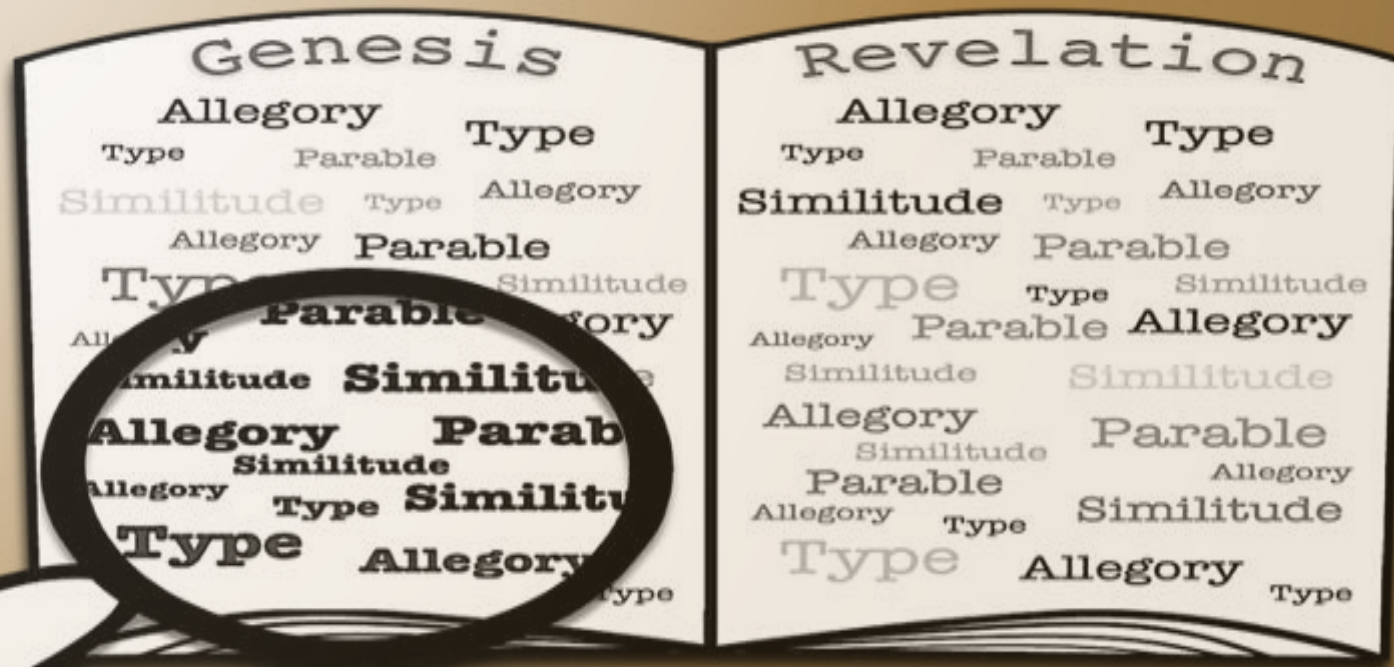


Reasoning out of the Scriptures

by Allegory and Type



Series 06

*class 4 – continuing **The Signs in John***

Impotent Man Cured & Feeding the Five Thousand

Third Sign—Impotent Man Cured to Walk

Joh 5:1 After this there was a *feast of the Jews*; and Jesus went up to **Jerusalem*. **city of Peace*

Joh 5:2 Now there is at *Jerusalem* by the *sheep market* (*mg. "gate"*) a pool, which is called in the Hebrew tongue *Bethesda*, having *five porches*.

Sheep Gate—where sacrificial sheep were brought to Temple. This is where building/repair began in the days of Nehemiah (Neh 3:1,32; 12:39)

Bethesda—means: House of Mercy. *Only time name appears in Bible.*

Five Porches—five reps. *grace, mercy and redemption*. (It was a number closely associated with the Law—*mercy by sacrifice*.)

- *Five sacrifices: burnt, meal, peace, sin, trespass* (Lev 7:37). *Five animals: bullock, goat, sheep, dove, pigeon*. *Five cubits square: altar of burnt offering* (Exo 27:1). *Five components of incense: (Exo 30:34)*

Porch—from root trans. “to stand, establish.” Note its use below:

Rom 3:31 “Do we then make void the law through faith? God forbid: yea, we ESTABLISH the law”

We are drawn to a system of sacrifice based upon mercy. Note how this principle is expressed by the Lord Jesus Christ—

Mat 9:10-13 “Behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?...Jesus said unto them, *They that be whole need not a physician, BUT THEY THAT ARE SICK.* Go ye and learn what *that* meaneth, *I will have mercy, and not sacrifice:* for I am not come to call the righteous, but sinners to repentance” (quoted Hos 6:6)

- This tells us the basis of mercy: acknowledgement of sin! Those who are “sick” are “sinners” in need of mercy, apart from the works of the Law. (see Rom 3:21; 9:31; 8:4; Gal 2:21; 3:21 cp. Rom 8:4; 10:4).**

Pro 28:13 “He that covereth his sins shall not prosper: *but whoso confesseth and forsaketh them shall have mercy*”

Psa 51:1-5 “Have mercy upon me, O God... for *I acknowledge my transgressions*”

Jer 3:12-13 “Return, thou backsliding Israel... for *I am merciful... only acknowledge thine iniquity*”

Feast of the Jews—not identified, but three specific times for “ALL THY MALES” to appear at the “FEASTS OF YAHWEH” (Exo 34:23; Deu 16:16).

Exo 23:14-17 “Three times thou shalt keep a feast unto me in the year. Thou shalt keep (1) the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; FOR IN IT THOU CAMEST OUT FROM EGYPT: and none shall appear before me empty:) (2) AND the feast of harvest, THE FIRSTFRUITS OF THY LABOURS, which thou hast sown in the field: (3) AND the feast of ingathering, which is IN THE END OF THE YEAR, when thou hast gathered in thy labours out of the field. Three times in the year **ALL THY MALES shall appear before the Lord GOD”**

- **Unleavened Bread (Passover)**—from baptism onwards; first month began with Passover and seven days—Lev 23:5-8. A separation and removal of evil in life (1Cor 5:6-8; Luke 12:1; Gal 5:9; Exo 12:15-19)
- **Feast of Harvest (Pentecost)**—50 days after firstfruit (Christ) best given to Yahweh (Lev 23:10-23 cf. Num 18:12; Heb 13:15; Pro 3:9); Christ and brethren (1Cor 15:20-25; Jam 1:17-18; Rev 14:4; Rom 16:5)
- **Ingathering (Tabernacles)**—feasts of tabernacles for the gathering or reaping of our labors, which we have sown (Lev 23:34-44).

Sheep Gate—entrance of Jesus; Yahweh's sacrifice for sin of the world.

John 1:29 “Behold the *Lamb of God*, which TAKETH AWAY THE SIN OF THE WORLD” (v.39)

John 10:7-11 “I am the good shepherd: the good shepherd GIVETH HIS LIFE FOR THE SHEEP”

1Pet 1:18-19 we are “REDEEMED... with the precious blood of Christ, *as of a lamb* without blemish and without spot”

Act 8:32 “He was led *as a sheep to the slaughter*” (Isa 53)

➤ *In the Apocalypse the Lamb is a redeemer of the multitude of the redeemed* (Rev 5:6-13; 7:9-17; 14:1-4; 22:1-3)

Jerusalem—City of Peace: new covenant in Christ; contrast Sinai (Law).

Gal 4:24-26 “... which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Hagar. *For this Hagar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all*”

See Heb 12:18-25 compare Sinai with Jerusalem: new covenant

Joh 5:3 In these lay *a great multitude* of impotent folk, of blind, halt, withered, waiting for THE MOVING OF THE WATER. (see Joshua 3:13-16 Jordan River—cp. 38 years v.5)

Joh 5:4 **For an angel went down at a certain season into the pool, and troubled the water: WHOSOEVER then first after the troubling of the water stepped in was MADE WHOLE of whatsoever disease he had.*

*Angel—Companion Bible: “For it was said an angel...” denoting the Jewish superstition in angelic healing (see: RSV, RV...etc.)

☐ “The Judaisers would claim that the Law was eternal *because administered by immortal, glorious beings in the personages of the angels (Act 7:53; Gal 3:19)*. The fact that the Law was administered through angelic agency is four times stated in the New Testament Scripture (Heb. 2:2), thus necessitating this contrast between Christ and the angels, and of the Law of grace as administered through his mediatorship” —*Hebrews, J. Martin pg 10*

Living waters are from Christ—(Joh 4:10-15; 1Cor 6:11). In the Kingdom, the living waters (Eze 47:8), are for “sin and uncleanness” (Zec 13:1; 14:8)

- **The LAW came by ministration of the angels—**

Acts 7:35-53 “*The angel* which spake to (Moses) in the mount Sinai... received THE LAW by the disposition of *angels*, and have not kept it”

Gal 3:19 “THE LAW... was ordained *by angels*.”

- **The conviction of the Law as a means of attaining righteousness led many Jews to the exaltation of angels—**

Col 2:16-18 “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: *Which are a shadow of things to come; but the body is of Christ*. Let no man beguile you of your reward in a voluntary humility *and worshipping of angels...*”

- **Warning against Jews who desired remain under the Law, we read:**

Gal 1:7-8 “There be some that trouble you, and would pervert the gospel of Christ. But though we, or *an angel from heaven*, preach any other gospel unto you than that which we have preached unto you, let him be accursed”

- **This is why to the Hebrews, it was critical to open the epistle with the status of Christ as being superior the angels (Heb 1-2)**

- **The LAW could not make men “whole” —**

Gal 3:18 For if the inheritance *be* of the law, it is no more of promise: but God gave it to Abraham by promise.

Gal 3:19 *Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; AND IT WAS ORDAINED BY ANGELS IN THE HAND OF A MEDIATOR.*

Gal 3:20 Now a mediator is not *a mediator* of one, but God is one.

Gal 3:21 *Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.*

Gal 3:22 But the scripture hath concluded ALL UNDER SIN, that the promise *by faith of Jesus Christ might be given to them that believe.*

Gal 3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Gal 3:24 Wherefore the law was our schoolmaster ~~to bring us~~ unto Christ, that we might be justified by faith.

Gal 3:25 But after that faith is come, we are no longer under a schoolmaster.

Gal 3:26-29 *Abraham's seed and heirs by baptism into Christ*

- **Christ Jesus superior to the Angels—**

1Pet 1:10-12 “Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into”

Heb 1:3-6 “Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?...when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him”

Joh 5:5 And a certain man was there, which had an infirmity *thirty and eight years*.

38 years—a deliberate recording of his age. He reps. Israel redeemed from the Law. There is only one other place this period of time is used:

Deu 2:14 “And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was THIRTY AND EIGHT YEARS; *until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them*” (Num. 14:29-30, 34-35).

- **This number represents the failure of those in the wilderness to gain the inheritance; *under the Mosaic covenant*. Therefore, those beyond the 38 years were brought into the Land of Inheritance by figurative baptism through Jordan; *by and into Joshua (Jesus)*! The apostle refers to it as the “rest” in “Jesus” (Heb 4:8-11).**

Rom 4:13-14 “For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, *through the law*, but through the righteousness of faith. For if they which are of the law *be heirs*, faith is made void, and the promise made of none effect” (Gal 3:15-22)

Joh 5:6 When Jesus saw him lie, and knew that he had been now A LONG TIME *in that case*, he saith unto him, *Wilt thou be *made whole? *cp v.4 *Greek 8x in John "sick"*

Joh 5:7 The *IMPOTENT man answered him, Sir, *I have no man*, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

No Man—this man of “38 years” needed a “man” to put him in the “water” to be “whole.” Remember, “all the males” of Israel were present for this feast, yet there was “no man” to make him “whole.”

Isa 59:16-17 “(God) saw that *there was no man*, and wondered that there was no intercessor: therefore HIS ARM BROUGHT SALVATION UNTO HIM; and His righteousness, it sustained him”

2Cor 5:19 “God was in Christ, RECONCILING THE WORLD UNTO HIMSELF, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation”

- **A deeply embedded pattern: God would provide “one man” to redeem his people: Noah, Job, Joseph, Joshua, David, Daniel... etc.**

Redeemer Needed: A Man and NOT an Angel to Bring Salvation

Heb 2:5-19 “But we see Jesus, who was made *a little lower than the angels for the suffering of death*, crowned with glory and honour; that he **BY THE GRACE of God should taste death for every man...** BRINGING MANY SONS UNTO GLORY, to make the captain of their salvation perfect through sufferings. *For both he that sanctifieth and they who are sanctified are all of one:* for which cause he is not ashamed to call them brethren... For verily *he took not on him the nature of angels;* but he took on him the seed of Abraham. Wherefore *in all things it behoved him to be made like unto his brethren*, that he might be A MERCIFUL and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. *For in that he himself hath suffered being tempted, he is able to succour them that are tempted*”
(why a man is superior to angels)

1Tim 2:5-6 “For *there is one God*, and one mediator between God and men, *the man* Christ Jesus; Who gave himself a ransom for all...”

- **That Yahweh would send a man to bring Salvation unto Himself is prophesied throughout the Word of God (1Cor 15:45-47; Phi 2:6-8).**

Sharing our nature, Jesus is a merciful mediator (*Bethesda—Five Porches*)

Heb 4:14-16 “We have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; *but was in all points tempted like as we are, yet without sin.* Let us therefore come boldly unto the throne of grace, that we may obtain MERCY, and find GRACE to help in time of need”

Heb 5:1-2 “Every high priest *taken from among men* is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins: *Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity*”

Rom 5:19-21 “For as by ONE MAN'S disobedience many were made sinners, so by the obedience OF ONE shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord”

Joh 5:8 Jesus **saith* unto him, **RISE, take up thy bed, and walk.** **Gk. a set discourse*

Joh 5:9 And IMMEDIATELY THE MAN WAS MADE WHOLE, and took up his bed, and **WALKED:* and *on the same day was the sabbath.* **call for Israel to “walk” after Yahweh’s Law*

Bed—symbol for mortality (1Kin 1:47; 2Kin 1:6; Mat 9:2; Act 9:33)

Rise—he responded to the command of the Lord to “rise.” This is the same word for resurrection (Joh 21:14; Act 3:15); identifying with Christ.

Walk—identification with the “man” to live unto Christ in a new life—

Rom 6:4-6 “We are buried with him by baptism into death: that like as Christ was *raised up from the dead* by the glory of the Father, even so we also should *walk in newness of life*”

Eph 2:10 “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that *we should walk in them*” (Eph 4:1; Col 1:10; 1The 2:12)

Take up thy Bed—this expression appears 6x in the gospel records. It symbolizes a change from death in Adam to life in Christ (*last Adam*).

Joh 5:10 The Jews therefore said unto him that was cured, *It is the *sabbath day*: it is NOT LAWFUL for thee to carry *thy* bed. ***sabbath was removing foot from doing our own pleasure—Isa 58**

The Sabbath—The man of 38 years represents the failure of the Mosaic Covenant to bring men into the True Sabbath Rest. That was accomplished by *Joshua*; as a rest from the works of the flesh:

Heb 4:3-10 “Although the works were finished from the foundation of the world. *For he spake in a certain place of the seventh day on this wise And God did rest the seventh day from all his works...* For if Jesus (mg. *Joshua*) HAD GIVEN THEM REST, THEN WOULD HE NOT AFTERWARD HAVE SPOKEN OF ANOTHER DAY. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief”

Declaring his authority to heal on the Sabbath, Jesus declared:

“The sabbath was made for man, and not man for the sabbath:

Therefore *the Son of man is Lord also of the sabbath*” **Mark 2:27-28**

Lord Of The Sabbath—in contrast to the Angelic Ministration.

Gen. 2:1-2 “And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made” (Gen 2:4 first time YHWH appears)

- **“God” *elohim* or Angelic work suspends after “six” millennial periods; “seventh” millennium belongs to Christ and his brethren**

Heb 2:5-10 “For UNTO THE ANGELS HATH HE NOT PUT IN SUBJECTION THE WORLD TO COME, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and *didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. *For in that he put all in subjection under him, he left nothing that is not put under him...* For it became him, for whom *are* all things, and by whom *are* all things, IN BRINGING MANY SONS UNTO GLORY, to make the captain of their salvation perfect through sufferings” *quoted from Psa 8:1-9 *speaks of creation: beasts of field, fowls of the air, fish in the sea—the Last Adam.

Joh 5:14 Afterward Jesus findeth him *in the temple*, and said unto him, Behold, thou art made whole: *sin no more, lest a worse thing come unto thee.*

Worse—trans. “sorer” below. Refers to grace more exacting than Law
Heb 10:28-29 “*He that despised Moses' law died without mercy under two or three witnesses: Of HOW MUCH SORER PUNISHMENT, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?*”

Heb 2:2-3 “For if the word SPOKEN BY ANGELS was stedfast, and every transgression and disobedience received a just recompense of reward; *How shall we escape, if we neglect so great salvation...*”

Heb 12:24-25 “See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, *much more shall not we escape, if we turn away from him that speaketh from heaven*”

Greater condemnation for rejecting prophet like unto Moses: Acts 3:22-23

❑ **“Grace is not more lenient than Law, but is actually stricter in its demands...” —*Expositor: Romans, pg. 198***

Jude 1:3-5 “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, TURNING THE GRACE OF OUR GOD INTO LASCIVIOUSNESS, and denying the only Lord God, and our Lord Jesus Christ. *I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not*” (see: 1Cor 10)

Rom 6:1-6 “What shall we say then? *Shall we continue in sin, that grace may abound?* God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?...*Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin*” (1Pet 2:16; Gal 5:13; 1Cor 8:9)

The Law of Moses—*R. Roberts pg 23-24*

“But though the covenant of Sinai is thus ‘done away in Christ’ (2Cor. 3:7-14; Col. 2:14), *it is not done away in the sense of abolishing the excellent rules of action which that covenant enjoined.* THE NEW LAW IN CHRIST, WHICH BELIEVERS COME UNDER, REVIVES THOSE RULES IN A STRONGER AND MORE EFFICIENT FORM. Paul is very clear on this point, in which he is supported by the highest demands of reason. He enquires, ‘Shall we sin (that is, shall we do the things that the law forbids), because we are not under the Law but under grace?’ (Rom. 6:15). He meets this suggestion with an emphatic ‘God forbid.’ ‘Being made free from sin, ye became the servants of righteousness’ (verse. 18). The new form of God’s wisdom in Christ is that ‘THE RIGHTEOUSNESS OF THE LAW MIGHT BE FULFILLED IN US, who walk not after the flesh, but after the spirit’ (Rom. 8:4). The position of the matter is therefore perfectly clear. The law, so excellent in itself, would have given life, if men had been able to keep it...it condemned them, and stopped every boasting mouth, and made all the world guilty before God (Rom. 3:19), establishing such a situation that if salvation was to come...” *1John 1:8-10*

The Witnesses of John 5: *John Baptist—v 33...The Works—v 36...The Father—v 37...The Scriptures—v 39...Moses—v 45-57*

- The Law and Prophets were “witnesses” (Acts 10:43; Rom 3:21), now the apostles (*Act 4:33; 3:15-16; 5:32; 10:39-42; 13:31; 22:15; 26:16*)

SIN under THE LAW condemned to DEATH by “two or three witnesses” (Deu 17:6-7; Deu 19:15). FORGIVENESS under CHRIST brought LIFE by the same principle. *False witnesses crucified Christ (Mar 15:55-60). True witnesses testified of his resurrection (Acts 13:31).*

2Cor 13:1 “This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established”

- **The apostle informs us that inspired writings represent “in the mouth of two or three witnesses shall every word be established.” Upon the same principle, we read:**

Rom 3:21 “But now the righteousness of God without the law is manifested, *being witnessed by the law and the prophets*”

John 8:17-18 “It is also written in your law, that the testimony of two men is true. *I am one that bear witness of myself, and the Father that sent me beareth witness of me*” (apostles by two Mar 6:7; Acts 1:10).

Fourth Sign—Feeding the Five Thousand

Joh 6:1 After these things Jesus went over *the sea* of Galilee, which is *the sea of Tiberias*.

This sign is recorded in all FOUR gospel records (Mat 14; Mar 6; Luk 9)

Sea—rep. multitude of people, nations in confusion, unrest.

Psa 65:7 “Which stilleth the *noise of the seas*, the noise of their waves, and *the tumult of the people*” (Rev 17:15)

Isa 17:12-13 “Woe to the *multitude of many people, which make a noise like the noise of the seas.*” (Dan 7:3)

Galilee, Tiberias—Hebrew and Gentile names. The region is called “Galilee of the nations” (Isa 9:1; Mat 4:15). Both Jew and Gentile settled here; both under sin, and both in need redemption (Rom 3)

Joh 6:2 And *a great multitude followed him*, because **THEY SAW** his miracles which he did on them that were diseased.

They Saw—miracles were useless in their eternal scope unless the “sign” (significance) behind them was doctrinally comprehended.

Joh 6:3 And Jesus went *up into a mountain*, and there he *sat with his disciples*. **Christ and brethren apart from “the sea”**

Joh 6:4 And *the passover*, a feast of the Jews, was nigh.

Passover—when the blood of the Lamb redeemed Israel (Exo 12:21).

Mark 6:34 adds the people “were as sheep having no shepherd”.

1Cor 5:7 “Christ our passover is sacrificed for us.”

- **This “sign” directly relates to the Lord’s sacrifice—**

Joh 6:26-27 “Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, NOT because ye saw (Gk. trans: “perceived”) the miracles, but because ye did eat of the loaves, and were filled.

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life...”

Joh 6:49-51 “Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven... your fathers did eat manna in the wilderness, and are dead... I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and THE BREAD THAT I WILL GIVE IS MY FLESH, which I will give for the life of the world.”

Joh 6:5 When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

Joh 6:6 And *this he said to *prove him:* for he himself knew what he would do ***try the heart (Gen 22:1-3; Jud 3:1-3; 2Chr 32:31)**

Deu 8:1-3 “Remember all the way which the LORD thy God led thee these forty years in the wilderness... TO PROVE THEE, to *know what was in thine heart...* suffered thee to hunger, and FED THEE WITH MANNA... that He might make thee know that man doth not live by bread only, *but by every word that proceedeth out of the mouth of the LORD doth man live.*”

□ “The things that happened to Israel in the wilderness...‘were types of us.’ The Flesh and the Manna, then, according to Paul (1Cor 10:1-11) were ‘spiritual meat’...in other words, the flesh and the bread were types of something that was afterwards to descend from the heavens, and to become the life-sustaining principle of all that should receive it. What was that something? This question is answered by Jesus in John 6” —*Eureka, Vol 1, pg 310-314*

The Lord Jesus Christ—the Bread from Heaven

Exo 16:10 The whole congregation of the children of Israel, *that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.*

Exo 16:12 I have heard the murmurings of the children of Israel: speak unto them, saying, *At even ye shall eat flesh, and in the morning ye shall be filled with bread;* and ye shall know that I *am* the LORD your God.

Exo 16:13 And it came to pass, that *at even the quails* came up, and covered the camp: and *in the morning the dew lay* round about the host.

Exo 16:14 And *when the dew that lay was gone up,* behold, upon the face of the wilderness *there lay a small round thing, as small as the hoar frost on the ground.*

Exo 16:15 And when the children of Israel saw *it,* they said one to another, *It is manna: for they wist not what it was.* And Moses said unto them, *This is the bread which the LORD hath given you to eat.*

The Literal and the Spiritual—

- John Baptist drew Israel's attention to the "Wilderness" to see Yahweh's Glory to appear; His Word made Flesh (Isa 40)
- The "evening" was the crucifixion of the Lord's "flesh" when the quails covered the camp (Luke 23:33)
- The "morning" was the Lord's rising from the dead (Mark 16:2)
- The "dew" signifies the Lord's resurrection, when earth casts out her dead (Isa 26:19)
- The "hoar frost" is the Hebrew word *kephor*, meaning to "to cover" (atonement)
- The "ground" is a symbol of natural man created from the dust (Gen 2:7)
- The "white" Manna represents the righteousness of the Lord (Rev 19:8)
- The taste like "honey" is the Word of God (Psa 119:103; 19:10).

THE MANNA CEASED WHEN JOSHUA LED THEM OUT OF THE MOSAIC WILDERNESS AND INTO THE LAND OF INHERITANCE! (JOS 5:12)

IT IS MANNA, FOR THEY WIST NOT WHAT IT WAS

□ “The Christ, then, or Logos become flesh, is the ‘spiritual meat’ represented by the flesh and manna in the wilderness...Jesus Anointed was the Glory of Yahweh. This is proved by John’s testimony, that ‘the Logos became flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and Truth...for the Law was given by Moses, the grace and the truth came through Jesus Anointed.’ This Glory of the Father was seen by ‘Judah and his companions’ *in the evening of the Mosaic Aion*; and he was seen in the wilderness, as Isaiah had predicted, saying, ‘The Voice of him that proclaimed in the wilderness, Prepare ye the Way of Yahweh... the Glory of Yahweh shall be revealed, and all flesh shall see together’ (Isa 40:3-5). In the historical type, the manna appears in two forms—first, as susceptible of corruption; and secondly, as incorruptible. ‘If left until the morning it bred worms and stank’...The Spirit ‘would not permit His Holy One to see corruption’.”

John Thomas, Eureka Vol 1

Joh 6:7 Philip answered him, Two hundred pennyworth of bread *is not sufficient for them*, that every one of them may take a little. *The parallel accounts add—*

Mat 14:15 “And when it *was evening...*” (flesh at even)

Mark 6:35 “And when *the day was now far spent...*”

Luke 9:12 “And when *the day began to wear away...*”

THE “DAY” OF YAHWEH’S ANOINTED

John 9:4-5 “I must work the works of him that sent me, WHILE IT IS DAY: *the night cometh*, when no man can work. As long as I am in the world, I am the light of the world”

- The time in between is Israel’s “Darkness” or Gentile “night” (Luke 21:24; Rom. 11:25-26).

Evening—significant, because Jesus places the responsibility of feeding the multitudes on his disciples (parallel accounts):

Mat 14:15-16 “They need not depart; *give ye them to eat*”

- This “sign” reps. the spreading of the Gospel by the disciples.

Joh 6:8 One of his disciples, ** Andrew*, Simon Peter's brother, saith unto him, **Andrew—“mature man” (Heb 5:12-14)*
Joh 6:9 There is *a lad* here, which hath five barley loaves and two small fishes: but what are they among so many?

Lad—“child in training, servant” only used once in N.T. Strong’s 3808. related Strong’s 3807, which is translated “schoolmaster”—

Gal 3:24 “Wherefore *the law was our schoolmaster* TO BRING US UNTO (OR, UNTIL) CHRIST that we might be justified by faith”

The word is used for “Ishmael,” who represents the Jews under the Law, according to Paul’s “allegory” (Gal 4:22-31).

- The word “lad” is used six times for Ishmael—Gen 21:12-20—as his mother took him apart from the house of Abraham. Hagar, from Egypt, reps. the Jews under the Mosaic Covenant.
 - As well as exposing sin, and thereby showing the need for a redeemer from condemnation and death, the Law provided a critical “shadow” of that which was to come (Col 2:17; Heb 8:5)
- The Lad provided the source for feeding. This cannot be overlooked.*

CONSIDER—Christ and the Apostles expounded the Old Testament Scriptures. The source of their exposition was the Law, Prophets and Psalms. It is impossible to correctly comprehend the New Testament without an understanding of the Old Testament:

- **Because the Jews were unable to transfer the literal details of the Manna into the living manifestation in Christ, who was after the spirit, they were confounded.**

Joh 6:55-68 “For my flesh is meat indeed, and my blood is drink indeed....This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?... From that ~~time~~ many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? THOU HAST THE WORDS OF ETERNAL LIFE.”

- ***This is not a general expression by Peter, but one of enlightenment!***

Five Loaves and Two fishes—

- FIVE is the principle of mercy, grace & redemption, while TWO is a number that represents the two classes of humanity: Jew and Gentile (Rom. 1:16; 2:9-10; 10:12; Gal. 3:28; Col. 3:11 see: Zec. 4:1-3). Fittingly, “two” is associated with *fish*—

Mat 4:19 “He saith unto them, Follow me, and I will make you *fishers of men.*” (Mar 1:17; Luk 5:9-10)

“We have before proved both Jews and Gentiles, that they are all under sin” (Rom. 3:9). This principle is rightly represented in “the great multitude” by the “sea” (Gal 3:26-29).

Joh 6:10 And Jesus said, *Make the men *sit down.* Now there was *much grass* in the place. So *the men *sat down,* in number *about five thousand.* **position of learning Mat 26:20; Luk 5:3*

Joh 6:11 And Jesus took the loaves; and when he had given thanks, *he distributed to the disciples, and the disciples to them that were *set down;* and likewise of the fishes as much as they would. (Mat 26:26-29)

Much Grass—this was the preaching of John Baptist:

Isa 40:3-8 “The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God... *All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth:* because the spirit of the LORD bloweth upon it: SURELY THE PEOPLE IS GRASS. *The grass withereth, the flower fadeth:* but THE WORD OF OUR GOD SHALL STAND FOR EVER.” (quoted by Peter 1Pet 1:24-25)

This is quoted very precisely by the apostle:

1Pet 1:23-25 “Being *born again*, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: *But the word of the Lord endureth for ever.* AND THIS IS THE WORD WHICH BY THE GOSPEL IS PREACHED UNTO YOU”

- **Manna**—is specifically “the Word made Flesh” in Christ (John 1:14).

“Labour not for the meat which perisheth (the Law), but for that meat which endureth unto everlasting life” (Grace) John 6:27

**Distributed to the Disciples—the Gospel spread to the multitudes:
which began with the “five thousand”—**

Acts 4:4 “Many of them which heard the word believed; and the number of the men was ****about five thousand.****” ****John 6:10**

• **The Truth moved from Jerusalem ultimately to the Gentiles.**

Acts 1:8 “Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in *Jerusalem*, and in *all Judaea*, and in *Samaria*, and unto the *uttermost part of the earth*”

Every saint has been given the duty of proclaiming that which has been received from another, then passing along to others. 2Tim 2:1-2.

Joh 6:12 When they were filled, he said unto his disciples, *Gather up the fragments that remain, that nothing be lost.*

Gather Up—gathering of the saints (2The 2:1-3; Mat 13:41; Eph 1:9-10).

Nothing lost—none of the truly redeemed will be lost” (John 17:12)

• *This will only happen after the Divine purpose of calling and feeding Christ’s brethren is “filled.” Such will be the “fulness of the Gentiles” graft into Israel (Rom 11:25).*

Joh 6:13 Therefore they gathered *them* together, and *filled twelve baskets* with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

Twelve Baskets—number for Israel, which is inclusive of both Jew and Gentile (Mat 19:28; Gal 6:15-16). Yahweh's purpose fulfilled.

Gal 6:15-16 “For in Christ Jesus NEITHER CIRCUMCISION AVAILETH ANY THING, NOR UNCIRCUMCISION, but a new creature... *the Israel of God*”

Joh 6:14 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. ***greater than Moses—Deu 18:15-19***

Act 3:22-26 “For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that every soul, which will not hear that prophet, shall be destroyed from among the people...*” (John 5:45-47)

Multitude—though we all have *individual* infirmities, the remedy for all humanity was the *one and same* Word: same Manna.

EXO 12:49 “ONE LAW shall be to him that is homeborn, and unto the stranger that sojourneth among you” (Num. 15:16)

- The soil varied, but the same “seed” of the word was sowed (Mat. 13:18-23). There is only “one hope, one Lord, one faith, one baptism” (Eph. 4:4-6). There is no partiality in the Truth: for Jew or Gentile, rich or poor (Gal. 1:10). Even in this very “sign,” all people partook of the same food: *loaves and fishes*. The multitudes all heard the same gospel, like Israel was given the commandments; although singular in responsibility: “*Thou* shalt not...”
- ISRAEL IN THE WILDERNESS: they all experienced the same departure, were under the same Passover, in the same wilderness, subject to the same laws, and were sustained by the same provisions—

1Cor 10:3-4 “(Israel) did all eat the *same* spiritual meat; And did all drink the *same* spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ”

No temptation that is not common to man (1Cor 10:13)