

# The Gospel of John

Chapter 14, Verses 29-31

Chapter 15, Verses 1-6

# 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

- **Basic Structure**
  - *Prolog* – First 18 verses of Chapter 1
  - *Jesus Public Ministry* – Until the end of Chapter 12
  - *Private Time With His Disciples* – Chapters 13-17
  - *Trial, Death, and Resurrection* – Chapters 18, 19, 20
  - *Epilog (resurrection appearances in Galilee)* – Chapter 21

# Review

- **Flow of the Narrative:**
  - Prolog: *the Word became flesh* (1:1-18)
  - *Introduced to Israel by John the Baptist*, Jesus performed great signs. His 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:**

- *In Judea the Jews persecuted and hated Jesus*, and sought to throw stones at him, because he healed on the Sabbath and called God his father. **(Chapters 5, 7, and 9)**
- *Jesus described himself as the “door of the sheep” and “the good shepherd who lays down his life for the sheep.”* He said that the Pharisees 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:**

- Jesus returned to Judea, *raised Lazarus from the dead*, and many believed. Over the objection of Judas, Mary anointed Jesus with expensive ointment before he *entered Jerusalem on a donkey*. Later his disciples would recognize that these things had been in fulfillment of prophecy. God spoke from heaven, yet the Jews questioned how Jesus could be at once the Messiah and the Son of Man who would be lifted up. He urged them to believe in him while they still had the chance. At this point, *Jesus public ministry ended*. (Chapters 11 & 12)

# Review / Correction

- Seven Signs in John's Gospel:
  1. Changing water into wine (2:1-11)
  2. Healing the Capernaum official's son (4:46-54)
  3. Healing the paralytic at Bethesda (5:1-18)
  4. Feeding the 5000 (6:5-14)
  5. Walking on water (6:16-24)
  6. Healing the man blind from birth (9:1-7)
  7. Raising Lazarus from the dead (11:1-45)

# Review

- **Flow of the Narrative:**

- Knowing his time was short, Jesus prepared his disciples for what was about to happen, interrupting an evening meal by *washing his disciples' feet* thus teaching them an important lesson that they would understand later, and disclosing that he knew who would betray him. **(13:1-30)**
- He said they would *not be able to follow* immediately where he was going and *urged them to love one another*. **(13:31-35)**
- Peter said he would follow Jesus anywhere, at the cost of his life but *Jesus foretold that Peter would betray him* **(13:36-38)**



# Review

- **Flow of the Narrative:**

- Seeking to comfort his disciples Jesus explained that *he was going to prepare a place for them in his Father's house,* where they would finally all be reunited. **(14:1-3)**
- He told them that, in fact, they already knew how to go there, but Thomas did not understand. Jesus explained that *he himself is the way to the Father and eternal life.* **(14:4-7)**
- Thomas asked Jesus to show him the Father, and Jesus said that *having seen him, they have seen the Father.* **(14:8-10)**

# Review

- **Flow of the Narrative:**

- Jesus urged them simply to believe this or, at least, to believe in the works he had performed. He said *the work he had begun would continue even more powerfully in his disciples* after he returned to the Father, and that whatever they asked in his name would be accomplished. This was *because Jesus would complete his work on the cross, go to the Father, and the Holy Spirit would come to dwell in his disciples forever,* thus uniting them with the Father and the Son. **(14:11-24)**

# Review [Last Week's Lesson]

- **Flow of the Narrative:**
  - During his earthly ministry, almost none of the things Jesus taught were well understood, not even by his disciples, but Jesus promised that **the Holy Spirit would later help them to remember and understand Jesus' teachings.** (14:25-26)
  - Thus Jesus encouraged them not to fear what was coming. They would have access to the same resources he did while he was on earth, and even greater resources because Jesus goes to the father! **Had they known and loved him, they would have rejoiced that he went to the Father.** (14:27-28)

# John 14:29-31

**14:29**今わたしは、そのことが起らない先にあなたがたに語った。それは、事が起った時にあなたがたが信じるためである。

**14:30**わたしはもはや、あなたがたに、多くを語るまい。この世の君が来るからである。だが、彼はわたしに対して、なんの力もない。

**14:31**しかし、わたしが父を愛していることを世が知るように、わたしは父がお命じになったとおりのことを行うのである。立て。さあ、ここから出かけて行こう。

# John 14:29-31

<sup>29</sup> And now I have told you before it takes place, so that when it does take place you may believe.

<sup>30</sup> I will no longer talk much with you, for the ruler of this world is coming. He has no claim on me,

<sup>31</sup> but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go from here.

## John 14:29

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- Q. What is “it?”

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- Q. What is “it?”
- A. Jesus death, resurrection, ascension, and the coming of the Holy Spirit.



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And now I have told you before it takes place, so that when it does take place **you may believe**.

- Jesus' own earthly ministry is drawing to a close.
- It will be the Holy Spirit who helps them to remember and understand these things and believe and obey them.

## John 14:30

わたしはもはや、あなたがたに、多くを語るまい。この世の君が来るからである。だが、彼はわたしに対して、なんの力もない。

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- Q. What do you think this means?

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***I will no longer talk much with you, for the ruler of this world is coming.***

He has no claim on me,

- Q. What do you think this means?
- A. The time for Jesus to talk, on this side of the cross, as a mortal man, has nearly run out. He will soon be crucified.

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- The crucifixion is described as the work of the devil, who is here referred to by Jesus as “the ruler of this world.”

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- The crucifixion is described as the work of the devil, who is here referred to by Jesus as “the ruler of this world.”
- The devil, working through sinful men, has been preparing to kill the Son of God, and will soon be permitted to do so.

# Comment

- The devil is the ruler of all men, except for Christ and those who belong to Christ.
  - He said to them, "You are from below; I am from above. You are of this world; I am not of this world. **(John 8:23)**
  - You are of your father the devil, and your will is to do your father's desires. **(John 8:44a)**
  - Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world." **(John 18:36)**

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I will no longer talk much with you, for the ruler of this world is coming.  
**He has no claim on me,**

- Q. What does Jesus mean when he says that the devil “has no claim on me?”



# Discussion

- Jesus is the Son of God and God.
- He is the creator of this world!
- The devil has no power to overthrow Jesus.
- The world has fallen into sin and the devil has been permitted for a time to rule over sinful men.
- However Jesus is the one man who had no sin.
- Therefore in no respect, not even in his humanity, does the devil have any claim on Jesus, or on anything or anyone who belongs to Jesus.

## John 14:31

しかし、わたしが父を愛していることを世が知るように、わたしは父がお命じになったとおりのことを行うのである。立て。さあ、ここから出かけて行こう。

but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go from here.

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- The death of Christ is not his surrender to the devil, but the opposite. It is his obedience to God the Father.

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but I do as the Father has commanded me, **so that the world may know that I love the Father**. Rise, let us go from here.

- The death of Christ is not his surrender to the devil, but the opposite. It is his obedience to God the Father.
- Jesus went to the cross so that the world could know something: that the man Jesus loves God the Father.

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- Some see this as marking the end of the events which transpired in the upper room, in which case what follows would have happened as Jesus and his disciples were walking to the Garden where Jesus would be arrested.

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- Others understand that the disciples remained in the upper room through the end of Chapter 17, in which case this last clause of Chapter 14 may be a call to rise up and follow God, rather than instructions to leave the room.

# John 15:1-6

**15:1** わたしはまことのぶどうの木、わたしの父は農夫である。

**15:2** わたしにつながっている枝で実を結ばないものは、父がすべてこれをとりのぞき、実を結ぶものは、もっと豊かに実らせるために、手入れしてこれをきれいになさるのである。

**15:3** あなたがたは、わたしが語った言葉によって既にきよくされている。

# John 15:1-6

**15:4**わたしにつながっていないさい。そうすれば、わたしはあなたがたとつながっていよう。枝がぶどうの木につながっていないければ、自分だけでは実を結ぶことができないように、あなたがたもわたしにつながっていないければ実を結ぶことができない。



# John 15:1-6

**15:5** わたしはぶどうの木、あなたがたはその枝である。もし人がわたしにつながっており、またわたしがその人とつながっておれば、その人は実を豊かに結ぶようになる。わたしから離れては、あなたがたは何一つできないからである。

**15:6** 人がわたしにつながっていないならば、枝のように外に投げすてられて枯れる。人々はそれをかき集め、火に投げ入れて、焼いてしまうのである。

# John 15:1-6

<sup>1</sup> "I am the true vine, and my Father is the vinedresser.

<sup>2</sup> Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit.

<sup>3</sup> Already you are clean because of the word that I have spoken to you.

<sup>4</sup> Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me.

# John 15:1-6

<sup>5</sup> I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.

<sup>6</sup> If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned.

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- This is the last of seven “I am” statements in John’s Gospel.

# Review

- Seven “I am” Statements in John’s Gospel:
  1. The bread of life (6:35)
  2. The light of the world (8:12)
  3. The gate of the sheep (10:9)
  4. The good shepherd (10:11)
  5. The resurrection and the life (11:25-26)
  6. The way, the truth, and the life (14:6)
  7. The true vine (15:1)

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- Jesus had previously described himself to them as bread, light, gate, shepherd, resurrection, way, truth, and life.

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- Jesus had previously described himself to them as bread, light, gate, shepherd, resurrection, way, truth, and life.
- He is all of these things for them, and more. *He is God!*



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- Jesus had previously described himself to them as bread, light, gate, shepherd, resurrection, way, truth, and life.
- He is all of these things for them, and more. *He is God!*
- All but this small band of disciples have rejected him.

## John 15:1

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"I am the true vine, and my Father is the vinedresser.

- Jesus had just said (14:31) that he would go to the cross so that the world may know that he loves the Father, and he has promised to send this same Spirit to be in his disciples.

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- See Hebrews 2:9-10.

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- Jesus had just said (14:31) that he would go to the cross so that the world may know that he loves the Father, and he has promised to send this same Spirit to be in his disciples.
- See Hebrews 2:9-10. Jesus was “perfected” on the cross!

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"I am the true vine, and my Father is the vinedresser.

- Now Jesus introduces this figure of speech ... of himself as the true vine, the Father as the vinedresser, and Jesus' true disciples as branches of the vine, which bear good fruit, bringing glory to God the Father and to God the Son.

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"I am the true vine, and my Father is the vinedresser.

- In the Old Testament, Israel is often described as God's vine or vineyard, and often accused of being barren.
- Jesus Christ is the true vine in and through which all of God's plans and promises are fulfilled. (c.f. 2 Co. 1:20)

## John 15:2

わたしにつながっている枝で実を結ばないものは、父がすべてこれをとりのぞき、実を結ぶものは、もっと豊かに実らせるために、手入れしてこれをきれいになさるのである。

Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit.



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- Jesus has repeatedly emphasized that those who love him are those who have and obey his commandments or who, figuratively speaking, “bear fruit.”

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- Jesus has repeatedly emphasized that those who love him are those who have and obey his commandments or who, figuratively speaking, bear fruit.
- Everyone else, God takes away.

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Every branch in me that does not bear fruit he takes away, **and every branch that does bear fruit** he prunes, that it may bear more fruit.

- But those who remain in Christ, bearing fruit, God will not simply leave alone.

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Every branch in me that does not bear fruit he takes away, **and every branch that does bear fruit he prunes, that it may bear more fruit.**

- But those who remain in Christ, bearing fruit, God will not simply leave alone.
- He will prune them, so that they bear even more fruit.

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- This makes sense when you consider that Christ, himself, was perfected through suffering.

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Every branch in me that does not bear fruit he takes away, **and every branch that does bear fruit he prunes, that it may bear more fruit.**

- This makes sense when you consider that Christ, himself, was perfected through suffering.
- That Christians are sometimes seen to suffer in this world, is less perplexing than that non-Christians do.

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- Pruning in this figure may also represent some kinds of work on the branches that does not cause any suffering. c.f. Matthew 11:28-30.

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- Pruning in this figure may also represent some kinds of work on the branches that does not cause any suffering. c.f. Matthew 11:28-30.
- In any case all of Jesus' branches will be clean and fruitful!



## John 15:3

あなたがたは、わたしが語った言葉によって既にきよくされている。

Already you are clean because of the word that I have spoken to you.

## John 15:3

あなたがたは、わたしが語った言葉によって既にきよくされている。

Already you are clean because of the word that I have spoken to you.

- This looks back to Verse 2 where the word translated “prune” might alternatively been translated as “clean.”

## John 15:3

あなたがたは、わたしが語った言葉によって既にきよくされている。

**Already** you are clean because of the word that I have spoken to you.

- This looks back to Verse 2 where the word translated “prune” might alternatively been translated as “clean.”
- Already Jesus’ disciples have been cleaned/pruned by the removal of Judas and the words of Jesus spoken to them.

## John 15:4

わたしにつながっていないさい。そうすれば、わたしはあなたがたとつながってしよう。枝がぶどうの木につながっていないければ、自分だけでは実を結ぶことができないように、あなたがたもわたしにつながっていないければ実を結ぶことができない。

Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me.

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- Now they are called to “abide” (continue living) in Jesus.

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Abide in me, and I in you. **As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me.**

- Now they are called to “abide” (continue living) in Jesus.
- Just as a branch cannot continue living and producing fruit if separated from the vine, they cannot continue living and producing fruit if separated from Jesus.

## John 15:5

わたしはぶどうの木、あなたがたはその枝である。もし人がわたしにつながっており、またわたしがその人とつながっておれば、その人は実を豊かに結ぶようになる。わたしから離れては、あなたがたは何一つできないからである。

I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.

## John 15:5

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**I am the vine; you are the branches.** Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.

- This is the figure of speech we are working with.



## John 15:5

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- This is the figure of speech we are working with.
- Now it is generalized beyond the group in the room.
- Those who have a dynamic living relationship with Christ are the same men and women who do what pleases God.

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- Conversely without a dynamic living relationship with Christ it is impossible to do that which pleases God.

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- Conversely without a dynamic living relationship with Christ it is impossible to do that which pleases God.
- In other words, ***every single “fruit” which is good and pleasing to God originates in Jesus Christ,*** the “true vine.”

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I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.

- In still other words, there is nothing good and pleasing to God in any man or woman except for that in them which proceeds from Jesus Christ.

## John 15:6

人がわたしにつながっていないならば、枝のように外に投げすてられて枯れる。人々はそれをかき集め、火に投げ入れて、焼いてしまうのである。

If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned.

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- People who do not have a living relationship with Jesus are finally destroyed.
- There is nothing good in them.



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  - He helps us to understand and believe the words of Christ
  - He comes to live in us, sanctifying and leading us to obey Jesus' commandments.