

BIBLE STUDY

THE GOSPEL OF JOHN

*with Pastor
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Chapter One

“God’s Love in Human Form”

Discuss

Why is it important to recognize, acknowledge and believe in Jesus’ two natures (100% God and 100% man)? What questions does that theology bring up for you?

When you think of Jesus, do you normally consider Him as your God or as your Friend?

Discover

Read John 1:1-5.

John uses interesting terminology here when he calls Jesus by the title, “The Word”. In that regard, he writes “*In the beginning...was the Word*”...with that familiar wording, what does it seem he is saying about Jesus? Read and consider the connection to **Genesis 1:1-5** and connect that to what John writes in **verse two**. So...what is John trying to get across to his readers about Jesus and why is that important for us in our day and time? After considering that, read about Jesus in **Romans 9:5** and **Colossians 1:15-18**.

Second then, what would you think the title “The Word” meant about Jesus besides Him being the Creator God? Go back to **Genesis 1:1-5** and remind yourself what Moses wrote in **verse three** there. Let me say it this way...in **Genesis 1:3** God “spoke” and light came into our world...so in Jesus, God “spoke” and...what? To answer that, remember what John writes in **verses four and five**. As you think about and then flesh out that “light” imagery, what is John telling us about our world first of all...and then second, what is he saying about our Lord? After thinking through that, read **Colossians 1:9-14** and **1Peter 2:9**. And...whenever you feel like satan is winning “the war” in your life and you’re feeling defeated by what he’s brought your way, hold fast to **verse five!** Read that verse out-loud for yourself as a reminder of Christ’s victory for you, but then look at what is said about Jesus and about John the Baptist’s ministry in **Luke 1:76-79**.

Read John 1:6-18.

Verses six to eight remind us of John the Baptist's role in the Christ-story. John was "only" what is called "the forerunner of the Christ", otherwise said, the one who would lay the ground work for Christ's work. See what was prophesied about him in **Malachi 4:5** and then said about him in **Luke 1:5-19**, as well as, further down in **John 1:19-34**. As you read about John, in what way(s) do we function in a similar role to that of the Baptist?

Verses nine through twelve are power-packed and very encouraging as well. To begin with, John continues the "light" and "darkness" theme here. This is a good moment for a reminder of what Jesus would say of Himself and...what Jesus would say of us...as found in **John 8:12** (look at that verse and consider its truth). In this segment John also gets at the fact that He was rejected not only by those whom created, but more specifically, by those who should have recognized the Messiah from their exposure to the prophetic Word of God in the Old Testament. Why did the Jews miss seeing Jesus for who He was? Did they not read the Old Testament correctly? Consider what Jesus said to Peter and the Disciples in **Matthew 26:51-56**. In other words, the Jews didn't really "miss" the Christ as much as God kept them from completely knowing who He was...so that...He'd be crucified.

Read John 1:29

We looked at **John 1:19-34** earlier in this segment, but we dare not fly past **John 1:29** without commentary. To get at that, let me remind you of the Day of Atonement found in **Leviticus 16**, read that now. So, the Day of Atonement is what is called in Hebrew "Yom Kippur". "Yom" in Hebrew is "day" and "Kippur" in Hebrew is "covering"...and they held this "Day of Covering" for Israel's sins year after year after year. To get at an understanding of what that meant, look first at **Hebrews 9:1-14** and **Hebrews 9:23-10:10**. Notice from those readings then, Jesus didn't "cover sin" as the sacrificial system did, but Jesus "took away sins" (John 1:29) and did so, "once for all" as the writer to the Hebrews tells us. Thank you Jesus! Yes?

Read John 1:35-51

This segment of John is so beautiful in that we witness the effect that Jesus was having on the people of His day. Notice that in both segments, **verses 35-42** and then **verses 43-51**, a person came to realize who Jesus was and then...went and told others about Him! Really, that's all that "witnessing your faith in Jesus" is all about! I think if we looked at it that way, we'd do it more. Take a moment to read **Acts 1:6-11** for a reminder of Christ's commission to the disciples back then and de facto, the disciples today as well! But notice in that segment what it is that drives the "witnessing mission". Jesus said "*But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.*" **Acts 1:8**. Of course, every Christian has that power since every Christian has had the Holy Spirit "come upon you". But further remember what the Holy Spirit then does for you by reading **John 14:25,26** and **Matthew 10:20**. We must read and study God's Word, but the Holy Spirit is the one driving the mission to tell others about Jesus and we are just His vessels for His use in this world!

One other thing from this segment. In **John 1:51** Jesus said "*Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man.*" For the Old Testament reference to what Jesus is saying here check **Genesis 28:10-17**. Putting those two stories together then, it sounds like Jesus is saying that He is the "ladder" found in the story/dream of Jacob. What do you think He meant by that? After thinking about it, check **John 14:6**.

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What three things stick out the most about this study of John One?

What changes to your discipleship needs to happen as a result of the study of John One?

Chapter Two

“God’s Love in Our Lives”

Discuss

In John Two we see Jesus perform His first miracle and it’s a very personal one as He helps a young couple out by giving them more wine for their wedding. What does that miracle say to you about how Jesus interacts with you?

We also encounter the cleansing of the Temple in this segment. Why do you think Jesus got so angry and was His anger sinful?

Discover

Read John 2:1-12.

How amazing is it that Jesus not only attended this young couple’s wedding but furthermore that He provided for them so richly? Our Lord doesn’t do anything half-way, but provides the best and provides fully for the need. After all, this young couple was the recipient of “the best wine” according to the “master of the feast”! In that regard, consider what Jesus did at the feeding of the 5000 and in **Luke 9:10-17**...particularly pay attention to verse seventeen which reads “...*they all ate and were...*” what?

Read John 2:13-25.

One of the more confusing things that Jesus did was the cleansing of the Temple. In truth, the money-changers and dove/pigeon sellers were doing a great service to the people at the time of Passover. These people were coming from long distances and their changing and selling in the Temple meant that they could have money acceptable to the Temple treasury, namely, no graven image on it...and the doves, etc. also meant that they did not have to bring their sacrificial animals with them...they could get them there. But...as you know...the money-changers and animal-sellers were swindling the people out of their money and

so, the Lord kicks them out. To get at that, look at the prophecy of this event found in **Jeremiah 7:8-15**. How does the context of Jeremiah seven speak into the times in which Christ was living?

Verses eighteen to twenty-two contain a very important prophecy from Christ as well as a proclamation of what He came to do. When Jesus was challenged about His authority to cleanse the Temple, John tells us *“Jesus answered them, “Destroy this temple, and in three days I will raise it up.” John 2:19*. Of course we know that Jesus was talking about Himself and His body in the moment, John gives us that information. Notice then that Jesus says *“...I will raise it up.”* The claim Jesus is making is that He will bring about His own Resurrection. Jesus says that very thing in **John 10:17,18**. And Jesus’ claim to be the one to raise Himself from the dead is critical because it’s proof positive He is God in the flesh. Let me put it this way, only God can raise the dead and besides that, everywhere else in the New Testament God is credited with raising Jesus, e.g. Romans 10:9 *“...because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.”* In other words, Jesus was claiming to be God!

But take note also that when He said this about “tearing down the temple”, He was also prophesying as to who would be the ones to tear down His temple. **Read Matthew 16:21-23** and take note of what Jesus says regard to who would be the ones to “tear Him down”.

Verses twenty-three to twenty-five are both sad and interesting. John tells us that Jesus did not entrust Himself to man... but why? As Jesus said it, because He knew what was in man... check **Ecclesiastes 7:20** in that regard. But I want to remind you, Jesus knew what was in man because Jesus is our Creator God and knows us inside and out...note our discussion on **John 1:1-5** in that regard. Jesus knows our hearts because He can see right through us...and oh yes, because He knows everything too. Look at **Mark 2:1-12** and take note that Jesus read the minds of the scribes in that story. All that said, this is also great Gospel-

news for us! Jesus knows our wicked hearts but He willingly takes us as His own! **Read Romans 5:6-11** for wonderful info on that very thing!

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What three things stick out the most about this study of John Two?

What changes to your discipleship needs to happen as a result of the study of John Two?

Chapter Three

“God’s Love for the World”

Discuss

Why do you think Nicodemus came to Jesus at night? What application can you make about when Nicodemus came to Jesus?

From your own study and learning, what does it mean to be “Born Again”? Do you think you are “Born Again”?

Discover

Read John 3:1-15.

This is perhaps the most famous segment of John, though admittedly the whole book is likely the best known of the Gospels. But this conversation between our Lord and Nicodemus contains the “born-again” discussion...the meaning of which is still being discussed yet today. Let’s start there then...what does it mean to be “born-again” according to God’s Word? To begin with, how does Jesus define it here? Jesus said *“Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God”* (John 3:5). Sounds very much like the description of baptism and in that regard **read Acts 2:37-41**. Notice in that Acts 2 reading that baptism brings “forgiveness of sins” and “the gift of the Holy Spirit”, or what sounds like to me, “water and the Spirit” as Jesus would say it. For further evidence of baptism’s effect on us check **Romans 6:1-4** and also what Ananias said to Paul as narrated by Paul in **Acts 22:12-16**. Ananias clearly connects baptism to the forgiveness of sins! One last passage in that regard, note that Paul ascribes the gift of the Holy Spirit to baptism in **Acts 19:1-7**.

Interestingly, **verses thirteen thru fifteen** remind us of Christ’s two natures, namely, His “God-nature” and His “human-nature”, working in tandem to save the world. In verse thirteen Jesus says *“No one has ascended into heaven except he who descended from heaven, the Son of Man”*. Jesus tells us point blank that He *“descended from heaven”* but then fourteen and

fifteen speak of His death...“*And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life*”...a death that could only happen if He were fully God and fully human.

Re-read Colossians 1:15-20 in that regard. By the way, the Moses reference is found in **Numbers 21:4-9**. How do the two things, Jesus on the cross and the bronze snake on the pole, fit together?

Read John 3:16-21.

It's often said that **John 3:16** is “The Gospel in a nutshell.” And okay, I understand why. But truth is, it's better to say that John 3:16-18 is the Gospel in a nutshell. The three verses are intimately connected to one another. Let's first deal with “*whoever believes in Him should not perish but have everlasting life.*” Does the Bible say that elsewhere? Look at **Romans 10:9-13** in that regard. Once you've read that and considered the truth that our faith in Jesus alone gets us to heaven...where does baptism then fit in then? Okay...in regards to **verses seventeen and eighteen** read **Romans 8:1**. What does Paul mean by “no condemnation” besides³the obvious?

Read John 3:22-36.

This segment is amazing to say the least. To begin with, the true humility that John the Baptist shows towards Christ is not something you see every day. It's best to say, he not only knew who he was himself, but he also knew who Jesus was as the Christ. This is very interesting considering the narrative found in **Luke 7:18-35**. What's going on in that Luke text that John the Baptist would have these questions after clearly being so sure about Jesus in **John 3:22-36**?

Verse twenty-six is interesting for two reasons: 1) Consider the almost jealous-tone John's disciples use when talking about Jesus baptizing and so many going over to Him. Wait a minute fellas, we're all on the same team here, right? In that regard, see **1Corinthians 1:12-17**. It really is all about God or in the case of verse twenty-six, all about Jesus. 2) The disciples of John mention that Jesus was “baptizing” but Jesus didn't baptize

anyone to our knowledge. For that information, look at **John 4:1-3**. In fact, look again at **1Corinthians 1:12-17**, especially verse **seventeen**. In this time period, the rabbi would preach and teach and his disciples would do the baptizing. So...in Paul's case that was true and also in Christ's case as well. Finally, also remember that the baptism Jesus' disciples were bringing was John's baptism, a baptism of repentance, because Jesus did not institute Christian baptism in the name of the Father, Son and Holy Spirit until after His death and resurrection (**Matthew 28:18-20**).

In **verse thirty** John the Baptist says: ***“He must increase, but I must decrease.”*** Clearly a wonderfully humble statement and posture over against Christ. What about you Christian? In what ways, in your life and walk with Jesus, are you showing yourself to be like John, making sure Jesus is “increasing” and you are “decreasing”?

Interestingly, **Verse thirty-six** is also the Gospel in a nutshell! Now, it does contain what sounds like law, namely, if you do not “obey” or as that should be defined, “believe” in God's one and only Son, then the condemnation of God the Father remains on you...so there's that. But remember the verse I sent you to previously, that is, **Romans 8:1**, ***“there is therefore now no condemnation for those who are in Christ Jesus.”*** The condemnation that we deserve is taken away in Christ. In fact, this is a reminder that “we don't get what we deserve” and that's a very, very good thing! Notice once again however, that it really is as easy as believing in Jesus, or as John said it, “whoever believes in the Son has eternal life.” So simple. So true. Check **John 20:31** and **1John 5:13** too. Why don't you memorize those two verses for whenever it feels as if there's more to it than believing in Jesus!

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What three things stick out the most about this study of John Three?

What changes to your discipleship needs to happen as a result of the study of John Three?

Chapter Four

“God’s Love for the Outcasts”

Discuss

Have you ever shared the Gospel with someone who was a philosophical-polar-opposite to you? How did it go? What would you do differently...or...if you never have, how do you think you’d handle it?

Are you good about interacting with people that you disagree with? If you do, do you “tell it like it is” or are you a good listener to see how best to share with them? Be honest.

Discover

Read John 4:1-45.

This story has some very important truths at its very heart. To begin with, let’s remember that what to us looks like a chance meeting between Jesus and this Samaritan woman...is not a chance meeting whatsoever. Jesus had an appointment with this woman even if the woman didn’t know that she did. Let me put it this way...if Jesus knew how many husbands she had had and who she was living with, He also knew He would run into her at the well...yes? Along those lines, read **Psalm 139:1-16** and remember that God not only knows our every day and every way, but He also orchestrates our lives as the God who gave us the life we’re living! What “appointments” with God have you experienced?

The next thing that we need to walk-away from **John 4** with is the fact that Jesus was bent on bringing Law and Gospel to people, even when the people to whom He was ministering weren’t someone others would minister to (see the amazing words about Jesus found in **verse 40**). We should first of all admit that even Jesus didn’t have the Samaritans/Gentiles in mind for His own earthly ministry. Check **Matthew 15:21-28** where Jesus says that very thing. Having said that, we also remember that though His earthly ministry didn’t include the Samaritans/Gentiles, they were in fact on Christ’s radar for the post-Pentecost ministry of the Disciples. While the Samaritans were actually only

partially Gentile, read **Acts 10:1-48** and notice that Peter was sent to the Gentiles.

We also need to pay attention to the fact that Jesus not only engaged a Samaritan in conversation but was willing to talk to a person whose life and lifestyle was contrary to His will. The woman came out to draw water at noon...which meant she likely wanted to avoid encountering other people...and Jesus tells us why as He said it to her: *“...you have had five husbands, and the one you now have is not your husband. What you have said is true.”* When we read segments like this we need to remember two things: 1) God’s grace given to us but also 2) God’s grace given through us. *For God’s grace given to us: **Read 1Timothy 1:12-17.*** For God’s grace given through us: **2Corinthians 5:16-19.** Having said that, in what ways are you either willing to or already intentionally reaching out to people whose lifestyle may be suspect in the eyes of many?

In this amazing conversation between the Lord and this woman, Jesus gives us two theological things to hold onto. First, He calls the Gospel message “Living Water” (verses thirteen and fourteen). What I find helpful about that terminology is that it reminds me that the Gospel is “life giving”, see **Romans 1:16,17** and **10:17** on that...but furthermore, the imagery Jesus uses is “water”, something that we need every single day of our lives. Don’t we sometimes believe that the Gospel message is for those who are yet to become Christians and once you are a Christian...well...you don’t really need it, right?

Second, He reminds the Samaritan woman, and thereby reminds us too, that *“God is spirit, and those who worship him must worship in spirit and truth” John 4:24.* What do you think Jesus means by this statement? Break it down this way: 1) What does He mean by “*God is spirit*”? and then 2) What does He mean by *“those who worship Him must worship in spirit and truth”*?

Okay, so the last “thing” on this woman at the well is one of the more important application points in this story and that’s the effect her witness to Jesus had on the people of the city (**verses thirty-nine to forty-two**). I think it’s important to notice that while she was faithful to witness what Jesus had done for her, it’s also important to note that it wasn’t until an immediate and

personal encounter with Jesus that would move the people of the city to say “*we know that this is indeed the Savior of the world*” (**verse forty-two**). In other words, we remember that we are faithful witnesses to Jesus and what He’s done for us, but ultimately it’s not up to us to convert anyone...that’s God’s job. Check out what Paul writes about that in **1Corinthians 3:1-9**.

Read John 4:46-54.

It’s interesting that as you conclude this segment, that John gives us the explanation that “*this was the second sign that Jesus did*” and further interesting that both the first and the second signs were connected to Cana in Galilee. The miracle itself however, comes with Christ’s admonishment to the dad that he was “looking for a sign” so that he could believe in Jesus. The man says what Jesus needed to hear from him as John records it there: “*The official said to him, ‘Sir, come down before my child dies’*” *John 4:49*. Clearly, the man was hurting over his sick child and also the many apparently trusted that Jesus could do something about it therefore was in effect saying “*please...it’s my child...come to my house so he won’t die!*” Why do you think Jesus did this that way? Why did He not only elicit a faith-response from the man but in effect, demand a faith-response?

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What three things stick out the most about this study of John Four?

What changes to your discipleship needs to happen as a result of the study of John Four?

Chapter Five

“God’s Love for the Hurting”

Discuss

Are you good about reaching out to people that are hurting? Do you feel uncomfortable and if so, in what ways could you better reach those with physical, emotional or psychological difficulties?

A way to get at helping others is to think about what helps you when you struggle. So...what helps you when you struggle?

Discover

Read John 5:1-18.

The healing at the pool of Bethesda is an interesting and unusual miracle. To begin with, the stirring of the waters by the angel to bring healing to people...ummm...what? Was that really happening? There are several theories about it, but because John reports it matter-of-factly, it seems it was going on. So...what do we do with that information? Was God sending an angel? Was it something demonic to dupe people with? Check what is said about satan as found in **2Corinthians 11:12-15**. But we do need to remember that the Lord sends His angels out to do some truly amazing things...look at **2Kings 19:29-37**.

What we know with certainty is that the Lord Jesus came along to show this paralyzed man that He was the true healer...even if an angel was sent to do the deed. But we might say “Okay, fine, Jesus is the healer...but why was healing a part of the repertoire of Jesus the Messiah?” Check what Jesus said about Himself in **Luke 7:18-23**. To get at the answer as to “why?” we need to look at Jesus’ healings as a reversal of this sin-saturated world’s hold

on our bodies. How does that help?

Finally, take note of what is said about Jesus in the second half of verse eighteen! Consider the fact that Jesus was “making Himself equal with God” and **read John 14:8-11.**

Read John 5:19-29.

This is a fantastic text for briefly exploring the theology of the Christ, namely that Jesus was 100% God Almighty and also 100% human being. As I’ve been known to say it, “that’s bad math but it is also good theology!” Jesus alone is 200% in other words! Notice first of all the humble position Jesus takes over against the Father. Seems odd considering what we just read in **John 14:8-11** and I’d encourage you to look at **John 10:22-30** for a similar passage. But when you make the intentional demarcation in your mind...Jesus is the “flesh guy” who had a birthday and the Christ is the “God guy” who always has been and always will be, then it makes perfect sense. Jesus is both fully God and fully human and therefore He always takes a humble position in reference to YHWH and in fact, would even pray (just like other “flesh guys”) to the Father regularly...see **Matthew 26:36-46.**

Read John 5:30-47.

Much of what is in this segment echoes what we just looked at above, namely, Jesus speaking about both His connection with the Father and His reliance on the Father too. Perhaps then the most important thing we can do here is recognize the truth of **verses thirty-nine and forty.** If you had to explain what Jesus means that the Old Testament is about Him...what would you say? How would you explain it? Once you’ve thought about that, read what John wrote in **John 20:30,31** but apply those words to the whole of the Bible.

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What three things stick out the most about this study of John Five?

What changes to your discipleship needs to happen as a result of the study of John Five?

Chapter Six

“God’s Love Meeting Us in Life”

Discuss

Someone once said to me “Jesus doesn’t put food on the table!” Why was that person wrong?

We talk a lot about God being in our every day lives...do you have evidence of that fact in your own life? Talk about that.

Discover

Read John 6:1-15.

The feeding of the 5000 is an amazingly beautiful story of God’s love for us! We encounter who our God is and how He thinks and operates through this familiar segment of Scripture. First, notice that Jesus notices. Let me say that again, notice that Jesus notices. Jesus sees the people and sees the people’s need... and provides for that need. When you think about that truth about our Lord, how can you apply it to your life? **Read Matthew 6:5-8** and discuss that truth from that passage.

Second, we also encounter a moment when Jesus is testing His disciples. He does not “tempt” His disciples...ever...see **James 1:12-15** in that regard. He does however test them and this time the test was for Phillip...though admittedly all the disciples would experience this test. What exactly do you think Jesus was “testing” in Phillip?

Third, consider how abundantly Jesus provided here by re-reading **verses ten to twelve**. In what way does this speak to the abundance that Christ provided that day? What does it then say to you about your relationship with Jesus and how He provides for you? Once you’ve thought about that, look at what is said in **Mark 11:20-26**. Is there a qualifier on Jesus’ statement there? Is it really “*Whatever you ask for...*” you’re gonna get?

Read John 6:16-21.

From Jesus providing for the masses, the 5000 men and their families, we move to Jesus providing for the few, the twelve disciples in the boat on the lake. And...what a beautiful and pastoral moment Jesus brings into the life of the disciples. Jesus sees their plight and again, as mentioned in the above discussion on the 5000, meets their need in the moment and does so, abundantly. A couple things here then: John writes "*It was dark*". Seems like a simple enough statement but I want you to think about what that meant in the Holy Land, in the desert, in the first century...with no light pollution whatsoever. I mention that because I believe there is an illustration of our faith in Jesus here in the darkness. **Read John 8:12** (and **Matthew 5:14-16** too) and talk about how that was lived-out by the disciples on the lake that night.

But I also want you to think about how that dark-night terrified the disciples in the moment and why Jesus' intervention for them was so important. To be sure, He was showing them that He was the God of creation and could in fact, violate the "natural laws" He created by defying gravity and walking on-top-of water. Notice then what Jesus says to comfort them, none other than "*It is I; do not be afraid.*" That's important because in Greek, "*It is I*", is actually written as "*I AM*". Why is that an important name and what was Jesus really saying in the moment? Read the familiar words about Moses and the burning bush in **Exodus 3:1-14**.

Read John 6:22-34.

This is the very famous "Bread of Life" segment of John. While we typically go to "The Light of the World" imagery for Jesus, this is an equally helpful image. I think you know but, for the culture of Jesus' day, bread was a really big deal for every day sustenance. In that regard, consider then how important the words about "bread" in the Lord's Prayer are, and while you're at it, look at the Lord's Prayer in **Matthew 6:9-15**. Also consider this about the Lord's Prayer..."*Give us this day our daily bread*" is said right before what petition in the L.P.? What does that tell you about the juxtaposition considering the Lord's Prayer request for bread/forgiveness are side by side?

Notice that the crowds tracked Jesus down because He fed them and gave them bread! You can understand that if you were poor and someone can give you free bread, you're going to take the freebie and then follow that person wherever they go. Having said all of that, Jesus speaks tersely into what is a real issue for all human beings saying: *"Do not work for food that perishes but food that endures to eternal life, which the Son of Man will give you"* (John 6:27). Talk about what that means for us who live in a "everybody seems to work for food that perishes" kind of society. Then discuss the connection between verse twenty-seven and **Matthew 6:19-24**.

Read John 6:35-59

For the Jewish (and Gentile) residents of Jesus' day, daily bread wasn't just a necessity for daily life, it was also clearly a reminder of God's provision of "Manna" during the time of Moses and the Exodus as evidenced by how the conversation goes (**see Exodus 16 for "manna"**). Jesus makes an important statement to them about that, namely, that it wasn't Moses who gave them the manna/bread, but their Heavenly Father. What do you think Jesus was saying when He made that statement, especially since He concludes it with *"For the bread of God is he who comes down from heaven and gives life to the world"* John 6:33." Look at the statement about Jesus in **John 13:3**. How does that help with the "bread of life" discussion?

Finally, Jesus explains what the whole "bread of life" imagery means and of course, reminds His audience then and us now that He meant, faith in Him and ultimately, His finished work at the cross and the grave. Jesus says it this way in **verse forty**: *"For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day."*

Alongside that very clear statement however in verse forty however, Jesus also says something that would have been extremely scandalous to the Jews in the moment...check the disciples' reaction in verse sixty and also verse sixty-six for that. Jesus said *"Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink. Whoever feeds on my flesh*

and drinks my blood abides in me, and I in him.” John 6:54-56... and honestly, when we read His words, it sounds bizarre and scandalous to us too! To begin with, let’s remember verse forty above when interpreting these words...Jesus is after all, talking about faith in Him when He says those unusual words “eat my flesh...drink my blood.” Having said that, for those of us who are sacramental Christians, we can confidently say that there’s no question that Jesus was also foreshadowing His real presence in the Lord’s Supper here. Consider **1Corinthians 10:16** and **1Corinthians 11:17-31** in that regard.

Read John 6:60-71

First thing to notice in this segment is what Jesus says in verse sixty-three: *“It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life” John 6:63.* Two things here:

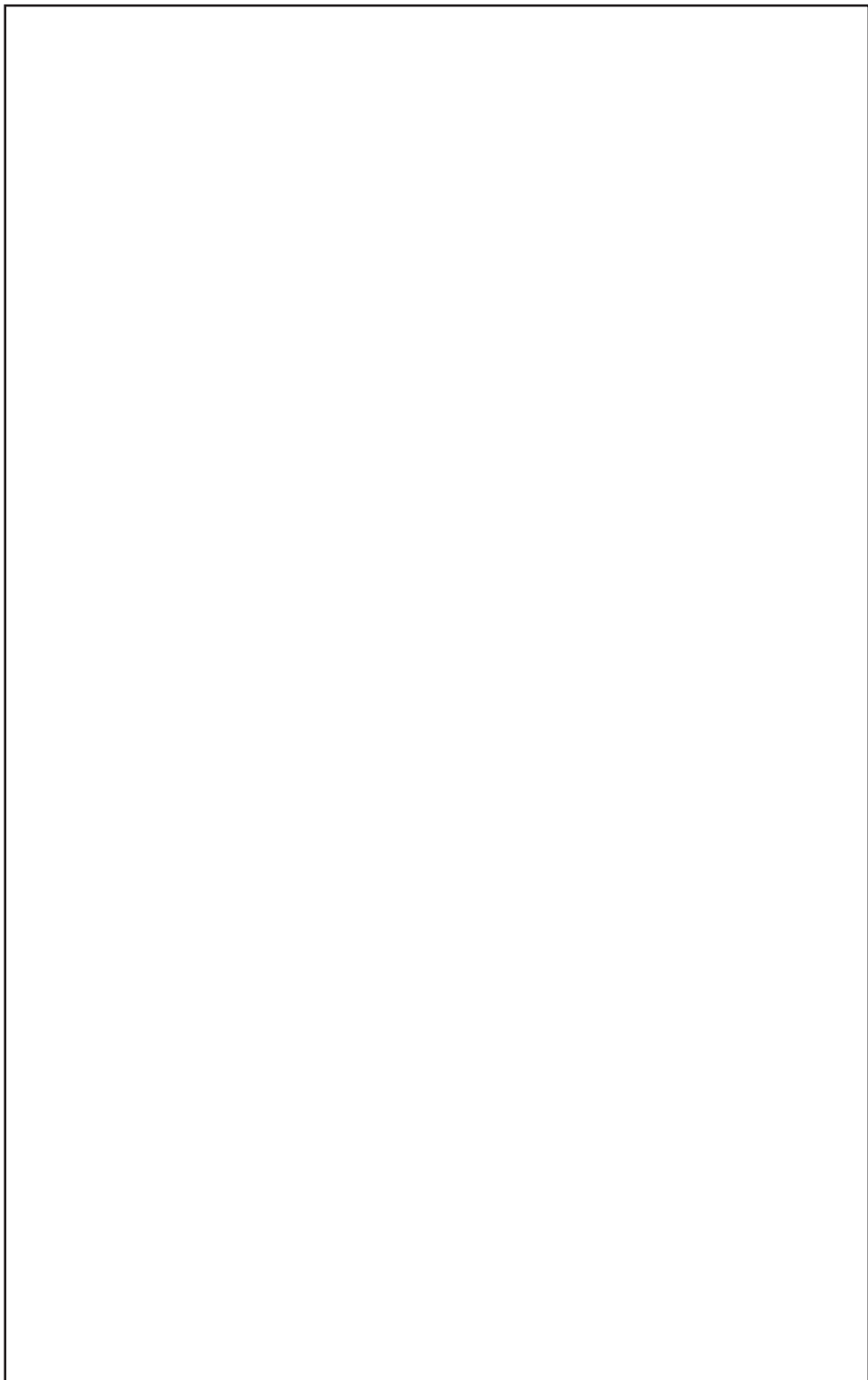
First, could it get any clearer here? You have NOTHING to do with your salvation. You are only the recipient of God’s love through the movement of the Holy Spirit and on account of Christ’s finished work on your behalf. Read the familiar words of **Ephesians 2:8,9** and then also read **John 6:44**. Finally, read **1Corinthians 12:3**.

Second, Jesus says here *“The words that I have spoken to you are spirit and life”* and remember that Peter acknowledges the fact of it when he says *“Lord, to whom shall we go? You have the words of eternal life...” John 6:68.* This is an important reminder of how the Lord brings us to faith in Jesus...through the Word of God! Look at **Romans 10:17** and **Hebrews 4:12** in that regard.

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What three things stick out the most about this study of John Six?

What changes to your discipleship needs to happen as a result of the study of John Six?





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