

Everlasting Life Given by Jesus Christ

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Congregation, our Scripture reading for this evening is from John chapter six verses one through 27.

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 his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do.

Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

And 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.

And Jesus took the loaves; and when he had given thanks, 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, that 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 that should come into the world.

When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself

alone. And when 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 now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew. 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 saith unto them, It is I; be not afraid.

Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; (Howbeit 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 to 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 hither?

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, 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.¹

Thus far the reading of God's most holy Word.

Congregation, Jesus Christ when he walked among us upon this earth performed many miracles. And these miracles were testimonies to declare who he is.

1 Corinthian one verse 22 tells us that, "The Jews seek after a sign and the Greeks seek after wisdom."²

In John five verse 36 Jesus himself said, "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me."³

And at the end of the gospel of John in John 20 verse 30 and 31 it says these words:

¹ John 6:1-27.

² 1 Corinthians 1:22.

³ John 5:36.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.⁴

The Scripture that we read for you this evening begins with another of those signs that Jesus did, one of those great signs. Jesus, as the account is given, passed over the Sea of Galilee also called the Sea of Tiberius. And he was followed, it says, by a great multitude because they had observed his miracles, that he had healed many that were diseased. He went up into a mountain, it says, and he sat down with his disciples. And it was the time of the feast of the Passover.

And then the narrative continues and tells us that multitudes came to him. And then Jesus turns to Philip and he asks him a question. He says, “Whence shall we buy bread, that we may eat?”⁵ John six verse five.

“And this he said to prove him: for he himself knew what he would do.”⁶

And then Andrew answers and he gives some information and he says. “There is a lad here, which hath five barley loaves, and two small fishes,”⁷ John six verse nine.

And then Jesus told them to have the 5000 to sit down upon the grass. There was much grass there.

And then after he had given thanks he distributed the barley loaves and the fish to his disciples and the disciples to the multitude. And our text tells us that they did eat and they were all filled.

Then it tells us that there were 12 baskets of bread fragments remaining after the feast.

And then in John six verse 14 it says these words. “Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.”⁸

That night, the disciples go out in a ship into the sea and a storm comes up. Jesus walks out into the midst of the sea in the middle of the storm and they see Christ and they are afraid. And he identifies himself and he says, “It is I. Be not afraid.”⁹ John six verse 20.

They receive him into their ship and then the Scripture tells us that immediately they are on the land.

⁴ John 20:30-31.

⁵ John 6:5.

⁶ John 6:6.

⁷ John 6:9.

⁸ John 6:14.

⁹ John 6:20.

The multitudes come, following to Capernaum and they meet Jesus Christ and they ask him this question in John six verse 25. “When camest thou hither?”¹⁰

Jesus knew their hearts as he knows every heart here also this evening. He knew their hearts. In fact, he knew the very reason they were inquiring of him and he says that reason to him. He says in verse 26, “Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.”¹¹

And that introduces us, congregation, to the words of our text this evening which we hope to look at and that is the following verse, verse 27.

“Labour not for the meat which perisheth, 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.”¹²

With the Lord’s help our theme for this evening shall be, “Everlasting life given by Jesus Christ,” with the following three thoughts. First of all, the labor forbidden. Our text tells us, “Labour not for the meat which perisheth.”¹³ And then, secondly, the labor commanded. “But for that meat which endureth unto eternal life which the Son of Man shall give unto you.”¹⁴ And then, thirdly, the Son of Man designated, “For him hat God the Father sealed.”¹⁵ Again, everlasting life given by Jesus Christ, the labor forbidden, the labor commanded and the Son of Man designated.

The labor forbidden.

Congregation, as we look at this narrative we are open to the subject of a particular thing that is to be sought after, that particular thing which is to be labored after, to be toiled over, to work hard after, to strive for is a particular kind of food. We are told, “Labour not for the meat which perisheth.”¹⁶

The chapter, as we said, begins with a sign. Five thousand are fed with five loaves and two fishes. And in verse 14 the word for miracles is the word σημειον (say-mi’-on) which means signs, miracles, signs. It reads this way.

“Then those men, when they had seen the [signs] that Jesus did, said, This is of a truth that prophet that should come into the world.”¹⁷

¹⁰ John 6:25.

¹¹ John 6:26.

¹² John 6:27.

¹³ Ibid.

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ John 6:14.

It is the same word that is used later in verse 26 for miracles, σημειον (say-mi'-on) and reads, "Ye seek me, not because ye saw the [signs], but because ye did eat of the loaves, and were filled."¹⁸

And then, again, in verse 30 it is used for the same word, sign, σημειον (say-mi'-on).

"They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?" Verse 30.

Now what is interesting to note is that Jesus Christ had just fed them with a sign, with a miracle. He had fed 5000 with five barley loaves and two small fishes. And right after feeding them they approach him and they have the gall to ask him for a sign.

What did he just do before their very eyes? And notice that Jesus does not answer them when they ask him, "Rabbi, when camest thou hither?"¹⁹

And, instead, he rebukes them. He says, "Ye seek me, not because ye saw the miracles [or signs], but because ye did eat of the loaves, and were filled."²⁰ Verse 26.

They had partaken of the meat that perisheth and they had missed that which was symbolized by it. And that was represented as that meat that does not perish. It tells them that they are not to labor for the meat that perisheth, but for the meat that endures unto everlasting life. And now they focus on that labor or that work and they ask him in verse 28, "What shall we do, that we might work the works of God?"²¹

And Jesus answered them with these words, "This is the work of God, that ye believe on him whom he hath sent."²² Verse 29.

Now, obviously this is not what they were wanting to hear at all. For it points to Jesus Christ as that only one to whom the Father hath sent and they were admonished then and there to believe on him.

And so he comes from sabbath to sabbath to you also, congregation, admonishing, "Believe on the Lord Jesus Christ."

Here they totally discounted the sign that he showed in the feeding of the 5000. And though nothing had occurred, they ask him for a sign to validate him in his words. And then what do they refer to? They refer to the manna that was given in the wilderness.

Verse 31. They say these words. "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat."²³

¹⁸ John 6:26.

¹⁹ John 6:25.

²⁰ John 6:26.

²¹ John 6:28.

²² John 6:29.

It is as though they are saying here, “Well, ok, 5000 are fed, but look in the Old Testament. Moses fed far more than 5000. It may have been a million strong and he did so day after day after day.”

And then Jesus Christ says to them in verse 32:

Verily, verily, I say unto you, Moses gave you not that bread from heaven; but 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.”²⁴

Jesus Christ clearly identifies who that bread is in the following verse. He says it very clearly, verse 35.

“I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”²⁵

How is it that they labored, then, for that meat that perisheth?

Well, congregation, they sought, as we by nature are also given to seek for the bread of this earth.

How is it with you? For what bread to you labor? Do you labor for the bread of this earth, for the mere indulgence of the flesh?

You know, religion can be that way also. You can seek the approval of men. You can seek the honor of this earth and so feast upon a bread that perishes also.

“For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world,”²⁶ says 1 John two verse six.

Do you labor for the things of this earth?

Christ is not merely saying here that they are not to labor to sustain themselves and provide for their families here on earth. He is not saying that. But what he is saying here is, “They need to focus on what their existence here on earth is all about. For what do they labor?”

For what do they work? It is not just merely to provide for our physical necessities. He is not saying that everyone here must physically starve to death to merit heaven. That is not what he is saying. But he is showing that the chief end of man is not for the purpose

²³ John 6:31.

²⁴ John 6:32-34.

²⁵ John 6:35.

²⁶ 1 John 2:16.

of gratifying himself, living for himself, but the chief end of man is to glorify God and to enjoy him forever.

And, you see, that is the result of the fall of man that we walk according to the course of this world as Ephesians 2:2 tells us. And he that would walk according to the lusts of the flesh and of the mind, that is how we are bent by nature.

What, then, are the labors of the religious who labor for things that perish? Well, they are done according to the approvals of men.

John five verse 44 Jesus Christ says, “How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?”²⁷

The labor that perishes is that whose praise is of men and not of God as Romans 2:29 informs us. The labor that perishes is those who compass land and sea to make one proselyte and when he is made you make him two fold more the child of hell than yourselves, Matthew 23 verse 15.

You see, the best righteousness labors that we can present are but perishing labors, are but filthy rags. Psalm 17 says it this way. “Men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure.”²⁸

James four verse 14 asks the question, “What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.”²⁹

So, congregation:

What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?³⁰

Matthew 16:26.

Concerning that labor which he forbids, that labor which perishes, we are admonished by Jesus Christ on that Sermon on the Mount in Matthew six verse 19 through 20 where he says these words.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.³¹

²⁷ John 5:44.

²⁸ Psalm 17:14.

²⁹ James 4:14.

³⁰ Mark 8:36-37.

³¹ Matthew 6:19-21.

That is the reason. Man labors for what he treasures. What food do you treasure? Is it only a meat that perisheth? Is it only that where moth and rust doth corrupt?

If we seek that labor that may merit everlasting life we are inclined to ask as the people asked here, “What shall we do that we might work the works of God?”³² Verse 28.

What labor shall we do that we may obtain that food that endureth unto everlasting life? What labor shall we do?

Here they came across the Sea of Galilee to the one who had given them bread. And to these men bread was not a sign, but the sign was for them only bread. And they were occupied only with the most common and earthly experience of being filled and eating earthly bread.

It was only that physical fulfillment of that food that perishes that returns only to the draught and is wasted. That is what they desire. But, you see, it is never fulfilled. You desire to have and, again, you desire to have and, again, you desire to have and you are never really satisfied. It is a perishing meat.

Labor not for the temporal vanities of this earth, the fleshly indulgences and trinkets of this world. Labor not, he says, for that meat that perisheth. The labor is forbidden as that only focus for our existence.

What, then, is the labor that is commanded? It is a labor that endures unto everlasting life.

Here the multitude follow Jesus Christ to obtain bread without their ever having to labor or to work for it.

Notice that when he fed the 5000 there was no charge for the food. He didn’t say, “Ok, that will be 10 dollars or this or whatever.” There was no charge given. He fed them freely.

You see, we live in a day and age today that is no different than that time. Man seeks for a free handout. We would seek it from the government or many today play that wicked lottery to get rich quick, to fulfill our selfish lusts considering that to do so is sin. We want a quick fix, an easy way out to things. It is no different today than it was then.

It is that me first mentality, the desire to get ahead whatever that means. Where is getting ahead going? What shall getting ahead accomplish? And Jesus Christ here goes to the core of man’s depravity exposing it and he says, “Labour not for the meat which perisheth.”³³

³² John 6:28.

³³ John 6:27.

You see, they only pretended kindness to Jesus. They appeared interested in his whereabouts.

Proverbs 19 verse six, “Many will intreat the favour of the prince: and every man is a friend to him that giveth gifts.”³⁴

Why? Because as Proverbs 19 verse four says, “Wealth maketh many friends; but the poor is separated from his neighbour.”³⁵

Did you know that you can do that with salvation also? Indeed.

Easy believism, make a quick decision, escape hell and gain all the benefits of everlasting life cheapens grace to a mere fleshly exercise of the will that decides to help God out by choosing him.

“An evil and an adulterous generation seeketh after a sign.”³⁶

Our flesh loves the trinkets and gadgets of sensationalism that embraces all the external miracles and benefits on this earth here below. It is a mentality that asks, “What can God do for me?” Rather than, “How can I serve God?”

But Christ bids us here today, “Labour not for the meat which perisheth.”³⁷

We talk a lot today about our rights in America. Everyone has their rights. You know, it is often with a view to the gratification of the flesh. It is a view to that temporal, fading life here below.

Ecclesiastes informs us that, “All is vanity and vexation of spirit.”³⁸

We lie to ourselves as though there was something to this meat here below that perisheth.

In John four we have a similar account given with the example of water. Jesus Christ meets the Samaritan woman. And he told her, “Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”³⁹ John four verses 13 and 14.

We never read in this account how Jesus Christ really ever received water from that Samaritan woman. His disciples come to him after his encounter with the Samaritan woman and in verse 31 of John four it says these words.

³⁴ Proverbs 19:6.

³⁵ Proverbs 19:4.

³⁶ Matthew 12:39.

³⁷ John 6:27.

³⁸ Ecclesiastes 1:14; 2:17.

³⁹ John 4:13-14.

“[They] prayed him, saying, Master, eat.”⁴⁰

And what did Jesus answer?

“I have meat to eat that ye know not of.”⁴¹ John four verse 32.

The disciples did not understand what Jesus was talking about. And they inquire of him whether he had brought some food to eat. Jesus explained very clearly in verse 34, “My meat is to do the will of him that sent me.”⁴²

What about us? Shall we come to the vanities and promises of this world with a head full of hopes only to leave this world with a heart full of vexation and emptiness?

You see, it is a meat that perisheth.

Butt here is a meat that is worth the labor and that is our second thought, the labor commanded.

Christ commands us to labor for that meat that endureth unto everlasting life which he says the Son of Man shall give you.

How then does... some thing about this. How does somebody labor for something if it is given to you? Does someone make themselves somehow worthy to have a gift given to them? Is it something that we must do, a labor that man does to merit somehow the meat that is given here?

Well, the meat is incorruptible. The meat is everlasting life meat. It is a heavenly meat. And Jesus Christ gives the metaphor of meat. He gives to it everything that belongs to the newness of life or everlasting life. The meat is that everlasting life work of God.

This is the feeding of the soul by the gospel. And it comes efficacious or living by the power of the Holy Spirit in the life of his people. This is the feeding of the soul that is unlike the earthly feeding that perishes. It is a daily continual feeding. It is a feeding that endures unto eternity. Faith is the life of the soul. And all that nourishes it and promotes faith is compared with a metaphor of meat, the work that God begins in the soul.

The Lord works salvation. The Lord, the Son of man gives faith and he performs his work in the soul of a sinner until the day of Christ, Philippians one verse six.

He says, “Work not for perishing meat.”

⁴⁰ John 4:31.

⁴¹ John 4:32.

⁴² John 4:34.

Work itself from our flesh is perishing. But, by contrast to the meat that perisheth and in contrast to the work itself from our side, is that work of God to his elect, to those who truly believe in him. And it is given from him.

Notice the verse says, “Labour not for the meat which perisheth.”⁴³ But it does not say, “But labor for the meat which endureth unto everlasting life,” though that is assumed.

It says, “But for that meat which endureth unto everlasting life.”⁴⁴

It is a labor to cease from labor to which is given.

And the following verses brings this out. For the people are prompted by his command to ask, then, “Well, what shall we do that we might work the works of God?”⁴⁵

And here is the labor that is identified by Christ. He says, “This is the work of God, that ye believe on him whom he hath sent.”⁴⁶

You see, the Pharisees and the Scribes thought in terms of law works, to earn a place in the kingdom of heaven. They thought in terms of what must we do? And Christ responds that it is the work of God to believe. It is a work that God requires. It is also a work that God uses as an instrument and it is also God’s work, a work that God works. It is given.

The Son of Man gives the labor which endureth unto everlasting life. And he gives it freely. The Son of Man shall give that meat that endureth unto everlasting life. The Son of Man sent by the Father sends the Holy Spirit who regenerates the heart of a sinner and who produces the work of repentance and faith in Jesus Christ.

“This is the work of God that ye believe on him whom he hath sent.”⁴⁷

Now the question comes to each and every one of us this evening. Do you believe on him whom he hath sent? Do you believe on this Jesus Christ?

You see, we are commanded here to labor for that labor that does not perish. And this is that command to believe.

Believe in the Lord Jesus Christ.

It is a labor. That means to be actively involved in exertion to the means of grace. The work is great. The enemies of our soul are many. And, therefore, we must be up and laboring for a meat that does not perish.

⁴³ John 6:27.

⁴⁴ Ibid.

⁴⁵ John 6:28.

⁴⁶ John 6:29.

⁴⁷ Ibid.

What is the food for our souls that nourishes faith? Jesus said it very well.

“I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”⁴⁸

Jesus Christ is that meat. Jesus Christ is that bread. Jesus Christ is that water, that drink for hungering souls.

And so, congregation, it is not a faith in my faith, but it is a faith that is given by Christ in Jesus Christ. It is a looking unto Jesus the author and finisher of our faith.

Later in the chapter Jesus Christ says these words in verse 53 of John six. He says, “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.”⁴⁹

“How can this be?” wondered his disciples.

And Jesus removes all doubts in verse 63. He says these words.

“It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.”⁵⁰

It is a matter of belief. It is a matter of saving faith in Jesus Christ. And he speaks these words unto us.

No man can come unto him except it be given unto him of his Father, John 6:65.

There are many today that think that they know Jesus Christ. And yet consider that it is many that are called, but few are chosen.

Shall you enter in at that straight and that narrow gate? You see, you can enter in no other way than through Jesus Christ and of Jesus Christ and given to this by Jesus Christ.

Oh, “Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.”⁵¹

You see, many on that great day of days shall be self deceived thinking themselves to have something when they have nothing. Many that may even call themselves Christians and be quick to do so.

But, you see, it matters not what you or I think or of what man approves. It must be given and you cannot give it to yourself. It is not your work. It is God’s work.

⁴⁸ John 6:35.

⁴⁹ John 6:53.

⁵⁰ John 6:63.

⁵¹ Matthew 7:13.

Many will think that they have believed in Christ and will tell you they have done so if asked. How is it, then, that you have believed? You saw the benefits and therefore claimed them? You know, did you not, that they were for you? Do you labor for a meat that perisheth? Do you use Christ as the adornment of your flesh? Is he a place given to you by you? Do you a lot him a portion of your life because it makes you feel good?

Then, I am afraid that you are going after a perishing meat. The Son of Man gives a meat that does not perish. He gives it to whom he will and at what time he pleaseth. It is the work of his hands. It is not a partnership of work between you and him cooperatively. It is a one sided work of free and sovereign grace. Do you labor to enter in? Do you seek refuge outside of yourself in another? Do you labor to be rid of your labor, to be found in his labor, in his work? Do you strive to enter in at that gate that Luke 13 speaks about?

You see, there are many on that day that shall seek to enter in and shall not. When the master of the house has risen and shut the door, then there will be many on that day of judgment who will knock at the door and say, "Lord, Lord, open to us."

You may not weep over your sins now. You may be hardened and callous to them. You may not repent of the perishing works now that you have attempted to earn salvation with. Oh, but you will one day. For they are but perishing works. You may take great pride in your belief now. But the day will come when you will learn that it is a faith that is given by Christ that matters.

And on that day many shall weep and howl, gnash their teeth and cry out to God. But on that day it will be forever too late.

Shall you miss that meat that endureth unto everlasting life? You see, this is the meat that the Son of Man giveth. And he giveth to whom he will at what time he pleaseth. And this has been commissioned to him of his Father.

"For him hath God the Father sealed, says our text."⁵²

And that introduces our third thought. The Son of Man designated.

The Son of man, he gives that spiritual food or meat for the soul. And we are to strive with all of the affections of the heart to be partakers of this food. It is the free gift of Christ. The Father hath appointed Jesus Christ for his elect, for his purpose.

Christ is declared here in our text to be sealed. He is marked out and authenticated with that transcendent office to which he is called. The Father seals him. The Father sends the Son and both the Father and the Son send the Holy Spirit. The Father delegates and commits this authority to the Son by sealing him. Jesus Christ who is sent by the Father to that work of redemption.

⁵² John 6:27.

The son's heart was, indeed, fully engaged in that work, as was the Father's, as Psalm 40 verse eight declares.

"I delight to do thy will, O my God: yea, thy law is within my heart."⁵³

And so the Son came in the fullness of time with a designated and due call, with a full commission from his Father.

John eight verse 42 states, "I proceeded forth and came from God; neither came I of myself, but he sent me."⁵⁴

What, then, was that work and office to which this Son was sealed? Jesus Christ was sealed by his Father to his work as a mediator, a mediator to recover and to save all the elect that the Father hath given to him. And in his intercessory prayer he prays these words.

"As thou [the Father] hast given him [the Son] power over all flesh, that he should give eternal life to as many as thou hast given him."⁵⁵ John 17 verse two.

And as 1 Peter three verse 18 says, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."⁵⁶

For that full effecting of this designated work of mediator, he was sealed, therefore, with the offices of prophet, priest and king. First, he is sealed with a commission by the Father to proclaim prophetically, to preach glad tidings of salvation unto sinners. And this very commission Jesus Christ read in the synagogue on the sabbath day and he read from the prophet Isaiah these words recorded in Luke four verses 18 and 19.

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.⁵⁷

And then the narrative says that, "He closed the book and he said unto them, This day is this scripture fulfilled in your ears."⁵⁸

And, thus, he was commissioned by his Father as a prophet. And he preached the gospel, he himself being the gospel, to the poor. And he delivered captives.

⁵³ Psalm 40:8.

⁵⁴ John 8:42.

⁵⁵ John 17:2.

⁵⁶ 1 Peter 3:18.

⁵⁷ Luke 4:18-19.

⁵⁸ Luke 4:20.

Oh, sinner in our midst, captive in sin, here is a deliverer. The Lord Jesus Christ commissioned and sealed by the Father for that very thing to deliver such ones as yourself, sinners.

But he was also sealed by the Father as a priest. Christ performed both the oblitory and intercessory priesthood roles. The Father called him to the oblitory sacrifice of his own body upon the tree to make a full and complete atonement for all of the sins of his people.

John 10 verse 18 states the words of Jesus where he says, “I lay it down of myself. I have power to lay it down and I have power to take it again. This commandment have I received of my Father.”⁵⁹

The Father also commissioned his Son to intercede for his elect.

Hebrews seven verse 25 says of him, “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.”⁶⁰

He is also sealed by the Father and commissioned with that role and office of king. He is set upon the highest throne of authority.

“Yet have I set my king upon my holy hill of Zion.”⁶¹

And Matthew 28 verse 18 quotes Jesus’ words where he says, “All power is given unto me in heaven and in earth.”⁶²

And as Jesus Christ has been sealed with that three fold office of prophet, priest and king, there are, therefore, the following considerations and benefits.

Number one, it means that all of Jesus Christ’s mediatory acts are valid and effectual to his people. It is an authoritative and an authentic work worthy of all acceptance. But, secondly, it also means that the work of Christ is a consigned obligation to his Father. He was sealed to be faithful to the task of which he was commissioned by his Father. He was obliged to fit and pursue his Father’s design and he was sealed to that very end.

John nine verse four says, “I must work the works of him that sent me.”⁶³

Thirdly, it displays Christ’s complete qualification and fitness to serve the commission of the Father. The Son displayed his faithfulness, his zeal, his wisdom, his self denial to

⁵⁹ John 10:18.

⁶⁰ Hebrews 7:25.

⁶¹ Psalm 2:6.

⁶² Matthew 28:18.

⁶³ John 9:4.

accomplish the task of his Father and he did so perfectly and completely without the slightest flaw.

And then, fourthly, the last benefit to be seen is that this sealed commission designates Christ as the sole authority in the Church who appoint and commands what he pleases. It is not a joint commission. It is a single commission of Jesus Christ alone.

There have been others who have pretended such a commission and call of God as John 10 verse eight states in these words, “All that ever came before me are thieves and robbers: but the sheep did not hear them.”⁶⁴

And then Christ warns that after him there would come others also following him. Matthew 24 verse 24 he says, “For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”⁶⁵

But it is not possible.

God the Father singled out Jesus Christ with a solemn designation to that work of redemption.

Isaiah 42 verse one speaks about Jesus Christ as God’s servant and as his elect one “In whom soul delighteth.”⁶⁶

1 Peter two verse four calls Christ, “Chosen of God.”⁶⁷

Christ is most worthy, set apart, designated by the Father. He is the one whom the Father hath sanctified and sent into the world as John 10:36 tells us. And this is an unparalleled sanctification.

“Therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows.”⁶⁸ Psalm 45 verse seven.

Christ is also sealed with the Father’s testimony from heaven. And we see this as we look in the gospels at the baptism of Christ by John at the river Jordan. In his inauguration into his public ministry we see and hear the approbation of the Father in the baptism, “This is my beloved Son in whom I am well pleased.”⁶⁹ Matthew three verse 17.

Then, again, before his sufferings on that mount of transfiguration where the Father again

⁶⁴ John 10:8.

⁶⁵ Matthew 24:24.

⁶⁶ Isaiah 42:1.

⁶⁷ 1 Peter 2:4.

⁶⁸ Psalm 45:7.

⁶⁹ Matthew 3:17.

declared, “This is my beloved Son, in whom I am well pleased; hear ye him.”⁷⁰ Matthew 17 verse five.

Finally, Jesus Christ is sealed by the Father in all of those extraordinary and miraculous works, those signs, those σημειον (say-mi’-on) that we talked about earlier. And he performed all of these works that the Father had given him to do.

John five verse 36 Jesus says of himself, “But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.”⁷¹

Christ referred those works to those who doubted him.

But, congregation, the greatest work of all time is that once for all work in the person of Jesus Christ on the cross of Calvary where Jesus Christ bore the wrath of God on behalf of sinners and not one drop of that blood is wasted. And he grants through this great mediator eternal life to sinners, to all who will come to him clinging by faith to him.

Oh, it is not that you would sit back this evening and say, “Well, how do I know if I am one of his elect or not? Especially if you look at what you are as a sinner you will never come to that conclusion. But come with all of those sinners, all those sins to this one, the Lord Jesus Christ. And he has promised and declared in his Word, “All who come to me I will in no wise cast out.”

“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.”⁷²

And then you will no longer sit complacent in the pew and say, “Well, I will just wait to see if I am elect, I am elect. If I am not, I am not.”

But then the Lord will show you, sinner, that you will forever perish without this one. And you must have Jesus else you die and that you come humbly as a poor and needy beggar before this great and only mediator, sealed and commissioned by the Father to that great work which he hath completed fully.

He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.⁷³

⁷⁰ Matthew 17:5.

⁷¹ John 5:36.

⁷² John 6:37.

⁷³ John 1:11-13.

“Labour not for the meat which perisheth, 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.”⁷⁴

Amen.

⁷⁴ John 6:27.