

The Gospel of John

Chapter 10, Verses 1-10

Review

- **General Introduction to the Gospel of John**
 - *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

- Prolog: Jesus is the Word become flesh **(1:1-18)**
- John the Baptist introduced Jesus, Jesus performed many signs, and Jesus' ministry surpassed John's **(1:19-3:36)**.
- Retreating to Galilee, Jesus was recognized in Samaria as the Savior of the World and people believed in Capernaum after he healed the son of a local official **(Chapter 4)**.
- The Jews in Jerusalem hated Jesus because he healed on the Sabbath and called God his father **(Chapter 5)**

Review

- In Galilee, crowds followed Jesus because of the signs he performed, but because they sought earthy rewards and could not yet understand the eternal life which he offered, almost everyone rejected Jesus (**Chapter 6**).
- Although he knew the Jews were still plotting to kill him, Jesus came to Jerusalem for the feast of Tabernacles and taught openly in the Temple, where God protected him, because his time had not yet come. (**Chapter 7**)

Review

- At the beginning of Chapter 8, we have the much loved story of the woman caught in adultery, regarding whom Jesus said to her accusers, "Let him who is without sin among you be the first to throw a stone at her." **(8:1-8:11)**
- John's narrative then returns to Jesus' teaching at the Feast of Tabernacles, a series of teachings which describes the uneasy relationship between Jesus and the Jews. At the end of Chapter 8, Jesus must hide himself from those who would throw stones at him **(8:12-59)**

Review (The Man Born Blind)

- **Chapter 9 all has to do with the time that Jesus gave sight to a man who had been blind from birth. (9:1)**
 - In answer to his disciples' question, Jesus explained that the man had been born blind NOT because of sin but so that "...the works of God might be displayed in him." **(9:2-3)**
 - He said that he and his disciples must do such works of God while time remained to do so. **(9:4-5)**
 - Jesus healed the man; the man's neighbors were amazed; and they took him to the Pharisees. **(9:6-13)**

Review (The Man Born Blind)

- It was on the Sabbath that Jesus opened the man's eyes. **(9:14)**
- So when the man described the miracle, this caused a division among the Pharisees, with some saying Jesus was not from God because he did not keep the Sabbath and others saying that no man who was a sinner could do something like this. **(9:15-16)**
- As for the man to whom Jesus had given sight, he knew that Jesus was from God, a Prophet. **(9:17)**
- But the Jews (Pharisees) did not believe him and called the man's parents and questioned them. **(9:18-19)**

Review (The Man Born Blind)

- Afraid of being put out of the synagogue, the man's parents confirmed that he was their son, and that he had been born blind, but they said they did not know how he had received his sight or who had accomplished this, and they suggested that the Pharisees question their son directly **(9:20-23)**
- Sticking with his story, the man found it “amazing” that the Pharisees could not tell Jesus was from God. **(9:24-33)**
- Angry that he would presume to “teach” them, the Pharisees cast the man out of the synagogue. **(9:34)**

Review (The Man Born Blind)

- When he heard that he had been cast out of the synagogue, Jesus found the man and spoke to him, explaining that he (Jesus) was the Son of Man. **(9:35-37)**
- The man believed Jesus and worshipped him. **(9:38)**
- ‘Jesus said, "***For judgment I came into this world, that those who do not see may see, and those who see may become blind.***" **(9:39)**
 - As for the man born blind, Jesus had made him see, in two ways: physically and spiritually
- By “those who see [and] may become blind,” the Pharisees understood that Jesus was somehow referring to them **(9:40)**

Review (The Man Born Blind)

- Jesus said to them, ***"If you were blind, you would have no guilt; but now that you say, 'We see,' your guilt remains. (9:41)***
 - It is because the Pharisees think that they are not blind, that they are unable to see Jesus for who he is.

John 10:1-6

10:1よくよくあなたがたに言っておく。羊の囲いにはいるのに、門からでなく、ほかの所からのりこえて来る者は、盗人であり、強盗である。

10:2門からはいる者は、羊の羊飼である。

10:3門番は彼のために門を開き、羊は彼の声を聞く。そして彼は自分の羊の名をよんで連れ出す。

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10:5ほかの人には、ついて行かないで逃げ去る。その人の声を知らないからである」。

10:6イエスは彼らにこの比喻を話されたが、彼らは自分たちにお話しになっているのが何のことだか、わからなかった。

John 10:1-6

¹ "Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber.

² But he who enters by the door is the shepherd of the sheep.

³ To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out.

⁴ When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice.

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⁵ A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers."

⁶ This figure of speech Jesus used with them, but they did not understand what he was saying to them.

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- It is worth remembering that, in the Bible in General, the names of books, chapter and verse divisions, section headings, footnotes, “red letters,” and the like are not part of the original inspired text.

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- Here, for example, there is nothing in the original autographs that separates our Chapters 9 and 10.
- Therefore it is probably best to understand the beginning of Chapter 10 as continuing from the end of Chapter 9.

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- In the first 18 verses of Chapter 10, only Jesus speaks.

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- That this monolog begins in this way, probably suggests that Jesus is continuing and amplifying his response to the Pharisees which he began in the last verse of Chapter 9.

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- So it is the Pharisees to whom Jesus is speaking.

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- Jesus begins this speech in a figurative way.

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- Jesus begins this speech in a figurative way, painting a mental picture of a sheepfold and discussing the various ways in which such a structure might be entered.

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- Jesus begins this speech in a figurative way, painting the mental picture of a sheepfold and discussing the various ways in which such a structure might be entered.
- Sheepfold = an enclosed place where sheep were kept

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- A sheepfold is built with a door to be used by those who may rightfully enter.

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- The figure, so far, is perfectly clear.
- A sheepfold is built with a door to be used by those who may rightfully enter.
- Those who seek to enter by another way are criminals.

John 10:2

門からはいる者は、羊の羊飼である。

But he who enters by the door is the shepherd of the sheep.

- The shepherd of the sheep, on the other hand, may enter the sheepfold by its door and would, indeed, always do so.

John 10:3

門番は彼のために門を開き、羊は彼の声を聞く。そして彼は自分の羊の名をよんで連れ出す。

To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out.

- No one prevents the shepherd from entering.

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- No one prevents the shepherd from entering.
- He easily leads his own sheep out of the sheepfold.

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- He knows each of them.

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- He easily leads his own sheep out of the sheepfold.
- He knows each of them.
- They know and trust his voice.

John 10:4

自分の羊をみな出してしまおうと、彼は羊の先頭に立って行く。羊はその声を知っているので、彼について行くのである。

When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice.

- A good shepherd does not leave any of his sheep behind.

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- When all of his own have been called, he **leads** them.

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- When all of his own have been called, he leads all of them.
- They all follow him, because they are ***his*** sheep.

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When he has brought out all his own, he goes before them, and the sheep follow him, ***for they know his voice.***

- It is because they are his sheep that they know his voice.

Comment

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- Shepherds and sheep behave in the manner described.
- But clearly Jesus has not come to deliver a lesson literally on sheep herding:
 - Certainly the sheep are understood to represent people
 - Therefore the shepherd is also understood to represent a person...one whose relationship with a certain group of people is like the that between a shepherd and his flock

Comment

- Those familiar with of the Old Testament (Esp. Ezekiel 34) will already be thinking of the sheep as representing the people of God and of the shepherd as God himself or one whom he has appointed to lead his people.
- Those familiar with the Synoptic Gospels will already be thinking that the one appointed is the Messiah, Jesus.
- We read on with this potential symbolism on the edge of our mind...

John 10:5

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- Sheep will not follow a stranger.
- Likewise God's people will not follow a false god.

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- Sheep will not follow a stranger.
- Likewise God's people will not follow a false god.
- Neither will they follow a false prophet.

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- The same is true with sheep as with people: they will recognize and follow only the voice of the one to whom they truly belong.

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A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers."

- In Chapter 9, the man born blind demonstrated that he was a child of God by recognizing and following the voice of Jesus while resisting and refusing to follow the voices of the Pharisees.

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- In Chapter 9, and throughout much of John's Gospel, the Pharisees demonstrated that they were not of God, by not being able to hear Jesus words.

John 10:6

イエスは彼らにこの比喩を話されたが、彼らは自分たちにお話しになっているのが何のことだか、わからなかった。

This figure of speech Jesus used with them, but they did not understand what he was saying to them.

- Although we, the reader, have probably understood correctly what Jesus said in Verses 1-5, the Pharisees have not understood.

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- Ironically this underscores the point Jesus is making.

John 10:7-10

10:7そこで、イエスはまた言われた、「よくよくあなたがたに言うておく。わたしは羊の門である。

10:8わたしよりも前にきた人は、みな盗人であり、強盗である。羊は彼らに聞き従わなかった。

10:9わたしは門である。わたしをとおってはいる者は救われ、また出入りし、牧草にありつくであろう。

10:10盗人が来るのは、盗んだり、殺したり、滅ぼしたりするためにほかならない。わたしがきたのは、羊に命を得させ、豊かに得させるためである。

John 10:7-10

⁷ So Jesus again said to them, "Truly, truly, I say to you, I am the door of the sheep.

⁸ All who came before me are thieves and robbers, but the sheep did not listen to them.

⁹ I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture.

¹⁰ The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.

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- In Verses 1-6, if we have understood him correctly, Jesus has said (using a figure of speech) that only God's people follow the shepherds whom God Sends.

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- In Verses 1-6, if we have understood him correctly, Jesus has said (using a figure of speech) that only God's people follow the shepherds whom God Sends.
- But the Pharisees have not understood (Verse 6).

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- So Jesus comes at it another way.

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- So Jesus comes at it another way.
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- So Jesus comes at it another way.
- He is not merely reinforcing the figure already before us.
- Rather he is applying it in a fresh and surprising way.

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So Jesus again said to them, "Truly, truly, I say to you, ***I am the door of the sheep.***

- He has already said that the door of this figurative sheepfold had been set for the use of shepherds, and that those who tried to enter by another way were criminals.

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- He has already said that the door of this figurative sheepfold had been set for the use of shepherds, and that those who tried to enter by another way were criminals.
- Now he identifies himself with the door of the sheep.

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- I think this means that all of God's people and all true shepherds of God's people must pass through Christ.

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- I think this means that all of God's people and all true shepherds of God's people must pass through Christ.
- Shepherd who seek a different way into the sheep or out with the sheep are criminals and no shepherds at all.

John 10:8

わたしよりも前にきた人は、みな盗人であり、強盗である。羊は彼らに聞き従わなかった。

All who came before me are thieves and robbers, but the sheep did not listen to them.

- Here I think Jesus is speaking primarily of false shepherds in Israel, meaning those who had sought to lead them away from God and the One whom he had promised.

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- Clearly Jesus does not mean to describe every shepherd in Israel (e.g. Abraham, Moses, David, John the Baptist) among the thieves and robbers.

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- Clearly Jesus does not mean to describe every shepherd in Israel (e.g. Abraham, Moses, David, John the Baptist) among the thieves and robbers.
- Such true shepherds had led the people toward Christ.

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All who came before me are thieves and robbers, but the sheep did not listen to them.

- There had also been very many false shepherds, who had led many people astray.

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All who came before me are thieves and robbers, **but the sheep did not listen to them.**

- There had also been very many false shepherds, who had led many people astray.
- But God's people were not among those led astray.

John 10:8

わたしよりも前にきた人は、みな盗人であり、強盗である。羊は彼らに聞き従わなかった。

All who came before me are thieves and robbers, but the sheep did not listen to them.

- There had also been very many false shepherds, who had led many people astray.
- But God's people were not among those led astray.
- God's people cannot be led astray, by definition.

John 10:9

わたしは門である。わたしをとおってはいる者は救われ、また出入りし、牧草にありつくであろう。

I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture.

- This is how we know who God's sheep are--- they come to God through Christ.

John 10:9

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I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture.

- This is how we know who God's sheep are--- they come to God through Christ.
- This is how we know who God's shepherds are --- they lead the people out only in and out the name of Christ.

John 10:10

盗人が来るのは、盗んだり、殺したり、滅ぼしたりするためにほかならない。わたしがきたのは、羊に命を得させ、豊かに得させるためである。

The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.

- Shepherds who seek to lead sheep other than in the name of Christ can only kill and destroy their flocks.

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The thief comes only to steal and kill and destroy. **I came that they may have life and have it abundantly.**

- Shepherds who seek to lead sheep other than in the name of Christ can only kill and destroy their flocks.
- But to lead people to Christ and salvation is to lead them into abundant eternal life.