

The Gospel of John

Chapter 8, Verses 46-59

Review

- **General Introduction to the Gospel of John**
 - *one of the **four gospels**, each of which is a biography of Jesus and an historical narrative of his life*
 - one of the **five Johannine books**, all of which are among the last books in the Bible to have been written
 - written in Greek, primarily to those who already believed in Christ, including **both Jews and Gentiles**

Review

- Prolog: Jesus is the Word become flesh **(1:1-18)**
- John the Baptist introduced Jesus, Jesus performed many signs, and Jesus' ministry surpassed John's **(1:19-3:36)**.
- Retreating to Galilee, Jesus was recognized in Samaria as the Savior of the World and people believed in Capernaum after he healed the son of a local official **(Chapter 4)**.
- The Jews in Jerusalem hated Jesus because he had healed on the Sabbath and called God his father **(Chapter 5)**

Review

- In Galilee, crowds followed Jesus because of the signs he performed, but because they sought earthy rewards and could not yet understand the eternal life which he offered, almost everyone rejected Jesus (**Chapter 6**).
- Although he knew the Jews were still plotting to kill him, Jesus came to Jerusalem for the feast of Tabernacles and taught openly in the Temple, where God protected him, because his time had not yet come. (**Chapter 7**)

Review

- Next we have the 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." **(8:1-8:11)**
- John's narrative returns to Jesus' teaching in the temple at the Feast of Tabernacles, where Jesus explained to the Pharisees that what he said concerning himself was true even if he was the only one who said it, but he was not the only one who says it: God bore witness also. **(8:12-20)**

Review

- The Pharisees could not understand and accept as true the things that Jesus said concerning himself, because they were “of this world” and he was “from above,” but the time was coming (Jesus said) when Jesus would be lifted up and they would understand. **(8:21-29)**
- As Jesus said these things, many “believed” in him. **(8:30)**
- To such people, Jesus said that his “true disciples,” abide in his word, know the truth, and are set free **(8:31-32)**.

Review (Last Week's Lesson)

- The “Children of Abraham,” asked from what Jesus would set them free. **(8:33)**
- Jesus implied that he would set them free from their sin, and that as the Son of God he had the authority to do so. **(8:34-36)**
- The fact that they plotted to kill him, Jesus suggested, proved that were not properly children of Abraham, or of God but, rather, children of Satan. **(8:37-45)**

Discussion

- The Jews reckon that being biological descendants of Abraham is of central importance.
- Jesus teaches that what is of central importance is hearing, believing, and obeying what God says.
- The latter is possible only for those who have been “born from above.”
- Those who are “born from above” do not reject Jesus.
- Those who reject Jesus remain “children of the devil.”

John 8:46-50

8:46あなたがたのうち、だれがわたしに罪があると責めうるのか。わたしは真理を語っているのに、なぜあなたがたは、わたしを信じないのか。

8:47神からきた者は神の言葉に聞き従うが、あなたがたが聞き従わないのは、神からきた者でないからである」。

8:48ユダヤ人たちはイエスに答えて言った、「あなたはサマリヤ人で、悪霊に取りつかれていると、わたしたちが言うのは、当然ではないか」。

John 8:46-50

8:49 イエスは答えられた、「わたしは、悪霊に取りつかれているのではなくて、わたしの父を重んじているのだが、あなたがたはわたしを軽んじている。

8:50 わたしは自分の栄光を求めてはいない。それを求めるかたが別にある。そのかたは、またさばくかたである。

John 8:46-50

⁴⁶ Which one of you convicts me of sin? If I tell the truth, why do you not believe me?

⁴⁷ Whoever is of God hears the words of God. The reason why you do not hear them is that you are not of God."

⁴⁸ The Jews answered him, "Are we not right in saying that you are a Samaritan and have a demon?"

⁴⁹ Jesus answered, "I do not have a demon, but I honor my Father, and you dishonor me.

⁵⁰ Yet I do not seek my own glory; there is One who seeks it, and he is the judge.

John 8:46

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Which one of you convicts me of sin? If I tell the truth, why do you not believe me?

- Why does Jesus say this?
 - They have been trying to arrest him.
 - They are (Jesus knows) planning to put him to death.
 - They must have a reason.

John 8:46

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Which one of you convicts me of sin? If I tell the truth, why do you not believe me?

- Under their Law, certain sins are punishable by death.
- Which of these sins has Jesus committed?
- Who among them has found Jesus guilty?
- The answer is simple: Jesus has no sin!

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Which one of you convicts me of sin? ***If I tell the truth, why do you not believe me?***

- So why do the Pharisees plan to kill Jesus?
- Because they remain children of the devil.
- They can't believe the truth that Jesus tells them.
- Jesus has said this before, and he will say so again...

John 8:47

神からきた者は神の言葉に聞き従うが、あなたがたが聞き従わないのは、神からきた者でないからである」。

Whoever is of God hears the words of God. The reason why you do not hear them is that you are not of God."

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Whoever is of God hears the words of God. The reason why you do not hear them is that you are not of God."

- Many godly men and women of the Old Testament (Noah, Abraham, Moses, David) and all true disciples of Jesus hear the words of God, precisely because they are “of God.”

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- Many godly men and women of the Old Testament (Noah, Abraham, Moses, David) and all true disciples of Jesus hear the words of God, precisely because they are “of God.”
- The word of God is and must be self-authenticating.

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Whoever is of God hears the words of God. ***The reason why you do not hear them is that you are not of God.***"

- No amount of reading, study, preaching, teaching, prayer, meditation, good behavior, or good breeding can cause someone who is not of God to hear and believe the words of God.

John 8:47

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- To whom was Jesus speaking?

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- To whom was Jesus speaking?
 - Jews.

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- To whom was Jesus speaking?
 - Jews. Descendants of Abraham

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Whoever is of God hears the words of God. The reason why you do not hear them is that ***you are not of God.***"

- To whom was Jesus speaking?
 - Jews. Descendants of Abraham
- Jesus was telling those who were descendants of Abraham that they were not of the God of Abraham.

John 8:48

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The Jews answered him, "Are we not right in saying that you are a Samaritan and have a demon?"

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- The Jews are answering Jesus charge that, because they cannot hear and believe his words, they are not of God.

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The Jews answered him, "***Are we not right in saying that you are a Samaritan and have a demon?***"

- The Jews are answering Jesus charge that, because they cannot hear and believe his words, they are not of God.
- Their defense and counter-charge is that Jesus' words are corrupt and unreliable.

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- Ironically this demonstrates the truth of what Jesus just said.

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The Jews answered him, "Are we not right in saying that you are a Samaritan and have a demon?"

- Ironically this demonstrates the truth of what Jesus just said, namely that these Jews were not of God.
- If they were of God, they would not have said such things about Jesus.

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The Jews answered him, "Are we not right in saying that ***you are a Samaritan*** and have a demon?"

- It may be that these Jews were alluding to beliefs common among First Century Samaritans that they (the Samaritans) rather than the Jews were the true children of Abraham.

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The Jews answered him, "Are we not right in saying that you are a Samaritan and *have a demon*?"

- Perhaps they were literally accusing Jesus of being possessed by a demon, although demon possession is not elsewhere discussed in the Gospel according to John.

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The Jews answered him, "Are we not right in saying that you are a Samaritan and have a demon?"

- In any case the Jews were saying that they rejected Jesus' **words** because they rejected **Jesus**, and this is the point.

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The Jews answered him, "Are we not right in saying that you are a Samaritan and have a demon?"

- In any case the Jews were saying that they rejected Jesus words because they rejected Jesus, and this is the point.
- To reject *Jesus*, is to reject **God**, is to be unable to hear any of **God's words**.

John 8:49

イエスは答えられた、「わたしは、悪霊に取りつかれているのではなくて、わたしの父を重んじているのだが、あなたがたはわたしを軽んじている。

Jesus answered, "I do not have a demon, but I honor my Father, and you dishonor me.

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- It is interesting and maybe important to notice that Jesus says nothing to distance himself from the Samaritans.

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Jesus answered, "***I do not have a demon***, but I honor my Father, and you dishonor me.

- He simply denied that he had a demon.

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Jesus answered, "I do not have a demon, but I honor my Father, and you dishonor me.

- He simply denied that he had a demon.
- If you think about it, Jesus only ever did things which honored God, and these are precisely the sort of things which a demon could never possibly do!

John 8:49

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Jesus answered, "I do not have a demon, but I honor my Father, and you dishonor me.

- To make such a statement concerning Jesus was bad, not simply or even primarily because Jesus was the Son of God, but because in Jesus God had caused his Spirit to dwell fully (c.f. Matthew 12:31).

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Jesus answered, "I do not have a demon, but I honor my Father, and you dishonor me.

- To accuse Jesus of having a demon (if I am understanding this correctly) is to describe the Holy Spirit as being evil.

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Jesus answered, "I do not have a demon, but I honor my Father, and you dishonor me.

- To accuse Jesus of having a demon (if I am understanding this correctly) is to describe the Holy Spirit as being evil.
- This is a complete moral inversion.

John 8:50

わたしは自分の栄光を求めてはいない。それを求めるかたが別にある。そのかたは、またさばくかたである。

Yet I do not seek my own glory; there is One who seeks it, and he is the judge.

- As he frequently does, Jesus makes it plain that he is not seeking glory for himself.

John 8:50

わたしは自分の栄光を求めてはいない。それを求めるかたが別にある。そのかたは、またさばくかたである。

Yet I do not seek my own glory; there is One who seeks it, and he is the judge.

- As he frequently does, Jesus makes it plain that he is not seeking glory for himself.
- Rather it is God who seeks his (Jesus') glory, and God who will judge the living and the dead.

John 8:51-55

8:51よくよく言っておく。もし人がわたしの言葉を守るならば、その人はいつまでも死を見ることがないであろう」。

8:52ユダヤ人たちが言った、「あなたが悪霊に取りつかれていることが、今わかった。アブラハムは死に、預言者たちも死んでいる。それなのに、あなたは、わたしの言葉を守る者はいつまでも死を味わうことがないであろうと、言われる。

John 8:51-55

8:53あなたは、わたしたちの父アブラハムより偉いのだろうか。彼も死に、預言者たちも死んだではないか。あなたは、いったい、自分をだれと思っているのか」。

8:54イエスは答えられた、「わたしがもし自分に栄光を帰するなら、わたしの栄光は、むなしいものである。わたしに栄光を与えるかたは、わたしの父であって、あなたがたが自分の神だと言っているのは、そのかたのことである。

John 8:51-55

8:55あなたがたはその神を知っていないが、わたしは知っている。もしわたしが神を知らないと言うならば、あなたがたと同じような偽り者であろう。しかし、わたしはそのかたを知り、その御言を守っている。

John 8:51-55

⁵¹ Truly, truly, I say to you, if anyone keeps my word, he will never see death."

⁵² The Jews said to him, "Now we know that you have a demon! Abraham died, as did the prophets, yet you say, 'If anyone keeps my word, he will never taste death.'

⁵³ Are you greater than our father Abraham, who died? And the prophets died! Who do you make yourself out to be?"

John 8:51-55

⁵⁴ Jesus answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say, 'He is our God.'

⁵⁵ But you have not known him. I know him. If I were to say that I do not know him, I would be a liar like you, but I do know him and I keep his word.

John 8:51

よくよく言っておく。もし人がわたしの言葉を守るならば、その人はいつまでも死を見ることがないであろう」。

Truly, truly, I say to you, if anyone keeps my word, he will never see death."

- In Verses 31 and 32 Jesus said that his true disciples, abide in his word, know the truth, and are set them free from sin.
- Here he adds the related thought that his true disciples will never see death.

John 8:51

よくよく言っておく。もし人がわたしの言葉を守るならば、その人はいつまでも死を見ることがないであろう」。

Truly, truly, I say to you, if anyone keeps my word, he will never see death."

- This continues the thought of the preceding verse (v. 50) that that God, who is the judge, seeks to glorify Jesus.

John 8:51

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Truly, truly, I say to you, if anyone keeps my word, he will never see death."

- This continues the thought of the preceding verse (v. 50) that that God, who is the judge, seeks to glorify Jesus.
- God does this by saving Jesus' true disciples from death.

John 8:51

よくよく言っておく。もし人がわたしの言葉を守るならば、その人はいつまでも死を見ることがないであろう」。

Truly, truly, I say to you, if anyone keeps my word, he will never see death."

- This of course does not mean that Jesus' true disciples will escape the death of their present earthly bodies.
- It means that such death will be of no great importance within the context of the eternal life they already possess.

John 8:52

ユダヤ人たちが言った、「あなたが悪霊に取りつかれていることが、今わかった。アブラハムは死に、預言者たちも死んでいる。それなのに、あなたは、わたしの言葉を守る者はいつまでも死を味わうことがないであろうと、言われる。

The Jews said to him, "Now we know that you have a demon! Abraham died, as did the prophets, yet you say, 'If anyone keeps my word, he will never taste death.'

- Proving once again that they are not of God, the Jews do not hear what Jesus has said and, like their father Satan, take the opportunity to twist the meaning of his words.

John 8:53

あなたは、わたしたちの父アブラハムより偉いのだろうか。彼も死に、預言者たちも死んだではないか。あなたは、いったい、自分をだれと思っているのか」。

Are you greater than our father Abraham, who died? And the prophets died! Who do you make yourself out to be?"

- Jesus did not mean to say that people would not die.
- Indeed it is his own death on the Cross that secures eternal life for his disciples, and he as much as promises his disciples that they will follow him in suffering and death.

John 8:53

あなたは、わたしたちの父アブラハムより偉いのだろうか。彼も死に、預言者たちも死んだではないか。あなたは、いったい、自分をだれと思っているのか」。

Are you greater than our father Abraham, who died? And the prophets died! Who do you make yourself out to be?"

- The indignant reply of the Jews is ironic in the way we have come to expect in John's gospel.
- Jesus is greater, infinitely greater, than Abraham and all the prophets put together.

John 8:54

イエスは答えられた、「わたしがもし自分に栄光を帰するなら、わたしの栄光は、むなしいものである。わたしに栄光を与えるかたは、わたしの父であって、あなたがたが自分の神だと言っているのは、そのかたのことである。

Jesus answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say, 'He is our God.'

- The Jews have accused Jesus of self-glorification (v. 53)
- Jesus answer is to repeat what he said in Verse 50. It is their God, the God of Abraham, who glorifies Jesus.

John 8:55

あなたがたはその神を知っていないが、わたしは知っている。もしわたしが神を知らないと言うならば、あなたがたと同じような偽り者であろう。しかし、わたしはそのかたを知り、その御言を守っている。

But you have not known him. I know him. If I were to say that I do not know him, I would be a liar like you, but I do know him and I keep his word.

- The Jews claim that the God of Abraham is their God, but they do not really know him.
- Jesus does know God.

John 8:55

あなたがたはその神を知っていないが、わたしは知っている。もしわたしが神を知らないと言うならば、あなたがたと同じような偽り者であろう。しかし、わたしはそのかたを知り、その御言を守っている。

But you have not known him. I know him. If I were to say that I do not know him, I would be a liar like you, but I do know him and I keep his word.

- Jesus also knows that his claim to having this unique relationship with God makes the Jews murderously angry.
- But he can not stop making this claim without making himself into a liar like they are.

John 8:56-59

8:56あなたがたの父アブラハムは、わたしのこの日を見ようとして楽しんでいた。そしてそれを見て喜んだ」。

8:57そこでユダヤ人たちはイエスに言った、「あなたはまだ五十にもならないのに、アブラハムを見たのか」。

8:58イエスは彼らに言われた、「よくよくあなたがたに言うておく。アブラハムの生れる前からわたしは、いるのである」。

John 8:56-59

8:59そこで彼らは石をとって、イエスに投げつけようとした。しかし、イエスは身を隠して、宮から出て行かれた。

John 8:56-59

⁵⁶ Your father Abraham rejoiced that he would see my day. He saw it and was glad."

⁵⁷ So the Jews said to him, "You are not yet fifty years old, and have you seen Abraham?"

⁵⁸ Jesus said to them, "Truly, truly, I say to you, before Abraham was, I am."

⁵⁹ So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

John 8:56

あなたがたの父アブラハムは、わたしのこの日を見ようとして楽しんでいました。そしてそれを見て喜んだ」。

Your father Abraham rejoiced that he would see my day. He saw it and was glad."

- Regarding how Abraham first understood the promise and later saw the fulfillment of Jesus' ministry on earth, there are several possibilities.
- The key point here is that he believed it and rejoiced in it, and so should all who claim Abraham to be their father.

John 8:56

あなたがたの父アブラハムは、わたしのこの日を見ようとして楽しんでいて、そしてそれを見て喜んだ」。

Your father Abraham rejoiced that he would see my day. He saw it and was glad."

- This is an important insight for Christians when reading the Old Testament.
- Not only Abraham, but Moses, and many other patriarchs, prophets, and kings believed and rejoiced in Jesus long before his birth to Mary in Bethlehem. (e.g. 1 Pet. 1:8ff)

John 8:56

あなたがたの父アブラハムは、わたしのこの日を見ようとして楽しんでいて、そしてそれを見て喜んだ」。

Your father Abraham rejoiced that he would see my day. He saw it and was glad."

- This is also an important insight for those of us who came after the time of Christ on Earth.
- We also believe in Him whom we have not “seen” in the way that we see most things. (John 17:20, 20:29)

John 8:57

そこでユダヤ人たちはイエスに言った、「あなたはまだ五十にもならないのに、アブラハムを見たのか」。

So the Jews said to him, "You are not yet fifty years old, and have you seen Abraham?"

- Again the Jews to whom Jesus is speaking prove that they are not of God by refusing to hear the words he speaks.
- And they prove that the devil is their father by twisting Jesus' words.

John 8:57

そこでユダヤ人たちはイエスに言った、「あなたはまだ五十にもならないのに、アブラハムを見たのか」。

So the Jews said to him, "You are not yet fifty years old, and have you seen Abraham?"

- Jesus had not said that he had seen Abraham, but that Abraham had seen Jesus' day.
- Clearly Jesus had been speaking of things prophetic and supernatural, beyond what could be counted in years.

John 8:57

そこでユダヤ人たちはイエスに言った、「あなたはまだ五十にもならないのに、アブラハムを見たのか」。

So the Jews said to him, "You are not yet fifty years old, and have you seen Abraham?"

- Yet again there is some irony, because the Word is older than 50 and has more than literally seen everything and everyone; indeed he created all of them!

John 8:58

イエスは彼らに言われた、「よくよくあなたがたに言っておく。
アブラハムの生れる前からわたしは、いるのである」。

Jesus said to them, "Truly, truly, I say to you, before Abraham was, I am."

- This seems to be the sense of Jesus words here. The grammar speaks literally of the time when Abraham came into existence (and therefore implies a time when he did not exist) but refers to Jesus as existing eternally.

John 8:59

そこで彼らは石をとって、イエスに投げつけようとした。しかし、イエスは身を隠して、宮から出て行かれた。

So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

- Please notice that Jesus did not here claim to be God, and never clearly does make this claim in John's Gospel.
- So this stoning is perhaps not best understood as punishment for blasphemy .

John 8:59

そこで彼らは石をとって、イエスに投げつけようとした。しかし、イエスは身を隠して、宮から出て行かれた。

So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

- This is one of the many times when the reaction of the crowd is expressive of their true father being the devil.
- That Jesus is able to escape, hide himself, and remain free is expressive of the fact that he truly is the Son of God.