

# The Gospel of John

Chapter 6, Verses 1-13

# Review

- General Introduction to the Gospel of John
  - one of the ***five Johannine books***, all of which are among the last books in the Bible to have been written
  - *one of the **four gospels**, each of which is a biography of Jesus and an historical narrative of his life*
  - written in Greek, primarily to those who had already accepted Christ, including ***both Jews and Gentiles***

# Review

- **Prolog (1:1-18)**
  - Jesus Christ was the ***Word become flesh*** (1:14).
  - “***Flesh***” emphasizes that Jesus became exactly what we are.
  - The “***Word***” (Greek, *Logos*) was what God was, and did what God did, from the beginning.
  - He is ***rejected by the world***, in general.
  - But he is the ***savior of all who receive him***.

# Review

- **The narrative begins....**
  - Jesus was revealed to Israel by ***John the Baptist***, after which ***Disciples*** began to follow Jesus (1:19-51).
  - Jesus performed his ***first sign at Cana of Galilee***, changing water into wine (2:1-11).
  - He then went up to Jerusalem, ***cleansed the temple*** and performed other ***signs*** (2:12-25), which attracted the attention of the Jews, including a man named Nicodemus.

# Review

- **Discussion with Nicodemus**

- Nicodemus, a Pharisee and leader of his people, was impressed by *the signs* Jesus performed. (3:1-2)
- But Jesus explained to him that in order to see the Kingdom of God, a man must be *born again*, and only those who believe in the Son of Man will have eternal life. (3:1-15)
- A brief commentary by the author follows (3:16-21) in which we are helped to understand that Jesus is the manifestation of God's love for the world.

# Review

- **Jesus surpassed John the Baptist**
  - John's disciples were concerned that many who came to be baptized were now ***going to Jesus instead of John***. (3:22-26)
  - John told them that this is was exactly what ***should be happening*** (3:27), what John had ***foreseen*** (3:28), and that he was ***happy*** to see this happen (3:29)!
  - ***“He must increase, but I must decrease,”*** John said. (3:30)
  - A brief commentary by the author follows (3:31-36).

# Review

- **The Samaritan woman**

- To avoid conflict with the Pharisees, Jesus moved to Galilee, which took him through ***Samaria***, where he met a woman by a well and surprised her by ***asking for a drink***. (4:1-9)
- During the ensuing conversation, the woman ***confessed her sins*** and gradually ***came to know who Jesus was*** (4:10-25).
- Jesus openly declared himself to be ***the Messiah***. (4:26)
- The woman went away to ***call others to come and meet Jesus***, as Jesus disciples returned from shopping, (4:27-30)

# Review

- **Jesus Taught His Disciples Concerning “the Harvest”**
  - While the Samaritan woman was away, Jesus taught his disciples that ***doing the Father’s will and work was more important to him than his personal needs.*** (4:31-34)
  - Jesus’ work (into which his disciples also will enter) was ***to save*** all who are destined to see the kingdom and enter into eternal life, and ***the time for this work is at hand.*** (4:35-38)
  - Surprisingly ***the harvest will include many Samaritans.***



# Review

- **Many Samaritans believed in Jesus**
  - Because of the **woman's testimony** regarding his **prophetic powers** ("he told me all that I ever did") the townspeople invited Jesus to stay with them for two days. (4:39-40)
  - Consequently many more came to believe in Jesus, and those who had believed because of the woman's testimony, now **believed because of what they themselves had heard**, confessing that **Jesus was the Savior of the world!** (4:41-42)
  - After spending two days in Samaria, Jesus left and came to Galilee (4:43-45)

# Review

- **Jesus healed the son of an official from Capernaum.**
  - In Cana of Galilee (as in Judea) it seemed that people knew and accepted Jesus mostly for his miraculous signs (4:45-46)
  - Hearing that he had returned to Cana from Judea, an official from Capernaum came to Jesus to heal his son, (4:47,49)
  - Jesus said that this official, and others like him, would not believe unless they saw signs and wonders. (4:48)
  - Jesus healed this man's son (4:50-53) and ***consequently the man and his household believed.***

# Review

- **Jesus healed a man by the pool in Jerusalem**
  - Sometime later Jesus returned to Jerusalem to attend another feast of the Jews (5:1).
  - While there he healed a man who had been an invalid for 38 years, telling him to take up his bed and walk, thus ***causing the man to break the law concerning the Sabbath.*** (5:2-11)
  - When questioned about this, the man did not know who had healed him, because Jesus had withdrawn and there was a large crowd there. (5:12,13)

# Review

- **The Jews persecuted Jesus for working on the Sabbath**
  - Later Jesus found the man whom he had healed, told him who he was, and admonished him to sin no more. (5:14)
  - The man then told the Jews who had healed him. (5:15)
  - This was why the Jews persecuted Jesus, because he was doing these things on the Sabbath. (5:16).
  - But this was not the only reason.

# Review

- **The Jews hated Jesus for calling God his father**
  - They misunderstood what he had said, thinking that he had claimed to be God's equal in an adversarial sense. (5:17-18)
  - Jesus explained that his relationship with God was a bond of perfect love and unity, one in which the Father had given and shown him how to perform important work (5:19-20), including :
    - ***Giving life*** and ***raising the dead*** (5:21)
    - ***Judging*** people (5:22)

# Review

- *In giving such work to his Son, the Father intended that men would honor the Son as they do the Father! (5:23)*
  - It is only through his Son that the Father saves us. (5:24-26)
  - Therefore God's judgment also proceeds from his Son, who (fittingly) is also *Son of Man*. (5:27-29)

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  - But Jesus’ own testimony concerning himself is even more powerful, because of the work God had given him. (5:36)
  - Those who reject Jesus do so because they have already rejected God (5:37-40) --- the God of Moses (5:41-47).
  - It is **despite** the fact that all have rejected him that God saves some though Jesus.

# John 6:1-13

**6:1** そののち、イエスはガリラヤの海、すなわち、テベリヤ湖の向こう岸へ渡られた。

**6:2** すると、大ぜいの群衆がイエスについてきた。病人たちになさっていたしるしを見たからである。

**6:3** イエスは山に登って、弟子たちと一緒にそこで座につかれた。

**6:4** 時に、ユダヤ人の祭である過越が間近になっていた。



# John 6:1-13

**6:5** イエスは目をあげ、大ぜいの群衆が自分の方に集まって来るのを見て、ピリポに言われた、「どこからパンを買ってきて、この人々に食べさせようか」。

**6:6** これはピリポをためそうとして言われたのであって、ご自分ではしようとすることを、よくご承知であった。

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**6:7**すると、ピリポはイエスに答えた、「二百デナリのパンがあっても、めいめいが少しずついただくにも足りませんまい」。

**6:8**弟子のひとり、シモン・ペテロの兄弟アンデレがイエスに言った、

**6:9**「ここに、大麦のパン五つと、さかな二ひきとを持っている子供がいます。しかし、こんなに大ぜいの人では、それが何になりましょう」。

# John 6:1-13

**6:10** イエスは「人々をすわらせなさい」と言われた。その場所には草が多かった。そこにすわった男の数は五千人ほどであった。

**6:11** そこで、イエスはパンを取り、感謝してから、すわっている人々に分け与え、また、さかなをも同様にして、彼らの望むだけ分け与えられた。

**6:12** 人々がじゅうぶんに食べたのち、イエスは弟子たちに言われた、「少しでもむだにならないように、パンくずのあまりを集めなさい」。

# John 6:1-13

**6:13**そこで彼らが集めると、五つの大麦のパンを食べて残ったパンくずは、十二のかごにいっぱいになった。

# John 6:1-13

<sup>1</sup> After this Jesus went away to the other side of the Sea of Galilee, which is the Sea of Tiberias.

<sup>2</sup> And a large crowd was following him, because they saw the signs that he was doing on the sick.

<sup>3</sup> Jesus went up on the mountain, and there he sat down with his disciples.

<sup>4</sup> Now the Passover, the feast of the Jews, was at hand.

# John 6:1-13

<sup>5</sup> Lifting up his eyes, then, and seeing that a large crowd was coming toward him, Jesus said to Philip, "Where are we to buy bread, so that these people may eat?"

<sup>6</sup> He said this to test him, for he himself knew what he would do.

<sup>7</sup> Philip answered him, "Two hundred denarii would not buy enough bread for each of them to get a little."

<sup>8</sup> One of his disciples, Andrew, Simon Peter's brother, said to him,

# John 6:1-13

<sup>9</sup> "There is a boy here who has five barley loaves and two fish, but what are they for so many?"

<sup>10</sup> Jesus said, "Have the people sit down." Now there was much grass in the place. So the men sat down, about five thousand in number.

<sup>11</sup> Jesus then took the loaves, and when he had given thanks, he distributed them to those who were seated. So also the fish, as much as they wanted.

# John 6:1-13

<sup>12</sup> And when they had eaten their fill, he told his disciples, "Gather up the leftover fragments, that nothing may be lost."

<sup>13</sup> So they gathered them up and filled twelve baskets with fragments from the five barley loaves left by those who had eaten.



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- The previous topic in John's narrative was the healing of the man by the pool on the Sabbath, which took place in Jerusalem.

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- John moves to his next topic in the usual way,
- which as we have just read, is the very well known story of the “feeding of the 5,000”

# Feeding the 5,000

- This same story is told in all four gospels.
  - Matthew 14:13-20
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  - Matthew 14:13-20
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  - Luke 9:10-17
  - John 6:1-13
- A similar incident (where only 4,000 were fed) is also remembered in Matthew and Mark
  - Mark 8:1-10
  - Matthew 15:32-39

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- So from this point onward in reading John's gospel, we can probably assume that John the Baptist is dead.
- I find nothing in John's gospel to contradict this assumption.

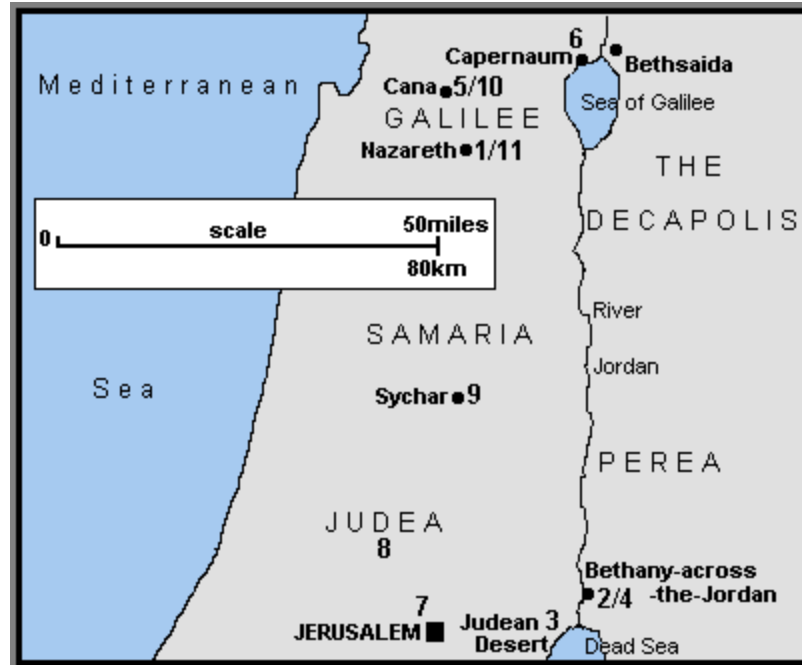
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After this Jesus went away to the other side of the ***Sea of Galilee, which is the Sea of Tiberias.***

- The Sea of Galilee probably was not referred to as the Sea of Tiberias until fairly late in the First Century, when this gospel was written.

# Map



## John 6:1

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- So before this crossing, Jesus was probably on the **western shore of the lake**.

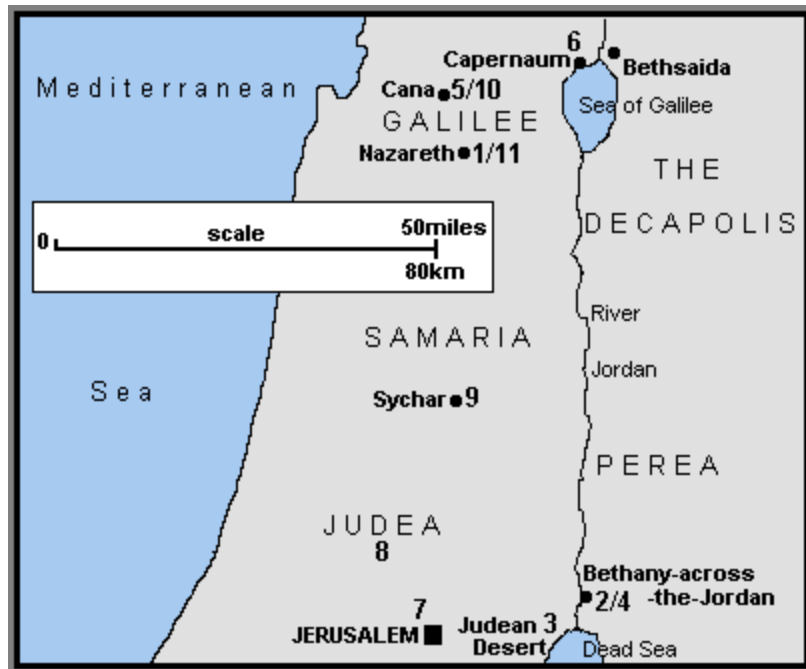
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- In view of what follows, the “other side” is probably the eastern shore of the lake.
- So before this crossing, Jesus was probably on the **western shore of the lake**, possibly near Capernaum.

# Map



## John 6:2

すると、大ぜいの群衆がイエスについてきた。病人たちになさっていたしるしを見たからである。

And a large crowd was following him, because they saw the signs that he was doing on the sick.



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And ***a large crowd was following him***, because they saw the signs that he was doing on the sick.

- Matthew, Mark, and Luke all explain that the crowd had gathered around Jesus because he had been healing ***and teaching***.

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Jesus went up on the mountain, and *there he sat down with his disciples*.

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- At this point it does **not** seem that Jesus is attempting to withdraw from the crowd but rather sits to wait for them.

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- This is the second of three Passovers which John recounts.
- The other two are mentioned at 2:15 and 11:55.
- This lends a certain symbolic significance to what follows.

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- Matthew, Mark, and Luke remember that evening was coming and the disciples suggesting to Jesus that the people be dismissed to go into town to buy supper.
- But Jesus wished for the people to remain and be fed!

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- Regarding the problem of how such a large gathering of people could be fed, only John remembers Jesus putting this problem specifically to Philip, who was from the nearby town of Bethsaida. (1:44)

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- No!



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- Did Jesus really expect Philip to solve this problem?
- No!
- So why did Jesus ask?

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  - Jesus already knew what he would do.
  - By asking Philip what to do, he was “testing” him.
- What kind of a test was this?

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Philip answered him, "***Two hundred denarii would not buy enough bread for each of them to get a little.***"

- If this had been a test in Mathematics or Economics, then Philip probably would have passed.
- Two hundred denarii would not have bought nearly enough food for 5,000 men and their families.

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Philip answered him, "***Two hundred denarii would not buy enough bread for each of them to get a little.***"

- In other words, I think Philip is answering Jesus's question about the possibility of buying bread by saying that they did not have enough money to do that.

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- The question which John frames as having been put to Philip individually was probably understood as addressed to the disciples as a group.
- Which explains why Andrew volunteered his opinion.

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- They do not have enough money to go and buy the food needed to feed the crowd following Jesus....
- ...neither is the food which they do have sufficient to share among such a large group of people.



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- The food which this boy (young man) had might have been enough to share with Jesus and his disciples, but not with 5,000 men and their families.

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- The food which this boy (young man) had might have been enough to share with Jesus and his disciples, but not with 5,000 men and their families.
- The word translated fish means small preserved fish.

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- The point, of course, is that it would take a miracle to feed so many people on the spur of the moment.
- To the extent that Philip and Andrew understood who Jesus was, they would not be concerned.

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- We actually do not know what Philip or Andrew or the other disciples expected Jesus to do in this situation.
- I am reminded of the discussion between Mary and Jesus at the wedding in Cana of Galilee...

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- Jesus is God.
- Suppertime!

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イエスは「人々をすわらせなさい」と言われた。その場所には草が多かった。そこにすわった男の数は五千人ほどであった。

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- Mark (6:39) remembers that the grass was green.
- It would probably have been pleasant in the evening.



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- Jesus' disciples invite the people to sit down, and they do.
- Mark (6:40) remembers they sat in groups of 50 and 100.
- Note that 5,000 well ordered men is practically an army.
- Evidently they had women and children with them as well.

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そこで、イエスはパンを取り、感謝してから、すわっている人々に分け与え、また、さかなをも同様にして、彼らの望むだけ分け与えられた。

Jesus then took the loaves, and when he had given thanks, he distributed them to those who were seated. So also the fish, as much as they wanted.

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- These are understood to be the five loaves and two fish mentioned previously.

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- Jewish prayers traditionally said at the beginning of a meal would have acknowledged God as the provider of all food and drink.

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- The word translated “give thanks” is the Greek verb from which we derive the term Eucharist, used to describe the “Lord’s Supper.”

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- Did Jesus and/or John (the author) here refer intentionally to the Lord's Supper?
- We cannot know for sure, but John and his readers would almost certainly have noticed the verbal connection.

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- Notice that in John's recollection, Jesus himself serves these people, who are seated comfortably before him.

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- Matthew, Mark, and Luke recall that Jesus, having blessed it, distributed the bread and fish through his disciples.

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Jesus then took the loaves, and when he had given thanks, he distributed them to those who were seated. So also the fish, ***as much as they wanted.***

- All of the gospels recall that everyone had enough to eat and were satisfied.

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And when they had eaten their fill, he told his disciples, "Gather up the leftover fragments, that nothing may be lost."



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- That Jesus directs his disciples to gather the leftover fragments is significant.
- At least this teaches us never waste the gifts which God bestows so abundantly.

## John 6:13

そこで彼らが集めると、五つの大麦のパンを食べて残ったパンくずは、十二のかごにいっぱいになった。

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- That the leftovers were abundant is proof of God's power and his kindness.
- Some see significance in the fact that the number of baskets needed to collect these fragments were **twelve**

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- It is understood by all to be a frankly supernatural event, one which displays God's power and also his kindness.
- Because this is a work done by Jesus, it attests that he truly and uniquely is the Son of God.
- How was this sign understood by those who saw it, or heard about it?
- This is what John proceeds to examine.