



The Bread of Life

John 6:24-71

- ✦ Mark 8:1-8—the feeding of the 4,000, 7 baskets leftover
- ✦ Leaven—vs. 11-21
- ✦ Matthew 16:12—doctrine; Luke 12:1—hypocrisy (by precept and by example)
- ✦ Let's read Luke 12:1-12

- ✦ Luke 12:5—fear—be afraid of, have profound measure of respect, reverence
- ✦ 2 Peter 2:4—God cast angels into hell

Often when our workers present the testing Sabbath truth to the people, some stand hesitating for fear of bringing poverty and hardship upon themselves and their families. They say, Yes, I see what you are trying to show me in regard to the observance of the seventh-day Sabbath; but I am afraid if I keep the Sabbath I shall lose my position, and shall not be able to provide for my family. And so, many keep their worldly position and disobey the command of God. But these scriptures **[Luke 12:1-7]** teach us that the Lord knows all about our experiences; He understands about our inconveniences; and He has a care for all who follow on to know the Lord. He will never allow His children to be tempted above that they are able to bear. (*Ev* 237.2)

The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having travelled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment and with confidence in Christ our leader. **We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.** We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the Word of God. We have everything to be thankful for. (*7LtMs*, Lt 32, 1892, par. 38)

- ✦ Why do you believe in Jesus?
- ✦ Is it the signs/miracles in your life?
- ✦ Is it an intellectual reasoning?
- ✦ Is it John 6:29?—Jesus answered and said unto them, This is the work of God, that ye **believe** on him whom he hath sent.



The Jews Sought to Kill Jesus

John 7

Galilee is a region in northern Israel bounded to the south by the Jezreel Valley; to the north by the mountains of Lebanon; to the east by the Sea of Galilee, the Jordan River, and the Golan Heights; and to the west by the coastal mountain range.



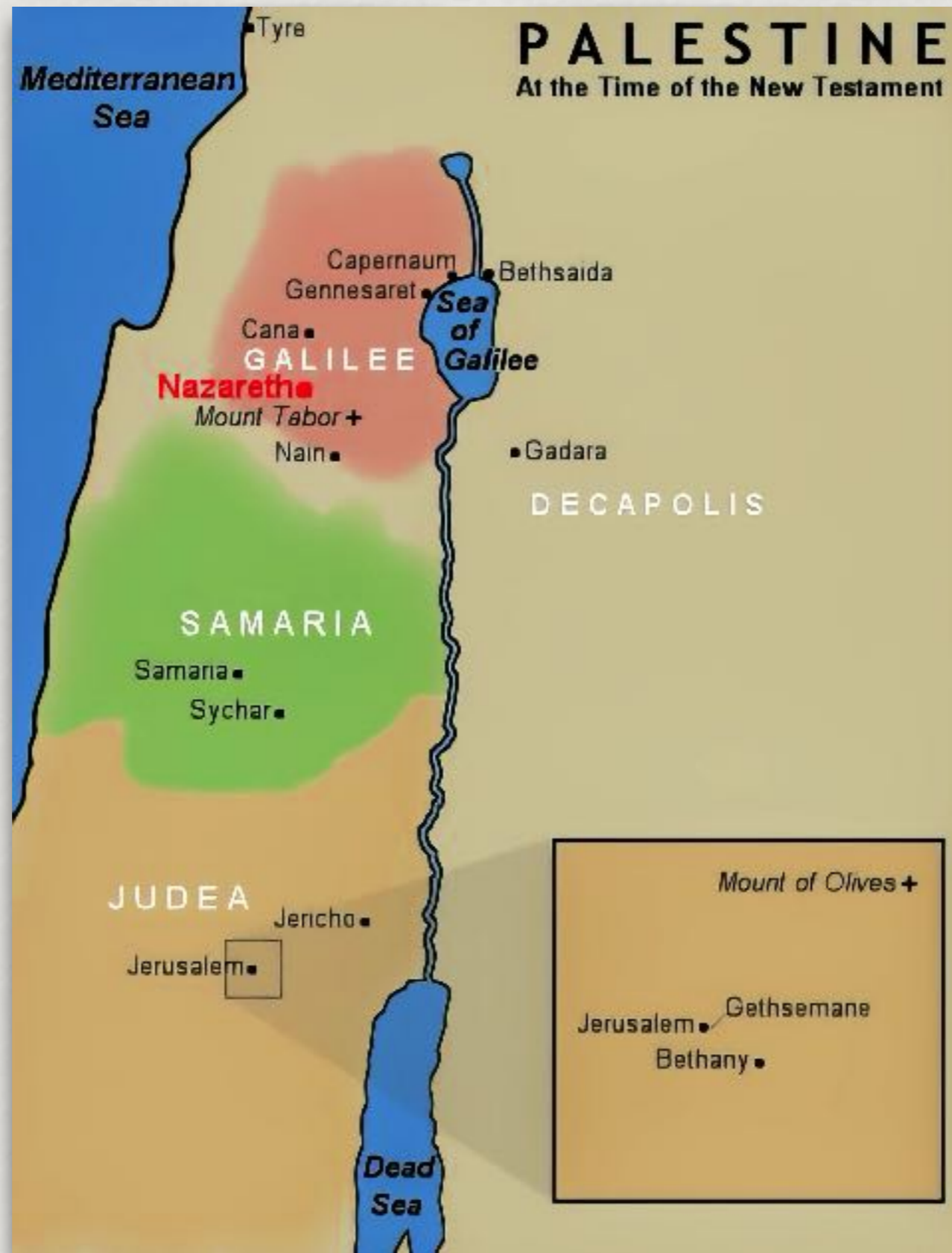
Most of Galilee consists of rocky terrain at heights of between 500 m (1,640 ft) and 700 m (2,296 ft). Several high mountains are in the region, including Mount Tabor and Mount Meron. Because of its hilly terrain, most of the people in the Galilee live in small villages connected by relatively few roads.







There are 91 miles from Nazareth to Jerusalem, and it takes about 30 hours to travel it (3 mph).



The Feast of Tabernacles began on the fifteenth of Tishri.

Tishri usually occurs in September–October. The Day of Atonement takes place on the 10th of Tishri, and the interval from Passover to Tabernacles was about six months. The feast continued for seven days, during which the Israelites dwelt in booths, in remembrance of their dwelling in tents when they came out of Egypt. The Feast of Tabernacles was one of the three times in the year when every male Jew was required to appear before the Lord (Ex. 23:14; Deut. 16:16). It was both a thankful memorial of the national deliverance and a yearly rejoicing at the close of each harvest.

Christ's brethren did not believe in Him, and because He made Himself obnoxious to the priests and rulers, by teaching the people and working miracles, they were greatly annoyed. "Depart hence, and go into Judea, that thy brethren [*sic*] also may see the works that thou doest," they said contemptuously. "For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world." [Verses 3, 4.]

(*15LtMs*, Ms 14, 1900, par. 32)

These words caused Christ grief and sorrow,
but He made no sarcastic answer. How He pitied
their ignorance and blindness. He longed to
instruct them; He longed to see them willing to see
with unprejudiced eyes and to hear with
unprejudiced ears. (*15LtMs*, Ms 14, 1900, par. 32)

Christ's brethren had been closely associated with Him from childhood. But they had not regarded this association as a great privilege. Instead of being blessed and benefited by beholding His blameless life, they had imbibed the sentiments of unbelief. Their words reveal their darkened comprehension. Had they believed in the divine mission of Jesus, they would not have spoken such words. Neither love nor reverence is seen in their attitude to Him.

(19LtMs, Ms 26, 1904, par. 3)

Jesus answered His brethren, “My time is not yet come: but your time is always ready. The world cannot hate you; but Me it hateth, because I testify of it, that the works thereof are evil.” [Verses 6, 7.] Those who receive the spirit of the world and share its unbelief will receive no opposition from the world. (*19LtMs*, Ms 26, 1904, par. 4)

Jesus refrained from taking a course that would bring such a crisis in His life as to cut short His lifework. The opposition of the priests and rulers at Jerusalem had driven the mighty Healer from their midst. He restricted, for a time, His labors to Galilee. Often He left one field of labor for another in order to escape from those who were seeking His life. (*19LtMs*, Ms 26, 1904, par. 5)

Go up, He tells them, to Jerusalem; I will come up afterward. If they should see Christ in that company with His own brethren, they would know that He was the one that they wanted to take and to kill. Said he, It is not safe for me to go up now, but He could go on afterward, so that with the multitude nobody distinguished Him, for He had lessons to give to the people. (*22LtMs, Ms 186, 1907, par. 26*)

Many who refuse the message which the Lord sends . . . say, as did the Jews, “Show us a miracle, and we will believe. If these messengers have the truth, why do they not heal the sick?” These objections recall to mind what was said concerning Christ. “**His brethren** therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did His brethren believe in him.”

[John 7:3-5.] (*6LtMs*, Lt 4, 1889, par. 60)

“And **they that passed by** reviled him, wagging their heads, and saying, ‘Thou that destroyest the temple, and buildeth it in three days, Save thyself. If thou be the Son of God, come down from the cross.’ Likewise also the **chief priests** mocking him, with the **scribes and elders**, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.” [Matthew 27:39–43.] (*6LtMs*, Lt 4, 1889, par. 60)

How can **any of our brethren** who have before them the history of the Lord of life and glory open their lips to utter words similar to the taunting words of the murderers of our Lord? Does the Lord lead our brethren to say these things? I answer, No. They know not what spirit they are of. Could their eyes be opened, they would see evil angels exulting around them and triumphing in their power to deceive them. (*6LtMs*, Lt 4, 1889, par. 61)

The day is just before us when **Satan will answer the demand of these doubters** and present numerous miracles to confirm the faith of all those who are seeking this kind of evidence. How terrible will be the situation of those who close their eyes to the light of truth and ask for miracles to establish them in deception! (*6LtMs*, Lt 4, 1889, par. 61)

He must go to the feast secretly, because in Judea Satan had aroused the prejudice and hatred of the people against Him. He must mingle secretly with the throng of worshipers so as not to be distinguished as the One whom the Jews desired to kill. (*6LtMs*, Ms 31, 1889, par. 44)

“When His brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.”

“Then the Jews sought Him at the feast, and said, Where is He?” [Verses 10, 11.] They were watching for Christ, and were disappointed that they did not find Him among His relatives. They had determined that once the authorities should get possession of Him, He should never again have opportunity to speak boldly and as one having authority, reproving their sins and laying bare the secrets of their guilty hearts. (*6LtMs*, Ms 31, 1889, par. 45)

“And there was much murmuring among the people concerning Him: for some said, He is a good man: others said, Nay; but He deceiveth the people. Howbeit no man spake openly of Him for fear of the Jews.” [Verses 12, 13.] (*6LtMs*, Ms 31, 1889, par. 46)

Before these people Christ had spoken with the authority of heaven. He had done works that no other man had done or could do. The fruit of His work testified that it was wrought in God. Yet at this feast not one dared openly avow faith in Him. (*6LtMs*, Ms 31, 1889, par. 47)

Then Jesus said unto them, My **time** is not yet come: but your **time** is alway ready. (John 7:6)

- ✦ ***Time—kairos***—A particular fixed or definite period, a season, with an action or condition applied to it
- ✦ 2 Timothy 3:1—perilous times
- ✦ Matthew 24:45—Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in **due season** (*kairos*); or food at the proper time.
- ✦ Galatians 6:10—opportunity

- ✦ ***Time—chronos***—A period of time when something happened
- ✦ Acts 1:21
- ✦ Luke 4:5
- ✦ Matthew 2:7
- ✦ Broadly speaking *chronos* expresses the duration of a period, and *kairos* stresses it as marked by certain features. *Chronos* marks quantity, *kairos* quality (*Vine's Complete Expository Dictionary of Old and New Testament Words*).

- ✦ *Time—hora*—any time or period fixed by nature, the process of time, the measurement of it
- ✦ John 11:9—hours
- ✦ Luke 14:17—the hour of supper
- ✦ Romans 13:11—*kairos* (season) and high time is *hora*
- ✦ Matthew 25:13—wise and foolish virgins

- ✿ My time—my time of a particular event
- ✿ Not yet come—here, present
- ✿ Ready—prepared
- ✿ Full come—*pleroo*—fulfilled, complete, accomplished (v. 8)
- ✿ Revelation 3:2—perfect is from *pleroo*

Then Jesus said unto them, *My time* (the period of time given me) is not yet come (here or present): but your time (period of time given you) is alway ready (present). (John 7:6)

Letters. Gr. *grammata*. The word may denote the individual symbols of the **alphabet** (Luke 23:38), correspondence (Acts 28:21), **books** or writings (John 5:47), the “[holy] **scriptures**” (2 Tim. 3:15), or **learning**, whether elementary or more advanced. The last definition seems best to apply here. The surprise was not that Jesus could read or write, but that He was so well informed and was able to present so learned a discourse. They knew He had not been trained in the rabbinical schools. (*SDA BC*)

The Question?—How knoweth this man letters,
having never learned?

His Answer?—My Father taught me.

His Counsel?—We can know, too, if we do his will.

“Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marveled.” They hoped to catch something from His lips, that they might accuse Him. But His wisdom and His knowledge astonished them, so clear and forcible was **His reasoning from the Scriptures**, and yet this was the Man whose track they were upon that they might entangle Him. The words went from one to another, “How knoweth this man letters, having never learned?” for Christ never placed Himself under the learned scribes and doctors of the law. (*10LtMs*, Ms 72, 1895, par. 16)

“Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee?”

John 7:14–20. (*10LtMs*, Ms 72, 1895, par. 16)

- ✦ v. 27—knoweth whence he is—Isaiah 53:8
- ✦ was taken—by death (cut off, made his grave)
- ✦ prison—through oppression
- ✦ Matthew 25:13—just a carpenter's son
- ✦ vss 42, 52—The priests and rulers had been deceived, as Satan meant them to be, into believing that Christ came out of Galilee. Some who knew that he was born in Bethlehem, **kept silent**, that the falsehood might not be robbed of its power (*6LtMs*, Ms 31, 1889, par. 55)