

JESUS FEEDS FIVE THOUSAND: THE KIND OF FAITH NECESSARY TO MEET HUMAN NEEDS

JOHN 06:01–15

John 06:01–71 Division Overview:

Needs of Man — Christ, the Bread of Life

Chapter 6 reveals Jesus to be the Provision for every human and material need. Jesus first demonstrated the truth, then He began to preach and teach it. He showed that He was...

- concerned with every need in life (even a missed meal, Jn. 6:1-15).
- concerned with every overpowering need (the calming of a storm, Jn. 6:16-21).

No matter how small the need or how stormy the problem, Jesus is the Provision, the Bread of Life, and the power to meet man's every need. He can provide a single meal, and He can calm the most stormy problem.

Introduction John 06:01–15

Jesus Christ is the Bread of Life, the Provision for human and material needs. The greatest need of man is the need to be delivered from worry and anxiety (Mt. 6:25-34.) Note two significant facts.

First, trying to meet human needs by any other source than Christ is doomed to failure and will not satisfy.

Second, believing and trusting are essential for God to meet human need. However, there are several levels of faith and trust. This is the lesson man must learn in order to see that Christ is the Bread of Life, the Provision for human need.

- I. The setting (vv. 1-6).
- II. There is a pessimistic faith (v. 7).
- III. There is an optimistic but questioning faith (vv. 8-9).
- IV. There is a positive, unswerving faith (vv. 10-13).
- V. There is a materialistic faith, a faith that makes a profession of Jesus (vv. 14-15).

I. John 06:01–06 The Concerns of Jesus Christ

The setting is descriptive. Jesus crossed over the sea or lake of Galilee (See *Sea of Galilee*, Mk. 1:16). The lake was about thirteen miles long and eight miles wide. The feverish, surging crowds saw where He was heading, so they rushed around the lake by foot. The journey was about nine miles.

Note the words *followed* (eklouthēi) and *saw* (etheoroun) (v. 2). The two words mean that the people *had been following* Jesus for a long time and *kept on following Him, seeing the ministry* of His miracles upon people.

Jesus was tired and weary from the pressure of facing the crowd day after day. He sought refuge across the lake on the top of some unknown mountain. He needed time to be alone with God and with His disciples. It was the Passover season, a time when thousands of pilgrims flooded Jerusalem and the surrounding suburbs.

The picture is that of Jesus sitting on the mountainside, lifting up His eyes from resting upon His knees and seeing “a great crowd” of thousands streaming across the fields and up the mountain toward Him. The “great crowd” included both those who had followed Him around the lake and pilgrims who were caught up in the excitement of hearing about Jesus, the proclaimed Messiah.

Jesus used the occasion to demonstrate two concerns. His first concern was to meet the needs of man, even the relatively small need of providing a meal. There is no need that Jesus does not want to meet. The crowd that had been following Him for days had just made a nine mile journey, having rushed (*followed, eklouthei*) to keep from losing Him. They were not only hungry and apparently out of food, but they were in mountainous country, an area without any possibility of purchasing food. The point is this: the people were so desperate to find and keep up with Him that they just forgot about eating. As usual, Jesus was filled with compassion for those who so desperately sought Him out. He used the occasion to teach the great lesson: He will meet even the most minute need of men. He asked His disciples, “Where shall we buy bread, for those people to eat?”

His second concern was to strengthen the disciples. He knew what He was going to do, but He used the occasion to test and strengthen the disciples, teaching them a tremendous lesson on faith. They were as we are, full of needs; and their greatest need was the same as ours, to grow in faith.

JOHN 06:01 “SOMETIME AFTER THIS”

This is a reference to the closing days of the Galilean ministry, the events covered between Mt. 4:12-14:12. These events are not covered by John. His concentration is the Judean ministry of Jesus; therefore, He simply moves over the Galilean events by using the words “sometime after this.” □

MARK 01:16 SEA OF GALILEE, LAKE GENNESARET, SEA OF TIBERIAS

A fresh water lake in northern Palestine. At its widest points, it was only about 13 miles north to south and 8 miles east to west. It would not be called a sea today because of its small size. There are several important facts to note about the Lake.

1. The Lake was known by several names: the Sea of Galilee (Mt. 4:18; 15:29; Mk. 1:16; 7:31); the Sea of Tiberias (Jn. 6:1; 21:1); the Lake of Gennesaret (Lk. 5:1); and simply the “lake” (Jn. 6:16-25) or “the water’s edge” (Lk. 5:2). In the Old

Testament it was called the Sea of Kinnereth (meaning harp shaped) (Lk. 8:22; Jn. 6:16-25; Num. 34:11; Deu. 3:17; Jos. 13:27).

2. The Lake was surrounded by some of the richest and most heavily populated areas of Palestine. Large towns flourished along its shores, towns which play a prominent role in Scripture: Capernaum (See Mt. 4:12-13), Bethsaida (Mk. 6:45), Khorazin (Lk. 10:13), Magadan (Mt. 15:39), the region of Gerasenes (Mk. 5:1).
3. The Lake was subject to violent storms. It sat 680 feet below sea level which gave the Lake a warm climate, but it was in a pocket-like basin surrounded by steep, fast-rising hills (2000 feet high) and funnel-like mountains. The funnels or deep ravines running down through the mountains have resulted from eons of erosion. When cold-fronts move in with their fierce winds, the cold whips through the funnel-like gorges and mixes with the warm temperatures of the Lake. Unpredictable and terrifying storms result (Mt. 8:23-27; Mk. 4:35-41; Lk. 8:22-25). □

JOHN 06:05–15 FAITH

Jesus was showing that He was concerned with every little need in life (even a missed meal), and that He was able to provide for every need — if man would just believe Him. Therefore, He taught a necessary lesson: there are four ways to respond to needs. (See *Faith and Prayer*, Mk. 11:22-23.) □

II. *John 06:07 Pessimistic Faith*

There is a pessimistic faith. This is seen in Philip. Philip needed to see his faith for what it was — pessimistic. Philip was from Bethsaida, so he was the natural disciple to question Jesus (Jn. 1:44). The disciples either had eight months' wages [two hundred denarii] in their treasury or else Philip was just pulling a figure out of the air stressing that even such a large amount would not feed the crowd (See Denarii, Jn. 6:7).

1. A pessimistic faith sees money and human resources, and that is all. A pessimistic faith...
 - sees only the available resources. It stresses the hopelessness.
 - stresses the impossibility of the situation.
 - despairs of such meagre resources.
 - is swamped by the hopelessness of an answer. (Note the tone of Philip's answer, v. 7.)
2. A pessimistic faith does not see God nor the power of God. A pessimistic faith *professes* God and *professes* Christ to be the Son of God. It professes the belief that Christ has the power to meet the needs of man. It even witnesses the miraculous working of Christ in other instances.

But when a problem arises, the immediate response of a pessimistic faith is to see the problem, not the power of God. It does not see the opportunity for the power of God to be demonstrated in conquering the problem and bearing a strong testimony to His name. In the crises of the problem, the power of God seems forgotten.

- a. A pessimistic faith forgets God's glorious power in the past.

Mark 4:38-40 *Jesus was in the stern, sleeping on a cushion. The disciples woke him and said to him, "Teacher, don't you care if we drown?" He got up, rebuked the wind and said to the waves, "Quiet! Be still!" Then the wind died down and it was completely calm. He said to his disciples, "Why are you so afraid? Do you still have no faith?"*

Mat 16:8-9 *Aware of their discussion, Jesus asked, "You of little faith, why are you talking among yourselves about having no bread? Do you still not understand? Don't you remember the five loaves for the five thousand, and how many basketfuls you gathered?"*

- b. A pessimistic faith fails to think of God's power. It's mind is on earthly things, not on spiritual things. It is carnal, not spiritual.

Rom 8:5-6 *Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind of sinful man is death, but the mind controlled by the Spirit is life and peace.*

- c. A pessimistic faith feels that the problem is too big for God's power or either too little for God to be interested in.

Mat 19:24-26 *"Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." When the disciples heard this, they were greatly astonished and asked, "Who then can be saved?" Jesus looked at them and said, "With man this is impossible, but with God all things are possible."*

- d. A pessimistic faith fears that God's power will fail and the person's faith will be weakened. Therefore, the person is safer to pray weakly, "Lord, if you will, handle this problem."

James 1:6-8 *But when he asks, he must believe and not doubt, because he who doubts is like a wave of the sea, blown and tossed by the wind. That man should not think he will receive anything from the Lord; he is a double minded man, unstable in all he does.*

- e. A pessimistic faith fails to see God's care and love, interest and concern, over every little thing that happens to a person.

Mat 6:26 *"Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they?"*

Mat 10:30 *"And even the very hairs of your head are all numbered."*

- f. A pessimistic faith gives thanks and praise to God for what one has (health, money, things) but fails to trust God for the miraculous healing and multiplication of resources so that one can better serve and help others.

Mat 17:19-20 Then the disciples came to Jesus in private and asked, “Why couldn’t we drive it out?” He replied, “Because you have so little faith. I tell you the truth, if you have faith as small as a mustard seed, you can say to this mountain, ‘Move from here to there’ and it will move. Nothing will be impossible for you.”

- g. A pessimistic faith looks to others for help instead of looking to God and depending upon Him alone.

Phil 4:6-7 “Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.”

Jer 10:23 I know, O Lord, that a man’s life is not his own; it is not for man to direct his steps.

Psa 127:1 Unless the Lord builds the house, its builders labour in vain. Unless the Lord watches over the city, the watchmen stand guard in vain.

Isa 2:22 Stop trusting in man, who has but a breath in his nostrils. Of what account is he?

- h. A pessimistic faith fails to see that God is glorified when He provides and meets the need.

Phil 4:10 I rejoice greatly in the Lord that at last you have renewed your concern for me. Indeed, you have been concerned, but you had no opportunity to show it.

Phil 4:18-20 I have received full payment and even more; I am amply supplied, now that I have received from Epaphroditus the gifts you sent. They are a fragrant offering, an acceptable sacrifice, pleasing to God. And my God will meet all your needs according to his glorious riches in Christ Jesus. To our God and Father be glory for ever and ever. Amen.

MARK 11:22–23 FAITH AND PRAYER

“Have faith in God,” Jesus answered. “I tell you the truth, if anyone says to this mountain, ‘Go, throw yourself into the sea,’ and does not doubt in his heart but believes that what he says will happen, it will be done for him.” Mark 11:22-23

The first condition to prayer is faith in God. But note four significant facts.

1. The object of faith is God Himself. The critical words are “in God.” There are three significant things that need to be noted about the object of faith.

- a. Jesus did not say, “Have faith,” but “Have faith *in God*.” Faith has to have an object. “In God” is where one is to have faith, where one is to place his faith. Faith has no value by itself; only the object (God) has value.

The Bible never says to have faith in faith, yet this is the experience of many. Too often, a great difficulty or problem arises, and the believer feels he has to *arouse* his faith. He feels that if he can just *stir up* enough faith, he will whip the problem. But in reality he has had faith in faith. His mind, his attention, and his heart have been focused upon faith — not upon God.

- b. Faith has no power; it is the object that has power. A man’s faith is not going to remove the mountain. God is going to remove the mountain. The strength of faith is not faith, but God. In the Bible practically everyone who came to God had weak faith. Only a few had strong faith, yet God saved them and granted their requests (see Mt. 14:22-33).
- c. Faith requires knowing the object. The more one knows the object of faith, the more one believes in the object (see Heb. 11:6). For example, consider two men who want to go out on a frozen lake to fish. One man is told to go ahead and cross the lake. He is assured by his friend that the ice will hold him up. Yet, when he begins to step out on the ice, he cautiously and tremblingly takes step after step — usually until he can stand it no more and returns. But the other man walks out courageously and boldly, cuts a hole in the ice, sits down, and begins to fish.

Note three important questions.

=> What supported the man sitting out on the ice? Not his faith, but the ice - the object of his faith.

=> Who had the strongest faith? Of course the man out on the ice. The one with the weak faith is the man who slowly inched his way back.

=> What made the difference between the faith of the two? One thing. One man knew the ice and the other man *did not know* the ice.

2. A second fact to note about faith is its purpose. The purpose of faith is to remove mountains. Jesus’ teaching says, “Have faith in God...[and then] say to this mountain, Go.” Mountains represent the immovable, the impossible. It is something almost too steep to climb, almost too high to cross, almost too awesome to see beyond.

This is the reason Jesus discussed prayer and communion along with faith. One learns to have faith in God as He prays and communes with God. And the more he prays and communes with God, the more he will know God; and the more he knows God, the more he can experience faith in God and experience the removal of mountains that slow his progress through life.

3. A third fact to note about faith is the way to possess faith. The way is prayer. Jesus explicitly says, “Anyone... [who] does not doubt...but believes that what he says will happen, it will be done for him.” There are two crucial points in this promise.
 - a. Not doubting at all. This means never having a thought whether a thing can be done or not. It means not hesitating, not wondering, not questioning, not considering, not being concerned at all. Realistically, only God Himself can know if a thing will happen or not — know so perfectly that no wondering thought would ever cross His mind. What Christ is after is that we grow in belief and trust. He wants us to believe that all things are possible through Christ who strengthens us (Phil. 4:13).
 - b. Believing in God’s authority. Note the words “says” (see Mt. 17:20). The power of Christ came from the authority of God. All He had to do was *say*, that is, speak the word and it was done. That is the very point He was making to us. If we believe, doubting not, then we stand in the authority of God. We may say, speak the word, and it shall be done.
4. A fourth fact to note about faith is the result of faith. A man who prays having faith, truly “having faith in God, will receive whatever he asks.” The mountains which confront him will be removed, *effectively and quickly* (see Mk. 11:20-21).

Mat 21:22 “If you believe, you will receive whatever you ask for in prayer.”

Mark 9:23 “‘If you can?’” said Jesus. “Everything is possible for him who believes.”

John 14:12-14 “I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these because I am going to the Father. And I will do whatever you ask in my name, so that the Son may bring glory to the Father. You may ask me for anything in my name, and I will do it.”

Psa 91:15 He will call upon me, and I will answer him; I will be with him in trouble, I will deliver him and honour him. □

III. **John 06:08–09 Optimistic but Questioning Faith**

There is an optimistic, but questioning faith. This is seen in Andrew. Note three things.

1. An optimistic, questioning faith loves the Lord and is committed to the Lord. Andrew saw Christ’s concern, so he went among the crowd to search for food. He found and gathered all the resources he could.
2. An optimistic, questioning faith lays what it can find before the Lord. No matter how little the resources or how poor the quality, it is all laid before the Lord. The barley bread was the bread of the poor, the very cheapest bread that could be made

or bought. It was anything but a delicacy. The two fish were even “small.” Note the simple, optimistic faith of Andrew. He had searched and could find nothing but five small barley cakes and two small fish, but he offered what he had found — the *boy* and his *food* — to the Lord.

3. An optimistic, questioning faith does question: “How far will they go among so many?” The questioning faith often deteriorates into...
- complaining about the problem
 - being anxious about meagre resources
 - grumbling over the small provision
 - griping over the poor quality

A questioning faith looks at the need and then looks at the meagre resources, both how little and how poor the quality of the resources are, and it questions God. It questions instead of believing God to take care of the problem. The need may be what it is in this event, the need for food; or it may be the need for health, money, deliverance or a myriad of other human needs. Whatever the need may be, the fundamental need is for one to learn to trust Christ and not to question and doubt His love and care, wisdom and power.

Mat 6:25 “Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes?”

Mat 6:31-32 “So do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For the pagans run after all these things, and your heavenly Father knows that you need them.”

Luke 10:40-41 But Martha was distracted by all the preparations that had to be made. She came to him and asked, “Lord, don’t you care that my sister has left me to do the work by myself? Tell her to help me!” “Martha, Martha,” the Lord answered, “you are worried and upset about many things.”

Luke 12:29 “And do not set your heart on what you will eat or drink; do not worry about it.”

Phil 4:6 “Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God.”

James 1:5-6 If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him. But when he asks, he must believe and not doubt, because he who doubts is like a wave of the sea, blown and tossed by the wind.

JOHN 06:08–09 ANDREW

Little is said about Andrew in the New Testament, but what is said shows a faithful and humble follower of the Lord. (See Andrew, Mk. 3:18.)

1. Andrew was a follower of John the Baptist (Jn. 1:35-40).
2. Andrew willingly took the second place. He was one of the very first to follow Christ, and he was also one of the very first to bring another person to Christ (his own brother, Peter). However, Andrew was called to take a back seat. He was to live under the shadow of Peter. Throughout the New Testament Peter is always mentioned first, but from all indications Andrew never resented his place. To be with Jesus and to do what Jesus wanted was enough for Andrew.
3. Andrew was the man who was always bringing others to Jesus. He was the focus of attention only three times in the New Testament, and in all three cases he was seen bringing someone to Jesus: Peter (Jn. 1:41), the small boy with the loaves and fish (Jn. 6:8-9), and the Greeks (Jn. 12:22).
4. Andrew was an approachable person. He was able to approach his brother Peter without difficulty, and the small boy with the loaves and fish felt comfortable enough with him to follow him to Jesus. The Greeks also felt comfortable enough to approach Andrew first in seeking an interview with Jesus. □

MARK 03:18 ANDREW

Andrew was apparently the first disciple of Our Lord. He had been a disciple of John the Baptist, longing for the Messianic hope. However, when John pointed out that Jesus was the Messiah, Andrew requested an interview with Jesus. From that point on, he was convinced that Jesus was the true Messiah, and Jesus struck a very special friendship with him (Mk. 13:3; Jn. 1:35-37). Jesus met his craving for the Messianic hope and increased his gifts of love and caring (see Jn. 1:41; 6:8-9; 12:21-22).

Andrew was always helping people (Jn. 6:8-9; 12:21-22).

Tradition says Andrew preached in Jerusalem and was crucified for preaching against idolatry. He was hung on a cross in the shape of an X. □

IV. *John 06:10–13 Positive, Unswerving Faith*

There is a positive, unswerving faith. This is seen in Christ. Christ Himself demonstrated for His disciples the kind of strong faith they were to have in God.

1. Note Jesus' faith.
 - a. Jesus took what He had and gave thanks to God for what He had. He had only a meagre supply of bread. In fact, He could hold all He had in the palm of His hand. But note...

- He did not stand there looking at the meagreness of what He had, questioning, being gripped with despair and hopelessness, wondering how the need was going to be met.
 - He looked up and gave thanks to God. The small supply and poor quality did not matter. What mattered was that He had something; there was some provision. A gift, a sacrifice, a resource — small though it was — had been given and laid at His feet for Him to use as He willed. So He took it, being ever so appreciative, and lifted it up to God, giving thanks to God and trusting God to meet the need of the hour. Note how positive and unswerving the act of Christ was. He knew beyond any question that God would meet the need and multiply the resources.
- b. Jesus gave what He had, and note: all He could do was distribute what was in His hands and trust God. This He did. He simply gave what He had and God did the rest.

Thought 1. All any man can do is give what he has, what he holds in his hands. But he can do that, and he is expected to do that. If a man so gives, God does the rest. The need will be met. (Note: the needs of the whole world can be met only if we will give what we hold.) Because many are holding and grasping after more and more, the world is reeling in the desperation of hunger and disease, war and death, sin and evil, doomed to live apart from God eternally.

Mat 6:21 *“For where your treasure is, there your heart will be also.”*

Mat 19:21 *Jesus answered, “If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me.”*

Mat 22:39 *“And the second is like it: ‘Love your neighbour as yourself.’”*

Luke 3:11 *John answered, “The man with two tunics should share with him who has none, and the one who has food should do the same.”*

Acts 20:35 *“In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: ‘It is more blessed to give than to receive.’”*

Rom 12:13 *Share with God’s people who are in need. Practice hospitality.*

Gal 6:10 *Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.*

Eph 4:28 *He who has been stealing must steal no longer; but must work, doing something useful with his own hands, that he may have something to share with those in need.*

1 Tim 6:18 *Command them to do good, to be rich in good deeds, and to be generous and willing to share.*

Heb 13:16 *And do not forget to do good and to share with others, for with such sacrifices God is pleased.*

c. Jesus used others to help Him in meeting the need. Note that He gave to the disciples and the disciples gave to the people. His *disciples were essential* to the task. They were the ones made responsible for feeding the people.

=> Christ received the offering of the resources, meagre as they were.

=> Christ trusted God to multiply the resources.

=> Christ then gave the supply to the disciples, not to consume but for the purpose of distributing. This is critical to note.

=> The disciples distributed the food and fed the people. They were a vital part of the Lord's plan.

2. Note that God met the need because of the positive, unswerving faith of Jesus. God met the people's need and filled them. In fact, and this is extremely important. He *more* than met their need. There was provision *left over*. How much? Twelve baskets full. Why twelve baskets? There were twelve disciples, twelve servants who had so obediently and trustingly helped Christ. Each servant had a supply that would last him for days. God always provides abundantly for His true servants (Phil. 4:19). Note: not a morsel was to be wasted. Every ounce of provision was to be used at some future date.

Thought 1. While a man is giving what he has, he must trust the power and provision of God.

Mat 6:33 *"But seek first his kingdom and his righteousness, and all these things will be given to you as well."*

Luke 1:37 *"For nothing is impossible with God."*

Phil 4:19 *And my God will meet all your needs according to his glorious riches in Christ Jesus.*

1 Chr 29:12 *Wealth and honour come from you; you are the ruler of all things. In your hands are strength and power to exalt and give strength to all.*

Job 42:2 *"I know that you can do all things; no plan of yours can be thwarted."*

Psa 24:1 *The earth is the Lord's, and everything in it, the world and all who live in it.*

Psa 31:19 *How great is your goodness, which you have stored up for those who fear you, which you bestow in the sight of men on those who take refuge in you.*

Psa 37:5 *Commit your way to the Lord; trust in him and he will do this.*

Prov 3:5 *Trust in the Lord with all your heart and lean not on your own understanding.*

Mal 3:10 *"Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this," says the Lord Almighty, "and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it."*

V. *John 06:14–15 Materialistic Profession of Jesus*

There is a materialistic profession of Jesus. The people professed Jesus to be the Messiah, but they were thinking of an earthly, materialistic king, a Messiah who could meet both their personal and community or national needs (See *Christ, Messiah*, Jn. 1:20).

Jesus had fed and healed them. He had done what every man wanted, met their need for health and food. Therefore, they wanted to set Him up as the King of their lives. They did not want to ever hunger or be sick again, not as long as they lived. They saw in Jesus the possibility of an earthly, human Messiah, One who could provide...

- food for their hunger
- healing for their sicknesses
- deliverance from their trials
- comfort for their sorrows
- plenty for their wants
- peace through their disturbances
- victory over their enemies

Jesus, of course, can help any person through anything. But the problem with the crowd was their desire for earthly and worldly satisfaction. They thought in terms of the physical and material, not the spiritual. Even when Christ meets physical and material needs, the physical and material are only temporary. They pass away. The Lord's concern is primarily spiritual — spiritual strength and spiritual blessings, the strength and blessings that last forever (Eph. 1:3). This is the reason most men forsake Christ. He demands the...

- denial of self

Luke 9:23 Then he said to them all: "If anyone would come after me, he must deny himself and take up his cross daily and follow me."

- separation from the world

John 6:26-27 Jesus answered, "I tell you the truth, you are looking for me, not because you saw miraculous signs but because you ate the loaves and had your fill. Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you. On him God the Father has placed his seal of approval."

Rom 12:1-2 Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God — this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is — his good, pleasing and perfect will.

2 Cor 6:17-18 "Therefore come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you." "I will be a Father to you, and you will be my sons and daughters, says the Lord Almighty."

1 John 2:15-16 Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him. For everything in the world — the cravings of sinful man, the lust of his eyes and the boasting of what he has and does — comes not from the Father but from the world. ■

JOHN 01:20 JESUS CHRIST, THE MESSIAH

*He did not fail to confess, but confessed freely, "I am not the Christ."
John 01:20*

The words Christ (christos) and "Messiah" are the same word. Messiah is the Hebrew word and Christ is the Greek word. Both words refer to the same person and mean the same thing: *the anointed one*. The Messiah is the anointed one of God. Mathew said Jesus "is called Christ" (Mt. 1:16); that is, He is recognized as *the anointed one of God*, the Messiah Himself.

In the day of Jesus Christ, people feverishly panted for the coming of the long-promised Messiah. The weight of life was harsh, hard, and impoverishing. Under the Romans, people felt that God could not wait much longer to fulfil His promise. Such longings for deliverance left the people gullible. Many arose who claimed to be the Messiah and led the gullible followers into rebellion against the Roman state. The insurrectionist Barabbas, who was set free in the place of Jesus at Jesus' trial, is an example (Mk. 15:6f).

The Messiah was thought to be several things.

1. *Nationally*, He was to be the leader from David's line who would free the Jewish state and establish it as an independent nation, leading it to be the greatest nation the world had ever known.
2. *Militarily*, He was to be a great military leader who would lead Jewish armies victoriously over all the world.
3. *Religiously*, He was to be a supernatural figure straight from God who would bring righteousness over all the earth.
4. *Personally*, He was to be the One who would bring peace to the whole world.

Jesus Christ accepted the title of Messiah on three different occasions (Mt. 16:17; Mk. 14:61; Jn. 4:26). The *name* Jesus shows Him to be man. The name *Christ* shows Him to be God's anointed, God's very own Son. *Christ* is Jesus' official title. It identifies Him officially as Prophet (Deu. 18:15-19), Priest (Psa. 110:4) and King (2 Sam. 7:12-13). These officials were always anointed with oil, a symbol of the Holy Spirit who was to perfectly anoint the Christ, the Messiah (Mt. 3:16; Mk. 1:10-11; Lk. 3:21-22; Jn. 1:32-33).

John 1:41 *The first thing Andrew did was to find his brother Simon and tell him, "We have found the Messiah" (that is, the Christ).*

John 1:45 *Philip found Nathanael and told him, "We have found the one Moses wrote about in the Law, and about whom the prophets also wrote — Jesus of Nazareth, the son of Joseph."*

John 1:49 Then Nathanael declared, “Rabbi, you are the Son of God; you are the King of Israel.”

John 4:25 The woman said, “I know that Messiah (called Christ) is coming. When he comes, he will explain everything to us.”

John 4:26 Then Jesus declared, “I who speak to you am he.”

John 6:69 “We believe and know that you are the Holy One of God.”

John 11:25 Jesus said to her, “I am the resurrection and the life. He who believes in me will live, even though he dies.”

John 11:27 “Yes, Lord,” she told him, “I believe that you are the Christ, the Son of God, who was to come into the world.” □

