

**AGAPE HOUSE OF WORSHIP
MIDWEEK BIBLE STUDY**

Topic: Part 10: Feeding the 5,000 and Walking on Water
Text: John 6: 1-21

**Wednesday, April 8, 2026
Facilitator: Pastor Tunde Olugboji**

- *Learning Objective: To illustrate how the narrative reveals a single truth from two angles: Jesus as the generous provider and the Sovereign Lord.*

1: Setting the Scene (John 6:1–4)

Before the miracles, notice the context John provides:

- Location: The far shore of the Sea of Galilee or the Sea of Tiberias
- The crowd follows because they had seen Jesus heal the sick (v2)
- Key detail: *'The Jewish Passover Festival was near'* (v4)

Why the Passover reference matters. Remember what happened to the Israelites in the wilderness? Manna, the Red Sea, God as provider and protector. Jesus is not just echoing Moses, he is revealing himself as the one Moses pointed to.

2: Feeding the 5,000 (John 6:5–15)

The Test (v5–9): *"He asked this only to test him, for He already had in mind what He was going to do."* Two disciples, two responses: (v6)

- Philip: counts the cost and despairs: *"Half a year's wages would not buy enough!"* (v7)
- Andrew: finds a small resource but doubts its relevance: *"Five barley loaves and two fish, but how far will they go?"* (v9)

Q1. *Which response is more like yours when you face an impossible need: Philip's (focus on the cost) or Andrew's (limited resources; not enough)?*

The Miracle (v10–13)

"Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted." (v11)

Notice the patterns of the four actions:

- He took what was offered (however small)
- He gave thanks
- He distributed
- He gathered the fragments: Twelve left over baskets

Q2. *What is the significance of the leftover fragments?*

The Misunderstood King (v14–15)

The crowd partly gets the *'who'* right (the Prophet like Moses) but was completely wrong on *'what kind of king.'* Jesus decides to withdraw as His kingdom does not come by force or popular demand, but through the cross.

Q3. *Why do you think the people intended 'to come and make him [Jesus] king by force?'*

3: Walking on Water (John 6:16–21)

The Storm (v16–19)

- The disciples are obeying Jesus' directive to cross.
- It is dark and the wind is strong, while the water is rough. Jesus is not (yet) with them.

- After about 3–4 miles of hard rowing, they see Jesus walking on the water, and they are terrified.

They are in the storm through no fault of their own. Not every storm signals disobedience.

Q4. *Have you ever been in a 'storm' while doing the right thing? What did that feel like?*

'It Is I; Do Not Be Afraid' (v20–21)

"But he said to them, 'It is I; do not be afraid.'" (v20) The Greek behind 'It is I' is **ego eimi**, 'I AM.' This is the divine name revealed to Moses at the burning bush (**Exo 3:14**). Jesus is not merely announcing his identity; he is declaring his deity. Old Testament background:

- **Job 9:8:** God '*treads on the waves of the sea.*'
- **Psa 77:19:** '*Your path led through the sea, your way through the mighty waters.*'
- **Isa 43:2:** '*When you pass through the waters, I will be with you.*'

Jesus doesn't explain the storm, He reveals himself in it.

Q5. *How does knowing who Jesus is change how you experience a storm you cannot control?*

Q6. *They 'were willing to take him into the boat.' Is there an area of your life where Jesus is still 'outside the boat?' What would it look like to welcome him fully in?*

4: Two Miracles, One Truth

Read together, these miracles reveal Jesus from two angles:

- **Jesus as provider:** He sees our need, engages it with compassion, and supplies abundantly '*as much as they wanted.*'
- **Jesus as Lord:** Wind, wave, distance, and darkness are all subject to his authority. He is the I AM who walks on water.
- The God who provides is the God who rules. We must trust in his provision and be confident of his sovereignty.

Conclusion: Take a moment with these two images side by side: 1) A hungry crowd seated on green grass, receiving bread from the disciples. 2) Disciples in a dark, stormy sea, watching Jesus walk toward them. In both scenes: the need is real, the human resources are insufficient, and Jesus is present and in control.