

# LESSON ONE

## JOHN: 7 “I AM” STATEMENTS

*“The Bread of Life: A disciple believes Jesus is their provision”*

SCRIPTURE | John 6:35–51

### MEMORY VERSE

“God said to Moses, ‘I AM WHO I AM. This is what you are to say to the Israelites: ‘I AM has sent me to you’” (Exodus 3:14).

### MAIN IDEA OF THE TEXT

Jesus Christ is the source of eternal spiritual nourishment, just like bread sustains physical life.

### GROUP TIME

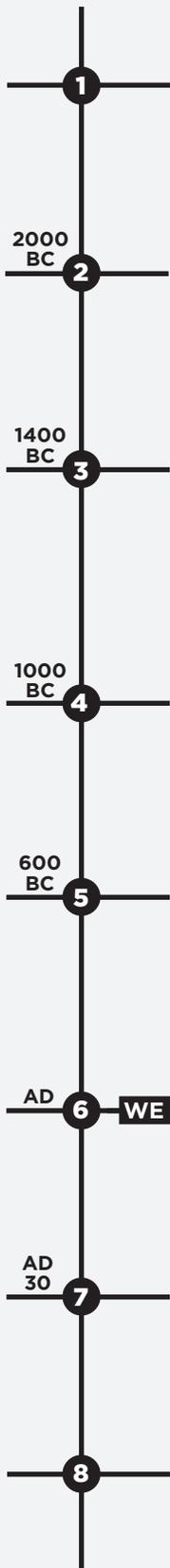
5 minutes	<b>Welcome</b>
5–10 minutes	<b>Attention Grabber</b>
10 minutes	<b>Story / Context</b>
25 minutes	<b>Discussion</b>
5–10 minutes	<b>Closing &amp; Prayer</b>

### PRAYER FOCUS

- **Backstage Tour** – Pray for people to connect with LP through serving. The Backstage Tour is next week, Feb. 28/Mar. 1.
- **Rooted Strongholds Week** – Rooted groups will be sharing about personal strongholds. Pray that many will allow the Spirit to do a powerful work in their lives, bringing freedom!

***BEGIN this time in prayer, confessing any sins you know of, thanking the Lord for the gift of his Word, and asking the Holy Spirit to guide your study.***

# GOD'S STORY TIMELINE



## 1. God Creates the World and Promises a Rescuer (*Genesis 1-11*)

God created everything good and placed humans in a garden to live in close relationship with Him. But Adam and Eve chose to trust themselves instead of God, and sin entered the world. Relationships, creation, even our connection to God was broken. Yet even in judgment, God promised that one day, a descendant of Eve would crush the serpent and bring healing.

**+This points to Jesus as the promised Rescuer who defeats sin, Satan, and death.**

## 2. God Calls a Family and Makes a Promise (*Genesis 12-50*)

God chose a man named Abram (later Abraham) and gave a covenant to him: that he would have a large family, receive a land, and be a blessing to all nations. Though Abraham and his descendants were deeply flawed, God continued His promise through Isaac, Jacob, and Joseph.

**+This points to Jesus as the true offspring of Abraham, through whom all nations are fully blessed.**

## 3. God Rescues His People and Forms a Redeemed Nation (*Exodus-Deuteronomy*)

Generations later, Abraham's descendants were enslaved in Egypt. God raised up Moses to rescue them from oppression and slavery. God called His people into a relationship with Himself. He made a covenant with them, gave them the law, and instructed them in worship. He was forming a people who would live differently and show the world what it looked like to belong to Him.

**+This points to Jesus as the greater Moses, who rescues us from slavery to sin and writes God's law on our hearts.**

## 4. God Gives a Home and Promises a King (*Joshua-2 Chronicles*)

God brought His people into the promised land under Joshua's leadership. Over time, they asked for a king like the other nations. It was a disaster. But God graciously gave them David, with whom he made another covenant: one of David's descendants would rule forever. Solomon built the temple, but after his death, the kingdom split into two and began spiraling into idolatry and injustice again.

**+This points to Jesus as the forever King from David's line, who reigns with justice and peace.**

## 5. God Removes His People and Reminds Them of His Promise (*Ezra-Nehemiah*)

Because of their rebellion, God allowed His people to be conquered and taken into exile. First, it was the Northern Kingdom, Israel (to Assyria), then the Southern Kingdom, Judah (to Babylon). The temple was destroyed, and the glory of the kingdom faded. Yet God continued to speak through the prophets, reminding the people of His promise to restore them, give them new hearts, and send a Rescuer.

**+This points to Jesus as the one who brings the new covenant, restores hearts, and fulfills every prophecy.**

## 6. God Sends His Son and Fulfills His Promise (*Matthew-John*)

At just the right time, God sent Jesus into the world—born of a virgin, fully God and fully man. He perfectly obeyed the law, pointed us to the Father, and laid down His life as a sacrifice for our sins. On the third day, He rose again, proving that He is the Savior, the King, and the fulfillment of every covenant promise God has ever made.

**+Jesus is the center of the story—all of Scripture leads to Him.**

## 7. God Sends His Spirit and Builds His Church (*Acts-Jude*)

After rising from the dead, Jesus ascended into heaven and sent the Holy Spirit to empower His followers. The early Church spread the good news of Jesus across the Roman world—planting churches, welcoming both Jews and Gentiles, and learning to live as God's new covenant people. Though imperfect, the Church carries Jesus' mission forward today.

**+This points to Jesus as the risen King who gives the Spirit to dwell in us and send us on mission.**

## 8. God Restores All Things and Dwells with His People (*Revelation*)

The story isn't over. One day Jesus will return to judge evil and make all things new. There will be a new heaven and new earth, where God's people from every tribe and nation will live with Him forever. There will be no more pain, no more death, and no more sin—just joy, justice, and unbroken peace.

**+This points to Jesus as the one who brings the story to its perfect and eternal culmination.**

# 1 GRAB THEIR ATTENTION

## LEADER TIP

*To grab your participants' attention, start your lesson by telling a story related to the lesson's main idea. We have provided you with three options in this section, but feel free to develop your own.*

## OPTION 1: THE FAMINE IN LENINGRAD

During World War 2, German and Finnish forces cut off supplies to Leningrad. From 1941 to 1944, the city had no supply lines, no reliable food shipments. The winters were brutal, and with no food coming in, many people were forced to starve. At the worst point, daily rations dropped to just a few ounces of bread. And even that "bread" wasn't really bread; it was flour mixed with sawdust or other filler just to keep people alive. Diaries from the siege talk about bread constantly. People didn't dream about feasts. They dreamed about a single slice.

Bread wasn't a luxury; it was about survival. As long as there was bread, there was life. When bread disappeared, life disappeared with it.

## POTENTIAL DISCUSSION QUESTIONS:

- *Why does bread function as such a powerful symbol of life and survival across history? What does this communicate about humanity's dependence?*
- *Why do you think Jesus chose something as ordinary as bread to describe Himself?*

## Transition Statement from Attention Grabber to Text:

As bread sustains physical life, so Christ offers and sustains spiritual life. And Jesus was about to elaborate on that claim in a way that forced the crowd to decide whether they wanted provision or the Provider Himself.

## **OPTION 2 : ELIJAH AND THE WIDOW (1 KINGS 17:8-16)**

In 1 Kings 17, Elijah met a widow during a famine. When he asked her for bread, she told him she had only a handful of flour and a little oil, just enough for one final meal for herself and her son. After that, she expected to die.

Elijah told her to make the bread anyway and give it to him first. It's a difficult passage and a hard moment to sit with. The widow was not deciding what to do with extra food. She was deciding what to do with the last thing that sustained her life. If she ate it herself, she lived one more day. If she gave it away, she risked everything.

The story really forces us to ask a difficult question: Where does life really come from, and who do you trust when you are running out?

### **POTENTIAL DISCUSSION QUESTIONS:**

- *Why do you think this moment feels so uncomfortable to us? What assumptions about fairness, survival, or trust does the widow's decision challenge?*
- *When you feel like you are operating with very little margin, how does it affect the way you make decisions or respond to uncertainty?*

### **Transition Statement from Attention Grabber to Text:**

That same question hung in the air when Jesus spoke in John 6. The crowd was focused on bread. Jesus was about to press a deeper question about the source of life itself.

### **OPTION 3 : A LOSS OF APPETITE**

When someone is sick, one of the first warning signs doctors look for is loss of appetite. It is not always dramatic. Sometimes it is subtle. Food still shows up, but nothing sounds good. Meals get skipped. Nourishment feels optional. Doctors pay attention to that because appetite is connected to life itself. When the body stops wanting what sustains it, something deeper is often wrong.

That is true physically, and it is true spiritually as well. It is possible to stay busy, active, and outwardly functional while slowly losing appetite for what actually gives life.

That reality helps frame what Jesus was saying in John 6. When He called Himself the bread of life, He was not speaking to people who thought they were starving. He was speaking to people who were full but still hungry.

#### **POTENTIAL DISCUSSION QUESTIONS:**

- *Why do you think loss of appetite can be easy to ignore until it becomes serious?*
- *What does it look like to “lose your appetite” spiritually? What are some ways a person can stay spiritually active while slowly losing hunger for what truly sustains life?*

#### **Transition Statement from Attention Grabber to Text:**

As we turn to John 6, Jesus confronts not just what the crowd wanted from Him but what they actually hungered for. And the question beneath His words is whether our appetites have been shaped toward life or quietly formed by something else.

# 2 SET THE STAGE

## LEADER TIP

*This section provides the historical, cultural, and literary context needed to properly interpret and apply the text.*

## OUTLINE OF LUKE

- I. Prologue: Christ as the Eternal Word (1:1-18)
  - A. The Word (1:1)
  - B. The Word and creation (1:2-5)
  - C. The Word and the world (1:6-18)
- II. Presentation of Christ as the Son of God (1:19-12:50)
  - A. By John the Baptist (1:19-34)
  - B. To His disciples (1:35-51)
  - C. Through miraculous signs (2:1-12:50)**
- III. Instruction of the Twelve by the Son of God (13:1-17:26)
  - A. The Last Supper (13:1-38)
  - B. The way to the Father (14:1-31)
  - C. The true vine (15:1-27)
  - D. The gift of the Spirit (16:1-33)
  - E. Jesus's high-priestly prayer (17:1-26)
- IV. Suffering of Christ as the Son of God (18:1-20:31)
  - A. His arrest, trial, and death (18:1-19:42)
  - B. His triumph over death (20:1-31)
- V. Epilogue: The Continuing Work of the Son of God (21:1-25)
  - A. Appearances to His disciples (21:1-14)
  - B. Assignment to His disciples (21:15-25)<sup>1</sup>

## SERIES CONTEXT

Throughout the Gospel of John, Jesus made a series of revealing statements that begin with the words “I am.” Those words are a call back to the moment when God spoke His name to Moses (Exodus 3:14) as I AM. When Jesus used this phrase, He wasn't merely trying to be poetic; He was identifying Himself as the living, self-existent, faithful God of Israel. Each “I am” statement shows us that Jesus does not merely represent God or point us to God; He embodies the presence and character of God among His people because He is God the Son. In this series, we will see how a disciple learns to recognize Jesus for who He truly is, as the fulfillment of Israel's story and the revelation of God Himself.

## CONTEXT

John 6 unfolds around one of the most public and memorable moments in Jesus's ministry. Earlier in the chapter, Jesus fed a large crowd with five loaves and two fish. It was a sign that echoed deeply familiar Old Testament stories of God providing food for His people. The crowd was not confused by what happened. They were energized by it. Full stomachs through miraculous provision have a way of sharpening expectations.

The setting matters. Passover was near, which is a season when Israel remembers God's rescue from Egypt and His provision in the wilderness.

<sup>1</sup>Andreas J. Köstenberger, “John,” in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1663.

Themes of deliverance, bread, and divine provision would have been at the forefront of people's minds. In that context, a man who could multiply bread was not just impressive. He was dangerous in the best possible way. He raised hopes of liberation, stability, and renewal.

The crowd responded quickly. They followed Jesus, not because they fully understood who He was but because they experienced what He could do. John told us plainly that many sought Him because they had eaten their fill. Their interest was sincere, but it was also incomplete. They wanted provision without uncertainty, blessing without vulnerability, bread without dependence.

Jesus knew this. Rather than encouraging their enthusiasm, He redirected it. He did not deny the importance of bread. He pressed beneath it. The conversation shifted from what Jesus provided to who He claimed to be. That shift created tension. What began as excitement became confusion, resistance, and eventually offense.

By the time Jesus declared, "I am the bread of life," He was no longer speaking to hunger alone. He was confronting expectations about life, control, and what it means to truly receive what God gives. The words that followed would divide the crowd, revealing not just what they wanted from Jesus, but whether they were willing to receive life on His terms.

## **CONNECTION TO THE OLD TESTAMENT**

When Jesus called Himself "the bread of life," He was deliberately locating His identity within Israel's wilderness story. After the Exodus, Israel lived in an in-between place. They were free from slavery but not yet settled in the land. The wilderness became a season of formation, where God taught His people what life with Him requires. Central to that formation was manna, bread from heaven given daily, not earned, stored, or controlled.

Manna sustained Israel's physical life, but it did so in a way that reshaped their understanding of dependence. They gathered only what they needed for the day. Attempts to secure the future by stockpiling resulted in spoilage. Through this pattern, God taught Israel that life does not come from accumulation or self-sufficiency but from trusting His provision. As Deuteronomy later reflected, manna was given to show that true life comes from God Himself, not from bread alone.

At the same time, the wilderness story revealed the limits of manna. It sustained life for a season, but it did not overcome sin, rebellion, or death. The generation that ate the bread from heaven still grumbled, resisted God, and ultimately died in the wilderness. Manna was real provision, but it was provisional. It pointed beyond itself to something greater that God intended to give.

John 6 brought this story to its fulfillment. When the crowd appealed to manna, Jesus accepted the connection but reframed its meaning. He did not offer to repeat the wilderness miracle. He claimed to complete it. Where manna was bread given by God, Jesus identified Himself as the true bread who comes from God. Where manna sustained physical life temporarily, Jesus offered life that endures. In this way, Jesus presented Himself as the fulfillment of Israel's wilderness experience and the final source of life to which the manna always pointed.

## **FALLEN CONDITION FOCUS**

We are prone to pursue what sustains us temporarily while resisting what would give us true life. Like the crowd in John 6, we often want provision without dependence, blessing without trust, and life on our own terms.

## **GOSPEL RESPONSE**

Jesus meets our misplaced hunger with Himself. He did not shame the crowd for wanting bread, nor did He deny the reality of their need. Instead, He revealed that their deepest hunger could not be satisfied by temporary provision alone. By declaring, "I am the bread of life," Jesus offered more than help for living. He offered Himself as the eternal source of life.

**LEADER TIP**

*In this section, you will find exercises you can use to lead your group through Observation, Interpretation, and Application. As the leader, work through all the exercises below to ensure you understand the text well.*

Jesus's statement in verse 35 functions as a turning point in the chapter. Up to this moment, the crowd had been asking Jesus to give them bread. With the words "I am the bread of life," Jesus redirected the entire conversation. The issue was no longer what He could provide, but who He was. John consistently used Jesus's "I am" statements to interpret His signs, and this one explained the feeding miracle by revealing its deeper purpose. The bread was never meant to satisfy hunger permanently. It was meant to reveal the one who can give eternal life.

Jesus immediately clarified how this bread was received. He spoke in relational terms rather than physical ones. Coming to Him and believing in Him are the ways hunger and thirst are satisfied. John paired these verbs intentionally. "Coming" emphasizes moving to Jesus, while "believing" emphasizes trust in who He is. Together, they describe a response that is ongoing, not mechanical. The promise that such a person would "never hunger" does not deny the need for continued dependence. It means the deepest lack has been addressed. The life Jesus gives is not fragile or partial.

Verse 36 exposes the central problem. The crowd had seen Jesus, but they did not believe. In John's Gospel, seeing is never the same as understanding. Signs reveal truth, but they also test the heart. The crowd had interpreted the sign in a way that reinforced their expectations rather than reshaped them. They wanted bread that fit their vision of security and control. But Jesus was interested in giving them (and us) what we truly need.

Verses 37-40 shift the focus from human response to divine purpose. Jesus spoke with confidence about the outcome of His mission, not because people are predictable, but because the Father is faithful. John presented salvation as something that originates in God's initiative and is secured by the Son's obedience. The promise that Jesus would lose none of those given to Him is grounded in His commitment to do the Father's will. Resurrection on the last day is not a bonus added later. It is the completion of the life Jesus gives now. Eternal life begins in the present and reaches its fullness through resurrection in the glorified state of the eschaton.

At the same time, John carefully held together divine action and human response. Jesus spoke of those the Father gives, but He also spoke of those who look and believe. John did not treat belief as optional or automatic. The tension remained intentional. The call to believe is real, but coming to Jesus is never something we achieve on our own.

In verses 41-42, the mood changes. The crowd's reaction is described as grumbling, a word that deliberately echoed Israel's wilderness story. This was more than irritation. It reveals a posture of resistance toward God's way of working. Their objection focused on Jesus's claim to have come down from heaven. They appealed to familiarity. Because they thought they knew where Jesus came from, they dismissed the possibility that He could be more than He appeared. John layered the scene with

irony. The crowd assumed knowledge, while the reader knows from the opening of the Gospel that Jesus's true origin was with the Father.

Verses 43–44 pressed the issue further. Jesus identified the deeper reason for their resistance. Coming to Him is not something a person can achieve through confidence, analysis, or debate. It requires the Father's drawing. This does not remove responsibility, but it exposes the limits of human self-sufficiency. As long as someone insists on evaluating Jesus on their own terms, they will not come.

Verse 45 explains how the Father draws. John framed it as teaching rather than coercion. God opens understanding from within, fulfilling the prophetic hope that His people would be shaped inwardly, not merely instructed externally. Those who truly hear and learn from God come to Jesus because Jesus is where God is made known. This guards against the idea that someone might know God while bypassing Christ.

Verses 46–47 reinforce that boundary. Jesus alone has seen the Father, and therefore Jesus alone can reveal Him. Knowledge of God is not accessed through spiritual intuition or inherited tradition. It is mediated through the Son. Once again, Jesus stated the promise plainly. Whoever believes has eternal life. The simplicity of the statement stands in contrast to the complexity of the debate around Him.

Verses 48–50 bring the manna comparison into sharp focus. Jesus acknowledged the reality of the wilderness provision, but He highlighted its limitation. The manna sustained life temporarily, but it could not prevent death. Jesus presented Himself as a different kind of bread. To "eat" this bread is to receive Him in faith. John had already defined the metaphor. The point is not ritual consumption, but personal appropriation. Life that comes from Jesus does not end in the grave.

Verse 51 pushes the claim to its most provocative point so far. Jesus identified the bread as His flesh, which He would give for the life of the world. Here the theme of sustenance gives way to sacrifice. Life will come not only through Jesus's presence, but through His self-giving. The bread of life is inseparable from the cross. By ending this section with the language of "the world," John widened the horizon. What began as a discussion with a crowd became a declaration about God's saving purpose for all people.

### **JOHN 6:35–51**

35 Then Jesus declared, "I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty. 36 But as I told you, you have seen me and still you do not believe. 37 All those the Father gives me will come to me, and whoever comes to me I will never drive away. 38 For I have come down from heaven not to do my 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 all those he has given me, but raise them up at the last day. 40 For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day."

41 At this the Jews there began to grumble about him because he said, "I am the bread that came down from heaven." 42 They said, "Is this not Jesus, the son of Joseph, whose father and mother we know? How can he now say, 'I came down from heaven'?"

43 “Stop grumbling among yourselves,” Jesus answered. 44 “No one can come to me unless the Father who sent me draws them, and I will raise them up at the last day. 45 It is written in the Prophets: ‘They will all be taught by God.’ u Everyone who has heard the Father and learned from him comes to me. 46 No one has seen the Father except the one who is from God; only he has seen the Father. 47 Very truly I tell you, the one who believes has eternal life. 48 I am the bread of life. 49 Your ancestors ate the manna in the wilderness, yet they died. 50 But here is the bread that comes down from heaven, which anyone may eat and not die. 51 I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world.”

### **OBSERVATION: WHAT DOES IT SAY?**

Gather in groups of three to five people to discuss the Observation and Interpretation questions.

#### **OBSERVATION EXERCISE 1: JESUS’S CENTRAL CLAIM**

Read John 6:35. What claim did Jesus make about Himself, and what two promises did He attach to coming and believing?

*Suggested Response: Jesus said, “I am the bread of life.” He promised that the one who comes to Him will never go hungry and the one who believes in Him will never be thirsty.*

#### **OBSERVATION EXERCISE 2: THE CROWD’S RESPONSE TO JESUS**

Read John 6:36–40. What contrast did Jesus describe between seeing Him and coming to Him. What did He say would happen to those who do come?

*Suggested Response: Jesus said the crowd had seen Him but did not believe. He then said those given to Him by the Father would come to Him, that He would not drive them away, and that He would lose none of them but raise them up on the last day.*

#### **OBSERVATION EXERCISE 3: BREAD FROM HEAVEN**

Read John 6:41–42 and 48–51. How did the people respond to Jesus’s words, and how did Jesus describe the bread He offered in contrast to the manna?

*Suggested Response: The people grumbled and questioned Jesus’s claim to have come down from heaven. Jesus said their ancestors ate manna and died, but He was the living bread from heaven, whose flesh He gave for the life of the world, and whoever ate it would live forever.*

## **INTERPRETATION: WHAT DOES IT MEAN?**

### **INTERPRETATION EXERCISE 1: THE BREAD OF LIFE**

In John 6:35, why did Jesus talk about hunger and thirst as being resolved by coming to and believing in Him rather than by receiving something from Him?

*Suggested Response: Jesus was teaching that the deepest human need is not solved by temporary provision but by eternal relationship. By tying hunger and thirst to coming and believing, He showed that life is found in trusting Him personally, not in receiving benefits apart from Him. The problem with the crowd was not lack of evidence but misplaced desire.*

### **INTERPRETATION EXERCISE 2: UNDERSTANDING THE CROWD'S RESPONSE**

In John 6:36–40, why do you think Jesus connected the crowd's unbelief with the Father's work rather than with a lack of evidence or understanding?

*Suggested Response: Jesus connected the crowd's unbelief to the Father's work to show that faith is not produced by signs or arguments alone. Their resistance was not due to a lack of information but to a deeper inability to receive what God was revealing. By pointing to the Father's role, Jesus explained both why the crowd resisted and why those who do come can be confident they will be kept.*

### **INTERPRETATION EXERCISE 3: JESUS AND MANNA**

Looking at John 6:41–42, 48–51, how was Jesus contrasting Himself with the manna in the wilderness? What does this reveal about the kind of life He has come to give?

*Suggested Response: Jesus used the manna to show that God's earlier provision was real but incomplete. It sustained life temporarily but did not overcome death. By presenting Himself as the living bread who gives His own life for the world, Jesus revealed that He brings a deeper, lasting life that the wilderness generation never experienced.*

## **APPLICATION: HOW DO I RESPOND?**

**QUESTION 1: As you read John 6:35–51, what stuck out to you most? Was there anything specific you believe God was communicating to you through this passage?**

*Suggested Response: Responses will vary. Use follow-up questions to invite deeper sharing.*

**QUESTION 2: Jesus spoke to people who wanted bread but resisted trusting Him. Where do you notice yourself wanting God's help without wanting deeper dependence on Him?**

*Suggested Response: Some may recognize a tendency to pray mainly for outcomes while avoiding surrender. Others may notice they want God to fix a situation without changing their posture of trust. This question helps expose places where faith becomes transactional rather than relational.*

**QUESTION 3: When life feels uncertain or draining, what do you instinctively turn to first to steady yourself? What does that suggest about where you look for life?**

*Suggested Response: This question uncovers the habits and instincts people rely on when life feels unstable. It helps reveal where we look for steadiness, comfort, or identity apart from Christ, often without realizing it. The goal is not to shame those responses but to gently uncover what we expect to sustain us when pressure rises.*

**QUESTION 4: The crowd struggled with Jesus because He did not fit their expectations. Where do you find Jesus difficult to trust or accept on His terms rather than your own?**

*Suggested Response: Resistance often shows up in subtle ways rather than open rejection. It can surface as frustration when prayers go unanswered, discomfort when Jesus calls for surrender, or hesitation when trusting Him means giving up control. Paying attention to these reactions helps us see where trust is being tested and where faith is still forming.*

**QUESTION 5: What is one concrete way you could practice depending on Jesus as your source of life this week? How could our group support or share in that step with you?**

*Suggested Response: Personal steps might include setting aside intentional time to listen and pray, naming a specific area of worry to entrust to Jesus, or slowing down a decision to seek His guidance. Group support could look like praying for one another by name, checking in midweek, or simply creating space to follow up next time. The emphasis is on shared encouragement rather than pressure, reminding one another that learning to depend on Jesus is something we walk out together.*

### **LEADER TIP**

*In this section, you will find questions to choose from that will help your group consider how God calls them to respond to the text. Help your group set measurable action steps.*

# 4

# CHALLENGE

## **LEADER TIP**

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*End your study time with one final challenge and prayer. Your final challenge should pull together everything you covered in this lesson and call your participants to action.*

We naturally want bread that can make our life easier without changing how we'd have to live. Jesus offers something deeper. He offers Himself. In doing so, He exposes the quiet ways we try to manage our lives on lesser sources of strength. His invitation presses on where we look for stability, comfort, and control. He calls us not just to believe something about Him but to depend on Him as our daily source of life.

- Where in my week am I most tempted to rely on something other than Jesus to steady or sustain me?
- What is one ordinary moment this week where turning to Jesus in prayer, trust, or surrender could reshape how I respond?
- How can our group encourage one another to practice dependence on Jesus rather than try to carry life on our own?

The way of Jesus is not about self-sufficiency. It is about learning to receive life from Him again and again.

Let's pray.