

3/2/25

John 6

Jesus having been rejected in Judea, now is rejected in Galilee in fulfillment of prophecy.

John focuses on the Judean ministry of Jesus his gospel, but in chapter six he provides for us a segment of the Galilean ministry which involves the fourth and fifth sign and a discourse that exposes the heart of false disciples who reject Him.

The sixth chapter is the longest chapter in John's gospel and is packed with important truths regarding the person of Jesus.

6:1-15 The feeding of the 5,000 by Jesus.

* The parallel passages. Matt. 14:13-21; Mk. 6:30-44; Lk. 9:10-17

6:1-2 The setting for the feeding.

* "After these things Jesus went over the Sea of Galilee, which is the Sea of Tiberias. Then a great multitude followed Him, because they saw His signs which He performed on those who were diseased."

1) After these things refers to the previous miracle and discourse at Jerusalem of chapter five.

a) The time element is not known but certainly this marks the second Passover. Jn. 2:13, 23

b) Some believe this is the third Passover making the feast in the first verse of chapter five Passover therefore a one year having passed?

2) The sea of Galilee is a fresh water lake 14 miles long by 9 miles wide.

a) It is called the Sea of Tiberias after the city built by it and named after the Emperor in A.D. 22 or so.

b) It is called the sea of Gennesaret due to the fertile plain north-west of the lake. Lk. 5:1; Mk. 6:53

c) It is called Chinnereth in the Old Testament. Num. 34:17; Jos. 13:27; 19:35

d) The crowd followed Jesus for the signs or miracles He had done in healing and the word indicates a variety of diseases.

* The tense implies that the crowds kept following Him continuously.

6:3 The Lord Jesus sat with His disciples.

* "And Jesus went up on the mountain, and there He sat with His disciples."

1) Jesus had just turned aside with His disciple to rest after their mission and heard John the Baptist had been beheaded and now sat with them.

2) Luke tells us it was near Bethsaida. Lk. 9:10

6:4 The second Passover.

* “Now the Passover, a feast of the Jews, was near.”

- 1) The first Passover has been pointed out by John already. Jn. 2:13
- 2) The Lord’s Passover had become a Feast of Jews.
- 3) The people were making their pilgrimage to Jerusalem according to the law for the three major Feasts. Deut. 16:16-17

6:5-7 The compassion of Jesus over the multitudes.

* The synoptics tell us that Jesus had compassion on them because He saw them as being sheep without a shepherd. Mk. 6:34

- 1) Jesus asks Philip a question, Then Jesus lifted up His eyes, and seeing a great multitude coming toward Him, He said to Philip, “Where shall we buy bread, that these may eat?” vs. 5

* Philip was from Bethsaida and familiar with the area. Jn. 1:44

- 2) Jesus was putting Philip to a test, “But this He said to test him, for He Himself knew what He would do.” vs. 6
 - a) Jesus was not asking for advice or help, the Lord Jesus knew all along that He would feed the crowd miraculously.

b) Jesus was not caught by surprise or cornered to do this miracle, He knew what He would do.

- 3) Philip observe the situation from the human perspective, “Philip answered Him, “Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little.” vs. 7
 - a) A denarii was a day wage. Matt. 20:2
 - b) He passed the test declaring man's insufficiency to meet the need.

6:8-9 The conclusion of Andrew was the same.

- 1) Andrew spoke directly to Jesus, “One of His disciples, Andrew, Simon Peter’s brother, said to Him, “There is a lad here who has five barley loaves and two small fish, but what are they among so many?”
 - a. The barley loaves were flat cakes of barley, not like or a loaves of bread.
 - b. Only John tells us Andrew is the spokesman recognizing like Philip the present need cannot be met with or by natural means, it it hopeless.
- 2) All they were about to witness had nothing to do with the natural abilities of man.

6:10 The command of Jesus to His disciples.

- 1) Jesus told the disciple to have the people to sit and recline, “Then Jesus said, “Make the people sit down.” vs. 10a-b

- 2) The time was spring, “Now there was much grass in the place.” vs. 10c
- 3) The people obeyed, “So the men sat down, in number about five thousand.” vs. 10d-e
 - a) This is the fourth sign John records!
 - b) This is the only miracle that is recorded in all four gospel! Matt. 14:13-21; Mk. 6:37-44; Lk. 9:10-17
 - c) The number were about 5,000 men besides women and children. Matt. 14:21
 - d) A conservative estimate would be 20-30,000 or more.

6:11 The Lord Jesus used the little boys bread.

- * “And Jesus took the loaves, and when He had given thanks He distributed them to the disciples, and the disciples to those sitting down; and likewise of the fish, as much as they wanted.”
 - 1) He gave thanks for it.
 - 2) He distributed the food to the disciples.
 - 3) His disciples distributed to the people.
 - 4) John does not even say it was a miracle, but treated it as an everyday work of Jesus!
 - * The miracle came by the hands of Jesus from the five barley loaves and two fishes, as Jesus continued to hand out to the disciples.

6:12 The multitude of people were fed.

- * “So when they were filled, He said to His disciples, “Gather up the fragments that remain, so that nothing is lost.”

- 1) The word filled “emphilemi” means glutted.
- 2) There was fragments left over that were gathered in order that there be no loss of anything.

6:13 The fragments were greater than the beginning supply.

- * “Therefore they gathered them up, and filled twelve baskets with the fragments of the five barley loaves which were left over by those who had eaten.”
 - 1) The people ate all they needed and wanted, there was plenty of bread and fish.
 - 2) The word of baskets “kophinos” indicates that they were small traveling bags for food in contrast to the bigger ones that appear in the feeding of the 4,000 in Matthew and Mark. Matt. 15:37; Mk. 8:8

6:14-15 The response of the people about Jesus.

- * “Then those men, when they had seen the sign that Jesus did, said, “This is truly the Prophet who is to come into the world. Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone.”

- 1) The men who clearly witnessed the miracle acknowledged Jesus as the prophet to come, but did not acknowledge Him as their Messiah. vs. 14; Deut. 18:15
 - a) John uses the word sign “semeion” for the miracles he records that people might believe Jesus was the Christ, the Son of God and that believing a person may have life in His name. Jn. 20:30-31
 - b) A sign points a person in the right way, this is the fourth sign John chose to point sinners to the person of Jesus!
- 2) The Lord Jesus knew what was the intent in the heart of the people, “Therefore when Jesus perceived the people were just about to take Him by force to make Him King”, he departed and be alone. vs. 15
 - a) The people were going to make Jesus their King by force, do not miss that, based on His ability to provide their physical needs.
 - b) The Lord Jesus would not be made King after their perspective of an earthly King for many Jews were looking for to conquering Messiah to destroy Rome and set up the Kingdom, like James and John.
 - c) Mark alone gives us a little detail, saying, “For they had not understood about the loaves, because their heart was hardened. Mk. 6:52

- d) The Lord Jesus departed again to the mountain to pray by Himself to His Father.
- e) The synoptic gospels give important detail, Jesus immediately made the disciples get into the boat and go to the other side to Bethsaida, north of the lake, then sent the crowd away and went to the mountain to pray. Matt. 14:23; Mk. 6:46
- f) Jesus did not want the disciples to follow this kind of Kingdom theology, though we know James and John already believed it. Mk. 10:35-45

6:16-21 The walking on the water by Jesus.

* The parallel passages. Matt. 14:22-33; Mk. 6:45-52

6:16-17 The departure of the disciples.

- * “Now when evening came, His disciples went down to the sea, got into the boat, and went over the sea toward Capernaum. And it was already dark, and Jesus had not come to them.”
- 1) Jesus had sent them away to the other side. Matt. 14:23; Mk. 6:45-6
 - 2) Towards Capernaum and from Bethsaida. Mk. 6:45
 - 3) The time was already dark, the first watch, 6-9 P.M.

6:18 The disciples and the storm at the Sea of Galilee.

* “Then the sea arose because a great wind was blowing.”

- 1) The Sea of Galille is 600 feet below sea level and storms can rise up in a matter of minutes as the wind blows at the south end of the lake.
- 2) The synoptics tell us that the wind was contrary and the boat was tossed by the waves. Matt. 14:24
- 3) It was the fourth watch, between 3-6 A.M. Matt. 14:16; Mk. 6:48
- 4) They did not turn around, but kept on their destination fighting the wind and waves.

6:19-21 The Lord Jesus came to the disciples walking on the water.

- 1) The disciples were in the thick of the storm.
 - * “So when they had rowed about three or four miles, they saw Jesus walking on the sea and drawing near the boat; and they were afraid.” vs. 19
 - a) They had rowed about 3-4 miles fighting the storm, that means they were about half way out in the lake, Jesus appeared walking on the water coming closer to them and became fearful.
 - b) They were afraid, thinking it was a ghost and Mark says Jesus was walking on the sea and “would have passed them by”

and cried out for fear. Matt. 14:26; Mk. 6:48-49

- c) This is the fifth sign John chose to prove that Jesus is the son of God that people might believe and have eternal life.
- 2) The Lord Jesus identified Himself to the disciples. vs. 20
 - * “But He said to them, “It is I; do not be afraid”, literally stop being afraid!
 - a) Jesus said, “It is I “ego eimi”.
 - b) The phrase is found four times in the chapter. vs. 35, 41, 48, 51; Ex. 3:6
 - c) Matthew recortds, “be of good cheer it is I, do not be afraid.” Matt. 14:27
 - d) Matthew is the only one that tells us that Peter walked on the water as he said, “Lord, If it is You, command me to come to You on the water”. Matt. 14:28
 - e) Peter walked on the water till he saw the waves and began to sink, crying out, “Lord save me” then Jesus lifted him up out of the water and said, “O you of little faith, why did you doubt?” Jesus got in the boat, the wind ceased and they worshipped Jesus saying, “Truly You are the Son of God? Matt. 14:29-31; Mk. 6:51
- 3) The storm stopped completely and the boat arrived at the other side immediately. vs. 21

- * “Then they willingly received Him into the boat, and immediately the boat was at the land where they were going.”
- a) Jesus probably walked back to the boat with Peter.
- b) The word willingly “thelo” is in the imperfect durative to describe the new feeling and desire, instead of being paralyzed by fear.
- c) Mark and John both indicate when Jesus entered the boat the wind ceased, but John is the only one that tells us the boat miraculously arrived at the land, indicated in verse 17 to be Capernaum. Mk. 6:51

6:22-40 The discourse on Jesus being the bread from heaven.

6:22-25 The people followed Jesus to Capernaum.

- 1) The people came from the side of Tiberias to Capernaum. vs. 22-24

* “On the following day, when the people who were standing on the other side of the sea saw that there was no other boat there, except that one which His disciples had entered, and that Jesus had not entered the boat with His disciples, but His disciples had gone away alone— however, other boats came from Tiberias, near the place where they ate bread after

the Lord had given thanks— when the people therefore saw that Jesus was not there, nor His disciples, they also got into boats and came to Capernaum, seeking Jesus.”

- a) The following day after the feeding of the 5,000.
- b) Capernaum means the Village of Nahum, the people came from all the cities. Mk. 6:33
- 2) The people were perplexed as to how Jesus had gotten there. vs. 25
 - * “And when they found Him on the other side of the sea, they said to Him, “Rabbi, when did You come here?””

6:26-27 The Lord Jesus did not answer their question, but told them the reason they are following him.

- 1) They came because Jesus was a free meal ticket, “Jesus answered them and said, “Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled.”. vs. 26
- 2) They were exhorted not to seek the food that perishes but the spiritual food for everlasting life, “Do not labor for the food which perishes, but for the food which endures to everlasting life.” vs. 27a-b

- 3) The One authorized to give this is Jesus by the Father, “which the Son of Man will give you, because God the Father has set His seal on Him.” vs. 27c-d

6:28-29 The people ask Jesus a question.

- 1) The question regarded the works of God. vs. 28
 * “Then they said to Him, “What shall we do, that we may work the works of God?”
 a) This is the religious mind-set of man.
 b) No man can do any works,, plural, to merit salvation, this is the curse of man!
- 2) The answer is not on doing, but believing in a specific person. vs. 29
 * “Jesus answered and said to them, “This is the work of God, that you believe in Him whom He sent.”
 a) Faith in who Jesus is is opposite of all other works.
 b) The phrase “you believer” is present subjective, continuous believing. Lenski

6:30-31 They Jews desired a sign to believe the authority of Jesus and pointed to the Manna.

- 1) Jesus has just fed the 5,000, “Therefore they said to Him, “What sign will You perform then, that we may see it and believe You? What work will You do?” vs. 30

- a) The Jews through back the words of Jesus on Him.
 b) The words “see and believe” are in the aorist, “what work will You do that we may actually see and actually believe” what You say.
- 2) Their concern was still for the physical, “Our fathers ate the manna in the desert; as it is written, He gave them bread from heaven to eat.” “ vs. 31
 a) The Jews referred to Moses giving the fathers manna. Ex. 16:4
 b) The Jews were saying the manna was bread from heaven and a greater sign, Jesus just multiplied earthly bread, so Moses was greater than Jesus.

6:32-33 The Lord Jesus corrected their wrong theology.

- 1) Moses did not give them bread from heaven. vs. 32
 * “Then Jesus said to them, “Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven.”
 a) Most Assuredly, I say to you” again qualified the importance of the truth and the highest authority.
 b) Moses had not given the people “bread from heaven”, the manna was never was

never in heaven, but God “My Father gives you the “true” genuine bread from heaven.

- 2) Jesus is the the bread come down from heaven to die for the world. vs. 33
 - * “For the bread of God is He who comes down from heaven and gives life to the world.”
 - a) The bread from heaven is a person, the Second person of the Trinity.
 - b) The Second person of the Trinity descended by the Incarnate to be the sin bearer for the entire world. Jn. 3:16

6:34 The Galilian wanted this bread.

- * “Then they said to Him, “Lord, give us this bread always.”
- a) Still thinking of the natural bread, like the Samaritan women about water, the Jews and the Samaritan woman desired this bread so that they won’t have to purchase any more.
- b) These Jews did not believe Jesus, so they said, “give us this bread”.

6:35-40 The spiritual truth proclaim by Jesus.

- 1) Jesus is the bread of life who alone satisfies man’s life. vs. 35
 - * “And Jesus said to them, “I am the bread of life. He who comes to Me shall never

hunger, and he who believes in Me shall never thirst.”

- a) Bread is sufficient to live, having all the necessary elements and water essential, but both are temporal.
- b) But the words of Jesus are dealing with the spiritual needs of man for eternity.
- 2) Jesus declared that they do not believe in Him. vs. 36
 - * “But I said to you that you have seen Me and yet do not believe.”
 - a) The perfect “**have seen**” the miracle of the 5,000
 - b) “Yet you do not believe”, the present tense, they were in the state of unbelief.
- 3) Jesus stated that all individual given by the Father for salvation will by no means be rejected. vs. 37
 - * “All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.”
 - a) The ones the Father gives to Jesus will come to Jesus by responding and repenting.
 - b) The ones one who come to Jesus, He will by no means cast out, called a litotes, the negative to affirm the positive.
 - c) Both the those drawn and responding and “whosoever will’s” who believe and repent..
- 4) Jesus came on the Father’s will. vs. 38-39

- a) To fulfill the will of the Father, this is a purpose clause, “For I have come down from heaven, not to do My own will, but the will of Him who sent Me.” vs. 38
 - b) To save them, “This is the will of the Father who sent Me, that of all He has given Me I should lose nothing.” vs. 39a-b
 * The phrase “given to Me” is the perfect tense, Jesus knows who they are.
 - c) To raise them up at the first resurrection, “But should raise it up at the last day.” vs. 39c
- 5) He came to impart eternal life to all who believe. vs. 40
 * “And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”
- a) Every person who responds in repentance to the conviction of the Holy Spirit has everlasting life, it begins here on earth being born again.
 - b) The words “who sees and believes” are in the present active continuous.
 - c) The raising of our bodies is at the rapture. 1Cor. 15:51-55; 1Thess. 4:16-17

6:41-71 The rejection of Jesus by the Jews.

6:41-51 The murmuring of the Jews.

- 1) The Galilian Jews murmured about His claim to have come from heaven. vs. 41
 * “The Jews then complained about Him, because He said, “I am the bread which came down from heaven.”
 - a) Their murmuring was after the manner of their fathers, a low muttering and grumbling sound of complaint as indicated in the LXX for the wilderness murmuring. Ex. 15:14; Num. 14:2
 - b) They witness or heard of Jesus growing up in the region.
- 2) The Galilian Jews considered Jesus to be only human not Divine. vs. 42
 * “And they said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, ‘I have come down from heaven’?”
- a) They knew Mary and Joseph.
 - b) They could not reconcile Jesus coming down from heaven, being in unbelief and rejection the announcement of the angel Gabriel to Mary. Matt. 1; Lk. 1
- 3) Jesus reproved them and told them to stop their grumbling. vs. 43
 * “Jesus therefore answered and said to them, “Do not murmur among yourselves.”
- 4) They were to know that the reason they murmured was that the Father had not drawn

them and consequently they would not be raised up in the last day. vs. 44

* “No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.”

a) The doctrine of predestination is half of the truth, while the doctrine of human responsibility and free-will is the other half!

b) The last day is indicative of our glorified bodies at the rapture.

5) Jesus reminded them of the prophetic promise in the Scriptures, “It is written in the prophets, And they shall all be taught by God.’ Therefore everyone who has heard and learned from the Father comes to Me.” vs. 45

a) The quote is from Isaiah, though others could be alluded to. “Is. 54:13”; Jer. 31:34; Mic. 4:2

b) The words “heard and learned” are two aorist participle with one article for both to indicate timeless, but qualitative to describe actual hearing and learning, the emphasis on “taught by God”. Lenski

c) They were being taught by God according to the prophetic fulfillment, those who heard and learned would come to Jesus.

6) Jesus is the only one unique person who has seen God. vs. 46, 1:18

* “Not that anyone has seen the Father, except He who is from God; He has seen the Father.”

7) The promise of possessing eternal life if based on faith in Jesus. vs. 47

* “Most assuredly, I say to you, he who believes in Me has everlasting life.”

8) Jesus is the bread of life prefigured in the Old Testament type in the Tabernacle. vs. 48

* “I am the bread of life.”

a) The first of the “I Am” proclamations!

b) For spiritual eternal life.

9) Jesus is superior to the Manna in the wilderness. vs. 49-50

* “Your fathers ate the manna in the wilderness, and are dead. This is the bread which comes down from heaven, that one may eat of it and not die.”

a) Those that ate manna sustained their life for a time, but still died.

b) The ones who eat the bread from heaven will live eternally.

10) Personal partaking is necessary as much as the personal sacrifice Jesus was necessary. vs. 51

* “I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.”

a) The phrase “I am” emphatic.

- b) The words “came down from heaven” is the aorist, declaring the historical fact.

6:52-59 The quarreling of the Jews.

- 1) The Jews quarreled, strove and fought with each other about the eating of His flesh and drinking His blood. vs. 52
 - * “The Jews therefore quarreled among themselves, saying, “How can this Man give us His flesh to eat?”
 - a) The word quarreled “machomai” means to argue, strive or fight and is used of here of those who engage in a war of words, wrangle, dispute.
 - b) The word is used of armed combatants, or those who engage in a hand to hand struggle. Ja. 4:2
- 2) The Lord was talking in spiritual terms not literal terms for the law forbid cannibalism and drinking blood. vs. 53-58; Gen. 9:5-6; Lev. 17:11
 - * “Then Jesus said to them, “Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father

- sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever.”
- a) Again Jesus qualifies the importance of His proclamation as authoritative by the phrase “most assuredly I say to you.”
 - b) The title “Son of Man” was a Messianic title, he revealed plainly and clearly that He was their Messiah.
 - c) Eating of His flesh and drinking of His blood refers to believing, trusting and partaking of the benefit of His atonement through flesh and blood, to be joined in fellowship as a child of God.
 - d) Some have attempted to teach that Jesus was referring to the Lord’s table, but it is absurd, though Jesus and Paul both refer to it and the emblems of His body and blood! Jn. 13; 1Cor. 11
 - e) The bread from heaven, Jesus, is superior to the Manna of the wilderness for the Manna sustained physical life, but was never in heaven, but Jesus came from heaven and imparted spiritual eternal life.
- 3) The discourse was in the synagogue at Capernaum. vs. 59
 - * “These things He said in the synagogue as He taught in Capernaum.”

6:60-66 The murmuring of the many disciples.

1) The many who followed Jesus had a difficult time excepting His words and murmured as the Jews because they expected physical Kingdom. vs. 60-62

* “Therefore many of His disciples, when they heard this, said, “This is a hard saying; who can understand it?” When Jesus knew in Himself that His disciples complained about this, He said to them, “Does this offend you? What then if you should see the Son of Man ascend where He was before?”

- a) They were attempting to comprehend intellectually!
- b) The word complained “gonguzo” means to grumble, mutter, grumble, murmur, to say anything against in a low tone. vs. 41
- c) The word offend “skandalizo” comes from a stick to hold a trap and bait to trap an animal, literally does this entrap you.
- d) Jesus asked them if they were stumbled in Him?
- e) The title “Son of Man” for the third time identifies Himself as the Messiah that had come, arrived and was present before them. vs. 27, 53, 62
- f) Jesus knew He would ascend to heaven again, the apostles saw it. Acts 1:9

2) The Lord clearly declared that the Kingdom is spiritual by the spiritual nature of His words. vs. 63

* “It is the spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.”

3) The Lord plainly tells them that there were some of them who did not believe in Jesus in affirmation of not being drawn by the Father. vs. 64-65

* “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 would betray Him. And He said, “Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.”

- a) Not by Predestination, but the context is by not believing in who Jesus is and the Father and Jesus know who they are.
- b) Once again the “Whosoever will’s”, can not be excluded at the expense of predestination, if they are willing to believe in His Son Jesus! Jn. 3:16

4) The many disciples went back and followed the Lord no more. vs. 66

* “From that time many of His disciples went back and walked with Him no more.”

- a) It is the choice of the will.
- b) The whosoever’s that will not believe.

6:67-71 The confession of the twelve disciples.

- 1) Jesus asked the twelve if they would leave Him? vs. 67
 - * “Then Jesus said to the twelve, “Do you also want to go away?””
- 2) Peter responded. vs. 68-69
 - * “But Simon Peter answered Him, “Lord, to whom shall we go? You have the words of eternal life. Also we have come to believe and know that You are the Christ, the Son of the living God.”
 - a) To whom shall we go to?
 - b) You have the words of eternal life.
 - c) We have believe from the past and continue to believe that You are the Messiah, the Son of the living God or the Holy One of God.
- 3) Jesus confessed that He chose them, yet one of them was a devil, Judas Ischariot. vs. 70-71
 - * “Jesus answered them, “Did I not choose you, the twelve, and one of you is a devil?” He spoke of Judas Iscariot, the son of Simon, for it was he who would betray Him, being one of the twelve.”
 - a) The word choose “eklegomai” means to pick out or choose for oneself, the context is to be His apostles, not predestination to salvation, as Calvinist will always distort the Scriptures in John’s gospel.

- b) The tense is the present indicative, Judas was one of the 12 apostle who Judas cast out demons and healed some miraculously, as they were sent by Jesus two by two. Lk. 6:10-13