

For precept must be upon precept, precept upon precept, line upon line, line upon line: here a little and there a little.

Isaiah 28:10

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First Love Ministries, Inc.

PRAYER STUDY # 194

THE GOSPEL ACCORDING TO JOHN

CHAPTER 6

1. Feeding the 5000
2. Jesus walks on water
3. Work the works of God
4. Jesus, the bread of life
5. Peter confesses his faith

Part One-Verses 1-14

1. After these things Jesus went over the Sea of Galilee, which is the Sea of Tiberias.
2. And a great multitude followed Him, because they saw His miracles which He did on those who were diseased.
3. And Jesus went up into a mountain, and there He sat with His disciples.
4. And the Passover, a feast of the Jews, was near.
5. When Jesus then lifted up His eyes and saw a great company come unto Him, he saith unto Philip, *“Where shall we buy bread, that those may eat?”*
6. And this He said to test him, for He Himself knew what He would do.
7. Philip answered Him, *“Two hundred denariis [\$34] worth of bread is not sufficient for them, that every one of them may take a little.”*
8. One of His disciples, Andrew, Simon Peter’s brother, saith unto Him,
9. *“There is a lad here, who hath five barley loaves and two small fishes, but what are they among so many?”*
10. And Jesus said, *“Make the men sit down.”* Now there was much grass in that place. So the men sat down, in number about five thousand.
11. And Jesus took the loaves and when he had given thanks, he distributed to the disciples and the disciples to them that were sitting down and likewise of the fishes as much as they would.
12. When they were filled, He said unto His disciples, *“Gather up the fragments that remain, that nothing be lost.”*
13. Therefore, they gathered them together and filled twelve baskets with the fragments of the five barley loaves which remained over and above that which they had eaten.

14. 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."*

Jesus and His disciples had been ministering to multitudes for days and days so they privately retreated to the top of a remote mountainside in the country. They were reclining on the slope of the mountain when Jesus looked up and saw a very large multitude of people—5000 men—the Greek word used here is very specific and means *male individuals*. Matthew 14:21 confirms this number but adds that there were also women and children besides the 5000 men. Since most of these men probably were married, and Jewish women birthed large families, there may have been as many as 30,000 people. Jewish tradition would have forbidden for the women and children to sit down with the men to eat so they were seated separately on the mountain.

After seeing the multitude, Jesus then turns to Philip and asked a very strange question: *Whence shall we buy bread that these may eat?* Since they were far away from any villages or towns, this question bothered the disciples. In Mark 6:36, they even pleaded with Jesus to send the crowd away so they could go back to where they came and buy their own food. There were no fast food restaurants and no mode of transportation and no nearby towns that could accommodate this crowd. In the natural, they had a problem. Philip and Andrew are trying to solve the problem through natural means. There is a lot to be said about the little boy who was willing to share, but ultimately Jesus had to perform a miracle.

John 6:6 tells us why Jesus asked this question: *"And this He said to test him [Philip]; for He Himself knew what He would do."* According to Rick Renner in *Sparkling Gems from the Greek*, the Greek word translated *prove* is the word *peiradzo*, which means to *put to the test, to test in order to prove, to test in order to expose the truth about the quality of a substance*. This Greek word is also used to describe the purifying fires put under metal so that the defects in the metal can rise to the top and be scraped off to assure that the metal would be purer, finer, and stronger.

What is being put to the test here? The disciples' faith is being tested in order to show them the weaknesses in their own faith. They had seen Jesus do perhaps thousands of miracles, and yet, because this was out of the ordinary, they did not even consider that Jesus could supernaturally provide for these people. How often the Lord sends us impossible seeming jobs to do or overwhelming challenges to test our faith! When we see that we are not walking in the fullness of faith that the task calls for, we know what to

do: *Faith comes by hearing, and hearing by the Word of God.* Romans 10:17

This miracle of the feeding of the 5000 is the only miracle mentioned by all four of the gospels.

Part Two-Verses 15-21

15. When Jesus, therefore, perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone.

16. And when evening was now come, His disciples went down unto the sea, 17. And entered into a boat and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18. And the sea arose, by reason of a great wind that blew.

19. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing near unto the boat; and they were afraid.

20. But He saith unto them, *“It is I; be not afraid.”*

21. Then they willingly received Him into the boat and immediately the boat was at the land to which they went.

The Jews were trying to make Jesus an earthly King so that He could take the kingdom away from the Romans. Finis Dake puts it this way, “This notable miracle was sufficient to cause an immediate political rally to make Christ king of the Jews. A man that could do this could defeat the Romans and the whole world, so they tried to take Him by force and make Him a king. Jesus did what every man must learn to do in times of popularity and temptation to be exalted over success. He slipped away from the crowd into some secret place to pray. What a lesson to learn! Would to God many men today who are constantly seeking to exalt themselves as God’s man of the hour would stumble on to this example and have grace to follow it. It is repulsive, to say the least, to hear and see the self-exaltation of such men.”

The disciples got in a boat and went about 4 miles out in to the Sea of Gennesaret, where they encountered storms. They were in about the middle of the lake. Three hours after midnight, they were exhausted from rowing and frustrated when Jesus suddenly appears walking on the water. This frightened them. Many Jews believed that spirits of dead relatives, long after their deaths, would visit their family members. Perhaps the disciples thought this was a spirit. But the Living Lord assured them, “It is I. Be not afraid.”

One of the miracles of this story is often overlooked. That is the miracle of the boat being immediately at land. This is much like the “translation” of Philip in Acts 8:39-40.

Part Three-Verses 22-29

22. The day following, when the people who stood on the other side of the sea saw that there was no other boat there, except that one into which His disciples were entered and that Jesus went not with His disciples into the boat, but that the disciples were gone away alone-
23. Nevertheless, there came other boats from Tiberias near unto the place where they did eat bread, after the Lord had given thanks)-
24. When the people, therefore, saw that Jesus was not there, neither His disciples, they also took boats and came to Capernaum, seeking for Jesus.
25. And when they had found Him on the other side of the sea, they said unto Him, *“Rabbi, when comest thou here?”*
26. Jesus answered them and said, *“Verily, verily, I say unto you, ye seek me, not because ye saw the miracles but because ye did eat of the loaves and were filled.*
27. *Labor not for the food which perisheth, but for the food which endureth unto everlasting life, which the Son of man shall give unto you; for Him hath God the Father sealed.”*
28. Then said they unto Him, *“What shall we do, that we might work the works of God?”*
29. Jesus answered and said unto them, *“This is the work of God, that ye believe on Him whom He hath sent.”*

Jesus is saying in this passage that the people did not believe in Him because of His supernatural works but because He satisfied their flesh nature. The flesh is an enemy to the Spirit, and we must not seek Jesus because He can feed our stomachs or flesh but because He can feed our souls and spirits. This passage basically gives the plan of salvation, which is so simple: Believe in the One [JESUS] whom the Father has sent. Salvation is not of works but by grace through faith. *For by grace are ye saved through faith; and that not of yourselves, it is the gift of God-not of works, lest any man should boast.* Ephesians 2:8

Part Four-Verses 30-65

30. They said, therefore, unto Him, *“What sign showest thou, then, that we may see and believe thee? What dost thou work?”*
31. *Our fathers did eat manna in the desert; as it is written, ‘He gave them bread from heaven to eat.’”*
32. Then Jesus said unto them, *“Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven.*
33. *For the bread of God is He who cometh down from heaven and giveth life unto the world.”*
34. Then said they unto Him, *“Lord, evermore give us this bread.”*
35. And Jesus said unto them, *“I am the bread of life’ he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst.*
36. *But I said unto you that ye also have seen Me and believe not.*
37. *All that the Father giveth Me shall come to Me and him that cometh to Me I will in no wise cast out.*
38. *For I came down from heaven, not to do Mine own will, but the will of Him that sent Me.*
39. *And this is the Father’s will who hath sent Me, that of all that He hath given Me, I shall lose nothing but should raise it up again at the last day.*
40. *And this is the will of Him that sent Me, that everyone who seeth the Son and believeth on Him, may have everlasting life, and I will raise him up at the last day.”*
41. The Jews then murmured at Him, because He said, *“I am the bread that came down from heaven.”*
42. 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?’”*
43. Jesus, therefore, answered and said unto them, *“Murmur not among yourselves.*
44. *No man can come to Me except the Father, who hath sent Me, draw him, and I will raise him up at the last day.*
45. *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.*
46. *Not that any man hath seen the Father, except He who is of God; He hath seen the Father.*
47. *Verily, verily I say unto you, He that believeth on Me hath everlasting life.*
48. *I am the bread of life.*

49. *Your fathers did eat manna in the wilderness and are dead.*
50. *This is the bread that cometh down from heaven, that a man may eat of it and not die.*
51. *I am the living bread that came down from heaven, if any man eat of this bread, he shall live forever, and the bread that I give is My flesh, which I will give for the life of the world.”*
52. The Jews, therefore, strove among themselves, saying, How can this man give us His flesh to eat?
53. Then Jesus said unto them, *“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.’*
54. *He who eateth the flesh and drinketh My blood, hath eternal life, and I will raise him up at the last day.*
55. *For my flesh is food indeed, and my blood is drink indeed.*
56. *He that eateth my flesh and drinketh my blood, dwelleth in Me, and I in him.*
57. *As the living Father hath sent Me, and I live by the Father, so He that eateth Me, even he shall live by Me.*
58. *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 forever.”*
59. These things said He in the synagogue, as He taught in Capernaum.
60. Many, therefore, of His disciples, when they had heard this, said, *“This is an hard saying. Who can hear it?”*
61. When Jesus knew in Himself that His disciples murmured at it, He said unto them, *“Doth this offend you?”*
62. *What if ye shall see the Son of man ascend up where He was before?*
63. *It is the spirit that giveth life; the flesh produceth nothing. The words that I speak unto you, they are spirit and they are life.*
64. *But there are some of you that believe not.”* For Jesus knew from the beginning who they were that believeth not and who should betray Him.
65. And He said, *“Therefore said I unto you that no man can come unto Me, except it were given unto him of my Father.”*

Walter Wilson in *A Dictionary of Bible Types* writes, “Throughout this chapter, bread is typical of the Lord Jesus Himself. When He is received by faith into the heart, soul and life of a believer, He satisfies, gratifies, strengthens, blesses and gives life more abundant to those who feed upon Him and rejoice in His love and grace. It is not enough just to know about Christ, nor even to believe all that may be read about Him. The baker would die of starvation in the midst of his breads, cakes and pies if he did not eat

them. It is the personal appropriation of the Lord Jesus that conveys and imparts eternal life to the soul.”

The multitude is all in favor of a Messiah or King who can provide free meals for the asking, but life is more than providing for the flesh. Jesus came to give bread to the spiritually starving. He is the bread of life on whom we depend entirely on for our existence and for our life. But we can know this life only when we make His death and all that it means our own. Dying we live.

The crowd was disgusted by Jesus’ words because they were interpreting them literally. The law did not allow them to drink blood, and even meat had to be prepared in a special way to be kosher. Yet if they had looked to the Law of Moses, they would have perhaps understood. Leviticus 17:11 says, “It is the blood that makes atonement, by reason of the life.” Jesus is trying to tell the people that he is atoning for their sins by becoming the sacrifice, a sacrifice that eventually led Him to the cross and to the shedding of His blood.

Part Five-Verses 66-71

66.From that time many of His disciples went back and walked no more with Him.

67.Then said Jesus unto the twelve, *“Will ye also go away?”*

68.Then Simon Peter answered Him, *“Lord, to whom shall we go? Thou hast the words of eternal life.*

69.*And we believe and are sure that thou art that Christ, the Son of the living God.”*

70.Jesus answered them, *“Have not I chosen you twelve, and one of you is a devil?”*

71.He spoke of Judas Iscariot, the son of Simon; for he it was that should betray Him, being one of the twelve.

This is a very sad passage of scripture in many ways, and yet at the same time it is such a comfort seeing that His disciples were committed to His ministry. The crowd did not want the sort of Messiah that Jesus reveals He is. They turned away, even after the many miracles that He had done. Yet those closest to Him recognized Him for who He really was. Simon Peter’s response should be so close to the heart of everyone in this generation. When times get hard and difficult, will we remain faithful? Will we be part of the Remnant Company of the Last Days who will stand when others fall? Will we confess that He is the Christ, the Son of the living God?

WE ALL BOW DOWN

Lenny LeBlanc

Princes and paupers, sons and daughters,
Kneel at the throne of grace
Losers and winners, saints and sinners,
One day will see His face.

And we all bow down
Kings will surrender their crowns and worship Jesus
For He is the love, unfailing love,
He is the love of God.

Summer and winter, the mountains and rivers,
Whisper our Savior's name.
Awesome and holy, a friend to the lonely
Forever His love will reign.

He's the light of the world
And Lord of the cross.

And we all bow down,
Kings will surrender their crowns and worship Jesus
Worship Jesus, Worship Jesus
For He is the love, unfailing love,
He is the Love of God.