

Gospel of John: Chapters 4–6

Handout

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All Scripture quotations from the English Standard Version (ESV)

Chapter Four — Jesus and the World Beyond Israel

SLIDE 3 — John 4:1–6

The Stage Is Set: From Judea to Samaria

- The Pharisees are monitoring Jesus' growing influence — opposition is building
- *dei* ("had to"): divine necessity — this word signals events ordained by God, not mere geography
- Most Jews avoided Samaria; Jesus chose it deliberately as the Father's appointed path
- The woman at the well is not a detour — she is the destination of the journey
 - **dei**: divine necessity / must — appears 101 times in the NT, always expressing God's ordained purpose

SLIDE 4 — JOHN 4:7–15

The Request and the Living Water

- Jesus crosses every social barrier: a Jewish man speaks alone to a Samaritan woman
- He moves the conversation from physical to spiritual — physical thirst becomes a gateway
- "Living water" meant flowing spring water; Jesus redefines it as himself
- The water he gives springs up into eternal life — it does not merely quench, it transforms
 - **hallomenou**: to spring up, leap, well up — vigorous, spontaneous, self-sustaining movement

SLIDE 5 — JOHN 4:16–26

True Worship and the Messiah Revealed

- Jesus exposes the woman's history — she deflects to theology; he meets her there
- The worship debate (Jerusalem vs. Gerizim) is answered: location is irrelevant to the Father
- True worship is spirit and truth — it requires the regenerated heart and the revealed Word
- "I who speak to you am he" — the clearest pre-passion self-disclosure; spoken first to this outsider

SLIDE 6 — JOHN 4:27–42

The Harvest: Witness and Belief

- The woman leaves her water jar — the one who sought water now brings Living Water to others
- Jesus teaches his disciples: the harvest is already ripe — the mission has begun now

- One sows, another reaps — no single person or generation completes the work alone
- Many Samaritans believe through the woman’s testimony, then through Jesus’ own word

SLIDE 7 — JOHN 4:43–54

The Second Sign: The Royal Official’s Son

- A royal official travels 20 miles from Capernaum to Cana — desperation drives him
- “Unless you see signs and wonders you will not believe” — Jesus challenges spectacle-based faith
- The official believes before any evidence — faith in the word alone, not in visible results
- Healing confirmed at the exact hour Jesus spoke — sovereign word, sovereign timing

Chapter Five — The Son’s Equal Authority: Life and Judgment

SLIDE 9 — JOHN 5:1–9

The Healing at the Pool of Bethesda

- The pool of Bethesda: five porticoes crowded with the sick — religious system without healing
- “Do you want to be healed?” — Jesus penetrates the will, not merely the condition
- 38 years of illness echoes Israel’s 38 years of wilderness wandering (Deuteronomy 2:14)
- No faith is expressed — Jesus heals by sovereign initiative, not as response to belief

SLIDE 10 — JOHN 5:10–18

Sabbath, Sonship, and Equal Authority

- Sabbath controversy: carrying a mat is unlawful — the healed man is caught in the crossfire
- Jesus’ defense: the Father sustains creation without ceasing; the Son participates in that work
- “Making himself equal with God” — the Jewish leaders understood exactly what he was claiming
- This is the turning point: from growing opposition to a deliberate plot to kill him

SLIDE 11 — JOHN 5:19–30

Equal Authority: Life, Judgment, and Honor

- The Son does nothing independently — perfect unity of will and action with the Father
- Two divine prerogatives given to the Son: giving life and executing final judgment
- “That all may honor the Son, even as they honor the Father” — equal honor = equal deity
- Present tense resurrection: those who hear the Son’s voice now pass from death to life

SLIDE 12 — JOHN 5:31–47

The Four Witnesses

- Four witnesses to Jesus: John the Baptist, his works, the Father’s voice, the Scriptures
- eraunate (you search): intensive, methodical scrutiny — they knew the text but missed its subject
- The Scriptures are not a system of merit — they are a testimony about a Person

- Moses, whom they claim as champion, will be their accuser — the Torah testifies against their unbelief
 - **eraunate**: to search carefully, scrutinize — used of intensive, methodical investigation of a text

Chapter Six — The Bread of Life and the Crisis of Belief

SLIDE 14 — JOHN 6:1–15

The Feeding of the Five Thousand

- The only miracle (besides the resurrection) recorded in all four Gospels
- Philip calculates the impossible cost; Jesus works beyond the limits of human accounting
- eucharistesas (“having given thanks”): Eucharistic overtones — bread multiplied by grace
- Crowd wants to crown him king by force; Jesus withdraws — his kingship operates by different means
 - **eucharistesas**: having given thanks — root of the word “Eucharist”; deliberate Eucharistic resonance

SLIDE 15 — JOHN 6:16–21

Jesus Walks on the Water

- Disciples rowing alone in darkness and storm — a picture of the church laboring without Jesus
- “It is I” = ego eimi — the divine name, not merely self-identification (cf. Exodus 3:14)
- Moses parted the sea; Jesus walks on it — each sign surpasses what came before
- Immediate arrival at their destination: in his presence, the storm ends and the journey completes
 - **ego eimi**: I AM — the divine name from Exodus 3:14; used six times in absolute form in John’s Gospel

SLIDE 16 — JOHN 6:22–40

Bread of Life — Part 1

- Crowd follows seeking another miracle-meal — Jesus challenges the direction of their seeking
- “Work for the food that endures to eternal life” — reorient your deepest hunger toward what lasts
- The Father has sealed and authenticated the Son; this is not self-appointment but divine commission
- First of seven I AM + predicate statements in John — the divine name applied to the one who satisfies
 - **ego eimi ho artos tēs zoēs**: I AM the bread of life — divine name + sustainer of eternal existence

SLIDE 17 — JOHN 6:41–59

Bread of Life — Part 2

- “The Jews grumbled” — deliberate echo of Israel’s wilderness complaints against Moses and God
- No one comes to the Son unless drawn by the Father — divine initiative is the foundation of faith
- The language escalates: eat my flesh, drink my blood — visceral, embodied, irreducibly personal
- trōgō (to chew/gnaw): deliberately physical language — the union Jesus offers cannot be spiritualized away
 - **trōgō**: to gnaw, munch, chew — visceral language that resists a purely symbolic reading of the Eucharist

SLIDE 18 — JOHN 6:60–71**The Hard Saying and Peter’s Confession**

- Many disciples call the teaching a hard saying and walk away — Jesus does not soften or retract it
- He turns to the Twelve: “Do you want to go away as well?” — loyalty tested at its limit
- Peter’s confession: not “we fully understand” but “where else would we go?” — bedrock persevering faith
- The chapter closes with a shadow: one of the Twelve is already aligned with the adversary

Slide 19 — Key Themes: Chapters 4–6

- Jesus crosses every boundary — racial, social, moral — to seek and save
- The divine dei: every step of Jesus’ ministry is governed by the Father’s ordained purpose
- Jesus surpasses every old covenant type: Jacob’s well, the pool, manna, the Sabbath
- I AM: the divine name applied to the one who is Bread, Life, Light, and Lord
- Faith in John is not intellectual assent but whole-person, ongoing commitment to Jesus alone