

The Gospel of John

Chapter 15, Verses 12-21

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

- **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:**
 - Meeting privately with them over supper, Jesus surprised his disciples by washing their feet, thus teaching them an important lesson that they would understand later. He told them that one of them would betray him and that he was going someplace where they could not follow. He urged them to love one another. Peter said he would follow Jesus anywhere, even if it cost him his life, but Jesus foretold that Peter would deny him three times. (Chapter 13)

Review

- **Flow of the Narrative:**

- Seeking to comfort his disciples, Jesus said that:

- *he was going to the Father* to prepare a place for them, he was the way to the Father, and having seen him, they had seen the Father. **(14:1-10)**

- after he returned to the Father, *the Holy Spirit would come* to live in his disciples, causing them to remember, understand, and keep his words, so that whatever they asked in his name would be accomplished. **(14:11-28)**

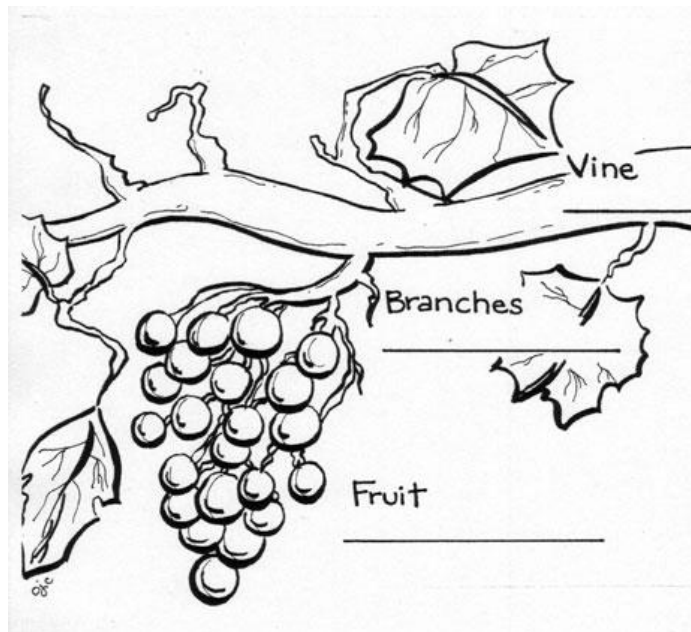
- *his death would be a demonstration to the world of his love for the Father*, and certainly not a victory for Satan. **(14:29-31)**

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)

Review (Last 2 Weeks' Lesson)

- The Vine and the Branches: John 15:1-11



Jesus

Disciples

Christ-like character / works
(answered prayer)

John 15:12-15

15:12わたしのいましめは、これである。わたしがあなただたを愛したように、あなただたも互に愛し合いなさい。

15:13人がその友のために自分の命を捨てること、これよりも大きな愛はない。

15:14あなただたにわたしが命じることを行うならば、あなただたはわたしの友である。

John 15:12-15

15:15わたしはもう、あなたがたを僕とは呼ばない。僕は主人のしていることを知らないからである。わたしはあなたがたを友と呼んだ。わたしの父から聞いたことを皆、あなたがたに知らせたからである。

John 15:12-15

¹² "This is my commandment, that you love one another as I have loved you.

¹³ Greater love has no one than this, that someone lay down his life for his friends.

¹⁴ You are my friends if you do what I command you.

¹⁵ No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you.

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"This is **my commandment**, that you love one another as I have loved you.

- This looks back to 15:10 where Jesus says, “If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love.”

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- This looks back to 15:10 where Jesus says, “If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love.”
- Now, Jesus reminds them of what his commandment is.

John 15:12

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"This is my commandment, *that you love one another* as I have loved you.

- His commandment I that they love one another.

John 15:12

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"This is my commandment, that you love one another *as I have loved you.*

- His commandment I that they love one another.
- He expects them to love one another in the same way that he has loved them.

John 15:12

わたしのいましめは、これである。わたしがあなたがたを愛したように、あなたがたも互に愛し合いなさい。

"This is my commandment, **that you love one another as I have loved you.**

- He has said this to them before (perhaps many times).

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"This is my commandment, **that you love one another as I have loved you.**

- He has said this to them before (perhaps many times).
- In Chapter 13 we read how Jesus taught his disciples a lesson by washing their feet, said he was going away, and urged them to love one another as he had loved them.

Comment

- In Chapter 13, hearing Jesus say that he was going someplace where his disciples could not follow, Peter said that he would follow Jesus even if it cost him his life.

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- But we do see in Peter's words an awareness that loyalty unto death is the supreme measure of one's love.

Comment

- In Chapter 13, hearing Jesus say that he was going someplace where his disciples could not follow, Peter said that he would follow Jesus even if it cost him his life.
- As it turned out, and as Jesus foretold, Peter would not make good on his promise. He would instead deny Christ.
- But we do see in Peter's words an awareness that loyalty unto death is the supreme measure of one's love.
- Where Peter failed (at first) to give up his life for Christ, Christ will not fail to give up his life for Peter, and for us.

John 15:13

人がその友のために自分の命を捨てること、これよりも大きな愛はない。

Greater love has no one than this, that someone lay down his life for his friends.

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- I think Jesus wants them (later with the help of the Holy Spirit) to remember his death as the ultimate measure of his love for them.

John 15:13

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Greater love has no one than this, that someone lay down his life for his friends.

- I think Jesus wants them (later with the help of the Holy Spirit) to remember his death as the ultimate measure of his love for them.
- Then they will know that the Son of God is their friend!

John 15:14

あなたがたにわたしが命じることを行うならば、あなたがたはわたしの友である。

You are my friends if you do what I command you.

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You are my friends if you do what I command you.

- It is those for whom Jesus gave up his life on the cross who will reciprocate that friendship through obedience to him, even to the extent of giving up their own lives, not just for him (as Peter vowed) but even for one another.

John 15:15

わたしはもう、あなたがたを僕とは呼ばない。僕は主人のしていることを知らないからである。わたしはあなたがたを友と呼んだ。わたしの父から聞いたことを皆、あなたがたに知らせたからである。

No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you.

John 15:15

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No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you.

- I do not know if this is a reference to Chapter 8 (c.f. 8:36) or if Jesus had elsewhere described them “servants,” but the point here seems to be simply that Jesus has made known to his disciples “all” that he heard from the Father.

John 15:15

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No longer do I call you servants, **for the servant does not know what his master is doing**; but I have called you friends, for all that I have heard from my Father I have made known to you.

- Friendship with Christ is not just about our obedience and corresponding reward --- as would be true for a servant.

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No longer do I call you servants, for the servant does not know what his master is doing; **but I have called you friends, for all that I have heard from my Father I have made known to you.**

- Friendship with Christ is not just about our obedience and corresponding reward --- as would be true for a servant.
- He actually explains himself to us, just as the Father had spoken to him.

John 15:15

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No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you.

- Nobody, including his disciples, had understood it yet, but when the Helper comes, He would bring Jesus words to their remembrance and understanding, so that they can understand what it means to be Jesus' friend!

Comment

- Being a friend of Jesus may involve great difficulty, even persecution, suffering, and premature death.

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- They will bring to us eternal life and blessedness.

Comment

- Being a friend of Jesus may involve great difficulty, even persecution, suffering, and premature death.
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- These bring glory to God: Father, Son, and Holy Spirit.
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- Even in this world they will bring us joy and peace, not as the world gives, but beyond all understanding.

Comment

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- But none of these difficulties shall be without meaning and purpose and everlasting value.
- These bring glory to God: Father, Son, and Holy Spirit.
- They will bring to us eternal life and blessedness.
- Even in this world they will bring us joy and peace, not as the world gives, but beyond all understanding.
- Jesus has made us his friend!

John 15:16-21

15:16あなたがたがわたしを選んだのではない。わたしがあなたがたを選んだのである。そして、あなたがたを立てた。それは、あなたがたが行って実をむすび、その実がいつまでも残るためであり、また、あなたがたがわたしの名によって父に求めるものはなんでも、父が与えて下さるためである。

15:17これらのことを命じるのは、あなたがたが互に愛し合うためである。

John 15:16-21

15:18もしこの世があなたがたを憎むならば、あなたがたよりも先にわたしを憎んだことを、知っておくがよい。

15:19もしあなたがたがこの世から出たものであったなら、この世は、あなたがたを自分のものとして愛したであろう。しかし、あなたがたはこの世のものではない。かえって、わたしがあなたがたをこの世から選び出したのである。だから、この世はあなたがたを憎むのである。

John 15:16-21

15:20わたしがあなたがたに『僕はその主人にまさるものではない』と言ったことを、おぼえていなさい。もし人々がわたしを迫害したなら、あなたがたをも迫害するであろう。また、もし彼らがわたしの言葉を守っていたなら、あなたがたの言葉をも守るであろう。

15:21彼らはわたしの名のゆえに、あなたがたに対してすべてそれらのことをするであろう。それは、わたしをつかわされたかたを彼らが知らないからである。

John 15:16-21

¹⁶ You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you.

¹⁷ These things I command you, so that you will love one another.

¹⁸ "If the world hates you, know that it has hated me before it hated you.

John 15:16-21

¹⁹ If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.

²⁰ Remember the word that I said to you: 'A servant is not greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours.

²¹ But all these things they will do to you on account of my name, because they do not know him who sent me.

John 15:16

あなたがたがわたしを選んだのではない。わたしがあなたがたを選んだのである。そして、あなたがたを立てた。それは、あなたがたが行って実をむすび、その実がいつまでも残るためであり、また、あなたがたがわたしの名によって父に求めるものはなんでも、父が与えて下さるためである。

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You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you.

- Here it is probably good to remember that Jesus is speaking specifically to his disciples --- i.e. the apostles who would go forth and establish his Church.

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You did not choose me, but I chose you and appointed you **that you should go and bear fruit and that your fruit should abide**, so that whatever you ask the Father in my name, he may give it to you.

- Certainly it was Jesus who chose his apostles and it was because of him that they would be able to establish his Church and that his Church would be able to “abide.”

John 15:16

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You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, **so that whatever you ask the Father in my name, he may give it to you.**

- It is through the Church which these apostles established in the name of Christ, and in whose name this Church prays, that we who came later have been saved.

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You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, **so that whatever you ask the Father in my name, he may give it to you.**

- These same words spoken to Jesus original disciples, speak also to us, who pray to the Father in Jesus name.

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- These same words spoken to Jesus original disciples, speak also to us, who pray to the Father in Jesus name.
- It is Christ who chooses us and causes us to bear fruit.

John 15:17

これらのことを命じるのは、あなたがたが互に愛し合うためである。

These things I command you, so that you will love one another.

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これらのことを命じるのは、あなたがたが互に愛し合うためである。

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- Jesus commandment is that his disciples love one another.

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- Jesus commandment is that his disciples love one another.
- The words he has spoken are directed toward that end.

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これらのことを命じるのは、あなたがたが互に愛し合うためである。

These things I command you, so that you will love one another.

- Jesus commandment is that his disciples love one another.
- The words he has spoken are directed toward that end.
- I believe that these words speak equally to us, insofar as we truly are a part of the body of Christ, his Church.

John 15:17

これらのことを命じるのは、あなたがたが互に愛し合うためである。

These things I command you, so that you will love one another.

- In the strongest possible terms, we Christians are commanded to love one another.

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These things I command you, so that you will love one another.

- In the strongest possible terms, we Christians are commanded to love one another.
- Our love for one another is how we can know, and how the world can know, that we truly are followers of Christ.

John 15:18

もしこの世があなたがたを憎むならば、あなたがたよりも先にわたしを憎んだことを、知っておくがよい。

"If the world hates you, know that it has hated me before it hated you.

John 15:18

もしこの世があなたがたを憎むならば、あなたがたよりも先にわたしを憎んだことを、知っておくがよい。

"If *the world* hates you, know that it has hated me before it hated you.

- By “the world” John means everything except the true church --- where love of God and love of the brethren prevail.

John 15:18

もしこの世があなたがたを憎むならば、あなたがたよりも先にわたしを憎んだことを、知っておくがよい。

"If **the world** hates you, know that it has hated me before it hated you.

- By “the world” John means everything except the true church --- where love of God and love of the brethren prevail.
- We must not be surprised if the world hates the Church.

Comment

- In the first 12 Chapters of John's gospel we see Jesus presented to the world (predominately Israel), we see him perform great signs, and we see him teach God's own truth. Yet the reaction of most of the world is finally to reject his teaching and finally to reject Jesus himself.

Comment

- In the first 12 Chapters of John's gospel we see Jesus presented to the world (predominately Israel), we see him perform great signs, and we see him teach God's own truth. Yet the reaction of most of the world is finally to reject his teaching and finally to reject Jesus himself.
- This, Jesus has explained several times before now, is because the world rejects God and is ruled by Satan.

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- In the first 12 Chapters of John's gospel we see Jesus presented to the world (predominately Israel), we see him perform great signs, and we see him teach God's own truth. Yet the reaction of most of the world is finally to reject his teaching and finally to reject Jesus himself.
- This, Jesus has explained several times before now, is because the world rejects God and is ruled by Satan.
- We must not be surprised if the Church, which continues the work of Christ, is reviled and persecuted by the world.

Comment

- On the contrary, wherever the Church is not reviled and hated by the world, we have reason to be concerned as to whether the Church is truly abiding in Christ.

John 15:19

もしあなたがたがこの世から出たものであったなら、この世は、あなたがたを自分のものとして愛したであろう。しかし、あなたがたはこの世のものではない。かえって、わたしがあなたがたをこの世から選び出したのである。だから、この世はあなたがたを憎むのである。

If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.

John 15:19

もしあなたがたがこの世から出たものであったなら、この世は、あなたがたを自分のものとして愛したであろう。しかし、あなたがたはこの世のものではない。かえって、わたしがあなたがたをこの世から選り出したのである。だから、この世はあなたがたを憎むのである。

If you were of the world, the world would love you as its own; but because you are not of the world, **but I chose you out of the world, therefore the world hates you.**

- The Church, then and now, consists of those men and women whom Christ has separated for himself out of the world. As such, these people are seen to bear fruit.

John 15:19

もしあなたがたがこの世から出たものであったなら、この世は、あなたがたを自分のものとして愛したであろう。しかし、あなたがたはこの世のものではない。かえって、わたしがあなたがたをこの世から選り出したのである。だから、この世はあなたがたを憎むのである。

If you were of the world, the world would love you as its own; but because you are not of the world, **but I chose you out of the world, therefore the world hates you.**

- Some Christian fruit is pleasing to the world.

John 15:19

もしあなたがたがこの世から出たものであったなら、この世は、あなたがたを自分のものとして愛したであろう。しかし、あなたがたはこの世のものではない。かえって、わたしがあなたがたをこの世から選り出したのである。だから、この世はあなたがたを憎むのである。

If you were of the world, the world would love you as its own; but because you are not of the world, **but I chose you out of the world, therefore the world hates you.**

- Some Christian fruit is pleasing to the world.
- Some is not.

Discussion

- Which aspects of Christian character and behavior are most disliked by the world?

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 - Things we do
 - Things we say

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- Although the world hates Christians, it is worth noting that the love of the world for its own is nothing like the love which Christians are commanded to have for one another.

John 15:20

わたしがあなたがたに『僕はその主人にまさるものではない』と言ったことを、おぼえていなさい。もし人々がわたしを迫害したなら、あなたがたをも迫害するであろう。また、もし彼らがわたしの言葉を守っていたなら、あなたがたの言葉をも守るであろう。

Remember the word that I said to you: 'A servant is not greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours.

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- That was an example of humility despised even by Peter!

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- Why was Jesus persecuted?

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- Why was Jesus persecuted?
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 - He called God his father.
 - He told the truth about sin and how men can be saved.

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- For the most part, Jesus was hated and persecuted because of what he ***said***.

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- The same has been true for Christians also.

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- A church which proclaims a message that is popular in the world is accomplishing something that Christ himself did not, and which Christ did not expect the Church to do!

John 15:21

彼らはわたしの名のゆえに、あなたがたに対してすべてそれらのことをするであろう。それは、わたしをつかわされたかたを彼らが知らないからである。

But all these things they will do to you on account of my name, because they do not know him who sent me.

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- Jesus expects Christians to be persecuted by the world because of his name, because the world by definition consists of all men and women who reject Christ, and they reject Christ because they do not know God, the Father.

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- In modern societies such as Japan, which protect “freedom of religion,” are we persecuted? How?
- I think the reason why most of us are not persecuted because of the name of Christ, is that we do not proclaim his name in a way that threatens the world and its ruler.
- Instead we focus on trying to live our godly life quietly, while offending the world as little as possible.