

Date: October 28th, 2025

John Section: John 6:1-40

Key Text: John 6:35

Main Idea: Jesus Provides the Bread That Satisfies

Genre: Theological Narrative

Author: John

Audience: Primarily second-generation believers, Jews, and Gentiles, needing encouragement and clarity about Jesus' identity.

Setting: Likely written from Ephesus, AD 85-95, in a context of synagogue opposition and emerging false teachings.

Quote of the Week: "He's not offering a snack for the stomach but **sustenance for eternity.**" - R.C. Sproul



John Preview:

Highlight:

The Gospel of John is a unique New Testament account of Jesus' life, written by the Apostle John, the beloved disciple. John's Gospel is not merely a biography but a theological portrait, revealing Jesus as the eternal Son of God who became flesh to bring life and light to the world. Unlike the Synoptic Gospels, John emphasizes signs and discourses that unveil Jesus' divine identity and mission. From the opening words—"In the beginning was the Word"—to the climactic resurrection appearances, John presents Jesus as the one in whom God's glory is revealed, calling all to believe in Him for eternal life. This Gospel is rich with imagery (light, life, bread, water, shepherd, vine) and repeatedly centers on the theme of belief.

Focus of John:

- **Purpose of John:**
 - John tells us his purpose plainly: "But these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." (John 20:31).
 - **Themes in John:**
 - Jesus is the Word made flesh
 - Jesus reveals God's glory
 - Eternal life is found in Him alone
 - Belief is the way to life
 - Life flows only from union with Christ
 - **Our Response to this Truth:**
 - Believe in Him – Abide in Him – Live by His Word – Trust in His promises – Love as He loved
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Recap:

John 6:1-21 Feeding Five Thousand - Josiah

- After John details Jesus' healing at Bethesda and the confrontation with the Jewish leaders, John switches the setting. Jesus returns to Galilee, but how did he get there?
 - As we have mentioned throughout our study of John, this is not a historical narrative, and John takes liberties in the events he describes and how he describes them, in order to portray his specific purpose. Therefore, in this scenario, John leaves out what is generally considered a year or two of Jesus' ministry, which may include multiple events, teachings, and parables, most notably the Sermon on the Mount and John the Baptist's death.
- We resume our narrative in Galilee, where Jesus has a large following due to the Passover and the many signs He has been performing.
 - Now there was a multitude of people, 5,000 counting the men alone, and there was no food. Similar to the situation at the wedding in Cana, there was a problem, and Jesus met the needs of the people.
- How did he do this? With 5 barley loaves and 2 fish.
 - Notice that these barley loaves are the worst quality of bread that was usually available at the time. They weren't long, freshly baked loaves of bread, but instead they were likely small cakes of bread.
 - This was a last-ditch effort for the disciples, but Jesus had a plan, and one that included His authority over this realm. Jesus took the food, had the people sit down, and handed out food to all the people until everyone was full. Jesus still had more food, finishing with twelve baskets of food. The people responded with thanks and recognized that He is the Messiah.
- **Miracle or Impressive Feat?**
 - As a group, we agree that this miracle is just that, a miracle, outside of the possibility of natural means and done by someone who has supernatural capabilities.
 - Unfortunately, there have been some speakers and theologians who deny this supernatural aspect and attempt to explain this.
 - Some say John is exaggerating this text to emphasize the greatness of the ethical Jesus; people in the crowd may have packed their own lunch, and this story highlights Jesus' compassion and powerful teaching.
 - Others will say that the disciples stockpiled goods in a cave nearby so that when Jesus was handing out this food, it appeared as though He was generating bread and fish from nowhere, when in reality the disciples had conspired a plan to feed them.
- **What are the consequences of denying miracles such as this, and why is it natural human behavior to want to do this?**

- **Jesus Tests Disciples**

- We see in this passage that Jesus tests His disciples by asking Philip how they are to feed all of the people following them.
 - Philip responds by saying that not 200 hundred denarii would be enough to feed them (this would be about 200 days of work).
 - Andrew responds by pointing out the boy's food, but finishes by wondering how they will be able to supply food for all of these people.

- **Jesus knew how He would provide, so why then did He ask the disciples about how to feed the crowd?**

- **Jesus as King**

- After Jesus performs this sign, the crowd rightly points out that Jesus is the prophet who has come into the world. Our text says that they intended to forcefully exalt Him as King. In light of this, Jesus avoids the crowd and withdraws into the mountains.

- **We see that Jesus is the King of Kings and the King of the Jews from the Old Testament. Why then would a king deny a throne? What did the crowd wrongly conclude about Jesus that made them want to put Him on the throne?**

- **Walking on Water**

- After Jesus withdraws from the crowd, the disciples decide to travel across the sea of Galilee (about 8 by 11 miles). A storm comes upon them, and the experienced fishermen begin to struggle against the storm.
- Amidst the storm, they see Jesus striding on the surface of the waters. He calls them not to be afraid. He entered the boat, the storm ceased, and they had arrived at the other side.
 - We have seen in our study that the imagery of water in the Bible represents chaos. We saw this imagery in our first study when we looked back to Genesis 1.
 - We saw the spirit of God hovering over the water. In this passage, we see Jesus walking (hovering) over the stormy waters. In this passage, Jesus demonstrates His command over nature and the peace found in His being.
 - Command

- The storm controls and overwhelms the disciples, many of whom are seasoned and experienced fishermen. When Jesus steps inside the boat, the storm ceases, submitting to the authority of the creator.
- Peace
 - In the midst of the storm, we see Jesus overcome the storm and instill peace in chaos. He walks above the waves, and He enters into the disciples' boat, and the peace that He had during the storm is extended to the disciples. Thus, the storm is gone, and they are at their destination.
- **Practically, how does the peace of Christ shape a believer's life? How can we rest in this?**

John 6:22-40 Bread of Life - Ben

- The following day, the members of the crowd woke up and realized that Jesus was gone. They crossed the sea to try to find Him.
 - In the previous section, we saw Jesus miraculously feed thousands with just a few loaves and some fish. This amazed the crowd, but they completely missed the point. They wanted more of what they had seen:
 - More food/water
 - More miracles
 - More physical/material blessings
 - They continue to seek and chase after Jesus, looking for another meal or another blessing.
 - But Jesus is going to redirect them to something significantly deeper: the one true bread from heaven that gives eternal life.
 - Members of the crowd finally find Jesus and ask Him why He had traveled to the other side of the sea.
 - **26** Jesus answered them, "Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves."
- **Where else in the Gospel of John have we seen this language of belief by signs?**

- Jesus then makes it painfully clear that they should focus their efforts toward working for the food that endures to eternal life.
 - After exposing the true motives of the crowd, they try to shift the conversation by asking, “What must we do to be doing the works of God?”
 - **29** Jesus answered them, “This is the work of God, that you believe in Him whom He has sent.”
 - This is an audience that still is under the impression that performance and effort play a role in earning salvation. Jesus turns that entire idea upside down, explaining that the true “work” required by God isn’t about doing, but rather about believing in what has already been done on our behalf.
 - After Jesus tells them that the true work of God is to believe in Him, the crowd still struggles to grasp what He means. They instead ask Jesus, “What sign then will you give that we may see it and believe in you?”
 - This feels completely unbelievable. The same crowd that witnessed Him multiply bread and fish for thousands of people one day prior is now asking for Jesus to provide further proof.
 - Right now, the faith in this crowd is conditional. If they are given more proof, then they will truly believe.
 - **Why do you think people (both then and now) often want more evidence before they believe, even after experiencing God’s goodness or power?**
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- In verse 32, Jesus shifts the entire conversation, telling them that true bread from Heaven is not something that falls from the sky as their fathers saw in the wilderness, but rather the true bread is a person.
 - The true bread is someone who has come down from heaven. Here, Jesus is revealing what the feeding of the 5,000 was really pointing to. It was not meant to point toward worldly blessings, but to eternal life through Jesus.
 - It wasn’t Moses who provided manna in the wilderness; it was God.
 - They respond in verse 34 with, “Sir, give us this bread always.”
 - This again indicates a lack of understanding from the audience. The crowd was solely focused on the literal and physical, unable to grasp the ideas being introduced by Jesus.
 - We saw this exact same response in our study of John 4, with the woman at the well struggling to grasp the idea of living water in a spiritual sense.

- John 4:15
 - **15** The woman said to Him, “Sir, give me this water, so that I will not be thirsty or have to come here to draw water.”
- The Gospel of John consistently shows us this contrast between physical misunderstanding and spiritual truth.
 - We saw this with the Samaritan woman, Nicodemus, and the crowd in the temple. Here, we see it again.
 - Each group struggles to see beyond what’s right in front of them. They can’t perceive that Jesus isn’t just talking about things that sustain life and that He is the source of life itself.
- In verse 36, Jesus declares that there are many who have seen Him and yet do not believe. He has just stated that He is the bread of life, but immediately shifts to address the bigger issue at hand: the unbelief of the crowd.
 - This is a crowd that has seen His miracles and heard His teaching, yet fails to believe. Here, Jesus pivots away from addressing their misunderstanding of His words and begins addressing their refusal to trust in who Jesus is.
 - Jesus wants them to focus on the sign-giver rather than the signs. As we discussed earlier, this is a common theme throughout the Gospel of John and Jesus’ ministry.
- **What is the difference between seeing Jesus’ works and actually believing in who He is? And how might that difference show up in our own faith today?**
- We now move to the final few verses of this section. Here we see another turning point in Jesus’ words. He shifts from confronting the crowd’s unbelief to reassuring those who do believe. We see Jesus make a promise in verse 37, saying, “All that the Father gives me will come to me, and whoever comes to me I will never cast out.”
 - Jesus now speaks about those who come to believe and trust in the Father. He roots their coming in the Father’s initiative and the finished work of the Son.
 - Salvation isn’t dependent on human effort or worthiness, but on God’s grace and love. And for those who respond in faith, Jesus offers absolute security: He will never reject, abandon, or lose them.
 - In verses 38 and 39, Jesus provides His motive for doing so. This is because He came down from heaven not to do His own will, but the will of the Father who sent Him.

- [illegible]

Other Helpful Resources:

- He Must Increase Podcast by Connor Shady & Adam Tredeau (Official Podcast of 3:30!)
- Waukesha Bible Church John 6 Sermons (Find on YouTube)

Other Reminders:

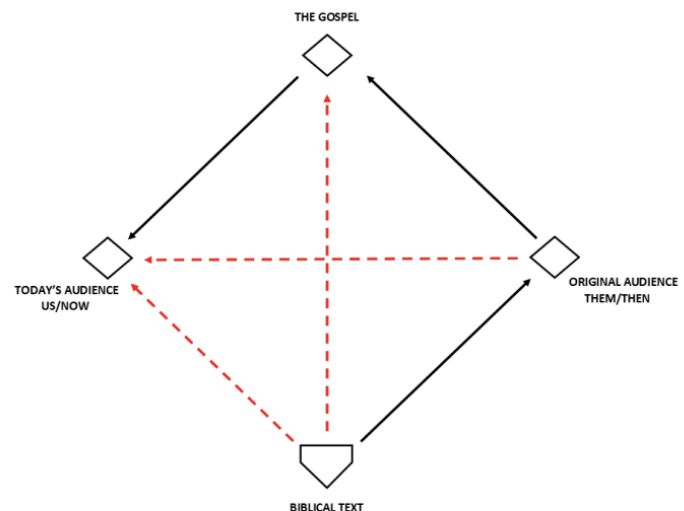
- Get involved with a church - **Specifically WBC!**
 - **Connor is teaching: 9 AM Class on the Book of Romans at WBC prior to service.**
 - WBC service is at 10:00 AM every Sunday!
 - Check out our Website: Threethirtyministry.com
 - Join the 3:30 GroupMe chat to stay up to date on everything 3:30 Ministry.
 - Also check us out on Instagram: @three.thirty.ministries and @three.thirty.mens.ministry
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ANOTHER WAY TO GO ABOUT THIS IDEA: THINK BASEBALL

- When preparing and studying scripture, our focus is to always stay true to the scripture.
- In order to best do this, we use a method called the Simeon Trust method, which simply lays out a process to faithfully discern the Bible.

- **FIRST:**

- Understanding who the text was written to. (The Audience)
- Understanding why the text was written. (The Purpose)
- Understanding the structure, genre, context, emphasis, and melodic line of the text.
- In a nutshell, the first step focuses on understanding what the text meant to its original audience.



- **SECOND:**

- Once we have done this, we must filter it through the Gospel.
- This means understanding when and why this text was written in reference to the cross.
→ Is it pointing to the coming of Christ (OT), is it pointing to Christ and what Christ has already done (NT), is the text speaking of law, is it speaking of the Gospel, etc?

- **THIRD:**

- Once we've understood the text's original meaning/audience and have filtered it through the Gospel lens, we are able to determine what it means to us now. Without this process, the proper application of the Bible is essentially impossible.

- **COMING HOME:** Once we understand the appropriate application of the text, our legwork essentially stops, and we become fully reliant on the Holy Spirit to work in us.

The Gospel: **We Can't, God Can, Jesus Did!**

- **Sin.** None of us can escape it. Because of it, we are spiritually dead and in need of life. Our debt before God is insurmountable. It is the biggest problem any of us has, since there is nothing we can do ourselves to pay that debt. God's standard is perfection, so no amount of good works or religious activities is enough.
 - 1 And you were dead in the trespasses and sins 2 in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience - 3 among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.
(Ephesians 2:1-3)
- **But God...** These two words are some of the most powerful words in the Bible. God is merciful and loving. He did what we could never do in and of ourselves. He saved us by grace alone and gave us new life in Christ.
 - 4 **But God**, being rich in mercy, because of the great love with which he loved us, 5 even when we were dead in our trespasses, made us alive together with Christ - by grace you have been saved - 6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus, 7 so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.
(Ephesians 2:4-7)
- **Jesus saves.** He is God's gift to us. He paid our debt before the Father. And through his death and resurrection, we are raised to eternal life. There is nothing we can do to earn it. It is only through Christ that we live a life pleasing to God.
 - 8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast. 10 For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. (Ephesians 2:8-10)