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SILVER STAR BIBLE SCHOOL 1994

NO MAN EVER SPAKE LIKE THIS MAN

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Study #4

Convincing the Multitude - Teaching by The Sign of Loaves and Fishes

Reading: John 6:1-21

Bro. Chairman and Our Dear Brethren and Sisters in the Lord Jesus Christ

We would like to begin our considerations this morning, by just reviewing very quickly, the matters that we spoke about briefly in yesterday's class. And to do that we'd like to turn back to Joshua chapter 24, because the setting of John chapter 4, when the Lord spoke to the woman of Samaria, has a historical forerunner. And there was an occasion in Joshua chapter 24, when we read in verse 1, 'That Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God'. And Joshua, brethren and sisters, just before he passes off the scene, after he has successfully quashed all the organized resistance of the Canaanites and all those people that dwelt in the land, he is going to lastly address the people before he passes off the scene.

And in verse 14 he says, 'Now therefore, fear Yahweh, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye Yahweh'. And if there was any guarantee, brethren and sisters, that we had rightly apprehended the ignorance of the woman of Samaria, being distinctly coupled with idol worship, here is the warrant for our saying that. And Joshua is exhorting the people to serve Yahweh in simplicity; in spirit and in truth. Two credentials he says are necessary for effective and proper worship, and it is conditional upon 'putting away the gods, which their fathers served on the other side of the flood'.

And there are some marvellous connections in this chapter, with the episode of John chapter 4, because they were in the city of Shechem, the place to which Joshua had drawn the people, so that he might give to them, his last exhortation. And then we come into verse 25, and it says there in Joshua chapter 24, 'so Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of Yahweh. And Joshua said to all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of Yahweh which he spake unto us: and it shall therefore be a

witness unto you, lest ye deny your God'. And many years later, brethren and sisters, that same stone, who had faithfully yielded His ear to His God, that same stone, at the very same spot at Jacob's well, opened His mouth, and taught a woman who was an idolator. And He was able through the wonder of His words, the amazing challenges that He had set before her, in quite distinctly charging her with ignorance of the true worship, on two occasions, not just one, because He said to her very firmly, that 'she worshipped she knew not what'. We know He said what we worship, for salvation in of the Jews. And He began to unravel the lovely secrets of the person and the character of the Deity; that great power Who is indeed, a lovely Spirit Being, compassionate, fatherlike, tender, intent on the best objectives for all of His children, through the education of those words, which that Rock had been holding for those many years, until it burst forth in wonderful words, that words like of which there has never been before or since, coming from a man. And so the Lord Jesus was able to convince this woman, and we can see the process in her enlightening, the enlarging of her mind as the darkness of the chambers of her imagery, are suddenly filled with the light of the truth; so that He was able to fan into the full glow of warm faith, in the true God of Israel, that little faint glowing fire that was in the flax that was almost put out in that woman's mind. So in verse 11 we see her, addressing Him as 'Sir'. She acknowledged Him very early in their discussion, as a teacher, and coming down to verse 19, after He reveals to her, her manner of life, she knows that He is more than a teacher; He is a prophet. And then in verse 29, when she goes back into the city to testify of the wonder of the man that she has met, she knows that this man is, indeed, Messiah.

And so as her mind was opened very, very carefully by the Lord Jesus Christ, in the manner in which He spoke to her, and obviously, very courteous manner in which He first approached, which leapt over the gap of that social distance between a Jewish man and a Samaritan woman, and slowly the great gulf that existed between her and the true worship of that Deity, Who was a wonderful spirit being, was able to be bridged by the words out of Him who has the tongue of the learned, that He might strengthen with discourse, those who were fainting. And she was, brethren and sisters, a woman who understood that the words of this man, that she was indeed, on her deathbed. Though she lived, she was indeed on her deathbed and He was able to open the eyes of her understanding, so that she could see the wonderous things that are contained in this law.

Now, when we come into John chapter 6, we meet a situation where the Lord Jesus Christ, is not so much going to teach by His words, as by a miracle. And as our title suggests it is going to be the power, whereby He is able to convince multitudes all at once. But, together with the miracle, we are going to see nonetheless, the power in His words, because the upshot of this miracle doesn't conclude where the event concludes. There is a long discourse that takes place in John chapter 6, only very small elements of which will take our minds this morning, so that we can extract from that miracle, what the Lord Jesus Christ was teaching by this means.

So, He's going to begin to convince the multitudes, by this great sign, that was done before at least 5,000 people. But, brethren and sisters, before we go to John chapter

6, we ought to see the last passage in John chapter 5. In John chapter 6, we have the time recorded for us in verse 4, that 'the passover, a feast of the Jews, was nigh'. And this is actually the third passover that John records in the ministry of our Lord Jesus Christ, which therefore, means that there is only six months of His mortal life left. And while we're only up to John chapter 6, that's the situation! Only six months left for Him to live, so that 3 years has gone past in the first 5 chapters. And the very last thing that He says to them in John chapter 5 begins in verse 39, where He cries to them and He says, 'Search the scriptures; for in them ye think ye have eternal life', and as we illustrated yesterday, brethren and sisters, the issue that was constantly confronting the Lord, in His discourses with all the range of men in the Jewish nation was, HOW TO GET INTO THE KINGDOM OF GOD! How can a man obtain the blessedness which comes from God? As He said to the woman of Samaria, 'if thou knewest the gift of God; the gift of God is eternal life through Jesus Christ our Lord', we know that. And He was presenting the method by which that could be obtained. And He is now saying to them, 'Well, you think you know how to obtain eternal life; well, you're right, it's obtained by searching the scriptures, but you cannot yet see, that I'm the focalization of those scriptures! You have not yet apprehended that I am the Word made Flesh. The scriptures totally testify of Me, and ye will not come to Me that ye might have life. And the great power, brethren and sisters, of John chapter 6, illustrates over and over and over and over again, with great monotony, the truth, that if anybody is going to obtain eternal life, they must come to Jesus Christ. And it will illustrate to us what that means. Our Bro. Dev has illustrated what that means. Coming to the Lord Jesus Christ does not just mean we know the gospel of salvation and we are baptized into that truth. It means that that is just a foundation, and so here the Lord is expressing now to these Jewish people, what they need to do, so that they might be able to participate in the 'loaves and fishes' of His rich distribution.

He says to them in verse 40, 'You will not come to me, that ye might have life.' And then He says, 'I receive not honour from men'. I receive not honour from men, brethren and sisters, that would have taken the foundation of their whole lives out from under their feet. And it's very possible that that's exactly what we need, that the whole foundation of life will be swept away in such simple statements as that, when He says, 'I don't receive honour from men'. The course of My life is that I'm only looking for honour from one source. And what He goes on to say is, that because you are receiving honour from men, I know that you do not have the love of God in you'. Now, here is a statement, brethren and sisters, by the Lord Jesus Christ, which we can use as a rule to our lives. He says I know that the love of God is not in you because you are looking for honour from men. But, He says, 'I have come in my Father's name, and ye received Me not: if another shall come in his own name, him ye will receive'. And we have to think about what that means? The Father's name really means, the Father's authority, in other words, invested in Me, the Son is saying, is the authority of the Deity. And the authority of the Deity is that with which I speak. THAT'S WHY NEVER MAN SPAKE LIKE THIS MAN! and when we analyse the mode of His speech, brethren and sisters, right throughout the gospel records, we find that He never uses His own authority; He simply says, 'The Father says this'. My Father says this; 'I came not to speak mine own words, but the words of Him that sent Me'. He didn't have an opinion. He didn't have

a view; He didn't have to press His own authority; He didn't have to make sure that people were listening to Him. He says what's happening when I speak is, that there is One speaking through Me. And when somebody uses somebody else, by whom and through whom to do something, it is not the tool that's being presented. It is the person who is using the tool that's being presented.

And so, He never, ever came along and said, 'Well, My opinion is this, or my opinion's that, and I want you to look at my view', He simply said, 'this is the way it is', and He spoke with the authority of His Father, and that which He told them, is the whole reason why they didn't listen. And then He said, 'If another will come in his own name, him you will receive', and the reason for that is this, brethren and sisters, that when we're in a group and we're only expressing our own opinions, everybody's opinion is as good as the next mans. And so we all feel very comfortable when it's my view, and it's your view, and it's somebody else's view, but when it's the Deity's view and when there's no means nor no beg your pardon's about it, we feel uncomfortable. And that's what those people did, and they were looking for something that would comfort their own flesh. And He said, 'I've come in My Father's Name; My Father's authority is such, that it makes everybody feel uncomfortable. And that's why people don't listen, because I'm not putting them on good terms with themselves. I have come to benefit them. I come to fan the little flame of fire, into the rich fire of faith; I've come to nullify the bruised reeds; I've come to benefit people and I've come in My Father's Name, and if you want to question my authority, that's fine; I will back up my authority, He would say, by the works that I do. Believe me, He said, for the works sake, if you don't believe me for any other reason, believe Me for the works sake'.

And then He goes on to say something in verse 44, He says, 'It's a matter, you Jewish people, even though you are searching the scriptures, and you think that in there you will find eternal life; it is a fundamental matter that if you go around looking for honour, one of another, you will just not ever be able to believe'. So, the very fundamental foundation of their life, had to come crumbling down, before He could get anywhere. And, brethren and sisters, it's just like a man who sets out to build an edifice or a new home, we scrapes the area clean; he prepares it well, and if there's any deleterious material there, he knows that it's got to be taken away, because it will be very unsatisfactory upon which to build a foundation for a house. And here is the Lord telling them, there is one fundamental things that you've got to get rid of before we start, and that is, don't seek for honour from man. And if you continue to seek for honour from man, then you will never, ever, ever believe, because it's a fundamental impediment to anybody believing. And if that's our attitude, brethren and sisters, it's a fundamental impediment to our belief. And it doesn't matter how often we go to the meetings; it doesn't matter how often we read our bibles; it doesn't matter how often we hear the lovely songs from the platform; IT DOESN'T MATTER, IF that's the basis of life, then there is no such thing as 'true belief' that's fan into existence but the words of the ONE of whom it is said, NEVER MAN SPAKE LIKE THIS MAN!

And those words that He spoke were weighty words; they were powerful words; they were true words; and they were very upsetting words, and they were designed to be upsetting words, so that men might come to grips with themselves, and when they came

to grips with themselves, they might also be able to come to grips with the living God. And so in John chapter 6, we read in verse 1, 'After these things', after He had truly shown them what is the fallacious foundation of their lives, 'Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles'.

Brethren and sisters, we don't get the true picture from John chapter 6 and verse 1, but if we were to look up the parallel accounts in Matthew 14, in Mark 6 and Luke 9; we're not going to go to them now, we find that the situation is, that this Man was in the state of utter exhaustion. As He was almost every day of His life, but yet, He could still spend whole nights in prayer with His Father, a clear illustration that His body was totally controlled by His mind. It is something that ours are almost never, and it cries aloud for His outstanding qualities that He received from His Father, by being begotten of the power of the Holy Spirit. That He was a man like you and I, able to feel the power or rather the weakness of the flesh. Able to feel that by daily activity, it would drain away into exhaustion, very, very quickly. But His mind was always in control! and if we can just begin to imagine Him, after a fatiguing day of dealing with hundreds or maybe thousands of people, we just compare it with the round of daily office work. And how do we feel, brethren, after we've handled a couple of dozen people in the office in a day? And we go home from work, and we put our feet up, and we take a little nap, or we watch the TV because it's going to cause us to be settled and calm, after an agonizing and an agitating day! And what do we do brethren? We turn to the drugs of this world. There is no comfort in those sorts of things; they're drugs and they're used like drugs. They are used to calm the sensitivity of mankind, and there's only one place, brethren, to which we can turn for that, and it's the word of God. He is a God of comfort; we know that, it's testified in plenty of places, but we take no notice. We go on doing our own thing, day after day after day, and as our Bro. Dev has called, we must make changes in our lives; all of us. Not just you, the speakers too, brethren, the only thing that makes any difference between us and you, is that we happen to be standing and you're sitting. There's no difference, and so don't ever think, brethren, that speakers are robots and they do things that other people don't do. They're just the same as anybody else, and we are all in the same boat. We all experience the fatiguing lack of strength of the flesh, and here is a man now, with great pressure of the multitude, with aching muscles, with strained limbs, with twitching nerves. You know, brethren, what it's like to go to bed after you've done a hard manual day's labour; I know that. And you jump in bed because the nervous energy is still there and it's slowly slowing down as you go to sleep. And here was a man, who was no different to that; we talk about, well, the athletes of this world talk about, breaking the pain barrier; here's a man, brethren and sisters, who was doing it every day of His life, breaking the pain barrier, because His mind was telling Him to go on, go on, go on. And every portion of His body was crying, stop, stop, stop; and He was breaking the pain barrier daily, and He was identifying with us, because He is our representative in that way, and can't we imagine, brethren and sisters, a man in that state, wanting nothing else but quietness and solitude and just to be alone for 5 minutes!

And He went over the Sea of Galilee, and that's what He was seeking, and before He

rode over to the other side in the boat, 'there was a great multitude that followed Him, because they saw the miracles which he did on them that were diseased'. And so He's the servant of all again. And the only qualification that we need, brethren and sisters, to be kings and priests in the age to come, is true servitude. THAT IS THE ONLY THING THAT WILL EVER QUALIFY A MAN TO BE A RULER, is servitude. And here was a man who gave; here was a man who was spent and was being spent, everyday, every moment of His life, so that others may have the benefit. And like as the apostle Paul found, and like as we sometimes find, brethren and sisters, the more we are spent and we are being spent for other people, it's a sad truth, that the less we become loved.

And that's what's going to happen to our Lord Jesus Christ. How many people stood with Him, when in His greatest act of servitude, He gave? EVERYONE FORSOOK HIM AND FLED, but some just watched from a distance just to see what was going to happen. Brethren and sisters, don't be surprised, as our Bro. Dev said, don't be surprised, if by servitude, we just become the doormat. Don't let it worry us. That's what our Lord had happen to Him. That's what the apostles had happen to them. That's what especially the apostle Paul had happen to him, and he records it for us, 'that the more he loved, the less he was loved. And the more he spent, the less he received in return.

And that's the position of our Lord Jesus Christ, and He comes now into this situation, just 6 months before His death, and He finds Himself, clamoured over by the multitude. And we read in verse 5, 'That when Jesus lifted up His eyes, and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat? And Philip said to Him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little'. We pass over that quite easily, brethren and sisters, but 200 pennyworth of bread was about 8 months wages. Who is those days would ever, who today would ever carry in their pocket, 8 months wages? Who would ever carry that? We probably all got it in plastic cards, but nobody would carry that amount of money. And it would appear to Philip of course, to be a rather stupid sort of a proposition on the behalf of the Lord, to say , 'well, where's the money to buy bread for all this multitude? And Philip could only really retort in that sort of a fashion! But, the record says, 'That this He said to prove him" for Christ Himself knew what He was going to do'. He's not saying what Philip was going to do. He may have known that too, but Christ Himself knew, what He Himself was going to do.

And then, 'one of the disciples, Andrew, Simon Peter's brother said unto him, There is a lad here and he has got five barley loaves, and two small fishes: but what are they among so many?' So, it's rather obvious, brethren and sisters, that the disciples did a quick search around the crowd, and all they could find among that 5,000 people, was 5 small barley loaves and 2 fishes. And all of it was in the hand of one lad; and that word 'lad' just happens to mean 'a little boy' and it comes from a word which means 'a boy as often beaten with impunity'. He's a slave or a servant, and under his master's hand, he would be regularly beaten, with impunity. And this little boy who would be regularly beaten with an unfeeling attitude from his overlord, he's got 5 barley loaves and he's got 2 small fishes.

Now, barley, brethren and sisters, is the poorest form of grain that was available in the Holy Land. There were basically only two types of grain that were available out of which to make bread. One was wheat, and one was barley. And this just happens to be, as verse 4 says, 'that the feast of the Passover was nigh', and coinciding in the time of Israel's year, with the Passover, would be the beginning of the barley harvest. And this young lad has got 5 loaves of barley meal, so at the Passover time, he is equipped with something that is of the poorest stature of the land; and he happens to have five of them. And as we all understand, 5 is the number of 'grace', but it's more than the number of grace, it's the number of 'amendment'; it's the number of restoration, because in the trespass offering in the Old Testament under the Law of Moses, when a man committed a trespass he was only able to bring a ram, without blemish, to make amends for the trespass that he had made. And on top of the price of the ram that he made so that his trespass could be expiated, he had to also give one-fifth of the value of that ram. And that one-fifth, of course, has five as its denominator, so the fifth or the five, is a representation of the price of restoration; the price amendment, so that it would work like this. If a man had stolen something that was worth \$50.00, he would have to return \$55.00, and there's a very grand principle that is outlined here, brethren and sisters, and that's this; that in sin, whatever and whenever it is performed, there is always the principle of restoration involved. For example, if we stole something, is it good enough that we say to the person from whom we stole, 'well, we're very sorry about it'. NO! it's not good enough, and the whole principle of repentance, brethren and sisters, also involves restoration where that is possible.

Now, in some things it would not be possible, it may be murder; restoration would be impossible, so therefore, the trespass would be dealt with on a different basis. But, let's just think of something that might cross our paths, from time to time. What about a situation where somebody comes to us, and they want to learn the truth and they want to get baptized, and we find out they've been a robber in their life. What would happen then? What would be the situation of their powers of restoration, or would really, baptism just say, 'well, that's all gone and that's history now. We can't do anything about it'. It may be possible that nothing can be done about it, but, brethren and sisters, let's ask ourselves another question. Does baptism give us license to enjoy the fruit of past sin? Well, the obvious answer would have to be 'No', wouldn't it? So, baptism is really not something that just automatically wipes out all our last life, it's something brethren and sisters, that begins our period of responsibility, but if there's something, the fruits of which we are still enjoying, we need to think very carefully about that. Because baptism doesn't give us license to enjoy the fruits of past sin. It's a very real thing and it washes away sins, but there are some things which it cannot wash away in its effects, and if those effects are still there, we need to be very careful about that, when we find somebody who may be in that sort of a state.

So, the principle of the number 5 is something that may affect our lives, day by day. There are going to be 5 barley loaves involved in the distribution to this multitude, and the principle is very obviously, the principle of amendment. It's the principle of grace; it's the principle of admission; it's the principle of restoration, where restoration is a

possibility.

Now, all through the scriptures, barley is the food of the poor. In relationship to the higher value of the grain of wheat, it is quite obviously representative of the despised and the rejected of men. It is down graded and in the second of Corinthians chapter 8 and verse 9, we read of the Lord Jesus Christ, 'that though He was rich, yet for our sakes, He became poor'. And then we notice, that not only are there 5 barley loaves, appropriately produced at the very time when the first ripe barley is coming forth; there are 2 fishes.

There's flesh; and flesh, brethren and sisters, the life of all flesh is in the blood. So, we are seeing that in this particular miracle, the Lord has brought bread and He is now going to bring an object, or rather, objects in which there is blood. And we can see what it is building up to in the end of John chapter 6, can't we? We can recognize here, that there is the forerunner to him 'that eateth my flesh and drinketh my blood; he indeed will receive eternal life at the appropriate time. Now fishes, and it's so, all over the world today; you go to the poorest countries in the world today, brethren and sisters, and the most common food they have is fish. I've just recently been down into the country of Ghana in South America, a very poor country. The staple diet of the common person down there, would be fish and rice. That's about all they can get most of the time. When we're down there, they purchase something different, but that's their staple diet. It's the staple diet of many, many nations today, because that's all they have access to. So, it also, indicates poverty or poorness.

But there are two of them. Why should there be two of these fishes? Well, we remember don't we, that on the second day of creation, there was a division between the firmament and the earth. There was a division, so two, in a sense, represents division, but it also represents something else. It could also represent the double portion that was given to the firstborn. But, taking it as meaning division; division, brethren and sisters, comes to us very clearly, in the clean animal. That the clean animal's hoof was to be divided in two, and the clean animal is an animal which is extremely capable of going over very rocky, and difficult terrain. And the way in which it is able to do that is because those two points, those two toes on its hoofs, spread widely and give it support. And it means therefore, that one part of the hoof is really acting against the other half of the hoof to give it stability. And it's very much indicative of the lust of the flesh against the Spirit, and the Spirit against the flesh. They are totally opposite forces and they need to be in our lives, so that there will be stability in our life, because if there is no division in our lives, if there are no two ways of thinking resident in us, there'll never be stability in our lives. It must be seen in us.

So, here now we have, brethren and sisters, the food of the poor in the hand of a lad, who is often beaten with impunity by his master. And we have a very clear picture don't we, of the Lord Jesus Christ, Himself. One, who for our sakes, became poor, even though He could have been rich. And God has chosen the poor of this world, rich in faith, that they might become heirs to the grace of God in the future.

So, now in verse 11 we see 'that Jesus took the loaves; and when He had given thanks,

He distributed to the disciples and the disciples to them that were set down; and likewise of the fishes as much as they would.' Now, here is a wonderful thing, brethren and sisters, because we have seen this man at His baptism, become endowed immeasurably, with the Holy Spirit power of His Father; He's endowed immeasurably with it; and He now lifts up His eyes and He gives thanks. And what's happening? Who is really doing this work? Well, that which is done, by and through another, is done by that person. And the apostle Peter testified on the day of Pentecost, didn't he, that IT WAS GOD WHO HAD DONE THOSE MIRACLES THROUGH HIM. And so, what we are seeing exhibited is not just a man; WE ARE LOOKING AT THE FULLNESS OF THE GODHEAD BODILY. We are looking at all the attributes of the Deity being brought to bear, in this wonderful miracle, and as He brakes the loaf, so the sustaining power of those loaves and of those fishes, are extended in their operation by being broken. And that's a marvellous thing, isn't it? That here He was just breaking these loaves and breaking these fishes, and they just seem to keep breaking open, breaking open, breaking open for ever, until 5,000 people were sufficed. And so the extension of the operation of His own work, is performed by the breaking of the loaf, and the breaking of that flesh. And we are to see in that, very, very clearly, brethren and sisters, can we not, the table of our Lord, week by week, as the bread is broken in our hands and the work of remembrance of the things for which that bread stands is extended into all the minds of the those who participate in the feast. The bread was extended in its operation of sustaining life by being broken.

Brethren and sisters, we know that John chapter 6 goes on to talk about the manna, and that the Lord's says that 'He is the bread of life; and that unless people partake of His flesh and drink of His blood, there is no life in them', but there is another very lovely dimension that is contained in that miracle which we have just seen. It's a wonderful thing, brethren and sisters, and if we turn back to Leviticus chapter 3, we will find that the offerings under the Law of Moses were said to be, the bread of the Deity. Now, in Leviticus chapter 3 and at verse 11 we read these words, 'The priest shall burn the fat and the vital organs of the offering; he shall burn it upon the altar: it is the food of the offering made by fire unto Yahweh'. If we go down into verse 16, it says the same thing, 'The priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is Yahweh's'. We could go on into a number of places; we might just quote them, brethren and sisters. It is also in verse 17 of this same chapter and it is said there, 'It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood'. That is the food of the offering devoted to Yahweh. And what is the law therefore saying by this? Well, throughout the passages where this occurs, when the food of the offering is laid upon the altar and consumed by fire, as Yahweh's portion, it is saying to us, brethren and sisters, that the people under the law were precluded rigidly from partaking of the offerings. There was an exception, yes, we know, that was the peace offering, but rigidly excluded from partaking of any of the descriptive food of the offering, was the people of Israel. So, the law is actually crying aloud to everybody who participated in those offerings, that the law can't bring together in a meal of fellowship. And everywhere throughout the law, with the exception of the peace offering, which was a very special occasion, and it meant that a person typically was in fellowship with God,

because he did eat of the offering; everywhere else, nobody is allowed to eat of the food of the offering. It's only God Who does it. So, there's no reconciliation through the law, now, here is a situation where, Jesus breaks the bread, and it just continues coming as He breaks it and the same happens with the flesh, and there was a great multitude that participated in that feast. And what the Lord is teaching them, brethren and sisters, is this, that here is a great group of people who, unlike us, were almost certainly, very skilled in the law. They should, therefore, have been able to see, that here was a wonderful miracle worker, who just happened to come into their midst, at the very time that the seventy weeks prophecy forecast Messiah to come. They are looking at a man, Who has pronounced His authority as divine; He says to them, 'I have come in My Father's Name', everyone who has got any inkling of faith anywhere in Israel, is wondering how can mortal man be made just with God? And to continue the question of David, they are wondering what sort of a man it will be, who breaks open heaven, and therefore, makes possible the bridging of the gap between man and God. And here He is breaking the bread and the flesh, which is obviously Himself, as represented by the five and the poverty of that bread, and the work that He does, is extending sustaining life into a multitude of people. And what would be come thundering in the ears of anybody who had ears to hear would be this, brethren and sisters, I AM THE OFFERING: I AM THE VERY MEANS WHEREBY YOU WILL BE MADE RIGHT WITH GOD. I am the offering that was typified in all the offerings of the law which would bring a man to God.

And so, He is therefore, able to continue on in those many cases, in the end of John chapter 6, and He's able to tell them, 'I AM THE BREAD OF LIFE', if you do not participate in eating my flesh and drinking my blood, it is because there is no life in you. And there was a multitude who had just participated in bread and flesh motivated by blood, through the miracle that He had just performed. And so in John chapter 6, as we turn to some of those words, and we read about them, in verse 53, maybe we should go in at verse 51, He says, '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'. And what was His flesh? What was His flesh? IT WAS THE WORD THAT WAS MADE FLESH; and what He's telling them, brethren and sisters is this, that what you eat is what you will become. And that's true! It doesn't matter what we eat, brethren and sisters, that is what we will become. And whether we eat vegetables and meat, that's what we will become. It will change it's form in us and that's what we will become. And if, we eat the trashy literature of today, that's exactly what we will become. And if we eat the flesh and blood of Jesus Christ, that's exactly what we will become.

But, the Lord Jesus Christ uses two words for 'eat' in this chapter. Wherever He said to them, 'Your fathers did eat manna in the wilderness and are dead', He used a word which just means 'to gobble up', and it didn't do them any lasting good. But, when He says, in verse 53, 'Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you', He uses another word, and it means 'to chew over and to masticate', to properly digest; and therefore, He says, 'except you chew over the flesh, which is merely a veil for the Word, and which was totally dictated

to and motivated by the Word, 'except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you'. And they strove among themselves and they said, 'how can He give us His flesh to eat? Does He expect us to be a cannibal?', and you can see the level of their minds again. And He says, 'my flesh is meat indeed, and my blood is drink indeed. Except we become a part of Him, brethren and sisters, we cannot participate in eternal life, 'for he that eateth my flesh and drinketh my blood dwells in Me and I in him. As the living Father hath sent me, and I live by the Father, so He that 'properly digesteth Me, even he shall live by Me'. I AM THE OFFERING; I AM THE BREAD OF LIFE, and if you participate, if you live your life according to the principles which I stand for; if you totally devour Me; if that's what you're going to do, if you eat my flesh and drink my blood, and you become Me, then you will be a participant in eternal life in the kingdom of God. And there is just no other way than to eat His flesh and to drink His blood!

And we see, brethren and sisters, quite powerfully illustrated to us, in that miracle that He performed, that there was 'the breaking open of The Word of Life'. There was that 'breaking' of that Word of Life which was ample sustenance for the multitude then, and was picked up into 12 baskets that remained. And who was it that picked up the 12 baskets that remained? It was His disciples and so the work of His disciples was carried on, in the distribution of His flesh and of His blood. And they passed it on to us, because their word, brethren and sisters, will have exactly the same effect as His. He says that in John chapter 16, he says that 'if they believe My word, they'll believe yours also. And He gave to the apostles a very wonderful commission, that they might gather up the fragments that nothing be lost, and as that urgent message might be taken to all the world, that it might illuminate the darkness; that it might fan into the full-blooded richness of faith in Jesus Christ; that it might be able, brethren and sisters, to succour those who are fainting with His wonderful discourse, of whom it is truly said, NEVER MAN SPAKE LIKE THIS MAN!