

JOHN 6, FEEDING THE 5000 & ITS APPLICATION (Bread of Life Discourse)

That the feeding of the 5000 plus is significant lies in the fact that is the only miracle of Jesus recorded in all four Gospels. As we have seen, each of the Gospels has its own slant. In this series, we are focusing on the perspective of John: his is the Gospel that emphasizes the Deity of Christ, which underscores the value of Jesus' message, mission and death for sinners. John says that he selectively writes these things that the readers might believe, etc. What is belief? What constitutes unbelief? John will tell us and illustrate these issues in this chapter.

6:1-14 The Miracle

v 1-4 The Background of the Miracle

v 1 **The Place:** in _____ (note John's _____ shift from Ch.5)

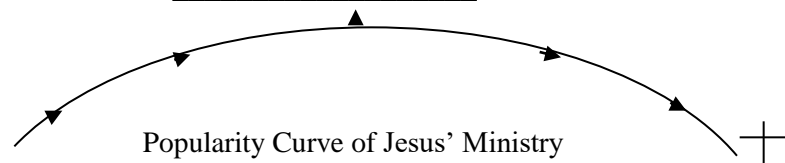
Ch. 5 recorded _____ in Judaea.

Ch. 6 records unbelief in _____.

v 2 **The People:** a _____ (minim., ca. 5000 men, v 10)

Their Motivation: because they saw his healing miracles

John 6: THE _____ OF JESUS' POPULARITY



v 3,4 **The Time:** near to the _____ Passover in this gospel: ∴ ab. 1 year before the cross.

V 5-10 The Involvement of His Disciples (by Jesus)

v 5-7 **Philip:** Jesus questions Philip in order to _____ him.

v 8-10 **Andrew:** Andrew questions Jesus!

v 11-13 The Miracle

v 14,15 The Effect (very important)

v14 **On the crowd:** "This is THE _____" (of Deut. 18:15 & 18; John 1:21)

v15 **On Jesus:** He _____ alone. **Why did He depart?**

1. Because His Kingship was not the issue: His _____ was.

2. Because His miracles did not produce the designed effect: _____.

3. Because the _____ of the crowd was superficial.

THE BREAD OF LIFE DISCOURSE THAT FOLLOWS STRIPS THEM OF THEIR SUPERFICIALITY!

John 6: 22-59 The Bread of Life Discourse

The Bread of Life Discourse is our Lord's teaching and application of this miracle: WHAT HE SAYS HERE IS MORE IMPORTANT THAN THE MIRACLE ITSELF. This is a dialogue between Jesus and the unbelieving Jews who were following him. We will work through 7 points of Jesus' doctrine expressed here.

1. v 22-26 The crowd's motivation illustrates _____ belief. This type of belief in reality is unbelief (v 36 proves this). Satisfaction of spiritual need is much deeper than the physical: it is spiritual satisfaction that is the theme of this discourse as the next verse shows.

2. v 27 Believers are not to be directing their efforts perpetually toward securing the _____ of _____. The meat of Christ's _____ should be very much a part of that occupation.

3. v 28,29 To fulfill God's will, to do what God wills one to do, one **does not** follow a schemata of rules: rather, he exercises a _____ - _____ in the person-essence of Jesus Christ. I.E., FAITH IN JESUS CHRIST IS INDISPENSABLE TO PERFORMING THE WILL-WORKS OF GOD THE FATHER.

4. v 30-33 Material food is necessary, but _____ (like manna): Jesus Christ as spiritual food yields satisfaction that is _____ (eternal life). Comp. vs. 49-51.

5. v 34-40 Jesus clarifies the "bread" analogy: He himself is the _____ of eternal life (like physical bread is the staff of physical life). Believing in Him brings _____.

6. v 41-51 More clarification from Jesus: note the logic & advancement of the dialogue:

v 47 "believing on me" = "_____ life"

v 48 "I am the bread of life" = "I myself am the staff of eternal life" (a repetition of v 35)

v 51a "I am the living bread which if eaten (relied upon) brings eternal life"

v 51b "the bread that I will give is my flesh" = I am using the word bread _____.

v 51c "which I will give (in sacrifice)" so that the world of mankind might have _____.

"My sacrifice at Calvary is totally necessary for the benefits of which I am speaking."

7. v 52-59 Jesus' final clarification of the dialogue: eating His flesh and drinking His blood is _____ speech that means complete dependence upon Him for eternal life and all spiritual satisfaction. The major response which He expects is total dependence upon Him for all of that which He promises.

6:60-71 Human Responses to the Discourse

1. v 60-66 Many professing disciples leave him _____. They were never true believers. John in keeping with his purpose herein illustrates true faith and spurious faith (that which was posing as faith).

2. v 67-69 The twelve stay & Peter makes his marvelous profession.

3. v 70,71 Judas, who never was a believer, stays and continues as a spurious disciple.

INTO WHICH OF THESE THREE CATEGORICAL RESPONSES DO YOU FIT?