

The Word

one to one

*A guided read through
John's Gospel
Chapters 5-6*

Unless otherwise stated,
Scripture quotations taken from
The Holy Bible, New International
Version® NIV® Copyright ©
1973 1978 1984 2011 by Biblica,
Inc.™ Used by permission.
All rights reserved worldwide.

Copyright © 2013 by William
Taylor, Richard Borgonon,
10Publishing

First published in Great Britain
in 2013

This edition 2021

All rights reserved. No part of this
publication may be reproduced,
stored in a retrieval system or
transmitted in any form or by any
means, electronic, mechanical,
photocopying, recording or
otherwise, without the prior
permission of the publisher or
the Copyright Licensing Agency.

Designed and typeset by
Something More Creative®

10Publishing, a division of
10ofthose.com
Unit C, Tomlinson Road, Leyland,
PR25 2DY, England
Email: info@10ofthose.com
Website: www.10ofthose.com

ISBN: 978-1-913896-79-9
Printed in the United Kingdom

1 3 5 7 10 8 6 4 2

The Word

one to one

10 Publishing
a division of **10** of those.com



Episode 11

God at work

JOHN 5:1-29

*In the previous episode:
Jesus showed that He
is the long-promised
Messiah and people
immediately began
to respond to Him.*

*In this episode:
Jesus starts to show
us what God is up to
in this world.*

¹ Some time later, Jesus went up to Jerusalem for one of the Jewish festivals.

² Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades.

³ Here a great number of disabled people used to lie – the blind, the lame, the paralysed.

⁵ One who was there had been an invalid for thirty-eight years.

Modern translations omit John 5:4 as it does not appear in many early manuscripts and was probably added by later copyists.

A desperate situation

John 5 sees the start of a new section that runs through to chapter 10. Like the previous section, it begins and ends with a miracle.

Jesus tells us that both are signs to teach us about God's work. We'll see that both happen on 'the Sabbath'.

The word 'Sabbath' simply means 'rest'. It comes from the first book of the Bible, Genesis, when God finishes His work of creating the world and then enjoys His creation. This is significant and we'll shortly see why...

It's another crowded festival in Jerusalem. John's spotlight falls on a desperate scene: a famous pool where miracles were supposed to happen.

It is surrounded by disabled people from the city, hoping for healing from the waters.

Colonnades: the roofed area surrounding the pool, held up by great columns. The columns at the Bethesda pool were rediscovered by archaeologists in 1888.

⁶ When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, 'Do you want to get well?'

⁷ 'Sir,' the invalid replied, 'I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me.'

⁸ Then Jesus said to him, 'Get up! Pick up your mat and walk.'

⁹ At once the man was cured; he picked up his mat and walked.

What happens to the paralysed man?

- Jesus heals him completely. (v. 8)
- The man who couldn't move a muscle can now get up and walk.

Remember he had been paralysed for thirty-eight years. It's a miracle.

How did Jesus do this?

- He simply speaks, and the man is instantly healed. (v. 9)

This is Jesus, the creator God, powerfully at work.

The day on which this took place was a Sabbath,¹⁰ and so the Jewish leaders said to the man who had been healed, 'It is the Sabbath; the law forbids you to carry your mat.'

How do the religious leaders respond?

- For generations, the religious leaders had been adding more detailed laws about the Sabbath, restricting physical activity as a way of enforcing rest.
- So they immediately stop this man from carrying his mat. **(v. 10)**

But what is the Sabbath really about?

- 'Sabbath' has a wider meaning than a day of rest. It speaks about a perfect relationship with God in His perfect universe. This is perfect rest.
- In our rebellion against God we have never known a perfect relationship with Him or the perfect universe that the Sabbath in Genesis 2 was all about.
- But God promised that one day He would rescue us and give us perfect rest in a new creation. The day of rest was to be a reminder of that promise.

¹¹ But he replied, ‘The man who made me well said to me, “Pick up your mat and walk.”’

¹² So they asked him, ‘Who is this fellow who told you to pick it up and walk?’

¹³ The man who was healed had no idea who it was, for Jesus had slipped away into the crowd that was there.

¹⁴ Later Jesus found him at the temple and said to him, ‘See, you are well again. Stop sinning or something worse may happen to you.’

The wider meaning of ‘Sabbath’ makes sense of what Jesus does. With a few words, He restores a man with no hope to complete health.

Jesus is the giver of life who brings perfect rest – harmony between God and His creation – just as God had promised. Jesus is doing the work that the Sabbath was all about.

Jesus is never just interested in whether people are physically well. His big concern is our spiritual health.

¹⁵ The man went away and told the Jewish leaders that it was Jesus who had made him well.

¹⁶ So, because Jesus was doing these things on the Sabbath, the Jewish leaders began to persecute him.

¹⁷ In his defence Jesus said to them, 'My Father is always at his work to this very day, and I too am working.'

¹⁸ For this reason they tried all the more to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

How does Jesus defend working on the Sabbath?

- Jesus explains that He is doing His Father's work. (v. 17)

What is the reaction of the religious leaders?

- They are obsessed with their own rules, totally ignoring the amazing miracle as Jesus does the work of God. (v. 16)
- Instead, they persecute Jesus. (v. 16)
- They refuse to recognise Jesus as God's Son and try even harder to kill Him. (v. 18)

But will these threats silence Jesus?

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 honour the Son just as they honour the Father. Whoever does not honour the Son does not honour the Father, who sent him.

The job description

Far from backing off, Jesus makes clear He is doing His Father's work and outlines His job description.

- Jesus isn't working on His own. (v. 19)
- He is committed to doing what His Father does. In fact, that's the only thing He does. (v. 19)
- There's perfect communication between Jesus and the Father: He knows exactly what the Father is doing. (v. 20)
- Jesus' amazing mission: He has come to give life from the Father. (v. 21)
- More than that, He will one day come to judge on the Father's behalf. (v. 22)

Jesus is making a huge claim here. He says that He and the Father are so closely connected that if we don't honour Him (the Son) we cannot be right with God (the Father).

Now that is sin defined. So if we don't honour the Son, what are we saying to God?

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.

Just look at what comes next;
what a promise!

Why has Jesus come?

- To bring eternal life, and save us from judgement.

How does this happen?

- By hearing and believing in the words of Jesus.

When does it happen?

- Now – as we believe we cross from death to eternal life.

Notice that Jesus says that we are all spiritually dead, without hope, unless saved by His work.

We need to ‘cross over’ from death to life by believing in Jesus, freeing us from future judgement. Jesus is beginning His new creation.

Let's stop and think

Sin is not about failing to be a good person. It's about failing to honour the Son.

Are we guilty of sin?

Yes! None of us honour the Son as we should. That's why Jesus says that our natural state is to be spiritually dead.

Trying our best is simply not good enough.

- Can dead people bring themselves to life?
- Can condemned people save themselves?

We're as helpless as the paralysed man by the pool. We need help from outside of ourselves.

This is Jesus' work: giving life; restoring rest and peace with God, for ever.

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.

When will Jesus do His work?

- Now: He is giving spiritual life to those who are spiritually dead. (v. 25)
- Soon: a day will come when He will physically raise all people. At a set point in the future, Jesus will come to judge everyone. (vv. 27, 29)

Who will hear the voice of Jesus?

- Everyone: the living and the dead. That includes us! (v. 28)
- And the result? Judgement leading to either life or condemnation. (v. 29)

How does Jesus do this work?

- He works through His word: His voice, speaking to us now. (vv. 25, 28)

Jesus claims to hold our eternal destiny in His hands.

Summary

A life-giving encounter for a paralysed man leads on to some of Jesus' most challenging words yet.

- John takes us to a pool in Jerusalem where many people lie, hoping for healing in the waters. (v. 3)
- With just a few words, Jesus instantly heals a man who has been unable to move for thirty-eight years. (v. 8)
- All this takes place on the Sabbath, the weekly day of rest that pointed to the perfect rest that God had promised. (v. 9)
- The Jewish leaders hate that Jesus is 'working' on the Sabbath, and that He is calling God His own Father. (v. 18)
- But Jesus is clear: He is doing His Father's work, giving life. (v. 21)
- In fact, He says that anyone who doesn't honour Him doesn't honour God the Father... this is the real meaning of sin. (v. 23)
- Those who hear Jesus and believe 'cross over' from death to life. Those who don't, stay spiritually dead. It all comes down to whether we listen to Jesus. (v. 24)

³ Here a great number of disabled people used to lie...

⁸ 'Get up! Pick up your mat and walk.'

⁹ The day on which this took place was a Sabbath...

¹⁸ ...they tried all the more to kill him...

²¹ '...the Son gives life to whom he is pleased to give it.'

²³ 'Whoever does not honour the Son does not honour the Father, who sent him.'

²⁴ '...has crossed over from death to life.'

Why not take a moment to re-read what we've looked at in this episode?

John 5:1–29

¹ Some time later, Jesus went up to Jerusalem for one of the Jewish festivals. ² Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades. ³ Here a great number of disabled people used to lie – the blind, the lame, the paralysed. ⁵ One who was there had been an invalid for thirty-eight years. ⁶ When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, 'Do you want to get well?'

⁷ 'Sir,' the invalid replied, 'I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me.'

⁸ Then Jesus said to him, 'Get up! Pick up your mat and walk.' ⁹ At once the man was cured; he picked up his mat and walked.

The day on which this took place was a Sabbath, ¹⁰ and so the Jewish leaders said to the man who had been healed, 'It is the Sabbath; the law forbids you to carry your mat.'

¹¹ But he replied, 'The man who made me well said to me, "Pick up your mat and walk."'

¹² So they asked him, 'Who is this fellow who told you to pick it up and walk?'

¹³ The man who was healed had no idea who it was, for Jesus had slipped away into the crowd that was there.

¹⁴ Later Jesus found him at the temple and said to him, 'See, you are well again. Stop sinning or something worse may happen to you.'

¹⁵ The man went away and told the Jewish leaders that it was Jesus who had made him well.

¹⁶ So, because Jesus was doing these things on the Sabbath, the Jewish leaders began to persecute him.

¹⁷ In his defence Jesus said to them, 'My Father is always at his work to this very day, and I too am working.' ¹⁸ For this reason they tried all the more to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

¹⁹Jesus 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. ²⁰For 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.

²¹For 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.

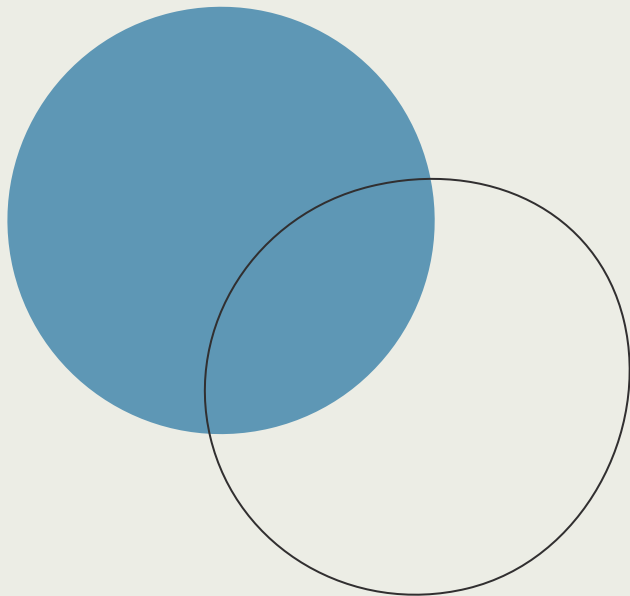
²²Moreover, the Father judges no one, but has entrusted all judgment to the Son, ²³that all may honour the Son just as they honour the Father. Whoever does not honour the Son does not honour the Father, who sent him.

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. ²⁵Very 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. ²⁶For as the Father has life in himself, so he has granted the Son also to have life in himself. ²⁷And 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 ²⁹and 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.

*What comes next?
Jesus takes us into the courtroom
to look at the evidence for what
He is saying.*

Episode 12



Evidence that demands a verdict

JOHN 5:30-47

*In the previous episode:
Jesus says He can give
eternal life to anyone
who will listen to Him.*

*In this episode:
What is the evidence
for Jesus' claim?*

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.

³¹ ‘If I testify about myself, my testimony is not true.

³² There is another who testifies in my favour, and I know that his testimony about me is true.

³³ ‘You have sent to John and he has testified to the truth.

³⁴ Not that I accept human testimony; but I mention it that you may be saved.

The defence: eyewitness evidence

Chapters 5 to 10 are all about Jesus doing God’s work.

With just a few words, Jesus has healed a paralysed man, bringing new life. The religious leaders know Jesus is claiming to be God’s Son, yet they utterly reject Him.

Now, it’s as if we are in a courtroom. Jesus lays out the evidence about Himself and asks us to come to a verdict.

Notice the repeated words:

- Testify. (v. 31)
- Testimony. (vv. 31, 32, 34)
- Testifies. (v. 32)
- Testified. (v. 33)

This is all about evidence.

In Jewish law, evidence was only valid if there were at least two witnesses.

Jesus explains that He does not simply speak on His own authority.

In fact, there are three major points of evidence to support His case – and they are all very impressive.

³⁵ John was a lamp that burned and gave light, and you chose for a time to enjoy his light.

³⁶ 'I have testimony weightier than that of John. For the works that the Father has given me to finish – the very works that I am doing – testify that the Father has sent me.

³⁷ And the Father who sent me has himself testified concerning me.

The evidence...

- **Exhibit A:** the witness of John the Baptist. John the Baptist was accepted as a prophet sent by God, so his testimony is pretty impressive. But Jesus' testimony is even better than that. (v. 36)
- **Exhibit B:** the miracles of Jesus, which show us His identity. Think back to the wine at the wedding banquet, the royal official's son and the paralysed man. (v. 36)
- **Exhibit C:** God's Word in the Old Testament, the Jewish Scriptures. (v. 37)

God speaks through His prophets about the Messiah hundreds of times in the Old Testament. As we turn the pages of John's Gospel, we see how Jesus fulfils these promises, time and again.

All the evidence points to Jesus as the long-promised Messiah, the Son sent by His Father to bring life to anyone who will hear Him and believe.

Now notice the dramatic change in what Jesus is saying...

You have never heard his voice nor seen his form,
³⁸ nor does his word dwell in you, for you do not believe the one he sent.

³⁹ You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me, ⁴⁰ yet you refuse to come to me to have life.

From defence to prosecution

Did you spot the sudden change?

- It's massive. Jesus is damning. He puts the spotlight right back on the Jewish leaders and says that they don't know God! Jesus turns from their examination of Him to His examination of them. **(v. 37b)**

This is serious. This courtroom scene is taking place in the temple, with the very people who are plotting against Jesus (remember verse 18: *'For this reason they tried all the more to kill him...'*).

What is Jesus' evidence against them?

- They've never heard God's voice. **(v. 37b)**
- They've never seen God (His form). **(v. 37b)**
- They haven't really listened to what God's Word is saying to them, so they reject Jesus, the one He sent. **(v. 38)**
- They can repeat what the Old Testament says but won't come to or believe the Messiah it points to. **(vv. 39, 40)**

Even though these are the religious leaders, standing in the temple itself, Jesus says they don't know God.

⁴¹ 'I do not accept glory from human beings, ⁴² but I know you. I know that you do not have the love of God in your hearts.

⁴³ I have come in my Father's name, and you do not accept me; but if someone else comes in his own name, you will accept him.

⁴⁴ How can you believe since you accept glory from one another but do not seek the glory that comes from the only God?

What does Jesus say is the heart of the problem?

- They don't love God. **(v. 42)**
- They care about looking good in front of other people (they accept glory from one another) but they aren't really interested in what God says. **(v. 44)**

⁴⁵ ‘But do not think I will accuse you before the Father. Your accuser is Moses, on whom your hopes are set.

⁴⁶ If you believed Moses, you would believe me, for he wrote about me.

⁴⁷ But since you do not believe what he wrote, how are you going to believe what I say?’

← Jesus ends His evidence with a knockout blow. His opponents had made the law, not God, their hope of salvation.

Yet Moses, who gave them God’s law and was their hero, is now the one who gives evidence against them.

The religious leaders reject Jesus. They love personal glory, which means they are refusing to listen to God. Quite simply, they don’t love God.

Is it ever possible to know whether or not we love God? Jesus says it is, and it’s all about how we respond to Him.

Summary

As the religious leaders plot to kill Him, Jesus takes them through the evidence for His claims.

- John the Baptist testified about Him. (v. 33)
- Jesus' own miracles are evidence of who He is. (v. 36)
- God's Word, the Old Testament points to Jesus as God's Son, the long-promised Messiah. (v. 37)
- Now Jesus puts the religious leaders on trial. (v. 38)
- They say they teach the Old Testament but won't come to Jesus for life. (v. 40)
- They don't love God; they care instead about looking good in front of others. (vv. 42, 44)
- Even Moses, their hero, gives evidence against them. (v. 45)

This is sobering stuff. What do you make of the evidence and what it says about our relationship with God?

³³ 'You have sent to John and he has testified to the truth.'

³⁶ '...the very works that I am doing...'

³⁷ '...the Father who sent me has himself testified...'

³⁸ '...you do not believe the one he sent.'

⁴⁰ '...you refuse to come to me to have life.'

⁴² '...you do not have the love of God in your hearts.'

⁴⁴ '...you accept glory from one another...'

⁴⁵ 'Your accuser is Moses...'

John 5:30–47

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.

³¹ ‘If I testify about myself, my testimony is not true.

³² There is another who testifies in my favour, and I know that his testimony about me is true.

³³ ‘You have sent to John and he has testified to the truth.

³⁴ Not that I accept human testimony; but I mention it that you may be saved. ³⁵ John was a lamp that burned and gave light, and you chose for a time to enjoy his light.

³⁶ ‘I have testimony weightier than that of John. For the works that the Father has given me to finish – the very works that I am doing – testify that the Father has sent me. ³⁷ And the Father who sent me has himself testified concerning me. You have never heard his voice nor seen his form, ³⁸ nor does his word dwell in you, for you do not believe the one he sent.

³⁹ You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me, ⁴⁰ yet you refuse to come to me to have life.

⁴¹ ‘I do not accept glory from human beings, ⁴² but I know you. I know that you do not have the love of God in your hearts. ⁴³ I have come in my Father’s name, and you do not accept me; but if someone else comes in his own name, you will accept him. ⁴⁴ How can you believe since you accept glory from one another but do not seek the glory that comes from the only God?

⁴⁵ ‘But do not think I will accuse you before the Father. Your accuser is Moses, on whom your hopes are set. ⁴⁶ If you believed Moses, you would believe me, for he wrote about me. ⁴⁷ But since you do not believe what he wrote, how are you going to believe what I say?’

What comes next? Only Jesus can bring true satisfaction.



The miracle provider

JOHN 6:1-15

*In the previous episode:
Jesus reviewed the evidence
about Him... and showed
that the religious leaders
don't even know God.*

*In this episode:
Who can really provide
for us?*

Episode 13

We're going to look back at the book of Exodus to help us see how Jesus provides the food we really need

→ Exodus 16:4-8

⁴ Then the LORD said to Moses, 'I will rain down bread from heaven for you. The people are to go out each day and gather enough for that day. In this way I will test them and see whether they will follow my instructions.

⁵ On the sixth day they are to prepare what they bring in, and that is to be twice as much as they gather on the other days.'

⁶ So Moses and Aaron said to all the Israelites, 'In the evening you will know that it was the LORD who brought you out of Egypt, ⁷ and in the morning you will see the glory of the LORD, because he has heard your grumbling against him. Who are we, that you should grumble against us?'

⁸ Moses also said, 'You will know that it was the LORD when he gives you meat to eat in the evening and all the bread you want in the morning, because he has heard your grumbling against him. Who are we? You are not grumbling against us, but against the LORD.'

Let's set the scene...

Moses is with the people of Israel in the wilderness around 1450 BC, after God had rescued them from slavery in the land of Egypt.

What is this miracle all about?

- Miraculous food provided by God. (**Exodus 16:4**)
- A test of obedience. (**Exodus 16:4**)
- It shows God's glory – who He is. (**Exodus 16:7**)

Notice that there is a lot of grumbling from God's people. (**Exodus 16:7**)

All of these are themes we will see in John chapter 6.

Now back
to John

¹ Some time after this, Jesus crossed to the far shore of the Sea of Galilee (that is, the Sea of Tiberias), ² and a great crowd of people followed him because they saw the signs he had performed by healing those who were ill.

³ Then Jesus went up on a mountainside and sat down with his disciples.

⁴ The Jewish Passover Festival was near.

Back at the Passover

Jesus is on the move again, up in the north of Israel. A great crowd follows Him, amazed by the miracles they have seen.

When does this take place?

- This is the time of the Passover Festival. (v. 4)

As we've seen, Passover remembered God sparing His people from His judgement when He rescued them from Egypt.

For the Jews, this was a time to focus on being rescued, being right with God and God miraculously feeding them in the wilderness.

⁵ When Jesus looked up and saw a great crowd coming towards him, he said to Philip, 'Where shall we buy bread for these people to eat?'

⁶ He asked this only to test him, for he already had in mind what he was going to do.

⁷ Philip answered him, 'It would take more than half a year's wages to buy enough bread for each one to have a bite!'

⁸ Another of his disciples, Andrew, Simon Peter's brother, spoke up, ⁹ 'Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?'

A situation is developing:

- The people need food... (v. 5)
- ...but it would take six months' salary to buy one bite of bread each for this many. (v. 7)

Jesus knows what He is about to do.

This is a test to teach His disciples something much more important than where to buy lunch.

What's the disciples' solution?

- It looks like a disaster. All they have found is a boy's packed lunch. (v. 9)

What can Jesus do with so little?

¹⁰ Jesus said, 'Make the people sit down.' There was plenty of grass in that place, and they sat down (about five thousand men were there).

¹¹ Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish.

¹² When they had all had enough to eat, he said to his disciples, 'Gather the pieces that are left over. Let nothing be wasted.'

¹³ So they gathered them and filled twelve baskets with the pieces of the five barley loaves left over by those who had eaten.

Feeding (more than) the 5,000

Imagine this huge crowd. John has told us there are 5,000 men, plus presumably women and children, out in the middle of nowhere and getting hungry.

What does Jesus do?

- With no fuss, He simply takes the boy's food and passes it around to the whole crowd... (v. 11)
- And everyone gets enough to eat. (v. 12)

Astonishingly, when the crowd has finished eating, the disciples pick up leftovers that fill twelve baskets from just five small loaves. (v. 13)

This is a huge, undeniable miracle. The people don't just have enough to eat, they have so much they can't finish it all.

Jesus' provision for these people is extraordinary.

But there's even more to it than that...

What does this miracle mean?

Let's think back to the verses from Exodus 16 that we read at the start of the episode. There are lots of similarities with what Jesus has just done:

- Both happen against the background of Passover and in the wilderness.
- Both focus on the miraculous provision of food.
- Both reveal the glory of the one doing the miracle.
- Both are set up as a test.

In the Exodus, God revealed His character to His people. He showed Himself to be the God who rescues and rules.

The comparison with the Exodus shows us that this miracle is about much more than Jesus being a nice man who wants people to have lunch.

This sign points to a mind-blowing reality: Jesus is proving to be the God of the Exodus.

¹⁴ After the people saw the sign Jesus performed, they began to say, 'Surely this is the Prophet who is to come into the world.'

¹⁵ Jesus, knowing that they intended to come and make him king by force, withdrew again to a mountain by himself.

A new king?

The people think they get it. They have been waiting for another prophet like Moses for thousands of years, and they think Jesus is the One.

But what does Jesus do?

- He simply walks away from the political ambitions of the people. (v. 15)

Why did Jesus walk away?

- The people were desperate to overthrow their Roman rulers. (v. 15)
- But Jesus didn't come to get rid of the Romans. He had come for something much bigger.

Summary

Jesus provides a miraculous lunch which points to who He is.

- It's Passover and Jesus is in the middle of nowhere with a huge crowd. (v. 2)
- The people are hungry and there's no food, except for one boy's packed lunch. (v. 9)
- But it's no problem for Jesus. He creates so much food that there are twelve baskets of leftovers: all from five little loaves. (v. 12)
- Jesus' miracle is very similar to God's provision of food as He rescued His people from Egypt. Jesus wants people to see that He is doing what only God can do. (v. 14)
- The people want to make Jesus their political leader, but that is not why He has come. He withdraws from the crowd's praise. (v. 15)

² ...a great crowd of people followed him...

⁹ '...how far will they go among so many?'

¹² When they had all had enough to eat...

¹⁴ 'Surely this is the Prophet who is to come into the world.'

¹⁵ Jesus... withdrew again to a mountain by himself.

Why not take a moment to re-read what we've looked at in this episode?

John 6:1–15

¹ Some time after this, Jesus crossed to the far shore of the Sea of Galilee (that is, the Sea of Tiberias), ² and a great crowd of people followed him because they saw the signs he had performed by healing those who were ill. ³ Then Jesus went up on a mountainside and sat down with his disciples. ⁴ The Jewish Passover Festival was near.

⁵ When Jesus looked up and saw a great crowd coming towards him, he said to Philip, 'Where shall we buy bread for these people to eat?' ⁶ He asked this only to test him, for he already had in mind what he was going to do.

⁷ Philip answered him, 'It would take more than half a year's wages to buy enough bread for each one to have a bite!'

⁸ Another of his disciples, Andrew, Simon Peter's brother, spoke up, ⁹ 'Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?'

¹⁰ Jesus said, 'Make the people sit down.' There was plenty of grass in that place, and they sat down (about five thousand men were there).

¹¹ Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish.

¹² When they had all had enough to eat, he said to his disciples, 'Gather the pieces that are left over. Let nothing be wasted.' ¹³ So they gathered them and filled twelve baskets with the pieces of the five barley loaves left over by those who had eaten.

¹⁴ After the people saw the sign Jesus performed, they began to say, 'Surely this is the Prophet who is to come into the world.'

¹⁵ Jesus, knowing that they intended to come and make him king by force, withdrew again to a mountain by himself.

*What comes next?
So who is Jesus, exactly?*



How to be satisfied for eternity

JOHN 6:16-40

*In the previous episode:
A miraculous meal
that the crowd didn't
fully understand.*

*In this episode:
Jesus explains who
He is and what God
wants from us.*

Episode 14

¹⁶ When evening came, his disciples went down to the lake, ¹⁷ where they got into a boat and set off across the lake for Capernaum. By now it was dark, and Jesus had not yet joined them.

¹⁸ A strong wind was blowing and the waters grew rough.

'It is I...'

Jesus has withdrawn from the crowd and their political ambitions for Him. Before they find Him again, Jesus is about to show His closest followers exactly who He is.

It's worth noting that the disciples were experienced fishermen who knew these waters from childhood.

¹⁹ When they had rowed about three or four miles, they saw Jesus approaching the boat, walking on the water; and they were frightened.

²⁰ But he said to them, 'It is I; don't be afraid.'

²¹ Then they were willing to take him into the boat, and immediately the boat reached the shore where they were heading.

What things are surprising in this story?

- *'Don't be afraid.'* What a statement from a man walking on water! (v. 20)
- They arrive on the other side immediately, in spite of the wind and the waves. (v. 21)

When Jesus says 'It is I' in verse 20 it could be translated more literally as 'I AM'!

This was the name God used to introduce Himself to Moses in the book of Exodus: *'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)

The name was so special that people would not even say it aloud.

It would have been a huge shock that Jesus used this name for Himself.

This miracle and using the name 'I AM' show Jesus' closest disciples who He really is: God.

²² The next day the crowd that had stayed on the opposite shore of the lake realised that only one boat had been there, and that Jesus had not entered it with his disciples, but that they had gone away alone.

²³ Then some boats from Tiberias landed near the place where the people had eaten the bread after the Lord had given thanks.

²⁴ Once the crowd realised that neither Jesus nor his disciples were there, they got into the boats and went to Capernaum in search of Jesus.

Food that lasts for ever

The crowds were employed by the day and bought food with the previous day's wages. They haven't eaten since Jesus fed them the day before, so now they are back for more.

²⁵ When they found him on the other side of the lake, they asked him, 'Rabbi, when did you get here?'

²⁶ Jesus answered, 'Very truly I tell you, you are looking for me, not because you saw the signs I performed but because you ate the loaves and had your fill.'

²⁷ Do not work for food that spoils, 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.'

What are the people looking for?

- Food. (v. 26)
- But Jesus hadn't come to fill their stomachs, just as He hadn't come to solve their political problems.

What concerns Jesus here?

- Eternity. (v. 27)
- In this world, our food doesn't last. (v. 27)
- His spiritual food satisfies for ever – eternal life with Him. (v. 27)

God has shown that Jesus brings this eternal food (God's seal of approval).

Just as Jesus freely provided the bread and the fish, He freely gives satisfaction, eternal life with Him.

²⁸ Then they asked him, 'What must we do to do the works God requires?'

²⁹ Jesus answered, 'The work of God is this: to believe in the one he has sent.'

Doing God's work

What do the people want to know?

- They know nothing in life is free, so what does God want them to do to get this eternal life? (v. 28)

But how does Jesus reply?

- Jesus urges them to simply believe in the one God has sent. (v. 29)

We see this in religious behaviour. So often people do good works in the hope that God will accept them.

Jesus is not interested in our religious efforts. Instead He tells us to believe in Him.

Doing the work of God means one thing: believing in Jesus.

³⁰ So they asked him, ‘What sign then will you give that we may see it and believe you? What will you do?’

³¹ Our ancestors ate the manna in the wilderness; as it is written: “He gave them bread from heaven to eat.”

³² Jesus said to them, ‘Very truly I tell you, it is not Moses who has given 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 the bread that comes down from heaven and gives life to the world.’

Jesus, the bread of life

The crowds haven’t accepted who Jesus is. Even though He has just fed 5,000 men and their families, they aren’t satisfied; they want more miracles.

How does Jesus respond?
He corrects them:

- The people left God out of the picture, saying it had been Moses who had fed their ancestors in the desert. (v. 31)
- God was always the provider. (v. 32)
- And God is now sending very different bread – Jesus – to give us the life we really need. (v. 33)

Manna: wafer-like bread provided by God while the Israelites were in the desert after they were rescued from Egypt.

³⁴ 'Sir,' they said, 'always give us this bread.'

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.'

How does Jesus describe Himself?

- Jesus says that He alone can satisfy us. He is the 'bread of life,' sent by God. (v. 35)

Jesus' work is not to...

- Sort out our political problems.
- Perform signs and miracles on demand.
- Give us all the material things we desire.
- Burden us with religious duties that earn His favour.

Jesus deals with something much bigger than the here and now.

Jesus has come to give us an absolutely satisfying relationship with God that lasts for ever.

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.'

How does Jesus provide this relationship?

- Belief in Jesus is the key. (v. 36)
- Whoever comes to Jesus won't be turned away. (v. 37)

Jesus has come to do God's will. (v. 38)
And what is the will of God?

- It is to give eternal life to everyone who believes in Jesus. (v. 40)

Jesus isn't here to do crowd-pleasing miracles.

If we believe in Jesus we find eternal life and true satisfaction from one who will never turn us away.

Summary

Jesus wants both the disciples and the crowd to understand who He is and how to respond to Him.

- As the disciples encounter Jesus walking on the lake, He uses God's Old Testament name for Himself: I AM He, I AM. (v. 20)
- The crowd asks what God wants them to do. (v. 28)
- Jesus' answer is surprising. It's not about doing good works or taking on religious duties; they simply need to believe Jesus is who He says He is. (v. 29)
- Why? Jesus tells them that He is the bread of life, who can offer eternal life to all who believe in Him. (v. 35)

²⁰ 'It is I...'

²⁸ 'What must we do...'

²⁹ '...believe in the one he has sent.'

³⁵ 'I am the bread of life.'

Why not take a moment to re-read what we've looked at in this episode?

John 6:16–40

¹⁶ When evening came, his disciples went down to the lake, ¹⁷ where they got into a boat and set off across the lake for Capernaum. By now it was dark, and Jesus had not yet joined them.

¹⁸ A strong wind was blowing and the waters grew rough.

¹⁹ When they had rowed about three or four miles, they saw Jesus approaching the boat, walking on the water; and they were frightened.

²⁰ But he said to them, 'It is I; don't be afraid.' ²¹ Then they were willing to take him into the boat, and immediately the boat reached the shore where they were heading.

²² The next day the crowd that had stayed on the opposite shore of the lake realised that only one boat had been there, and that Jesus had not entered it with his disciples, but that they had gone away alone. ²³ Then some boats from Tiberias landed near the place where the people had eaten the bread after the Lord had given thanks.

²⁴ Once the crowd realised that neither Jesus nor his disciples were there, they got into the boats and went to Capernaum in search of Jesus.

²⁵ When they found him on the other side of the lake, they asked him, 'Rabbi, when did you get here?'

²⁶ Jesus answered, ‘Very truly I tell you, you are looking for me, not because you saw the signs I performed but because you ate the loaves and had your fill. ²⁷ Do not work for food that spoils, 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 asked him, ‘What must we do to do the works God requires?’

²⁹ Jesus answered, ‘The work of God is this: to believe in the one he has sent.’

³⁰ So they asked him, ‘What sign then will you give that we may see it and believe you?’

What will you do? ³¹ Our ancestors ate the manna in the wilderness; as it is written: “He gave them bread from heaven to eat.”

³² Jesus said to them, ‘Very truly I tell you, it is not Moses who has given 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 the bread that comes down from heaven and gives life to the world.’

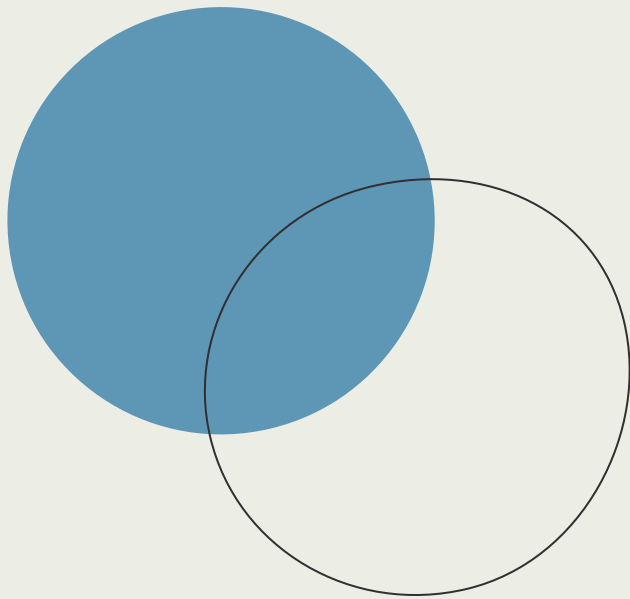
³⁴ ‘Sir,’ they said, ‘always give us this bread.’

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.’

*What comes next?
What could Jesus say that is so offensive that
many of His followers turn away from Him?*

Episode 15



How to live for ever

JOHN 6:41-71

*In the previous episode:
Jesus claims to be
God, 'I AM'.*

*In this episode:
Teaching so hard
to hear that many
of Jesus' followers
walk away.*

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"?''

His identity

Jesus is with the religious leaders in the synagogue at Capernaum. These events are happening at Passover.

- The time when a perfect lamb was sacrificed and shared.
- The time when God's people remembered His rescue, His judgement on their enemies and the way He fed them in the desert (despite their grumbling).

The religious leaders are grumbling, trying to dismiss Jesus' claims. 'Don't we already know this man's background?' they say.

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.” 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.

How does Jesus respond?

- Stop moaning! (v. 43)

Who does Jesus say He is?

- The Father has sent Him (v. 44)
- Only He has seen God. (v. 46)

How do we know we’re listening to God?

- Everyone who listens to God the Father will come to Jesus. (v. 45)

If we are being taught by God we will come to Jesus, the only one who really knows God.

This is just what was promised by the prophet Isaiah: ‘All your children will be taught by the LORD and great will be their peace.’ (Isaiah 54:13)

You might be wondering what Jesus means in verse 44 when He says that ‘No one can come to me unless the Father draws them.’ We’ll think about this later in this episode.

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.'

How do we receive eternal life?

- Eternal life comes through believing in Jesus as the bread of life. (v. 47)

The Israelites had relied on God to provide manna (bread) in the desert, but it was temporary.

By contrast, Jesus is the bread of life, offering a life of eternity, being right with God for ever.

What is Jesus' claim?

*Jesus is very clear. The life
He brings comes through
His death (His flesh), which
He gives willingly to anyone
who believes.*

⁵² Then the Jews began to argue sharply among themselves, 'How can this man give us his flesh to eat?'

⁵³ Jesus said to them, 'Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.'

⁵⁴ Whoever eats my flesh and drinks my blood has eternal life, and I will raise them 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 them.

His mission

What are the people unhappy about?

- They take Jesus' words literally and seem to think He wants them to eat Him! (v. 52)

What does Jesus actually mean?

- This links back to when Jesus said, '*I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty.*' (John 6:35)
- When Jesus speaks of Himself as bread, or speaks of being eaten, He is using picture language to speak of His death on the cross.

In fact 'eats my flesh' (vv. 54-56)
...is 'comes to me' (6:35)

And 'drinks my blood' (vv. 54-56)
...is 'believes in me' (6:35)

Jesus is speaking about trusting in His death on the cross. He wants us to come to Him and believe in Him.

⁵⁷ Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me.

⁵⁸ This is the bread that came down from heaven. Your ancestors ate manna and died, but whoever feeds on this bread will live for ever.'

⁵⁹ He said this while teaching in the synagogue in Capernaum.

What does Jesus offer?

- Real life! Jesus satisfies our deepest needs, now and for ever. **(v. 57)**
- Real fulfilment. Life, with God, that lasts. **(v. 58)**

In Moses' day God fed His people daily but they still died. Jesus says that through trusting in Him we can have eternal life with God. It starts now and lasts for eternity.

How can we have this?

- It's all through His death on the cross. *'Whoever eats my flesh and drinks my blood remains in me, and I in them.'* (John 6:56)

Let's stop and think

Before we move to verses 60-71, let's stop and think.

There is no doubt from what Jesus says that we have to 'believe', 'feed', 'come' and 'drink'...

There is also no doubt that we cannot believe, or come to Him unless He first enables us to do so.

- *'All those the Father gives me will come to me, and whoever comes to me I will never drive away.'* (John 6:37)
- *'No one can come to me unless the Father who sent me draws them...'* (John 6:44)
- *'...no one can come to me unless the Father has enabled them.'* (John 6:65)

In other words, it's only as God deliberately draws people to His Son that we can come to Him.

Perhaps it is worth asking what would it be like if all this really did depend on us?

We would be:

- Full of pride. We could boast at how clever we've been.
- Full of insecurity as we waver. Some days we will follow, some days we won't.

Becoming a child in God's family is down to God. He calls us to come... look... and believe.

'Very truly I tell you, the one who believes has eternal life.' (John 6:47)

⁶⁰ On hearing it, many of his disciples said, 'This is a hard teaching. Who can accept it?'

⁶¹ Aware that his disciples were grumbling about this, Jesus said to them, 'Does this offend you?'

⁶² Then what if you see the Son of Man ascend to where he was before!

⁶³ The Spirit gives life; the flesh counts for nothing. The words I have spoken to you – they are full of the Spirit and life.

Two responses

Now even Jesus' own followers are offended and start to grumble.

How does Jesus respond?

- There is much more to come! (v. 62)

What does the Spirit give?

- Life. Without the work of the Spirit we have already seen that we are spiritually dead. (v. 63)

How does the Spirit bring life?

- The words of Jesus, even when they are challenging. (v. 63)

As we believe Jesus' words, so His Spirit enters into our lives and we receive life from Jesus.

It's another way of saying that we are born again.

⁶⁴ Yet 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 He went on to say, 'This is why I told you that no one can come to me unless the Father has enabled them.'

⁶⁶ From this time many of his disciples turned back and no longer followed him.

The unbelief of some, including His betrayal, is no surprise to Jesus. (v. 64)

How do some of Jesus' followers react to this testing teaching?

- Many have grumbled to Jesus. Now many turn away from Him. Jesus is refusing to be the kind of saviour they wanted. (v. 66)

⁶⁷ ‘You do not want to leave too, do you?’ Jesus asked the Twelve.

⁶⁸ Simon Peter answered him, ‘Lord, to whom shall we go? You have the words of eternal life.

⁶⁹ We have come to believe and to know that you are the Holy One of God.’

⁷⁰ Then Jesus replied, ‘Have I not chosen you, the Twelve? Yet one of you is a devil!’

⁷¹ (He meant Judas, the son of Simon Iscariot, who, though one of the Twelve, was later to betray him.)

The events of this chapter were a test: *‘[Jesus] asked this only to test [Philip], for he already had in mind what he was going to do.’* (John 6:6)

How do the Twelve (Jesus’ closest followers) respond?

- Now Peter has tasted the ‘living bread,’ he’ll never be satisfied with anything else. Where else can he go? (v. 68)
- Peter answers for the group: ‘*You have the words of eternal life!*’ (v. 68)
- But one of them has other ideas... (v. 70)

From the start there is a plan. Jesus knows all along that Judas will betray Him.

There are only two responses to Jesus in this passage: unbelief and belief. Those who don’t believe walk away.

Summary

Many of Jesus' followers walk away but others stay, hungry for the eternal life He offers.

- The religious leaders can't accept that Jesus has come from heaven. They think they already know all about Him. (v. 41)
- Jesus is clear about who He is. But Jesus, sent by God, is the only one who really knows God. (v. 46)
- What is Jesus teaching? That he brings life, and that it comes through His death. (v. 51)
- Many of Jesus' followers now walk away in unbelief. (v. 66)
- Those that stay show that another response is possible: belief in the words of eternal life that Jesus brings. (v. 68)

⁴¹ ...the Jews there began to grumble...

⁴⁶ 'No one has seen the Father except the one who is from God...'

⁵¹ 'This bread is my flesh...'

⁶⁶ ...many of his disciples turned back...

⁶⁸ 'You have the words of eternal life.'

Why not take a moment to re-read what we've looked at in this episode?

John 6:41-71

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." 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.'

⁵² Then the Jews began to argue sharply among themselves, 'How can this man give us his flesh to eat?'

⁵³ Jesus said to them, 'Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.

⁵⁴ Whoever eats my flesh and drinks my blood has eternal life, and I will raise them 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 them.

⁵⁷ Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. ⁵⁸ This is the bread that came down from heaven. Your ancestors ate manna and died, but whoever feeds on this bread will live for ever. ⁵⁹ He said this while teaching in the synagogue in Capernaum.

⁶⁰ On hearing it, many of his disciples said, 'This is a hard teaching. Who can accept it?'

⁶¹ Aware that his disciples were grumbling about this, Jesus said to them, 'Does this offend you?' ⁶² Then what if you see the Son of Man ascend to where he was before!

⁶³ The Spirit gives life; the flesh counts for nothing. The words I have spoken to you – they are full of the Spirit and life.

⁶⁴ Yet 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 He went on to say, 'This is why I told you that no one can come to me unless the Father has enabled them.'

⁶⁶ From this time many of his disciples turned back and no longer followed him.

⁶⁷ 'You do not want to leave too, do you?' Jesus asked the Twelve. ⁶⁸ Simon Peter answered him, 'Lord, to whom shall we go? You have the words of eternal life. ⁶⁹ We have come to believe and to know that you are the Holy One of God.'

⁷⁰ Then Jesus replied, 'Have I not chosen you, the Twelve? Yet one of you is a devil!'

⁷¹ (He meant Judas, the son of Simon Iscariot, who, though one of the Twelve, was later to betray him.)

Chapters 5 – 6: recap

Let's step back and think about what we've seen in these two chapters.

Who Jesus is:

- Healing a paralysed man on the Sabbath, Jesus says that He is doing God's work. According to Jesus, anyone who *'does not honour the Son, does not honour the Father'* (5:23)
- Jesus' miraculous feeding of the people echoes the way God fed His people in the wilderness. Jesus is doing what only God can do.
- If that wasn't clear enough, Jesus walks on water and uses God's special Old Testament name, *'I AM!'* (6:20)
- But Jesus doesn't behave as anyone would expect of God on earth. He walks away when the crowds want to make Him their political leader. And He says that He must die for others to have life.

What Jesus offers:

Time and again, Jesus makes remarkable promises:

- Whoever hears Him and believes will not face judgement but has crossed over from death to life. (5:24)
- No one who comes to Him will be driven away. (6:37)
- He is the bread of life, whoever *'eats'* of Him (comes to Him) will have eternal life. (6:54)
- ...and these promises are to anyone who will accept Him, whoever they are.

How to respond:

There are two different responses to Jesus in these chapters.

- We see the religious leaders want to get rid of Jesus once and for all. (5:18)
- Others want to make Him their political leader, but Jesus has no interest in power politics.
- Many turn away in unbelief as Jesus starts to talk about His death. (6:60)
- But others believe. They hear Jesus' words and trust that only He has the *'words of eternal life!'* (6:68)

Belief happens as God draws people to Jesus to receive life.

*What comes next?
Big questions about who we are,
who we follow and where we're going.*



theword121.com