

The Gospel of John

Chapter 12, Verses 12-28

Review

- **General Introduction**

- *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

- **Flow of the Narrative to this Point:**
 - Prolog: the Word became flesh **(1:1-18)**
 - John the Baptist introduced Jesus, Jesus performed many signs, and Jesus' ministry soon surpassed John's **(1:19-3:36)**.
 - Retreating to Galilee, Jesus passed through Samaria where he was recognized as the Savior of the World. **(Chapter 4)**.
 - In Galilee crowds followed Jesus, but for the wrong reasons, and they finally could not accept his teaching. All but the 12 disciples turned away from him **(Chapter 6)**.

Review

- **Flow of the Narrative to this Point:**
 - On a visit to Jerusalem, Jesus healed on the Sabbath and called God his father, so the Jews persecuted and hated him. **(Chapter 5)**
 - Although Jesus knew the Jews there were plotting to kill him, he came to Jerusalem for the *Feast of Tabernacles*, and began to teach openly, incurring the wrath of the Jewish leadership. By the end of Chapter 8, Jesus was obliged to hide himself from those who would throw stones at him **(Chapters 7 & 8)**

Review

- **Flow of the Narrative to this Point:**
 - Jesus found and gave sight to a *man blind from birth*. The man believed and worshipped Jesus. But the Pharisees, by contrast, remained spiritually blind. **(Chapter 9)**
 - Jesus described himself as the “*door of the sheep*” and “*the good shepherd who lays down his life for the sheep*.” They did not believe him because they were not his sheep. Once again they picked up stones to throw at him. So Jesus crossed the Jordan to where John had been baptizing at first and many believe in him there. **(Chapter 10)**

Review

- **Flow of the Narrative to this Point:**
 - Jesus raised Lazarus from the dead. Therefore many of the Jews believed in him. But some reported what Jesus had done to the Pharisees, who gathered the Council, which from that time forward plotted Jesus' death. **(Chapter 11)**
 - Despite objections from Judas Iscariot, Mary anointed Jesus with expensive ointment. Because of the raising of Lazarus, many were attracted to Jesus, just as the Council feared, so they plotted to kill Jesus and Lazarus as well. **(12:1-11)**

John 12:12-16

12:12 その翌日、祭にきていた大ぜいの群衆は、イエスがエルサレムにこられると聞いて、

12:13 しゅろの枝を手にとり、迎えに出て行った。そして叫んだ、「ホサナ、主の御名によってきたる者に祝福あれ、イスラエルの王に」。

12:14 イエスは、ろばの子を見つけて、その上に乗られた。それは

John 12:12-16

12:15 「シオンの娘よ、恐れるな。見よ、あなたの王がろばの子に乗っておいでになる」と書いてあるとおりであった。

12:16 弟子たちは初めにはこのことを悟らなかったが、イエスが栄光を受けられた時に、このことがイエスについて書かれてあり、またそのとおりに、人々がイエスに対してしたのだということを、思い起した。

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¹² The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem.

¹³ So they took branches of palm trees and went out to meet him, crying out, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!"

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John 12:12-16

¹⁵ "Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey's colt!"

¹⁶ His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about him and had been done to him.

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The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem.

- This would seem to be the day after Mary anointed Jesus at Bethany, therefore five days before the Passover (12:1), assuming that the dinner referred to in 12:1-8 was held on the same day of Jesus' arrival in Bethany.

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The next day the large crowd that had come to the feast **heard that Jesus was coming** to Jerusalem.

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- This explains the large crowd then in Jerusalem.
- They had been wondering if Jesus would come (11:56).
- They now hear that he is on his way.

John 12:13

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 - Mark says they also spread leafy branches from the fields.

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- Some may have attached religious (Lev. 23:40, Rev. 7:9) or Political (1 Macc. 13:51, 2 Macc. 10:7) symbolism to the use of specifically palm branches.

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- Which is just the sort of thing that the Council has feared might provoke a hostile reaction by the Romans.

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- If the people created a King in the name of the God of Israel, then the Romans might come against not only the nation of Israel but also against the worship of her God.

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- This remembers Psalm 118:26 and, so, a Davidic prince

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- I think this shows that John and his readers were already well aware of this story.

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- What was most important to John (I think, and also to Matthew) was that Jesus' riding into the City of Jerusalem on a donkey was in specific fulfillment of prophecy.

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「シオンの娘よ、恐れるな。見よ、あなたの王がろばの子に乗っておいでになる」と書いてあるとおりであった。

"Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey's colt!"

- John and Matthew both explicitly quote from (paraphrase) the prophet Zechariah.

Zechariah, Chapter 9

⁹ Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.

¹⁰ I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall speak peace to the nations; ***his rule shall be from sea to sea, and from the River to the ends of the earth.****

**** Zechariah remembers Psalm 72:8, a prayer of David***

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- It all adds up to Jesus being a humble and peaceful king, come to rule the world in accordance with the will of God.

John 12:16

弟子たちは初めにはこのことを悟らなかったが、イエスが栄光を受けられた時に、このことがイエスについて書かれてあり、またそのとおりに、人々がイエスに対してしたのだということを、思い起した。

His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about him and had been done to him.

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- Clearly Jesus said and did many things that nobody, not even his disciples, understood at that time.

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- It was only later, in remembering these things, that they understood.
- John's gospel and all of the other writings of the new testament were written after the fact.

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- It was not the passing of time that gave understanding.
- It was completion of the work of Christ on the cross and the outpouring of the Holy Spirit.

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- This is true not only of the human authors of the Bible but also of the faithful who read it in the light of the cross and with the help of the Holy Spirit.

John 12:17-19

12:17また、イエスがラザロを墓から呼び出して、死人の中からよみがえらせたとき、イエスと一緒にいた群衆が、そのあかしをした。

12:18群衆がイエスを迎えに出たのは、イエスがこのようなしるしを行われたことを、聞いていたからである。 **12:19**そこで、パリサイ人たちは互に言った、「何をしてしてもむだだった。世をあげて彼のあとを追って行ったではないか」。

John 12:17-19

¹⁷ The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to bear witness.

¹⁸ The reason why the crowd went to meet him was that they heard he had done this sign.

¹⁹ So the Pharisees said to one another, "You see that you are gaining nothing. Look, the world has gone after him."

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- Into the picture of Jesus' triumphal entry into Jerusalem, just described, are constantly spoken the words of those who had recently seen Jesus prove his power over death.

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- Into the picture of Jesus' triumphal entry into Jerusalem, just described, are constantly spoken the words of those who had recently seen Jesus prove his power over death.
- Who could stop him from becoming King in Jerusalem?

John 12:18

群衆がイエスを迎えに出たのは、イエスがこのようなしるしを行われたことを、聞いていたからである。

The reason why the crowd went to meet him was that they heard he had done this sign.

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- In John's gospel, it is the raising of Lazarus which, more than anything else, seems to have turned the people in Jesus' direction, and caused many to believe in him.

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- In John's gospel, it is the raising of Lazarus which, more than anything else, seems to have turned the people in Jesus' direction, and caused many to believe in him.
- *Jesus has power over death.*

John 12:19

そこで、パリサイ人たちは互に言った、「何をしてもむだだった。世をあげて彼のあとを追って行ったではないか」。

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- This is a figure of speech.

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- This is a figure of speech, but it points in the direction of the truth.
- Having openly demonstrated his power over death, more and more people would go after Jesus.

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- From the Pharisees' perspective this was a bad state of affairs which could only get worse.

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- From the Pharisees' perspective this was a bad state of affairs which could only get worse.
- There was only one thing that could be done about it.

John 12:20-26

12:20祭で礼拝するために上ってきた人々のうちに、数人のギリシヤ人がいた。

12:21彼らはガリラヤのベツサイダ出であるピリポのところに来て、「君よ、イエスにお目にかかりたいのですが」と言って頼んだ。

12:22ピリポはアンデレのところに行ってそのことを話し、アンデレとピリポは、イエスのもとに行って伝えた。

John 12:20-26

12:23すると、イエスは答えて言われた、「人の子が栄光を受ける時がきた。

12:24よくよくあなたがたに言っておく。一粒の麦が地に落ちて死ななければ、それはただ一粒のままである。しかし、もし死んだなら、豊かに実を結ぶようになる。

12:25自分の命を愛する者はそれを失い、この世で自分の命を憎む者は、それを保って永遠の命に至るであろう。

John 12:20-26

12:26もしわたしに仕えようとする人があれば、その人はわたしに従って来るがよい。そうすれば、わたしのおる所に、わたしに仕える者もまた、おるであろう。もしわたしに仕えようとする人があれば、その人を父は重んじて下さるであろう。

John 12:20-26

²⁰ Now among those who went up to worship at the feast were some Greeks.

²¹ So these came to Philip, who was from Bethsaida in Galilee, and asked him, "Sir, we wish to see Jesus."

²² Philip went and told Andrew; Andrew and Philip went and told Jesus.

²³ And Jesus answered them, "The hour has come for the Son of Man to be glorified.

John 12:20-26

²⁴ Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.

²⁵ Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life.

²⁶ If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him.

John 12:20

祭で礼拝するために上ってきた人々のうちに、数人のギリシヤ人がいた。

Now among those who went up to worship at the feast were some Greeks.

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Now among those who went up to worship at the feast were some Greeks.

- In the New Testament, this word is most often a synonym for “gentiles.”

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Now *among those who went up to worship at the feast* were some *Greeks*.

- In the New Testament, this word is most often a synonym for “gentiles.”
- These may have been God-fearing gentiles, so called, if they themselves had come up to Jerusalem to worship.

John 12:20

祭で礼拝するために上ってきた人々のうちに、数人のギリシヤ人がいた。

Now *among those who went up to worship at the feast* were some *Greeks*.

- They may even have been proselytes, as some suppose.

John 12:20

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Now among those who went up to worship at the feast were some Greeks.

- They may even have been proselytes, as some suppose.
- In any case, John's thought seems (to me) to be that these may be some of the "other sheep not of this fold," to which Jesus refers in 10:16.

John 12:21

彼らはガリラヤのベツサイダ出であるピリポのところに来て、
「君よ、イエスにお目にかかりたいのですが」と言って頼んだ。

So these came to Philip, who was from Bethsaida in Galilee, and asked him, "Sir, we wish to see Jesus."

John 12:21

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So these came to Philip, who was from Bethsaida in Galilee, and asked him, "Sir, we wish to see Jesus."

- The non-Jewishness of these people is emphasized by the fact they sought to approach Jesus through the only two of his disciples who had Greek names and who also lived on the far north eastern border of the Jewish territories.

John 12:22

ピリポはアンデレのところに行ってそのことを話し、アンデレとピリポは、イエスのもとに行って伝えた。

Philip went and told Andrew; Andrew and Philip went and told Jesus.

John 12:22

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Philip went and told Andrew; Andrew and Philip went and told Jesus.

- Notice that these Greeks did not approach Jesus directly, and Philip and Andrew did not take them to see Jesus.

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Philip went and told Andrew; Andrew and Philip went and told Jesus.

- Notice that these Greeks did not approach Jesus directly, and Philip and Andrew did not take them to see Jesus.
- Evangelization of gentiles was not part of Jesus' earthly ministry.

John 12:23

すると、イエスは答えて言われた、「人の子が栄光を受ける時がきた。」

And Jesus answered them, "The hour has come for the Son of Man to be glorified.

John 12:23

すると、イエスは答えて言われた、「人の子が栄光を受ける時がきた。」

And Jesus answered them, "The hour has come for the Son of Man to be glorified.

- Indeed having been told that even some Greeks wish to see him, Jesus' responds by telling his disciples that this marks the beginning of the end of his earthly Ministry.

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And Jesus answered them, "The hour has come for the Son of Man to be glorified.

- Indeed having been told that even some Greeks wish to see him, Jesus' responds by telling his disciples that this marks the beginning of the end of his earthly Ministry.
- It is nearly time for him to lay down his life.

John 12:24

よくよくあなたがたに言う。一粒の麦が地に落ちて死ななければ、それはただ一粒のままである。しかし、もし死んだなら、豊かに実を結ぶようになる。

Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.

John 12:24

よくよくあなたがたに言うておく。一粒の麦が地に落ちて死ななければ、それはただ一粒のままである。しかし、もし死んだなら、豊かに実を結ぶようになる。

Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, **it bears much fruit.**

- Jesus understood that his ministry to the Universal church (see 10:16-17) consisting of both gentiles and Jews would come only after his resurrection.

John 12:24

よくよくあなたがたに言うておく。一粒の麦が地に落ちて死ななければ、それはただ一粒のままである。しかし、もし死んだなら、豊かに実を結ぶようになる。

Truly, truly, I say to you, **unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies,** it bears much fruit.

- Jesus understood that his ministry to the Universal church (see 10:16-17) consisting of both gentiles and Jews would come only after his resurrection.
- It was necessary for him to die first.

John 12:24

よくよくあなたがたに言うておく。一粒の麦が地に落ちて死ななければ、それはただ一粒のままである。しかし、もし死んだなら、豊かに実を結ぶようになる。

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- The necessity of Jesus' death is one of the greatest truths.

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- The necessity of Jesus' death is one of the greatest truths.
- His resurrection and ours depend on it.

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- The necessity of Jesus' death is one of the greatest truths.
- His resurrection and ours depend on it.
- Without his death and resurrection, Man could not exist.

John 12:25

自分の命を愛する者はそれを失い、この世で自分の命を憎む者は、それを保って永遠の命に至るであろう。

Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life.

John 12:25

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- Man can not enter into eternal life without first passing through death and resurrection, as Jesus did.

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- Man can not enter into eternal life without first passing through death and resurrection, as Jesus did.
- We must be ready to sacrifice this life, for the life to come, as Jesus was.

John 12:26

もしわたしに仕えようとする人があれば、その人はわたしに従って来るがよい。そうすれば、わたしのおる所に、わたしに仕える者もまた、おるであろう。もしわたしに仕えようとする人があれば、その人を父は重んじて下さるであろう。

If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him.

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- This is just another way of saying that we must be willing to lose our life in order to keep it eternally.

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If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him.

- This is just another way of saying that we must be willing to lose our life in order to keep it eternally.
- We must follow Jesus and serve him, in life, and in death, and on into life eternal.

John 12:27-28

12:27今わたしは心が騒いでいる。わたしはなんと言おうか。父よ、この時からわたしをお救い下さい。しかし、わたしはこのために、この時に至ったのです。

12:28父よ、み名があがめられますように」。すると天から声があった、「わたしはすでに栄光をあらわした。そして、更にそれをあらわすであろう」。

John 12:27-28

²⁷ "Now is my soul troubled. And what shall I say? 'Father, save me from this hour'? But for this purpose I have come to this hour.

²⁸ Father, glorify your name." Then a voice came from heaven: "I have glorified it, and I will glorify it again."

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"**Now is my soul troubled.** And what shall I say? 'Father, save me from this hour'? But for this purpose I have come to this hour.

- Knowing that we must be willing to suffer and lay down our life in order to honor God and inherit eternal life does not make doing this easy, not even for Jesus, and perhaps especially not for Jesus.

John 12:27

今わたしは心が騒いでいる。わたしはなんと言おうか。父よ、この時からわたしをお救い下さい。しかし、わたしはこのために、この時に至ったのです。

"**Now is my soul troubled**. And what shall I say? 'Father, save me from this hour'? But for this purpose I have come to this hour.

- Suffering is suffering, and death is something that no living being can easily accept.

John 12:27

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"Now is my soul troubled. ***And what shall I say? 'Father, save me from this hour'?*** But for this purpose I have come to this hour.

- Suffering is suffering, and death is something that no living being can easily accept.
- We can and we should pray that God will preserve live and ease suffering.

John 12:27

今わたしは心が騒いでいる。わたしはなんと言おうか。父よ、この時からわたしをお救い下さい。しかし、わたしはこのために、この時に至ったのです。

"Now is my soul troubled. And what shall I say? 'Father, save me from this hour'? **But for this purpose I have come to this hour.**

- Suffering is suffering, and death is something that no living being can easily accept.
- We can and we should pray that God will preserve live and ease suffering, except when the time comes to endure it.

John 12:28

父よ、み名があがめられますように」。すると天から声があった、「わたしはすでに栄光をあらわした。そして、更にそれをあらわすであろう」。

Father, glorify your name." Then a voice came from heaven: "I have glorified it, and I will glorify it again."

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- When there is a choice between our life and comfort and God's glory, then following the example of Christ, we are supposed to prefer God's glory.

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- When there is a choice between our life and comfort and God's glory, then following the example of Christ, we are supposed to prefer God's glory.
- This, I think, is the mark of God's sheep.

John 12:28

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- The Good Shepherd leads us, even into suffering, and through death, and on into blessed eternal life.

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- The Good Shepherd leads us, even into suffering, and through death, and on into blessed eternal life.
- We only need to follow him as best we can.

Discussion

- In Verse 28, Jesus says “Father glorify your name,” and then God answers: “ I have glorified it and will glorify it again.” To which acts of glorification does God refer?