

GOSPEL OF YOHANAN

Chapter 6

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When Jesus was on earth and was asked where He lived, He answered: *Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head. (Matthew 8:20)*

Yeshua was revealing His poverty while He was here on this earth. Now that does not mean that Christians should be poor; many are rich and there is nothing wrong with that, so long as they manage their wealth in a godly manner.

But things are different when we speak of those who are in the ministry and who give themselves high salaries and indemnities with people's donations, so much so that it attracts the world's attention. When an American Senator, by the name of Grassley, asked six Christian ministries to provide explanations for their high and abusive expenditures, this is what he said: "I'm following up on complaints from the public and news coverage regarding certain practices at six ministries. The allegations involve governing boards that aren't independent and allow generous salaries and housing allowances and amenities such as private jets and Rolls Royces." Imagine.... private planes! Today there are close to two million planes taking off and landing every day in the world. Can't they take one of them? What could be the reason for a minister to buy a private plane that costs close to 13 million dollars? How does one who lives by his ministry end up with a Rolls Royce??? What I find extraordinary here is that the complaints came from the outside world. But, where were the believers in all that? Why did not any of them blow the whistle?

See the contrast with what we read in the Scriptures: Remember what Paul said in

2Thesselonians 3:7-9

For you yourselves know how you ought to follow us, for we were not disorderly among you; nor did we eat anyone's bread free of charge, but worked with labor and toil night and day, that we might not be a burden to any of you, not because we do not have authority, but to make ourselves an example of how you should follow us.

Paul himself was a tent maker. He worked hard so that he would not to be a burden to others, yet here we hear of private planes and Rolls Royce cars.

You can see this at: <http://pewforum.org/news/display.php?NewsID=14439>

Today, when joining a church or helping a ministry, two things should be asked: a statement of faith and a financial statement. From there you will know what kind of church or ministry it is.

In the sixth chapter of the Gospel of Yohanan, we see Yeshua slowly detaching himself from this world and concentrating on the training of His disciples for a new era that was to come—for the birth of the church that was to be in this world but not of this world.

Chapter 6 of John is part of the slow progression from the Dispensation of the Law to that of Grace; a dispensation where believers are called to look up and see that the harvest is ready. It is a dispensation where believers are now called to speak the Word to the unsaved and to be ambassadors of God.

In this chapter, we will be looking at some of the greatest miracles Jesus performed. We have two, even three great miracles in this chapter alone, which were performed as part of the preparation of the twelve and for all believers thereafter. They were performed for you, so that you might see the power of the God whom you are worshipping; a power, that is before you, ready to assist you in the work you are doing for God.

In one miracle Yeshua walks on the water to show the disciples and to show us that He will even defy the laws of nature for His own. He is willing to go very far for those who follow Him. In another miracle, Yeshua feeds over 5000 people, out of five barley loaves and two small fish. So, how many full baskets does He leave? Twelve full baskets—one for each of His disciples present—to show us He will always provide for the needs of those who follow Him. Your basket was among those as well.

The sad thing is that, while the miracles were well intended to bring the people to recognize Yeshua as the Messiah, we see them getting even further and further away from Him at the end. They did not grasp their meaning or their application.

In **John 12:37** we read:

But although He had done so many signs before them, they did not believe in Him,

This reality is well seen in Chapter 6. In fact the chapter begins by telling us that the people followed Jesus only because of the miracles He performed, not because they believed He was the Messiah. The miracles had lost their intended purpose.

John 6:1, 2

After these things Jesus went over the Sea of Galilee, which is the Sea of Tiberias. Then a great multitude followed Him, because they saw His signs which He performed on those who were diseased.

Later on, as the novelty of the miracles died down and Jesus fed them all, in **Verse 26** He bluntly tells them that they were now coming to Him because of their stomach, not because they believed in Him.

John 6:26

Jesus answered them and said, Truly, truly, I say to you, You seek Me not because you saw the miracles, but because you ate the loaves and were filled.

One phenomenon about miracles is that the more you see the more you want. After this great miracle of feeding of the 5000, see what the religious leaders tell Yeshua:

John 6:30

Therefore they said to Him, "What sign will You perform then, that we may see it and believe You? What work will You do?"

This shows us that a point of no return had been reached by these leaders. Jesus was then compelled to look ahead for the building of His church.

As we look at this chapter, let's remember that these miracles were performed for you to encourage you to look to Yeshua for your well being and for your needs, and to encourage you to bear fruits for God. If you are not a believer, these miracles were done for you as well, so that you might see that Yeshua is the Jewish Messiah.

Chapter 6 brings us to a time when Jesus' popularity in Israel was at its peak. There was in fact more than 5000 people who were following Him as we are told in **Matthew 14:21**. It is at this time that Yeshua could have established His Kingdom as these thousands of people expected Him to do, but He had come to die first. As these people were following Jesus, surely the Roman authorities and the religious authorities must have asked themselves: How far would Jesus go, with so many men, women and children? We can safely assume that the authorities were monitoring the situation and that they were also witnessing His miracles. There was also someone else present as a spectator. Jesus mentions this person later in this chapter, when He says in **John 6:70**

"Did I not choose you, the twelve, and one of you is a devil?"

He was speaking of Judas Iscariot, who was to betray Him. We find, in this scenario, a sample of followers who make up our world today. First we have those from the outside looking on from afar like the religious leaders and the Romans. Second, those that are outside but think they are part of those that are inside, represented by the 5000 who followed Jesus but did not know Him as the Messiah. The third group is those that are inside but not part of the body, represented by Judas Iscariot. Finally, the fourth group is the believers and their God. Thus the miracle of the feeding of the 5000 was for all to watch, but Jesus knew the heart of all men and therefore concentrated on His disciples.

The disciples' lesson, as well as ours, starts in **Verses 5-6**:

Then Jesus lifted up His eyes, and seeing a great multitude coming toward Him, He said to Philip, "Where shall we buy bread, that these may eat?"

But this He said to test him, for He Himself knew what He would do.

This was the beginning of a great lesson for His disciples. Jesus calls them to evaluate the problem; one that He knew they could not solve. The point of the lesson here is that He was beginning to teach them that the task that they were to soon face was too great for them to undertake by themselves. Therefore, the first thing they had to grasp was to learn to rely on Him as the provider. That is the starting point of any ministry such as evangelism, teaching, encouraging, giving etc. In all these things, the person is to rely on the Holy Spirit as their guide.

This is why we speak of the gifts of the Holy Spirit. They are not things that you have or talents that you were born with. They are **GIFTS**; gifts from above that are given to you at your spiritual birth in order to enable you to do the work.

No man can bring someone to a saving knowledge of the Messiah unless God does it through him or her. No one can do anything for God, unless they first realize their inability to carry out

the work. This is why God told Paul in **2Corinthians 12:9**

...My grace is sufficient for you, for My strength is made perfect in weakness...

The Greek word for *weakness* speaks of infirmity or disease. It is when we realize the extent of our sinful state that we can finally turn to God and ask Him to do the work with us. This is the first lesson we see here in **John 6**.

How in the world were they to feed the 5000 people, knowing that they did not even have enough money? This is why the disciples were in disarray after Jesus asked them the question.

We learn from **Mark 6:36** that they tried to resolve the problem by asking Jesus to *...send them away, that they may go into the surrounding country and villages and buy themselves bread....*

But problems very rarely go away; they need to be dealt with.

Yeshua was there waiting for them to realize the intent of His question. You will notice that He often asked these kinds of questions to arouse people's consciousness. It was, I believe, Roy Zuck in his book *Teaching as Jesus Taught* who said that Jesus used 225 questions in the Gospels in order to bring out many truths; this is one of them.

Jesus did not only ask questions, He was also a living proof of His teaching. Let's look at some examples:

John.5:19 *most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.*

John 5:30 *"I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.*

John 8:28 *Then Jesus said to them, "When you lift up the Son of Man, then you will know that I am He, and that I do nothing of Myself; but as My Father taught Me, I speak these things.*

There is something particularly intriguing in the text; why did Yeshua focus on Phillip? Why him, out of all the other disciples?

First, we had read before in **John 1:44** that Phillip was from Bethsaida which was the closest town, and he would know the local resources. But we also know that it was Philip, in **John 1:45**, who told Nathanael that they had found the Messiah. When Nathanael resisted, Phillip gave him quite a practical answer; he told him to *come and see*. That was a realistic, down to earth answer which shows that he was a practical man. We see the same kind of practical approach in **John 6**. When Jesus asked Philip how to feed the 5000, he did not say to Him: "I am not worried, you are the Messiah.... You can do anything You want." Rather, see Phillip's answer in **Verse 7** *...Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little."* And it stops there.

Did Phillip count more on his available money than the available miracles? This could also be part of the reason Jesus picked him specifically, so that he would learn to look up and to rely on his faith. But in all his practicality, he did not do the most practical thing which was to draw on the resources of the One who has it all. But it took a long time for Phillip to learn that lesson.

Even later on in the Gospel, when Jesus said:

John 14:7

If you had known Me, you would have known My Father also. And from now on you know Him and have seen Him.

There, of all people, Phillip—Mr. down to earth— comes back and tells Yeshua something that only he could say. In **John 14:8** he says:

“Lord, show us the Father, and it is sufficient for us.”

Now Jesus reprimands him in **John 14:9** and says:

Have I been with you such a long time and yet you have not known Me, Philip?

Eventually Philip turned out to be one of the finest evangelists who ever lived. In **Acts 8**, we hear of him going to Samaria and bringing scores of people to a saving knowledge of Jesus. Later, we see him with the Ethiopian Eunuch bringing him to a saving knowledge of Christ and baptizing him.

Sometimes it takes a long time for us to learn, but thank God for His patience. This is why we ought to see and love our brothers and sisters as the Lord sees them. When Phillip told Jesus *show us the Father*, some of the other disciples must have complained saying “...here he comes again with his silly arguments.” But Jesus loved him and cared for his growth. Accordingly we should love each other and not be annoyed by their words or behavior at times.

There is another element in the lesson here. We notice that John mentioned the fact that Jesus gave thanks twice, in **John 6:11** and **6:23**

And Jesus took the loaves, and when He had given thanks He distributed them to the disciples and the disciples to those sitting down; and likewise of the fish, as much as they wanted. however, other boats came from Tiberias, near the place where they ate bread after the Lord had given thanks----

This is quite significant; it is part of our dependence on God. While this miracle is reported in the four Gospel, and while they do not all report the same information, the prayer of Yeshua is reported by all four Gospels. By this act, He reminded the disciples and all other believers looking on or reading this account that God is the source of all supplies. Our dependence on Him is linked with our prayer life. Like someone said: “as breathing is necessary to every human being, so is prayer for every believer.”

We are not told how He did the miracle; but the way it is written seems to suggest that He was putting His hands in the basket and the basket never emptied itself. Every time He put His hands in there, it gave the appearance that it was the last piece of bread, yet there was more and more. What a great sight and a great testimony this must have been to the people looking on. Yet, even after this they crucified the Messiah. What kind of defense are they going to have at the White Throne judgment?

But this is not the first time this miracle was performed; we see it in the Old Testament as well,

with the same message. Do you remember Elisha?

The Prophet Elisha also fed 100 men with only 20 barley loaves.

2Kings4:42-44

Then a man came from Baal Shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley bread, and newly ripened grain in his knapsack. And he said, "Give it to the people, that they may eat."

But his servant said, "What? Shall I set this before one hundred men?" He said again, "Give it to the people, that they may eat; for thus says the LORD: `They shall eat and have some left over.'" So he set it before them; and they ate and had some left over, according to the word of the LORD.

The circumstances are similar, except that Elisha did it *according to the Word of the Lord*. Here in **John** it was *the Word of the Lord* that was physically present. But the similarity goes even further; Elisha performs a miracle that is close to the one we see in **John 6** where Jesus walks on the water. In **2Kings 6:5-7** we see that also, where it was given to Elisha to defy the law of gravitation over water. See what the text says:

But as one was cutting down a tree, the iron ax head fell into the water; and he cried out and said, "Alas, master! For it was borrowed."

So the man of God said, "Where did it fall?" And he showed him the place. So he cut off a stick, and threw it in there; and he made the iron float.

Therefore he said, "Pick it up for yourself." So he reached out his hand and took it.

What does Elisha have to do with **John 6**? What is the correlation here? Could it be that these two important miracles that Jesus just performed actually point back to Elisha? There is a strong connection between what the disciples represent and what Elisha represented. They both found themselves at the beginning of a new era. The disciples were found at the beginning of the church age and Elisha found himself at the beginning of the era of what we can simply call "street prophets," as opposed to the court prophets. The court prophets were living with the kings in the palaces at the time when kings were in agreement with God. The prophets were then put out of the palaces as the kings became more and more wicked. Elisha marks this important time period. Elisha was there after the departure of Elijah to heaven. Following Elisha was Amos, Hosea, Isaiah, Micah and the others that have written books in the Books of the Prophets.

Therefore the twelve disciples and Elisha opened up a new era in Bible history. As Elisha and those who followed him were not welcomed in the palaces, the disciples too were not only unwelcomed in the palaces, but also eventually in the whole land of Israel. The point is both groups were given these great miracles of God because believers were then left on the earth to take care of the affairs of God. Through these miracles God was telling them how far He was ready to go with them, to show them that they had to look beyond the natural and into the supernatural. The story of Elisha must have been for the prophets, who came after him, a great source of strength. In the same way, the disciples and the miracles they saw are a great source of strength for us today.

After Jesus fed the people, the question now was: how was Jesus going to pull himself out of this situation? I am sure that after this, the level of nervousness of the Roman authorities and the

Jewish religious authorities must have been high. Were the Romans to unleash their army to subdue a potential uprising, as they did before with a man called Theudas as presented in **Acts 5**? I can't help but think of the many Roman soldiers that must have witnessed this great event.

In order to deal with the peoples' expectation of the establishment of the Messianic Age, Yeshua first compelled His disciples to leave the area. He told them to get into the boat to go on the other side of the Sea of Galilee, as we read in **Matthew 14:22**. He, Himself, did not go with them and did not take a boat. But, in order to avoid the people, what He did was, He walked on the water to rejoin His disciples. That is a great miracle, since none of the people saw Him, but His disciples did.

However, before Yeshua walked on the water, there was yet another miracle.

John 6:15

Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone.

Where is the miracle here? How can you just *depart* when you have hundreds and hundreds of eyes fixed on you? I believe that Jesus just disappeared from their midst as some of them came to *take Him by force*. If Jesus stayed, this situation could have degenerated into an uprising. But we are simply told that He *departed*. Did the disciples *depart* with Him? Perhaps, because it is in the next verses that we are told they left for the other side of the sea.

While they were going to the other side, in the middle of the sea, we witness two more miracles.

John 6:18-21

Then the sea arose because a great wind was blowing.

So when they had rowed about three or four miles, they saw Jesus walking on the sea and drawing near the boat; and they were afraid.

But He said to them, "It is I; do not be afraid."

Then they willingly received Him into the boat, and immediately the boat was at the land where they were going.

First we read that there was a storm. **Verse 18** tells us that *a great wind was blowing*, so the disciples were in danger. **Mark 6:48** tells us that they were *straining at rowing, for the wind was against them*. This is why they found themselves in the middle of the lake. They had a hard time controlling the boat.

Some have tried to rationalize this miracle by saying that Jesus was walking on the sand by the shore, but it was night time. If this is true that they could see Him, then the disciples must have had extra super vision, which would have been a miracle as well. Others say that Jesus was floating on a large beam, but doing so with the high waves and strong wind would have yet been another great miracle. However, this miracle was not done to impress the world; it was done to teach and strengthen the disciples of the time and the believers of today. What we learn is God's deep concern for you.

Someone said that writers are supposed to avoid superlatives. The textbooks tell us that authors who use extreme adjectives like "fabulous," "magnificent," and "splendid" are usually

overstating the case. These graphic superlatives are to be reserved only for occasions that actually merit their use, and then they are to appear very seldom. But when the writers of the Bible spoke of the blessings of God upon His children, they used the strongest of terms. So marvelous are the riches we have in the Messiah, that the author of God's Word used the most extravagant language to describe them. Here are a few examples:

God's *pardon* is "abundant"—**Isaiah 55:7**

His *love* "passes knowledge"—**Ephesians 3:19**

His *gift* of salvation is "indescribable"—**2 Corinthians 9:15**

His *life* is given to us "more abundantly"—**John 10:10**

Paul, writing to the disheartened Corinthians, said that through God we are "*enriched in everything for all liberality, which causes thanksgiving through us to God.*" (**2 Corinthians 9:11**)

Feeling poor of spirit? Wishing you had more of the riches of this world? Remember the superlatives of God!

Where then is the second miracle here?

Let's see **John 6:21** again:

Then they willingly received Him into the boat, and immediately the boat was at the land where they were going.

As soon as Yeshua got on the boat, they *immediately* reached the land; it was done instantly. Here they were, in danger, in the midst of the lake and the next second they were saved on the shores. This is a miracle over space and time. See how far our God is ready to go for us.

This miracle of the water reminds us of another miracle we find in **Daniel 3:25** when Daniel's three friends were put in a burning oven. God was there with them. Or even when Daniel was thrown into the lion's den, in **Daniel 6:16**, the lions did not eat Daniel, because God was in control. The great lesson we learn from these three examples is that they are not delivered **from** the fire or the lion's den or the storm; but they are delivered **in** the fire, **in** the lion's den, and **during** the storm. There is no guarantee you will not suffer, but there is a guarantee that the suffering won't be above your strength and that God will be with you during hard times to deliver you.

So the feeding of the 5000 and the walking on the sea and the other miracles were great lessons for the disciples and for us, as well. But, by this time, it was clear that the people did not and would not believe in Him. In fact, they could not make sense of what was happening anymore. They could not figure out how He reached Capernaum.

We read in **John 6:25**

"Rabbi, when did You come here?"

Jesus, knowing all men, answered them and says in the following verse:

John 6:26

Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled.

Back in **Verse 2**, we read that.... *a great multitude followed Him, because they saw His signs which He performed on those who were diseased*. Back then, through the miracles, there was at least a possibility that they might be saved. But, by **Verse 26**, their interest had degenerated to the level of food.

There is an expression “**Bread and circuses**” that comes to us from this time. This phrase originates in *Satire X* of the Roman poet Juvenal of the late first and early second centuries. Juvenal makes a reference here to the elite Roman practice of providing free wheat to some poor Romans as well as costly circus games and other forms of entertainment as a means of gaining popularity with the people. Historians tell us that Rome set aside ninety-three days each year for public games at the government’s expense. Apparently, it was cheaper to entertain the crowds than to fight them or jail them.

But Christianity is not here to provide entertainment and bread only; Jesus came to give life eternal. Today we hear many say: *show me a miracle and I will believe or let God give me a sign and then I will believe*. But, while there is much revelation given to every man so that everyone may come to a saving knowledge of the Messiah, there is, however, a limit to how much of it is given. There comes a point where enough knowledge is given and the person is then asked to act on what has been given to him or her. Those who have heard the Word and are just waiting and waiting may never believe. For those who require more signs and revelation, they should understand that it is only after they believe that more of this knowledge will be given to them. The order is not see and believe; the divine order is believe and see.

It is really discouraging to see what some people asked, even after witnessing the miracles of the feeding of the 5000.

John 6:30

Therefore they said to Him, "What sign will You perform then, that we may see it and believe You? What work will You do?"

Daring, isn't it?

What follows next in this chapter, is a conversation between Yeshua and some leaders. For the believers, the Words of the Messiah, here, are some of the most comforting words addressed. BUT for the unbeliever, we are about to read some of the harshest words ever pronounced by Jesus and which are addressed to those who utterly reject Him. These harsh words were given to the religious leaders who, by this time, had willingly disregarded not only the miracle of the feeding of the 5000 but all the four witnesses that we have seen in the preceding chapter: First, that of John the Baptist, then that of the miracles He performed, third that of the Father, and the fourth that of the Scriptures. All of these, they rejected and still reject.

Let's begin to see this conversation where they are dealing with the subject of the manna.

John 6:32-33

"Our fathers ate the manna in the desert; as it is written, 'He gave them bread from heaven to eat.'"

Then Jesus said to them, "Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven."

"For the bread of God is He who comes down from heaven and gives life to the world."

In **Verse 31**, the people, who asked the question, taunted Yeshua by implying that the feeding of the 5,000 did not compare with Moses' gift of bread from heaven which lasted 40 years.

Jesus reminded them that it was not Moses who gave them the Manna but God and the same God was now providing for them the true bread that comes from Heaven—Yeshua Himself. He was the true Manna. In fact, seven times in this sermon Yeshua referred to His *"coming down from heaven"* (**John 6:33, 38, 41-42, 50-51, 58**). Here we see His many attempts to draw the people to Him.

Furthermore, we know that these leaders did idolize Moses. In the **Talmud-Mas. Ta'anith 9a**, we read that the Manna was given *"for the merit of Moses."* This is repeated in the **Zohar** and in the **Midrash Rabbah**. This belief followed the Jewish people way after the first century. Again we read in **Zohar**, a book written in the 11th century, in the book of **Shemoth, Section 2, Page 190b**

"I have sent unto you", says the Holy One, "Moses, who gave you manna to eat and led you and your children and your cattle, and exerted himself on your behalf, that all your wants might be satisfied"

So, Jesus is compared with Moses because they considered Him as a mere man.

When Jesus told them that He was from above, the people were saying:

John 6:42

..... "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, 'I have come down from heaven'?"

They knew Jesus of Nazareth but they did not know Jesus of Bethlehem, the place where David was born and the place where Micah said that the one *"Whose goings forth are from everlasting."* They were far from the Word of God, by this time.

Reading about the manna in the Old Testament, we see that there is a mystery surrounding it. The word Manna means "What is it?" but here Yeshua reveals the mystery of the Manna by declaring that it is He in whom this type is fulfilled.

Warren Weirsbe, in his commentary on John, made a great correlation between the Manna and Jesus. He wrote: The manna came at night from heaven, and Jesus came to this earth when sinners were in moral and spiritual darkness. The manna was small (His humility), round (His eternity), and white (His purity). It was sweet to the taste (Psalm. 34:8) and it met the needs of the people adequately.

It is in **Verse 35** that we read these great words:

And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst."

This is the first, of seven, great “I AM.” In fact, twenty-three times in all of the Gospel of John we read the words “I AM.” But in seven of them these two words are joined with a powerful statement especially showing the deity of the Messiah.

1. Bread John 6:35

“I am the bread of life. He who comes to Me shall never hunger”

Here, Yeshua is seen as the sustainer. When the situation looked desperate, He provided food for more than 5000 people; and He will provide for His own.

2. Light John 8:12

“I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.”

We see here Yeshua as the illuminator. He is the light unto the path of those who want to follow Him.

3. Gate John 10:9

“I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.”

He is seen here as the Mediator. He is the Door and the only Door.

4. Good Shepherd John 10:11

“I am the good shepherd. The good shepherd gives His life for the sheep.”

Here, He is the caretaker, the Pastor, the Shepherd. He is ever willing to guide us.

5. Resurrection and Life John 11:25

“I am the resurrection and the life. He who believes in Me, though he may die, he shall live.”

Here He is seen as the life giver. He resurrected so that you might have life everlasting.

6. Way, Truth, Life John 14:6

“I am the way, the truth, and the life. No one comes to the Father except through Me.”

We see here His exclusivity: First, the way; there is no other way but through Jesus.

Second, the truth; there is no other truth but in Yeshua. Third, the life; there is no everlasting life apart from Yeshua.

7. True vine John 15:1

“I am the true vine, and My Father is the vinedresser.”

Finally, we see here that, once we come to Him, it is only through Him that we can be sustained. He is the vine and His Father the vinedresser; and we are the fruits.

As we see that so many did not recognize Yeshua as the Messiah, one question that some might ask is: how can the sinner come to God? This is answered in **John 6:44-45**

No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.

It is written in the prophets, ‘And they shall all be taught by God.’ Therefore everyone who has heard and learned from the Father comes to Me.

First the Father draws the person; He does so by His Word and, I believe, He does so to everyone. It is there where Yeshua says:

Therefore everyone who has heard and learned from the Father comes to Me.

If one **hears** the Word and **learns** from the Word, then they will be able to come to Him. It is through the teaching of the Word that God draws people to the Saviour.

I present you with a poem entitled "A Little Sparrow"; it goes like this:

I am only a little sparrow!
A bird of low degree;
My life is of little value,
But the dear Lord cares for me.
He gave me a coat of feathers,
'Tis very plain I know:
With never a speck of crimson,
For it was not made for show.
But, it keeps me warm in winter;
It shields me from the rain;
Were it bordered with gold and purple
Perhaps it would make me vain.
I have no barn or storehouse;
I never sow or reap:
God gives me a sparrow's portion,
But never a seed to keep.
If my meat is sometimes scanty.
Close picking makes it sweet;
I have always enough to keep me,
And "life is more than meat."
I know there are many sparrows;
All over the world they're found;
But our heavenly Father knoweth
When one falls to the ground.
Though small, we are never forgotten,
Though weak, we are never afraid,
For we know that the dear Lord keepeth
The lives of the creatures He made.
I fly through the thickest forest,
I light on many a spray,
I have no chart or compass,
But I never lose my way.
—Anonymous