

The Gospel of John

Chapter 7, Verses 20-36

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 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***.
 - But he is the ***savior of all who receive him***.

Review

- **People began to follow but did not understand Jesus:**
 - 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).
 - This attracted the attention of Jewish leaders, including *Nicodemus, to whom Jesus explained that “unless one is born again he cannot see the kingdom of God.”* (3:1-21).

Review

- **He met with increasing popularity and acceptance:**
 - ***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 tells 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

- **But he was persecuted and hated by Jewish leaders:**
 - 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 in Galilee but mostly for the wrong reasons:**
 - *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 reasons.* Rather than looking for earthly rewards, they should believe in Jesus (6:26-29).

Review

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

Discussion

- Many metaphors are used to describe how those who are saved by Christ respond to him:
 - Eat, Drink
 - Obey
 - Accept
 - Believe
 - Receive
 - Follow
 - Confess, Profess, Proclaim...

Review

- **Saving faith in Jesus is a gift from God:**
 - ***Now 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 could 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)
 - i.e. Christ is the only mediator between God and man.

Review

- **Few had yet been given such faith:**
 - 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)

Review

- **Still very few understood and accepted Jesus:**
 - Already the *Jewish leaders were seeking to kill him.* (7:1)
 - His *“brothers” in Galilee did not believe in him.* They were still part of the world that world hates Jesus. He sent them on ahead to the Feast of Booths in Jerusalem (7:2-8)
 - Jesus then traveled privately to Jerusalem, where many were looking for him, and *those who were attracted to Jesus were afraid of their leaders.* (7:9-13)

Review

- **And few accepted Jesus' (= God's) teaching:**
 - Going up to the temple to teach in the middle of the festival, Jesus' teaching demonstrated great learning, but this was difficult for people to reconcile with ***Jesus' lack of formal education***. (7:14-15)
 - Jesus explained that ***his teaching was from God***, and that all who were willing to obey God would recognize this. (7:16-17)
 - The Jewish leaders were planning to kill Jesus, and this demonstrated ***their unwillingness to obey God***. (7:18-19)

John 7:20-24

7:20 群衆は答えた、「あなたは悪霊に取りつかれている。だれがあなたを殺そうと思っているものか」。

7:21 イエスは彼らに答えて言われた、「わたしが一つのおわざをしたところ、あなたがたは皆それを見て驚いている。

7:22 モーセはあなたがたに割礼を命じたので、（これは、実は、モーセから始まったのではなく、先祖たちから始まったものである）あなたがたは安息日にも人に割礼を施している。

John 7:20-24

7:23もし、モーセの律法が破られないように、安息日であっても割礼を受けるのなら、安息日に人の全身を丈夫にしてやったからといって、どうして、そんなにおこるのか。

7:24「うわべで人をさばかないで、正しいさばきをする
がよい」。

John 7:20-24

²⁰ The crowd answered, "You have a demon! Who is seeking to kill you?"

²¹ Jesus answered them, "I did one work, and you all marvel at it.

²² Moses gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath.

John 7:20-24

²³ If on the Sabbath a man receives circumcision, so that the law of Moses may not be broken, are you angry with me because on the Sabbath I made a man's whole body well?

²⁴ Do not judge by appearances, but judge with right judgment."

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- The crowd denies that this is true, and even mocks Jesus for making such a statement.

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- Jesus has just asked, “why do you seek to kill me?”
- The crowd denies that this is true, and even mocks Jesus for making such a statement.
- “You have a demon!” means “you must be crazy!”

Discussion

- The reader knows that, ultimately, the Jewish leaders and the crowds will be complicit in the death of Jesus.
- We also know that even at this point some of the Jews (Jewish leadership) were already plotting to kill him(7:1).
- So here (v. 20) some deny this plot to cover their own sin.
- But others may not yet have understood there was a plot to kill Jesus (but see 7:13).
- Certainly not all Jews were involved in the plot, or would have approved had they known about it.

Discussion

- We recall that much of the hatred directed at Jesus in Jerusalem arises from his healing on the Sabbath, and how he justified it, in terms of his special relationship with God.

John 7:21

イエスは彼らに答えて言われた、「わたしが一つのお工作进行了ところ、あなたがたは皆それを見て驚いている。

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Jesus answered them, "I did one work, and you all marvel at it.

- Jesus knows that the anger presently directed against him arose from the healing he performed previously in Jerusalem on the Sabbath and his justification of same based on his special relationship with God (5:16-17) .

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Moses gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath.

- Jesus draws a comparison between the healing which he performed on the Sabbath and the circumcisions that the Jews performed on the Sabbath.

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- His point is that observance of the 4th Commandment does not conflict with healing on the Sabbath any more than it does with circumcision on the Sabbath.
- On the contrary both are appropriate Sabbath work.

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もし、モーセの律法が破られないように、安息日であっても割礼を受けるのなら、安息日に人の全身を丈夫にしてやったからといって、どうして、そんなにおこるのか。

If on the Sabbath a man receives circumcision, so that the law of Moses may not be broken, are you angry with me because on the Sabbath I made a man's whole body well?

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- Performance of circumcision on the Sabbath is appropriate because it obeys the will of God.

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- Performance of circumcision on the Sabbath is appropriate because it obeys the will of God.
- Everything Jesus does, including healing is appropriately done on the Sabbath for the same reason.

John 7:24

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- Superficial religious arguments must not be allowed to overturn right judgment, proceeding from the will of God.

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- Superficial religious arguments must not be allowed to overturn right judgment, proceeding from the will of God.
- To the extent we desire to obey God, we judge rightly.
- God does not contradict himself!

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- If the Jews really wanted to obey God they would not have been offended by Jesus or anything he did on the Sabbath or at other times.

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Do not judge by appearances, but judge with right judgment."

- If the Jews really wanted to obey God they would not have been offended by Jesus or anything he did on the Sabbath or at other times.
- Because Jesus does not contradict God.

John 7:25-30

7:25 さて、エルサレムのある人たちが言った、「この人は人々が殺そうと思っている者ではないか。」

7:26 見よ、彼は公然と語っているのに、人々はこれに対して何も言わない。役人たちは、この人がキリストであることを、ほんとうに知っているのではなからうか。

7:27 わたしたちはこの人がどこからきたのか知っている。しかし、キリストが現れる時には、どこから来るのか知っている者は、ひとりもいない」。

John 7:25-30

7:28 イエスは宮の内で教えながら、叫んで言われた、「あなたがたは、わたしを知っており、また、わたしがどこからきたかも知っている。しかし、わたしは自分からきたのではない。わたしをつかわされたかたは真実であるが、あなたがたは、そのかたを知らない。

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²⁵ Some of the people of Jerusalem therefore said, "Is not this the man whom they seek to kill?"

²⁶ And here he is, speaking openly, and they say nothing to him! Can it be that the authorities really know that this is the Christ?

²⁷ But we know where this man comes from, and when the Christ appears, no one will know where he comes from."

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²⁸ So Jesus proclaimed, as he taught in the temple, "You know me, and you know where I come from? But I have not come of my own accord. He who sent me is true, and him you do not know.

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³⁰ So they were seeking to arrest him, but no one laid a hand on him, because his hour had not yet come.

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Some of the people of Jerusalem therefore said, "Is not this the man whom they seek to kill?"

- Clearly some of the people in Jerusalem are aware of the plot to kill Jesus!
- And they recognize that he is the man who stands before them teaching in the temple.

John 7:26

見よ、彼は公然と語っているのに、人々はこれに対して何も言わない。役人たちは、この人がキリストであることを、ほんとうに知っているのではなかろうか。

And here he is, speaking openly, and they say nothing to him! Can it be that the authorities really know that this is the Christ?

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- If Jesus was the object of a murder plot, but now speaks openly in the temple, then why has he not been arrested?

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And here he is, speaking openly, and they say nothing to him! Can it be that the authorities really know that this is the Christ?

- If Jesus was the object of a murder plot, but now speaks openly in the temple, then why has he not been arrested?
- Is this because the authorities have come to know that Jesus really is the Christ?

Discussion

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- And so we, too, overlook so many acts of divine providence.

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- That Christ said and did all these things during a period of several years and yet was never apprehended until the appointed time, is a very great miracle.
- Yet the Jews do not see this.
- Instead they look for natural explanations.
- And so we, too, overlook so many acts of divine providence.
- That any of us continue to exist at all, much less for lifetime, is a very great miracle which we rarely notice.

John 7:27

わたしたちはこの人がどこからきたのか知っている。しかし、キリストが現れる時には、どこから来るのか知っている者は、ひとりもない」。

But we know where this man comes from, and when the Christ appears, no one will know where he comes from."

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- They have just entertained the possibility that the authorities may have concluded that Jesus is the Messiah.
- They now discount this possibility, because they suppose that they know where Jesus comes from.

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- In those days, evidently, it was believed by some that when he appeared nobody would know where Christ came from.
- They suppose that they know where Christ came from.

John 7:28

イエスは宮の内で教えながら、叫んで言われた、「あなたがたは、わたしを知っており、また、わたしがどこからきたかも知っている。しかし、わたしは自分からきたのではない。わたしをつかわされたかたは真実であるが、あなたがたは、そのかたを知らない。

So Jesus proclaimed, as he taught in the temple, "You know me, and you know where I come from? But I have not come of my own accord. He who sent me is true, and him you do not know.

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- Jesus intimates that they do **not** know where he is from.

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- Jesus intimates that they do **not** know where he is from.
- He was sent (from heaven) by God whom they do **not** know!

John 7:29

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I know him, for I come from him, and he sent me."

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I know him, for I come from him, and he sent me."

- But Jesus knows God, comes from him, and was sent by him.

John 7:30

そこで人々はイエスを捕えようと計ったが、だれひとり手をかける者はなかった。イエスの時が、まだきていなかったからである。

So they were seeking to arrest him, but no one laid a hand on him, because his hour had not yet come.

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- Jesus renewed claim to be the Messiah, leads to new efforts to apprehend him
- Yet still God miraculously preserves him, until the appointed hour, lending more credibility to his claim.

John 7:31-36

7:31しかし、群衆の中の多くの者が、イエスを信じて言った、「キリストがきても、この人が行ったよりも多くのしるしを行うだろうか」。

7:32群衆がイエスについてこのよううわさをしているのを、パリサイ人たちは耳にした。そこで、祭司長たちやパリサイ人たちは、イエスを捕えようとして、下役どもをつかわした。

7:33イエスは言われた、「今しばらくの間、わたしはあなたがたと一緒にいて、それから、わたしをおつかわしになったかたのみもとに行く。

John 7:31-36

7:34あなたがたはわたしを捜すであろうが、見つけることはできない。そしてわたしのいる所に、あなたがたは来ることができない」。

7:35そこでユダヤ人たちは互に言った、「わたしたちが見つけることができないというのは、どこへ行こうとしているのだろう。ギリシヤ人の中に離散している人たちのところにも行って、ギリシヤ人を教えようというのだろうか。」

John 7:31-36

7:36また、『わたしを捜すが、見つけることはできない。そしてわたしのいる所には来ることができないだろう』と言ったその言葉は、どういう意味だろう」。

John 7:31-36

³¹ Yet many of the people believed in him. They said, "When the Christ appears, will he do more signs than this man has done?"

³² The Pharisees heard the crowd muttering these things about him, and the chief priests and Pharisees sent officers to arrest him.

³³ Jesus then said, "I will be with you a little longer, and then I am going to him who sent me.

John 7:31-36

³⁴ You will seek me and you will not find me. Where I am you cannot come."

³⁵ The Jews said to one another, "Where does this man intend to go that we will not find him? Does he intend to go to the Dispersion among the Greeks and teach the Greeks?"

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しかし、群衆の中の多くの者が、イエスを信じて言った、「キリストがきても、この人が行ったよりも多くのしるしを行うだろうか」。

Yet many of the people believed in him. They said, "When the Christ appears, will he do more signs than this man has done?"

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- While the Jewish leaders were trying to arrest him for claiming to be the Messiah sent from God, many of the people believed in him, because of the signs he had done.

John 7:32

群衆がイエスについてこのよううわさをしているのを、パリサイ人たちは耳にした。そこで、祭司長たちやパリサイ人たちは、イエスを捕えようとして、下役どもをつかわした。

The Pharisees heard the crowd muttering these things about him, and the chief priests and Pharisees sent officers to arrest him.

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- The Jewish leaders were prompted to send officers to arrest Jesus because of what the crowd was muttering.
- What does this tell you about their motivation?
- About their understanding of who Jesus was? (Acts 5:34ff)

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イエスは言われた、「今しばらくの間、わたしはあなたがたと一緒にいて、それから、わたしをおつかわしになったかたのみもとに行く。

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- These words are not, I think, spoken to the officials sent to arrest Jesus, but to the crowd before the officials arrive.
- The reader knows what Jesus means.
- The crowd for the most part does not.

John 7:34

あなたがたはわたしを捜すであろうが、見つけることはできない。そしてわたしのいる所に、あなたがたは来ることができない」。

You will seek me and you will not find me. Where I am you cannot come."

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- They are all talking about Jesus from various perspectives but what almost none of them realize is who he really is, where he really came from, and where he is really going.

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- They are all talking about Jesus from various perspectives but what almost none of them realize is who he really is, where he really came from, and where he is really going.
- He is beyond their understanding for now.

John 7:35

そこでユダヤ人たちは互に言った、「わたしたちが見つけることができないというのは、どこへ行こうとしているのだろう。ギリシヤ人の中に離散している人たちのところにも行って、ギリシヤ人を教えようというのだろうか。

The Jews said to one another, "Where does this man intend to go that we will not find him? Does he intend to go to the Dispersion among the Greeks and teach the Greeks?"

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- It seems that, whether they believe him or not, some of the Jews would have understood that Jesus meant to say that he would return to be with God in heaven.

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- Such people may be mocking Jesus here.

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- Others were probably genuinely puzzled by what Jesus said, and suppose that he is planning a trip on earth.
- Such people have failed to grasp most of what Jesus has been saying about himself and his mission.

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- In either case, there is considerable irony here, because the author and his readers know that Christ through his church will, indeed, go to the Dispersion among the Greeks and among the Greeks proclaiming the gospel.

John 7:36

また、『わたしを捜すが、見つけることはできない。そしてわたしのいる所には来ることができないだろう』と言ったその言葉は、
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- The author and his readers know what almost nobody would have known at this point in Jesus earthly ministry.
- Namely that Jesus would soon literally die, rise from the dead, and ascend to a place where they can not come.

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- There may also be the sense here of “seeking the Lord while he is near and may yet be found.” (Isa. 55.6)

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- There may also be the sense here of “seeking the Lord while he is near and may yet be found.” (Isa. 55.6)
- Everyone for so long as they refuse to accept Christ is taking the risk of waiting too long, until it is too late.