SMITH FOR CHRIST · TEACHING THE WORD · WATCHING THE TIMES

THE GOSPEL OF JOHN · STUDY NOTES · THURSDAY DEC 24

John 6 · week 6 of 21

The Bread of Life · The O·I·A study for the week

READ MONDAY – WEDNESDAY · MEET THURSDAY EVENING, DECEMBER 24

Read along Monday through Wednesday: the chapter with the Berean marks, observation, interpretation with the four voices, word studies and application.

THE WEEK

Monday	Read John 6 straight through, then again with a pen and mark it · Mon, Dec 21
Tuesday	Read the study notes; answer the Observe questions and count the key words · Tue, Dec 22
Wednesday	Interpret, Weigh the Teachers, the Word study and Apply · Wed, Dec 23
Thursday evening	Together: watch the John 6 part of the film, go through the worksheet, pray · Thu, Dec 24 (Christmas Eve)

KEY VERSE

> **JOHN 6:35 · NASB**
>
> *"Jesus said to them, "I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst."*

The longest chapter in John's Gospel: five thousand fed, a storm on the lake, a long sermon in a synagogue, and a crowd that walks away. Watch how quickly the crowd's interest in bread turns into offense at Jesus.

SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

John 6

The Bread of Life — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Jesus will not be the bread-king the crowd wants; He is the Bread Himself, given for the life of the world, and whoever comes to Him is never cast out. When His words get hard and others leave, there is still nowhere else to go.

00 The Text

JOHN 6 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 After these things Jesus went away to the other side of the Sea of Galilee (or Tiberias).

2 A large crowd followed Him, because they saw the signs which He was performing on those who were sick.

3 Then Jesus went up on the mountain, and there He sat down with His disciples.

4 Now the Passover, the feast of the Jews, was near.

5 Therefore Jesus, lifting up His eyes and seeing that a large crowd was coming to Him, said to Philip, "Where are we to buy bread, so that these may eat?"

6 This He was saying to test him, for He Himself knew what He was intending to do.

7 Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, for everyone to receive a little."

8 One of His disciples, Andrew, Simon Peter's brother, said to Him,

9 "There is a lad here who has five barley loaves and two fish, but what are these for so many people?"

10 Jesus said, "Have the people sit down." Now there was much grass in the place. So the men sat down, in number about five thousand.

11 Jesus then took the loaves, and having given thanks, He distributed to those who were seated; likewise also of the fish as much as they wanted.

12 When they were filled, He said to His disciples, "Gather up the leftover fragments so that nothing will be lost."

13 So they gathered them up, and filled twelve baskets with fragments from the five barley loaves which were left over by those who had eaten.

14 Therefore when the people saw the sign which He had performed, they said, "This is truly the Prophet who is to come into the world."

15 So Jesus, perceiving that they were intending to come and take Him by force to make Him king, withdrew again to the mountain by Himself alone.

16 Now when evening came, His disciples went down to the sea,

17 and after getting into a boat, they started to cross the sea to Capernaum. It had already become dark, and Jesus had not yet come to them.

18 The sea began to be stirred up because a strong wind was blowing.

19 Then, when they had rowed about three or four miles, they saw Jesus walking on the sea and drawing near to the boat; and they were frightened.

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

21 So they were willing to receive Him into the boat, and immediately the boat was at the land to which they were going.

22 The next day the crowd that stood on the other side of the sea saw that there was no other small boat there, except one, and that Jesus had not entered with His disciples into the boat, but that His disciples had gone away alone.

23 There came other small boats from Tiberias near to the place where they ate the ⟲ bread after the Lord had given thanks.

24 So when the crowd saw that Jesus was not there, nor His disciples, they themselves got into the small boats, and came to Capernaum seeking Jesus.

25 When they found Him on the other side of the sea, they said to Him, "Rabbi, when did You get here?"

26 Jesus answered them and said, "Truly, truly, I say to you, you seek Me, not because you saw signs, but ⚠ because you ate of the loaves and were filled.

27 "▯ Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on Him the Father, God, has set His seal."

28 Therefore they said to Him, "What shall we do, so that we may work the works of God?"

29 Jesus answered and said to them, "▯ This is the work of God, that you believe in Him whom He has sent."

30 So they said to Him, "What then do You do for a sign, so that we may see, and believe You? What work do You perform?

31 "Our fathers ate the manna in the wilderness; as it is written, 'HE GAVE THEM ⟲ BREAD OUT OF HEAVEN TO EAT.'"

32 Jesus then said to them, "Truly, truly, I say to you, it is not Moses who has given you the ⟲ bread out of heaven, but it is My Father who 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 Then they said to Him, "Lord, always give us this ⟲ bread."

35 Jesus said to them, "△ I am the bread of life; he who comes to Me ☆ will not hunger, and he who believes in Me ☆ will never thirst.

36 "But I said to you that you have seen Me, and yet do not believe.

37 "△ All that the Father gives Me will come to Me, and the one who comes to Me ☆ I will certainly not cast 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 Him who sent Me, that of all that He has given Me ☆ I lose nothing, but raise it up on the ◷ last day.

40 "For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the ◷ last day."

41 Therefore the Jews were ⟲ grumbling about Him, because He said, "I am the ⟲ bread that came down out of heaven."

42 They were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How does He now say, 'I have come down out of heaven'?"

43 Jesus answered and said to them, "Do not ⟲ grumble among yourselves.

44 "△ No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the ◷ last day.

45 "It is written in the prophets, 'AND THEY SHALL ALL BE TAUGHT OF GOD.' Everyone who has heard and learned from the Father, comes to Me.

46 "Not that anyone has seen the Father, except the One who is from God; He has seen the Father.

47 “Truly, truly, I say to you, he who believes has eternal life.

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, so that one may eat of it and not die.

51 “I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh.”

52 Then the Jews began to argue with one another, saying, “How can this man give us His flesh to eat?”

53 So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves.

54 “He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day.

55 “For My flesh is true food, and My blood is true drink.

56 “He who eats My flesh and drinks My blood abides in Me, and I in him.

57 “As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me.

58 “This is the bread which came down out of heaven; not as the fathers ate and died; he who eats this bread will live forever.”

59 These things He said in the synagogue as He taught in Capernaum.

60 Therefore many of His disciples, when they heard this said, “This is a difficult statement; who can listen to it?”

61 But Jesus, conscious that His disciples grumbled at this, said to them, “Does this cause you to stumble?

62 “What then if you 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 have spoken to you are spirit and are life.

64 “But there are some of you who do not believe.” For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him.

65 And He was saying, “For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father.”

66 As a result of this many of His disciples withdrew and were not walking with Him anymore.

67 So Jesus said to the twelve, “You do not want to go away also, do you?”

68 Simon Peter answered Him,
“Lord, to whom shall we go? You have words of eternal life.

69 “We have believed and have come to know that You are the Holy One of God.”

70 Jesus answered them, “Did I Myself not choose you, the twelve, and yet one of you is a devil?”

71 Now He meant Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray Him.

Marked in the text

- **v6** “to test him” — Time / place / contrast
- **v9** “five barley loaves and two fish” — Time / place / contrast
- **v11** “having given thanks” — God — His character & actions
- **v12** “so that nothing will be lost” — God — His character & actions
- **v13** “filled twelve baskets” — Promise / blessing
- **v15** “take Him by force to make Him king” — Sin / warning
- **v20** “It is I; do not be afraid” — God — His character & actions
- **v26** “because you ate of the loaves and were filled” — Sin / warning
- **v27** “Do not work for the food which perishes” — Command / instruction
- **v29** “This is the work of God, that you believe in Him whom He has sent” — Command / instruction
- **v32** “the true bread out of heaven” — God — His character & actions
- **v35** “I am the bread of life” — God — His character & actions
- **v35** “will not hunger” — Promise / blessing
- **v35** “will never thirst” — Promise / blessing
- **v37** “All that the Father gives Me will come to Me” — God — His character & actions
- **v37** “I will certainly not cast out” — Promise / blessing
- **v39** “I lose nothing” — Promise / blessing

- **v44** “No one can come to Me unless the Father who sent Me draws him” — God — His character & actions
- **v51** “I am the living bread” — God — His character & actions
- **v51** “for the life of the world is My flesh” — God — His character & actions
- **v51** “which I will give for the life of the world” — God — His character & actions
- **v53** “you have no life in yourselves” — Sin / warning
- **v56** “abides in Me, and I in him” — Promise / blessing
- **v60** “This is a difficult statement” — Sin / warning
- **v63** “It is the Spirit who gives life; the flesh profits nothing” — God — His character & actions
- **v66** “withdrew and were not walking with Him anymore” — Sin / warning
- **v68** “Lord, to whom shall we go? You have words of eternal life” — Promise / blessing
- **v69** “the Holy One of God” — God — His character & actions
- **v70** “one of you is a devil” — Sin / warning
- **v5** “bread” — Key repeated word (every occurrence)
- **v39** “last day” — Time / place / contrast (every occurrence)
- **v41** “grumbling” — Key repeated word (every occurrence)
- **v43** “grumble” — Key repeated word (every occurrence)
- **v61** “grumbled” — Key repeated word (every occurrence)

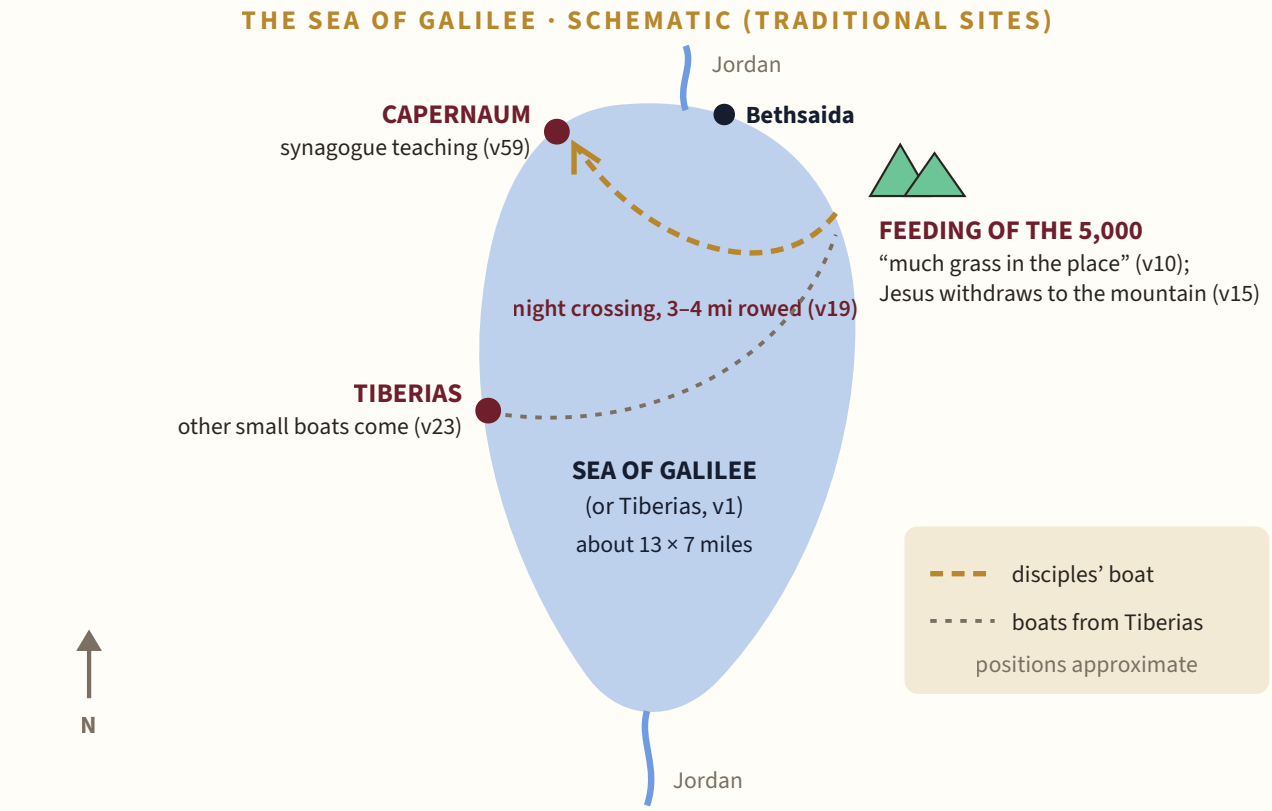
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · JOHN 6:9

“There is a lad here who has five barley loaves and two fish, but what are these for so many people?”

FIGURE · AROUND THE LAKE IN JOHN 6



Follow the dashed lines: the feeding on the far shore, the disciples’ night crossing toward Capernaum, and the crowd’s boats from Tiberias the next day.

Setting. Galilee, “after these things” (v1) — around the Sea of Galilee (Tiberias), with the Passover near (v4), a year before the cross. A grassy hillside on the far shore (vv3, 10); the lake at night (vv16–21); Capernaum and its synagogue (vv24, 59).

Structure:

- vv1–15 — **the feeding:** a large crowd following the signs; Jesus tests Philip (“Where are we to buy bread…?”); Philip counts 200 denarii; Andrew finds a lad with five barley loaves and two fish; the men sit on the grass, about five thousand; Jesus gives thanks and distributes; “Gather up the leftover fragments”; twelve baskets; “This is truly the Prophet”; they would take Him by force to make Him king; He withdraws alone.

- vv16–21 — **the storm:** dark, a strong wind, three or four miles rowed; Jesus walking on the sea; fear; "It is I; do not be afraid"; immediately at land.
- vv22–40 — **the bread from heaven:** the crowd finds Him at Capernaum; "you seek Me … because you ate of the loaves"; "Do not work for the food which perishes"; "This is the work of God, that you believe"; they demand a sign and cite the manna; "My Father … gives you the true bread out of heaven"; "I am the bread of life" (v35); all the Father gives will come, none cast out, none lost, raised on the last day (vv37–40).
- vv41–59 — **drawn and fed:** grumbling — "Is not this Jesus, the son of Joseph?"; "No one can come to Me unless the Father … draws him" (v44); "taught of God" (Isa 54:13); "he who believes has eternal life" (v47); the fathers ate manna and died; "I am the living bread"; "My flesh"; the Jews argue; eat My flesh, drink My blood (vv53–58).
- vv60–71 — **the sifting:** "This is a difficult statement"; the Son of Man ascending; "It is the Spirit who gives life; the flesh profits nothing"; "no one can come to Me unless it has been granted him"; many withdraw; "You do not want to go away also, do you?"; Peter: "Lord, to whom shall we go?"; "one of you is a devil" — Judas.

Repeated words, with counts:

- "bread" ×17 — vv5, 7, 23, 31, 32 (×2), 33, 34, 35, 41, 48, 50, 51 (×3), 58 (×2).
- "eat / eats / ate / eaten" ×16 — vv5, 13, 23, 26, 31 (×2), 49, 50, 51, 52, 53, 54, 56, 57, 58 (×2).
- "life" ×12 — vv27, 33, 35, 40, 47, 48, 51, 53, 54, 63 (×2), 68; "eternal life" ×5 — vv27, 40, 47, 54, 68.
- "Father" (God) ×11 — vv27, 32, 37, 40, 44, 45, 46 (×2), 57 (×2), 65; plus "father and mother" (Joseph's family) v42; "fathers" (Israel's) ×3 — vv31, 49, 58.
- "heaven" ×10 — vv31, 32 (×2), 33, 38, 41, 42, 50, 51, 58; "came / comes down out of (from) heaven" ×7 — vv33, 38, 41, 42, 50, 51, 58.
- "give / gives / gave / given" ×13 — vv11, 23 ("given thanks"), 27, 31, 32 (×2), 33, 34, 37, 39, 51, 52, 63.
- "disciples" ×10 — vv3, 8, 12, 16, 22 (×2), 24, 60, 61, 66.
- "believe(s)" ×9 — vv29, 30, 35, 36, 40, 47, 64 (×2), 69.
- "flesh" ×7 — vv51, 52, 53, 54, 55, 56, 63; "blood" ×4 — vv53–56; "drink(s)" ×4 — vv53–56.
- "come to Me / comes to Me" ×6 — vv35, 37 (×2), 44, 45, 65.
- "live / living" ×6 — vv51 (×2), 57 (×3), 58.
- "raise … on the last day" ×4 — vv39, 40, 44, 54.
- "sign(s)" ×4 — vv2, 14, 26, 30; "loaves" ×4 — vv9, 11, 13, 26; "twelve" ×4 — vv13, 67, 70, 71.
- "Truly, truly" ×4 — vv26, 32, 47, 53; "I am" (with predicate) ×4 — vv35, 41 (quoted), 48, 51 — and "It is I" (*egō eimi*) v20.
- "work(s)" ×5 — vv27, 28 (×2), 29, 30; "grumble" ×3 — vv41, 43, 61; "manna" ×2 — vv31, 49.

Contrasts: 200 denarii not enough (v7) ⟷ twelve baskets left over (v13). A king by force (v15) ⟷ withdrawn alone (v15). Food which perishes ⟷ food which endures to eternal life (v27). Moses ⟷ My Father (v32). Manna — ate and died ⟷ this bread — live forever (vv49–51, 58). The son of Joseph (v42) ⟷ the bread that came down out of heaven (v41). The Spirit gives life ⟷ the flesh profits nothing (v63). Many withdrew (v66) ⟷ "to whom shall we go?" (v68). "I Myself … choose you, the twelve" ⟷ "one of you is a devil" (v70).

Shape of the chapter: two signs (1–21), a sermon (22–59), a sifting (60–71). It starts with five thousand eager to crown Him and ends with twelve — and a betrayer among them. The bread in their hands becomes the Bread in front of them.

Chapter theme (my words): Jesus gives bread to show that He is the Bread. Everything depends on coming to Him and feeding on Him by faith — and no one comes unless the Father draws him, and no one who comes is ever cast out.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · JOHN 6:44

"⚠ No one can come to Me unless △ the Father who sent Me draws him; and ☆ I will raise him up on the last day."

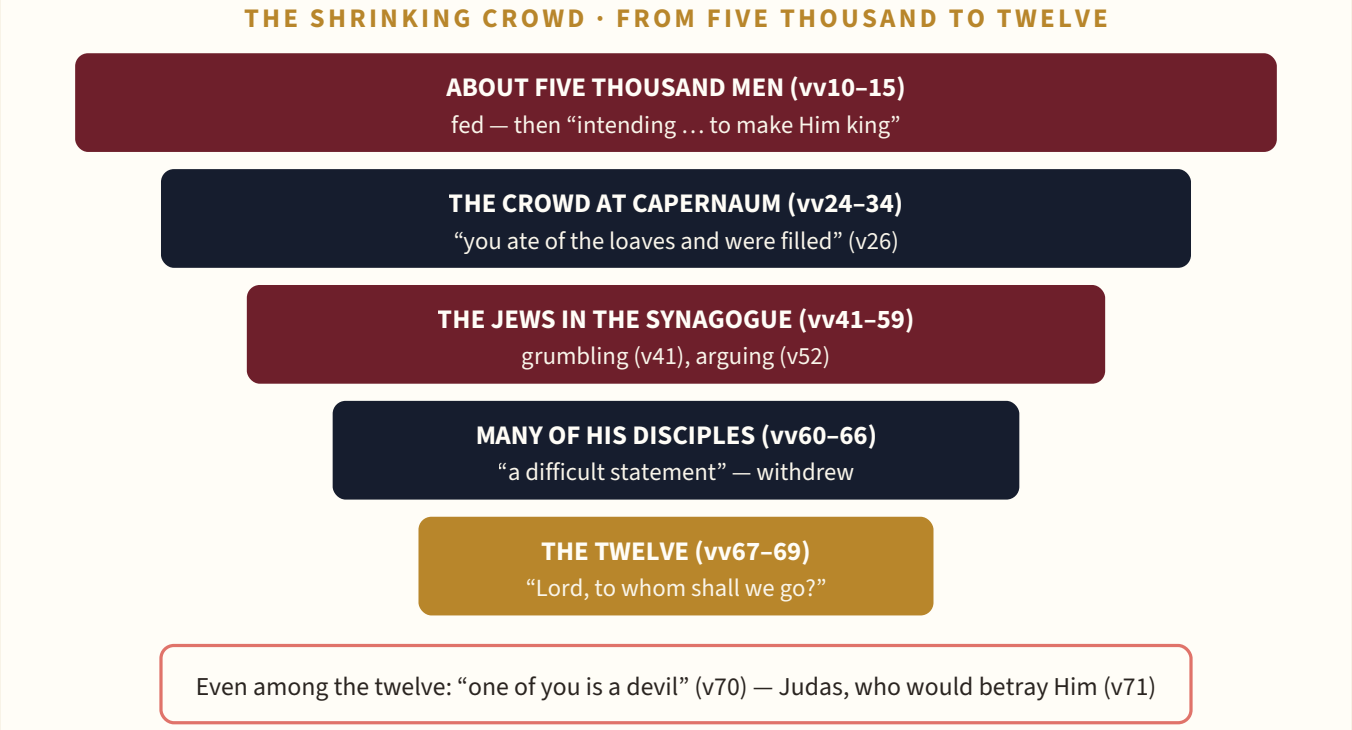
FIGURE · THE MANNA AND THE TRUE BREAD

JOHN 6:27–58	THE MANNA	THE TRUE BREAD
GIVEN BY	"it is not Moses who has given you" v32	"My Father who gives you" v32
COMES FROM	"bread out of heaven" — the sky v31; Exod 16:4	"comes down out of heaven" vv33, 38
GIVEN TO	Israel in the wilderness v31	"gives life to the world" vv33, 51
LASTS	a day's portion, then spoiled Exod 16:4, 20	"endures to eternal life" v27
THE END	"they ate … and they died" vv49, 58	"he who eats … will live forever" vv50–51, 58
WHAT IT IS	food for the body v31	"I am the bread of life" — a Person vv35, 48

"This is the bread which came down out of heaven; not as the fathers ate and died" (v58)

Read across each row: Jesus answers the crowd's appeal to Moses' manna point by point — the true bread has a better Giver, a wider reach, a longer life and a different end.

FIGURE · THE SHRINKING CROWD



Each band is smaller than the one before: the chapter that begins with five thousand fed ends with twelve — and even there, a betrayer.

Was the miracle real? Sproul ridicules the old liberal reading that the real wonder was people sharing their lunches — "That was the most prodigious magical act in the history of the world if that is actually what happened." John calls it a sign (v14), and the crowd's reaction (v15) makes no sense if nothing happened. Guzik: the multiplying happened in Jesus' hands, and the disciples carried it out — "He could have created bread and fish in the pocket or bag of every person, but He didn't."

Why did Jesus refuse to be king (v15)? Not because He is not King, but because they wanted the wrong kind. Sproul: "They were looking for the kingdom of man, and He came to bring the kingdom of God." Henry calls their zeal misguided. In my reading His kingdom is real and will come visibly on earth at His return (Acts 1:6–7; Rev 11:15; 20:4) — but on His terms and in His time, and through a cross first.

"It is I" — an "I am" saying? Sproul hears the divine name in *egō eimi* (Exod 3:14) and says scholars often leave verse 20 off the list: "I am who I am is here." Only God walks on the waves (Job 9:8) and stills the storm (Ps 107:29). Spurgeon and Henry make it comfort — "When trouble is nigh Christ is nigh."

What is "the work of God" (v29)? The crowd asks what to do; Jesus answers with one work, to believe. Guzik: "not to do, but to trust." Henry: "The work of faith is the work of God." Sproul would add that faith is itself God's gift (vv37, 44, 65); Guzik that faith is the foundation of obedience, not a replacement for it.

All that the Father gives (vv37–40). Sproul calls verse 37 the key verse on election: the Father gives people to the Son, so their coming is certain and none are lost — "It is the perseverance of the saints with a vengeance." Spurgeon holds the "high doctrine" and the "broad doctrine" together: the gift guarantees that some will come, and the invitation shuts out no one who comes — "The King's highway is for all." Whatever my men believe about election, the promise in the second half of verse 37 is for every one of them.

What does "draws" mean (v44)? — where Christians differ. The verb *helkō* can mean drag (Acts 16:19) or draw (John 12:32). Sproul, citing Kittel, argues for "compel" and against the Arminian view that we choose first. Guzik, with Clarke, reads "alluring, not dragging," and cites Alford against irresistible grace. Spurgeon is as Reformed as Sproul on inability, yet says "Do not imagine that any man will go to heaven kicking and struggling all the way against the hand that draws him"; Henry: "a cheerful compliance." Arminian readers add that 12:32 says Christ draws "all men." Common ground: no one comes on his own, God takes the initiative, and verse 45 shows He draws by teaching — the Father's voice in His Word.

Eating His flesh, drinking His blood (vv53–58) — the Lord's Supper? All four of our teachers say the passage speaks first of faith-union with Christ, not of the sacrament. Henry: "It is a spiritual eating and drinking that is here spoken of, not a sacramental," and he rejects transubstantiation; Spurgeon notes the Supper had not yet been given; Guzik quotes Bruce, "not indeed speaking directly of the Lord's Supper"; Sproul agrees but "with less than dogmatic certainty." Roman Catholic and Lutheran readers take the passage sacramentally; fair to say so. My anchor: verse 47 and verse 54 promise the same eternal life — one to the believer, the other to the eater. To eat is to believe. The Supper (1 Cor 11:26) pictures and proclaims that feeding.

"The flesh profits nothing" (v63). Not Jesus' flesh — which He has just given for the world — but human nature on its own. Sproul: "The flesh cannot produce spiritual reality." "Church attendance will not do it." Life comes by the Spirit through the words of Jesus, which "are spirit and are life."

Why did Jesus choose Judas (v70)? Jesus "knew from the beginning" (v64). Judas was chosen to the apostleship, not to salvation; he "was going to betray Him" (v71). Henry: "Judas not only had a devil, but he was a devil"; "The star that falls never was a star." Guzik quotes Boice: "There are Judases among the apparent followers of the Lord in our day."

Word study (Greek):

- **sign — *sēmeion* (G4592):** a miracle that points beyond itself (vv2, 14, 26, 30).
- **fragments — *klasma* (G2801):** broken pieces; "so that nothing will be lost" (v12; compare v39).
- **baskets — *kophinos* (G2894):** small wicker food baskets; twelve.
- **It is I — *egō eimi* (G1473, G1510):** "I am" — the divine name (v20; Exod 3:14).
- **set His seal — *sphragizō* (G4972):** to certify, authenticate (v27; 3:33; Eph 1:13).
- **work — *ergazomai* (G2038):** "Do not work … what shall we do, so that we may work…?" (vv27–30).
- **bread — *artos* (G740):** loaf bread; seventeen times.
- **cast out — *ekballō* (G1544):** with *ou mē* — "never, by no means" (v37).
- **grumble — *gongyzō* (G1111):** Israel's murmuring word (vv41, 43, 61).
- **draws — *helkō* (G1670):** pull, haul, draw (6:44; 12:32; 18:10; 21:6, 11; Acts 16:19).
- **eats — *trōgō* (G5176):** to chew, eat; vv54–58.
- **difficult — *sklēros* (G4642):** hard, harsh — hard to accept (v60).
- **Holy One — *hagios* (G40):** "the Holy One of God" (v69; Mark 1:24).
- **devil — *diabolos* (G1228):** slanderer, adversary (6:70; 8:44; 13:2).

Key insights to carry (from the Deep Dive):

1. **The miracle was a sign, and they missed it** — they wanted more bread (vv2, 14, 26, 30).
2. **Little is much in His hands** — five barley loaves, twelve baskets left.

3. **He walked across the storm with God's name** — *egō eimi*.
4. **The work God wants is faith** (v29).
5. **Moses gave bread; the Father gives the Bread** — a Person, not a portion (vv32–35).
6. **Verse 37 has two halves, and both are true** — the Father's gift and the open door.
7. **"Drawn" — the teachers differ** — compel, allure, cheerful compliance; but no one comes without it.
8. **Eating is believing** — compare vv47 and 54.
9. **Hard to accept, not hard to understand** (v60).
10. **There is nowhere else to go** (v68).

Cross-references: Exod 3:14; 16:4, 15; Num 11:1–9; Deut 8:3; 18:15; 2 Kgs 4:42–44; Job 9:8; Neh 9:15; Ps 78:24; 107:23–30; Isa 54:13; 55:1–3; Matt 14:13–33; 16:16; Mark 1:24; 6:30–52; Luke 9:10–17; John 1:14; 3:33; 4:34; 8:44; 10:27–29; 12:32; 13:2, 18; Acts 16:19; 1 Cor 10:3–4; 11:23–26; Eph 1:13; Rev 7:16–17.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · JOHN 6:37

"All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out."

Example to avoid — Philip's calculator. Jesus asked Philip where to buy bread "to test him" (v6), and Philip ran the numbers. I do that. A man gets out with nothing, a family is behind on rent, a ministry needs what we don't have — and I count denarii instead of looking at the One who "knew what He was intending to do." Sproul: "Philip flunks the test." This week, before I calculate, I'll pray.

Command to obey — give Him the loaves. The boy didn't have much, but he gave it, and Andrew brought it (vv8–9). Spurgeon: "Christ's additions mean subtraction—and Christ's subtractions mean additions." My story, my time, my small gifts — I put them in His hands and let Him break and distribute them. And I gather the fragments: nothing God gives is meant to be wasted, including the years I thought were lost.

Promise to trust — "It is I; do not be afraid." The disciples were in the storm because they obeyed (vv16–19). Obedience doesn't mean calm water. Some of the men I serve are rowing in the dark right now — court dates, cravings, a marriage on the edge. He walks across exactly that, and He doesn't force His way into the boat. I welcome Him in.

Sin to confess — seeking Him for loaves. "You seek Me … because you ate of the loaves and were filled" (v26). I confess the times I've wanted Jesus for what He gives — relief, a job, a way out — more than for who He is. I want the Bread, not just the bread.

Promise to trust — "I will certainly not cast out." Men in recovery and men behind walls often believe they are the exception — too far gone, too many relapses. Verse 37 has no exception clause. *Ou mē*: never. If he comes, he is received; if he is received, he is kept, and Jesus will raise him up on the last day (vv39–40).

Choice to make — "To whom shall we go?" When the teaching got hard, many walked (v66). Peter didn't say he understood it all. He said there was no one else (v68). I've tried the other places — the bottle, the bed, the money, my own strength — and none of them had words of eternal life.

Questions for the table (from the Deep Dive):

1. Jesus asked Philip a question He already knew the answer to, "to test him." What need in my life looks as impossible as feeding five thousand — and am I counting my money or looking to Him? (6:5–9) *Sproul: "Philip flunks the test." Little is much in His hands.*
2. What "five loaves" — time, talent, story, money — am I holding back because it seems too small to matter? (6:9–13; 2 Kgs 4:43) *Spurgeon: "Christ's additions mean subtraction—and Christ's subtractions mean additions."*
3. Where am I rowing hard in the dark right now, and what would it mean to hear Him say, "It is I; do not be afraid"? (6:16–21; Ps 107:29–30) *Obedience doesn't guarantee calm water, but He comes across the storm.*
4. Do I follow Jesus for what He gives or for who He is? What "loaves" keep bringing me back? (6:26–27) *"You seek Me … because you ate of the loaves and were filled."*

5. Jesus says He will “certainly not cast out” anyone who comes. What do I think would make Him turn me away — and what does verse 37 say about that? (6:37–40; John 10:28) *Ou mē — the strongest “never” in Greek.*
6. When a teaching of Jesus is hard to accept, what do I do — walk away quietly, or say with Peter, “Lord, to whom shall we go?” (6:60–69) *Hard to accept, not hard to understand.*

Worship. He fed five thousand with a boy’s lunch and had twelve baskets left. He walked on the sea and said, “I am.” He came down from heaven as the true bread, gave His flesh for the life of the world, and promised to lose none whom the Father gave Him. He is the Holy One of God. He alone has the words of eternal life.

Prayer. Lord Jesus, Bread of life, I come to You. Forgive me for chasing loaves instead of You. Take the little I have and make it enough for the men around me. When I’m rowing in the dark, come to me across the water and say, “It is I.” Draw the men I love, Father, the way You drew me. And when Your words are hard, keep me from walking away — to whom else would I go? You have words of eternal life. Amen.

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