

The Gospel of John

Chapter 3, Verses 22-36

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 be written
 - one of the four ***gospels***, each of which is a biography of Jesus and an historical narrative of his life
 - originally written in Greek ***to Jews and Gentiles***, including but not limited to those who had already accepted Christ
 - First read within the context of ***early Christian literature***, the ***Jewish Bible*** and ***other*** religious and philosophical writing.

Review

- **Prolog (1:1-18)**
 - Jesus Christ was the Word become flesh (1:14).
 - “**Flesh**” emphasizes that Jesus was 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***.
 - ***Only*** those who receive him shall be ***children of God!***

Review

- Jesus was revealed to Israel by ***John the Baptist*** (1:19-34)
- ***Disciples*** began to follow Jesus (1:35-51)
- Jesus did his ***first sign at Cana of Galilee*** (2:1-11)
- Jesus ***cleansed the temple*** in Jerusalem (2:12-22)
- Jesus performed ***signs in Jerusalem*** (2:23-25)
- Jesus tells Nicodemus that ***a man must be born again in order*** to see the Kingdom of God and that **whoever believes in the Son of Man may have eternal life.**(3:1-15)

Review –Last Week’s Lesson

- We cannot be certain who is speaking in John **16-21**.
- It may be the continuation of the words of Christ begun in verse 10, or a commentary by the author (John).
- In either case, these are among the most important words in the Bible.
- Here we are told **why** the Son of God came to die for our sins on the cross.
- He was **given by God**, because God **loved** the world. (3:16)

Review –Last Week’s Lesson

- God’s giving of his son was the loving means of **salvation** for all who believe, **not** the means of condemnation (3:17)
- However apart from faith in Christ, **all** are condemned (3:18) which is the sense in which the Bible elsewhere speaks of Christ coming to judge.
- Refusal to accept Christ demonstrates that the one who refuses Christ **still loves the darkness.** (3:19-20)
- Acceptance of Christ demonstrates that the one who accepts Christ **has come to love the light.** (3:21)

Discussion

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- Which comes first:
 - Our faith in Christ (“justification”) ?

Discussion

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- This is why God, who loves the world, gave his son.
- By believing in him, we choose the light.
- Which comes first:
 - Our faith in Christ (“justification”) ?
 - Our love of the light (“regeneration,” “sanctification”) ?

Discussion

- Men are free to choose between light and darkness, however apart from Christ all men choose darkness.
- This is why God, who loves the world, gave his son.
- By believing in him, we choose the light.
- Which comes first:
 - Our faith in Christ (“justification”) ?
 - Our love of the light (“regeneration,” “sanctification”) ?
- These two things always come together.

John 3:22-24

3:22こののち、イエスは弟子たちとユダヤの地に行き、彼らと一緒にそこに滞在して、バプテスマを授けておられた。

3:23ヨハネもサリムに近いアイノンで、バプテスマを授けていた。そこには水がたくさんあったからである。人々がぞくぞくとやってきてバプテスマを受けていた。

3:24そのとき、ヨハネはまだ獄に入れられてはいなかった。

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²² After this Jesus and his disciples went into the Judean countryside, and he remained there with them and was baptizing.

²³ John also was baptizing at Aenon near Salim, because water was plentiful there, and people were coming and being baptized

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Q. After what?

A. The events in Jerusalem at the time of the Passover.

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Q. After what?

A. The events in Jerusalem at the time of the Passover:

- Conversation with Nicodemus following the signs Jesus performed after cleansing the temple

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A. Jesus

Q. Who are “they”

A. Jesus’ disciples.

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Q. What are they doing?

A. Baptizing

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- John 3:22 suggests that Jesus sometimes was with his disciples while they baptized.

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- John 4:2 informs us that Jesus did not himself perform baptisms but, rather, that Jesus's disciples did so.
- John 3:22 suggests that Jesus sometimes was with his disciples while they baptized.
- Interestingly, no other verse in the Bible suggests this.

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John also was baptizing at Aenon near Salim, because water was plentiful there, and people were coming and being baptized

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- This time when people were coming to both John and Jesus and being baptized was early in Jesus' ministry.

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- The synoptic account of Jesus earthly ministry begins with John's imprisonment. (Mark 1:14)

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- We cannot be certain of this location

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- We cannot be certain of this location, and this probably doesn't matter.
- What matters is that they were there because there was much water and people were coming and being baptized.

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- This informs us that the baptisms performed by John and by Jesus' disciples were performed using much water.

John 3:24

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- This statement may be a little surprising: It is unlikely that people would have come to be baptized by John in prison.

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Q. Why do you think this statement was added here?

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Q. Why do you think this statement was added here?

A. Probably because this predates the synoptic record of Jesus ministry.

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Q. Why do you think this statement was added here?

A. Probably because this predates the synoptic record of Jesus ministry and, therefore it seems to me, provides us with a rare and important insight.

John 3:25-30

3:25ところが、ヨハネの弟子たちとひとりのユダヤ人との間に、きよめのことで争論が起った。

3:26そこで彼らはヨハネのところにきて言った、「先生、ごらん下さい。ヨルダンの向こうであなたと一緒にいたことがあります、そして、あなたがあかしをしておられたあのかたが、バプテスマを授けており、皆の者が、そのかたのところへ出かけています」。

3:27ヨハネは答えて言った、「人は天から与えられなければ、何ものも受けることはできない。

John 3:25-30

3:28 『わたしはキリストではなく、そのかたよりも先につかわされた者である』と言ったことをあかししてくれるのは、あなたがた自身である。

3:29 花嫁をもつ者は花婿である。花婿の友人は立って彼の声を聞き、その声を聞いて大いに喜ぶ。こうして、この喜びはわたしに満ち足りている。

3:30 彼は必ず栄え、わたしは衰える。

John 3:25-30

²⁵ Now a discussion arose between some of John's disciples and a Jew over purification.

²⁶ And they came to John and said to him, "Rabbi, he who was with you across the Jordan, to whom you bore witness---look, he is baptizing, and all are going to him."

²⁷ John answered, "A person cannot receive even one thing unless it is given him from heaven.

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²⁸ You yourselves bear me witness, that I said, 'I am not the Christ, but I have been sent before him.'

²⁹ The one who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice. Therefore this joy of mine is now complete.

³⁰ He must increase, but I must decrease."

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Now a discussion arose between some of John's disciples and a Jew over purification.

- This looks back to the preceding observation, i.e. that John had not yet been put into prison and, therefore, that he and Jesus were engaged in public ministry at the same time, something not considered in the Synoptic Gospels.

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Now a discussion arose between some of John's disciples and a Jew over purification.

- Arising from these unusual circumstances (i.e. people coming to be baptized by both John and Jesus) John's disciples have initiated a discussion

John 3:25

ところが、ヨハネの弟子たちとひとりのユダヤ人との間に、きよめのことでも争論が起った。

Now a discussion arose between some of John's disciples and a Jew over **purification**.

- The topic of this discussion is “purification” (i.e. making pure that which has been contaminated.)

John 3:25

ところが、ヨハネの弟子たちとひとりのユダヤ人との間に、きよめのこととで争論が起った。

Now a discussion arose between some of John's disciples and a Jew over purification.

- The topic of this discussion is “purification” (i.e. making pure that which has been contaminated.)
- They are having this discussion with a Jew.

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Now a discussion arose between some of John's disciples and a Jew over purification.

- The topic of this discussion is “purification” (i.e. making pure that which has been contaminated.)
- They are having this discussion with a Jew.
- He might be someone like Nicodemus.

Discussion

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- I imagine that they had urged the man to be baptized (again) by John . . . or questioned why the man had been or would be baptized (again) by Jesus and what was necessary in order for a (Jewish) man to be made pure.

Discussion

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- I imagine that they had urged the man to be baptized (again) by John . . . or questioned why the man had been or would be baptized (again) by Jesus and what was necessary in order for a (Jewish) man to be made pure.
- In any case, they seem to be comparing John and Jesus and their respective baptisms, within a Jewish context.

John 3:26

そこで彼らはヨハネのところにきて言った、「先生、ごらん下さい。ヨルダンの向こうであなたと一緒にいたことがあり、そして、あなたがあかしをしておられたあのかたが、バプテスマを授けており、皆の者が、そのかたのところへ出かけています」。

And they came to John and said to him, "Rabbi, he who was with you across the Jordan, to whom you bore witness---look, he is baptizing, and all are going to him."

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And **they** came to John and said to him, "Rabbi, he who was with you across the Jordan, to whom you bore witness---look, he is baptizing, and all are going to him."

Q. Who are “they?”

A. John’s disciples --- at least those of them who had been talking recently to a Jewish man about purification.

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And they came to John and said to him, "**Rabbi**, he who was with you across the Jordan, to whom you bore witness---look, he is baptizing, and all are going to him."

Q. Is it OK for John's disciples to call him "Rabbi?"

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A. It depends on what is in their hearts: certainly John is worthy of honor and respect but not at Jesus' expense.

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Q. So what are John's disciples concerned about?

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And they came to John and said to him, "Rabbi, he who was with you across the Jordan, to whom you bore witness---look, he is baptizing, and all are going to him."

Q. So what are John's disciples concerned about?

A. Many people are being baptized (again) by Jesus, thus diminishing the importance of John and his baptism.

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ヨハネは答えて言った、「人は天から与えられなければ、何ものも受けることはできない」

John answered, "A person cannot receive even one thing unless it is given him from heaven."

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Q. How do you understand this answer that John gave to his disciples?

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Q. How do you understand this answer that John gave to his disciples?

A. It was God who sent men to John to be baptized in the past and now it is God who is sending men to Jesus.

John 3:28

『わたしはキリストではなく、そのかたよりも先につかわされた者である』と言ったことをあかししてくれるのは、あなたがた自身である。

You yourselves bear me witness, that I said, 'I am not the Christ, but I have been sent before him.'

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- John's disciples know about Jesus, because John pointed Jesus out to them and testified to them concerning Jesus.

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- John's disciples know about Jesus, because John pointed Jesus out to them and testified to them concerning Jesus.
- Now he reminds them of the content of his testimony.
- Everything is happening as he said that it would happen.

John 3:29

花嫁をもつ者は花婿である。花婿の友人は立って彼の声聞き、その声を聞いて大いに喜ぶ。こうして、この喜びはわたしに満ち足りている。

The one who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice. Therefore this joy of mine is now complete.

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The one who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice. Therefore this joy of mine is now complete.

- That people are now coming to Christ rather than to John, is no surprise to John, and it is also no disappointment.

John 3:29

花嫁をもつ者は花婿である。花婿の友人は立って彼の声聞き、その声を聞いて大いに喜ぶ。こうして、この喜びはわたしに満ち足りている。

The one who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice. Therefore this joy of mine is now complete.

- That people are now coming to Christ rather than to John, is no surprise to John, and it is also no disappointment.
- On the contrary, uniting Christ with his people was John's job and seeing its fulfillment is his greatest joy.

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- The purpose of the baptism of John was to prepare the faithful in Israel for the coming of her divine King.
- In this marriage between Christ and his Church, John sees himself as the “friend of the bridegroom.”
- For him to lust after the bride or to be jealous of the bridegroom would be perverse.

John 3:30

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- This is not, I believe, a statement of sad resignation.
- Rather this is a sigh of relief from a friend of the groom who can now see that the wedding will be OK and the marriage secure.