

# The Gospel of John

Chapter 10, Verses 19-30

# 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)**.
- But the Jews in Jerusalem hated Jesus because he healed on the Sabbath and called God his father **(Chapter 5)**

# Review (Feast of Tabernacles)

- In Galilee, although crowds followed Jesus because of the signs he performed, 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 left Galilee, came to Jerusalem, and taught openly in the Temple, where God protected him, because his time had not yet come. **(Chapter 7)**

# Review (Feast of Tabernacles)

- 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 Jesus gave sight to a man who had been blind from birth. (9:1)**
  - Jesus taught that this man's blindness was not because of sin but so that God's works might be displayed in him. He said that he and his disciples should work while they could. **(9:2-5)**
  - The Pharisees were divided in their opinions regarding Jesus, because he had given sight to the man on the Sabbath. The man's parents were afraid to say much. The man himself knew and was willing to say that Jesus was from God. Finally the Pharisees put the man out of the synagogue **(9:6-34)**.

# Review (The Man Born Blind)

- Hearing that this man had been cast out of the synagogue, Jesus found him and explained that he (Jesus) was the Son of Man. The man believed Jesus and worshipped him. **(9:35-38)**
- Because of Jesus this man had been made to see --- both physically and spiritually. By contrast, the Pharisees thought they could see well enough without Jesus. Therefore they remained in their guilt, and spiritually blind. **(9:39-41)**

# Review (The Sheepfold)

- Following his sharp rebuke of the Pharisees at the end of Chapter 9, Jesus continues speaking, through the first 18 verses of Chapter 10.
- When reading 10:1-18, I think it is important to keep in mind that it is the Pharisees to whom Jesus is speaking and within this particular context.
- Jesus' monolog is interrupted once briefly, in Verse 6 by the narrator, who speaks to inform us that the Pharisees did not understand the figure of speech Jesus was using.



# Review (The Sheepfold)

- Jesus' figure was of a sheepfold, with a door intended for use by the sheep and by shepherds.
  - Thieves seek to enter by a way other than the door (10:1)
  - Shepherds may enter by the door. They call their sheep by name. The sheep hear and recognize their shepherd's voice. They follow him. He leads them. (10:2-4)
  - Sheep will not follow the voice of a stranger. On the contrary, they flee from a strange voice. (10:5)
  - **The Pharisees did not understand Jesus meaning.** (10:6)

# Review (The Sheepfold)

- Jesus' applied this figure, first of all, by saying "I am the door of the sheep." (10:7)
  - Those who came before Jesus and tried to steal his sheep were unsuccessful; because the sheep would not listen (10:8)
  - All men who come into the sheepfold by Jesus are saved; they may pass freely in and out and find pasture (10:9)
  - Jesus comes only to save and bless sheep; whereas others come to steal, kill, and destroy them. (10:10)

# Review (The Sheepfold)

- Up to this point, I suggest that you think of this sheepfold as enclosing all the faithful men and women in Israel.
  - Think of all the Patriarchs and godly prophets, priests, and Kings of Israel, whom God sent to shepherd his people, as forerunners and representatives of Christ.
  - All who truly are Israel enter the sheepfold by Christ and find pasture (i.e. eternal life).
  - All the false prophets, corrupt priests, and evil kings who have ever tried to steal God's sheep, have failed.
  - Nobody can steal God's sheep!

# Review (The Sheepfold)

- Jesus next applies this figure of the sheepfold in a new way, referring to himself as the “Good Shepherd” who lays down his life for the sheep. (10:11)
  - I believe that this is a clear identification with Jesus and his death on the cross, and not simply part of the figure.
  - No shepherd, however good, lays down his life for sheep.
  - Valiant leaders sometimes risk and lose their lives for the human “sheep” in their care, but rarely does a man lay down his life for other men the way Jesus did.
  - One who comes close, can only be described as Christ-like.

# Review (The Sheepfold)

- A “hired hand” sees the wolf coming and flees, so the sheep are scattered. He flees because the sheep do not belong to him. He cares nothing for them. **(10:12-13)**
- By contrast, The Good Shepherd (Jesus) sees the wolf coming, but does not flee. Instead he lays down his life for the sheep, because they are his sheep. **(10:14a, 15b)**
- Remarkably (!) Jesus said, “I know my own and my own know me, just as the Father knows me and I know the Father.” **(10:14b-15a)**
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# Review (The Sheepfold)

- So far, I think, Jesus has been speaking of Israel. Now he tells them that he has other sheep, which are not of this flock. I think he is referring to the gentiles. **(10:16a)**
- He says that these gentile sheep will listen to his voice and he will bring them in to the fold, so there will be one flock and one shepherd. **(10:16b,c)**
- This, then, refers to the Church Universal, which has both Jews and Gentiles joined into a common flock under The Good Shepherd (Jesus) who lays down his life for them.

# Review (The Sheepfold)

- It is for all of God's sheep, Jew and Gentile, that The Good Shepherd comes and lays down his life. It is for all of them that he takes his life back up again. In this is seen God's love for the Shepherd and the sheep! **(10:17)**
- In this is also seen the love of the Shepherd for God and the sheep. Jesus makes it clear that his life is not taken from him, by anyone, not even God. God gave him the authority to lay it down and to take it up. His death for the sheep was a free act of obedience and love. **(10:18)**

# John 10:19-30

**10:19**これらの言葉を語られたため、ユダヤ人の間に  
またも分争が生じた。

**10:20**そのうちの多くの者が言った、「彼は悪霊に取り  
つかれて、気が狂っている。どうして、あなたが  
たはその言うことを聞くのか」。

**10:21**他の人々は言った、「それは悪霊に取りつかれ  
た者の言葉ではない。悪霊は盲人の目をあけること  
ができようか」。



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**10:22** そのころ、エルサレムで宮きよめの祭が行われた。時は冬であった。

**10:23** イエスは、宮の中にあるソロモンの廊を歩いておられた。

**10:24** するとユダヤ人たちが、イエスを取り囲んで言った、「いつまでわたしたちを不安のままにしておくのか。あなたがキリストであるなら、そうとはっきり言っていたいただきたい」。

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**10:25** イエスは彼らに答えられた、「わたしは話したのだが、あなたがたは信じようとしない。わたしの父の名によってしているすべてのわざが、わたしのことをあかししている。

**10:26** あなたがたが信じないのは、わたしの羊でないからである。

**10:27** わたしの羊はわたしの声に聞き従う。わたしは彼らを知っており、彼らはわたしについて来る。

# John 10:19-30

**10:28**わたしは、彼らに永遠の命を与える。だから、彼らはいつまでも滅びることがなく、また、彼らをわたしの手から奪い去る者はない。

**10:29**わたしの父がわたしに下さったものは、すべてにまさるものである。そしてだれも父のみ手から、それを奪い取ることはできない。

**10:30**わたしと父とは一つである」。

# John 10:19-30

<sup>19</sup> There was again a division among the Jews because of these words.

<sup>20</sup> Many of them said, "He has a demon, and is insane; why listen to him?"

<sup>21</sup> Others said, "These are not the words of one who is oppressed by a demon. Can a demon open the eyes of the blind?"

<sup>22</sup> At that time the Feast of Dedication took place at Jerusalem. It was winter,

# John 10:19-30

<sup>23</sup> and Jesus was walking in the temple, in the colonnade of Solomon.

<sup>24</sup> So the Jews gathered around him and said to him, "How long will you keep us in suspense? If you are the Christ, tell us plainly."

<sup>25</sup> Jesus answered them, "I told you, and you do not believe. The works that I do in my Father's name bear witness about me,

# John 10:19-30

<sup>26</sup> but you do not believe because you are not part of my flock.

<sup>27</sup> My sheep hear my voice, and I know them, and they follow me.

<sup>28</sup> I give them eternal life, and they will never perish, and no one will snatch them out of my hand.

<sup>29</sup> My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand.

<sup>30</sup> I and the Father are one."

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There was again a division among the Jews *because of these words*.

- I have just reviewed the words spoken by Jesus and recorded by John in the first 18 verses of Chapter 10.
- Using the figure of a sheepfold, which the Jews have not understood, Jesus has been teaching about himself.

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- These words were spoken in Jerusalem, to Jews in general, and to Pharisees in particular.

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- These words have caused a division among them.
- And not for the first time.

## John 10:20

そのうちの多くの者が言った、「彼は悪霊に取りつかれて、気が狂っている。どうして、あなたがたはその言うことを聞くのか」。

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- Many of them asked, “why even listen to Jesus?”
- All this talk of sheep and self-sacrificial shepherds seemed to them to be the speech of an insane person...nonsense.

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- The first group has put forward the suggestion that Jesus is possessed by a demon (insane).
- Others question this, in light of the most recent miracle, where Jesus gave sight to a man born blind.

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***At that time*** the Feast of Dedication took place at Jerusalem. It was winter,

- John now informs us of when these events occurred.

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At that time *the Feast of Dedication* took place at Jerusalem. It was winter,

- John now informs us of when these events occurred.
- It was Hanukah.

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- It was Hanukah, in December.



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- John now informs us of when these events occurred.
- It was Hanukah, in December.
- Jesus was still in Jerusalem.

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- It may also explain why what follows happens indoors.

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and Jesus was walking *in the temple, in the colonnade of Solomon*.

- Luke remembers this as the place where Peter addressed the crowd that gathered to see the man cured of life-long blindness, and where the Christian believers in Jerusalem regularly gathered. (Acts 3:11, 5:12)

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and Jesus was walking *in the temple, in the colonnade of Solomon*.

- It is easy to understand why a crowd of Jews would have been there to gather around Jesus at this time and place.

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- These are some of the same people who have recently been debating whether Jesus is just speaking nonsense.
- It is reasonable to presume that many of them are hostile to him and to his message.

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- When they say, "How long will you keep us in suspense," their mood may not have been positive, eager, or hopeful.
- It is possible to translate this, "How long will you continue to trouble (vex, annoy, pester) us."

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So the Jews gathered around him and said to him, "How long will you keep us in suspense? ***If you are the Christ, tell us plainly.***"

- Regardless of the exact mood (or mixture of moods) of this crowd of Jews, the point John is here remembering and wishes to emphasize is the crowd's pointed demand that Jesus state clearly whether or not he is the Messiah.

# Comment

- John's Gospel leaves no room for doubt that Jesus is the Messiah.
- Jesus does not disapprove of this description of himself when used by the Samaritan woman or his disciples.
- However at no place in John's Gospel does Jesus himself ever make an explicit Messianic claim before the Jewish authorities --- not even at his trial. (Something he does do in the synoptic tradition e.g. Mark 14:62)

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- Jesus is answering the crowd which surrounds him in the colonnade of Solomon.
- Specifically he is responding to their demand that he tell them plainly if he is the Messiah.



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- Jesus says that he has **already** told them.
- This can only mean that Jesus way of “telling them plainly” that he is the Messiah was not recognized as such by them.

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- Furthermore Jesus has been “telling them plainly” that he is the Messiah in ways that they have so far not believed.

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- The figure of the sheepfold, for example, was a telling that most believers find plain enough, but as for the Pharisees at that time “they did not understand what he was saying to them.” (10:6)

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- Evidently faith in Jesus is the key necessary to unlock the meaning of what Jesus is saying about himself.
- Such faith, as Jesus has been repeatedly teaching, is a gift from the Father.

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- The works that God has done in Jesus bear witness that Jesus is ... the messiah .... provided that this term is filled with its true and proper meaning ... which is the sort of meaning that Jesus' teaching adds.

## John 10:26

あなたがたが信じないのは、わたしの羊でないからである。

but you do not believe because you are not part of my flock.

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あなたがたが信じないのは、わたしの羊でないからである。

*but* you do not believe because you are not part of my flock.

- Despite the works,

## John 10:26

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*but* you do not believe because you are not part of my flock.

- Despite the works, and despite the teaching,

## John 10:26

あなたがたが信じないのは、わたしの羊でないからである。

but ***you do not believe*** because you are not part of my flock.

- Despite the works, and despite the teaching, most of the Jews who are then crowding around Jesus in the temple do not properly believe (in) Him.

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but you do not believe because you are not part of my flock.

- Despite the works, and despite the teaching, most of the Jews who are then crowding around Jesus in the temple do not properly believe (in) Him.
- Why?

## John 10:26

あなたがたが信じないのは、わたしの羊でないからである。

but you do not believe *because you are not part of my flock.*

- Despite the works, and despite the teaching, most of the Jews who are then crowding around Jesus in the temple do not properly believe (in) Him.
- Why? The answer is found in the figure of the sheepfold.



## John 10:27

わたしの羊はわたしの声に聞き従う。わたしは彼らを知っており、  
彼らはわたしについて来る。

My sheep hear my voice, and I know them, and they follow me.

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My sheep hear my voice, and I know them, and they follow me.

- If any of the people to whom Jesus was speaking belonged to him, then they would properly hear what he was saying and follow him.

## John 10:27

わたしの羊はわたしの声に聞き従う。わたしは彼らを知っており、  
彼らはわたしについて来る。

My sheep hear my voice, and I know them, and they follow me.

- If any of the people to whom Jesus was speaking belonged to him, then they would finally hear what he was saying and follow him.
- And we know that at least some of them finally did.

## John 10:28

わたしは、彼らに永遠の命を与える。だから、彼らはいつまでも滅びることがなく、また、彼らをわたしの手から奪い去る者はない。

I give them eternal life, and they will never perish, and no one will snatch them out of my hand.

## John 10:28

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- To be Jesus' sheep,

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- To be Jesus' sheep, is to hear Jesus voice,

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- To be Jesus' sheep, is to hear Jesus voice, and to trust and follow that voice into life eternal.

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- To be Jesus' sheep, is to hear Jesus voice, and to trust and follow that voice into life eternal.
- This means more than just living forever; it means living the life that God lives.



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- Of course it also means living forever.

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- Of course it also means living forever.
- Because there is no one who can snatch one of God's sheep from the hand of the Good Shepherd.

## John 10:28

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I give them eternal life, and they will never perish, and ***no one will snatch them out of my hand.***

- Of course it also means living forever.
- Because there is no one who can snatch one of God's sheep from the hand of the Good Shepherd.
- He has already laid down his own life for them!

## John 10:28

わたしは、彼らに永遠の命を与える。だから、彼らはいつまでも滅びることがなく、また、彼らをわたしの手から奪い去る者はない。

I give them eternal life, and they will never perish, and ***no one will snatch them out of my hand.***

- And he has already taken his life back up again.

## John 10:28

わたしは、彼らに永遠の命を与える。だから、彼らはいつまでも滅びることがなく、また、彼らをわたしの手から奪い去る者はない。

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- And he has already taken his life back up again.
- There is no power in the universe that could possibly snatch God's sheep away from The Good Shepherd.

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- And he has already taken his life back up again.
- There is no power in the universe that could possibly snatch God's sheep away from The Good Shepherd.
- What's more ....

## John 10:29

わたしの父がわたしに下さったものは、すべてにまさるものである。そしてだれも父のみ手から、それを奪い取ることはできない。

My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand.

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My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand.

- This is a difficult verse for the translators, the first part in particular, where there is considerable confusion among the original Greek sources.



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- Some of the versions seem to mean that God has given to his Son a power greater than all, with which he can defend the sheep against everyone.

## John 10:29

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My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand.

- However most of the modern translations have settled on something like the ESV text we are following, where the meaning is that (in addition to the Son) God the Father himself also stands against all who would harm the sheep.

## John 10:29

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My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand.

- The point is the same in any case, I think.

## John 10:29

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My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand.

- The point is the same in any case, I think: the sheep are completely and eternally secure.

# John 10:30

わたしと父とは一つである」。

I and the Father are one."

## John 10:30

わたしと父とは一つである」。

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- Today's reading ends with this well known verse.

## John 10:30

わたしと父とは一つである」。

I and the Father are one."

- Today's reading ends with this well known verse.
- Most agree that the Jesus meaning here is **not** to say that God the Father and God the Son are one substance, etc.

## John 10:30

わたしと父とは一つである」。

I and the Father are one."

- Jesus meaning here is simpler, I think.



## John 10:30

わたしと父とは一つである」。

I and the Father are one."

- Jesus meaning here is simpler, I think.
- He means to say that what he and the Father desire and what he and the Father do are the same.

## John 10:30

わたしと父とは一つである」。

I and the Father are one."

- Jesus meaning here is simpler, I think.
- He means to say that what he and the Father desire and what he and the Father do are the same, here especially in connection with salvation and preservation of the sheep.