

# Why Christians Differ Doctrinally - Part XVII. We continue the study.

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Preacher: Marvin Wiseman

- [ 0 : 00 ] Do you open your Bibles, please, to John's Gospel, Chapter 6. Gospel of John, Chapter 6.
- We are continuing to address the theme of why Christians differ doctrinally. And there are several things that we have pointed out along the way over these past several sessions together.
- That we believe contribute to a general understanding of the issue and hopefully somewhat of a resolution. First of all, we have to decide what is our source of authority.
- And I cannot, cannot overemphasize how important this issue is. What is it to which you appeal as your final or ultimate authority?
- Is it the Bible alone? Which the Latins referred to in the Middle Ages as sola scriptura. That is the Bible alone.
- [ 1 : 07 ] That is the position that we take. We feel that it is the only one that is safe and that can be supported consistently. So, is our source of authority the Bible alone?
- I trust that it is. Or, B, other. Whatever it may be. Whether it is tradition. Whether it is the minds of men and human wisdom.
- Or whatever. Or is it the Bible plus something? And that is precisely what it is for a great many people. And we feel that they are on very, very shaky ground.
- It is the Bible and the Bible alone that affords us the kind of authority that we desperately need. Forever, O Lord, thy word is settled in heaven.
- All scripture is given by inspiration of God and is profitable for the things that we have mentioned in the past. So, we make no apologies and we make no bones about appealing to the scriptures and the scriptures alone as our authority.
- [ 2 : 14 ] There are a lot of wise people who have lived down through the ages. And many of them have made tremendously significant contributions to our understanding.
- But they are not our authority. They are not our final court of appeal. However great the wisdom of the Greek philosophers, the Aristotles, the Socrates and the Platos, etc.
- And those of later years, however great they have been. However great scientific minds have been that have contributed so much to humanity in so many ways.
- They are all flawed. They are not our authority. We have to keep coming back to this one particular theme. Thus saith the Lord.
- What does the scriptures have to say? And then, what is our method of interpretation? Is it eisegesis or exegesis?
- [ 3 : 12 ] Eisegesis. E-I-S-E-G-E-S-I-S. Eisegesis simply means that you read into the scriptures.
- That is, you bring your preconceived ideas, your notions, your philosophy, your wisdom, your conclusions, your biases, your prejudices, the conclusions that you have reached about whatever.

However, you use those as a reference point and bring them to the scriptures and try to make them fit into the scriptures. In which case, you read into the Bible something that is not there.

But you bring it with you and you place it in that and then you reach a new conclusion on that basis. That is fatal.

We must never do that. It must be admitted, however, we all have a natural tendency to do that. We ought to recognize that. There is a natural tendency for us to make the Bible say what we want it to say.

[ 4 : 20 ] To support the conclusions and convictions we already hold. That's a natural thing. I think we're just bent that way.

We need to understand that. Recognize that. And guard against it. And for the individual who says, oh, I have no biases. I have no prejudices at all.

I have no slants. I am completely objective. That is nonsense. There is not such a person that exists. We all have biases and prejudices.

The point is you need to recognize that. Acknowledge it. Be honest about it. Allow for it. Don't be too quick to trust yourself.

That's the moral of the story. We are not some kind of infallible source for anything. We are suspect.

[ 5 : 17 ] And when I say we, I, of course, include myself. Someone says, does that apply to preachers? Especially to preachers. It's only natural that we all have axes to grind and hobbies to ride.

And we will do it if we do not take safeguards against it. So our method of interpretation of the scriptures must not be eisegesis or reading into it.

It must be exegesis. Exegesis means to read out what is in there.

That's what we are supposed to do. When you exegete a passage, you go into the passage and you bring out of it what is in it.

That's exegesis. To read out. That's what we are supposed to do. Because God has placed his word, his thoughts, his ideas, his convictions, his positions, he has placed those into the word.

[ 6 : 29 ] And when we exegete the word, we get that out of it. And we read out of it that which is in it. Eisegesis reads into it that which is not there, but is in our minds and placed in the scriptures.

That, of course, we must not do. And then, true exegesis recognizes both literal and figurative language in the Bible.

What do I mean by literal language? I mean, you take it at face value. You read it and understand it for exactly what it says.

No deviation from it. When you read a passage that says the sky is blue, you take it at face value and it means literally the sky is blue.

That's literal. We are to approach the Bible from a literal position. Literal is straightforward talk.

[ 7 : 36 ] It has no ambiguity about it. It has no hidden meanings. It really says what it seems to say. That's taking it at face value.

That is literally. If you want to know what would be a good example of an item of literature that is crafted completely in literal language.

When you go home, take out your nearest insurance policy. Whether it is automotive or home or life insurance or whatever.

And if you want to get an understanding and an appreciation of what total, pure, literal language is, and boring as all get out, read your insurance policy.

You won't find any double meanings there. You won't find any shaded meanings there. You will not find any idioms there. You will find nothing but plain, straightforward language.

[ 8 : 51 ] And it is so ho-hum and so tedious and so boring to read. And the party of the first party, read a legal document. Read something that Congress writes. Read something in lawverees that attorneys write.

And everything is spelled out very precisely and very literally. You will not find any figurative language in these legal documents. Because they are striving for preciseness.

They do not care as to whether you find it interesting or not when you read it. That's the least of their concern. What they're trying to do is plug all of the loopholes. Make sure that everything is spelled out very, very clearly.

Very straightforward language. Everything is literal. You take it exactly as it is said. That's the way most of the Bible is written.

In straightforward language that says what it means and means what it says. That's a very literal expression. But, the Bible also uses a lot of figurative language.

[ 10 : 08 ] From Genesis through Revelation. What is figurative language? It contains figures of speech. It contains idioms, particularly Oriental idioms.

Because the Bible was not written in New York City. It was written in the Mideast. And it talks about a culture that is peculiar to that. And the time in which the writers lived.

So, that has to be taken into consideration. And, by the way, if you haven't already guessed it, you're getting a brief course on hermeneutics this morning. But, it is very, very important when you come to understand the Bible.

So, what's the point of figurative language? One thing that figurative language does is it removes us from the tedious nature and the boredom of being locked in to nothing but straightforward literal language.

Figurative language adds color and variety. We use it all the time. When you look outside and it's pouring down rain and you say it's raining cats and dogs.

[ 11 : 16 ] What is that? That's figurative language. Why do we say it that way? Because figurative language contains an emphasis or a punch.

That straightforward language doesn't communicate. It is colorful. And when we say something like it's raining cats and dogs, we have a different picture than we do when someone simply says it's raining or it's raining hard.

We use all kinds of expression like that all day long. And different parts of the country have different idioms of speech. There are idioms of speech in, for instance, in, well, take other countries.

I remember Ken Ham talking about the cultural language, the differences in language and culture and whatnot. And Ken Ham is an Australian with the appropriate Australian accent.

And he told this account when he and his wife were over here in the United States some years ago. They were visiting at a church and he was teaching there.

[ 12 : 33 ] And they had with them one of their children that at the time was about a year, maybe a year and a few months old.

And he was holding this child in his arms. And there was a young lady there that they were talking to from the church. And she was commenting about the baby and how cute the baby was and everything.

And Ken said to this young woman, here, would you like to nurse the baby? And understandably, she got this strange look on her face like, you know, the typical deer in the headlights kind of look.

And there was a long pause and silence. And he didn't know what to. And he just thought, well, that's fine. Well, if you don't want to nurse the baby, I'll nurse the baby.

And it wasn't until later that he explained, had explained to him what it means in our culture to say nurse the baby. But in Australian culture, nursing the baby simply means to hold the baby or to jostle it on your knee or to banter with the baby or to talk cuckoo with the baby.

[ 13 : 58 ] That's nursing the baby in Australia. But over here, that's an entirely different thing. What is that? That is a cultural expression or idiom.

It is figurative language. And yet, figurative language sometimes can be confounded with literal language.

Because when a woman literally nurses a baby, the baby derives nourishment from the mother's breast the way God intended.

But that's not what it means in Australia. So, we've got to take into consideration figurative language and the idioms and the customs and how they differ. And it is just remarkable.

Here is the problem. Exegesis recognizes both literal and figurative language. We must not take the literal figuratively, thus denying its simplicity.

[ 15 : 02 ] And we must not take the figurative literally, thus denying its profundity. Both of these are in the Bible and you confront them all the time.

I would have you turn to the passage we referred to in John's Gospel, chapter 6.

And I'm going to be reading from the 26th translation, New Testament, because it's convenient with all of these translations available. And I want to begin setting the stage with what's taking place in the early part of the chapter.

And then, as we work our way through it, show you the tremendous difficulty that surrounds this subject if you do not take into consideration what we have been talking about.

The setting for this is the feeding of the 5,000. That's the occasion. That's the historical occasion. The miracle that is going to be the background for what we are later going to confront in this chapter where Jesus said, Unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.

[ 16 : 28 ] Do you understand that the individual?

The interpretation of that verse is the backbone of much of the theology of the Roman Catholic Church and the Eucharist.

Because they believe very sincerely. Now, I want you to understand, no one is questioning the sincerity or the integrity or the intent of people who interpret the Bible this way, including our Roman Catholic friends.

We just believe they're wrong. We don't believe they're dishonest or that they're crooked or that they're devious. They're sincere. They really believe this. But everything hinges upon how you approach these passages and whether you know something about the literal or the figurative.

Because if you believe that you have life in Christ by receiving Christ and that you receive Christ through the mouth, that the wafer is the actual body of Christ becomes so when the priest consecrates it and the cup is the blood of Christ.

[ 18 : 05 ] I don't mean that it represents the blood. It is the blood. And they believe that very strongly. It's the backbone of their theology and the Eucharist. And that it is the blood of Christ.

Then you will reach the conclusion that they reached. We are of the opinion that that is a mistaken notion and that while Christ was talking about something physical, he was also pointing to something spiritual.

And this we have trouble grasping because nobody has ever seen anything that is spiritual. Because by its very nature, it cannot be seen.

It cannot be heard. It cannot be touched. That's what makes it so difficult. Because we are physical beings and we live in a very much tactile, stimulated world.

So when we talk about these concepts of the physical and the spiritual, we must understand that they are both legitimate realms. And both of them must be taken into consideration.

[ 19 : 17 ] So let us read through this, if we may, with the setting. And I want you to understand the background of it. In verse 1 of chapter 6. After these things, Jesus went over the Sea of Galilee, which is the Sea of Tiberias, and a great multitude followed him.

Because they saw his miracles, which he did on them that were deceased. Well, that's reason enough to follow somebody. When you see with your own eyes people whom you knew to be deaf or blind or halt, and they are seeing or hearing or walking, whoever has the ability to do that is somebody that you want to follow.

No more about. No doubt about it. Jesus went up into a mountain, and there he sat with his disciples. And the Passover, the feast of the Jews, was nigh. When Jesus then lifted up his eyes and saw a great company come unto him.

This is a huge throng of people. I mean, just a multitude of people. And we will later learn from the text that they number in the thousands.

Remember, nobody had cell phones. Nobody was texting anything. Nobody was calling anyone on the telephone, an old-fashioned way of communicating.

[ 20 : 39 ] There were no pay phones on the corner. But everything spread like wildfire. And people talked to people who talked to people. And the crowd grew until there was a huge number of people there.

So when Jesus lifted up his eyes, saw this great company coming unto him, he said unto Philip, Whence shall we buy bread that these may eat? And this he said to prove him.

That is, to test him. Philip. For Jesus himself knew what he would do. Philip answered him, Well, two hundred penny worth of bread is not sufficient for them.

That every one of them may take a little. Even if we give everybody enough for just a snack instead of a full meal, we still wouldn't have nearly enough to go around.

And one of his disciples, Andrew, Simon Peter's brother, said to him, Well, there's a lad here which has five barley loaves and two small fishes, but they won't go very far.

[ 21 : 46 ] What are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place, so the men sat down in number about five thousand.

May I suggest that virtually all of the small villages and hamlets throughout this area were virtually emptied. And everyone came out to this place.

Because most of the cities in that day were not large cities. Would not be unusual at all for an old established community to have maybe only two or three hundred people in it. But most of the towns were rather closely knit and close linked together.

So it didn't take long for the word to get around. And out come this huge throng of people. I remember when we were in Israel on a couple of different occasions, visiting this scene.

And you can easily see. And today, do you know what it is? It is a beautiful, verdant, grassy slope. Just like what is described here.

[ 22 : 55 ] And you can easily imagine this number of people here. And we don't know how many there really were. All we know is there were five thousand men.

Now, it's entirely possible that some of these men were single. Probably most of them were married.

We don't know. We aren't given any details. And I'm sure not all of the wives of these men were here. Probably some were home with small children. But probably some were with them.

Probably some children were along. We know at least one child that was along that had the loaves and the fish. We know he was there. So, Jesus says, have all of the men sit down.

Well, I can only imagine what was going through the minds of the disciples at this time. Jesus said, have everybody sit down.

[ 23 : 52 ] Have them all seated. I suppose the disciples are wondering, why? What's the point in having everybody sit down?

They don't have a clue. As to what Jesus is about to do. They are at a loss as to why they should ask all of the men to sit down.

As though they were all going to be fed. But there was nothing to feed them. So, probably scratching their head. They said, well, have all of them.

Well, okay. Everybody be seated. Have no idea why. But he wants you all to be seated. So, everybody be seated. And they all sit down on this grassy slope. And you can see these people elbowing one another.

Carrying on day's activities. Chit-chatting one with another. And making comments back and forth about Jesus. About who he is. About the miracles. About what they saw. Comparing notes with what one saw and what another saw.

[ 24 : 49 ] That would be just a natural concourse of the day. The men sat down. In number about 5,000. And Jesus took the loads.

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. How did he do that? As they began distributing this bread.

And the fishes. It just kept coming. And kept coming. And the more they gave out. The more there was from which to give. And where is this coming from?

It is coming from the same one. Who provided. The manna.

[ 25 : 47 ] In the desert. We look upon this. As a miracle. And indeed it was. God looks upon it as.

Business as usual. It was not a difficult thing. It was not an extraordinary thing. From his standpoint. It was with no effort at all.

That he multiplied. These loaves and fishes. And he did it. With the same ease. That he exercised. When he said. Let there be light.

And there was light. And it was no problem at all. For the multiplication. Of the fishes. And of the loaves. And verse 12. They were filled.

He said to his disciples. Gather up the fragments. That remain. That nothing. Be lost. And I've always been a little bit intrigued.

[ 26 : 48 ] With that philosophy. And. Maybe I'm reading something into it. More than what's here. But do you know what I see? I see.

Conservation. I see. A waste. Not. Thing. This one. Who multiplied. The loaves and fishes. Was not somehow.

Dependent. On. Maintaining. The leftovers. He could always. Create more. But. There is. An element. Of.

Conservation. Or frugality. Here. Or. A lack. Of wastefulness. One might say. Oh. Just throw it away.

Throw it in the garbage can. I can always make more. But he doesn't do that. Gather it up. The fragments. That nothing be lost. And they gathered them together.

[ 27 : 46 ] And filled. Twelve. Baskets. With the fragments. Of the five barley loaves. You know what this is? This is a bunch of old fashioned. Take home carry outs.

That they were going to be able to take with them. They remained over and above. Unto them that had eaten. And then those men. When they had seen the miracle.

That Jesus did. Said. This is of a truth. That prophet. That should come into the world.

Well they're right about that. Moses spoke of this one. This prophet who should come into the world. And when Jesus therefore. Perceived that they would come.

And take him by force. To make him a king. You know what they wanted to do? The text is quite clear about this. They were at this point in time.

[ 28 : 42 ] Convinced. That this is the one. Of whom. Moses and the prophet spoke. This is that prophet. That should come. This is the Messiah.

They are convinced of that. I think. What they wanted to do. Was physically. Confront Jesus. Hoist him up on their shoulders.

And march into Jerusalem with him. Force him to be king. This man deserves. This man has got to be the Messiah. We recognize it. We are going to install him as our king.

Right now. Now this was a very. What shall I say? A very impetuous act on their part. But they were convinced. Of the position that they held.

And they saw no business. And no reason for delaying any longer. Let's just get on with this thing. And yet that was not. The plan and program.

[ 29 : 42 ] Of the Messiah. At that time. This is all premature. So we read that. Jesus departed again. He left them. Into a mountain. Himself alone.

And when even was now come. His disciples went down. Unto the sea. Entered a ship. Went over the sea. Toward Capernaum. It was now dark. At the end of the day.

Jesus. Was not. Come to them. And the sea. Arose. By reason. Of a great wind. That blew. And when they had rowed. About five.

And twenty. Or thirty. Furlongs. They see Jesus. Walking on the sea. Drawing nigh. Into the ship. And they were afraid. But he said unto them.

It is I. Be not afraid. Then they willingly. Received him. Into the ship. Received him from where? Received him from the water. On which he was walking.

[ 30 : 37 ] And he stepped into. I just can't imagine. A scene like this. I've seen some Hollywood. Recreations of it. And I suspect. It wasn't too far. Off the base.

But I just cannot. Imagine. Anybody. Doing this. Anybody. Did you see. Perhaps. A clip. On TV. Within the last few days.

Of a man running on water. Did anybody here see that? It was fascinating. This guy had a. A certain kind of. Of. Footwear on.

I don't know what you would call it. Probably something like. Like. Like. Feet fins. That you would wear. Scuba diving. Or something like that. But he.

Had this thing. Pretty much. Down to a science. And. It was amazing. How far he got. Out on the water. But he was running. At top speed.

[ 31 : 30 ] Right on top of the water. And we are amazed. I'm amazed at that. No matter what kind of footwear he's wearing. But.

Okay. So you can run on water. Just so far. And then. Gravity takes over. You know what's a lot harder than running on water?

Is walking on it. Think about that. Because of the speed he'd built up. He could. Skip across the top of the water. Just like you.

Skip. A flat stone. Remember when you were a kid. You'd take those stones and throw them out. And then you'd skip. Skip. And we used to have a contest on. Who could make the rock skip the most times across the water.

And sometimes they went pretty far. But you know what? They always sank. And the harder you threw the rock. The more skips you could get. The easier you threw it.

[ 32 : 29 ] The less distance it would cover. And the sooner it would sink. So Jesus comes. Walking. Can you just imagine stepping up over that step? And the disciples are standing there.

We don't have a frame of reference for this. None of the disciples in the boat could say. This is really something. Yeah.

But you know. I saw something like this about five years ago. It was on the other side of the lake. And no. No. Nobody had any reference point for this. Everybody is just dumbstruck by it.

And well they should be. They welcomed him into the boat. And immediately the ship was at the land. Whither they went. And the day following.

This is the day after the feeding of the 5,000. When the people which stood on the other side of the sea. Saw. That there was none other boat there.

[ 33 : 30 ] Except that one. Where his disciples were entered. And that Jesus went not with his disciples. Into the boat. But that his disciples were gone away alone.

How be it. There came other boats from Tiberias. Nigh unto the place. Where they did eat bread. After that the Lord had given thanks.

And when the people therefore saw that Jesus was not there. Neither his disciples. They also took shipping. And came to Capernaum.

Seeking for Jesus. And when they found him on the other side of the sea. They said unto him. Rabbi. When camest thou thither?

When did you get here? Maybe a better question would be. How did you get here? Oh. Just walked on the water.

[ 34 : 31 ] Well he didn't even say that. But they are puzzled. Because they know. When they put off. These other boats. Put off from the shore. And what they did was. They walked.

They walked around. That end of the sea of Galilee. Just a few miles. It's not a huge lake. They walked around it. While the disciples and Jesus were in the boat.

And crossed over. They walked around. They knew. When the disciples put out in the boat. That Jesus was not with them. He was not in the boat. And.

They knew that Jesus was not with them. Walking around the end of Galilee. So. When the boat puts in.

He's in the boat. But he wasn't in the boat. When they left. How did he get in the boat? How did you get here? What's going on? They are completely perplexed.



[ 35 : 27 ] And well they should be. And Jesus doesn't answer that question. But he goes right to the heart of the matter. And you know what the heart of the matter is? He goes. Why are you here?

Why are you following me? Why are you interested? And he puts his finger on the problem. Jesus answered in verse 26.

And said to them. Verily, verily, I say unto you. You seek me. Not because you saw the miracles. But because you did eat of the loaves.

And were filled. Now this is not a very complimentary thing. But what Jesus is saying is. I know.

What you're really after. You're looking for a meal ticket. That's what you're really interested in.

[ 36 : 25 ] You are not interested in the implications. Of the feeding of the 5,000.

You're only interested in having your belly full. You folks who work at the food pantry.

Do you ever get that impression from the people who come in there seeking food? Do they ever ask questions like.

You know it's really wonderful that you provide this food. What is it that's motivating you to do this? And why do you care about us? And why are you helping us? And why are you taking the time and the expense and the inconvenience and everything.

Of making sure that we have food to eat. What's behind all of this? Do you ever get questions like that? No. It's something like. Oh. I don't like potatoes.

[ 37 : 28 ] Don't give me any of those. I want this. I want that. And I want something else. And what are they interested in? A meal.

Food. For the stomach. Is there something wrong with that? No. No. Nothing wrong with that. We need sustenance. We need the food. We need food. Jesus was not putting down food at all when he said man shall not live by bread alone.

He didn't say man shall not live by bread. We do. But he said man shall not live by bread alone. But by every word that proceeds from the mouth of God.

What proceeds from the mouth of God? God. Spiritual bread. Spiritual food. For our spirit being.

And the reason man is not to live by bread alone is because he is not just physical. He is something more than that. But that's the part that so many want to pay no attention to at all.

[ 38 : 40 ] Why not? Because what does spirit taste like? What does the spiritual do for an empty stomach?

Nothing. We are so much with the physical world and so locked into the physical that we know when we are physically hungry.

Now I have a problem with that. I always have had. And I don't know what it is about me the way I'm wired to the brain or something. But this is going to really sound strange to you and you might not even believe it.

But I do not have sensations of hunger. Maybe it's because I prevent them by eating. But I don't have the feelings of hunger.

I know if I went long enough I would. But I don't feel hunger when I ought to. When normal people do. I don't feel hungry.

[ 39 : 55 ] I usually eat according to the clock rather than the way I feel. And I used to tell Barb. I said honey I don't know what it is with me.

I don't think I'm put together right or something. Because I can't even tell when I'm hungry. And you know what she said? She said I can tell when you're hungry.

I guess I get testy. Or irritable. Or whatever. And I don't have sense enough to eat something. But that's usually the remedy.

And I just don't. I don't know. I don't have the thing for that. But I know that it's real. And I know I get hungry like everybody else.

I guess I just don't have sense enough to know it. But I don't. And these people are only concerned about a physical meal. And Jesus said you seek me not because you saw the miracles and are concerned about the implications of that.

[ 40 : 58 ] But because you did eat of the loaves and were filled. Labor not. Do not expend your energies for the meat which perishes. Work not for the food that perishes.

Stop toiling for the food that perishes. What is he saying here? This is fascinating. And this is so important. So important.

Jesus is saying don't expend all of your energies merely to obtain food for the body. There is another kind of food that is worthy of you expending energy for.

And it is not the kind of food you can hold in your hand. It doesn't come in a loaf or a slice or a dish.

But it's food nonetheless. It's food for that spiritual part of your being. That many today do not even recognize.

[ 42 : 02 ] Do not even acknowledge as existing. But for the meat or the food which endures unto everlasting life.

What's this food? This is the spiritual food. This is spiritual content. Jesus said the words that I speak unto you.

They are spirit and they are life. Think of that. They are spirit and they are life.

Well what do you have now? Life. What kind of life? Physical life.

But physical life is not the only life there is. Light. That we enjoy here. This physical light.

[ 43 : 06 ] Is not the only light there is. Water. Which we drink. That slakes our thirst. Is not the only water there is. That's physical water.

But there is another water. It is just as real and just as legitimate. In fact. It is more so. And Christ categorizes that when he goes on to say.

Labor not for the food or the meat which perishes us. But for that meat which endures unto everlasting life. This is the spiritual. And it has an eternal or everlasting component to it.

Which the son of man shall give unto you. For him hath the father sealed. Then they said unto him. And we must hurry on here. Then they said unto him.

What shall we do that we might work the works of God? Jesus answered and said unto them. This is the work of God. That you believe on him. Whom he hath sent. They said therefore unto him.

[ 44 : 10 ] What sign showest thou then. That we may see. And believe thee. What do you work? What works are you going to do? In other words. Give us.

Would you do some more miracles? See if you can dazzle us. Give us some more. Really good stuff. Do some miracles.

And Jesus said. They continue by saying. Our fathers did eat manna. In the desert. As it is written. He gave them bread from heaven to eat.

Then Jesus said unto them. Now they are hearkening back. Fourteen, fifteen hundred years earlier. When the children of Israel came out of Egypt.

And were provided with the manna. Then Jesus said unto them. Verily, verily, I say unto you. Moses gave you not that bread from heaven.

[ 45 : 13 ] But my father giveth you the true bread from heaven. For the bread of God is he which comes down from heaven.

And gives life unto the world. What is this all about?

What was the manna God provided through Moses? In the Old Testament wilderness.

It was physical. It contained nutrients. It was life sustaining. It was a miraculous provision.

Just rain down from it. All they had to do was go out. And pick it up. It was truly. Literally. Manna. From heaven.

[ 46 : 12 ] And it sustained. Their physical bodies. No indication that it did anything. For them spiritually. And Jesus is saying.

That manna was physical. That manna was provided. Through Moses. God used a miracle. On behalf of Moses. Provide food for all the children of Israel.

And. There is. Manna. Which is from heaven. That has. An element to it.

That so far. Transcends. That manna. In the Old Testament. The difference is unimaginable. Of what was he speaking?

Himself. He. Is. The true. Bread. That comes down from heaven. He. His person.

[ 47 : 10 ] Is the manna. From God. That gives. Eternal. Life. Not. Just. Physical life. To sustain you. From one meal.

To the next. This. Is life. The quality. Of which. Extends. On beyond. This physical life. And. They said. In verse 34.

Lord. Evermore. Give us. This bread. bread. They. Don't. Don't. Don't. Don't. Don't. Don't. Don't. Don't. Don't. Understand. That Jesus.

Is saying. He. Himself. Is. That. Bread. They. Just. Don't. Get it. And. Earlier. In chapter 4. We've got the same kind of situation.

With the woman at the well. When Jesus. Arrives at the well. The woman is there. And he says to her. Give me to drink. And she said.

[ 48 : 04 ] How be it. How is it that you. A Jew. Ask me. A woman. A Samaritan. For a drink of water. And Jesus said. If you knew who it was. Who was asking you. You would ask me.

For a drink. And I. Would be able. To give you water. That will prevent you. From ever. Thirsting.

Again. And all she could think about was. Magical water. This man's got magical water. That means.

If I get this magical water from him. I'll never have to come down here. And draw water out of this well again. Think of all the trips that will save me. Think of what it would be like. To live the rest of my life.

And never get thirsty. Well that would be wonderful. Do you have any idea. How much time I spend. Carrying water. Never have to do that again. And all she could think about.

[ 49 : 01 ] Was magical. Physical. Water. But Jesus was talking about. The water. Water. The water. The water. Of life. Spiritual water.

That satisfies. That never needs to be resupplied. Because Christ. Constantly. Satisfies. What was the problem with the woman at the well.

All she could think about. Was physical water. What's the problem with these people in the manna. All they can think about. Is physical food. Let me tell you something.

2000 years later. The problem remains the same. Nothing has changed. We are so keyed in.

On the physical. The material. The substance. The here and now. Be able to see it. Hold it. Handle it. Eat it. Drink it.

[ 50 : 04 ] Physically. Physically. Physically. We are just locked into that. There is nothing wrong. With the physical. It's fine. It's necessary. It's God given.

But it isn't the only thing. That God has given. There is the spiritual element. When God breathed into Adam. The breath of life. Adam became a living soul.

God breathed. A spiritual. Component. Into. That. Lifeless body. And it was that. Spiritual component.

That. Animated. The physical body. Leaving James. To say. In his epistle. The body. Without the spirit. Is dead. That.

Spirit. Part. Of our being. The immaterial. Part. Of our being. Is that. Which is. Absent from the body. And present with the Lord. That's the part of us. That is regenerated. At salvation.

[ 51 : 03 ] That's the part of us. That is made a new creature. But nobody's ever seen that. You've never seen it. Yet. It constitutes the real you. It is that which separates.

Humans. From animals. They do not have that capacity. We are made in the likeness and image of God. That means. We have. A dimension about us.

That is able to connect. With God. On a plane. That animals. Do not have. And do not share. Someone has said. You never see a. You never see an animal.

Return. Thanks for his food. You never see an animal. Bury its dead. This is. Only.

Of humans. Only of those. Made. In the likeness. In the likeness. In the image of God. We have this spirit capacity. And. Jesus said.

[ 51 : 59 ] After they say. Lord evermore. Give us this bread. Give us this bread. You know what they are thinking. They are thinking. The same thing. The woman at the well was thinking. Magical water. Magical bread. Wow.

Wouldn't that be something. Eat this special bread. That he gives. I don't know what kind of bread that is. Or where he is going to get it. But you eat this bread. That he gives. And you know what. You never get hungry again.

Man. That would be wonderful. Wouldn't it. You never have to eat again. Now we look at that. And we say. Well now. How ridiculous. How stupid can they be. But listen. They.

Had seen this man. Give sight. To people. They. Knew. Was blind. And people.

They knew. Could. Not. Walk. Get up. And walk away. Some of them. Have even seen him. Raise the dead. Do you mean.

[ 52 : 55 ] To tell me. Someone like that. Couldn't give you. Water. That would keep you. From ever getting thirsty. Or food. That would keep you. From ever getting hungry. Give us this bread. Bring it on.

I want to eat this bread. And Jesus said. I. Am. The bread. Of life. He.

That cometh. To me. Shall never hunger. And he. That believeth. On me. Shall never thirst. He's thinking.

Spiritual. They're thinking. Physical. But I said. Unto you. That ye. Also. Have seen me. And believe not. All that the father.

Giveth me. Shall come to me. And him. That cometh to me. I will. The no wise. Cast out. For. I came down. From heaven. Not to do. Mine own will. But the will of him. That sent me.

[ 53 : 54 ] And this is the father's will. Which hath sent me. That of all. Which he hath given me. I shall lose nothing. But should raise it up again. At the last day. And this is the will of him.

That sent me. That everyone. Which sees the son. And believes on him. May have everlasting life. And I will raise him up. At the last day. The Jews.

Then. Murmured. At him. Began to find fault. Because he said. I am the bread. Which came down from heaven.

No. Wait a minute. Wait a minute. Wait a minute. Bread. Bread. Which came down. Is this not Jesus.

The son of Joseph. Whose father and mother. We know. How is it then. That he says. I come down from heaven. Jesus answered.

[ 54 : 50 ] And said unto them. Murmur not among yourselves. No man can come to me. Except the father. Which has sent me. Draw him. And I will raise him up. At the last day. It is written in the prophets.

And they shall all be taught. Of God. Every man therefore. That hath heard. And hath learned. Of the father. Cometh unto me. Not that any man. Hath seen the father. Save he.

Which is of God. He. Hath seen. The father. Verily. Verily. I say unto you. He that believes on me. Has everlasting life. I am. The bread of life.

Your fathers. Did. Your forefathers. Did eat manna. In the wilderness. And they're dead. This. Is the bread. Which cometh down from heaven.

That a man may eat thereof. And not die. I am the living bread. Which came down from heaven. If any man. Eat of this bread. He shall live forever.

[ 55 : 46 ] And the bread. That I will give. Is my flesh. Which I will give. For the life of the world. Then. The Jews. Therefore.

Strove. Among themselves. One says. They contended. One with another. Another says. The Jews. Began to dispute. Or argue. Among themselves. The Jews.

Wrangled. With each other. How can this man. Give us his flesh. To eat. And Jesus. Said unto them. Verily. I say unto you. Except you.

Eat the flesh. Of the son of man. And drink his blood. You have no life in you. Now he just made it worse. Now they are really perplexed. Whoso eats my flesh.

And drinks my blood. Has eternal life. And I will raise him up. At the last day. For my flesh is meat indeed. And my blood is drink indeed.

[ 56 : 41 ] He that eateth my flesh. And drinketh my blood. Dwelleth in me. And I in him. As the living father. Hath sent me. And I live by the father. So he that eateth me.

Even he shall live. By me. This. Is that bread. Which came down from heaven. Not as your fathers. Did eat manna. And are dead. He that eateth of this bread.

Shall live forever. These things. Said he in the synagogue. As he taught. In Capernaum. And do you know what? This was too much.

Even for some. Who had signed on with him. This was too much. And we read. Many of his disciples.

When they heard this. Said. This is a hard saying. Can you get this? You understand this?

[ 57 : 40 ] This. This. Is really. Off the wall. I mean. And the text. Says. Not only. They. Murmured at it.

But Jesus said. Does this offend you? Which being translated. Means. You having problems. Handling this? You just can't.

Wrap your brain around this. Can you? You just don't get this. Do you? What an if you see the son of man. Ascend up to where he was before. And I want you to look at this.

Verse 63. It is the spirit. That quickens. What does that mean? It is the spirit. That makes. Alive. The flesh. Profits. Nothing. The words that I speak unto you. Their spirit. And they are life.

[ 58 : 39 ] And we read in verse 66. Jumping ahead. Just a little bit. As I conclude. From that time. Many of his disciples. Went back.

And walked no more with him. That means. They peeled off. These. Are disciples. Some of them said.

I can't handle this. This is too much. I am. I am. So long. I'll see you. They just. Didn't.

Get it. And they wouldn't. Wait around. For a more. Thorough. Explanation. An understanding. And understanding of it. This was enough. This is too. Off the wall for me.

And they departed. Well. What are you going to do. With a passage like that. How are you going to. Are you going to translate this.

[ 59 : 35 ] Into. A real. Meaningful situation. How are you going to. Approach this.

From the standpoint. Of interpretation. All it takes. Is for one. Active mind.

That is convincing. And persuasive. And has some authority behind it. To come to a conclusion. In looking at this. The requirement.

Eating the flesh of the son of man. Drinking his blood. How can this possibly be. Yet. We must. Accept the authority. Of scripture. And take it.

For what it says. And believe. That it says. What it means. And it means. What it says. Voila. The Eucharist. And we will see.

[ 60 : 32 ] How that came to be. In our next session together. May we stand please. Father. We are grateful. For the revelation.

That reveals. To us. That we are more. Than just our body. We know. There is that. Which dwells. Within these bodies. That is unseen.

And. Often. Unappreciated. Even by. Each one of us. Who possess. This spiritual capacity. It very often. Is ignored.

And unattended. We pray. That as a result. Of the time. We spend. With this. Figurative language. And literal language. And the understanding. Thereof. You will.

Use it. In our hearts. And minds. To increase. Our appreciation. For the totality. Of our being. And for the. Spiritual component. That you have. Created within us.

[ 61 : 30 ] That makes us. In your likeness. And in your image. Thank you. And for that. Which is yet. To be gleaned from it.

In Christ's name. Amen. Amen.