

III. The Controversy Regarding Jesus Christ. (5:1 - 12:50)

B. At Passover Time in Galilee (6:1-71)

1. The Feeding of the 5000 – Sign # 4 (6:1-15)

Beginning of the
metaphorical
comments:
Bread of Life
Light of world
I AM
Good Shepherd
Door
Resurrection
Vine

No KINGDOM
w/o the CROSS

- a. This is the only miracle recorded in all 4 Gospels
- b. It was the “peak” of Jesus’ popularity (6:2, great multitude)
- c. It was an educational step regarding “faith” for Philip and Andrew.
- d. It was a “spectacular” miracle. It caused people to reference Deut 18:15, which was a prediction of a PROPHET, who was to come. (6:14)
- e. Since we have all heard dozens of messages and lessons about this multiplication of resources we will focus on the people’s reaction and Jesus’ responses rather than the miracle itself. This will continue AFTER SIGN # 5, “Walking On The Water.”
- f. Notice the people’s desire & Jesus’ response. (v.15) Jesus departed to be ALONE.

2. The Walking On The Water – Sign # 5 (6:16-21)

Mat. 14:22ff
Mk. 6:45ff
Fourth watch
3-6 AM

- a. While Jesus is praying, the disciples find themselves in a storm at sea.
- b. Jesus comes to them “walking” on the water, enters the ship, and immediately the ship is at its destination. (Is this “another” miracle?)
- c. This “Walking on Water” miracle seems to be tangential to the feeding of the 5000, and it seems to be placed in the Gospel in this place to emphasize the Lord’s Full Deity. He is God over NATURE! (Col.2:9)

3. The Discourse on the Bread Of Life (6:22-71)

a. Introductory Comment. The following discussions is a sequel to the feeding of the 5000. It can be divided into discourses with three groups of people. First, with the “multitude,” then with the “Jews,” and finally with the “disciples.”

b. Discourse with the “Multitudes.” (6:22-40)

- 1) Jesus knew most of these people were materialistic curiosity seekers. (6:26b)
- 2) His tone took on a sense of truth telling. No sugar coating.

3) He negated their motives “satisfaction of immediate physical needs.”

- a) Jesus drew a distinction between temporal needs and spiritual needs, which have eternal satisfaction. To be obtained through Jesus only, **whom the Father sealed!**

4) He negated their methods. (v.28-29)

- a) They inquired about some “new” thing TO DO to obtain righteousness.
- b) Jesus told them the DO is “BELIEVE.” Appropriated by faith, rather than accomplish by DEEDS. (II Thess. 1:8-9)
- c) Trust in the PERSON, **whom the Father sent**, rather than some self adjustments to a scheme of ordinances to designed to fulfill God’s program.

5) He negated their quest for more signs. (v.30-35)

- a) They ignored the sign they just witnessed. They brought up MANNA.
- b) We know MANNA ceased once they crossed the Jordan and camped at Gilgal. (Josh 5:12)
- c) Jesus told them that His Father gives the True Bread from Heaven.
- d) Their request for this bread was full of misunderstanding and insincere **FAITH.**

6) He negated their understanding of **FAITH (36-40)**

- a) Jesus told them you have seen ME, yet you do not believe.
- b) Verse 37-39 are the most mysterious and baffling statements in the whole N.T., paradoxically linked with one of the most encouraging truths. (, “The Gospel Of Belief,” Merrill C. Tenney, p. 118, Eerdmans, 1989)

Was Jesus softer with the woman at the well?

How would you compare the two events?

What can we learn to adopt in our witnessing?

Negate means to render something void and useless

- c) Two elements in this passage: first the divine choice and will of the Father, carried out in the power and purpose of the SON, and secondly the element of an individual beholding Him, believing Him and genuinely embracing His identity and His Gospel message.
- d) The will and purpose of the Father and Son are sovereign and have been decided from all eternity.
- e) Yet, there is no minimizing of the individual's conscious and voluntary belief in Him that he might have eternal life.
- f) The assertion of the choice of God as behind, before and beyond man's own choice is NOT to make the latter meaningless, a gesture of a puppet; but rather the choice of God is all that can make it meaningful, since the salvation of God is "not of him that willeth, nor of him that runneth, but of God that has mercy.(Ro.9:16) ibid. p.119.
- g) Jesus taught this not to deter the earnest seeker, but to shake the foundation of the self satisfied traditionalist, who felt that he had put God under obligation to him by his own righteousness.
- h) Jesus wanted to assure the multitude that anyone who would come to Him for the spiritual benefits would be welcomed.
- i) This is from Pulpit Commentary. A quote from Archdeacon Watkins (English Theologian and Scholar, who studied and lectured on the fourth Gospel, 1844 -1922). "'Men have now seized one and now the other of these truths, and have built upon them in separation logical systems of doctrine which are but half truths. He (Jesus) states them in union. Their reconciliation transcends human reason, but is within the experience of human life." The greatness of the self-consciousness of Christ appears in the further proof that he proceeds to supply of this relation to the Father.