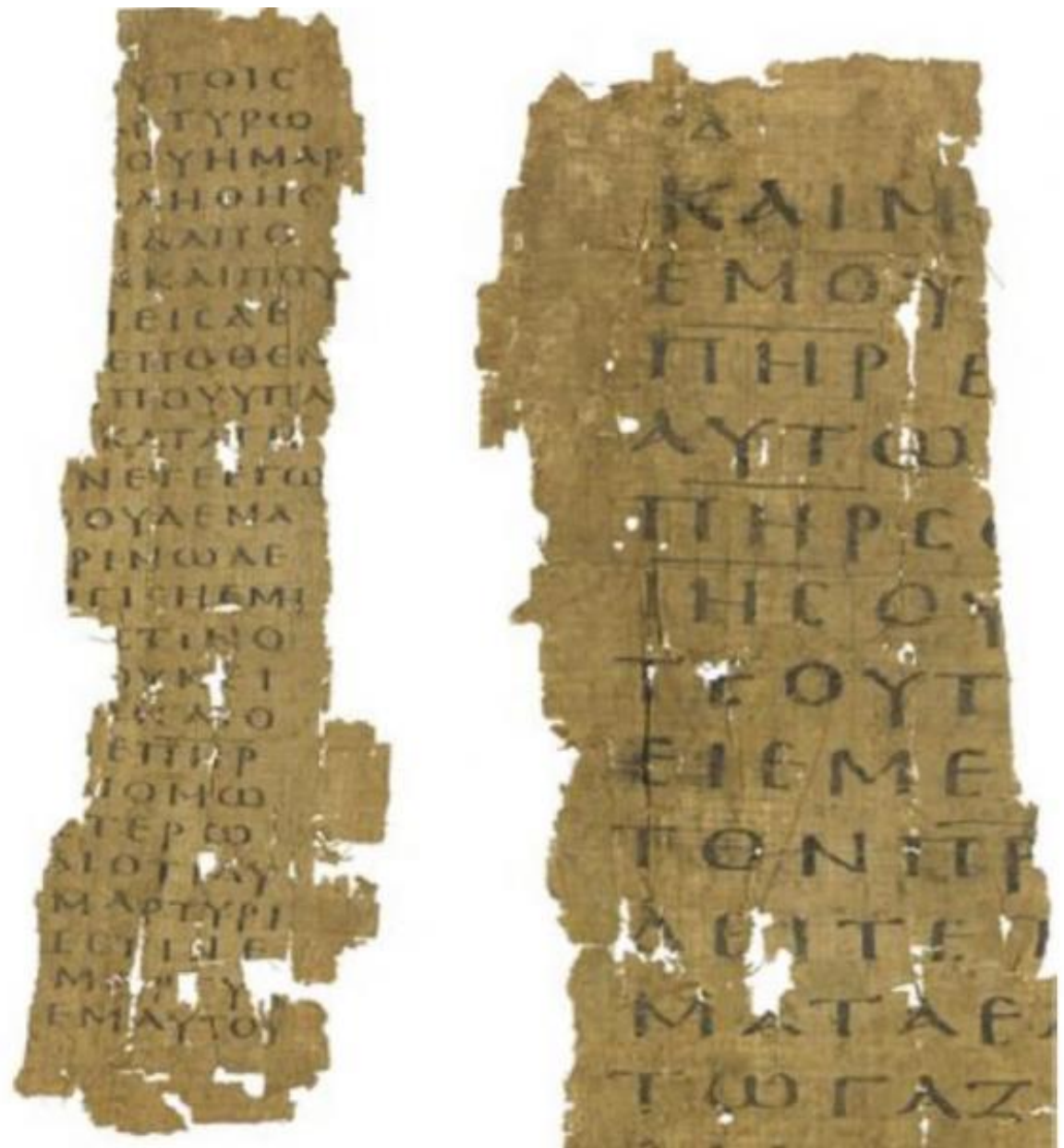


Gospel of John



Lecture 4 – Chs 6-7

John 6:1-15 – Jesus feeds the five-thousand

- The only miracle common to all four Gospels. In John it sets the stage for Jesus' "Bread of Life" discourse.
- "Barely loaves" – cheap form of bread, a staple among the poor.
- "About five-thousand" – the number of men; woman and children would not have been included (Mt 14:21).
- Seeing the miracle, the people say, "This is indeed the prophet who is to come into the world" (v. 14). This apparently refers to Moses' promise, "The Lord your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet" (Deut. 18:15).

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Lecture 4 – Chs 6-7

John 6:1-15 – Jesus feeds the five-thousand

- There is certainly an allusion to the gathering of the manna in Exodus 16:16-21. In the Exodus story, the central emphasis is on the faithfulness of God, while in the account in John, its about the abundance of God's provision.
- The crowd naturally wants to make him king, he withdraws. To relent to the crowd at this point would have been to reduce his ministry to temporary security rather than eternal, and to give legitimacy to charges of treason.

Lecture 4 – Chs 6-7

John 6:16-24 – Jesus walks on water

- “Three or three and a half miles” – likely denotes that they were in the middle of the lake (see Mark 6:47).
- It is dark, and since it’s the Passover, there is a full moon.
- The disciples are ‘terrified’ (vs. 19), not so much from the storm, but from seeing Jesus walking on water.
- “It is I; don’t be afraid” – an implied form of the “I Am” statement. Actual Greek is “I Am, don’t fear.” Yet, to give it the proper sense in English it is translated, “It is I.”

Gospel of John



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Lecture 4 – Chs 6-7

John 6:25-71 – Jesus is the Bread of Life

- “Eternal life” – Not only a future eschatological event, but in John’s Gospel it is also a present fulfillment of faith in Jesus.
 - This in contrast to the ‘physical’ need the crowd was preoccupied with.
 - In many ways, this section (eternal life/perish) points back to 3:16.
- “Bread” – The common Greek word for food. Note the contrasts between “manna – bread”. The Jews expected that when the Messiah came he would renew the sending of manna.
- “Work of God” – as a metaphor for faith.

Lecture 4 – Chs 6-7

John 6:25-71 – Jesus is the Bread of Life

- “I am the bread of life” – The first of the seven “I Am” statements made by Jesus.
 - A direct reference to Exodus 3:14.
 - These become a means of self-revelation in John’s Gospel.
- “I have come down from heaven” – Repeated six times in this context (33, 38, 41, 50, 51, 58).
 - Again, an allusion back to Jesus’ conversation with Nicodemus (3:13)
- “The last day” – An expression only found in John in the NT.

Lecture 4 – Chs 6-7

John 6:25-71 – Jesus is the Bread of Life

- “My flesh, which I will give” – A look forward to Calvary.
 - This is sacrificial language, and also validates the words of John the Baptist’s earlier reference to Jesus as the “Lamb of God...” (1:29).
 - It also recalls the Suffering Servant motif of Isaiah 53.
 - All of which point to the sacrifice of Jesus for the world, not just Israel.
- “Hard” – Meaning hard to accept, not hard to understand.
- Peter’s confession (6:68) is considered the equivalent of his confession in Matthew 16:13-20; Mark 8:27-33; and Luke 9:18-20.

Gospel of John



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Lecture 4 – Chs 6-7

John 7:1-24 – Jesus and the Feast of Tabernacles

- Here John stresses the strong opposition against Jesus – even threats to his life.
- The opening verses (7:1-9) mark the final departure from Galilee.
- “Feast of Tabernacles” – Jewish feast celebrating God’s goodness to the people during the desert wanderings and the completion of the harvest. Its name comes from the leafy shelters in which the people lived during the seven days of the feast.
- Two ceremonies that were part of Tabernacles' celebration during Jesus' time are especially important in the context of John 7 and 8. The first involved water and the second involved light. Therefore, understanding some of the cultural background helps us to better understand Jesus' usage of “water” and “light”.

Lecture 4 – Chs 6-7

John 7:1-24 – Jesus and the Feast of Tabernacles

- When Jesus does go up to Jerusalem, he makes no attempt to remain hidden - in fact making himself quite conspicuous.
- This suggests that “going up in secret” (verse 10) meant not so much covertly but that he did not go up with the regular procession of people.
- “Halfway through the Feast” – When the crowds would be at their maximum so the teaching would reach the most people.
- Verses 15-18 deal with the question of authority.
- Jesus does not teach from his own authority but speaks on behalf of the Father who sent him.

Lecture 4 – Chs 6-7

John 7:1-24 – Jesus and the Feast of Tabernacles

- “One miracle” – Likely a reference to the healing of the lame man at the pool (5:1-9).
- For Jesus, it is not so much a question of suspension of the Sabbath as fulfillment of it.
- Deeds of mercy were not just permissible on the Sabbath, they were obligatory!
- They looked forward to the state of affairs that would prevail in the final Sabbath rest of the entire world, the messianic Kingdom (see Heb 4:9 and John 2:1).

Gospel of John

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Lecture 4 – Chs 6-7

John 7:25-52 – Jesus the Christ and the unbelief of the Jewish leaders

- The general populace was very favorable to Jesus' teaching.
- Some were so impressed with his teaching that they saw from the inactivity of the opposing Jewish leaders a tacit acknowledgment of Jesus' claims.
- The passage shows the expectations and false assumptions concerning the Messiah. Some thought the Messiah would come from Bethlehem, while others believed that the OT did not reveal the Messiah's origin. (vs. 42; cf. Matt 2:4-6).
- It is important to remember that Jewish messianic expectations in the early first century were not monolithic.

Lecture 4 – Chs 6-7

John 7:25-52 – Jesus the Christ and the unbelief of the Jewish leaders

- This section (7:37-52) shows Jesus taking the symbolism of the feast and using it as an illustration of the living water he gives.
- On each of the seven days of the Feast a priest would draw water in a golden flask from the pool of Siloam and carry it in the procession to the Temple. There the water was poured into a bowl beside the altar, while wine was poured in another bowl on the opposite side of the altar.
- There is much debate over the literal versus figurative usage of water by Jesus, though all see it as important to John's overall theology.
- “A prophet does not come out of Galilee” – An angry response from the Pharisees and misinformed too. Jonah came from this region.

Gospel of John



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