

The Gospel of John

Chapter 7, Verses 1-19

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

Review

- **People follow Jesus but don't understand him (1:19-3:21)**
 - 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*, at a wedding where he changed 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 *Nicodemus* (3:1-21).
 - *Jesus explained to Nicodemus that “unless one is born again he cannot see the kingdom of God.”*

Review

- **Increasing popularity and acceptance (3:22-4:53)**
 - ***Jesus surpassed John the Baptist***, who reassured his own followers that this was as it should be. (3:22-36)
 - The ***woman by the well and others in Samaria confessed that Jesus is the Savior of the world***. (4:1-45)
 - Jesus explains to his disciples that ***“the fields are white for harvest”***
 - ***Jesus healed the son of an official from Capernaum*** and the man and his household believed. (4:46-53)

Review

- **Persecution and hatred by Jewish leaders (Chapter 5)**
 - Jesus healed a man by the pool in Jerusalem and ***the Jews persecuted him because he did so on the Sabbath*** (5:1-16)
 - ***The Jews hated Jesus for calling God his father.*** (5:17-18)
 - Jesus explained that his relationship with God was one of perfect love and unity; ***those who reject the Son, do so because they have already rejected the Father.*** (5:19-44)

Review

- **Crowds followed Jesus, but for the wrong reason (6:1-29)**
 - ***Jesus fed 5,000 men*** and their families with five loaves and two small fish. (6:1-13)
 - ***Walking on water***, Jesus crossed back to the west side of the lake, and again the crowd found him. (6:14-25)
 - ***Jesus told the crowd that they were following him for the wrong reason.*** Rather than looking for earthly rewards, they should believe in Jesus (6:26-29).

Review

- **Jesus is the “bread of life”** (6:30-40; 48-51a)
 - The crowd asked Jesus to verify his claims by doing more miracles, possibly sending *manna from heaven*. (6:30-31)
 - Jesus said that he himself is the *true bread from heaven* which gives life to the world. (6:32-35) **All whom the Father gives**, believe in Jesus, and are saved. (6:35-40)
 - Their fathers who ate the manna in the wilderness died, whereas **those who “eat” Jesus will live forever**. (6:48-51a)
 - Everyone understood that this was a metaphor, but its meaning was (and is) obscure to many.

Review

- **Saving faith in Jesus is a gift from God (6:41-47)**
 - *The Jews in Galilee grumbled*, because they knew Jesus and his family, and yet he was saying that he came down from heaven and was the savior of the world. (6:41-42)
 - Jesus explained that *nobody can believe except those who have been drawn to him and taught by God*. (6:43-45)
 - Jesus also said that *no one has seen the Father but the Son*, and only those who believe in him have eternal life. (6:46-47)
 - Jesus is the only mediator between God and man.

Review

- **Few had yet been given such faith (6:51b-65)**
 - Jesus said ***“the bread I will give for the life of the world is my flesh.”*** (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)
 - He knew and said that ***such things could be understood only spiritually and that few had such understanding.*** (6:59-65)

Review

- **Those who had been following Jesus were then divided:**
 - *Most stopped following him.* (6:66)
 - *The Twelve continued to follow him*, understanding he was the Holy One of God with the words of eternal life (6:67-69)
 - *Christ himself had chosen them* for this purpose (6:70a)
 - But *one of them was “a devil”* (6:70b-71)

Summary

- Some lessons we can learn from Chapter 6 and the first six chapters of John generally:
 - 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.

John 7:1-8

7:1 そののち、イエスはガリラヤを巡回しておられた。ユダヤ人たちが自分を殺そうとしていたので、ユダヤを巡回しようとはされなかった。

7:2 時に、ユダヤ人の仮庵の祭が近づいていた。

7:3 そこで、イエスの兄弟たちがイエスに言った、
「あなたがしておられるわざを弟子たちにも見せるために、ここを去りユダヤに行ってはいかがです

John 7:1-8

7:4自分を公けにあらわそうと思っている人で、隠れて仕事をするものはありません。あなたがこれらのことをするからには、自分をはっきりと世にあらわしなさい」。

7:5こう言ったのは、兄弟たちもイエスを信じていなかったからである。

7:6そこでイエスは彼らに言われた、「わたしの時はまだきていない。しかし、あなたがたの時はいつも備わっている。

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7:7世はあなたがたを憎み得ないが、わたしを憎んでいる。わたしが世のおこないの悪いことを、あかししているからである。

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¹ After this Jesus went about in Galilee. He would not go about in Judea, because the Jews were seeking to kill him.

² Now the Jews' Feast of Booths was at hand.

³ So his brothers said to him, "Leave here and go to Judea, that your disciples also may see the works you are doing.

⁴ For no one works in secret if he seeks to be known openly. If you do these things, show yourself to the world."

⁵ For not even his brothers believed in him.

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⁶ Jesus said to them, "My time has not yet come, but your time is always here.

⁷ The world cannot hate you, but it hates me because I testify about it that its works are evil.

⁸ You go up to the feast. I am not going up to this feast, for my time has not yet fully come."

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- Just before this, we read of Jesus' teaching in the synagogue at Capernaum.
- It is probably best, then, to understand that he remained in Galilee, where he traveled about.

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- We are told that his reason for remaining in Galilee was that, in Judea, the Jews were seeking to kill him.
- This does **not** mean **all** of the Jews in Judea, probably only the Jewish leadership. (See verse 13.)

John 7:2

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- This feast celebrates the harvest (Ex.23:16) and recalls the time when Israel wandered and lived in tents (Lv.23:40f)

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- It was Jesus' lifelong practice to obey all that the law required, including observance of such festival times.
- In those days many Jews from outlying areas traveled to Jerusalem to celebrate this festival.

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- However they suggest a motive for the journey other than religious observance.

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- Certainly Jesus has been teaching and performing miraculous signs, lately in Galilee.

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- Certainly Jesus has been teaching and performing miraculous signs, lately in Galilee.
- Evidently many have not seen such works of Jesus, including some that might be reckoned his disciples.

John 7:4

自分を公けにあらわそうと思っている人で、隠れて仕事をするものはありません。あなたがこれらのことをするからには、自分をはっきりと世にあらわしなさい」。

For no one works in secret if he seeks to be known openly. If you do these things, show yourself to the world."

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- But if that is the case, then why do these things at all?

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- For Jesus to do such works in secret suggests that he does not wish to show himself to the world.
- But if that is the case, then why do these things at all?
- This is what his brothers seem to be saying.

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- We know from elsewhere that they do not believe in him.

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- At least this means that Jesus is not yet ready to depart for Jerusalem to celebrate the Feast of Tabernacles.
- Jesus may also be addressing their real issue --- i.e. his time has not yet come to reveal himself to the world.

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- Whatever considerations guide Jesus timing, his brothers have no such constraint.
- They are free to go and do whatever they will in the world.
- The Son of Man is not free in that way.

John 7:7

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The world cannot hate you, but it hates me because I testify about it that its works are evil.

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- Why can the world not hate Jesus brothers?

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- Why can the world not hate Jesus brothers?
- Because they do not testify about it, that its works are evil.

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- Why can the world not hate Jesus brothers?
- Because they do not testify about it, that its works are evil.
- They are, in fact, still part of the world that hates Jesus.

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- Why can the world not hate Jesus brothers?
- Because they do not testify about it, that its works are evil.
- They are, in fact, still part of the world that hates Jesus.
- They are, in effect, inviting him to join in their evil works.

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- Jesus kinsmen are, though they do not realize it, tempting him in much the same way Satan did following his baptism.

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- Jesus kinsmen are, though they do not realize it, tempting him in much the same way Satan did following his baptism.
- Jesus can only do (and only does do) what God shows him, and they should be following him as he follows God!

John 7:8

あなたがたこそ祭に行きなさい。わたしはこの祭には行かない。
わたしの時はまだ満ちていないから」。

You go up to the feast. I am not going up to this feast, for my time has not yet fully come."

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You go up to the feast. I am not going up to this feast, for my time has not yet fully come."

- Clearly Jesus understands that it has not been appointed for his unbelieving kinsmen to enter Jerusalem with him on this occasion, and he tells them to go without him.

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- Clearly Jesus understands that it has not been appointed for his unbelieving kinsmen to enter Jerusalem with him on this occasion, and he tells them to go without him.
- We do not know whether they expected Jesus to go later.

John 7:9-13

7:9 彼らにこう言って、イエスはガリラヤにとどまっておられた。

7:10 しかし、兄弟たちが祭に行ったあとで、イエスも人目にたたぬように、ひそかに行かれた。

7:11 ユダヤ人らは祭の時に、「あの人はどこにいるのか」と言って、イエスを捜していた。

John 7:9-13

7:12 群衆の中に、イエスについていろいろとうわさが立った。ある人々は、「あれはよい人だ」と言い、他の人々は、「いや、あれは群衆を惑わしている」と言った。

7:13 しかし、ユダヤ人らを恐れて、イエスのことを公然と口にする者はいなかった。

John 7:9-13

⁹ After saying this, he remained in Galilee.

¹⁰ But after his brothers had gone up to the feast, then he also went up, not publicly but in private.

¹¹ The Jews were looking for him at the feast, and saying, "Where is he?"

¹² And there was much muttering about him among the people. While some said, "He is a good man," others said, "No, he is leading the people astray."

¹³ Yet for fear of the Jews no one spoke openly of him.

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After saying this, he remained in Galilee.

- This is after Jesus said to his brothers that his time had not fully come and that they should go ahead to Jerusalem for the Feast of Tabernacles.

John 7:9

彼らにこう言って、イエスはガリラヤにとどまっておられた。

After saying this, *he remained in Galilee.*

- This is after Jesus said to his brothers that his time had not fully come and that they should go ahead to Jerusalem for the Feast of Tabernacles.
- Then Jesus stayed in Galilee for a little while.

John 7:10

しかし、兄弟たちが祭に行ったあとで、イエスも人目にたたぬように、ひそかに行かれた。

But after his brothers had gone up to the feast, then he also went up, not publicly but in private.

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しかし、兄弟たちが祭に行ったあとで、イエスも人目にたたぬように、ひそかに行かれた。

But after his brothers had gone up to the feast, then he also went up, not publicly but in private.

- Jesus then did go to the feast, as his brothers originally expected him to do, but he traveled there without them.

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But after his brothers had gone up to the feast, then he also went up, ***not publicly but in private.***

- Jesus then did go to the feast, as his brothers originally expected him to do, but he traveled there without them.
- John understood that Jesus meant to travel somewhat covertly.

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- Jesus then did go to the feast, as his brothers originally expected him to do, but he traveled there without them.
- John understood that Jesus meant to travel somewhat covertly. We cannot know if he was completely alone.

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しかし、兄弟たちが祭に行ったあとで、イエスも人目にたたぬように、ひそかに行かれた。

But after his brothers had gone up to the feast, then he also went up, not publicly but in private.

- One thing seems fairly certain: Jesus is not operating in accordance with his brothers' worldly agenda. He is doing as always what he sees his heavenly father doing. God's son goes to Jerusalem on God's own program!

John 7:11

ユダヤ人らは祭の時に、「あの人はどこにいるのか」と言って、イエスを捜していた。

The Jews were looking for him at the feast, and saying, "Where is he?"

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- Surely Jesus is not surprised, and from what John has told us neither are we, that the Jews were at the feast looking for him.

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- Surely Jesus is not surprised, and from what John has told us neither are we, that the Jews were at the feast looking for him.
- Various “Jews” were looing for him for various reasons!

John 7:12

群衆の中に、イエスについていろいろとうわさが立った。ある人々は、「あれはよい人だ」と言い、他の人々は、「いや、あれは群衆を惑わしている」と言った。

And there was much muttering about him among the people. While some said, "He is a good man," others said, "No, he is leading the people astray."

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And there was much muttering about him among the people. While some said, "He is a good man," others said, "No, he is leading the people astray."

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- It is easy to understand this multiplicity of opinion.
- On his previous visits to Judea, Jesus has superseded John the Baptist, cleansed the temple, performed miraculous signs, worked on the Sabbath, and taught with authority.

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And there was much muttering about him among the people. While some said, "He is a good man," others said, "No, he is leading the people astray."

- Word of the works he has recently been doing in Galilee (changing water into wine, healing, feeding the 5,000, walking on water, etc.) have no doubt reached Jerusalem as well.

John 7:13

しかし、ユダヤ人らを恐れて、イエスのことを公然と口にする者はいなかった。

Yet for fear of the Jews no one spoke openly of him.

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Yet for fear of the Jews no one spoke openly of him.

- Just here the word “Jews” seems to mean the leadership, because fear of them represses the free expression of the common crowd regarding Jesus.
- And Jesus already knows that the leaders want to kill him.

John 7:14-19

7:14祭も半ばになってから、イエスは宮に上って教え始められた。

7:15すると、ユダヤ人たちは驚いて言った、「この人は学問をしたこともないのに、どうして律法の知識をもっているのだろうか」。

7:16そこでイエスは彼らに答えて言われた、「わたしの教はわたし自身の教ではなく、わたしをつかわされたかたの教である。

John 7:14-19

7:17神のみこころを行おうと思う者であれば、だれでも、わたしの語っているこの教が神からのものか、それとも、わたし自身から出たものか、わかるであろう。

7:18自分から出たことを語る者は、自分の栄光を求めるが、自分をつかわされたかたの栄光を求める者は真実であって、その人の内には偽りが無い。

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John 7:14-19

¹⁴ About the middle of the feast Jesus went up into the temple and began teaching.

¹⁵ The Jews therefore marveled, saying, "How is it that this man has learning, when he has never studied?"

¹⁶ So Jesus answered them, "My teaching is not mine, but his who sent me.

¹⁷ If anyone's will is to do God's will, he will know whether the teaching is from God or whether I am speaking on my own authority.

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¹⁸ The one who speaks on his own authority seeks his own glory; but the one who seeks the glory of him who sent him is true, and in him there is no falsehood.

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- The time which God appointed for this, was not at the beginning of the festival but “about the middle.”
- The place was not a triumphal entry into the city with his brothers and disciples, but in the temple.

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- On this occasion Jesus did not drive out animal sellers and money changers, or perform signs and wonders.
- Instead he went up into the temple and began teaching.

John 7:15

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The Jews therefore marveled, saying, "How is it that this man has learning, when he has never studied?"

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- When Jesus taught, the Jews (Jewish leaders) marveled, because this was something they were not expecting.

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The Jews therefore marveled, saying, "How is it that this man has learning, *when he has never studied?*"

- When Jesus taught, the Jews (Jewish leaders) marveled, because this was something they were not expecting at all.
- They knew for certain that Jesus had never studied, because none of them had ever taught him.

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- Yet instead of the ignorant man they had been expecting, there appeared a learned man, himself a great teacher.

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The Jews therefore marveled, saying, "How is it that this man has learning, when he has never studied?"

- Yet instead of the ignorant man they had been expecting, there appeared a learned man, himself a great teacher.
- So where did the learning come from?

John 7:16

そこでイエスは彼らに答えて言われた、「わたしの教はわたし自身の教ではなく、わたしをつかわされたかたの教である。

So Jesus answered them, "My teaching is not mine, but his who sent me.

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- Jesus admits that he does have a teacher.
- He was taught by the one who sent him.
- We understand that Jesus means that he was sent and taught by God.

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- So why did the Jews (especially the Jewish leaders) not accept Jesus and his teaching?

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- So why did the Jews (especially the Jewish leaders) not accept Jesus and his teaching?
- The answer can only be that they reject the will of God, or at least this is how I understand the following verse.

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神のみこころを行おうと思う者であれば、だれでも、わたしの語っているこの教が神からのものか、それとも、わたし自身から出たものか、わかるであろう。

If anyone's will is to do God's will, he will know whether the teaching is from God or whether I am speaking on my own authority.

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- In other words, a man who loves God knows that Jesus and his teaching are from God and not a human invention.

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- Conversely a man who is in rebellion against God will not know that Jesus and his teaching are from God.

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- In still other words, God's truth is self-authenticating.

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- In still other words, God's truth is self-authenticating.
- God's people simply recognize God's truth as such.
- To those who oppose God, it is impossible to demonstrate God's truth.

John 7:18

自分から出たことを語る者は、自分の栄光を求めるが、自分をつかわされたかたの栄光を求める者は真実であって、その人の内には偽りが無い。

The one who speaks on his own authority seeks his own glory; but the one who seeks the glory of him who sent him is true, and in him there is no falsehood.

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The one who speaks on his own authority seeks his own glory; but the one who seeks the glory of him who sent him is true, and in him there is no falsehood.

- If Jesus had come seeking his own glory, and speaking on his own behalf, then it would have been appropriate for the Jews to have rejected his teaching.

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The one who speaks on his own authority seeks his own glory; but the one who seeks the glory of him who sent him is true, and in him there is no falsehood.

- But he came seeking nothing but the glory of God who sent him, therefore his testimony is completely reliable.

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- But he came seeking nothing but the glory of God who sent him, therefore his testimony is completely reliable.
- Therefore the Jews are without excuse for rejecting Jesus and his teaching.

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Has not Moses given you the law? Yet none of you keeps the law. Why do you seek to kill me?"

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- The Law was given to the Jews by God through Moses.
- Yet, the Jews are in constant rebellion against it.
- Their conspiracy to kill the man Jesus is a recent example.

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Has not Moses given you the law? Yet none of you keeps the law. Why do you seek to kill me?"

- Their conspiracy to kill the Son of God is the supreme example.
- This is the ultimate proof and culmination of Man's rebellion against their creator.