STUDY BIBLE WORKBOOK

John 6

The Bread of Life

QUICK STUDY + DEEP DIVE

Jesus feeds a multitude, comes to His disciples on the water, and declares Himself the Bread of Life. He calls people to believe, promises eternal life and resurrection, and asks whether His disciples will stay with Him.

Scripture quotations: World English Bible (WEB)

HOW TO USE THIS WORKBOOK

Quick Study: Begin with the overview, chapter movements, Bible words, Greek pronunciation notes, Gospel Connection, and a guided prayer.

Deep Dive: Twelve Scripture-first SOAP passages include all 71 WEB verses, substantial observation, application, and prayer.

WESTERN GRACE MEDIA

John 6 — Geographic Setting

John 6 unfolds around the Sea of Galilee (also called Tiberias), nearby hillsides, and Capernaum. The exact feeding site and boat crossing are not stated precisely; the shaded atlas marks the wider region only.



Regional location



COUNTRIES IN YEAR 2020

Sea of Galilee (6:1): Freshwater lake, also called the Sea of Tiberias.

Capernaum (6:17, 24, 59): The boat destination and location of the synagogue teaching.

Tiberias (6:1, 23): Western-shore city, also the lake's Roman-era name.

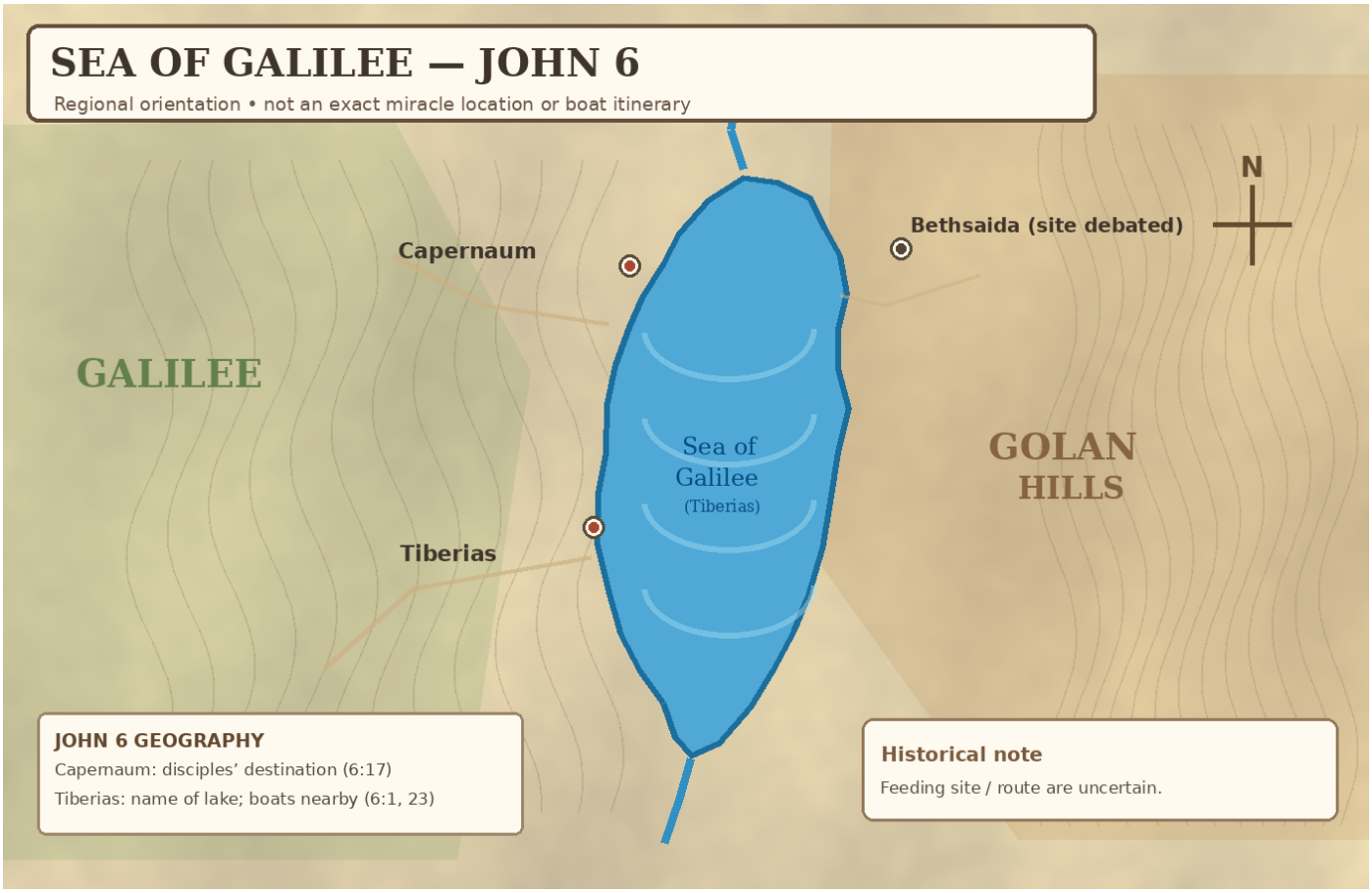
The feeding hillside: John does not identify a precise spot; it is not pinned.

Reading the atlas: Historical political shading and relief are approximate. The circled region is not a travel route.

Original WGM atlas; Sea of Galilee/Capernaum region marked. Historical borders and uncertain sites approximate.

Sea of Galilee: The Setting of John 6

A closer view of the lake, nearby hills, Capernaum, Tiberias, and a debated Bethsaida site. The relative positions help orient the narrative; the artwork is not a surveyed map or a proposed exact boat route.



HOW TO READ THE LAKE CONTEXT

Capernaum

The disciples travel toward this town, and Jesus later teaches in its synagogue (6:17, 24, 59).

The lake and Tiberias

John calls the lake the Sea of Galilee or Tiberias. Boats later arrive from Tiberias (6:1, 23).

The unknown hillside and crossing

John does not specify the precise feeding location or the path of the disciples' boat; no such location or route is invented here.

My notes about the setting:

John 6 — The Bread of Life

MAIN VERSE

John 6:35, WEB: Jesus said to them, “I am the bread of life. Whoever comes to me will not be hungry, and whoever believes in me will never be thirsty.

BIG PICTURE

Near the Sea of Galilee, Jesus feeds a large crowd and comes to His disciples over stormy water. In Capernaum He explains that the greatest gift is not bread that spoils but Himself: the living Bread who gives eternal life. His teaching about His flesh and blood challenges His hearers. Many turn away, but Peter confesses that Jesus alone has the words of eternal life.

A crowd and a need (6:1–4)

Jesus teaches by the Sea of Galilee as Passover approaches.

A sign of abundance (6:5–13)

He feeds about five thousand men with five loaves and two fish.

The wrong kind of king (6:14–15)

The crowd tries to make Jesus king by force, but He withdraws.

The sea and the Savior (6:16–21)

Jesus comes to His disciples over stormy water as they travel toward Capernaum.

QUICK STUDY NOTES

The Chapter’s Major Movements

Seeking the right bread (6:22–34)

Jesus redirects the crowd from temporary food to lasting life through faith.

Bread from heaven (6:35–51)

Jesus declares Himself the bread of life, sent by the Father.

His flesh for the world (6:52–59)

He speaks of giving Himself for life and of abiding in Him.

The decision to remain (6:60–71)

Some followers depart; Peter confesses that Jesus has the words of eternal life.

QUICK STUDY FLOW

The crowd gathers near Galilee

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Jesus multiplies the loaves and fish

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The crowd misunderstands His kingship

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Jesus comes to disciples on the sea

↓

People seek Him in Capernaum

↓

He declares: I am the bread of life

↓

His self-giving sacrifice is essential

↓

Some turn away; Peter confesses faith

QUICK STUDY NOTES

Important Bible Words

Word / Phrase	Simple Meaning	Why It Matters
Sea of Galilee / Tiberias	Freshwater lake in northern Israel	Setting of the feeding sign, storm, and travel toward Capernaum.
Passover	Israel's feast remembering deliverance from Egypt	Frames the discussion of bread and manna.
Sign	A miracle revealing Jesus' person and mission	The feeding points beyond food to the life Jesus gives.
Manna	Bread-like provision for Israel in the wilderness	God's temporary provision anticipates Christ the true bread.
Bread of Life	Jesus' declaration of His unique saving sufficiency	Those who come and believe in Him receive eternal life.
Son of Man	Jesus' self-designation, rooted in biblical imagery	The Son gives the food that endures and will raise believers.
Draw	The Father's gracious work bringing people to the Son	Jesus connects saving faith with the Father's initiative.
Flesh and Blood	Jesus' emphatic description of receiving His life-giving self-gift	Highlights His real sacrificial death and the need to receive Him by faith.
Abide / Remain	To live in enduring relationship or union	Jesus speaks of believers dwelling in Him and Him in them.

Which of these words is most important to me in John 6, and why?

Translation Word Notes

Pronunciations are approximate classroom-style Biblical Greek. CAPITAL letters show the stressed syllable. Greek helps clarify meaning but is not required for understanding Scripture. NKJV/NIV/NLT phrases are brief comparisons; full Scripture quotations remain WEB.

Verse	Greek & pronunciation	NKJV	NIV	NLT	Meaning in context
6:2	sēmeion say-MAY-on	signs	signs	miraculous signs	A sign points beyond a miracle to the identity of Jesus.
6:11	eucharisteō yoo-khah-ris-TEH-oh	given thanks	gave thanks	gave thanks	Jesus gives thanks to the Father before distributing the food.
6:20	egō eimi eh-GOH AY-mee	It is I	It is I	I am here	Can mean “It is I”; its wording also echoes biblical “I AM” language.
6:27	menō MEH-noh	endures	endures	endures	The life Christ gives remains, unlike temporary food.
6:29	pisteuō pis-TYOO-oh	believe	believe	believe	Trusting Jesus, the One God sent, is central.
6:35	artos tēs zōēs AR-tohs tace zoh-AYS	bread of life	bread of life	bread of life	Jesus Himself is the essential provision for eternal life.
6:44	helkō hel-KOH	draws	draws	draws	The Father acts graciously to bring people to the Son.
6:56	menō MEH-noh	abides	remains	remains	Believers are described as living in enduring union with Christ.
6:63	pneuma PNEW-mah	Spirit	Spirit	Spirit	The Spirit gives life; Jesus’ words are spirit and life.
6:68	rhēma RAY-mah	words	words	words	Peter recognizes Jesus’ words as the source of eternal life.

Word-study notes:

The Gospel Connection

John 6 points beyond an extraordinary meal to the gift of Christ Himself. The Father has sent the true Bread from heaven, and Jesus gives His own flesh for the life of the world (6:51). The One who comes to Him and believes has eternal life, will not be cast out, and will be raised at the last day (6:35–40, 47). This salvation is received by faith, not purchased with good works or secured by simply repeating a ritual. Jesus' words point forward to His real death and resurrection as the Savior who gives lasting life.

Reflection: Do I seek Jesus for temporary benefits, or do I trust Him for eternal life?

A Short Prayer from John 6

Father, thank You for the Bread of Life. Forgive me for seeking lesser gifts while neglecting Your Son. Help me believe Christ's words, depend on His sacrifice, and remain faithful when His teaching stretches my understanding. In Jesus' name, amen.

Pray this in your own words:

QUICK STUDY COMPLETE

One Truth to Carry With You

Jesus is the Bread of Life. I receive the life He gives by trusting Him, and I can remain with Him because He alone has the words of eternal life.

READY TO GO DEEPER — NEXT PAGE

Ready to Go Deeper?

This Deep Dive follows S.O.A.P.: Scripture, Observation, Application, and Prayer. Begin with the complete WEB passage. Let the text set the terms of our study, then consider the explanation, respond personally, and pray.

S — Scripture

Read every verse slowly; note changes in speaker, setting, and what Jesus reveals about Himself.

O — Observation

What does John teach about the Son, the Father, eternal life, judgment, faith, and testimony?

A — Application

What should I believe, confess, obey, trust, or share in response to the passage?

P — Prayer

Pray from the passage’s truth rather than from imagined details about the characters.

Before I begin, what do I want God to teach me from John 6?

Questions and repeated words to watch for:

JOHN 6:1–4

The Sign Begins with a Need

S — Scripture

1 After these things, Jesus went away to the other side of the sea of Galilee, which is also called the Sea of Tiberias.
2 A great multitude followed him, because they saw his signs which he did on those who were sick.
3 Jesus went up into the mountain, and he sat there with his disciples.
4 Now the Passover, the feast of the Jews, was at hand.

John 6:1–4, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

John introduces the Sea of Galilee, also called the Sea of Tiberias, as the setting. A large crowd follows Jesus because of the healing signs they have seen. The Passover is near, adding the biblical background of God providing food to Israel.

Jesus sits with His disciples on a hillside. John does not identify the precise location of the coming feeding, so a map should show the broader lake region rather than a confidently pinned hillside.

The details prepare the reader to see not only the miracle of bread but the One who supplies life itself.

My observations:

A — Application

Am I seeking Jesus mainly for what He can give me, or because of who He is?

P — Prayer

Father, help me look beyond signs and daily needs to recognize Your Son and listen to Him.

Pray this in your own words:

JOHN 6:5–13

Jesus Feeds the Multitude

S — Scripture

5 Jesus therefore, lifting up his eyes and seeing that a great multitude was coming to him, said to Philip, “Where are we to buy bread, that these may eat?”
6 He said this to test him, for he himself knew what he would do.
7 Philip answered him, “Two hundred denarii worth of bread is not sufficient for them, that every one of them may receive a little.”
8 One of his disciples, Andrew, Simon Peter’s brother, said to him,
9 “There is a boy here who has five barley loaves and two fish, but what are these among so many?”
10 Jesus said, “Have the people sit down.” Now there was much grass in that place. So the men sat down, in number about five thousand.
11 Jesus took the loaves, and having given thanks, he distributed to the disciples, and the disciples to those who were sitting down, likewise also of the fish as much as they desired.
12 When they were filled, he said to his disciples, “Gather up the broken pieces which are left over, that nothing be lost.”
13 So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which were left over by those who had eaten.

John 6:5–13, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus asks Philip where food can be purchased, but John says He already knows what He will do. Philip calculates what cannot be bought; Andrew notices a boy’s five barley loaves and two fish but sees how little they are among the crowd.

Jesus gives thanks, distributes enough food for the people to eat as much as they want, and tells the disciples to collect the leftovers. Twelve baskets of fragments remain. John presents an actual miraculous provision, not merely an example of people sharing their lunches.

The sign shows Jesus’ abundant authority and compassion while anticipating His greater claim to be the bread of life.

My observations:

A — Application

Where do I let the size of a need overshadow the power and wisdom of Christ?

P — Prayer

Lord Jesus, teach me to bring limited resources to You with thanks and trust.

Pray this in your own words:

JOHN 6:14–15

Not a King on the Crowd’s Terms

S — Scripture

14 When therefore the people saw the sign which Jesus did, they said, “This is truly the prophet who comes into the world.”

15 Jesus therefore, perceiving that they were about to come and take him by force to make him king, withdrew again to the mountain by himself.

John 6:14–15, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

The crowd sees the miracle and identifies Jesus as the expected prophet. Yet they plan to seize Him and make Him king by force.

Jesus refuses to submit to their plan and withdraws by Himself. He is truly the promised King, but His mission is not controlled by popular pressure or the crowd’s political expectations.

This contrast matters throughout John: people may admire Jesus’ power without yielding to the salvation and kingship He came to bring.

My observations:

A — Application

Do I want Christ to fit my plans, or am I willing to follow His purposes?

P — Prayer

King Jesus, correct my attempts to remake Your mission around my desires.

Pray this in your own words:

JOHN 6:16–21

The Lord over the Storm

S — Scripture

16 When evening came, his disciples went down to the sea.
17 They entered into the boat, and were going over the sea to Capernaum. It was now dark, and Jesus had not come to them.
18 The sea was tossed by a great wind blowing.
19 When therefore they had rowed about twenty-five or thirty stadia, they saw Jesus walking on the sea and drawing near to the boat; and they were afraid.
20 But he said to them, “It is I. Don’t be afraid.”
21 They were willing therefore to receive him into the boat. Immediately the boat was at the land where they were going.

John 6:16–21, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

The disciples travel by boat toward Capernaum as darkness and strong wind cover the lake. They have rowed a considerable distance when Jesus approaches them walking on the water.

Jesus tells them not to fear. The WEB reads “It is I,” with a footnote noting that the phrase can also be translated “I AM.” The text clearly presents Jesus’ authority over circumstances that frighten His followers.

John reports they receive Him willingly and soon reach their destination. No exact boat route should be drawn on the map.

My observations:

A — Application

In fear or uncertainty, how can I trust Jesus’ presence and word?

P — Prayer

Lord Jesus, help me hear Your voice above my fear and trust Your care.

Pray this in your own words:

JOHN 6:22–29

The Food That Lasts

S — Scripture

22 On the next day, the multitude that stood on the other side of the sea saw that there was no other boat there, except the one in which his disciples had embarked, and that Jesus hadn't entered with his disciples into the boat, but his disciples had gone away alone.
23 However, boats from Tiberias came near to the place where they ate the bread after the Lord had given thanks.
24 When the multitude therefore saw that Jesus wasn't there, nor his disciples, they themselves got into the boats and came to Capernaum, seeking Jesus.
25 When they found him on the other side of the sea, they asked him, "Rabbi, when did you come here?"
26 Jesus answered them, "Most certainly I tell you, you seek me, not because you saw signs, but because you ate of the loaves and were filled.
27 Don't work for the food which perishes, but for the food which remains to eternal life, which the Son of Man will give to you. For God the Father has sealed him."
28 They said therefore to him, "What must we do, that we may work the works of God?"
29 Jesus answered them, "This is the work of God, that you believe in him whom he has sent."

John 6:22–29, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

The crowd follows Jesus to Capernaum. He exposes their motive: they pursue Him because they ate and were filled, rather than understanding the deeper meaning of the sign.

Jesus contrasts perishable food with food that endures to eternal life, a gift the Son of Man gives. When asked what works God requires, He answers that the work of God is to believe in the One God sent.

Faith does not mean earning salvation by a new religious achievement. Jesus calls them to trust Him as the Father's appointed Savior.

My observations:

A — Application

When I pray and serve, am I treating Jesus as a means to another goal—or as my life?

P — Prayer

Father, teach me to rely on Christ for the life that perishable things cannot provide.

Pray this in your own words:

JOHN 6:30–34

The Father Gives True Bread

S — Scripture

30 They said therefore to him, “What then do you do for a sign, that we may see and believe you? What work do you do?
31 Our fathers ate the manna in the wilderness. As it is written, ‘He gave them bread out of heaven to eat.’ ”
32 Jesus therefore said to them, “Most certainly, I tell you, it wasn’t Moses who gave you the bread out of heaven, but my Father gives you the true bread out of heaven.
33 For the bread of God is that which comes down out of heaven and gives life to the world.”
34 They said therefore to him, “Lord, always give us this bread.”

John 6:30–34, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

The people ask for another sign and appeal to the manna given to Israel in the wilderness. Even after the feeding miracle, they miss its full meaning.

Jesus redirects attention from Moses to the Father: God now gives the true bread from heaven, the One who gives life to the world. The wilderness manna anticipated this greater provision but could not give eternal life.

The crowd asks for that bread continually, not yet grasping that Jesus Himself is the gift.

My observations:

A — Application

Am I looking for repeated proof while neglecting the clear testimony about Jesus?

P — Prayer

Father, open my eyes to see the gift of Your Son rather than demand another sign.

Pray this in your own words:

JOHN 6:35–40

I Am the Bread of Life

S — Scripture

35 Jesus said to them, “I am the bread of life. Whoever comes to me will not be hungry, and whoever
believes in me will never be thirsty.
36 But I told you that you have seen me, and yet you don’t believe.
37 All those whom the Father gives me will come to me. He who comes to me I will in no way throw out.
38 For I have come down from heaven, not to do my own will, but the will of him who sent me.
39 This is the will of my Father who sent me, that of all he has given to me I should lose nothing, but
should raise him up at the last day.
40 This is the will of the one who sent me, that everyone who sees the Son and believes in him should
have eternal life; and I will raise him up at the last day.”

John 6:35–40, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus makes the central claim of the chapter: “I am the bread of life.” Coming to Him and believing in Him are parallel descriptions of receiving His saving provision.

He promises that He will never cast out the one who comes to Him. He also says He will keep those entrusted to Him and raise them up at the last day. These words unite present faith, the Father’s purpose, and future resurrection.

Protestant Evangelicals may differ over the relationship between divine election and human response, but the text clearly calls every hearer to believe Jesus and reassures those who come to Him.

My observations:

A — Application

Do I rest in Jesus’ promise to receive and keep those who come to Him?

P — Prayer

Lord Jesus, thank You that Your promise to receive believers is more secure than my performance.

Pray this in your own words:

JOHN 6:41–47

The Father Draws Us to the Son

S — Scripture

41 The Jews therefore murmured concerning him, because he said, “I am the bread which came down
out of heaven.”
42 They said, “Isn’t this Jesus, the son of Joseph, whose father and mother we know? How then does he
say, ‘I have come down out of heaven’?”
43 Therefore Jesus answered them, “Don’t murmur among yourselves.
44 No one can come to me unless the Father who sent me draws him; and I will raise him up in the last
day.
45 It is written in the prophets, ‘They will all be taught by God.’ Therefore everyone who hears from the
Father and has learned, comes to me.
46 Not that anyone has seen the Father, except he who is from God. He has seen the Father.
47 Most certainly, I tell you, he who believes in me has eternal life.

John 6:41–47, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

The hearers grumble at Jesus’ claim to have come from heaven. They know His earthly family, yet do not understand the unique heavenly origin He declares.

Jesus teaches that the Father draws people to Him and that everyone who believes in Him has eternal life. The prophets’ promise that people would be taught by God is fulfilled in the revelation the Father gives through the Son.

Evangelical Christians differ on whether this drawing is resistible, but agree that saving faith depends on God’s grace and calls the sinner to trust Jesus.

My observations:

A — Application

Will I receive Jesus’ claims even when they challenge my assumptions?

P — Prayer

Father, teach me to listen to Your Son and receive Your saving work with humble faith.

Pray this in your own words:

JOHN 6:48–51

The Living Bread Given for the World

S — Scripture

48 I am the bread of life.
49 Your fathers ate the manna in the wilderness and they died.
50 This is the bread which comes down out of heaven, that anyone may eat of it and not die.
51 I am the living bread which came down out of heaven. If anyone eats of this bread, he will live forever. Yes, the bread which I will give for the life of the world is my flesh.”

John 6:48–51, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus repeats His central claim: He is the Bread of Life. Israel’s ancestors ate manna and died, but the bread He gives leads to eternal life.

He declares that He will give His flesh for the life of the world, pointing ahead to His genuine self-giving death. The shocking image begins to explain why Christ’s sacrifice is essential to life.

Coming to and believing in Jesus are the responses He has already emphasized. His gift is not an invitation to physical violence, but to receive Him by faith.

My observations:

A — Application

Am I resting in the living Bread who gave Himself for my salvation?

P — Prayer

Lord Jesus, thank You for giving Yourself for the life of the world. Keep my hope centered on You.

Pray this in your own words:

JOHN 6:52–59

His Flesh for the Life of the World

S — Scripture

52 The Jews therefore contended with one another, saying, “How can this man give us his flesh to eat?”
53 Jesus therefore said to them, “Most certainly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you don’t have life in yourselves.
54 He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.
55 For my flesh is food indeed, and my blood is drink indeed.
56 He who eats my flesh and drinks my blood lives in me, and I in him.
57 As the living Father sent me, and I live because of the Father, so he who feeds on me will also live because of me.
58 This is the bread which came down out of heaven—not as our fathers ate the manna and died. He who eats this bread will live forever.”
59 He said these things in the synagogue, as he taught in Capernaum.

John 6:52–59, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus’ hearers struggle with His teaching about eating His flesh and drinking His blood. He does not retreat from the central claim: life comes only through receiving Him and His saving sacrifice.

In the context of John 6, coming and believing (6:35, 40, 47) help interpret the stronger eating-and-drinking imagery. Many Evangelicals also see a meaningful connection to the Lord’s Supper, but disagree on whether this passage directly teaches the sacrament.

We should not replace Jesus’ call to faith with a literalistic idea of consuming human flesh or with the claim that a ritual alone grants eternal life. John locates life in Christ Himself.

My observations:

A — Application

Am I relying on Christ’s sacrifice and union with Him, rather than on outward religious activity?

P — Prayer

Lord Jesus, thank You for giving Yourself for the life of the world. Keep me abiding in You by faith.

Pray this in your own words:

JOHN 6:60–65

Hard Teaching and Life-Giving Words

S — Scripture

60 Therefore many of his disciples, when they heard this, said, “This is a hard saying! Who can listen to it?”
61 But Jesus knowing in himself that his disciples murmured at this, said to them, “Does this cause you to stumble?
62 Then what if you would see the Son of Man ascending to where he was before?
63 It is the spirit who gives life. The flesh profits nothing. The words that I speak to you are spirit, and are life.
64 But there are some of you who don’t believe.” For Jesus knew from the beginning who they were who didn’t believe, and who it was who would betray him.
65 He said, “For this cause I have said to you that no one can come to me, unless it is given to him by my Father.”

John 6:60–65, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Many disciples call Jesus’ words difficult. Jesus points them toward His heavenly origin and coming ascension, then explains that the Spirit gives life and His words are spirit and life.

His teaching exposes unbelief even among people who have followed Him outwardly. Merely walking with the group or hearing difficult sayings does not necessarily mean a person has saving faith.

The Father’s gracious work and Jesus’ life-giving words remain essential. The text invites reverent listening rather than simply discarding statements that unsettle us.

My observations:

A — Application

When Scripture challenges me, do I seek its faithful meaning or simply turn away?

P — Prayer

Holy Spirit, give me a teachable heart to receive Christ’s words of life.

Pray this in your own words:

JOHN 6:66–71

To Whom Would We Go?

S — Scripture

66 At this, many of his disciples went back and walked no more with him.
67 Jesus said therefore to the twelve, “You don’t also want to go away, do you?”
68 Simon Peter answered him, “Lord, to whom would we go? You have the words of eternal life.
69 We have come to believe and know that you are the Christ, the Son of the living God.”
70 Jesus answered them, “Didn’t I choose you, the twelve, and one of you is a devil?”
71 Now he spoke of Judas, the son of Simon Iscariot, for it was he who would betray him, being one of the twelve.

John 6:66–71, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Many turn away, but Peter answers that Jesus alone has the words of eternal life. Peter confesses faith in Jesus as the Christ and Son of God.

Jesus reminds the Twelve that He chose them, yet one would betray Him. John identifies Judas. External position in a ministry does not guarantee inward trust; the reader is called to believe Christ Himself.

The chapter ends with a personal question: will we follow Jesus only when His teaching is easy, or because He alone has life?

My observations:

A — Application

Do I remain with Jesus because He alone is Lord, even when His word corrects me?

P — Prayer

Jesus, where else could I go? Strengthen my faith in You, the Christ and giver of life.

Pray this in your own words:

Hard Questions

Where did Jesus feed the five thousand?

John 6 places the event across the Sea of Galilee and on a grassy hillside but does not name a precise spot. Traditions and geographic reconstructions vary. Our atlas identifies the sea and nearby towns, not an invented miracle coordinate.

Does 6:20 mean “It is I” or “I AM”?

The Greek phrase egō eimi can mean “It is I,” as the WEB prints, and may also evoke God’s self-identification. The phrase should be understood in context; the indisputable point here is Jesus’ presence and authority amid danger.

If Jesus fed the crowd, why did He criticize them?

The miracle itself was good, but Jesus exposes a motive that stops at satisfied hunger. The sign was meant to direct them to trust Him as the One who gives life rather than simply demand another meal.

Does “the work of God” mean we earn salvation by believing?

John 6:29 uses the word “work” in answer to the crowd’s question, but Jesus identifies belief in the One God sent—not an achievement that purchases salvation. Faith receives the gift of eternal life.

Questions and study notes:

Hard Questions (continued)

What does it mean that the Father draws people (6:44)?

The Father takes the initiative in bringing people to Jesus. Faithful Protestant Evangelicals differ over whether this drawing is always effectual or can be resisted. The passage affirms both the Father's work and the invitation to believe the Son.

Does eating Jesus' flesh and drinking His blood mean literal consumption?

John 6 repeatedly connects life with coming to and believing in Jesus. The startling image points to receiving Him and His self-giving sacrifice. Many Protestant readers also connect it to Communion, with differing interpretations, but the chapter does not endorse physical cannibalism or ritual-only salvation.

Is Jesus teaching that we will never suffer or die physically?

No. He promises eternal life and resurrection "at the last day." Believers may die physically before that day, yet their hope rests on His life-giving promise.

Were the disciples who left in 6:66 necessarily saved believers?

The word "disciples" can identify people who follow or learn outwardly; the text says that some did not believe (6:64). We cannot know every individual's heart, but John clearly distinguishes outward association from genuine faith.

Questions and study notes:

Reflection

Where am I tempted to value Jesus mainly for immediate benefits?

What does the feeding sign teach me about Christ’s compassion and sufficiency?

What changes when I hear Jesus say, “I am the bread of life”?

How does Jesus’ promise not to cast out those who come to Him encourage my trust?

When God’s Word is difficult, will I stay with Christ and seek understanding?

A Prayer to Follow the Bread of Life

Lord Jesus, You fed a hungry crowd and declared Yourself the living Bread from heaven. You know what I need before I can explain it, and Your grace is greater than what I can provide. Forgive my shallow desires and my unbelief. Help me receive Your saving sacrifice by faith, trust Your promise to raise believers at the last day, and stay close to You when the road is difficult. You alone have the words of eternal life. In Your name, amen.

Pray this in your own words:

ONE TRUTH TO CARRY WITH YOU

Jesus is the Bread of Life. I receive the life He gives by trusting Him, and I can remain with Him because He alone has the words of eternal life.

Final Notes