

The Gospel of John

Chapter 6, Verses 59-71

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 already believed in 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).
 - Jesus 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***, with whom Jesus had an important conversation (3:1-21).

Review

- ***Jesus surpassed John the Baptist***, who reassured his own followers that this was as it should be. (3:22-36)
- Returning from Judea to Galilee, ***Jesus stopped briefly in Samaria***, where he revealed himself to a woman by a well and others who confessed that Jesus was the Savior of the world. (4:1-45)
- ***Jesus healed the son of an official from Capernaum*** and consequently the man and his household believed. (4:46-53)
- Visiting Jerusalem, ***Jesus healed a man by the pool***; the Jews persecuted him because he did so on the Sabbath (5:1-16)

Review

- ***The Jews hated Jesus for calling God his father. (5:17-18)***
- ***Jesus explained his relationship with God*** as being a bond of perfect love and unity. Those who reject Jesus, do so because they have already rejected the Father. (5:19-44)

Review – Chapter 6

- Back in Galilee, Jesus crossed to the eastern side of the lake where, using five loaves and two small fish, ***he miraculously fed 5,000 men*** and their families. (6:1-13)
- ***Miraculously walking on water***, he then crossed back to the west side of the lake, where the crowd found him. (6:14-25)
- Jesus told the crowd that they were following him for the wrong reasons. ***Rather than looking for earthly rewards, people should believe in Jesus and understand the salvation and eternal life he alone provided*** (6:26-29).

Review – Chapter 6

- ***The crowd asked Jesus to verify his extraordinary claims concerning himself by performing **more miracles**, possibly by sending **manna from heaven**. (6:30-31)***
- Jesus reminded them that manna had been sent not by Moses but by God, whom Jesus calls his father, and that ***God had recently sent something better than manna***, something which Jesus describes as the ***true bread from heaven which gives life to the world***. (6:32-33)
- Jesus makes it clear he was referring to ***himself***. (6:34-35)

Review – Chapter 6

- **Jesus explained that all whom the Father gives**, shall come to Jesus, believe in Jesus, and be saved. (6:35-37)
- Such is the will of God: that all who believe in Jesus shall have **eternal life** and **be raised up** on the last day. (6:38-40)
- The Jews in Galilee (where Jesus grew up) **grumbled**, because they knew Jesus and his family, and yet he was saying that he came down from heaven. (6:41-42)
- Jesus said that **nobody could believe in him except those who had been drawn to him and taught by God**. (6:43-45)

Review – Chapter 6

- But, added Jesus, to avoid a possible misunderstanding, ***no one has ever seen the Father but the Son***, and ***only those who believe in the Son have eternal life***. (6:46-47)
- Comparing himself to the manna which God supplied in the time of Moses, Jesus pointed out two differences:
 - The fathers who ate the manna died, whereas those who “eat” Jesus will live forever. (6:48-49)
 - Whereas God caused inanimate bread to fall from the sky, the living Christ came down from heaven itself. (6:50-51a)

Review – Chapter 6

- Jesus explained that the “bread” that he gives for the life of the world is his “flesh.” (i.e. his human life) (6:51b)
- The Jews argued among themselves concerning what Jesus meant by saying they should “eat his flesh.” (6:52)
- Jesus did not answer in plain speech but, rather, reinforced his metaphor and made it even more offensive. (6:53-58)
- Note: In John such figurative speech serves the same purpose as Jesus’ parables in the synoptic gospels.

Review - Discussion

- In what ways does Jesus give his human life?

Review - Discussion

- In what ways does Jesus give his human life?
 - **Death**

Review - Discussion

- In what ways does Jesus give his human life?
 - Creation
 - Incarnation
 - Temptation
 - Suffering
 - Obedience
 - Teaching
 - **Death**
 - Resurrection
 - Ascension
 - Spirit
 - Parousia

Review - Discussion

- How do we “eat” this human life which Jesus gave?”
 - Spirit
 - Word
 - Believe
 - Obey

Review - Discussion

- How does this give us eternal life?
 - Justification / Atonement
 - Sanctification
 - Glorification

John 6:59-64

6:59これらのことは、イエスがカペナウムの会堂で教えておられたときに言われたものである。

6:60弟子たちのうちの多くの者は、これを聞いて言った、「これは、ひどい言葉だ。だれがそんなことを聞いておられようか」。

6:61しかしイエスは、弟子たちがそのことをつぶやいているのを見破って、彼らに言われた、「このことがあなたがたのつまずきになるのか。

John 6:59-64

6:62 それでは、もし人の子が前にいた所に上るのを見たら、どうなるのか。

6:63 人を生かすものは霊であって、肉はなんの役にも立たない。わたしがあなたがたに話した言葉は霊であり、また命である。

6:64 しかし、あなたがたの中には信じない者がいる」。イエスは、初めから、だれが信じないか、また、だれが彼を裏切るかを知っておられたのである。

John 6:59-64

⁵⁹ Jesus said these things in the synagogue, as he taught at Capernaum.

⁶⁰ When many of his disciples heard it, they said, "This is a hard saying; who can listen to it?"

⁶¹ But Jesus, knowing in himself that his disciples were grumbling about this, said to them, "Do you take offense at this?"

⁶² Then what if you were to see the Son of Man ascending to where he was before?

John 6:59-64

⁶³ It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life.

⁶⁴ But there are some of you who do not believe." (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.)

John 6:59

これらのことは、イエスがカペナウムの会堂で教えておられたときに言われたものである。

Jesus said these things in the synagogue, as he taught at Capernaum.

John 6:59

これらのことは、イエスがカペナウムの会堂で教えておられたときに言われたものである。

Jesus said these things in the synagogue, as he taught at Capernaum.

- Probably this looks all the way back to Jesus' arrival in Capernaum or, at least, to the beginning of the “bread-of-life discourse” starting at Verse 30.

John 6:59

これらのことは、イエスがカペナウムの会堂で教えておられたときに言われたものである。

Jesus said these things in the synagogue, as he taught at Capernaum.

- That such things were said in the synagogue is significant.

John 6:59

これらのことは、イエスがカペナウムの会堂で教えておられたときに言われたものである。

Jesus said these things in the synagogue, as he taught at Capernaum.

- That such things were said in the synagogue is significant.
- This means that these things were being said within the context of Jewish scripture, religious practice, and culture.

John 6:59

これらのことは、イエスがカペナウムの会堂で教えておられたときに言われたものである。

Jesus said these things in the synagogue, as he taught at Capernaum.

- That such things were said in the synagogue is significant.
- This means that these things were being said within the context of Jewish scripture, religious practice, and culture.
- This is precisely where they should have understood him.

John 6:59

これらのことは、イエスがカペナウムの会堂で教えておられたときに言われたものである。

Jesus said these things in the synagogue, *as he taught* at Capernaum.

- We see also that Jesus was in the synagogue for the purpose of teaching and that the synagogue then still allowed him to teach.

John 6:59

これらのことは、イエスがカペナウムの会堂で教えておられたときに言われたものである。

Jesus said these things in the synagogue, as he taught at Capernaum.

- We see also that Jesus was in the synagogue for the purpose of teaching and that the synagogue then still allowed him to teach.
- His signs, teaching, and personal authority still allow this.

John 6:59

これらのことは、イエスがカペナウムの会堂で教えておられたときに言われたものである。

Jesus said these things in the synagogue, as he taught at Capernaum.

- That this synagogue where Jesus was teaching was in his sometime home town of Capernaum, is worth noting.

John 6:59

これらのことは、イエスがカペナウムの会堂で教えておられたときに言われたものである。

Jesus said these things in the synagogue, as he taught at Capernaum.

- That this synagogue where Jesus was teaching was in his sometime home town of Capernaum, is worth noting.
- It is here of all places that they have seen the most evidence of his glory.

John 6:59

これらのことは、イエスがカペナウムの会堂で教えておられたときに言われたものである。

Jesus said these things in the synagogue, as he taught at Capernaum.

- We are reminded of Matthew 11:23-25 (Luke 10:15-16) where Jesus speaks ominously of the fate of this town for refusing to believe.

John 6:60

6弟子たちのうちの多くの者は、これを聞いて言った、「これは、ひどい言葉だ。だれがそんなことを聞いておられようか」。

When many of his disciples heard it, they said, "This is a hard saying; who can listen to it?"

John 6:60

6弟子たちのうちの多くの者は、これを聞いて言った、「これは、ひどい言葉だ。だれがそんなことを聞いておられようか」。

When *many of his disciples* heard it, they said, "This is a hard saying; who can listen to it?"

- It is also worth noting that Jesus had “many disciples.”

John 6:60

6弟子たちのうちの多くの者は、これを聞いて言った、「これは、ひどい言葉だ。だれがそんなことを聞いておられようか」。

When many of his *disciples* heard it, they said, "This is a hard saying; who can listen to it?"

- It is also worth noting that Jesus had “many disciples.”
- This refers not only to “the 12” but to a larger group of men who had followed Jesus and/or gathered in the Synagogue at Capernaum specifically for the purpose of hearing Jesus.

John 6:60

6弟子たちのうちの多くの者は、これを聞いて言った、「これは、ひどい言葉だ。だれがそんなことを聞いておられようか」。

When many of his disciples heard it, they said, "***This is a hard saying;*** who can listen to it?"

- Up until now, they had been “his disciples” but now they are hearing something they don’t like so much.

John 6:60

6弟子たちのうちの多くの者は、これを聞いて言った、「これは、ひどい言葉だ。だれがそんなことを聞いておられようか」。

When many of his disciples heard it, they said, "This is a hard saying; *who can listen to it?*"

- Up until now, they had been “his disciples” but now they are hearing something they don’t like so much.
- The grammar here suggests not so much that his teaching was difficult to understand but that it was *offensive* to hear.

John 6:60

6弟子たちのうちの多くの者は、これを聞いて言った、「これは、ひどい言葉だ。だれがそんなことを聞いておられようか」。

When many of his disciples heard it, they said, "This is a hard saying; ***who can listen to it?***"

- This (the “Bread of Life Discourse”) was not the sort of teaching that this group wanted to hear from him.

John 6:60

6弟子たちのうちの多くの者は、これを聞いて言った、「これは、ひどい言葉だ。だれがそんなことを聞いておられようか」。

When many of his disciples heard it, they said, "This is a hard saying; ***who can listen to it?***"

- This (the “Bread of Life Discourse”) was not the sort of teaching that this group wanted to hear from him.
- Contrast this with the reaction of the Samaritans to a similar teaching about the “Living Water.” (Chapter 4)

Discussion

- Why do many of Jesus' disciples who sit listening to him teach in the synagogue in his home town of Capernaum find the "Bread of Life Discourse" so objectionable?

Discussion

- Why do many of Jesus' disciples who sit listening to him teach in the synagogue in his home town of Capernaum find the "Bread of Life Discourse" so objectionable?
 - The metaphor is displeasing to Jews who are offended by the image of "drinking blood" and "eating human flesh."

Discussion

- Why do many of Jesus' disciples who sit listening to him teach in the synagogue in his home town of Capernaum find the "Bread of Life Discourse" so objectionable?
 - The metaphor is displeasing to Jews who are offended by the image of "drinking blood" and "eating human flesh."
 - The metaphor suggests that Jesus has a unique relationship with God and is himself the only way to eternal life.

Discussion

- Why do many of Jesus' disciples who sit listening to him teach in the synagogue in his home town of Capernaum find the "Bread of Life Discourse" so objectionable?
 - The metaphor is displeasing to Jews who are offended by the image of "drinking blood" and "eating human flesh."
 - The metaphor suggests that Jesus has a unique relationship with God and is himself the only way to eternal life.
 - Such claims caused the Jews in Jerusalem to hate him.

Discussion

- Why do many of Jesus' disciples who sit listening to him teach in the synagogue in his home town of Capernaum find the "Bread of Life Discourse" so objectionable?
 - The metaphor is displeasing to Jews who are offended by the image of "drinking blood" and "eating human flesh."
 - The metaphor suggests that Jesus has a unique relationship with God and is himself the only way to eternal life.
 - Such claims caused the Jews in Jerusalem to hate him.
 - There is no suggestion of earthly benefit for Jesus' disciples.

John 6:61

しかしイエスは、弟子たちがそのことでつぶやいているのを見破って、彼らに言われた、「このことがあなたがたのつまずきになるのか。

But Jesus, knowing in himself that his disciples were grumbling about this, said to them, "Do you take offense at this?"

John 6:61

しかしイエスは、弟子たちがそのことでつぶやいているのを見破って、彼らに言われた、「このことがあなたがたのつまずきになるのか。

But Jesus, knowing in himself that his disciples were grumbling about this, said to them, "Do you take **offense** at this?"

- This confirms what was said before, it is not so much that his “disciples” are having trouble understanding what he is teaching but, rather, that they find his teaching offensive.

John 6:62

それでは、もし人の子が前にいた所に上るのを見たら、どうなるのか。

Then what if you were to see the Son of Man ascending to where he was before?

John 6:62

それでは、もし人の子が前にいた所に上るのを見たら、どうなるのか。

Then what if you were to see the Son of Man ascending to where he was before?

- This verse is a little bit difficult to interpret.

John 6:62

それでは、もし人の子が前にいた所に上るのを見たら、どうなるのか。

Then what if you were to see the Son of Man ascending to where he was before?

- This verse is a little bit difficult to interpret.
- They were offended by his “Bread of Life Discourse.”

John 6:62

それでは、もし人の子が前にいた所に上るのを見たら、どうなるのか。

Then what if you were to see the Son of Man *ascending to where he was before*?

- This verse is a little bit difficult to interpret.
- They were offended by his “Bread of Life Discourse.”
- What will they think when they see him return to heaven?

John 6:62

それでは、もし人の子が前にいた所に上るのを見たら、どうなるのか。

Then what if you were to see the Son of Man ascending to where he was before?

- Will they be less offended, after seeing him glorified?

John 6:62

それでは、もし人の子が前にいた所に上るのを見たら、どうなるのか。

Then what if you were to see the Son of Man ascending to where he was before?

- Will they be less offended, after seeing him glorified?
 - If so, then they should not be offended now, because the Son of Man can not ascend to glory without first descending.

John 6:62

それでは、もし人の子が前にいた所に上るのを見たら、どうなるのか。

Then what if you were to see the Son of Man ascending to where he was before?

- Will they be less offended, after seeing him glorified?
 - If so, then they should not be offended now, because the Son of Man can not ascend to glory without first descending.
 - He could not have descended without first being glorious!

John 6:62

それでは、もし人の子が前にいた所に上るのを見たら、どうなるのか。

Then what if you were to see the Son of Man ascending to where he was before?

- As John helps us to understand (and as we discussed earlier) it is the entire arc of his human life whereby the Son of Man gives himself for the life of the world.

John 6:62

それでは、もし人の子が前にいた所に上るのを見たら、どうなるのか。

Then what if you were to see the Son of Man ascending to where he was before?

- As John helps us to understand (and as we discussed earlier) it is the entire arc of his human life whereby the Son of Man gives himself for the life of the world, including whatever bits these disciples find offensive.

John 6:62

それでは、もし人の子が前にいた所に上るのを見たら、どうなるのか。

Then what if you were to see the Son of Man ascending to where he was before?

- Or does Jesus mean to suggest that some of these disciples will be even more offended by Jesus after he ascends?

John 6:62

それでは、もし人の子が前にいた所に上るのを見たら、どうなるのか。

Then what if you were to see the Son of Man ascending to where he was before?

- Or does Jesus mean to suggest that some of these disciples will be even more offended by Jesus after he ascends?
- Why might this be the case?

Discussion

- Why might some of these disciples become even more offended by Jesus as he proceeds to return to heaven?

Discussion

- Why might some of these disciples become even more offended by Jesus as he proceeds to return to heaven?
 - He will proceed by way of indignity, suffering, and death.

Discussion

- Why might some of these disciples become even more offended by Jesus as he proceeds to return to heaven?
 - He will proceed by way of indignity, suffering, and death.
 - It will be an ignominious death on a cross.

Discussion

- Why might some of these disciples become even more offended by Jesus as he proceeds to return to heaven?
 - He will proceed by way of indignity, suffering, and death.
 - It will be an ignominious death on a cross.
 - The resurrection and ascension will be glorious, however there will be no earthly benefit for Israel or, even, for Jesus' disciples.

Discussion

- Why might some of these disciples become even more offended by Jesus as he proceeds to return to heaven?
 - He will proceed by way of indignity, suffering, and death.
 - It will be an ignominious death on a cross
 - The resurrection and ascension will be glorious, however there will be no earthly benefit for Israel or, even, for Jesus' disciples.
 - On the contrary, Jesus disciples will be called to suffer for his name sake.

Discussion

- Why might some of these disciples become even more offended by Jesus as he proceeds to return to heaven?
 - He will proceed by way of indignity, suffering, and death.
 - It will be an ignominious death on a cross
 - The resurrection and ascension will be glorious, however there will be no earthly benefit for Israel or, even, for Jesus' disciples.
 - On the contrary, Jesus disciples will be called to suffer for his name sake. The *gospel* is offensive to the Jews generally.

Discussion

- Why might some of these disciples become even more offended by Jesus as he proceeds to return to heaven?
 - He will proceed by way of indignity, suffering, and death.
 - It will be an ignominious death on a cross
 - The resurrection and ascension will be glorious, however there will be no earthly benefit for Israel or, even, for Jesus' disciples.
 - On the contrary, Jesus disciples will be called to suffer for his name sake. The *gospel* is offensive to the Jews generally. And it is difficult and costly for Christians in this life.

John 6:63

人を生かすものは霊であって、肉はなんの役にも立たない。わたしがあなたがたに話した言葉は霊であり、また命である。

It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life.

John 6:63

人を生かすものは霊であって、肉はなんの役にも立たない。わたしがあなたがたに話した言葉は霊であり、また命である。

It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life.

- For most of the people to whom Jesus is speaking, their hope is in the world and in the flesh.

John 6:63

人を生かすものは霊であって、肉はなんの役にも立たない。わたしがあなたがたに話した言葉は霊であり、また命である。

It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life.

- For most of the people to whom Jesus is speaking, their hope is in the world and in the flesh.
- These are the categories within which they try to understand Jesus and his teaching.

John 6:63

人を生かすものは霊であって、肉はなんの役にも立たない。わたしがあなたがたに話した言葉は霊であり、また命である。

It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life.

- But God is Spirit.

John 6:63

人を生かすものは霊であって、肉はなんの役にも立たない。わたしがあなたがたに話した言葉は霊であり、また命である。

It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life.

- But God is Spirit.
- The Spirit gives life.

John 6:63

人を生かすものは霊であって、肉はなんの役にも立たない。わたしがあなたがたに話した言葉は霊であり、また命である。

It is the Spirit who gives life; ***the flesh is no help at all***. The words that I have spoken to you are spirit and life.

- But God is Spirit.
- The Spirit gives life.
- And flesh is no help at all.

John 6:63

人を生かすものは霊であって、肉はなんの役にも立たない。わたしがあなたがたに話した言葉は霊であり、また命である。

It is the Spirit who gives life; the flesh is no help at all. ***The words that I have spoken to you are spirit and life.***

- Most of them simply could not understand what Jesus was talking about, because his words were spirit and life, and their ears were only ears of flesh.

John 6:63

人を生かすものは霊であって、肉はなんの役にも立たない。わたしがあなたがたに話した言葉は霊であり、また命である。

It is the Spirit who gives life; the flesh is no help at all. ***The words that I have spoken to you are spirit and life.***

- Most of them simply could not understand what Jesus was talking about, because his words were spirit and life, and their ears were only ears of flesh.
- In order to understand, they would need “spiritual ears.”

John 6:64

しかし、あなたがたの中には信じない者がいる」。イエスは、初めから、だれが信じないか、また、だれが彼を裏切るかを知っておられたのである。

But there are some of you who do not believe." (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.)

John 6:64

しかし、あなたがたの中には信じない者がいる」。イエスは、初めから、だれが信じないか、また、だれが彼を裏切るかを知っておられたのである。

But there are some of you who do not believe." (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.)

- Jesus knew that “some” of the people to whom he was speaking did not (yet) have ears that could truly hear him.

John 6:64

しかし、あなたがたの中には信じない者がいる」。イエスは、初めから、だれが信じないか、また、だれが彼を裏切るかを知っておられたのである。

But there are some of you who do not believe." (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.)

- Jesus knew that “some” of the people to whom he was speaking did not (yet) have ears that could truly hear him.
- Indeed most did not, and some whom he had chosen to be closest to him would actually betray him.

John 6:64

しかし、あなたがたの中には信じない者がいる」。イエスは、初めから、だれが信じないか、また、だれが彼を裏切るかを知っておられたのである。

But there are some of you who do not believe." (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.)

- John and his primary readers probably have especially in mind Judas Iscariot, but also perhaps Peter and others of the 12 who would deny and abandon Jesus for a time.

John 6:64

しかし、あなたがたの中には信じない者がいる」。イエスは、初めから、だれが信じないか、また、だれが彼を裏切るかを知っておられたのである。

But there are some of you who do not believe." (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.)

- John and his primary readers probably have especially in mind Judas Iscariot, but also perhaps Peter and others of the 12 who would deny and abandon Jesus for a time.
- To deny, abandon, and disobey Jesus is also to disbelieve.

John 6:65-71

6:65そしてイエスは言われた、「それだから、父が与えて下さった者でなければ、わたしに来ることはできないと、言ったのである」。

6:66それ以来、多くの弟子たちは去って行って、もはやイエスと行動を共にしなかった。

6:67そこでイエスは十二弟子に言われた、「あなたがたも去ろうとするのか」。

John 6:65-71

6:68 シモン・ペテロが答えた、「主よ、わたしたちは、だれのところに行きましょう。永遠の命の言をもっているのはあなたです。

6:69 わたしたちは、あなたが神の聖者であることを信じ、また知っています」。

6:70 イエスは彼らに答えられた、「あなたがた十二人を選んだのは、わたしではなかったか。それなのに、あなたがたのうちの一人は悪魔である」。

John 6:65-71

6:71これは、イスカリオテのシモンの子ユダをさして言われたのである。このユダは、十二弟子のひとりでありながら、イエスを裏切ろうとしていた。

John 6:65-71

⁶⁵ And he said, "This is why I told you that no one can come to me unless it is granted him by the Father."

⁶⁶ After this many of his disciples turned back and no longer walked with him.

⁶⁷ So Jesus said to the Twelve, "Do you want to go away as well?"

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

John 6:65-71

⁶⁹ and we have believed, and have come to know, that you are the Holy One of God."

⁷⁰ Jesus answered them, "Did I not choose you, the Twelve? And yet one of you is a devil."

⁷¹ He spoke of Judas the son of Simon Iscariot, for he, one of the Twelve, was going to betray him.

John 6:65

そしてイエスは言われた、「それだから、父が与えて下さった者でなければ、わたしに来ることはできないと、言ったのである」。

And he said, "This is why I told you that no one can come to me unless it is granted him by the Father."

John 6:65

そしてイエスは言われた、「それだから、父が与えて下さった者でなければ、わたしに来ることはできないと、言ったのである」。

And he said, "This is why I told you that no one can come to me unless it is granted him by the Father."

- *Jesus* is still speaking.

John 6:65

そしてイエスは言われた、「それだから、父が与えて下さった者でなければ、わたしに来ることはできないと、言ったのである」。

And he said, "**This is why** I told you that no one can come to me unless it is granted him by the Father."

- Jesus is still speaking.
- Just before this, he said that, some of those to whom he was speaking did not believe his words of spirit and life. (v. 63-64)

John 6:65

そしてイエスは言われた、「それだから、父が与えて下さった者でなければ、わたしに来ることはできないと、言ったのである」。

And he said, "***This is why I told you that no one can come to me unless it is granted him by the Father.***"

- He now explains that such lack of belief explains his earlier pronouncement that nobody can come to Jesus unless it is granted to him by the Father.

John 6:65

そしてイエスは言われた、「それだから、父が与えて下さった者でなければ、わたしに来ることはできないと、言ったのである」。

And he said, "This is why I told you that no one can come to me unless it is granted him by the Father."

- He now explains that such lack of belief explains his earlier pronouncement that nobody can come to Jesus unless it is granted to him by the Father.
- ***Belief in Jesus, in other words, is granted by the Father.***

John 6:66

それ以来、多くの弟子たちは去って行って、もはやイエスと行動を共にしなかった。

After this many of his disciples turned back and no longer walked with him.

John 6:66

それ以来、多くの弟子たちは去って行って、もはやイエスと行動を共にしなかった。

After this many of his disciples turned back and no longer walked with him.

- The “Bread of Life Discourse” had offended many who had been attracted to Jesus previously.

John 6:66

それ以来、多くの弟子たちは去って行って、もはやイエスと行動を共にしなかった。

After this many of his disciples turned back and no longer walked with him.

- The “Bread of Life Discourse” had offended many who had been attracted to Jesus previously.
- Jesus had done nothing to make his teaching less offensive to them.

John 6:66

それ以来、多くの弟子たちは去って行って、もはやイエスと行動を共にしなかった。

After this many of his disciples turned back and no longer walked with him.

- The “Bread of Life Discourse” had offended many who had been attracted to Jesus previously.
- Jesus had done nothing to make his teaching less offensive to them, and several things to make it even more so.

John 6:66

それ以来、多くの弟子たちは去って行って、もはやイエスと行動を共にしなかった。

After this many of his disciples turned back and no longer walked with him.

- This explains why many who had been following up until this point, now stopped following him.

John 6:66

それ以来、多くの弟子たちは去って行って、もはやイエスと行動を共にしなかった。

After this many of his disciples turned back and no longer walked with him.

- This explains why many who had been following up until this point, now stopped following him.
- This probably does not mean that they had permanently rejected Christ and their own salvation.

John 6:66

それ以来、多くの弟子たちは去って行って、もはやイエスと行動を共にしなかった。

After this many of his disciples *turned back and no longer walked with him.*

- But at least Jesus' teaching discouraged many from continuing to follow him at that time.

John 6:66

それ以来、多くの弟子たちは去って行って、もはやイエスと行動を共にしなかった。

After this many of his disciples *turned back and no longer walked with him*.

- But at least Jesus' teaching discouraged many from continuing to follow him at that time.
- The teaching of Christ is not supposed to be attractive to all people or, even, to most people.

John 6:67

そこでイエスは十二弟子に言われた、「あなたがたも去ろうとするのか」。

So Jesus said to the Twelve, "Do you want to go away as well?"

John 6:67

そこでイエスは十二弟子に言われた、「あなたがたも去ろうとするのか」。

So Jesus said to *the Twelve*, "Do you want to go away as well?"

- Now Jesus is addressing “the Twelve” who are individually listed in the synoptic gospels.

John 6:67

そこでイエスは十二弟子に言われた、「あなたがたも去ろうとするのか」。

So Jesus said to the Twelve, "***Do you want to go away as well?***"

- Now Jesus is addressing “the Twelve” who are individually listed in the synoptic gospels.
- This is not a real question. The grammar suggests that Jesus expects the Twelve to remain with him.

Comment

- Please note in passing that only a short time earlier, Jesus had fed 5,000 men and their wives and children, some of whom were planning to take him by force and make him their king.

Comment

- Please note in passing that only a short time earlier, Jesus had fed 5,000 men and their wives and children, some of whom were planning to take him by force and make him their king.
- Now he is talking to The Twelve plus, I suppose, a few additional intermittent followers.

Comment

- Please note in passing that only a short time earlier, Jesus had fed 5,000 men and their wives and children, some of whom were planning to take him by force and make him their king.
- Now he is talking to The Twelve plus, I suppose, a few additional intermittent followers.
- What happened in between was the proclamation of the gospel by Christ himself to a group of people who were, many of them, Biblically literate.

John 6:68

シモン・ペテロが答えた、「主よ、わたしたちは、だれのところに行きましょう。永遠の命の言をもっているのはあなたです。

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

John 6:68

シモン・ペテロが答えた、「主よ、わたしたちは、だれのところに行きましょう。永遠の命の言をもっているのはあなたです。

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

- Christ had just asked The Twelve if they were preparing to abandon him.

John 6:68

シモン・ペテロが答えた、「主よ、わたしたちは、だれのところに行きましょう。永遠の命の言をもっているのはあなたです。

Simon Peter answered him, "Lord, to whom shall **we** go? You have the words of eternal life,

- Christ had just asked The Twelve if they were preparing to abandon him.
- As so often happened, Peter spoke out first and seemingly on behalf of all of them.

John 6:68

シモン・ペテロが答えた、「主よ、わたしたちは、だれのところに行きましょう。永遠の命の言をもっているのはあなたです。

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

- Similar confession by Peter are remember in the synoptic gospels at approximately this same point in Jesus ministry.

John 6:68

シモン・ペテロが答えた、「主よ、わたしたちは、だれのところに行きましょう。永遠の命の言をもっているのはあなたです。

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

- Similar confession by Peter are remember in the synoptic gospels at approximately this same point in Jesus ministry.
- This does ***not*** mean that Peter or the other disciples who stayed with Jesus fully understood all that he had said.

John 6:68

シモン・ペテロが答えた、「主よ、わたしたちは、だれのところに行きましょう。永遠の命の言をもっているのはあなたです。

Simon Peter answered him, "**Lord**, to whom shall we go? ***You have the words of eternal life,***

- They did however seem to understand **who** he was, which was the single most important part of what he had just been teaching, and something that only God could reveal.

John 6:68

シモン・ペテロが答えた、「主よ、わたしたちは、だれのところに行きましょう。永遠の命の言をもっているのはあなたです。

Simon Peter answered him, "Lord, *to whom shall we go*? You have the words of eternal life,

- They were also prepared to follow him, as such.

John 6:68

シモン・ペテロが答えた、「主よ、わたしたちは、だれのところに行きましょう。永遠の命の言をもっているのはあなたです。

Simon Peter answered him, "Lord, *to whom shall we go*? You have the words of eternal life,

- They were also prepared to follow him, as such.
- This, then, in some important sense, was the beginning of the Apostolic Christian Church.

John 6:68

シモン・ペテロが答えた、「主よ、わたしたちは、だれのところに行きましょう。永遠の命の言をもっているのはあなたです。

Simon Peter answered him, "Lord, *to whom shall we go*? You have the words of eternal life,

- They were also prepared to follow him, as such.
- This, then, in some important sense, was the beginning of the Apostolic Christian Church.
- These people had been “called out” of the world.

John 6:69

わたしたちは、あなたが神の聖者であることを信じ、また知っています」。

and *we have believed*, and have come to know, that *you are the Holy One of God.*"

- Following Jesus explanation from Verse 65, we understand that ***God the Father granted*** to this Group of disciples, whom Jesus had also chosen, ***a belief in who Jesus was.***

John 6:70

イエスは彼らに答えられた、「あなたがた十二人を選んだのは、わたしではなかったか。それなのに、あなたがたのうちのひとり
は悪魔である」。

Jesus answered them, "Did I not choose you, the Twelve? And yet one of you is a devil."

John 6:70

イエスは彼らに答えられた、「あなたがた十二人を選んだのは、わたしではなかったか。それなのに、あなたがたのうちのひとり
は悪魔である」。

Jesus answered them, "Did I not choose you, the Twelve? And yet one of you is a devil."

- What Peter has said in Verse 69 is essentially a confession of faith, spoken on behalf of the group (the new Church!)

John 6:70

イエスは彼らに答えられた、「あなたがた十二人を選んだのは、わたしではなかったか。それなのに、あなたがたのうちのひとり
は悪魔である」。

Jesus answered them, "**Did I not choose you**, the Twelve? And yet one of you is a devil."

- Jesus' response to their confession is two-fold:
 - First ***he reminds them who did the choosing***. Their confession is grounded in the will and work of God.

John 6:70

イエスは彼らに答えられた、「あなたがた十二人を選んだのは、わたしではなかったか。それなのに、あなたがたのうちのひとり
は悪魔である」。

Jesus answered them, "Did I not choose you, the Twelve? And **yet one of you is a devil.**"

- Jesus' response to their confession is two-fold:
 - First he reminds them who did the choosing. Their confession is grounded in the will and work of God.
 - Second **he warns them about things to come.**

John 6:71

これは、イスカリオテのシモンの子ユダをさして言われたのである。このユダは、十二弟子のひとりでありながら、イエスを裏切ろうとしていた。

He spoke of Judas the son of Simon Iscariot, for he, one of the Twelve, was going to betray him.

John 6:71

これは、イスカリオテのシモンの子ユダをさして言われたのである。このユダは、十二弟子のひとりでありながら、イエスを裏切ろうとしていた。

He spoke of Judas the son of Simon Iscariot, for he, one of the Twelve, was going to betray him.

- John wants to make it clear that Jesus was not surprised when Judas later betrayed him but, rather, that this was part of the plan.

John 6:71

これは、イスカリオテのシモンの子ユダをさして言われたのである。このユダは、十二弟子のひとりでありながら、イエスを裏切ろうとしていた。

He spoke of Judas the son of Simon Iscariot, for he, one of the Twelve, was going to betray him.

- John wants to make it clear that Jesus was not surprised when Judas later betrayed him but, rather, that this was part of the plan.
- Jesus chose Judas too!

John 6:71

これは、イスカリオテのシモンの子ユダをさして言われたのである。このユダは、十二弟子のひとりでありながら、イエスを裏切ろうとしていた。

He spoke of Judas the son of Simon Iscariot, for he, one of the Twelve, was going to betray him.

- John wants to make it clear that Jesus was not surprised when Judas later betrayed him but, rather, that this was part of the plan.
- Jesus chose Judas too! Knowing he would betray him!

Discussion

- Some lessons we can learn from Chapter 6:

Discussion

- Some lessons we can learn from Chapter 6:
 - Many are attracted by such earthly benefits as Christ (and his Church) seems to offer.

Discussion

- Some lessons we can learn from Chapter 6:
 - Many are attracted by such earthly benefits as Christ (and his Church) seems to offer.
 - Christ does not offer earthly benefits.

Discussion

- Some lessons we can learn from Chapter 6:
 - Many are attracted by such earthly benefits as Christ (and his Church) seems to offer.
 - Christ does not offer earthly benefits.
 - He offers himself and eternal life.

Discussion

- Some lessons we can learn from Chapter 6:
 - Many are attracted by such earthly benefits as Christ (and his Church) seems to offer.
 - Christ does not offer earthly benefits.
 - He offers himself and eternal life.
 - God grants some to believe this.

Discussion

- Some lessons we can learn from Chapter 6:
 - Many are attracted by such earthly benefits as Christ (and his Church) seems to offer.
 - Christ does not offer earthly benefits.
 - He offers himself and eternal life.
 - God grants some to believe this.
 - Those who do not believe will abandon Christ.

Discussion

- Some lessons we can learn from Chapter 6:
 - Many are attracted by such earthly benefits as Christ (and his Church) seems to offer.
 - Christ does not offer earthly benefits.
 - He offers himself and eternal life.
 - God grants some to believe this.
 - Those who do not believe will abandon Christ.
 - Even some who seem to believe are devils.