

The Gospel According to John

12-30-2020

1. Last week, I taught in part Joh 4:31-38 by way of the *Doctrine of Feast* and when the clock tolled 8:30 I was about to begin a study of Jesus' feeding of the 5000.
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.

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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 grounds that he had nourishment of which they were ignorant.

2. First we studied how bread is used in Scripture.

3. We will now explore the events of the feeding of the five thousand by Jesus in 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. Now let's return to Jesus and his teachings about sowing and reaping.

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

1. He had been doing this in their absence as He spoke with the Samaritan lady. He now must explain the difference between that which enters the stomach and that which enters the soul.

2. The Lord's ministry was one of both sowing and reaping. Four months till harvest would be a normal expectation in the natural realm, but by lifting up their eyes the disciples could see a harvest already white and ripe for reaping.

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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.

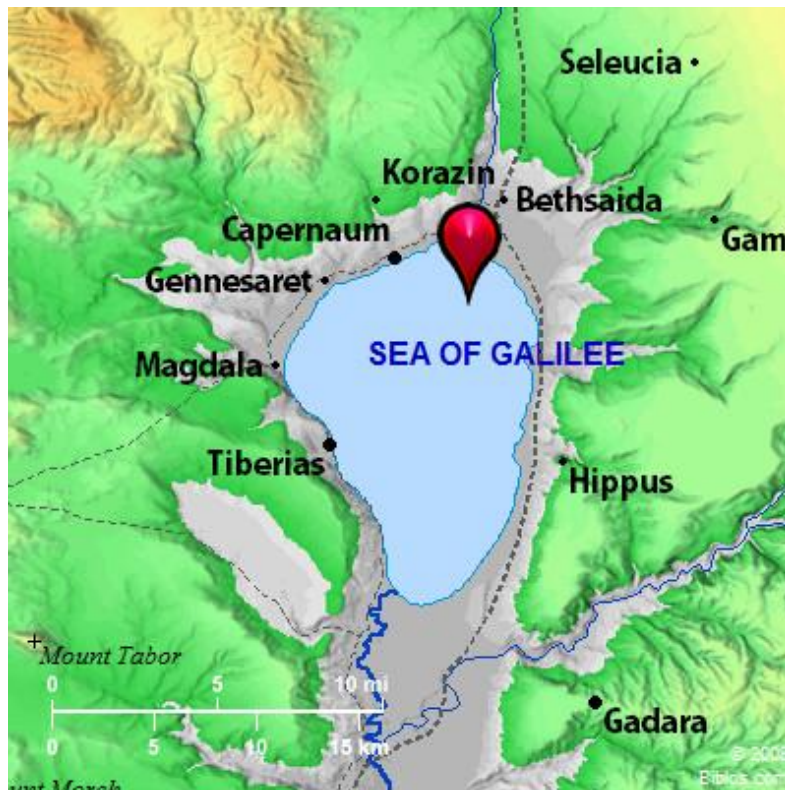
Joh 4:38 I sent you to reap what you have not worked for. Others have done the hard work, and you have reaped the benefits of their labor."

3. In spiritual work, sower and reaper are ordinarily different persons who rejoice together in what their combined efforts accomplish.

4. Here in Samaria and in many other locations the disciples, although not the sowers of the seed, will perhaps later participate in a reaping.

5. Jesus manifests Himself as sent to communicate to man life eternal. The sign by means of which He now manifests Himself is, however, so new that many fresh aspects are disclosed. For example, the feeding of the 5,000.

6. The occasion for the miracle arose, as usual, quite simply. Jesus had retired to the east side of the sea of Tiberias, probably to a spot near Bethsaida, that He might have some rest.



7. Many people, eager to see more miracles, followed Him round the head of the Sea of Galilee, and, as they went, their number was augmented by members of a Passover caravan which was forming in the neighborhood or was already on the march.

8. This pursuit of Jesus touched Him; and as He watched them toiling up the hill in groups, or one by one, some quite exhausted by a long and rapid walk; even mothers dragging hungry children after them, His first thought was, “What can these poor tired people get to refresh them up here?”

9. He turns therefore to Philip with the question, “Whence are we to buy bread that these may eat?” This Jesus said in order “to prove” or test Philip.

10. Apparently, this disciple was quick to calculate ways and means, and rather apt to scorn the expectations of faith. Every man must rid himself of the defects of his unspiritual qualities. By the way it can only be done by cycling metabolized doctrine in the soul.

11. Jesus now gave Philip an opportunity to overcome his weakness by saying, “We have neither meat nor money, but we have you Lord.”

12. But Philip, like many others, missed his opportunity, seemingly being wholly oblivious of the resources of Jesus. Philip casts His eye rapidly over the crowd and estimated that “two hundred penny-worth of bread” would scarcely suffice to give each enough to stay their immediate cravings.

13. Philip’s friend Andrew suggests that he had ascertained the crowd had little if any provision. Yes, said Andrew there is only one “sack lunch” among them and that in the hands of one small boy who had a meager five loaves of bread and two fishes.

14. These helpless disciples, meager in food and meager in faith, are set in contrast to the calm faith and infinite resource of Jesus.

15. The moral ground being thus prepared for the miracle in the confessed inability of the disciples and of the crowd, Jesus takes the matter in hand.

16. With Jesus’ air of authority and calm purpose which must have impressed the onlookers at all His miracles, He says, “Make the men sit down.”

17. With the evening sun sinking behind the hills on the shore and the shadows lying across the darkened lake, the multitude is ordered to break up into groups of hundreds and fifties, and seat themselves in perfect confidence that somehow food is to be served.

18. They seat themselves as those who expect a full meal, though where the full meal was to come from who could tell? This expectation must have deepened into faith as the hungry crowd listened to their Host *giving thanks* over the scanty provision.

19. Jesus addressed the Father, giving thanks for that which was about to be served. And then, as He proceeded to distribute the ever-multiplying food, an awe-struck silence soon gave way to exclamations of surprise and to excited and delighted comments.

20. The little lad, as he watched with widening eyes his two fishes doing the work of thousands, could feel himself a person of consequence, and his heart beat faster and faster as he rehearsed the story he would tell when he went back to his home.

21. Our Lord watched as the people ate and with a smile on His face clearly enjoyed the congenial scene, several of the children from the nearest groups would steal to His side, to get their fish and “chips” from His own hand.

22. Our Lord had supplied the same plain food to all. In the crowd were men, women, and children, old and young, hard-working peasants, shepherds from the hillside, and fishermen from the lake; as well as traders and scribes from the towns.

23. And like the good news of salvation; all were satisfied and appreciated.

24. And so what God has provided for our spiritual life bears in it no peculiarities of time or place; it addresses itself with equal power to the Europeans of today and as it did to the Asiatics during our Lord’s own lifetime.

25. Men had settled down by hundreds and by fifties, they are grouped according to various families, natures and tastes, but to all alike is Christ’s spiritual food delivered.

26. But if Jesus would have felt a deeper compassion for any in that crowd, He would quickly have laid His healing hand on any diseased person who could not eat, and so today He does still more deeply provide the truth and the life.

27. But what Jesus emphasizes in the conversation arising out of the miracle on the mountain is that the food He gives is Himself. He is the Bread of Life, the Living Bread.

28. What is there in Christ which constitutes Him the Bread of Life? There is, first of all, that which He Himself constantly presses, that He is sent by the Father, that He comes out of heaven, bringing from the Father a new source of life into the world.

29. Christ is the way and the truth and the life. No man cometh unto the Father except by Him.

30. Now let's see what we can learn from Joh 4:39-42.

KJV

Joh 4:39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

Joh 4:40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

Joh 4:41 And many more believed because of his own word;

Joh 4:42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

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Joh 4:39 Many of the Samaritans from that town believed in him because of the woman's testimony, "He told me everything I ever did."

Joh 4:40 So when the Samaritans came to him, they urged him to stay with them, and he stayed two days.

Joh 4:41 And because of his words many more became believers.

Joh 4:42 They said to the woman, "We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world."

1. **Samaria**, Hebrew **Shomron**, the central region of ancient Palestine. extends for about 40 miles from north to south and 35 miles from east to west.

2. It is bounded by Galilee on the north and by Judaea on the south; on the west was the Mediterranean Sea and on the east the Jordan River. The mountain ranges of southern Samaria continue into Judaea with no clearly marked division.



3. Ancient Shechem in the center of Samaria, served as the crossroads and political center of the region.
4. At the time of the Israelite conquest of Palestine, the strategic sites of the region of Samaria were in the hands of the Canaanites. Although the Israelites were able to win footholds in the hill country, some of the key Canaanite strongholds in the neighbouring plains or valleys successfully resisted them until the days of King David.
5. The region of Samaria was assigned to the house of Joseph, that is, to the tribe of Ephraim and to half of the tribe of Manasseh.
6. After the death of King Solomon (10th century), the northern tribes, including those of Samaria, separated from the southern tribes and established the separate kingdom of Israel.

7. Samaria became a hotbed of evangelism under the ministry of a man named Philip.

8. Philip in Samaria: Because of the persecution of the church, particularly, the stoning of Stephen, many Christians left Galilee and witnessed of the saving grace of Christ. One such man was Philip:

Acts 8:4 Those who had been scattered preached the word wherever they went.

Acts 8:5 Philip went down to a city in Samaria and proclaimed the Christ there.

Acts 8:6 When the crowds heard Philip and saw the miraculous signs he did, they all paid close attention to what he said.

Acts 8:7 With shrieks, evil spirits came out of many, and many paralytics and cripples were healed.

Acts 8:8 So there was great joy in that city.

Acts 8:9 Now for some time a man named Simon had practiced sorcery in the city and amazed all the people of Samaria. He boasted that he was someone great,

Acts 8:10 and all the people, both high and low, gave him their attention and exclaimed, "This man is the divine power known as the Great Power."

Acts 8:11 They followed him because he had amazed them for a long time with his magic.

Acts 8:12 But when they believed Philip as he preached the good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

Acts 8:13 Simon himself believed and was baptized. And he followed Philip everywhere, astonished by the great signs and miracles he saw.

Acts 8:14 When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them.

Acts 8:15 When they arrived, they prayed for them that they might receive the Holy Spirit,

Acts 8:16 because the Holy Spirit had not yet come upon any of them; they had simply been baptized into the name of the Lord Jesus.

Acts 8:17 Then Peter and John placed their hands on them, and they received the Holy Spirit.

Acts 8:18 When Simon saw that the Spirit was given at the laying on of the apostles' hands, he offered them money

Acts 8:19 and said, "Give me also this ability so that everyone on whom I lay my hands may receive the Holy Spirit."

Acts 8:20 Peter answered: "May your money perish with you, because you thought you could buy the gift of God with money!"

Acts 8:21 You have no part or share in this ministry, because your heart is not right before God.

Acts 8:22 Repent of this wickedness and pray to the Lord. Perhaps he will forgive you for having such a thought in your heart.

Acts 8:23 For I see that you are full of bitterness and captive to sin."

Acts 8:24 Then Simon answered, "Pray to the Lord for me so that nothing you have said may happen to me."

Acts 8:25 When they had testified and proclaimed the word of the Lord, Peter and John returned to Jerusalem, preaching the gospel in many Samaritan villages.

9. Jesus leaves Samaria and makes His way into Galilee.

KJV

Joh 4:43 Now after two days he departed thence, and went into Galilee.

Joh 4:44 For Jesus himself testified, that a prophet hath no honour in his own country.

Joh 4:45 Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

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Joh 4:43 After the two days he left for Galilee.

Joh 4:44 (Now Jesus himself had pointed out that a prophet has no honor in his own country.)

Joh 4:45 When he arrived in Galilee, the Galileans welcomed him. They had seen all that he had done in Jerusalem at the Passover Feast, for they also had been there.



Doctrine of the Galileans

1. They were thoroughly a Jewish people. With few exceptions they were wealthy and in general an influential class.
2. If one should say the Jews were bigoted in religion, he should remember at the same time that in regard to social, commercial and political relations none were more cosmopolitan in either sentiment or practice than they.
3. The Galileans had many manufacturers, fisheries, some commerce, but were chiefly an agricultural people. They were eager for patriotism and courage, as were their ancestors, with great respect for law and order.
4. The Bible mentions Galilee quite often:

[Joh 2:11](#) - This beginning of miracles did Jesus in Cana of **Galilee**, and manifested forth his glory; and his disciples believed on him.

[1Ki 9:11](#) - ([Now] Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of **Galilee**.

[Joh 7:41](#) - Others said, This is the Christ. But some said, Shall Christ come out of **Galilee**?

[2 Ki 15:29](#) - In the days of Pekah king of Israel came Tiglathpileser king of Assyria, and took Ijon, and Abelbethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and **Galilee**, all the land of Naphtali, and carried them captive to Assyria.

[Luk 3:1](#) - Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod (*the Great appointed by Julius Caesar*) being tetrarch of **Galilee**, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

Footnote: The Herod mentioned above refers to Herod the Great who was appointed tetrarch by none other than Julius Caesar.

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