

**TO WHOM SHALL I GO**

John 6:68

## INTRODUCTION

- A. Context: MK 6:53-56; JN 6:22-71; MT 15:1-20; JN 7:1.
- B. John 6:
  - 1. Multitude's Presence – VS. 1-4.
  - 2. Miraculous Provisions – VS 5-14.
  - 3. Missing the Point – V. 15.
  - 4. Moments of Peril – VS. 16-21.
  - 5. Mood of the People – VS. 22-31.
  - 6. Message that was Presented – VS. 32-40.
  - 7. Murmuring about His Person – VS 41-51.
  - 8. Mistakes about His Place – VS. 52-59.
  - 9. Many with Problems – VS. 6-65.
  - 10. Men of Principle – VS. 66-69.
  - 11. Materialism Personified – VS. 70-71.
- C. "To whom shall we (I) go?" What answer is there to that question.
- C. Let us look at the Christ as the Bible describes Him using an acrostic with the word CHRIST.

## DISCUSSION

- I. JESUS CHRIST – CAPTAIN.
  - A. Strong's # 747 ἀρχηγός [*archegos* /ar-khay-gos/] adjective; adj. KJV translates as "prince" twice, "captain" once, and "author" once. "1 the chief leader, prince. 1A of Christ. 2 one that takes the lead in anything and thus affords an example, a predecessor in a matter, pioneer. 3 the author."
  - B. HE 2:5-10.
    - 1. Paul is showing that the Christ was/is superior to the angelic order – 1:5-2:18. Having warned of the Peril of Neglect, Paul resumes in 2:5 his argument about the superiority of the Christ that began in 1:5. He anticipates an objection wherein it might be claimed that since Jesus was human, and since humans are lower than angels, then Jesus was actually lower than the angels. Paul shows how the humanity of Jesus had a purpose, and that His human and earthly sojourn was only temporary. The Lord's humanity does not lessen His superiority; it rather enhances it.
    - 2. In 2:5 we have a clear affirmation of our Lord's superiority over angels. It was never God's intention to subject "the world to come" to the control and of angels.
    - 3. Paul quotes PS 8:4-6, the purpose was to affirm that God's original intent was to give man dominion over the world and all things therein.
    - 4. 2:10 – "Captain" – the basic emphasis here is that Christ has been over the road before us and for us as a man.
      - a. Perfection was necessary to salvation (MT 5:48; GA 6:7ff; EK 33:11).
      - b. Suffering was necessary to perfection (1 PE 2:24; HE 9:22).
    - 5. Therefore, man was created by God for God's glory, was prevented by sin from attaining that glory until the Son of Man came and opened up by His death a new way by which man might reach the goal for which he was made. As His people's representative and forerunner He has now entered into the presence of God to secure their entry there."

- C. HE 12:2. The key to victory is given – “looking” – present, active, participle; Strong’s #872 ἀφορᾶω [*aphorao* /af-or-ah-o/] “to turn the eyes away from other things and fix them on something.” Thayer says, “...to turn one’s mind to.” This word carries the idea of intensity; as if one were “captivated” by what he is seeing. It is not a passing glance. It is not a casual look of curiosity. CO 3:1-2 is the “forward look,” ever keeping our eyes on Jesus Who goes before us.
- D. Acts 3:15.
- E. Acts 5:31.
- II. JESUS CHRIST – HEAD.
  - A. Head of the corner – Acts 4:11; 1 PE 2:7.
  - B. Head of every man – 1 CO 11:3.
  - C. Head of all principality and power – CO 2:10.
  - D. Head of the church – EP 1:22; 4:15; 5:23; CO 1:18;
- III. JESUS CHRIST – REDEEMER.
  - A. Christ has redeemed us from the Old Testament Law of Moses – GA 3:13; 4:5.
  - B. Christ has redeemed us from sin – TS 2:14; 1 PE 1:18-23.
  - C. Christ has redeemed by His blood. RE 5:9.
- IV. JESUS CHRIST – INTERCESSOR.
  - A. Jesus Christ lives to make intercessions for us - HE 7:11-28 (v. 25).
  - B. Jesus Christ is our only intercessor. RO 8:34.
    - 1. Jesus Christ searches the hearts –RE 2:23.
    - 2. God uses the human spirit to help Him search the hearts – PR 20:27.
    - 3. RO 8:27 – It is the spirit’s mind that is known in this passage. The spirit of man knows the things of man – 1 CO 2:11. This same expression is found in RO 8:6, where the KJV translates it “spiritually minded.” This is revealing the reason the one making intercession knows the mind of the spirit.
    - 4. See the last page for extra notes on RO 8:27, 34.
- V. JESUS CHRIST – SHEPHERD.
  - A. Jesus Christ the compassionate shepherd – MT 9:36; MK 6:34.
  - B. Jesus Christ separates His sheep from the goats – MT 25:32; 1 PE 5:4.
  - C. Jesus Christ is the shepherd, the door of the sheep – JN 10:1-7.
  - D. Jesus Christ is the great shepherd – HE 13:20.
  - E. Jesus Christ the shepherd of our souls – 1 PE 2:25.
- VI. JESUS CHRIST – TEACHER (MASTER).
  - A. Jesus Christ teacher from God – JN 3:2.
  - B. Jesus Christ teacher of the law – MT 19:16ff; 22:34-40..
  - C. Jesus Christ teacher of humility – JN 13:1-17 (vs. 13-14).
  - D. Jesus Christ teacher of authority – MT 28:18.

**CONCLUSION**

- A. To whom shall I go?
- B. To the Christ!

**Extra Notes on RO 8:27**

Note: Greek word - entugchano- Thayer p. 219 "*to go to or meet a person, esp. for the purpose of conversation, consultation, or supplication.*" This word is found in Acts 25:24; RO 8:27, 34; 11:2; HE 7:25.

Greek word in RO 8:26 is huperentugchano - Thayer, p. 640 "*to intercede for one.*" And is used only in this verse.

Greek word mesites- mediator - 1 TI 2:5 "one who intervenes between two, either in order to make or restore peace and friendship, or to form a compact, or for ratifying a covenant; *a medium of communication, arbitrator....* Thayer, p. 401.

Jesus is said to be an intercessor for Christians in the remote context - RO 8:34. Cf. IS 53:12; HE 7:24, 25.

The remote context shows that one man can intercede for another man - RO 11:2; 1 TI 2:1.

If the Holy Spirit intercedes for man - RO 8:26, 27 is the only passage that teaches it. But the question is "What spirit is being considered?" This must be determined from the grammar, syntax, context, and hermeneutics.

"according to *the will* of God" - In the immediate context - RO 8:34 - Jesus is said to make intercession as our High Priest - HE 4:15, 16; 7:25. Jesus aids in our prayers as our High Priest - HE 4:16. This is the link between RO 8:26, 27 and Jesus as our intercessor.

Jesus is touched by our infirmities because He endured them - HE 4:15. The Holy Spirit has not endured our infirmities, and is not qualified to serve as an intercessor.

The Scriptures reveal that Christ would be an intercessor who would be qualified to intercede because He suffered - IS 53:1=12.

Greek Grammar - Ways to express subject and action. Three ways in the Greek to express subject and action.

(1) The finite verb takes a substantive in the nominative case as its subject. [Goodwin, p. 197] In RO 8:27 the finite verb - entugchanei - translated "maketh intercession" must take its subject in the nominative case.

(2) The infinitive takes its subject in the accusative case. [Nunn, p. 37; Summers, p. 133]

(3) The participle has a construction where a genitive case substantive can function like a subject. This is called the genitive absolute. It consists of a participle and a noun or pronoun connected with it.

In order for Paul to be saying that the spirit was making intercession he should have used the genitive absolute. But Paul used a finite verb instead. This proves that the spirit is not making the intercession.

In this passage the subject of the sentence is doing 3 things: searching the hearts, knowing the answer to the question "what is the mind of the spirit?", and making intercession.

The Holy Spirit is involved in intercession by (1) revealing that Jesus is the Christian's intercessor and (2) by instructing Christians how to pray in the NT. The mind of the human spirit is not revealed to the intercessor until he prays through Christ. The OT reveals that the Lord searches the innermost parts of man by means of man's spirit. PR 20:27.