

The Gospel of John

Chapter 8, Verses 30-38

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

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

- **Jesus was persecuted and hated by Jewish leaders:**
 - He 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

- In Galilee, crowds followed Jesus, but mostly for the wrong reasons:
 - ***He 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 him 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 ***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.

Review

- This story juxtaposes the wickedness of men with the grace of God:
 - Though (because) 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 (esp. 8:15)

Review (Previous Lesson)

- Jesus continued his teaching in Jerusalem following the feast of Tabernacles (c.f. 8:20):
 - He described himself (not for the first time) as the light of the world. (8:12)
 - The Pharisees asserted that because he was bearing witness about himself, Jesus testimony was not true. (8:13)
 - Jesus disagreed. What he was saying about himself simply was true. This truth was not diminished by the fact that only he was saying it. He knew what was true. They did not. It was that simple. (8:14)

Review (Previous Lesson)

- The Pharisees thought that truth (concerning Jesus) could be established by having multiple witnesses. Together they judged that Jesus could not be who he claimed to be, thereby judging him to be a liar. (8:15a)
- Jesus was simply stating the facts. He was not judging anyone. He did not require any corroborating testimony. (8:15b)
- But if such testimony had been required, the Jesus surely had it, from the Father (8:16-18).
- However the Pharisees could not receive such testimony, because they did not “know” Jesus or the Father. (8:19)

Review (Previous Lesson)

- The Pharisees could not understand and accept as true what Jesus meant when he said they would die in their sin while he would go someplace where they could not come. (8:21-22, 24)
- They were of this world, and he was from above. (8:23)
- They could not understand who Jesus was, or the things that Jesus said concerning himself or the Father. (8:25-27)
- But Jesus said that the time was coming when they would understand these things...the time after they had “lifted up” the Son of Man. Then they would know that God had sent Jesus, that God was with Jesus, and that Jesus had spoken with God’s authority. (8:28-29)

Discussion

- The Pharisees were not especially bad men.
- Rather, they were especially good men or, at least, men who were particularly religious:
 - Their lifestyles were pure
 - Their knowledge was deep
- Yet they could not understand God, despite having the Law and the Prophets and despite hearing the testimony of Jesus Christ in person.
- The point: not even the Pharisees could understand by themselves who Jesus was and come to him for salvation.

Discussion

- This underscores the important truth that salvation is by grace through faith, and that such faith is a gift from God. (Ephesians 2:8)
- Everyone who is saved, receives such faith as a free gift.
- Nobody is saved because of their holy lifestyle or deep knowledge --- not even the Pharisees.
- However salvation produces the sort of lifestyle and knowledge that are pleasing to God.

John 8:30-38

8:30 これらのことを語られたところ、多くの人々がイエスを信じた。

8:31 イエスは自分を信じたユダヤ人たちに言われた、「もしわたしの言葉のうちにとどまっておるなら、あなたがたは、ほんとうにわたしの弟子なのである。

8:32 また真理を知るであろう。そして真理は、あなたがたに自由を得させるであろう」。

John 8:30-38

8:33そこで、彼らはイエスに言った、「わたしたちはアブラハムの子孫であって、人の奴隷になったことなどは、一度もない。どうして、あなたがたに自由を得させるであろうと、言われるのか」。

8:34イエスは彼らに答えられた、「よくよくあなたがたに言うておく。すべて罪を犯す者は罪の奴隷である。

8:35そして、奴隷はいつまでも家にいる者ではない。しかし、子はいつまでもいる。

John 8:30-38

8:36だから、もし子があなたがたに自由を得させるならば、あなたがたは、ほんとうに自由な者となるのである。

8:37わたしは、あなたがたがアブラハムの子孫であることを知っている。それなのに、あなたがたはわたしを殺そうとしている。わたしの言葉が、あなたがたのうちに根をおろしていないからである。

8:38わたしはわたしの父のもとで見たことを語っているが、あなたがたは自分の父から聞いたことを行っている」。

John 8:30-38

³⁰ As he was saying these things, many believed in him.

³¹ So Jesus said to the Jews who had believed in him, "If you abide in my word, you are truly my disciples,

³² and you will know the truth, and the truth will set you free."

³³ They answered him, "We are offspring of Abraham and have never been enslaved to anyone. How is it that you say, 'You will become free'?"

John 8:30-38

³⁴ Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is a slave to sin.

³⁵ The slave does not remain in the house forever; the son remains forever.

³⁶ So if the Son sets you free, you will be free indeed.

³⁷ I know that you are offspring of Abraham; yet you seek to kill me because my word finds no place in you.

³⁸ I speak of what I have seen with my Father, and you do what you have heard from your father."

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- Jesus knows the answer! (c.f. 2:23-24)

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- This raises the very interesting question of what sort of belief in him these people had.
- Jesus knows the answer! (c.f. 2:23-24)
- He will help others to understand.

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- The sort of believe in Jesus that one finds in his true disciples is a belief that “abides in his word.”
- What do you think this means?

Discussion

- What does it mean to abide in Jesus' word?

Discussion

- What does it mean to abide in Jesus' word?
 - Hear what he says

Discussion

- What does it mean to abide in Jesus' word?
 - Hear what he says
 - Believe what he says

Discussion

- What does it mean to abide in Jesus' word?
 - Hear what he says
 - Believe what he says
 - Do what he says

John 8:32

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- The true disciple of Jesus, knows the truth, and is set free.
- What does this mean?

Discussion

- What is this truth known by disciples of Jesus which has set them free?

Discussion

- What is this truth known by disciples of Jesus which has set them free?
 - That Jesus is the Son of God

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 - That our sins are forgiven because of his death

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 - That his Spirit lives in us
 - That we will live with him forever
 - (In a word) the gospel.

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They answered him, "We are offspring of Abraham and have never been enslaved to anyone. How is it that you say, 'You will become free!'"

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- The “Jews who believed him” wonder what he means by this.

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- Jesus has just said that his disciples will be set free.
- The “Jews who believed him” wonder what he means by this, and this sheds some light on the kind of belief in him they really have.

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- Jesus explains that his disciples are set free from sin, which is something that every human being needs.
- How are the disciples of Jesus set free from sin?

Discussion

- How are the disciples of Jesus set free from sin?

Discussion

- How are the disciples of Jesus set free from sin?
 - We are forgiven.

Discussion

- How are the disciples of Jesus set free from sin?
 - We are forgiven.
 - We know we are forgiven.

Discussion

- How are the disciples of Jesus set free from sin?
 - We are forgiven.
 - We know we are forgiven.
 - We are given the Spirit who enables us to hear, believe, and obey the word of Christ --- i.e. we become free NOT to sin!

John 8:35

そして、奴隷はいつまでも家にいる者ではない。しかし、子はいつまでもいる。

The slave does not remain in the house forever; the son remains forever.

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- Who is the slave?

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- Who is the son? --- Jesus
- What is the house? --- Kingdom of God
- Who is the slave? --- (Unregenerate) Man

Discussion

- In what sense are we slaves?

Discussion

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 - We cannot escape the law, sin, death, or Satan.

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 - We must eventually be returned to our master, Satan.

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- In what sense are we slaves?
 - We cannot escape the law, sin, death, or Satan.
 - We must eventually be put out of God's kingdom.
 - We must eventually die.
 - We must eventually be returned to our master, Satan.
- But the Son has overcome all of these things, and shall rule with the Father forever.

John 8:36

だから、もし子があなたがたに自由を得させるならば、あなたがたは、ほんとうに自由な者となるのである。

So if the Son sets you free, you will be free indeed.

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- The Son of God has the authority to set his disciples free.

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- The Son of God has the authority to set his disciples free.
- Conversely, to reject Jesus, is to remain a slave to sin.

John 8:37

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I know that you are offspring of Abraham; yet you seek to kill me because my word finds no place in you.

- For those who reject the Son of God, there can be no freedom from sin, not even for the offspring of Abraham.

John 8:38

わたしはわたしの父のもとで見たことを語っているが、あなたがたは自分の父から聞いたことを行っている」。

I speak of what I have seen with my Father, and you do what you have heard from your father."

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- Jesus speaks of what he has see with his Father (God).

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- Jesus speaks of what he has see with his Father (God).
- Those who seek to kill Jesus (c.f. v. 37) are doing what they have heard from their father.

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- Who is their father?

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- Who is their father? (Satan)