

The Gospel of John

Chapter 8, Verses 12-20

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.
 - Jesus 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 some *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).
 - He then 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 described 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

- **Saving faith in Jesus is a gift from God:**
 - *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

- **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 Tabernacles 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)
- Jesus said that after he was glorified, ***everyone who was spiritually “thirsty” would receive the Holy Spirit and believe in him*** (7:37-39)

Review

- ***The people were divided in their opinions regarding Jesus,*** as to whether Jesus he had come in fulfillment of this or that Old Testament prophecy. (7:40-44)
- Asked by the Pharisees why they had not arrested Jesus, ***the temple guards testified “no one ever spoke like this man!”*** (7:45-46)
- ***The Pharisees said the guards and the people had been deceived by Jesus,*** owing to their ignorance of the law. (7:47-49)

Review

- But Nicodemus suggested the ***Pharisees were themselves in violation of the law, by judging Jesus without a fair hearing.***
(7:50-51)
- The Pharisees seemed content to condemn Jesus based on the ***false testimony*** they had received concerning him.
(7:52)

Review

- The last verse of Chapter 7 (7:53) ends the preceding narrative by saying “They went each to his own house.”
- Then follows the well known and much loved story of the woman caught in adultery brought before Jesus, regarding which Jesus said to her accusers, "Let him who is without sin among you be the first to throw a stone at her."
- This block of text 7:53 – 8:11 was not part of John’s gospel originally, but has been placed here, or in Luke’s gospel by subsequent translators. We studied this story last week.

Review

- This story juxtaposes the wickedness of men with the grace of God:
 - Though we are guilty we are quick to judge others
 - But God who is without sin is merciful.
 - Jesus came to save and not to condemn. (3:17)
 - But those who reject Jesus are already condemned. (3:18)
- It is perhaps not difficult to see why some translators have inserted this story here, following the account of the evil injustice of Jesus' accusers at the end of Chapter 7 and Jesus comments about judgment in what follows (i.e. 8:12 ~)

John 8:12-14

8:12 イエスは、また人々に語ってこう言われた、「わたしは世の光である。わたしに従って来る者は、やみのうちを歩くことがなく、命の光をもつであろう」。

8:13 するとパリサイ人たちがイエスに言った、「あなたは、自分のことをあかししている。あなたのあかしは真実ではない」。

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¹² Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life."

¹³ So the Pharisees said to him, "You are bearing witness about yourself; your testimony is not true."

¹⁴ Jesus answered, "Even if I do bear witness about myself, my testimony is true, for I know where I came from and where I am going, but you do not know where I come from or where I am going."

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- See 8:20

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- It is repeated here, probably, in reference to the lights which were an important part of the Feast of Tabernacles.

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- The lesson that follows here is ***not*** about light, but about Jesus authority to make such pronouncements concerning himself.

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- We remember that the Pharisees are the religious leaders of the Jews, most of whom hate Jesus and plot to kill him.

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- Before now, they have accused Jesus of breaking the law by healing on the Sabbath (5:16) and conspired to kill him because he said that God was his father (5:18, 7:1).

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- Now they say that his testimony concerning himself (e.g. that he is the light of the world) can not be true, because he is the (only) one who is saying these things.

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- This principle is extended in the Mishnah to the extent that none may be believed when he testifies of himself.
- This seems to be close to what the Pharisees are here saying to Jesus.
- In other words, we don't believe you because you offer no proof beside your own testimony concerning yourself.

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 - John the Baptist had already borne witness.
 - The Apostles later would bear witness.
 - The Apostolic church continues to bear witness, albeit in a somewhat different sense than the Pharisees meant.
 - But Jesus has a different answer for them....

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- Jesus is answering the charge that what he says is untrue because he has not witnesses other than himself.

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- But even if these witnesses were to be set aside, Jesus own testimony would be adequate and true.

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- **Where was that? Heaven, God**

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- Jesus was not guessing, he knew.
- And considering what he knew, and who he was, his testimony could only be true.

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- Whatever the Pharisees thought they knew to the contrary, was simply untrue.

John 8:15-20

8:15あなたがたは肉によって人をさばくが、わたしはだれもさばかない。

8:16しかし、もしわたしがさばくとすれば、わたしのさばきは正しい。なぜなら、わたしはひとりではなく、わたしをつかわされたかたが、わたしと一緒にだからである。

8:17あなたがたの律法には、ふたりによる証言は真実だと、書いてある。

John 8:15-20

8:18わたし自身のことをあかしするのは、わたしであるし、わたしをつかわされた父も、わたしのことをあかしして下さるのである」。

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¹⁵ You judge according to the flesh; I judge no one.

¹⁶ Yet even if I do judge, my judgment is true, for it is not I alone who judge, but I and the Father who sent me.

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¹⁹ They said to him therefore, "Where is your Father?"
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- Jesus was different. He already knew what was true, in general, and about men in particular. (see 2:24-25)

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 - Consider how they were persecuting Jesus himself.

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- Jesus was (alone among men) qualified to judge, but his reason for coming into the world was not to accuse the world, but to save everyone who would come to him.

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なぜなら、わたしはひとりではなく、わたしをつかわされたかた
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- Jesus is the instrument of God's judgment against all who finally refuse to accept him as their Savior and their Lord.

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- Jesus judgments are, in other words, God's judgments and therefore perfectly true and perfectly just.

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- It is interesting that he calls this “your Law.”

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- He now adds the thought that his second witness is God, the Father, who sent him.

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 - God is self-authenticating

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- It seems likely that some knew he was referring to God.

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- To know Jesus is to know God.

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- There is, in fact, no other way to know God.
- By refusing to know Jesus, they are refusing to know God, and therefore consigning themselves to death.

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- The treasury was probably a busy / crowded place.

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- This reinforces the point that Jesus freedom during this time was a very great miracle of God.
- Indeed, this is one of the ways the Father bore witness to the testimony of the Son, by protecting him in this way.