

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*.

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—sacrificial animals brought to Temple (Neh 3:1,32; 12:39).

Bethesda—means: House of Mercy. In contrast to the Law—

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)

1Sa 15:22 “Samuel said, Hath the LORD *as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams*” (Ecc 5:1)

□ Isa 1:11-15 “To what purpose *is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of the goats... Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity*”

Yahweh desired not the superficial, outward rituals of the Law. To the Jews, this sign was to convey a higher form of “sacrifice.”

Five Porches—number reps. *Grace, mercy and redemption.*

• ***Numbers and Colors, pg. 22 (Gen. Expositor, pg 213)***

Num 18:16 “to be redeemed...five shekels”

Sheep Gate—symbolic of the Lord's sacrifice for sin of the world.

John 1:29 “Behold *the Lamb of God*, which taketh away the sin of the world”

John 10:7-11 “I am the good shepherd: the good shepherd *giveth his life for the sheep*”

Jerusalem—City of Peace (Christ) in contrast to Sinai (The Law).

Heb 12:18-25 “For ye *are not come* unto the mount (Sinai) that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest...so terrible was the sight, *that Moses said*, I exceedingly fear and quake: But *ye are come* unto mount Zion, and UNTO THE CITY OF THE LIVING GOD, the heavenly *Jerusalem*, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, to Jesus *the mediator of the new covenant*”

- Gal 5:1-6 “Christ is become of no effect unto you, whosoever of you are justified BY THE LAW; ye are FALLEN FROM GRACE”

Rom 5:20 “The LAW entered that the offence might abound. But where sin abounded, GRACE did much more abound”

- *(Mercy Seat was set “above” the Ark—Exo 40:20)*

Joh 5:3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

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 belief in angelic oversight (*NIV suggests “tradition”*).

- **The LAW came by ministration of the angel; therefore Holy.**

Acts 7:35, 38, 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*.”

Heb. 1:4-5 “(Christ) being made so much better than *the angels*, as he hath by inheritance obtained a more excellent name than they” (Heb 1-2 begins Christ greater than the Angels)

- “The Judaisers would claim that the Law was eternal *because administered by immortal, glorious beings in the personages of the angels*. The fact that the Law was administered through angelic agency is four times stated in the New Testament Scripture (see above; 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* (Col 2:16-23; Gal 3:5 miracles by Christ not the Law)

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

38 years—very rare when the healed person's age is given. Thus, significantly there is only one other time this number 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 under the Law to gain the inheritance; *under the Mosaic covenant*.

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?*

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 be “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”

1Ti 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, to be testified in due time” **Why a man?**

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)

- Sharing our nature, Jesus is a merciful mediator (Bethesda—
Five Porches *in contrast* to the Angel). To *the Hebrews* Paul—

Heb 4:14-16 “Seeing then that 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 “For 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*”

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

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*.

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

Walk—identification with the “man” who commanded him: Jesus Christ. Hence a resurrection to 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)

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.

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*—

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*”

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

Heb 2:5-9 “For unto *the angels* HATH HE NOT put in subjection the world to come, whereof we speak. But... thou madest (Jesus) 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...”

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.*

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...*”

- “Grace is not more lenient than Law, but is actually stricter in its demands...” —*Expositor: Romans, pg. 198*
- *Greater condemnation for those who rejected the prophet like unto Moses: Acts 3:22-23*

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*” (Moses vs. Jesus)

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?*”

Christ Elevated the Principles of the Law—

Mat 5:27-28 “Ye have heard that it was said...thou shalt not commit adultery: But I say unto you, That whosoever *looketh on a woman to lust after her* hath committed adultery with her already in his heart.”

Mat 5:21-22 “Ye have heard that it was said...whosoever shall kill...But I say unto you, That whosoever is *angry with his brother without a cause* shall be in danger of the judgment”

Warning not to see “Grace” as a Lesser Form of “Law”—

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 “For, brethren, ye have been called unto liberty; *only use not liberty for an occasion to the flesh*” (1Cor 8:9)

Jud 1:4 “...*turning the grace of our God into lasciviousness*”

- Consider Ananias and Sapphira (Acts 5), and Elymas (Acts 13). Under the Law, the priests were held to a greater responsibility, as they were given a greater privilege in the service of the Truth (Lev 4-5).

“The Law of Moses”—Robert 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, as Christ and Paul...

“The Law of Moses”—Robert Roberts

“...unitedly declare (Luke 10:25-28; Rom. 7:10), but because they were unable to keep it in the absolute perfection required, 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, it could only come by the kindness of God, in the particular form He might appoint, which indeed was the result aimed at, as Paul declares in Rom. 5:20-21. The law was unable to confer life because men were unable through weakness to keep it; it became instead a cause of death (Rom. 7:10; 8:3; Gal. 3:21). Salvation, therefore, could not come by the works of the law, but had to come in another way, namely, by forgiveness through grace (or favour); but NOT UNCONDITIONAL FORGIVENESS. Through Christ forgiveness was preached and offered; that is, ‘By him all that believe are justified from all things, from which ye could not be justified by the law of Moses’ (Acts 13:39).” *1John 1:8-10*

Fourth Sign—Feeding the Five Thousand

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

- The *fourth sign* is recorded in all FOUR gospel records (Mat. 14; Mark 6; Luke 9; John 6); significant to the symbol of the sea. **Sea—represents a multitude of people, nations (in confusion)—**
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)

Joh 6:2 And *a great multitude followed him*, because **THEY SAW** his miracles which he did on them that were diseased. *(recognizing only a temporal, personal benefit)*

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*.

Sat with his disciples—Mark 6:31 adds: “for they had no leisure so much as to eat.” In a “mountain” apart from the “sea,” Jesus more intimately instructed his disciples. We must be close to the Lord—

Mar 4:33-34 “With many such parables spake he the word unto them, as they were able to hear *it*. But without a parable spake he not unto them: and *when they were alone, he expounded all things to his disciples*”

- After teaching the multitudes, the Lord clarified his doctrine to his disciples, when they were “alone” (Mark 4:10); with whom he gathered in the upper room (Luke 22:12). This was likewise the rule of the apostles, whom, after preaching, gathered alone with the saints (Acts 20:8...etc.). This underscores the two-fold purpose of Christ’s brethren: to instruct those “without,” and edify those “within.” (8th Sign)

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

Passover—typifies the crucifixion of Christ: the Atonement.

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.

Prove—this does not mean to provoke to evil (Jam 1:13), but to try the heart to know it (Gen 22:1-3; Jud 3:1-3; 2Chr 32:31).

Deu 8:1-3 “Thou shalt remember all the way which the **LORD** thy God led thee these forty years in the wilderness, to humble thee, *and to prove thee, to know what was in thine heart*, whether thou wouldest keep his commandments, or no. And he humbled thee, and 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.*” (Manna reps. The Word of Yahweh)

- 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 (YHWH) 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.*

Bro. Thomas—Eureka Vol. 1 pg. 310-314

- 1. Israel Saw the glory of the Eternal before they received either flesh or bread**
 - 2. They received flesh first, that is, “at even”**
 - 3. They received bread the succeeding morning; so that there was an intervening night**
 - 4. They beheld the glory, and received the food in the wilderness, and forty years before they received the promised land**
- ☐ “As we are taught in the New Testament, the signification of 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 the sense of representing something else than its own material constituents; 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”**

□ “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 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)

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. *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 puts the responsibility of feeding the multitudes on the 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”**)

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. Directly related Strong's 3807, translated “schoolmaster”—Gal 3:24 “Wherefore *the law was our schoolmaster* TO BRING US UNTO 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 Law Manifested Sin—

Rom 7:7,13 “I had not known sin, *but by the law*: for I had not known lust, *except the law had said*, Thou shalt not covet...But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might *become exceeding sinful*”

Rom 5:20 “Moreover *the law entered*, that the offence might abound...” (Law manifested none are righteous—Rom 3)

1Co 15:56 “The sting of death *is sin*; and *the strength of sin is the law*” (Law was added because of transgression—Gal 3:19)

Rom 3:20 “Therefore by the deeds of the law there shall no flesh be justified in his sight: *for by the law is the knowledge of sin*” (1Tim 1:9-10—Gal 2:16)

Christ Redeemed Us From Condemnation of the Law—

Col 2:12-14 “You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; *Blotting out the handwriting of ordinances that was against us, which was contrary to us*, and took it out of the way, nailing it to his cross” (The Law could not give Life—Gal 3:21-22)

Gal 4:4-5 “God sent forth his Son, made of a woman, made under the law, *To redeem them that were under the law*, that we might receive the adoption of sons”

Gal 3:13 “Christ *hath redeemed us from the curse of the law*, being made a curse for us...”

Rom 10:4 “For *Christ is the end of the law for righteousness to every one that believeth*”

- (“Now we are delivered from the Law”—Rom 7:5-14)

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 typical details of the Manna into the living manifestation in Christ—**

Joh 6:55-67 “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?” (And 2,000 yrs later?)

Five Loaves and Two fishes—

- FIVE is the principle of mercy, grace & redemption by which men are allowed of God to be redeemed, 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 “And he saith unto them, Follow me, and I will make you *fishers of men.*” (Mark 1:17; Luke 5:9-10)

- Both are in need of redemption: “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.” Both Jew and Gentile redeemed by Christ (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.*

Much Grass—this was the preaching of John Baptist—

Isa 40:3-8 *“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)

- **Manna—**reps “the Word” and specifically, “the Word made Flesh” in Christ (John 1:14). The Word is not to be in the abstract, but to be personally manifested in men.

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

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)**

Distributed to the Disciples—how 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.”*

- **The Truth moved from Jerusalem ultimately to the Gentiles.** *“But 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”* Acts 1:8 (Acts 8:1-4; 25-26)

“Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” 2Tim 2:1-2.

- **It is the Divine purpose to engage each saint in the duty of proclaiming that which has been received from someone else to pass along to others. *Gospel Proclamation is not optional.***

Joh 6:12 When they were filled, he said unto his disciples, *Gather up the fragments* that remain, that *nothing be lost*. (“none of them is lost” John 17:12)

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

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; inclusive of Jew and Gentile (Mat 19:28; Gal 6:15-16).

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

- The Word goes forth, continues to multiply, to returns as the “Israel of God”—losing nothing (Isa 55:11).

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. (Deu 18:15-19)

That Prophet—direct reference to the greater prophet than Moses.

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.* Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities”

- The Jews were familiar with this prophecy, asking John “art thou that prophet” (John 1:21). Later saying: “of a truth this is the prophet” (John 7:40). Since the authority of Moses was not questioned (John 9:29), this required the Jews’ hearkening to Jesus words, because the words of the great “prophet” were not his own: “(God) will put my words in his mouth; and he shall speak unto them all that I shall command him” Here was Jesus’ two-fold authority; Moses and Yahweh Himself:

Joh 5:45-47 “Do not think that I will accuse you to the Father: *there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?*”

- Whether Manna or Serpent on the Pole (John 3:13)...etc., the Jews inability to see the “shadows” of the Law in application to Christ was to their own peril. We must not be like them!

Christ Elevated the Principles of the Law—

Mat 5:27-28 “Ye have heard that it was said...thou shalt not commit adultery: But I say unto you, That whosoever *looketh on a woman to lust after her* hath committed adultery with her already in his heart.”

Mat 5:21-22 “Ye have heard that it was said...whosoever shall kill...But I say unto you, That whosoever is *angry with his brother without a cause* shall be in danger of the judgment”

Mat 23:23 “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have *omitted the weightier matters of the law, judgment, mercy, and faith*: these ought ye to have done, and not to leave the other undone”

- The “outward” observances of the Sabbath, Circumcision, the Offerings are all given “inward” applications under Christ.

Multitude—though we all have *individual* infirmities, the remedy for all humanity is the *one* Word: same Manna. No exceptions!

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

- The results varied, but the same “seed” was spread by the “sower,” although the soil differed (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 partake of the same food: *loaves and fishes*. While “all” Israel were subject to the Law, the commandments were delivered to individuals: “*Thou* shalt not...” (singular). The “Gospel of Peace” is intended to unify (Rom 10:15), breaking down all social classes (Gal 3:26-29) to become one body. There are “diversities of gifts, but same spirit” (1Cor 12:4).

The 12 disciples...Peter...Paul: It is important that the Gospel spread from Jerusalem and by the hand of Jewish men, so that the Gentiles never forget the Truth is about the Hope of Israel.

Paul states: “But as *we were allowed of God to be put in trust with the gospel*, EVEN SO WE SPEAK; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God *is witness*: Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ” 1The 2:4-6

- **With so many men corrupting the Word for personal gain, why would Yahweh deliberately involve mortal man in the distribution of His Truth. The Scriptures abound—**
- **False teachers: to attract a personal following (Acts 20:29-30); turning to fables (2Tim 4:2-4); for covetousness (2Pet 2:1-3); to please men (Gal 1:10); speaking after the world (1Jhn 4:5).**