



Walking With the Savior

Through An Eyewitness Account of John

John, one of the sons of Zebedee, stood as an eyewitness to the life and ministry of Jesus Christ. He began his journey as a fisherman, leaving behind his nets and the future he had planned for himself to follow a teacher, a prophet, and a miracle worker. At the outset, John did not fully understand who Jesus was or what lay ahead. In faith, he aligned himself with Jesus, drawn by His words and deeds.

As John walked alongside Jesus, witnessing His teachings and miracles, he gradually realized that Jesus was far more than a prophet or a remarkable teacher. John came to understand that Jesus was God in the flesh. This revelation was not just a turning point for John personally, but a moment of eternal significance. By choosing to follow Jesus, John's future was forever changed, and his decision would go on to impact the world—not only in his own time but throughout every generation to come. **Let's embark on an inspiring journey with John as we walk alongside Jesus.**

Background Matters

6:26. **Jesus** began with the solemn words, **I tell you the truth** (cf. comments on 1:51). Jesus spoke these words four times in this discourse (6:26, 32, 47, 53). This drew attention to the importance of what He was about to teach. He rebuked them for their materialistic motivation and their lack of spiritual perception. They **saw miraculous signs**, but to them it was only an easy meal. They failed to see what it signified.

6:27. When Jesus said, **Do not work for food that spoils**, He was not condoning laziness. Rather He was saying that people should expend their efforts for what will last forever. "Man does not live on bread alone, but on every word that comes from the mouth of God" (Matt. 4:4). Physical **food** is short-lived but spiritual **food** leads to **eternal life**. **The Son of Man** (who has access to heaven [John 3:13]) **will give** people this spiritual food, which is ultimately Christ Himself (6:53). **God the Father** Himself authenticated Jesus' claim that He is true heavenly "food."



6:28. The people recognized that Jesus was saying God had a requirement for them. They would do God's requirement if He would inform them what it was. They believed that they could please **God** and thus obtain eternal life by doing good **works** (Rom. 10:2–4).

6:29. Jesus' response to their question was a flat contradiction of their thinking. They could not please God by doing good works. There is only one **work of God**, that is, one thing God requires. They need to put their trust **in the One** the Father **has sent**. Because of their sin people cannot please God by doing good works for salvation (Eph. 2:8–9; Titus 3:5). God demands that people recognize their inability to save themselves and receive His gift (Rom. 6:23).

6:30–31. In response the people demanded a **miraculous sign** (*sēmeion*; cf. "Jews demand miraculous signs" [1 Cor. 1:22]). They thought God's order is **see** and **believe**. But the divine order is believe and see (cf. John 11:40). They did not have faith or spiritual perception, but they understood that Jesus was proclaiming something new.

His coming was claimed as an advance over Moses. They reasoned, "If You are more than Moses, do more than Moses." The crowd that asked for a sign from Jesus must have felt that the feeding of the 5,000 did not compare with Moses' gift of **bread from heaven**. They remembered the divine gift of **mana** (Ex. 16; Num. 11:7). They thought Jesus' feeding was less significant because manna fed the whole nation for 40 years. But they missed two things. First, many of the Israelites who were fed 40 years did not believe. The important thing is not the magnitude of the sign but the perception of its significance (cf. Luke 16:29–31). Second, both Moses and Jesus were authenticated by God's signs; therefore both should be listened to and believed.

6:33. God is the Source of all life. The Son has life in Himself (1:4; 5:26) and He has come to give real and lasting life to people. Sin cuts them off from God, who is Life, and they die spiritually and physically. Christ has come **down from heaven** to give **life to the world**. Jesus is thus **the genuine Bread of God**.

6:34. As yet, the crowd did not perceive that Jesus is the genuine **Bread** which He had been describing. Like the woman at the well (4:15), they asked for **this** better food. And they wanted it continually (**from now on**), not like the manna which lasted for 40 years.

6:35. **I am the Bread of Life**. This corrected two more errors in their thinking: (1) The food of which He spoke refers to a Person, not a commodity. (2) And once someone is in right relationship to Jesus, he finds a satisfaction which is everlasting, not temporal. This "I am" statement is the first in a series of momentous "I am" revelations (cf. 8:12; 10:7, 9, 11, 14; 11:25; 14:6; 15:1, 5). "Bread of Life" means bread which provides life. Jesus is man's necessary "food." In Western culture, bread is often optional, but it was an essential staple then. Jesus promised, **He who comes to Me will never go hungry, and he who believes in Me will never be thirsty**. The "nevers" are emphatic in Greek.

6:36. Jesus then rebuked the crowd for their lack of faith. They had the great privilege of seeing Him and yet they did **not believe**. Seeing does not necessarily lead to believing (cf. v. 30).

6:37. Jesus then gave the ultimate explanation of their lack of faith: **the Father** works sovereignly in people's lives. There is an election of God which is the Father's gift to the Son. The Son has no concern that His work will be ineffective, for the Father will enable people to come to Jesus. Jesus has confidence. But people may have confidence also. (Cf. the crippled man's response to Jesus'



question, “Do you want to get well?” [5:6–9]) One who comes to Jesus for salvation will by no means be driven **away** (cf. 6:39).

6:38–39. Jesus then repeated His claim about His heavenly origin. The reason He **came down from heaven** was **to do the will of the Father who sent Him**. The Father’s **will is that** those whom He gives to the Son will not suffer a single loss and **all** will be raised to life in the resurrection (cf. vv. 40, 44, 54). This passage is strong in affirming the eternal security of the believer.

6:40. This verse repeats and reinforces the ideas of the previous verses. One who **looks and believes** on Jesus for salvation has his destiny secure. The divine decree has insured it (cf. Rom. 8:28–30). He has **eternal life** (John 6:47, 50–51, 54, 58) and **will be raised at the last day** (cf. vv. 39, 44, 54).

6:41–42. **The Jews**, hostile unbelievers, grumbled because of Jesus’ proclamation of His heavenly origin. Like their ancestors in the wilderness, these Jews murmured (Ex. 15:24; 16:2, 7, 12; 17:3; Num. 11:1; 14:2, 27). Their thinking was seemingly logical: one **whose** parents are known could not be **from heaven** (cf. Mark 6:3; Luke 4:22). They were ignorant of His true origin and full nature. They said He was **the son of Joseph**, but they did not know of the Virgin Birth, the Incarnation. He had come **down** from heaven because He is the *Logos* (John 1:1, 14).

6:43–44. **Jesus** made no attempt to correct their ignorance other than to rebuke their **grumbling** and to point them to the drawing and teaching ministry of God. They are not in a position to judge Him. Without God’s help any assessment of God’s Messenger will be faulty. **No one can come to Jesus** or believe on Him without divine help. People are so ensnared in the quicksand of sin and unbelief that **unless** God **draws** them (cf. v. 65), they are hopeless. This drawing of God is not limited to a few. Jesus said, “I ... will draw all men to Myself” (12:32). This does not mean that all will be saved but that Greeks (i.e., Gentiles; 12:20) as well as Jews will be saved. Those who will be saved will also be resurrected (cf. 6:39–40).

6:45. In support of this doctrine of salvation by God’s grace, Jesus cited the Old Testament. The quotation, **They will all be taught by God**, is from **the Prophets**, probably Isaiah 54:13, though Jeremiah 31:34 has the same thought. This “teaching” of God refers to His inner work that disposes people to accept the truth about Jesus and respond to Him. **Everyone who listens to and learns from God** will come to and believe in Jesus.

6:46. Yet this secret teaching of God is not a mystical connection of people with God directly. Knowing **God** comes only through Jesus, the *Logos* of God (cf. 1:18). As one is confronted by Him and hears His words and sees His deeds, **the Father** works within him.

6:47–48. These two verses summarize Jesus’ teaching in the debate. **I tell you the truth** occurs here for the third of four times in this passage (cf. vv. 26, 32, 53). **He who believes** is in Greek a participial construction in the present tense, meaning that a believer is characterized by his continuing trust. He **has everlasting life**, which is a present and abiding possession. Jesus then repeated His affirmation, **I am the Bread of Life** (see comments on v. 35).

6:49–50. **Manna** met only a limited need. It provided temporary physical life. The Israelites came to loathe it, and ultimately **they died**. Jesus is a **Bread** of a different kind. He is **from heaven** and gives life. A person who eats of that Bread will **not die**.

6:51. Since Jesus is the **Bread** of Life, what does “eating” **this Bread** mean? Many commentators assume that Jesus was talking about the Lord’s Supper. This passage may well illuminate the



meaning of the Lord's Supper, in relation to Christ's death. But since the Last Supper occurred one year later than the incidents recorded in this chapter, eating His flesh and drinking His blood should not be thought of as sacramentalism. "Eating" **the living** Bread is a figure of speech meaning to believe on Him, like the figures of coming to Him (v. 35), listening to Him, (v. 45), and seeing Him (v. 40).¹

This week in "Walking With the Savior"

The narrative begins with Jesus feeding the 5,000. Later, the disciples encounter a storm at sea, during which Jesus comes to their rescue. Once they reach the other side of the sea, Jesus continues teaching the crowd that had gathered, who were seeking more food. He also takes this opportunity to instruct his disciples, focusing on helping them understand the true value of the bread that gives life. Let's dig in to discover spiritual food for our walk with the Savior.

Study Guide 19

This study guide presents daily assignments that are specifically crafted to enhance your growth in the Word. Embrace each moment to meditate and reflect, and watch as your spiritual maturity flourishes through your dedicated efforts.

Jesus the Bread of Life

John 6:25–59

Open It, Mondays. Open your heart and mind to the truth of the Word.

1. How do people try to fulfill their need for security and significance in life?

Explore It, Tuesdays, keep the rhythm of personal study moving.

¹ Edwin A. Blum, "John." in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 295–297.



2. *Why did the crowd seek Jesus? (6:26)

3. What did Jesus say the Son of Man would give to these people? (6:27)

4. What did Jesus say was the work of God? (6:28–29)

5. What did the crowd ask Jesus to do? (6:30–31)

6. Who did Jesus say was the true bread of life? (6:32–33)

7. *What did Jesus say would be the result of coming to Him? (6:35)

8. What did Jesus say He would never do to those who came to Him? (6:37)

Push on Wednesday, keep the rhythm of personal study moving.

9. Why did Jesus come down from heaven? (6:38)

10. What did Jesus say is the Father's will? (6:39–40)



11. Why did the Jews begin to grumble? (6:41–42)

12. Who did Jesus say could come to Him? (6:43–44)

13. What did Jesus say would be the result of believing? (6:47)

14. *What contrast does Jesus make between manna and the bread of life? (6:48–51, 58)

15. What did Jesus say about His flesh and His blood? (6:53–57)

Get It Thursdays, keep the rhythm of personal study moving.

16. *What things do we seek from Jesus?

17. In what ways do you have a demanding attitude toward God?

18. *In what way has Jesus satisfied your hunger and thirst for acceptance and meaning in life?

19. What situations cause you to feel insecure?



20. When do you feel secure in your relationship with God? Why?

21. How has the Christian life turned out to be different from what you expected?

22. In what way is Jesus an example for us to follow?

Drive it Home, Fridays, keep the rhythm of personal study moving.

23. *What can you do today to rely on God, rather than on things or people, to satisfy your needs?

24. What demanding attitudes do you need to ask God to help you change?

A Journey Through The Gospel of John **2026**

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