

証言<sup>1</sup>の書としてのヨハネの福音書

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**ABSTRACT** Akio ITO, “John’s Gospel as a Book of Testimony.” This paper argues that John’s Gospel was written as a book of the true testimony concerning Jesus. Its prologue (1:1-18) introduces John’s Gospel as a book of testimony. John the Baptist is introduced as the prime example of the witness to Jesus (1:7-8) while the opposition is implied in the expressions like: “The light shines in the darkness, and the darkness has not overcome it” (1:5). “He was in the world, and the world was made through him, yet the world did not know him” (1:10). “He came to his own, and his own people did not receive him” (1:11). “The Jews,” who seem to represent the Jewish authorities, appear as the chief opponent against the witnesses to Jesus throughout John’s Gospel. Other witnesses (e.g., God the Father, the Scriptures, the Spirit and the signs performed by Jesus) are also described as testifying to Jesus in John’s Gospel. Among the signs of Jesus the raising of Lazarus had the biggest impact on the Jewish people, that eventually led to the enthusiastic welcome of Jesus’ triumphal entry into Jerusalem (12:17-18), and his crucifixion (11:47-53). The beloved disciple testifies that Jesus’ bones were not broken after he had died on the cross (19:33), which is interpreted as the fulfilment of Exod. 12:10,46. That seems to cohere with John’s witness that Jesus is “the lamb of God, which takes away the sin of the world” (1:29, 36). The epilogue (21:1-23) is clearly marked by two “postscripts” (20:30-31; 21:24-25). Jesus’ appearance to the seven disciples by the Sea of Tiberias is recounted in the epilogue along with the miraculous catch of abundant fish (21:6,11) and Jesus’ commissioning of Peter (21:15-19). “The disciple Jesus loved,” “we” and “I” are mentioned in the second

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<sup>1</sup> 日本語に見られるような証言と証しという区別はギリシア語にはないので、本稿では証しと証言を使い分けることはしないで一貫して「証言」という語を用いることにする。

“postscript” in passing (21:24-25). One cannot but wonder who is the “we,” who “know that his testimony is true.” As far as the narrative of chapter 21 is concerned, Peter and the other disciples who were there with Jesus can testify that the testimony of the beloved disciple is true. Even though the second “postscript” of chapter 21 (vss. 24-25) may have simply functioned as a postscript of chapter 21, as is sometimes argued, one can infer such reliability of John’s Gospel on the whole from the similar terminology employed elsewhere in John’s Gospel (5:31; 8:14; 19:35; 21:24).