. He says, This is what the Lord has given to you to eat.

00:22:20 Speaker 1
God shows His grace, His tolerance, even after complaint, murings after murings. There, God steps in and He supplies and provides for the whole congregation of the house of Israel. A lot of people there. The estimate was around six hundred thousand people that came out of the land of Egypt. Six hundred thousand people. Estimate. Turning now to the Gospel of John, chapter six, which is the fourth Gospel, which is just before the Book of Acts.

00:23:25 Speaker 1
We'll read from verse 26 and we'll stop at verse 51. But before we do the reading, I just want to highlight a couple of things. Is that the background to what we are reading now in John 6, verse 1 to 14? We have the feeding of the 5,000 people near the Sea of Galilee. There was just five barley loaves of bread and two small fishes. But with that, the Lord multiplied the five barley loaves of bread and the two fishes, and He was able. This is the fourth sign, the fourth miraculous sign, in the Gospel of John, where with these five barley loaves of bread and the two small fishes, the Lord was able to provide food for every single person there who were following Him.

00:24:24 Speaker 1
The location is given to us afterwards that he enters a boat. He crosses over to the other side of the Sea of Galilee towards Capernaum, and which is mentioned in chapter sixteen, verse seventeen. So we have a change of location. We are now in Capernaum, and the same people, the same crowds who were fed, decided to follow Christ.

00:24:55 Speaker 1
But as we discover in our readings, they are following Christ for the wrong reason. They saw in the Lord just one thing and one thing only: which they saw within Him a free meal. They were only there because they wanted to fulfill their physical natural appetite. But then the Lord refers to Himself as the true bread that came down from heaven. That they must put aside their natural physical appetite and start thinking about their spiritual appetite and their spiritual hunger, which only He can fill, which only He is able to satisfy, and that they should be feeding on Him. But the metaphor that Christ gives.

00:25:53 Speaker 1
They took it literally, and that's what we find within the Gospel of John. When the Lord used metaphors and symbolic language, certain things they misunderstood Him. They took it literally. So in John chapter six, verse twenty-six, the Lord knows why they have followed Him. Jesus answered them and said, 'Verily, truly, I say unto you, you seek me because ye saw the miracles, but because ye did eat of the loaves and were filled.' Then he mentions about labour and toil, and this is what we find also in Genesis three verse nineteen, when God said to Adam that through the sweat of his face, through the sweat of his brow, that Adam would eat bread.

00:26:50 Speaker 1
And that he would eventually return back to the very ground that God had made him from. The first reference to bread is mentioned in Genesis 3, verse 19. Lahim is connected to hard labor and toil and sweat. And now it is found here as well in John chapter 6, verse 27: Labor not for meat or food which perishes, which doesn't endure, which is temporal. But for the meat or food which endureth, or which abides unto everlasting life, which the Son of Man give unto you, for him hath God the Father sealed, meaning that the Son of Man has God's seal of approval as being the Son of God and as being the Christ. So don't labour or work hard for food.

00:27:49 Speaker 1
Which is temporal, which is going to eventually decay and be out of date. But search for food, which endures and is able to sustain you. So they inquire about this in chapter six, verse twenty-eight. Then they said unto him, What shall we do that we might work the works of God? Which is a fair question, and the Lord's reply in verse 29, Jesus answered and said unto them, 'This is the work of God that ye believe, believe on, on Him whom He hath sent.' In other words, to believe in Him. Pisteo is the Greek word there. It's a very key word within the Gospel of John. Simply believe in Me, as being the one who the Father sent.

00:28:47 Speaker 1
I. E. The Christ, the Son of the Living God. At the moment, they don't see Him in this light, and we will understand this a bit further on as we go into our reading. This is what they say. This is their reply. This is how they now reply back to Christ. Our fathers did eat manna in the desert, as it is written. He gave them bread from heaven to eat. That's a direct reference to Exodus 16:4, what we just read now. So this is why it was important for us to go into Exodus 16:1 to 15 to give you context, because now everything that's being said now reverses back to what we just read in Exodus 16:1 to 15. But we just ignored that chapter in Exodus 16:1 to 15.

00:29:44 Speaker 1
This will not make sense to you. It will not make sense to anyone. You need to know the background to understand what's going on in this chapter. Background is very important. It gives you context, historical context. You have type, antitype. You have shadow, and you have reality. This is what they say to Christ. But our fathers did eat manna, i.e. the manna bread, the heavenly bread, in the desert or wilderness. As it is written, referring to Exodus 16, verse 4, he gave them bread from heaven to eat. So they knew where this bread came from. It came from heaven down to earth, to the wilderness, to feed the whole congregation of the house of Israel.

00:30:36 Speaker 1
The Lord says in John chapter six verse thirty-two. Then Jesus said unto them, Verily, truly, I say unto you, Moses gave you not the bread from heaven, but my Father giveth you the true bread from heaven. He's correcting them because with the children of Israel, they always gave Moses the credit that it was Moses who supplied

the bread from heaven, but no. Moses himself admits that in Exodus 16 verse 15 that the Lord God had given them this manna bread from heaven. But Moses never acknowledges that he was the one who supplied and provided this heavenly food known as manna bread. What is it? But now he makes a reference to himself in John chapter 6 verse 33. For the bread of God is.

00:31:32 Speaker 1
He which cometh down from heaven and giveth life unto the world. So now the Lord makes a reference to Himself as the true bread of God, which came down from heaven. To come down is to descend from heaven to earth. So that will be katabaino. That will be the bread of God, which descended from heaven, giveth life unto the world. Not just to the children of Israel, but to the entire world. It's not limited to the children of Israel, as the manna bread was limited to the children of Israel in the wilderness in Exodus sixteen, verse one to fifteen. It was only limited to the Hebrew race. This, the bread that Christ supplies, which is Himself, is to the entire world. It's beyond the nation of Israel.

00:32:27 Speaker 1
Includes the entire human race. Verse 34. Then said they unto him, Lord, evermore give us this bread. So now he has stirred some interest, just like the Lord stirred the interest of the woman of Samaria at the well when the Lord said he will be able to supply living waters, and that by drinking this, by drinking the living waters. They will never thirst again. Again, referring to himself. But here, the Lord is speaking about spiritual sustenance, not physical. They're still thinking on physical terms. And in verse 34, then said they unto him, "Lord, evermore give us this bread." So, at the moment, they're still thinking about their natural physical appetite.

00:33:25 Speaker 1
They haven't quite grasped that the Lord is speaking now on a spiritual, symbolic level. Verse 35, and Jesus said unto them, 'I am the bread of life.' Three times we find the Lord saying this. Verse 35, then verse 48. Look at verse 48: 'I am the bread of life,' and verse 51 as well. 'I am the living bread which came down from heaven.' So we have the three references. Of the Lord, referring himself as the heavenly bread that came down from heaven. 'I am,' in the Greek, is egoimi. There are eight references to Christ's 'I am' statements, and also we have some other egoimi. 'I am,' which is Christ's absolute 'I am.' I e. I am He.

00:34:19 Speaker 1
Referring to his deity as God, so I am the bread of life. I am the true living bread that came down from heaven. If you feed from me, you will never hunger again, or thirst again. Verse thirty six, but I said unto you, that ye also have seen me and believe not. Which is a little bit strange because how is it that

00:34:49 Speaker 1
They had seen this great miracle of five loaves of bread and two small fishes

multiplied, and he feeds all of them, and still there is unbelief in their hearts. You also have seen me and believe not, because in verse thirty, they are asking for a sign. In verse thirty, after he says this, 'What sign shewest thou then that we may see and believe thee?' Verse thirty. So verse 30 is connected to verse 36. That's a sign of unbelief. In effect, this group that he's speaking to are unbelievers because they're asking for a sign. He just turned five loaves of bread and two small fishes, multiplied them, so that the five thousand were able to be fed. Very similar to the children of Israel who were complaining in the wilderness.

00:35:48 Speaker 1
They saw the ten plagues that came upon the land of Egypt. They saw the parting of the Red Sea, where they were able to escape from the land of Egypt into the wilderness. God supplied water from a rock, and now He supplied heavenly bread in the wilderness. But still, they were ungrateful, ingratitude. If you notice Exodus 16. If we read the entire chapter, nobody gives praise to God or thanks to God for the food that He has supplied. If we were to read it carefully, the whole chapter, rather than saying 'Thank you, Lord, that You have provided food for us,' they're asking, 'What is it? What is this food?' Instead of saying, 'Lord, thank you that You have supplied us with nourishment, sustenance, so we can survive this journey,' they're asking the question, 'What is it?'

00:36:49 Speaker 1
There's no gratitude there, on the part of the children of Israel, and this is the same here. As we carry on reading, verse from the unbelief in verse 36, then we find the Lord mentioning the Father, His actions in verse 37, and the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out. So the Lord is drawing individuals to Christ, and those individuals, the right people, will not be dismissed or discounted. Verse thirty-eight: I came down from heaven, not to do my own will, but the will of Him that sent me. And I think that is very important. That the Lord knew.

00:37:48 Speaker 1
His mission and what he needed to do, which was to fulfill what was required of him from the Father, which leads to him being lifted up on the cross. Everything is leading to his death and sacrifice. Verse 39. In this, the Father's will, which hath sent me, the word there sent, is it's a key word, apostello. When we read the word 'sent,' it's always in the past tense. When we read the word 'send,' which ends with 'd,' it's always in the future tense. In the future tense, so 'sent' is always past, and 'send' is always future. Sent, as the Father, as this is the Father's will, which hath sent me, that of all which He hath given me, I should lose nothing, but shall raise Him up at the last day.

00:38:46 Speaker 1
There is a guarantee for those who the Father draws to Christ, that if they believe in Him, they are guaranteed a resurrection, a future resurrection, at the last day. And

this is repeated three more times as we carry on reading. What the five thousand crowds were doing? They're looking at the past. Didn't what our fathers feed manna bread for those forty years? That they wandered in the wilderness, yes, but this is because it was my father who supplied the bread for them, not Moses. And they are asking basically the same: as God fed the children of Israel in the wilderness during that forty-year wandering, during that forty-year period, they wanted Christ to also feed them. Whenever they followed Him, so we'll follow you.

00:39:44 Speaker 1
Only if you feed us, that is what they are basically saying. They're thinking along the lines of the past, how things were for the children of Israel in the wilderness. But the Lord is now thinking into the future regarding the last day, that it's guaranteed that those who the Father draws onto Him are guaranteed a resurrection, a future resurrection at the last day. That's in chapter six, verse thirty-nine, 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. It's guaranteed that whoever believes on Him, accepts Him for being the Son of God, that they are guaranteed everlasting life.

00:40:42 Speaker 1
A future resurrection at the last day. The Lord is thinking of the future for the believers who will believe on Him. Whereas this crowd is thinking of the past, what God had done for the children of Israel in the wilderness during those forty years of wanderings. So we have two different mindsets here. They're still thinking along the lines of the flesh.

00:41:13 Speaker 1
What is their reaction to this? Verse forty-one: The Jews murmured at him because he said, 'I am the bread which came down from heaven.' They are doing exactly the same thing as the children of Israel in Exodus sixteen, verse two to twelve, murmuring, which means complaining. They were now complaining to Christ because he claimed, and rightly so, that he was the bread.

00:41:43 Speaker 1
Which descended down from heaven. So then we move on to Genesis Exodus 16 verse 14, where when they saw the heavenly bread for the first time, they asked the question, 'What is it? What is this bread? What type of food is this?' Now the question is, 'Who is it?' Regarding Christ, we move from 'What is it?' to 'Who is it?' Genesis, sorry, John chapter 6 verse 42, they said. And they said, 'Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he saith, 'I came down from heaven'?' And Jesus therefore answered and said unto them, 'Murmur not among yourselves.' So now they still look at, they still view Christ in on earthly terms. We know this chap. We know his parents. We know his father, his mother.

00:42:43 Speaker 1
Son of Joseph, but not son of God. They're still looking at the Lord from a fleshly point of view. Son of Joseph. How is it then? He saith, He came down from heaven. The Jews, the Pharisees, the Sadducees. The whole Jewish religious council, known as the Sanhedrin, had no concept of a heavenly Messiah, a Messiah who would come down from heaven. They only saw one side of him, which is the human aspect. That's why John chapter one verse one begins the way it does: "In the beginning was the Word, and the Word was with God, and the Word was God." Then in John chapter one verse fourteen, "And the Word became flesh, and it dwelt or tabernacled among us."

00:43:42 Speaker 1
Already, the Apostle John is telling us at the beginning of the introduction of his gospel who Christ is—that He is more than human, that He is first of all God and then man, God who became man. This is part of the mystery of godliness, of God being manifested in the flesh, as we read in 1 Timothy 3:16.

00:44:11 Speaker 1
Verse 48. Just skipping a few verses, when the Lord again repeats this in verse 48, I am the bread of life. Your fathers did eat manna in the wilderness and are dead. So the food that they ate, the manna bread, was temporal. They did not continue to live forever as a result of eating this heavenly bread. In verse 50, this is the bread which cometh down from heaven that a man may eat thereof and die not, and not die.

00:44:42 Speaker 1
I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever. And the bread that I will give is my flesh, and I will give for life of the world. And the Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then the Lord goes on to mention regarding his blood as well. In verse fifty six, he that eateth my flesh and drinketh my blood dwelleth in me, and I in Him. It's all about abiding in Christ. It's all to do with abiding in Christ. And this is where they were missing the point when he was referring to consuming Him, feeding off Him. That what He provides the spiritual sustenance.

00:45:39 Speaker 1
Is eternal, verse fifty-eight. This is the bread which came down from heaven, not as your fathers did eat manna, and are dead. He that eateth of this bread shall live for ever. That's another contrast as well.

00:46:12 Speaker 1
Just to finish on the last few verses within this chapter, because there are three groups of people that the Lord is addressing: the unbelievers who showed a sign that they wanted a sign regarding His statement. Then you've got the believers, those that the Father will draw onto Christ. They will be raised in the future. At a

future resurrection on the last day, the last days mentioned in verse 39 and 40. And this is important because what the Lord is guaranteeing is that whoever follows Christ for the right reasons will be guaranteed a

00:47:08 Speaker 1
Future resurrection. Verse 59. Again, going back to location. These things said he in the synagogue as he taught in Capernaum. Capernaum is one place which I had the honour of visiting when I went to Jerusalem in September 2000 for a month. I went with a certain team. I had the honour of travelling north and south of Israel, and one of the places that we visited was Capernaum, and the synagogue, one of the oldest synagogues in Israel, is this one at Capernaum. It's still there, so I had the honour of visiting this site in Capernaum.

00:48:04 Speaker 1
So verse sixty, many of his disciples, when they heard this, said, 'This is a hard saying. Who can hear it?' In other words, they were struggling with what the Lord had declared regarding Himself. This declaration that He is the true living bread that came down from heaven. We need to consume Him. We need to consume Him in reference to His flesh and His blood.

00:48:35 Speaker 1
It was a concept for them which was very hard to take in, because they were taking everything literally. But when Lord is now speaking here, in a metaphoric, symbolic language, and in chapter six, verse sixty-one, when Jesus knew in himself and his disciples murmured at it, he said unto them, 'Dost this offend you?' The disciples here are not the twelfth disciples. This we will know a bit further on. It's those disciples who were paying attention to what he was saying, but were following him for the wrong reasons. So I say, so what I have just declared to you, do you find this offensive? And it would seem that many.

00:49:29 Speaker 1
Did find this offensive, and then in verse twenty-six, we have a first reference to his ascension and his return to heaven. Everything so far has been that he came down from heaven. That he is the true living bread that came down from heaven. Everything is descending downwards. This is the first reference in John chapter six, verse sixty-two, of his ascension and his return to heaven. What and if ye shall see the Son of Man? Ascend up where he was before. Then, in verse 63, we have a contrast between the spirit and the flesh, and now we find that Scripture is helping us to understand fully what has taken place here. It is a contrast between the flesh and the spirit. In verse 63, chapter six.

00:50:27 Speaker 1
It is the spirit that quickens. It is the spirit that gives life. The flesh profits nothing. The words that I speak unto you are spirit and they are life. In other words, the words that I give to you—they are—they impart spiritual life. This is what the Lord is

saying to them in chapter six, verse sixty-three. But as a result, what is the outcome? What is the conclusion of those that followed Him?

00:50:57 Speaker 1
Thinking that they were going to get a free meal every day, in chapter six, verse sixty-four. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. This is now leading up to Judas Iscariot, and he said, in verse sixty-five. Therefore said I unto you that no man can come unto me except it was given unto him of my Father. Again, the reference to the Father's actions that the Father would give the right individuals who would come to Christ. Verse 66 is worth noting. Here we have chapter six, verse 66. In this three sixes, we have.

00:51:51 Speaker 1
From that time, many of his disciples went back and walked no more with him. Many had abandoned him, deserted him, turned away from him because of what he had taught regarding himself, as being the true bread that came down from heaven. So now the Lord draws his attention to his twelve disciples, just to show there is a contrast that the disciples of verse sixty six are not the twelve? Because in verse 67, he said unto the twelve, "Will you also go away?" So now the Lord is turning to the twelve, as if the question he's asking is, "Are you also going to turn your back on me? Are you also going to abandon me and walk away?" Who steps in to answer this question? It's Simon Peter. Verse 68. Then Simon Peter answered him. Now remember, Peter was hearing all this, and he understood.

00:52:50 Speaker 1
What the Lord was saying, he actually got it as to what the Lord was teaching, and this is what Simon Peter says: 'Lord, to whom shall we go? Thou hast the words of eternal life.' And then he acknowledges Christ for who and what he was, not the son of Joseph, whose parents they knew, i.e. Joseph and Mary. He acknowledges Christ for who He was in Chapter Six, Verse Sixty Nine, 'we believe and are sure that Thou art the Christ, i.e. the Messiah, the Son of the Living God.' Then in Chapter Six, Verse Seventy One, Jesus answered them. That means the twelve. 'Have I not chosen you twelve, and one of you is a devil?' Who is he referring to? Verse Seventy One tells us.

00:53:48 Speaker 1
He spoke of Judas Iscariot, the son of Simon, for he is, was that should betray him, being one of the twelve. Basically, saying one of you, one out of the twelve of you, one of you is a devil who's going to betray me. When we next read of Judas, it is in chapter twelve. I'm going to finish with this thought. Chapter twelve, verse twenty-one to thirty.

00:54:24 Speaker 1
Sorry, chapter thirteen, verse twenty-one, verse twenty-one to thirty. Chapter thirteen. This is the Lord's private ministry with the disciples. He's no longer giving

his public ministry has come to an end, and this is what the Lord is saying behind closed doors, specifically to his disciples.

00:54:55 Speaker 1
And in verse 21, he says something which startles all of them, and this comes as a shock to them. In verse 21, when Jesus had thus said, he was troubled in spirit and testified. He said, 'Verily, truly, I say unto you, that one of you shall betray me.' Again, this is now continuing on from what we read in chapter 6, verse 70, that out of the twelve, out of the group of the twelve disciples, one would betray him.

00:55:25 Speaker 1
Up until this point, no one knew who, and everyone was a suspect. In chapter six, verse twenty-two, the disciples looked one to another, doubting to whom he spoke. So now there is paranoia. The scene is of paranoia. They all looked at each other as if to say, 'Is it me? Is it you?' So that is what is now transpiring.

00:55:55 Speaker 1
With this statement that one of you will betray me, they all looked at each other, doubting and being suspicious of one another. In verse twenty-three, verse thirteen, there was leaning on Jesus one of his disciples whom Jesus loved, and there are many references regarding the disciple whom Jesus loved, which appears in First Two the Apostle John. So again, Simon Peter is involved in this. Simon Peter therefore beckoned unto him that he should ask who should be, of whom he spoke. In other words, Peter was next to John, the disciple who Jesus loved. He nudges him to find out from the Lord who will be the one to betray him.

00:56:53 Speaker 1
So Peter now is wanting to find out, to discover through the disciple who Jesus loved, as to who would be the individual who would ultimately betray Christ. Verse twenty-five. Then he lying on Jesus' breast said unto him, Lord, who is it?

00:57:25 Speaker 1
That shows affection regarding the disciple who Jesus loved. When you lean against someone and put your head against their chest, that shows affection and love. And Jesus answered, 'It is he whom shall give a sop,' and that means a piece of bread, which would normally be dipped in salt. That was the custom. You would eat bread, dip it in some salt, and eat it. In verse 26, Jesus answered. He said, 'It is to whom I shall give the sop or the piece of bread when I have dipped it,' and when he had dipped the sop, his bread, he gave it to Judas Iscariot, the son of Simon. And after the sop or after the piece of bread.

00:58:23 Speaker 1
Satan entered into him. Then Jesus said unto him, 'Thou, that thou doest, do quickly.' Now no man at the table knew for what intent he spoke this unto him. For some of them thought because Judas had the bag, he was the one who was in

charge of the bags of money, the donations that were given. To the disciples, that Jesus had said unto him, by those things that we have need of, against the feast, or that we should give something to the poor. So that once Judas got up and left, they thought that his intentions was that the Lord had instructed him to use the money wisely, as regards to giving to the poor.

00:59:22 Speaker 1
In verse thirty, he then, having received the sop, the piece of bread, went out, and it was night. The second time we read about bread. So we finished chapter six regarding the bread, the spirit, the flesh, the reference to Judas that one of you is a devil, pointing to Judas Iscariot. The second time we read about bread is to do with Judas Iscariot. Dipping his bread at the same time with Christ, and highlighting that he is the one who would betray him. So the second time we read about bread is in connection with the betrayal of Christ. So this connects with what we've just finished in John chapter six, verse sixty-nine to seventy.

01:00:18 Speaker 1
Ministry when he first started his ministry, when he was led by the Spirit of God into the wilderness to fast forty days and forty nights. How Satan approached him regarding the first temptation, if indeed you are the Son of God, turn this stone into bread. He tempts Christ with food, and it's interesting that here.

01:00:48 Speaker 1
At the end of the Lord's ministry, prior to his arrest, trials and death, it will be Judas Iscariot. And here we have the sop, which is the peace of bread. The bread of betrayal is connected with Judas Iscariot. That ends today's study. Thank you.