

BOOK of John, a Walk with The Beloved Disciple

(transcribed from a C. Crisler talk w/ permission to share from Janet C.)

do his own will. He came, his mission, his assignment is to do, "the will of him that sent me."

John 6:48. He goes into a lengthy discussion of bread and what it means symbolically.

John 6:51. He discusses this bread like he did the living water with the woman of Samaria in John, Chapter Four. He says, "*Whoever eats the bread I am talking about will live for ever.*" This is similar to what he was saying.

We need to go back behind the object to discover the meaning. He gets involved in things which, literally interpreted, sound revolting. Out of context, they even sound cannibalistic, "he that eateth my flesh and drinketh my blood." Even today, the Jews find the concept disturbing. So what does he really mean by these things?



Aerial view of Capernaum

Photograph © 2001 Todd Bolen

How often have we said to ourselves that when we hear an important idea, we want to digest it? Don't we use terms, eating and drinking terms, "I want to eat it up" or "drink it in"? We use these terms quite regularly.

We also find that the concept of *logos* should not be too far from us here. There is a theme running through the Scriptures, starting very early in the Torah, or first five books, and going practically through Revelation. We are presented with "the Word of God." What must we do with it? Remember what the lesson was in the wilderness for Moses? He was told, in Deuteronomy 8:3, "*that man does not survive by bread alone but by every Word that proceedeth out of the mouth of God.*"

What had Jesus said this meant was? In John:4:34, "*To do his Father's will.*" Now we're getting his own explanation here on what he means by food and imbibing it. It's really what sustains us. If this bread is going to sustain us eternally, it's obviously not what we buy in the local store.

The same is true for the water, or the cup with the wine. Moses said that in Deuteronomy 8:15. Also Job 42:3 says it. And in Ezekiel, the angel says, "*Son of Man, eat this scroll*" (Ezekiel 3:1). That's not scanning it is it? Make it a real part of you.

"*The Word was made flesh*," (John 1:14). So, eat that flesh, which now is the Word. Partake of that word. Share that Word. Because, "*this is my body*," (Matthew 26:26; Mark 14:22; Luke 22:19). And they couldn't do a thing with it, even tack it on a cross. How can you nail the Word on the cross? The living Word, the flesh that is so thoroughly responsive to the Word, cannot be tacked to the cross.

We find in Revelation "the mighty angel." There are not too many mighty angels that you find in Revelation. They are angels, but here's a mighty one. This mighty one "*has a little book*," (Revelation 10:2). In Revelation 10:9, that mighty angel tells John, our beloved disciple, with whom we're visiting, "*Take it, and eat it up*." John was told to do that at the Last Supper by Jesus in Matthew 26:26, "*He took the bread and gave it to them, and said, Take, eat*."

There is a very vital difference between giving and taking in the metaphysics and theology of Jesus. It's consistent all the way through the Bible. The angel in Revelation 10:8 that John saw in his vision said to him, "*Take the little book*." John being like you and me, believed that heaven was a hand-out society. In Revelation 10:9, John said to the angel, "*That sounds awfully good. Give me the little book*."

There's a long gap between John and the angel right now. The angel isn't going to budge. It's got to be John. The receiving end is being tested. So John is told again, "*Take it. You come up here, John, and take it, and eat it up. You are part of this. If you are not, it's no part of you.*" Being part of it is the great communion with the Word. So we find that Jesus is dealing with this sometimes difficult symbolism.

In John 6:59 he is in the synagogue at Capernaum.

John 6:60. His disciples agree with many twentieth century hearers. They say, "This is really tough. Who can really hear it? Who can receive it?" Communication.

John 6:61, "*Jesus says, Does this offend you?*"

John 6:62, "*What and if ye shall see the Son of Man ascend up where he was before?*" Nativity in the Spirit. There can't be the magnetic pull back to earth if that connection has been severed or proved never to have been a real connection.

In John 6:63, Jesus impinges upon what has been considered laws of physics because he views matter in a radical way. He makes the statement, "*It is the spirit that quickeneth.*" That is where you find life. So if you want to talk about nativity anywhere, you better deal with origin and Spirit. "*The flesh profiteth nothing.*"

You see how close one needs to be to Jesus in thought to understand what has been referred to as the Communion Supper. If he is accurate in saying, "*the flesh profiteth nothing,*" neither would symbolically eating it profit anything. So, it must not be the flesh he is talking about, but that great transformation that he is proving in his life to be possible to the Son of Man. John 1:14 refers to it as "*the Word that was made flesh.*" The Word connects us to Spirit, not flesh. Here is part of that Word underscoring the message that, "*It is the Spirit that quickeneth, the flesh profiteth nothing.*"

What happened in John 6:66? "*Many walked right out,*" as soon as he had this radical statement to say about matter.

John 6:67. Jesus had to turn to the twelve, and said, "*Will you go away?*"

John 6:68. Peter had one of those classic remarks that he makes. It's really a lovely one. He looks around to the alternatives and says, "*Lord, where will we go? You have the words of eternal life.*" He got the message. The words of eternal life, not the flesh of eternal life. "*You have the words of eternal life.*"

Jesus' brethren in John 7:3 try to persuade him to come out into the open, and hire a public relations firm. If you are what you think you are, then back it up in the world's way.

John 7:5, "*Neither did his brethren believe in him.*"

John 7:6. He announces, "*My time is not yet come.*" There's an indication in Jesus own thought that he knew there would be a prophetic hour which must be fulfilled. The ingredients were not there yet. So, he indicates, "*My prophetic hour is not yet come. Your time is always ready.*" They did not have a solid understanding of prophecy.