

# Gospel of John (Study 13 of 24, Chap 6 Start)

by G.W. North

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*In this sermon, G.W. North explores the significance of Jesus feeding the 5,000, emphasizing the deeper spiritual truths behind physical miracles and the importance of faith in Christ as the bread of life.*

**Duration:** 51:19

**Scripture:** Deuteronomy 8:3, John 6:27-48

**Topics:** "Christian Life"

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## Description

In this sermon, the preacher discusses the importance of understanding the message behind the miracle of feeding the 5000. He emphasizes that this miracle is recorded in all the Gospels and highlights the significance of the event. The preacher also mentions the parable of the Good Samaritan as an example of behavior that aligns with our walk with God. He emphasizes the importance of taking care of others. The sermon also touches on the disciples' question about what they should do to work the works of God, and Jesus' response that the work of God is to believe in Him.

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## Transcript

Let us pray. Father, we are in thy hands. By thy will we are, by thy grace we are too, and we praise thee for this, Lord.

Now please guide us by thy Spirit. Open all our hearts and minds for the instant teaching of the Holy Ghost, that thou would take us on into full manhood, maturity in Christ. That is thy concern, Lord, that thou shouldst be pleased with us at the end, and we shall be able to render our true account.

We bless thee for this, Lord. Thy ways are past finding out, but thou wilt reveal to each his or her position in it, humble though it may be. Grant us, Lord, grace to walk in it without murmuring.

Only praise unto thee and thy great Son. Amen. Well, I believe we are in John chapter 6. Now you will know, of course, I believe I might have mentioned it before, but if I have, suffer me to repeat, you will know how repetitious I am.

It seemed to be that God was, he was always talking about the same thing in a different way. That this is the only miracle that's recorded in all the Gospels, this one, we're going to deal with today, because you will know it's the feeding of the 5,000 and so on. The importance of it is that, like you could say, some things have to do with behaviour, cultural things.

Let me take one, for instance, the parable of the Good Samaritan. That's to do with behaviour. That is to do with things that we shall meet in our walk with God.

The greatest statement in that parable as I may say, is contained in four words. Just give you a clue, at least you'll know what I think about it anyway. Take care of him.

That's what it's about. Take care of him. That's how to behave yourself or to do with your walk, work, whatever you want.

But this is a fundamental thing. It has to do with history, this Jewish history. It has to do with so many things that are basic in our faith.

So let's turn to it, shall we, in John chapter 6. After these things Jesus went over the Sea of Galilee, which is the Sea of Tiberias. And a great multitude followed him because they saw the miracles which he did on them that were diseases. Note that this instance recorded here and the feeding, miracle, they call it a parable, it's a miracle, has to do with Jewish history.

And has to be brought into the New Testament. Now you will understand this, that everything in the Old Testament has to be and was handled by Christ in such a way as to bring the basic truth in it over into the New Testament. As we shall see, has to do with history, with the present and with the future.

They followed him, verse 2, because they saw the miracles which he did on them that were disease. But he's not now talking about miracles or healing those who were diseased or lame or anything like that. It is, it's all summed up in those words in verse 6. He knew what he would do.

That's the thing. We'll fill in the intervening words. Jesus went up into a mountain and there he sat with his disciples.

Please remember that great statements, great revelations, great things of Jesus Christ's life have to do with mountains. They have to do with valleys as well. If you're a reader of Oswald Chambers, you will learn how that you have to go down into the demon-possessed valley.

That's one of his lovely phrases. You can't always live on the mountaintops. So be sure that if Jesus Christ went up on a mountain, there's something wonderful going to happen to the mount where he gave the sermon on the mount, as we call it, or mount of transfiguration or anything like that.

Keep it clear. Mountains stand generally in the Bible for kingdoms. He went up into a mountain, sat with his disciples, and the Passover, the feast of the Jews, was nigh.

Jesus lifted up his eyes, saw great company come unto him. He said unto Philip, When shall we buy bread that these may eat? This he said to prove him, for he himself knew what he was about to do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them that every one of them take a little.

Wonderful, isn't it? Has the Lord Jesus ever proved you by asking you what he should do? You think, well, I ask him what I should do. Just turn these things over. Every word of scripture is important.

Don't gloss over anything. Sometimes he'll put you to the test. What would you do? What can we do? So on.

One of his disciples, Andrew, Simon Peter's brother, said unto him, There is a lad here which has five barley loaves and two small fishes. What are they among so many? 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.

Jesus took the loaves, and when he had given thanks, don't misinterpret that saying, when he said his grace, he gave thanks for the five loaves and two fishes, and he distributed to the disciples and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, but nothing be lost. 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.

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth, that prophet which should come into the world. When Jesus therefore perceived that they would come, that is, the multitude, and take him by force, beware, you can't do that, take him by force to make him a king, he departed again into a mountain himself alone. And when he even was now come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum.

And it was dark now, and Jesus had not come to them. And the sea arose by reason of a great wind blow. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship, and they were afraid.

But he said unto them, It is I, be not afraid. Then they went over the sea, and willingly received him into the ship, and immediately the ship was at the land whither they went. You will find this statement of this miracle more detailed in other Gospels.

But it's very wonderful as each one, by the Spirit, draw different conclusions from it, and move as you might get a difference in four different preachers. I expect you notice there is a difference between them. But John, as I said earlier on, has a great affinity with Moses.

Always keep that in your mind. And we're going to see how the Mosaic statement is taken up by the Lord, and all the things concerned with the supply of food in the Old Testament during their wandering in the wilderness. Now keep that clear.

What is called the wandering in the wilderness was nothing of the kind really. That is an easy evangelical phrase. They didn't wander, they were led by a pillar of cloud.

So when you hear this book about wandering in the wilderness, and try to find a niche for yourself in that, you must know in your heart that they were turned into the wilderness by God, and they were led all the time. And they were supplied all the time. Very wonderful.

So don't fall carelessly into sloppy and untrue evangelical thinking. Know what God is doing. Now from this, the Lord Jesus adduces, brings out so much truth that you and I need to know about.

They entered into the ship, they were on the sea, here we are, and in verse 20 we read, he said to them at his eye, be not afraid. Then they willingly received him into the ship, and immediately the ship was at the land with which they went. That's a sort of a miracle that sort of missed over.

It missed over. How many sermons have you heard on that in your life? They were immediately there. They were home and dry.

Wonderful. Once Christ stepped into the ship, very wonderful, how it got to the other side so quickly. It didn't have any wings like an aeroplane, nothing to do with chitty bang bang, keep that very clear, but they were immediately, boat, men, everything transported somehow by God's power.

May I draw that lesson to you, my beloved, that immediately Christ is in the boat, you're home and dried. How about that? Winds contrary, waves tossing you about, you're home and dried when Christ comes in. He told them to do this, that he may display this great truth to them.

Wonderful. I hear the little Christians, they're up and down, just like waves, everything's against me, usually they're depressants, and so on. Immediately Christ is in the boat, you'll be all right.

Hallelujah. Entirely against nature, well of course it was against nature, that is nature outwardly, but he's addressing himself to men, and that's how he addressed himself to men, it is I, don't be afraid. I expect they were as much afraid of being at the further shore immediately than they were of the sea.

Marvellous. So don't moan, will you? You won't be able to if you're a truly born child of God and Christ is filling the boat. You won't be able to.

It's amazing how he changes human nature and habits. Amazing. Ah, I'm one of these thoughtful people, as though Christ never thought a thing.

Nobody else did, but you are the one particular one. You'd better get changed, if you like that. Really the world's got enough of them, they don't want you doing it.

So on we go, beloved. We've got to go quickly, time's fleeting quick. The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save the one we're into, his disciples were entered, and that Jesus was not with his, went not with his disciples into the boat, but that his disciples were gone away alone, albeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks.

When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping and came unto Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou here? Jesus answered them and said, Verily, verily, I say unto you, you seek me, not because ye saw the miracles, but because ye did eat the loaves when they were filled. A pretty low-down motive, wasn't it? I mean, if they had come to be healed and have a miracle and all this done for them, but when all you're thinking about is your belly, then you're in a bad way.

And that's what he said, you know, the Lord's very penetrating, you must let him penetrate, you never try to hide when he speaks. They used to teach me a course when I was at school, Sunday school, show me thyself and show me my Saviour. No, show me myself and show me my Saviour.

And talking about the Bible, make the book live to me. I don't think that now, they say, clap your hands and be happy. That about sums up the present chorus structure.

The Lord taught these great things. He said, lay them not for the meat that perishes, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you, for him hath God the Father sealed. Then said they unto him, what shall we do that we might work the works of God? Insulting, wasn't it? Jesus answered and said unto them, this is the work of God, that you believe on him whom he hath sent.

They said therefore unto him, what sign showest thou then, that we may see and believe thee, what dost thou work? Our fathers, now we're going back into history, our fathers did eat manna in the desert. As it is written, he gave them bread from heaven to eat. Then Jesus said unto them, verily, verily.

I say unto you, Moses gave you not that bread, from heaven, but my Father giveth you the true bread from heaven. Now you see how ignorant they were. They thought that Moses had given them manna.

They now promoted Moses to the position of national idol. That's the Jewish background into which Jesus was born. He said, Moses didn't give you that bread from heaven? My Father giveth you the true bread from heaven, for the bread of God is he which cometh down from heaven and giveth life unto the world.

Then said they unto him, Lord evermore give us this bread. So there you have the whole thing that he knew he was going to do. Oh, not just give them the bread and break five loaves up and two fishes, mighty miracle though it was.

He was moving toward the place where he would debunk their position toward Moses, their attitude, and remove him from the position he never wanted to be God giving them bread from heaven. You wouldn't have thought that a nation so blessed as they would be thinking as they did, our nation is worse. Whatever nation you come from is ten times worse than that, but still here is the thing, beloved, you can get into a wrong attitude in your thinking unless you are constantly aware of the fact that God is giving you bread from heaven.

Let's stay there a moment. At the very beginning on this other mountain top teaching in Matthew chapter 5, he taught those disciples to pray a prayer, give us this day our daily bread. That's what the Israelites had through their wilderness wandering, if you like to use that word, it was a directed path.

They had to get up before the sun got hot, God won't tolerate lazy bones that love their bed too much. Every day except the Sabbath they had to get up very early and go outside a camp which was at and keep walking until they got to the place where upon the dewy tablecloth God laid their bread every morning. Would you have lived in? I mean you love sleeping in, don't you? That's well known for students, they want to sleep away all the weekend if they can, except they've got something they want to do.

Here's the thing, beloved, know your tendencies because they'll be your enemies unless you let God rule in them. Here's the very great thing, you see, that's the first thing he taught them, you give us, remember what I did to Israel of all thousands of years back, I gave them daily bread. It wasn't Moses who gave it, so it's built on them.

He's parody almost of the truth, it isn't that, but here it is. All right now, you're going to get your daily bread, don't ask me for it, you start by saying father, give us our daily bread. That's right, and he was now going to build on that.

It is also important, you won't need me to tell you where to find that, it's also important for you to know this, you'll have to find in Deuteronomy, you won't have to read very far, but shall I not teach you, I'll tell you the chapter. In Deuteronomy chapter 8, you will find Moses now at the end of the wilderness journey, he was yielding up to Joshua, who was soon going to take over, he said the reason why God led them through the wilderness, he said, I led you through this and fed you with manna, that you may learn that man does not live by bread alone, but by every word that proceeds out of the mouth of God. Are you living like that? I'm not asking you whether you believe John 3.16. Are you living by the words that proceed out of the mouth

of God, or out of that lecture, if it is a lecture of a man named North, or whoever may be your favourite lecturer, preacher or what not, are you so intimately associated with Jesus Christ, I mean have you been born into the godly family, is he your father, or are you just a believer? Here is the thing, you see, you are born into his family, and have you learned what Israel never learned? That they got to live by every word that proceeds out of the mouth of God, and at that time they had received the whole law as given in Leviticus, and other things that God added as they went through.

Oh, so that was the reason for manna in the wilderness, was it? Now, now you see the affinity with Moses, he said, my father gives you the true bread from heaven. The bread from heaven, angels live on it, archangels live on it, the father lives on it, he eats his son, you know in love, I've heard many a woman say, look at somebody who has a baby, they all go round and say, I could eat it, that's right. Ever heard the expression? Or is it only my ignorance being born in London? Alright, and that's how it is between the members of the Godhead, did you know that? Women are moved by emotion, perhaps.

Oh, so are men. I'm illustrating what Jesus is talking about. Are you as hungry as that? Or just delighted with being able to sing joy, joy, my heart is full of joy.

What is it that you're after? Because you'll be no good in this world, not the God anyway, unless you're in that position. It's a big thing for, to let the Lord teach you, he didn't do any miracles, he didn't heal anybody that was sick, all those kind of minor miracles, they didn't do that. He came away from it, went up a mountain, gave another statement of truth from the top of the mountain.

He, he, may those mountains be many in your life. Things that you might call peak experiences. May they be so many, it's rather like Everest in the Himalayan range, but when you look at it amongst all the other peaks, it doesn't look as high as some of them.

Everest isn't something like this sticking up out of the earth, there's a whole range of mountains. Keep it clear, keep it clear, I've looked at Everest when I was, out in places that Norman goes to now, and I don't. But, beloved, there's peak after peak after peak after peak, and it's not suddenly sticking up like that, you've been up this one and there's sort of a bit of a valley between them, and then you go up another one and you come down, that is if you're a mountaineer.

Just keep it clean in your heart, will you beloved? Because this is, he's exposing the superstitious belief of a very religious people. And, and we have to see this. The father feeds on the son, and the son feeds on the father.

What my father says, what my father wants. I'm only here to please my father. Did you know that he talked like that? Well that's the implication of what he said.

He pleases me well, but that's not his first importance. If I don't want his father, beloved, and father's decreed that you don't want his son, there's no place for us in his kingdom. And this is the thing for us to grasp.

I'm treating you as already fundamentally educated men and women. You have to be educated in the things of God. And if you lack this, sorry indeed is your position.

You have to go on and up into the things of God. These are not things addressed to your mind only, or even firstly. And, and we have to see this.

Listen, Jesus said, I am the bread of life. And it wasn't Moses that gave me to you. And neither was Moses that gave the manna in the wilderness.

Oh, they said, evermore give us this bread. I'm the bread of life that cometh to me. And any man comes to me, shall never hunger.

And he that believeth on me shall never thirst, which may make you ask the question whether you've really come to him. He that cometh to me. Oh, I've come for rest.

Yeah. But unless you enjoy rest from self and sin, you haven't really come to any rest at all. Amen.

And God wants to take us on. You'll never thirst if you believe on me. You'll never thirst.

I never thirst. And you'll never thirst. I'm sharing myself with you.

My experience. Not just telling you things. Telling is a poor way of communicating really.

I mean, for instance, some of you men may grow up to have the fortune of meeting a nice young lady and you tell her you love her. But unless you give yourself to her and for her, you've betrayed her. Vice versa, the same too.

And this is the thing. I mustn't discuss marriage. That's not my point.

Let's go on. Listen. I said unto you that you also have seen me and believe not.

All that the Father giveth me shall come to me. Him that cometh to me I will in no wise cast out. For I came down from heaven not to do mine own will, but the will of him that sent me.

And this is the Father's will which has sent me that of all which he hath given me I should lose nothing but should raise it up again at the last day. This is the will of him that sent me that every one which seeth the sun and believeth on him may have everlasting life. And I will raise him up at the last day.

The Jews then murmured at him because he said I am the bread which came down from heaven. And they said is not this Jesus the son of Joseph? You've got a comma after Jesus, it shouldn't be there. This Jesus, there were plenty of Jesuses on the earth when Jesus was on, quite a common name.

Is not this Jesus the son of Joseph? Who is father and mother we know. How is it then that he saith I came down from heaven? Jesus therefore answered and said unto murmur not among yourselves no man can come to me except the father which has sent me draw him and I will raise him up at the last day. That's right.

Did you know you had to be drawn to Jesus? I decided for Jesus. Aren't you a wonderful person then? You are drawn to him. When it was happening, except that you'd probably been in churches all your life, you wondered what this strange drawing was.

Sometimes perhaps against your will. Drawn. I must confess I'm very weak.

He drew me fairly easily. But you don't want to be strong in stubborn self and sin, do you? Here is the thing for us to lay hold of beloved. No man can come to me except my father.

Draw him. Verse 44. And I will raise that person.

Him is the inclusive with female is amount. I will raise that person up at the last day. It is written in the prophets and they shall all be taught of God.

How about that? Wonderful isn't it? You were taught a long time before up here you knew about it. You, your soul, your spirit was laid hold of by God and drew you and you couldn't understand and you were as ignorant as an animal. Me too.

You understand you were drawn. Drawn. You had to find Jesus irresistible.

I hope a man or woman under whom you sit as well talk to these things. Amen. They shall all be taught of God.

God taught your dumb spirit. Drew you. Drew you.

Your understanding just sort of came to life a bit after that. Ignorant, talk about ignorant, with such an educated nation now, in fact the whole world, the western world anyway, is taught so much about the human psyche. We have a science called psychology or Mr E out.

That's right. Now everybody knows everything. They don't know a thing most of them that teach it.

They don't know the fundamental difference between spirit and soul. I'll ask you a question. Are you spiritually aware of God? I don't mean at the odd times when you pray or go to church.

Or soulishly aware at times. Is there a difference? Yes, it's only slight, but it's there. But I won't discuss psychology or such as judgment, a judge upon them.

The thing you have to know, beloved, is this mysterious spirit that they can't talk about because their spirit is dead inside them. So they don't know. And only those who've been drawn by God.

Hallelujah. Do you know what he's doing? He's selecting a bride for his bridegroom's son. I'm coming along in the car.

We discussed a little bit about this. Not like, you see, but we will know the truth. The four of us had a great time.

I did a lot of listening. We are not aware of the things that are happening inside us. No, you don't.

You've only got a soulish experience. Of course you have. There's something much more wonderful.

That's why several times, twice, I think in the Old Testament, we're told we must dwell deep, deep. Too much superficiality now takes the place of praise and worship of the genuine thought in churches. Usually it's the happiness of man that's being expressed.

I was preaching on this yesterday morning. Well, not quite these lines, associated. When God has harmonized you, spirit, soul, and body, with the proper man, Jesus Christ, his son, you're beginning to make progress.

Your whole spirit, soul, and body, one whole. All divisions of a human personality are artificial. You are one.

And you have to come into a realization of this. In other words, your body will display what your spirit is. Now you be careful how you dress it.

You be careful what you do with it. If you can get your mother to make you a seamless dress, you're all right. See, this man's talking in riddles, using phrases I'm not used to.

Well, your mother, friend, in your new birth, even as your father is the father, and you are the son that's born, is the Holy Ghost that had to come on Mary before she could bear the child. This is the wonder. This doesn't leave you at liberty to do what you want, unless your wants are God's wants.

Amen. Now, I didn't intend to say all that to you, but then I'm not a lecturer, as you can see. Here the thing is put before us very plainly.

They shall all be taught of God. Every man, therefore, that hath heard and hath learned of or from the Father, cometh unto me. That's the net result of it.

If I hear what God is saying, and if I learn what God is saying, the net result is the Jesus life in me. I come to Jesus. Oh, I've always thought of Jesus Christ, so my mother said, come to me.

Oh, yeah, yeah, it's quite valid. But he simplified it into milksop stuff then. This is the truth that's the heart of everything.

If you're searching, you're searching for the Father. If you're still searching for Jesus Christ, you've never really begun. So God wants us to see and understand this great truth.

Now, let's go on. I've labored that purposely. Not that any man has seen the Father, save he which is of God.

He hath seen the Father. I've seen him. Have you? Oh, I don't mean with these eyes.

I've seen him. We were talking about this yesterday morning for those that have come from Warrington. We've seen, we've heard, we've handled.

You haven't got a valid testimony that that's Christ, whatever, and your testimony is, well, I was in drugs, or I was a drunkard, or I was a thief, or I was this and that and the other, and so on and so on. It's good testimony. It's not good enough when you stand before that throne.

That was a beginning for you. That was only a beginning. But we've got itching ears, and we import these people, come and give you a testimony, a wonderful testimony you've got.

You come and we'll give you a Sunday night to give you a testimony or something like that. It's good to hear what God can do. But how about some people, people like, well, I was one of them.

I don't think I ever swore about three or four times in my life. I was born in the gutters of Bethnal Green. I didn't know what drugs was.

To alcohol, I detested the sound of it, let alone the taste of it, let alone the smell of it. They say, now, you're goody, goody. No, I wasn't a goody, goody.

I couldn't do it. When the boys in the street used to gamble with cards, I would stand and watch them, and I was never, though they said, Northy, come on. Northy couldn't.

I don't know. You understand? Well, oh, nothing, no, but it's no good trying to preach sermons outside your experience. That's the trouble with pulpits.

Because it's in the Bible, they want to preach it. You never make the Bible live unless it's coming through you. Do you understand? The Word was with God.

This is where we started in the first chapter. The Word was made flesh. Amen, amen, and amen to.

I'm the bread of life, he said. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, the man may eat thereof and not die.

Not die. I am the living bread which, oh dear, let me just finish reading. Time's gone, but I'll just finish this.

I'm the living bread which came down from heaven. I'm the living bread, living bread. Notice that's different from saying I am the bread of life.

Notice the change of grammar. And I'll live in you if you eat me. If any man is to eat this bread, he shall live forever.

And the bread that I will give is my flesh, which I will give for the life of the world. Amen. Break.

Cup of tea, please.

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