

今に至るまで働く神
— ヨハネの福音書と安息日 —

伊藤明生

ABSTRACT Akio ITO, ‘God who is working until now: John’s Gospel and the Sabbath’. The Fourth Commandment stipulates Sabbath observance. It is commanded on the basis of God’s rest after the creation. In John 5 Jesus’ healing of the man who had been an invalid for thirty-eight years led to a Sabbath controversy. In the midst of the discussion, Jesus’ statement that his Father is working until now (v.17) appears to contradict the creation account of Genesis. We find a similar saying in Philo’s writings (Legum 1:5-6). Both John and Philo record similar statements, but we must not overlook differences. Jesus’ saying in John 5 concerns an eschatological ‘now’, whereas Philo does not show much interest in eschatological perspectives. The soteriological meaning seems to make sense in the context of John’s Gospel, while Philo seems to understand God’s ongoing work as creation of spiritual spheres. Jesus’ statement in John 5 can be understood to mean that both God the Father and God the Son are engaged in eschatological and soteriological works extending beyond the creation. Therefore, in Jesus’ view, the Sabbath is meant to be a day for God’s activities and blessings, and not merely for rest and inactivity as interpreted by the contemporary Jews.