

# The Gospel of John

Chapter 7, Verses 37-53

# 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

- **Back in Galilee, crowds followed Jesus, 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 and find eternal life (6:26-29).

# Review

- **Jesus describes himself as 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)



# Review

- **But such 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)

# Review

- **And 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)

..... This brings us to the end of Chapter 6

# Review

- **To Jerusalem:**
  - The ***Jewish leaders were seeking to kill Jesus*** which is why Jesus had been staying in Galilee and avoiding Judea (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

- Going up to the temple in the middle of the festival, Jesus' teaching demonstrated great learning; people marveled at this because of ***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)
- By secretly planning to kill Jesus, and this because he had healed on the Sabbath, ***the Jewish leaders demonstrated their separation from God***. (7:18-24)
- ***The people were also far from accepting him*** and practically willful in misunderstanding him. (7:26-29)

# Review

- Despite efforts of the leaders to arrest him and the lack of support from the people, ***Jesus remained free, because his hour had not yet come.*** (7:30)
- Jesus knew, and said, that he would soon return to God, where people would not be able to find or follow him, but ***the people could not grasp the meaning of what Jesus said.*** (7:31-36)

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- The people and their leaders, many of whom are very well educated concerning the Law and the Prophets, are face-to-face with Jesus, who is the Word become Flesh!
- Yet they cannot recognize Him or accept what he is saying, unless and until God brings them to Jesus and prepares them to accept him as their Savior and Lord.
- What this proves beyond any possibility of doubt is that nobody has ever been saved or ever will be saved unless and until God brings them to Jesus and prepares them to accept him as their Savior and Lord.

# John 7:37-39

**7:37**祭の終りの大事な日に、イエスは立って、叫んで言われた、「だれでもかわく者は、わたしのところにきて飲むがよい。

**7:38**わたしを信じる者は、聖書に書いてあるとおり、その腹から生ける水が川となって流れ出るであろう」。

**7:39**これは、イエスを信じる人々が受けようとしている御霊をさして言われたのである。すなわち、イエスはまだ栄光を受けておられなかったもので、御霊がまだ下っていなかったのである。

# John 7:37-39

<sup>37</sup> On the last day of the feast, the great day, Jesus stood up and cried out, "If anyone thirsts, let him come to me and drink.

<sup>38</sup> Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'"

<sup>39</sup> Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.

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*On the last day of the feast, the great day*, Jesus stood up and cried out, "If anyone thirsts, let him come to me and drink.

- This festival lasted for eight days and on the eighth day there was a solemn assembly (Lev. 23:36, Num. 29:35, Neh. 8:15)

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- While it is not mentioned in the Old Testament, there was a tradition, already ancient in Jesus' day, of a ceremonial pouring out of water to commemorate God's provision of rain for the harvest recently gathered in. (Bruce)

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- I think the meaning is similar to what Jesus said to the Samaritan woman whom he met at the well (4:13 ff)



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On the last day of the feast, the great day, Jesus stood up and cried out, "If anyone thirsts, let him come to me and drink.

- And this is consistent also with the Bread of Life Discourse (Chapter 6) which we have recently read and reviewed.
- Jesus is the source of eternal life and all goodness and he is available to anyone who thirsts and comes to him.

# Discussion

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- Notice that this pronouncement happens at the high point of a major feast, at the Temple in Jerusalem, when interest in Jesus, both good and bad, is very high.
- Back in Galilee his brothers had urged him to go up to the feast in Jerusalem and perform his work out in the open for his disciples there; he has certainly done that.
- Jesus openly proclaims an eternal blessing on all who will come to him “thirsty” for the blessing he proclaims.

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- So it seems to me that having such a thirst for Christ is the necessary first step towards this eternal blessing.
- This (I think) is consistent with what Jesus is teaching in 6:34 and elsewhere about nobody being about to come to him unless the Father draws him, and about all who the Father sends to him will believe and be saved (6:37).



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- So it seems to me that having such a thirst for Christ is the necessary first step towards this eternal blessing.
- This (I think) is consistent with what Jesus is teaching in 6:34 and elsewhere about nobody being about to come to him unless the Father draws him, and about all who the Father sends to him will believe and be saved (6:37).
- Somehow God makes his children “thirsty” for Christ.

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- Here Jesus may have had in mind various scriptures from the Old Testament (Isa. 55:1, Zech. 14:8, Ezek. 47:9) or even prospectively his revelation to John (Rev. 22:1).
- The river of living water flows from Christ to man.

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- And each one who believes in Christ will himself become a source of living water.

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- The Spirit had not yet been given, John adds, because Jesus had not yet been glorified --- meaning what?
- When would Jesus be glorified?

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- Here John appears to refer to Jesus' completion of all he was sent to earth to accomplish, which included his death on the cross as an atonement for sin, his resurrection from the dead, and his ascension to the right hand of God.

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- After Jesus' ascension, then, the Spirit would be given.

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- This is the giving of Himself to those whom Christ has redeemed.

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- Wherever the Father or Son are active, so is the Spirit.
- The Holy Spirit does many things in time and eternity.
- One of these requires the prior glorification of Christ.
- This is the giving of Himself to those whom Christ has redeemed. This could only happen after Christ was glorified.

# John 7:40-44

**7:40** 群衆のある者がこれらの言葉を聞いて、「このかたは、ほんとうに、あの預言者である」と言い、

**7:41** ほかの人たちは「このかたはキリストである」と言い、また、ある人々は、「キリストはまさか、ガリラヤからは出てこないだろう。

**7:42** キリストは、ダビデの子孫から、またダビデのいたベツレヘムの村から出ると、聖書に書いてあるではないか」と言った。



# John 7:40-44

**7:43** こうして、群衆の間にイエスのことで分争が生じた。

**7:44** 彼らのうちのある人々は、イエスを捕えようと思ったが、だれひとり手をかける者はなかった。

# John 7:40-44

<sup>40</sup> When they heard these words, some of the people said, "This really is the Prophet."

<sup>41</sup> Others said, "This is the Christ." But some said, "Is the Christ to come from Galilee?"

<sup>42</sup> Has not the Scripture said that the Christ comes from the offspring of David, and comes from Bethlehem, the village where David was?"

# John 7:40-44

<sup>43</sup> So there was a division among the people over him.

<sup>44</sup> Some of them wanted to arrest him, but no one laid hands on him.

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When they heard these words, *some of the people said, "This really is the Prophet."*

- The words Jesus has just spoken recollect and seem to fulfill several prophecies set forth in the Old Testament.
- Some may have expected such prophecies to be fulfilled *literally or figuratively by men such as Moses or Elijah.*

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- Christians came to understand the promised Prophet and Messiah as being one and the same.
- Others saw these as separate prophecies and some wondered if Jesus fulfilled the latter set of prophecies.

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- But Christ had recently arrived from Galilee, and many probably regarded Jesus and his brothers as Galileans.

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Others said, "This is the Christ." ***But some said, "Is the Christ to come from Galilee?"***

- But Christ had recently arrived from Galilee, and many probably regarded Jesus and his brothers as Galileans.
- This cast doubt on the theory that Jesus was the Messiah.

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- Although John does not say so, he was almost certainly aware of the accounts given by Matthew and Luke of Jesus' birth in Bethlehem.
- If so, then John is being intentionally ironic.

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***Has not the Scripture said that the Christ comes from the offspring of David, and comes from Bethlehem, the village where David was?"***

- Those who correctly remembered that the birthplace of the Messiah was to have been in Bethlehem were doubly guilty of rejecting Jesus, because it would not have taken much effort to discover that this was indeed his birthplace.

## John 7:43

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So there was a division among the people over him.

- This reinforces and repeats what we have already seen.

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So there was a division among the people over him.

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- This reinforces and repeats what we have already seen.
- Jesus is attracting a great deal of attention in Jerusalem, and there are various conflicting opinions regarding him.
- But at this point few, if any, truly followed Jesus.

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  - And they all would desert him in the end.

## John 7:44

彼らのうちのある人々は、イエスを捕えようと思ったが、だれひとり手にかかる者はなかった。

Some of them wanted to arrest him, but no one laid hands on him.



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Some of them wanted to arrest him, but no one laid hands on him.

- In view of how little human support he had, and how much opposition, it is marvelous that Jesus remained free and continued to teach, until the appointed time.

# John 7:45-53

**7:45** さて、下役どもが祭司長たちやパリサイ人たちのところに帰ってきたので、彼らはその下役どもに言った、「なぜ、あの人を連れてこなかったのか」。

**7:46** 下役どもは答えた、「この人の語るように語った者は、これまでにありませんでした」。

**7:47** パリサイ人たちが彼らに答えた、「あなたがたまでが、だまされているのではないか。

# John 7:45-53

**7:48** 役人たちやパリサイ人たちの中で、ひとりでも彼を信じた者があっただろうか。

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**7:51** 「わたしたちの律法によれば、まずその人の言い分を聞き、その人のしたことを知った上でなければ、さばくことをしないのではないか」。行った。

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〔**7:53**そして、人々はおのおの家に帰って行った。〕

# John 7:45-53

<sup>45</sup> The officers then came to the chief priests and Pharisees, who said to them, "Why did you not bring him?"

<sup>46</sup> The officers answered, "No one ever spoke like this man!"

<sup>47</sup> The Pharisees answered them, "Have you also been deceived?"

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<sup>49</sup> But this crowd that does not know the law is accursed."

<sup>50</sup> Nicodemus, who had gone to him before, and who was one of them, said to them,

<sup>51</sup> "Does our law judge a man without first giving him a hearing and learning what he does?"

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- We have noticed before now how amazing it is that Jesus remained free during 3 ½ years of public ministry despite the desire of the Jewish leadership to have him arrested and killed and the weak support even by his disciples.

## John 7:46

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The officers answered, "No one ever spoke like this man!"

- We have observed that this is a demonstration of divine providence (i.e. God ordering the affairs of men according to his own will and purposes) and certainly this is true.

## John 7:46

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The officers answered, "*No one ever spoke like this man!*"

- But now we see something further: **Jesus speech was not like that of any other man.**

# Discussion

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  - That the Pharisees, chief priests, temple guards, and crowds in Jerusalem did not arrest and kill Jesus sooner; or,
  - That they did not immediately fall down and worship him.
- Surely the latter is proof of how complete was (and is) the depravity of man: that they could actually look on the Son of God and hear his words and, yet, not fall down and worship him.
- The Holy Spirit will actually need to change them first!

## John 7:47

パリサイ人たちが彼らに答えた、「あなたがたまでが、だまされているのではないか。

The Pharisees answered them, "Have you also been deceived?"

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- As the reason for why they have not arrested him, the temple guards have referred to what Jesus *said* or, more exactly, to *the unique quality of his speech*.

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- As the reason for why they have not arrested him, the temple guards have referred to what Jesus said or, more exactly, to the unique quality of his speech.
- The Pharisees suggest that Jesus has tricked them.



## John 7:47

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The Pharisees answered them, "Have you also been deceived?"

- They suggest that the temple guards have been tricked in the same way as the common crowds have been.

## John 7:48

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Have any of the authorities or the Pharisees believed in him?

- If there had been anything about Jesus and what he said that merited their deference, their admiration, then surely the chief priests, or the Pharisees, would already have perceived this and not ordered Jesus' arrest.

## John 7:49

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But this crowd that does not know the law is accursed."

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- Unlike this crowd, which mutters that Jesus may be the Messiah, the Pharisees think they know better, because they know the law.
- For example they know it is wrong to heal on the Sabbath.

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- The Pharisees reckon that such knowledge protects them from the “curse” which has fallen on the common crowd, and now also apparently the Temple Guard, causing them to be deceived about who Jesus is and what he is saying.

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But this crowd that does not know the law is accursed."

- This is of course supremely ironic.
- It is their knowledge of the law which prevents the Pharisees from recognizing the very Word of God.

## John 7:50

彼らの中のひとりで、以前にイエスに会いにきたことのあるニコデモが、彼らに言った、

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- We remember that Nicodemus was a Pharisee and probably also a member of the Sanhedrin --- i.e. he was one of that group who had just accused the temple guard of having been deceived by Jesus.

## John 7:51

「わたしたちの律法によれば、まずその人の言い分を聞き、その人のしたことを知った上でなければ、さばくことをしないのではないか」。

"Does our law judge a man without first giving him a hearing and learning what he does?"

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"Does our law judge a man without first giving him a hearing and learning what he does?"

- His colleagues have just invoked their law, and their knowledge of it, as a protection from serious error.
- Nicodemus urged them also to obey what the law says about hearing a man's testimony before judging him.

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- Because any man who truly gave Jesus a hearing and “learned what he does” would be redeemed and reborn.



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- Had they obeyed this law, they would have been saved.
- Because any man who truly gave Jesus a hearing and “learned what he does” would be redeemed and reborn.
- But these men were unwilling to give such a hearing.

## John 7:52

彼らは答えて言った、「あなたもガリラヤ出なのか。よく調べてみなさい、ガリラヤからは預言者が出るものではないことが、わかるだろう」。

They replied, "Are you from Galilee too? Search and see that no prophet arises from Galilee."

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They replied, "Are you from Galilee too? Search and see that no prophet arises from Galilee."

- They claim to know the law, but prove their unwillingness to obey it, by refusing even to give Jesus a fair hearing and, also, by condemning him based on false testimony concerning his birthplace.

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They replied, "Are you from Galilee too? Search and see that no prophet arises from Galilee."

- As a result of their disobedience of the law which they claim to know, these men miss coming to know the very author of that law, the God whom they think they serve.
- And this is a terrible tragedy.

## John 7:53

〔そして、人々はおのおの家に帰って行った。〕

( They went each to his own house,

- 7:53 – 8:11 present a story concerning an adulterous woman which is missing from many early Greek manuscripts and inserted in various places in those manuscripts which include it. We will study it next time.