

Life Group Notes 11/13/2022
Mark Warren John's Gospel Week 6

If you have observations or questions feel free send me an email with your comment or observations at tbeachhead@comcast.net.—Pete Mehegan, the Scribe.

(This is written to give you good things to enjoy, because look again at what Paul told Timothy (1 Tim 6:17-18)! I think he was thinking of us at the time: **17 Instruct those who are rich in the present age not to be conceited and not to put their hope in the uncertainty of wealth, but in God, WHO RICHLY PROVIDES ALL THINGS TO ENJOY. 18 Instruct them to do good, to be rich in good works, and to be generous and ready to share...**)

Note: Be good to one another. Be sensitive and kind. Let God heal our hearts...and guide our discussions. **PLEASE PRE-READ THESE NOTES AND CHOOSE THE DIRECTION THAT IS APPROPRIATE FOR YOUR GROUP. The purpose is to unite, not divide; to proclaim fearlessly the freedom the gospel brings. Any part of these notes might be appropriate as a crowd breaker for your own group. The goal is to create memories from Sunday that will serve for a long time.** BE COGNIZANT OF YOUR GROUP'S TIME AND BE SENSITIVE! **Some groups would like to dwell on a single idea. Let the Spirit be your guide. Never feel obligated to complete this study. This study is also a great devotion, taken slowly through the week.**

Note: I have highlighted suggested discussion questions Pastor Mark has raised this week, 11/13, John 6. Let's allow the Holy Spirit to guide all our discussions, using the highlights as trail blazes. **The purpose is to minister to one another.**

At the end of the message notes, pages 7 to 8, I have made footnotes (*) to help dig deeper into some of the people and events in this passage. *These notes are offered to enhance understanding, and are not designed to complicate discussions in life group.* This week I covered:

1. The Sea of Galilee.
2. Christians and the charge of cannibalism (and incest and atheism).
3. On rowing twelve miles across the lake at night.
4. On the saying "Truly, truly..."

Pastor Mark begins by asking two questions:

1. Why Jesus wants us to start looking more at the supernatural and less at the natural. He says, "It's part of our growth. There are two worlds that we actually live in. A natural world and a spiritual world, and we need to train our eyes to see into the spiritual world."
2. How does thankfulness for what we have start the process for the miracle we seek?
3. Why is it OK not to give into others' expectations?
4. Why do we struggle, and how do we make the struggle end?
5. Why, if we are only seeing in the natural, does Jesus seem to be promoting *cannibalism?

The Feeding of the Five Thousand

[\(Matthew 14:13–21; Mark 6:30–44; Luke 9:10–17\)](#)

1After this, Jesus crossed to the other side of the Sea of Galilee (that is, the Sea of Tiberias). **2**A large crowd followed Him because they saw the signs He was performing on the sick. **3**Then Jesus went up on the mountain and sat down with His disciples.

4Now the Jewish Feast of the Passover was near. **5**When Jesus looked up and saw a large crowd coming toward Him, He said to Philip, “Where can we buy bread for these people to eat?” **6**But He was asking this to test him, for He knew what He was about to do.

7Philip answered, “Two hundred denarii would not buy enough bread for each of them to have a small piece.” **8**One of His disciples, Andrew, Simon Peter’s brother, said to Him, **9**“Here is a boy with five barley loaves and two small fish. But what difference will these make among so many?”

10“Have the people sit down,” Jesus said. Now there was plenty of grass in that place, so the men sat down, about five thousand of them. **11**Then Jesus took the loaves and the fish, gave thanks, and distributed to those who were seated as much as they wanted. **12**And when everyone was full, He said to His disciples, “Gather the pieces that are left over, so that nothing will be wasted.” **13**So they collected them and filled twelve baskets with the pieces of the five barley loaves left over by those who had eaten.

14When the people saw the sign that Jesus had performed, they began to say, “Truly this is the Prophet who is to come into the world.” **15**Then Jesus, realizing that they were about to come and make Him king by force, withdrew again to a mountain by Himself.

1. Summarize what you just read.
2. The last chapter ended with a discourse in Jerusalem. Now where are we? Is there any significance to the chronology in John’s account?
3. What time of the year is it? How do you know?
4. Why have large crowds gathered around Jesus? Have they come for a brilliant teaching?
5. Mark again speaks of the significance of asking the right questions. What does Jesus ask Philip? Why was that the right question? Why did Jesus say, “...buy...” the bread? Is that His intention?
6. What unspoken question does Philip have? Is he thinking in the natural or the spiritual? Why isn’t he thinking in the spiritual...yet? How would you be thinking? What might be a better question? Is Philip saying there are not two hundred denarii in the team’s treasury, or is he thinking in practical terms?
7. Who suggests the loaves and the fish? How did Andrew contribute to the team already in chapter one. What question does Andrew ask? Is that a good question?
8. Why make the people sit down? The SNHU arena holds 9852 for a hockey game. Why is the number of men significant? What are the risks if the five thousand plus women and children don’t sit down?
9. Why did Jesus give thanks for five barley loaves and two fish...in front of a crowd of thousands? What was the impact of thanksgiving? Pastor Mark says, “Sometimes we can be thinking about what we don’t have, and the lack of

contentment prevents the miracle that God wants to do. Is this possible? Look up Mark 6: ⁴Then Jesus said to them, "Only in his hometown, among his relatives, and in his own household is a prophet without honor." ⁵[So He could not perform any miracles there, except to lay His hands on a few of the sick and heal them.](#) ⁶And He was amazed at their unbelief. And He went around from village to village, teaching the people...What happened in Nazareth to prevent Jesus from doing what He wanted to do? How are they thinking in the natural? Why is that natural?

10. What is the purpose of Thanksgiving?
11. Remember last week, John 5:19, Jesus said, "The Son can do nothing by Himself, unless He sees the Father doing it." Where has the Father fed multitudes? Where else? (Look up 2 Kings 4:42-44 ⁴² *Then a man came from Baal Shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley bread, and newly ripened grain in his knapsack. And he said, "Give it to the people, that they may eat."* ⁴³ *But his servant said, "What? Shall I set this before one hundred men?" He said again, "Give it to the people, that they may eat; for thus says the LORD: 'They shall eat and have some left over.'* " ⁴⁴ *So he set it before them; and they ate and had some left over, according to the word of the LORD.*)
12. Why leftovers? How does this illustrate God's intentions when He blesses? How does this illustrate Mark's lesson, "We can't have what we don't give." Did the boy suffer a loss from offering his picnic basket? Mark says, "When you live with open hands...you never have to be afraid of not having enough." Explain. Look up Proverbs 19: ¹⁷*Kindness to the poor is a loan to the LORD, and He will repay the lender.* What does this promise?
13. What is the crowd response to the abundance of food? So they came because of His reputation to do miracles, but now they want to make Him "king" because of the food. Is this significant? Why does Jesus withdraw to be alone? Why does He say no to their expectations?

Jesus Walks on Water

[\(Matthew 14:22-33; Mark 6:45-52\)](#)

¹⁶When evening came, His disciples went down to the sea, ¹⁷got into a boat, and started across the sea to Capernaum. It was already dark, and Jesus had not yet gone out to them. ¹⁸A strong wind was blowing, and the sea grew agitated. ¹⁹When they had rowed about three or four miles, they saw Jesus approaching the boat, walking on the sea—and they were terrified. ²⁰But Jesus spoke up: "**It is I; do not be afraid.**" ²¹Then they were willing to take Him into the boat, and at once the boat reached the shore where they were heading.

Mark says, "The struggle to get across, and you've been rowing for eight hours, is real. You're exhausted. So how do we make it end?" Pastor Mark observes, "The struggle is not a bad thing. Sometimes God's greatest work in us is produced in the struggle."

1. Summarize the passage.
2. What's in Capernaum? Where are they headed?

3. What is your reaction when you see someone walking toward you while you're rowing? What's your reaction when the Man says, "It's just me. No problem?"
4. If you've rowed four miles of a twelve mile trip what's the key to ending the struggle?
5. What happens when you invite Jesus into the boat of your struggle? How long did it take to go the rest of the distance, as much as an additional four miles? Do you have a testimony?
6. Have you ever had the attitude where asking Jesus wouldn't help, might not help, why bother? Why does Pastor Mark suggest this might not be the best attitude?

Jesus the Bread of Life

[22](#)The next day, the crowd that had remained on the other side of the sea realized that only one boat had been there, and that Jesus had not boarded it with His disciples, but they had gone away alone. [23](#)However, some boats from Tiberias landed near the place where the people had eaten the bread after the Lord had given thanks. [24](#)So when the crowd saw that neither Jesus nor His disciples were there, they got into the boats and went to Capernaum to look for Him. [25](#)When they found Him on the other side of the sea, they asked Him, "Rabbi, when did You get here?"

[26](#)Jesus replied, "Truly, truly, I tell you, it is not because you saw these signs that you are looking for Me, but because you ate the loaves and had your fill. [27](#)Do not work for food that perishes, but for food that endures to eternal life, which the Son of Man will give you. For on Him God the Father has placed His seal of approval."

[28](#)Then they inquired, "What must we do to perform the works of God?"

[29](#)Jesus replied, "The work of God is this: to believe in the One He has sent."

[30](#)So they asked Him, "What sign then will You perform, so that we may see it and believe You? What will You do? [31](#)Our fathers ate the manna in the wilderness, as it is written: 'He gave them bread from heaven to eat.'"

[32](#)Jesus said to them, "Truly, truly, I tell you, it was not Moses who gave you the bread from heaven, but it is My Father who gives you the true bread from heaven. [33](#)For the bread of God is He who comes down from heaven and gives life to the world."

[34](#)"Sir," they said, "give us this bread at all times."

1. Summarize the passage. Look at the details John provides. Where did the crowd come from? Why did they decide to cross the sea? What were they looking for.
2. According to Jesus, what were they looking for? What should they be looking for? What is "...the food that endures to eternal life?"
3. Look at their first question. Is this a good question? Look at Jesus' answer. What exactly is required to "believe in the One He has sent?"
4. What do they ask for next? Why is their asking for a sign so strange? What had they just seen and even benefitted from the day before? Did the sign they saw yesterday help their faith today? Did it help their cause to use scripture?
5. How is Jesus now the manna we seek? What is "true bread?" Pastor Mark says, "We seek the miracle worker not the miracle." How does that apply?
6. Look at verse 34. Whom do these people remind you of? How does this question compare to the woman's at the well? Free drink! Free food! How does Jesus'

response here compare to His response to her? Compare her response to His answer to the Jews' response here. What did she do, and what do these do?

35 Jesus answered, "I am the bread of life. Whoever comes to Me will never hunger, and whoever believes in Me will never thirst. **36** But as I stated, you have seen Me and still you do not believe. **37** Everyone the Father gives Me will come to Me, and the one who comes to Me I will never drive away. **38** For I have come down from heaven, not to do My own will, but to do the will of Him who sent Me. **39** And this is the will of Him who sent Me, that I shall lose none of those He has given Me, but raise them up at the last day. **40** For it is My Father's will that everyone who looks to the Son and believes in Him shall have eternal life, and I will raise him up at the last day."

1. How easy are these words to understand? How do they make you feel?
2. Look at verse 37 and think about Nicodemus. Is there a connection? How did Nicodemus know to come to Jesus?
3. If someone who had just given you a fish sandwich says to you, "I have come down from heaven, not to do my own will but to do the will of Him Who sent me," what's your first thought?
4. What exactly is the Father's will? Not to lose whom? Name a person you know whom the Father will not lose. Is that encouraging for you? For your family? What is the requirement for eternal life?

41 At this, the Jews began to grumble about Jesus because He had said, "I am the bread that came down from heaven." **42** They were asking, "Is this not Jesus, the son of Joseph, whose father and mother we know? How then can He say, 'I have come down from heaven?'"

43 "Stop grumbling among yourselves," Jesus replied. **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. **45** It is written in the Prophets: 'And they will all be taught by God.' Everyone who has heard the Father and learned from Him comes to Me— **46** not that anyone has seen the Father except the One who is from God; only He has seen the Father. **47** Truly, truly, I tell you, he who believes has eternal life. **48** I am the bread of life. **49** Your fathers ate the manna in the wilderness, yet they died. **50** This is the bread that comes down from heaven, so that anyone may eat of it and not die. **51** I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And this bread, which I will give for the life of the world, is My flesh."

52 At this, the Jews began to argue among themselves, "How can this man give us His flesh to eat?"

1. Why did the Jews grumble? Can you understand them? Would you have grumbled? What would you have done? Notice again that they in Capernaum knew Jesus' father Joseph from Nazareth. Why is that knowledge a stumbling block to them?
2. How do you "eat of the bread" Jesus is offering?
3. What is involved in "eating"?
4. How do you eat His "flesh"? How is that "flesh"?
5. Look at verse 45. Jesus quotes Isaiah 54:13. Is it OK to not have all the answers? Why do students need teachers? Who is your teacher? How do you know?

53 So Jesus said to them, "Truly, truly, I tell you, unless you eat the flesh and drink the blood of the Son of Man, you have no life in you. **54** Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. **55** For My flesh is real food, and My blood is real drink. **56** Whoever eats My flesh and drinks My blood remains in Me, and I in him. **57** Just as the living Father sent Me and I live because of the Father, so also the one who feeds on Me will live because of Me. **58** This is the bread that came down from heaven. Unlike your fathers, who ate the manna and died, the one who eats this bread will live forever." **59** Jesus said this while teaching in the synagogue in Capernaum. **60** On hearing it, many of His disciples said, "This is a difficult teaching. Who can accept it?"

61 Aware that His disciples were grumbling about this teaching, Jesus asked them, "Does this offend you? **62** Then what will happen if you see the Son of Man ascend to where He was before? **63** The Spirit gives life; the flesh profits nothing. The words I have spoken to you are spirit and they are life. **64** However, there are some of you who do not believe." (For Jesus had known from the beginning which of them did not believe and who would betray Him.) **65** Then Jesus said, "This is why I told you that no one can come to Me unless the Father has granted it to him."

66 From that time on many of His disciples turned back and no longer walked with Him.

1. Summarize this conversation. Where does it take place?
2. Why were the Christians accused of cannibalism?
3. Would these words convince you to become a Christian? What would your reaction be? What is your reaction now?
4. What is the difference between eating manna and eating Jesus' flesh? What does manna sustain? Look again at the first verses of John in chapter 1. What does Jesus' flesh consist of? What does Jesus' flesh sustain?
5. Look at verse 57 (**57** Just as the living Father sent Me and I live because of the Father, so also the one who feeds on Me will live because of Me.). On whom is Jesus living? Look back at chapter 4: **31** Meanwhile the disciples urged Him, "Rabbi, eat something." **32** But He told them, "I have food to eat that you know nothing about." **33** So the disciples asked one another, "Could someone have brought Him food?" **34** Jesus explained, "My food is to do the will of Him who sent Me and to finish His work. What food does Jesus have? Does his statement in chapter 4 make more sense yet?
6. Who is grumbling now? What is a disciple? Do all disciples believe? If Jesus knew who believed, why did He let non-believers follow Him? (In the parable of the wheat and the tares, why not just gather the tares? Mt 13:24-30 **29** 'No,' he said, 'if you pull the weeds now, you might uproot the wheat with them. **30** Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat into my barn.'") What is the object of Jesus' love that He is protecting by not pulling the weeds too early? What did the non-believers do on their own?
7. Look at verse 62 and look again at what Jesus told Nathanael in chapter 1: **51** Then He declared, "Truly, truly, I tell you, you will all see heaven open and the

angels of God ascending and descending on the Son of Man.” What is Jesus foretelling? When did it happen?

8. Why could the disciples that left not see the kingdom of heaven? What did they need to be?

Peter’s Confession of Faith

[\(Matthew 16:13–20; Mark 8:27–30; Luke 9:18–20\)](#)

[67](#)So Jesus asked the Twelve, “Do you want to leave too?”

[68](#)Simon Peter replied, “Lord, to whom would we go? You have the words of eternal life. [69](#)We believe and know that You are the Christ, the Son of the Living God.”

[70](#)Jesus answered them, “Have I not chosen you, the Twelve? Yet one of you is a devil!” [71](#)He was speaking about Judas, the son of Simon Iscariot. For although Judas was one of the Twelve, he was later to betray Jesus.

1. Why did the Twelve not leave?
2. React to Peter’s answer. How does that make you feel?
3. What is sustaining Peter?
4. Is it good or bad that Judas stayed?
5. Mark says in closing, we need to move from what we can get from Jesus to knowing Who Jesus is for us and His impact in us. “This is the Work of God that you believe in Him.” How do knowledge and faith sustain us, nourish us and strengthen our immune system as food does? In your own words, what does this mean in practical terms?
6. Look up 2 Corinthians 4: [17](#)*For our light and momentary affliction is producing for us an eternal weight of glory that is far beyond comparison.* [18](#)[So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal.](#) How does this fit? Do we see Jesus as we’re rowing in contrary winds? How do we “walk by faith and not by sight?”
7. Look up Hebrews 12: [2](#)[Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before Him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.](#) [3](#)*Consider Him who endured such hostility from sinners, so that you will not grow weary and lose heart.* How does this fit? Who was the “joy that was set before Him?” What has been set before us, to encourage us to endure? Does our hardship compare to His? How does our joy compare to His? How does cultivating this attitude in us make us thankful for what we do have?
8. Pastor Mark says, “The most satisfying thing in life is to invite Jesus into your life.” What will prevent you from walking away as the disciples did? What will encourage you to stay as Peter and the Apostles did?

Take the time to pray.

Scribe’s notes:

1. **On the Sea of Galilee:** The Sea of Galilee or the Sea of Tiberias is a freshwater lake in northern Galilee, and is fed by the waters springing from Mt. Hermon in the north, near

the Jewish fishing village of Capernaum (today in ruins), and spills into the Jordan River to the south near the major Roman city of Tiberias (today a thriving city with great ice cream). It is twelve miles from north to south, and eight miles across at its widest point. (By contrast, Lake Winnepesaukee is 21 miles from north to south, and nine miles wide at its widest point. Sunapee is eleven miles north to south.) The fish from the sea are abundant and delicious. Served in the tourist restaurants is a fish called "St. Peter's fish," a species known to pick up shiny objects in its mouth and to carry them around.

2. **On cannibalism:** In the Roman Empire, Christians were persecuted for three charges: Cannibalism, incest and atheism. Explain. Here is a record of one of the most famous second century debates between a Christian and a Roman citizen. [Why Early Christians Were Despised - AD 1-300 Church History Timeline \(christianity.com\)](http://www.christianity.com) Well worth the read.
3. **On "rowing" twelve miles at night:** The Greek word "*elauno*" means to drive or push as by wind or oars. Having gone two or three miles, they disciples had nine more to go. A perfectly good translation here could say, "Having gone," or "Having sailed." Most translators seem to agree that the disciples decided to row the twelve miles rather than to sail. Notably, the Aramaic version and two "literal" translations say they "drove" the distance. Having seen the lake from Tiberias looking north, and having stood at Laconia, a row to Moultonborough when you can sail seems tedious in biblical proportions.
4. **On the saying "Truly, truly."** This oft repeated phrase, translated "Verily, verily..." in the King James, comes from the words, "Amen Amen" in Greek, but "Amen" is actually a Hebrew word that presents itself in almost every language. In Hebrew, the word means "affirmed, established as in a contract," and is repeated aloud, as Moses reads each stipulation in the covenant.