

What is the ‘movement’ we see in the narrative throughout the Gospel according to John?

Introduction to this section

This section sees a growing opposition to Jesus, beginning with the familiar pattern of a miraculous sign followed by an explanation, leading to a response.

1. At the pool of Bethesda (5:1-18)

These chapters begin with the **third** of Jesus’ **seven** signs recorded in the Gospel of John.

We can see a basic structure of the narrative as:

vv. 1-5	the background information - the scene, the characters etc.
vv. 6-8	the miraculous healing (sign)
v.9	an explanation - all this took place on the Sabbath
vv. 10-12	the confrontation with the Jews
v. 13	an explanation - the man didn’t know Jesus
v. 14	the confrontation with Jesus
v. 15	the conclusion - rising opposition of the Jews
vv. 16-18	the following debate about the Sabbath

How is this man’s response in verse 7 similar to Nicodemus in chapter 3 and the Samaritan woman at the well in chapter 4?

What are the similarities and differences between the way that this encounter with Jesus finishes and the way that we are told the encounters with Nicodemus and the Samaritan woman finish?

What are the two accusations levelled against Jesus by the Jews?

*What light might **Hebrews 4:1-11** shed on the issue of the Sabbath for us?*

2. The testimony of God's Son (5:19-47)

(5:19-23) 'that you may marvel'

How does Jesus answer the two accusations levelled against him by the Jews?

An example of a chiasm found in this section:

¹⁹ Jesus gave them this answer: "Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does.

²⁰ For the Father loves the Son and shows him all he does. Yes, and he will show him even greater works than these, so that you will be amazed.

²¹ For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it. ²² Moreover, the Father judges no one, but has entrusted all judgment to the Son, ²³ that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father, who sent him.

²⁴ "Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life.

²⁵ Very truly I tell you, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live.

²⁶ For as the Father has life in himself, so he has granted the Son also to have life in himself. ²⁷ And he has given him authority to judge because he is the Son of Man.

²⁸ "Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice ²⁹ and come out—those who have done what is good will rise to live, and those who have done what is evil will rise to be condemned.

³⁰ By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me.

What information do you think this structure can give us?



“...the Father’s love for the Son means that the Son now becomes the one who brings God’s salvation, resulting in resurrection and eternal life for those he chooses.” (p. 53)

(5:24-30) The life giving work of the Son

What is the ‘good’ that people have done in verse 28?

What is the movement that we are seeing here that consistently happens in the Gospel?



“Present realities and future events are contained within the same truth:
that the Son gives life to the dead.” (p. 53)

(5:31-47) But did Israel want to be healed?

****apologies for the following joke****

How many Social Workers does it take to change a lightbulb?

*Just one - but the lightbulb has got to **want to change**.*



It seems that the Jews are just not wanting to receive what Jesus has to offer.
And so it’s like Jesus has gone from the role of the **accused** to the role of the **judge**.

What witnesses does Jesus call to testify about who he is?

- vv. 33-35
- v. 36
- v. 37
- vv. 38-40

What is the charge brought against the Jews in verse 39 & verses 45-47?

3. Jesus returns to Galilee (6:1-24)

(6:1-15 & 22-24) A new Moses?

Why would this title be given to these verses (thinking about both the feeding and the response)?

(6:16-21) Jesus comes to his disciples

What is John trying to highlight in this short section?

What is interesting about verse 20?

(For a summary of the seven 'I AM' statements in the Gospel of John, see Appendix 1).

4. The bread of God come down from heaven (6:25-59)

*What is the **irony** in verses 30-33?*

How does the purpose of the Gospel (20:31) help us understand these new beginnings?

QUESTION OVER COFFEE

Why do you think people's interactions with Jesus can lead to completely different responses?

Appendix 1 - The “I AM” sayings in the Gospel of John.