

- Last week I introduced chapter 6 of John by pointing to Psalm 23
 - In that Psalm, David writes that the Lord is his Shepherd
 - The Shepherd provides for his sheep such that they shall no want
 - And he makes the sheep lie down in green - that is, fertile - pastures
 - And then in the first part of John 6, we studied the miracle of Jesus feeding the crowd of 5,000+ people by multiplying bread and fish
 - John arranged the narrative to reveal two pictures
 - First, he confirmed Jesus as Psalm 23, the Shepherd who told the people to sit on the grass so He could feed them
 - Secondly, John emphasized Jesus as a latter day Moses in fulfillment of Moses' own words
 - In the desert, Moses told Israel to expect a Prophet to arrive in the future, One "like him" Who would speak all that the Father commands
 - Israel understood this promise to point to the Messiah
 - And in fact, as the miracle came to an end, we heard the people proclaim that Jesus was The Prophet
 - Meaning they recognized Jesus to be the One promised by Moses
 - The people saw Jesus crossing a body of water, followed by a crowd of many Jews, arriving in a desolate place, ascending a mountain
 - And then He brought the people a miraculous source of bread
 - All of these details evoke a memory of Israel camped in the desert following Moses
 - The people saw this and responded by calling Jesus the Prophet
 - But what did they think that meant? John puts that question aside for a short time so he can turn his attention to the disciples
 - The disciples of Jesus participated in this miracle and they must have been amazed to see it unfold
 - So the question is what did they learn from this experience?
 - Has it altered their understanding of Jesus' identity?
 - Do they recognize Jesus as the Shepherd of Psalm 23?
 - If so, then the next events of chapter 6 would will give them an opportunity to demonstrate that understanding
 - Because the next line of Psalm 23 is:

[PSA. 23:2](#) He makes me lie down in green pastures;
He leads me beside quiet waters.

- The same Shepherd that provides for His sheep in green pastures also leads us beside still waters
 - So as a continuation of the test that began chapter 6, the Lord allows His disciples to experience some very turbulent waters
 - Each test moves them closer to understanding Jesus as the fulfillment of Old Testament prophecy

of the Messiah

[JOHN 6:16](#) Now when evening came, His disciples went down to the sea,

[JOHN 6:17](#) and after getting into a boat, they started to cross the sea to Capernaum. It had already become dark, and Jesus had not yet come to them.

[JOHN 6:18](#) The sea began to be stirred up because a strong wind was blowing.

[JOHN 6:19](#) Then, when they had rowed about three or four miles, they saw Jesus walking on the sea and drawing near to the boat; and they were frightened.

[JOHN 6:20](#) But He said to them, "It is I; do not be afraid."

[JOHN 6:21](#) So they were willing to receive Him into the boat, and immediately the boat was at the land to which they were going.

- These events serve as a bridge in John's narrative between Jesus' feeding of the crowd and their eventual reunion on the other side of the Sea of Galilee
 - Jesus waits until evening to descend the mountain with His disciples
 - He waits presumably because the crowd had been talking of taking Him to Jerusalem to install Him as king
 - Since this was NOT something Jesus wanted to see happen at this point in His ministry, He retreated until evening
 - And now He's ready to return to Capernaum
 - If you're following this same story in the other Gospels, you may run into a point of confusion when making comparisons to John's account
 - Marks' Gospel says they were returning to Bethesda, which is where John says Jesus fed the crowd
 - So you might wonder are they leaving Bethesda or returning to Bethesda
 - As it turns out, there are two Bethesdas around the Sea of Galilee
 - The word Bethesda means "fishtown"
 - So it's not surprising that there would be multiple places around a large lake called fishtown
 - They were leaving Bethesda Julius and returning to a Bethesda which was was part of larger Capernaum
 - There are other helpful things we learn about these events in the other Gospels
 - For example, we learn in Mark and Matthew that it was Jesus Who escorted His disciples into the boat and told them to depart without Him
 - In fact, Mark says Jesus bid the disciples farewell
 - So I assume the disciples were wondering why they were sent away alone and when

Jesus would rejoin them

- Also we're told Jesus sent the crowds away at this point
- Then He retreats up the side of the mountain again to pray
- All three writers tell us that Jesus sent the disciples late in the day but before it was dark, according to Matthew and Mark
 - John says in v.16 that the disciples started to cross the sea in the boat headed to Capernaum
 - They were rowing themselves according to Mark
 - This makes sense since the winds were quite contrary
 - And on that night, they were especially strong
 - Rowing taking longer than sailing, and it goes especially slowly when the wind is against you
- In the midst of their journey, night falls, and as we discussed in earlier weeks, darkness is always a frequent motif in John's Gospel
 - Darkness represents unbelief in John's Gospel
 - So when we see that these men were in darkness, we should understand that John is emphasizing that detail to suggest something about them
 - John also says that Jesus had not yet come to them
 - It's unclear how the disciples expected Jesus to eventually catch up to them
 - Perhaps they thought He would walk along the shore, since the route they took was within site of the shore
 - We learn later that there was one other small boat at the shore, so perhaps they assumed He just wanted some alone time and then He planned to row Himself out to meet them
 - Whatever they thought, they eventually give up waiting and decide to go all the way to Capernaum probably assuming they would meet up with Jesus there
- John then tells us that at some point in the night the seas begin to be stirred up
 - The phrase stirred up literally in Greek is to be completely awakened
 - The other Gospel writers tell us that the boat was battered by the waves
 - And that the wind was against them as they tried to row
 - There is no indication they were afraid of the storm itself
 - But they were troubled by their inability to move ahead
 - In fact, Matthew tells us that Jesus approached them in the fourth watch of the night
 - Which was between 3–6 AM
 - So these men had been at work rowing for at least 6–7 hours for a trip that should have taken less than half that time
 - And they are still not at the shore as yet
 - John adds that they had rowed around 3 miles by this point which places them almost to their destination
 - Mark's Gospel says they were in the middle of the sea but the Greek word can also be

translated the “midst” of the sea

- In other words, they were still too far from land to get out of the boat
- Then at this point, they look up to see Jesus walking on the water
 - Countless jokes have referenced this scene and many have been said to “walk on water” as a way of suggesting a claim to perfection
 - I think it’s fair to say that Jesus couldn’t have selected a better entrance
 - But it’s not altogether unprecedented
 - In times past, the Lord has used His command over natural elements to demonstrate His power and divinity
 - Most dramatically, in the story of the Exodus, when Moses was called to part waters or perform other dramatic miracles
 - Here again, this scene reminds us of the Exodus account, at least in the sense that we see God demonstrating His power over the elements
 - How might we explain what is happening to allow Jesus to walk on water?
 - Jesus is 100% human being
 - He has the same physical body that you and I possess today, though without sin
 - And when you or I sink in water, it’s not because of our sin
 - It’s simply a matter of physics
 - The material of our physical bodies is so dense that it breaks the surface tension of water, so that we sink
 - And we are not more dense than Jesus, at least not physically
 - So how did Jesus float on the water?
 - My assumption is that Jesus’ body didn’t change
 - The Spirit changed the water in a sense
 - He permitted the water to support the weight of a man, at least in the places Jesus rested His feet
 - My assumption finds support in the fact that not only did Jesus walk on the water, but so did Peter at least for a time
 - If it was the Spirit working to support Jesus on the water, then it return us to another of John’s motif’s, that of the Creation account
 - In Genesis 1 we’re told that in the beginning the Spirit was hovering over the surface of the waters in total darkness
 - And earlier in John’s Gospel we were told that Jesus was the Word Who created all things in the beginning
 - So now we see both Jesus and the Spirit once again demonstrating their authority over the surface of the water
 - When you combine this scene with a knowledge of what had just transpired earlier in Bethesda, a clear story about Jesus’ identity emerges

- Jesus is painting a picture of Himself for His disciples, once that depended on a little knowledge of the Old Testament
 - If the disciples knew the Genesis account, they could recognize Jesus as the Creator, with power over the elements
 - If they knew the Exodus account, they could understand that Jesus is the Lord of the Exodus, leading His people to the mountain and feeding His people with bread
 - If they remembered Deuteronomy, they could recognize Jesus as the Prophet Who comes in manner of Moses and fulfills the promise of Moses
 - And if they knew the Psalms, they might see Jesus as the Shepherd Who causes His sheep to lie down in green pastures
 - And now as the One Who leads them by still waters
- In fact, in Mark's Gospel, we read this concerning Jesus' intentions

[MARK 6:48](#) Seeing them straining at the oars, for the wind was against them, at about the fourth watch of the night He came to them, walking on the sea; and He intended to pass by them.

- Notice that Marks says it was Jesus' intention not to enter the boat but to pass it by
 - Jesus was intending to walk past them so He could lead them to the shore, to still waters
 - Had they not expressed fear over seeing Him, then the picture would have been complete
 - They might have rowed the boat following Jesus on still waters to their destination, which was very close by already
 - Instead, they do not respond to His arrival as sheep respond to their shepherd
 - Instead, all three Gospel writers make clear that the disciples respond in fear to Jesus' appearance
 - Mark's account says they thought they had seen a ghost
 - Now certainly, seeing a man walk on water would be surprising
 - But there is clear emphasis in the Gospel accounts that their fear was unreasonable
- Mark's account ends this way

[MARK 6:51](#) Then He got into the boat with them, and the wind stopped; and they were utterly astonished,
[MARK 6:52](#) for they had not gained any insight from the incident of the loaves, but their heart was hardened.

- That given all that they had witnessed to this point, they should have understood Jesus' identity and therefore His potential to command the elements
 - So that they would not have been so disturbed by what they encountered
 - So surprised, yes...frightened, no

- When Jesus sees their concern, He calls out to the men to not fear what they see
 - And Jesus explains why they shouldn't fear by saying, "It is I"
 - Literally in Greek, the phrase Jesus spoke was "I am"
 - Once more, John gives us a clear connection back to the Exodus story
 - I AM was the terms the Lord used to identify Himself to Moses at the burning bush
 - There can be no clearer way to declare oneself to be God than to repeat that iconic phrase
 - The disciples were commanded not to fear because the Lord was with them
 - Truly, can there be any more convincing reason to set fear aside?
 - As Paul said in Romans:

[ROM. 8:31](#) What then shall we say to these things? If God is for us, who is against us?

- If the God and Creator of the Universe has declared He is for us, that is He has determined to align Himself with us, then on what basis would we fear?
 - What is more powerful than God?
 - Are the waves more powerful? Would a so-called ghost be more powerful? Would death itself be a cause for fear?
 - Over all these things the Lord has power
 - They can only harm us to the extent the Lord permits
 - And if He permits them to come against us, then there must be some good reason in it
 - So again, what is there to fear?
- As Mark points out, there was something missing in their understanding of Jesus
 - They hadn't learned the lesson from the loaves, because their hearts were hardened
 - What was Mark saying about them? Were they unbelieving?
 - Consider that in Matthew's Gospel, the scene ends this way

[MATT. 14:32](#) When they got into the boat, the wind stopped.
[MATT. 14:33](#) And those who were in the boat worshiped Him, saying,
 "You are certainly God's Son!"

- After Jesus entered the boat, the wind stopped
 - And upon seeing Jesus walk on water and the wind cease so suddenly, they began to worship Him, declaring Him to be God's Son
 - So they are not *unbelieving*
 - And yet Mark says they hadn't learned the lessons due to hard hearts
- We're seeing that even among those who understood Jesus to be Messiah remained in the dark

about what a Messiah came to do for them

- They hadn't gained insight about the connection to the Exodus so they could understand how they needed setting free from slavery to sin
- They hadn't understood that a man could also be God Himself
- They didn't realize that...

[PSA. 23:4](#) Even though I walk through the valley of the shadow of death,
I fear no evil, for You are with me;

- This episode on the water was another test for the disciples, a test designed to reveal whether they were prepared to walk in the faith budding in their hearts
 - And like the test at the mountain of Bethesda, the disciples have failed
 - The succumbed to fear because they didn't know Jesus as God
 - Twice now, they have failed to anticipate Jesus' ability to command the elements
 - This is the difference between knowing Jesus as Lord and abiding in Jesus
 - To know Jesus as Lord is to accept the Gospel
 - To abide in Jesus is to live according to the Gospel
 - These men all recognize Jesus as the Messiah
 - But they aren't in a position to live in the light of that revelation
 - All Christians are learning how to make this same transition, and some are farther along that path than others
 - But we all all challenged by the word of God to move further and faster in the direction of spiritual maturity
- There will be more lessons for the disciples, but this one has come to a close
 - As Jesus enters the boat, John says they are immediately at their destination
 - The word in Greek can mean instantly but it can also mean in a very short time
 - So this doesn't require a miraculous movement to the shore
 - More likely, it simple means they were close enough to the shore already that once the wind stopped, it was a very journey to reach the shore
 - John's description of the events leaves us with a strong contrast between the men struggling to make it to shore on their own vs. a quick journey with Jesus
 - That's the flip side of our lesson on abiding in Christ
 - When a disciple of the Lord isn't abiding in Him, that is not relying on His power, we're rowing against the wind
 - We're exerting a lot of energy but we're not getting anywhere
 - And all the while, we may be very close to our destination, but we're in the dark, so we can't know how close we are
 - Whether we're striving to obtain a peaceful, loving family, or a raise godly kids, or address an

addiction or emotional trauma or accomplish a difficult work of ministry...

- In each case, we can choose strive in our own power or abide in the Lord's power
- Striving in our own power leaves us standing still, problems unresolved, energy wasted
- But abiding in Jesus begins with recognizing Jesus' power to do what we cannot
- Then it does away with fear
- And ultimately, it brings us to wherever the Lord has decided to lead us
- Clearly, we could talk at length about the lessons to be found in this moment, but since John will return to them again, we'll wait as well
 - Meanwhile, we have unfinished business with the crowd that received the bread and the fish in Bethesda
 - They saw the miracle and then declared Jesus to be the Prophet promised by Moses
 - But then they respond by seeking to take over Jerusalem by force
 - Perhaps they were just making the same kind of mistake as the disciples
 - Maybe they understood Jesus to be Messiah but they misunderstood what being Messiah meant
 - So then John explains what happens next

[JOHN 6:22](#) The next day the crowd that stood on the other side of the sea saw that there was no other small boat there, except one, and that Jesus had not entered with His disciples into the boat, but that His disciples had gone away alone.

[JOHN 6:23](#) There came other small boats from Tiberias near to the place where they ate the bread after the Lord had given thanks.

[JOHN 6:24](#) So when the crowd saw that Jesus was not there, nor His disciples, they themselves got into the small boats, and came to Capernaum seeking Jesus.

[JOHN 6:25](#) When they found Him on the other side of the sea, they said to Him, "Rabbi, when did You get here?"

- The next morning, the crowd in Bethsaida awakes to discover that Jesus is gone
 - They knew He didn't leave with the disciples
 - In fact, they saw Him sending the disciples away and then return to the mountain
 - They also see the one small boat remaining, so they know Jesus couldn't have left by boat
 - And no one saw Jesus walk out of the camp and head back to Capernaum
 - So they are mystified
 - And then more boats begin to arrive in the morning
 - Apparently, word has spread fast that Jesus had opened a fish and chips operation at Bethsaida

- Because boats as far away as Tiberias are arriving in the morning
- Tiberias lies near the opposite side of the sea of Galilee, about 8 miles away by water
- People are obviously very interested in being fed and healed
- After a time, the people finally figure out that Jesus is simply not there any longer, so they use the boats that have arrived to hitch rides back to Capernaum
 - Returning to Capernaum was the logical choice, since Capernaum was Jesus' home turf during His time in the Galilee
 - Once they get to Capernaum, they find Jesus there with His disciples
 - And they ask the natural question, "How did you get here?"
 - Had Jesus decided to answer that question honestly, what a story that would have been!
 - Notice they address Jesus as rabbi, which means teacher
 - That's the first hint that their perspective on Jesus isn't right
 - They address Him in a respectful manner, but not as Messiah much less as Lord
 - Just a night earlier, they thought He was the Prophet
 - But now it appears they have retreated from that opinion, probably because Jesus didn't join in with their rebellion
 - So now He's just teacher to them
- As we've seen in past chapters of John, Jesus begins an extended discussion with the crowd that presents another ship passing in the night experience
 - Jesus engages them in a spiritual discussion while the crowd remains stuck in earthly, fleshly concerns

[JOHN 6:26](#) Jesus answered them and said, "Truly, truly, I say to you, you seek Me, not because you saw signs, but because you ate of the loaves and were filled.

[JOHN 6:27](#) "Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on Him the Father, God, has set His seal."

[JOHN 6:28](#) Therefore they said to Him, "What shall we do, so that we may work the works of God?"

[JOHN 6:29](#) Jesus answered and said to them, "This is the work of God, that you believe in Him whom He has sent."

- First, Jesus, knowing their hearts, calls them out for their false motives
 - He says they aren't seeking Him, they are seeking food
 - The signs that Jesus performed were intended to reveal Him as Messiah and God incarnate
 - For this crowd, the signs were not seen in a spiritual manner
 - They were seen only in their physical form

- That is to say, the meaning of Jesus multiplying bread and fish miraculously was that they could expect unlimited refills
 - It was a message about food to these people
 - But it was intended to supply spiritual insight concerning Jesus' identity
 - The crowd was supposed to see the miracle and care nothing for the food or the prospect of more in the future
 - They were supposed to be moved to consider the implications of what it means that a man stands before them performing works that only God could perform
 - It was supposed to lead them to seek Him as God
- Instead, they embarked on long trips back and forth across the sea of Galilee to find bread and fish, so Jesus says that's working for the wrong thing
 - In v.27 Jesus says don't work for things that perish
 - He's referring to the bread and fish, but of course He means anything of this world
 - We have physical needs and God is prepared to meet them
 - But we can't make the obtaining them our focus in life
 - Instead, we should seek the food that endures to eternal life
 - The Greek word for endure is meno, which is more commonly translated abide
 - In effect, Jesus says we need to work for to abide in eternal bread, which is the eternal life that the Messiah offers to mankind
 - The Messiah is the One on Whom the Father has set His seal, that is the seal of His approval
 - To say it simply, the Messiah is the only One approved by the Father to grant eternal life
 - So if we're going work for something, we should work to abide in Christ, but that's not what these people are doing
- The people's response to Jesus' comments offers a clear window into their hearts
 - They ask Jesus what works they need to do to please God
 - They want to work "the works of God"
 - The sense of their question is what can I do to earn eternal life
 - Jesus confronted another man in Matthew 19 who asked how he could obtain eternal life
 - Jesus essentially answer by telling him he had to be sinless, to which the man relied he had indeed kept all the commandments
 - This is the attitude of this crowd in the face of Jesus' complaint
 - They are telling Him if Jesus would only explain what works they need to do to qualify for eternal life, they would be happy to accomplish those works
 - They had no understanding of sin or the judgment that sin requires
 - No one prior to receiving God's grace can understand that they are incapable of entering Heaven
 - For all men believe themselves good enough to qualify

- As Jesus explained to that man from Matthew 19, there is no one who is good except God alone
- So Jesus answers their question in v.29 saying that the only “work” that we can do to obtain eternal life is to believe in the One the Father has sent, that is Jesus
 - Of course, this is no work at all, since it is a matter of faith
 - Faith is a confidence that a promise of God is true, according to Hebrews 11
 - The promise of Christ is that He is the Son of God, and that His death in our place satisfied the wrath of God against our sin
 - And therefore, placing trust in that provision will ensure we are resurrected into eternal life just as Christ Himself was resurrected from the grave
 - That’s the so-called work that brings us eternal life
- As Jesus spoke these words to the crowd, He was describing Himself as the Son of Man and calling on the crowd to see Him in this way
 - He is reaffirming His identity as the Prophet they recognized a day earlier
 - He is claiming to have been sent to them from the Father
 - He’s reminding them of His miracles as proof of His claims
 - And He calls them to embrace Him as the solution to the problem of their sin
 - This was a Gospel call spoken by the lips of the Lord Himself directly to these people
- So what do we suppose they did with such a clear and compelling call?

[JOHN 6:30](#) So they said to Him, “What then do You do for a sign, so that we may see, and believe You? What work do You perform?”

[JOHN 6:31](#) “Our fathers ate the manna in the wilderness; as it is written, ‘HE GAVE THEM BREAD OUT OF HEAVEN TO EAT.’”

- The people answer asking Jesus to give them a sign so they can believe in Him
 - And just to be sure Jesus gets the hint, they offer a suggestion of what kind of sign He should do for them
 - They remind Him of what Moses did for the Israelites who wandered in the desert
 - Their ancestors ate manna in the wilderness because Moses provided it
 - Remember they had declared the day before that Jesus was the Prophet that Moses promised
 - Now they’re telling Jesus they are willing to consider that possibility once more, but they need Jesus to do at least what Moses did
 - If Moses gave the people bread from heaven on a daily basis, then certainly if Jesus is to be a prophet like Moses, He should be able to accomplish as much
- You don’t have to be a genius to see through their scheme
 - They misuse scripture in an attempt to bait Jesus into providing another free meal
 - Even if Jesus did what they requested, it wouldn’t convince them He is truly the Son of God

- If a miracle of this type was all they required to know Him as Messiah, then the previous feeding in Bethsaida would have been enough
- They make this request simply because they want the true meal
- While they remain focused on earthly things, Jesus sticks to a spiritual discussion

[JOHN 6:32](#) Jesus then said to them, “Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven.

[JOHN 6:33](#) “For the bread of God is that which comes down out of heaven, and gives life to the world.”

[JOHN 6:34](#) Then they said to Him, “Lord, always give us this bread.”

- First, Jesus corrects their interpretation of the scriptures
 - Moses didn’t perform the miracle of providing bread
 - It was the Father in Heaven Who supplies the manna
 - And notice that Jesus says “my” Father in Heaven
 - His point is two fold: God provides bread and I am that God
 - Secondly, Jesus distinguishes between the bread of earth and the bread of Heaven
 - He calls the bread of Heaven true bread
 - This is a bread that descends from Heaven to give men life, eternal life
 - Very easily, we’re able to see that the manna that descended for the Israelites was designed by God to create a picture of Jesus
 - First, the bread was a provision of the Father
 - Secondly, the bread came out of nothing, descending from Heaven to Earth
 - Thirdly, the bread was a source of life for Israel in the desert
 - In each of these details, the manna of the desert was a picture of Christ in a lesser-to-greater relationship
 - Jesus was sent by the Father for Israel and the world
 - Jesus came down from Heaven out of nothing, so to speak, being born from a virgin
 - And Jesus is the source of eternal life for those who take Him in
- It’s this last point that Jesus is trying to make to this crowd
 - Just as Jesus called Himself the Living Water to the woman at the well, now He’s declaring Himself to be the Bread of Life
 - The Exodus motif has come full circle for this crowd
 - They follow Jesus as if He’s successor to Moses, yet they follow in much the same way that Israel in the desert followed
 - They see the wonders but they lack faith in the heart

- Jesus' disciples have understood Jesus as Messiah, though they are sadly lacking in an appreciation for all that means, but this crowd is still on the outside looking in
 - Notice their reaction
 - They say Lord, always give us this bread
 - They call Him Lord but not in the Messianic sense...only as a sign of respect
 - They are flattering Him hoping He will agree to their appeals for bread
- Notice they say always give us this bread
 - They are hoping the manna gravy train that God gave to their forefathers in the desert has come back to stay
 - This is a stunning example of the blindness of unbelief
 - For this crowd, there is simply no other consideration beyond the physical and earthly
 - They can't imagine a better blessing from God than to have their physical needs met
- But Jesus keeps point them back to their spiritual needs
 - To put it simply, Jesus could have agreed to their request and fed them again
 - But the best that would have simply meant sustaining their earthly life a little longer only to see their soul spend eternity in Hell
 - As Jesus says in Mark

[MARK 8:35](#) "For whoever wishes to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it.

[MARK 8:36](#) "For what does it profit a man to gain the whole world, and forfeit his soul?

[MARK 8:37](#) "For what will a man give in exchange for his soul?"

- To conclude His point, Jesus says

[JOHN 6:35](#) Jesus said to them, "I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst.

- Pressing the metaphor further, Jesus declares plainly He is the bread that comes down to give eternal life
 - And those who receive Him will stop hungering for a solution to their sin
 - Once you find the Bread of Life, you have no need for any other
 - The endless search for satisfaction and absolution is found only in the solution provided by God Himself in the Person of Jesus
 - And tying together the Exodus theme from John 4, Jesus adds that no one will thirst either
 - Simply put, seek for a solution to your spiritual needs rather than physical needs
 - Those who have ears to hear will see the sense of this call to believe and seek for Christ so

that they find Him

- And having found Him, they will rejoice for what they gain eternally and care little for what they lack physically
- For whatever they lack (or gain for that matter) on earth is temporary
- But what we gain eternally can never be taken away from us
- Remember in the beginning of the chapter I said there was good reason why the miracle of the loaves began with bread already on earth
 - And I promised to explain it later...well, Jesus just explained it
 - In the time of Exodus, the manna was a representation of Christ to come
 - He had not yet descended from Heaven
 - So the symbol the Lord provided to the people was of something materializing out of nothing from Heaven above
 - That was a perfect picture of Jesus' coming arrival
 - In the miracle of the loaves and fishes, the Lord was already resident on earth...He had already descended
 - And He came presented in a meager form, one that hardly appeared sufficient to meet the qualifications He claimed
 - So the Lord changed the miracle of the bread to match Jesus' appearance
 - Since Jesus, the Bread of Life, had already descended, He used bread already present among the people
 - But it was a meager, barely noticeable and entirely inadequate provision to meet the people's needs – or so they would have thought
 - Nevertheless, it multiplied to meet every need abundantly
 - So it is with Christ, who causes us to never hunger again spiritually speaking
 - But this conversation isn't over yet
 - What's left to consider is how a group like this could get so close and yet be so far from understanding Jesus as Lord
 - It offers John the chance to explore yet another facet of salvation
 - That's is the source of saving faith