

The Gospel According to John

12-16-2020

1. Last week, I taught Joh 4:27-30 by way of the *Doctrine of Witnessing* and when the clock tolled 8:30 I was about to begin a study of Joh 4:31-38.
2. Before beginning that study, I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.
3. Now let's see what we can learn from Joh 4:31-38.

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Joh 4:31 In the mean while his disciples prayed him, saying, Master, eat.

Joh 4:32 But he said unto them, I have meat to eat that ye know not of.

Joh 4:33 Therefore said the disciples one to another, Hath any man brought him ought to eat?

Joh 4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

Joh 4:35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

Joh 4:36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

Joh 4:37 And herein is that saying true, One soweth, and another reapeth.

Joh 4:38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

NIV

Joh 4:31 Meanwhile his disciples urged him, "Rabbi, eat something."

Joh 4:32 But he said to them, "I have food to eat that you know nothing about."

Joh 4:33 Then his disciples said to each other, "Could someone have brought him food?"

Joh 4:34 "My food," said Jesus, "is to do the will of him who sent me and to finish his work.

Joh 4:35 Do you not say, 'Four months more and then the harvest'? I tell you, open your eyes and look at the fields! They are ripe for harvest.

Joh 4:36 Even now the reaper draws his wages, even now he harvests the crop for eternal life, so that the sower and the reaper may be glad together.

Joh 4:37 Thus the saying 'One sows and another reaps' is true.

Joh 4:38 I sent you to reap what you have not worked for. Others have done the hard work, and you have reaped the benefits of their labor."

Introduction:

1. The disciples pressed Jesus to take food, but he declined on the ground that he had nourishment of which they were ignorant.

2. I think the best way to study these verses is to see how bread is used in Scripture.

3. Let's start with an over-view of bread and how it is used both in the Old and New Testaments. We will look first at the *Doctrine of Feasts* and then we will explore the events of a feeding of the five thousand by Jesus and described by John in his gospel. Joh 6:1-15

Joh 6:1 Some time after this, Jesus crossed to the far shore of the Sea of Galilee (that is, the Sea of Tiberias),

Joh 6:2 and a great crowd of people followed him because they saw the miraculous signs he had performed on the sick.

Joh 6:3 Then Jesus went up on a mountainside and sat down with his disciples.

Joh 6:4 The Jewish Passover Feast was near.

Joh 6:5 When Jesus looked up and saw a great crowd coming toward him, he said to Philip, "Where shall we buy bread for these people to eat?"

Joh 6:6 He asked this only to test him, for he already had in mind what he was going to do.

Joh 6:7 Philip answered him, "Eight months' wages would not buy enough bread for each one to have a bite!"

Joh 6:8 Another of his disciples, Andrew, Simon Peter's brother, spoke up,

Joh 6:9 "Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?"

Joh 6:10 Jesus said, "Have the people sit down." There was plenty of grass in that place, and the men sat down, about five thousand of them.

Joh 6:11 Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish.

Joh 6:12 When they had all had enough to eat, he said to his disciples, "Gather the pieces that are left over. Let nothing be wasted."

Joh 6:13 So they gathered them and filled twelve baskets with the pieces of the five barley loaves left over by those who had eaten.

Joh 6:14 After the people saw the miraculous sign that Jesus did, they began to say, "Surely this is the Prophet who is to come into the world."

Joh 6:15 Jesus, knowing that they intended to come and make him king by force, withdrew again to a mountain by himself.

4. Bread, meat and food are used often in Scripture both literally of food to nourish the physical body and metaphorically for spiritual food to nourish the soul.

5. For example, bread can be found more than three hundred times in the Bible: of that three-hundred it appears 75 times in the New Testament.

6. Let's begin with a review of the *Doctrine of the Feasts*—First the *Feast of the Unleavened Bread*.

Doctrine of Unleavened Bread

1. The Feast of the Unleavened Bread can better be understood when studied in the context of the first four feasts. These first four are related to the First Advent of Jesus.

2. These were The Passover, The Feast of the Unleavened Bread, The Feast of the First Fruits and The Feast of Pentecost.

3. The Passover:

3.1 It was held on the 14th day of April to celebrate the passing over of the death angel in approximately 1440 B.C. It was to commemorate Israel's release from Egypt.

3.2 Scriptures relating to the Passover are:

3.3 Old Testament:

Exo 12:1 The LORD said to Moses and Aaron in Egypt,

Exo 12:2 "This month is to be for you the first month, the first month of your year.

Exo 12:3 Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household.

Exo 12:4 If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat.

Exo 12:5 The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats.

Exo 12:6 Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight.

Exo 12:7 Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs.

Exo 12:8 That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast.

Exo 12:9 Do not eat the meat raw or cooked in water, but roast it over the fire--head, legs and inner parts.

Exo 12:10 Do not leave any of it till morning; if some is left till morning, you must burn it.

Exo 12:11 This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the LORD'S Passover.

Exo 12:12 "On that same night I will pass through Egypt and strike down every firstborn--both men and animals--and I will bring judgment on all the gods of Egypt. I am the LORD.

Exo 12:13 The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt

3.4 New Testament

Mat 26:19 And the disciples did as Jesus had appointed them; and they made ready the Passover.

Mat 26:20 Now when the even was come, he sat down with the twelve.

Mat 26:21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

Mat 26:22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

Mat 26:23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

Mat 26:24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

Mat 26:25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

Mat 26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

Mat 26:27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

Mat 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

Mat 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

3.4.1 Let's also see how John records the events described by Mathew.

Joh 13:1 It was just before the Passover Feast. Jesus knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, he now showed them the full extent of his love.

Joh 13:2 The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus.

Joh 13:3 Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God;

Joh 13:4 so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist.

Joh 13:5 After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

Joh 13:6 He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?"

Joh 13:7 Jesus replied, "You do not realize now what I am doing, but later you will understand."

Joh 13:8 "No," said Peter, "you shall never wash my feet." Jesus answered, "Unless I wash you, you have no part with me."

Joh 13:9 "Then, Lord," Simon Peter replied, "not just my feet but my hands and my head as well!"

Joh 13:10 Jesus answered, "A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean, though not every one of you."

Joh 13:11 For he knew who was going to betray him, and that was why he said not everyone was clean.

Joh 13:12 When he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" he asked them.

3.5 The Passover when studied categorically is a representation of Christ's victory on the cross which can be celebrated as a New Testament Ordinance but never as an Old Testament Ordinance since that would place us under the Mosaic Law.

3.5.1 Christ was the recognized Passover Lamb as established by comparing several New Testament Scriptures like.

1Co 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us:

Joh 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

1Pe 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

1Pe 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot ---

3.5.2 Christ was God's Lamb. Historically the Lamb is mentioned in Exo 12:3 and Christ was prophesied to be such in Isa 53:7.

Exo 12:3 Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household.

Isa 53:6 We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.

Isa 53:7 He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.

3.6 Old Testament Feast days and Festivals are no longer to be celebrated by Christians. Legalism is too tempting- people love the liturgy and "feeling good as they participate in the ablution."

Col 2:16 Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days:

Col 2:17 Which are a shadow of things to come; but the body is of Christ.

Gal 2:20 I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Gal 2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

4. The Feast of the Unleavened Bread:

4.1 This was a week-long festival beginning on the Passover and lasting seven days. It was to commemorate the deliverance by the Lord of His people from Egypt.

Exo 12:17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore, shall ye observe this day in your generations by an ordinance forever.

4.2 No work was to be done during this week except for food preparation.

Lev 23:7 In the first day ye shall have a holy convocation: ye shall do no servile work therein.

Lev 23:8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is a holy convocation: ye shall do no servile work therein.

4.3 Only unleavened bread was to be eaten during this week.

Exo 12:18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

4.4 The Festival was to celebrate the unlimited atonement for Israel leading to a new way of life. Israel was to be a new Nation unlike any other nation with a supernatural way of life.

4.5 The Feast was also called the Feast of Weeks; unleavened bread was a sign of no sin; the Feast was a type of the reality to come, i.e., the Lord Jesus as the Messiah solving the sin problem during His marvelous week of victory.

4.6 Scriptures:

Exo 34:18 "Celebrate the Feast of Unleavened Bread. For seven days eat bread made without yeast, as I commanded you. Do this at the appointed time in the month of Abib, for in that month (our March-April) you came out of Egypt.

4.6.1 The feast was to remind all that God purchased the first born with His Blood on the door post thus they were to redeem their first born.

Exo 34:19 "The first offspring of every womb belongs to me, including all the firstborn males of your livestock, whether from herd or flock.

Exo 34:20 Redeem the firstborn donkey with a lamb, but if you do not redeem it, break its neck. Redeem all your firstborn sons. "No one is to appear before me empty-handed.

4.6.2 The feast was also to remind all that it was all grace there was to be a Sabbath.

Exo 34:21 "Six days you shall labor, but on the seventh day you shall rest; even during the plowing season and harvest you must rest.

1Co 5:6 Your boasting is not good. Don't you know that a little yeast works through the whole batch of dough?

1Co 5:7 Get rid of the old yeast that you may be a new batch without yeast--as you really are. For Christ, our Passover lamb, has been sacrificed.

1Co 5:8 Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth.

Gal 5:2 Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all.

Gal 5:3 Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law.

Gal 5:4 You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace.

Gal 5:5 But by faith we eagerly await through the Spirit the righteousness for which we hope.

Gal 5:6 For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.

Gal 5:7 You were running a good race. Who cut in on you and kept you from obeying the truth?

Gal 5:8 That kind of persuasion does not come from the one who calls you.

Gal 5:9 "A little yeast works through the whole batch of dough."

Gal 5:10 I am confident in the Lord that you will take no other view. The one who is throwing you into confusion will pay the penalty, whoever he may be.

4.7 You can also see the unleavened nature of the baking taught that the Exodus generation had no time to let their bread rise-they had to leave or die.

5. Festival of First Fruits (a related Feast):

5.1 It was to be held on the first Sunday following the Passover.

5.2 It was therefore observed during the same week as the Unleavened Bread.

5.3 The First Fruits was to remind Israel of God's grace in bringing them into a land of milk and honey.

5.4 As part of the first celebration the Jew after entering the land was to take a portion of the first harvest, bundle it in individual sheafs and wave it before the Lord.

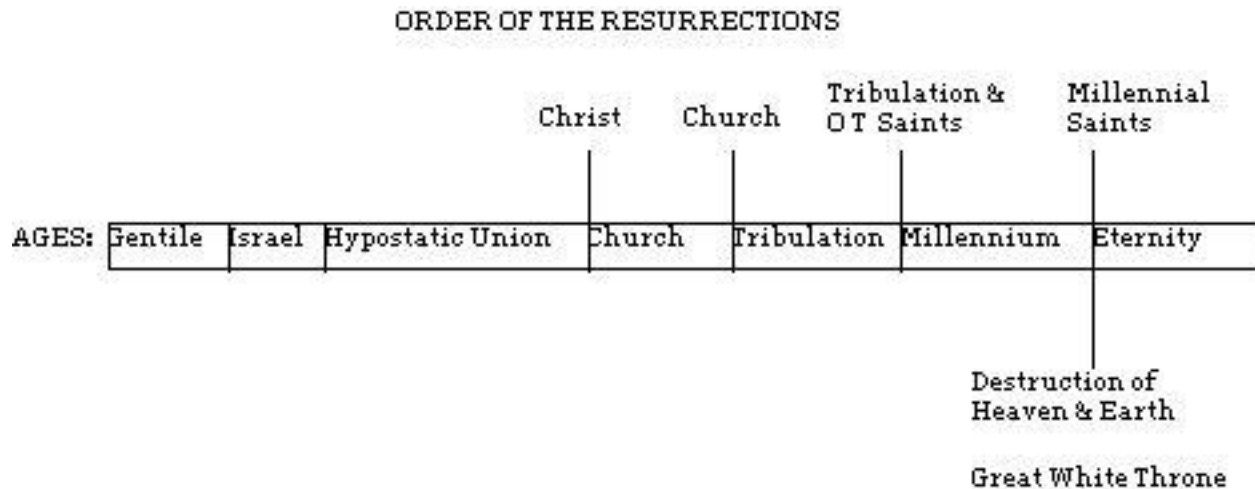
Lev 23:10 "Speak to the Israelites and say to them: 'When you enter the land I am going to give you and you reap its harvest, bring to the priest a sheaf of the first grain you harvest.

Lev 23:11 He is to wave the sheaf before the LORD so it will be accepted on your behalf; the priest is to wave it on the day after the Sabbath.

5.4.1 The Priest would designate the area and they could use no fertilizer; the area designated had to be naturally watered; it could not be irrigated.

5.4.2 The First Fruits were therefore a grace matter dependent upon the Lord and the Lord only.

5.5 The First Fruits also taught of the Resurrection; first of Christ and then the order of the Resurrection with emphasis on Israel at the Second Advent.



5.6 Christ Himself was discovered Resurrected on the first Sunday following the Passover. He was in fact Resurrected at the end of the Jewish Saturday or 6:00 PM which was of course Sunday or the first day of the week for Kingdom Age Israel.

5.6.1 He was Resurrected as the First Fruit on the Festival Day of the First Fruits.

1Co 15:20 But now is Christ risen from the dead, and become the first fruits of them that slept ...

1Co 15:23 But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.

5.7 The offering is mentioned in Exo 34:26 as a command received from God on Mt. Sinai.

Exo 34:26 The first of the first fruits of thy land thou shalt bring unto the house of the LORD thy God ...

6. Feast of Pentecost:

6.1 This Festival was held 50 days after the Passover somewhere around the 6th of June.

Lev 23:15 "From the day after the Sabbath, the day you brought the sheaf of the wave offering, count off seven full weeks.

Lev 23:16 Count off fifty days up to the day after the seventh Sabbath, and then present an offering of new grain to the LORD.

6.2 This feast also had significance for the Gentile convert as they were to be brought into the celebration as strangers just as Israel was a stranger in Egypt.

6.3 There was a great deal of question as to when the Feast should be held.

6.4 The Feast is also called the celebration of weeks and was a Festival of thanksgiving for the second harvest.

6.4.1 The second harvest also would seem to speak to the later massive inclusion of the gentiles.

Deu 16:9 Count off seven weeks from the time you begin to put the sickle to the standing grain.

Deu 16:10 Then celebrate the Feast of Weeks to the LORD your God by giving a freewill offering in proportion to the blessings the LORD your God has given you.

6.4.2 Notice this is a gift and not a part of a tithe.

6.5 It was not only a time of thanksgiving and offering but it was also a Sabbath Day.

Lev 23:21 On that same day you are to proclaim a sacred assembly and do no regular work. This is to be a lasting ordinance for the generations to come, wherever you live.

6.6 There was an offering for sin as we have just seen but in addition there was also an offering for fellowship.

Lev 23:19 Then sacrifice one male goat for a sin offering and two lambs, each a year old, for a fellowship offering.

6.7 This Festival made provision for the less fortunate therefore the second harvest was performed in such a way as to leave the corners of the field for the poor.

Lev 23:22 "When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Leave them for the poor and the alien. I am the LORD your God."

6.8 From Pentecost until the next Festival which is The Trumpets there is a long meaningful interval of more than four months (130 days) which would seem to teach the Fifth-cycle of discipline for Israel.

6.8.1 The significant interval has meaning signifying the long-extended Church Age when Israel is in a state of suspended animation awaiting the resumption of their national identity so gloriously unfurled at the Second Advent of our Lord and Israel's Messiah.

7. Nothing in this Doctrine should be misconstrued to teach that Church Age Saints should celebrate any of these Feasts such would be an abomination.

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