

The Gospel of John

Chapter 10, Verses 31-36

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 to them, through the first 18 verses of Chapter 10.
- 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.
- Jesus' figure was of a sheepfold, with a door intended for use by the sheep and by shepherds. **(10:1-5)**

Review (The Sheepfold)

- Jesus' applied this figure of the sheepfold in two ways:
 - by describing himself as the door of the sheep." (10:7-10)
 - by describing himself as the Good Shepherd who lays down his life for the sheep. (10:11-15)
- At first he appears to have in mind the people of Israel, but then he says that he has other sheep not of this fold, meaning that gentiles too, will be brought in, so that there will be one flock and one shepherd. (10:16)

Review (The Sheepfold)

- For all of his sheep, Jesus lays down his life and takes it up again. In this is seen the love of the Father and the Son for each other and for all their sheep. **(10:17-18)**
- Hearing all of this the Jews were, once again, divided in their thinking concerning Jesus:
 - Many thought he was crazy. Others did not. They urged him to say plainly whether he was the Messiah. **(10:19-24)**
- Jesus said he *had* told them plainly, and that the miracles done in God's name bore witness also, but *they did not believe him because they were not his sheep.* **(10:25-26)**

Review (The Sheepfold)

- Jesus's sheep know his voice. They follow him into eternal life. Nobody can snatch them from his hand, or from the hand of the Father! **(10:27-30)**

John 10:31-36

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10:32するとイエスは彼らに答えられた、「わたしは、父による多くのよいわざを、あなたがたに示した。その中のどのわざのために、わたしを石で打ち殺そうとするのか」。

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³¹ The Jews picked up stones again to stone him.

³² Jesus answered them, "I have shown you many good works from the Father; for which of them are you going to stone me?"

³³ The Jews answered him, "It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God."

³⁴ Jesus answered them, "Is it not written in your Law, 'I said, you are gods'?"

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³⁵ If he called them gods to whom the word of God came---
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- These are the people who have just heard Jesus say, “the Father and I are one.” (v. 30)
- This statement was the culmination of Jesus teaching using the figure of the sheepfold.

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- For those who are God's sheep, Jesus' teaching could only be reciprocated by love.
- But as Jesus has recently explained, these Jews do not believe him, precisely because they are **not** God's sheep.

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- Their reaction is the opposite of what one would expect from God's flock: they pick up stones to throw at him.
- And this is nothing new: they have been on the verge of throwing stones at him before.

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- On the previous occasion (8:5), the crowd had picked up stones after Jesus had said “***Before Abraham was I am.***”

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The Jews picked up stones *again* to stone him.

- On the previous occasion (8:5), the crowd had picked up stones after Jesus had said “***Before Abraham was I am.***”
- Both times, this happened in the temple, and Jesus’ teaching had showed the Jews in an unfavorable light.

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- This reminds us of other times when the Jews in general and the Jewish leadership in particular reacted this way to a true but unflattering assessment of themselves --- e.g. the stoning of Stephen in Acts 7.

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Jesus answered them, "I have shown you many good works from the Father; for which of them are you going to stone me?"

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- Jesus, in effect, tells them that they have no legitimate basis in law or otherwise for throwing stones at him.
- Putting it as a question, makes it all the more maddening for them.

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Jesus answered them, "*I have shown you many good works from the Father*; for which of them are you going to stone me?"

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Jesus answered them, "I have shown you many good works from the Father; ***for which of them are you going to stone me?***"

- Jesus has been the one whereby God has performed many good works.
- Is it one of these divine acts that has made them angry?

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- They as much as admit that all his works *are* good works

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- They say that their objection is that he is a man who makes himself God.

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- Jesus is answering the Jews who are critical of the way in which he describes himself and his relationship with God.
- He refers to Psalm 82.6 which John quotes precisely from his Greek Old Testament (LXX).

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- To whom God is speaking, is the subject of some debate.
- I think Jesus understood that God was speaking to Israel, in general, and perhaps to her leaders in particular.

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- Scripture speaks with all of God’s authority.

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- The inescapable implication is that it must sometimes be appropriate (at least for God) to perceive divine attributes in beings other than God.

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do you say of him whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?

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- Jesus was consecrated and sent into the world by God.
- The title he claims for himself here is Son of God.

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do you say of him whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?

- Son of God is, by the way, the title which God gave him.

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- Jesus has repeatedly described his relationship with God in a way that the Jews have found too close for comfort.
- Jesus claim was bigger and different from the messianic claims that most of the Jews were hoping for.
- Jesus identified himself with God in a way that not even Abraham or Moses or anyone else had ever done before.

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 - He is not giving them the things they want.
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 - Their leaders
 - Their religion
 - Their nation