

The Gospel of John

Chapter 10, Verses 37-42

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! **(10:27-29)**
- Jesus ends by saying “the Father and I are one.” **(10:30)**
- Hearing these things the Jews once again pick up stones to throw at Jesus. **(10:31)**
- They say this is because he makes himself out to be God (commits blasphemy) not because of his good (beautiful) works, but Jesus questions their motives **(10:32-36)**.

John 10:37-42

10:37もしわたしが父のわざを行わないとすれば、わたしを信じなくてもよい。

10:38しかし、もし行っているなら、たといわたしを信じなくても、わたしのわざを信じるがよい。そうすれば、父がわたしにおり、また、わたしが父におることを知って悟るであろう」。

10:39そこで、彼らはまたイエスを捕えようとしたが、イエスは彼らの手をのがれて、去って行かれた。

John 10:37-42

10:40 さて、イエスはまたヨルダンの向こう岸、すなわち、ヨハネが初めにバプテスマを授けていた所に行き、そこに滞在しておられた。

10:41 多くの人々がイエスのところに来て、互に言った、「ヨハネはなんのしるしも行わなかったが、ヨハネがこのかたについて言ったことは、皆ほんとうであった」。

10:42 そして、そこで多くの者がイエスを信じた。

John 10:37-42

³⁷ If I am not doing the works of my Father, then do not believe me;

³⁸ but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father."

³⁹ Again they sought to arrest him, but he escaped from their hands.

John 10:37-42

⁴⁰ He went away again across the Jordan to the place where John had been baptizing at first, and there he remained.

⁴¹ And many came to him. And they said, "John did no sign, but everything that John said about this man was true."

⁴² And many believed in him there.

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- Jesus returns to his original thought (v. 32)

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If I am not doing the works of my Father, then do not believe me;

- Jesus returns to his original thought (v. 32)
- If Jesus works are evil, then they should not believe him.
- But they have virtually conceded that his works are good.

Comment

- It occurred to me that the reason why they spent so much time criticizing Jesus for doing good works on the Sabbath, was that this was one of the few possible criticisms!

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- Something similar, but worse I think, is seen in the other gospels where Jesus cast's out demons and they accuse him of doing this by Beelzebul. (e.g. Mt. 12:27)

Comment

- It occurred to me that the reason why they spent so much time criticizing Jesus for doing good works on the Sabbath, was that this was one of the few possible criticisms!
- Something similar, but worse I think, is seen in the other gospels where Jesus cast's out demons and they accuse him of doing this by Beelzebul. (e.g. Mt. 12:27)
- Jesus good works are objective proof that he is what he claims to be, the Son of God, but the Jews seek to justify setting these claims aside.

John 10:38

しかし、もし行っているなら、たとえわたしを信じなくても、わたしのわざを信じるがよい。そうすれば、父がわたしにおり、また、わたしが父におることを知って悟るであろう」。

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but if I do them, **even though you do not believe me**, believe the works, that you may know and understand that the Father is in me and I am in the Father."

- People eventually **would** need to believe Jesus.

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but if I do them, even though you do not believe me, **believe the works**, that you may know and understand that the Father is in me and I am in the Father."

- People eventually would need to believe Jesus.
- **But as a first step**, it would be enough for them to believe his good works.

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but if I do them, even though you do not believe me, believe the works, *that you may know and understand that the Father is in me and I am in the Father.*"

- People eventually would need to believe Jesus.
- But as a first step, it would be enough for them to believe his good works.
- These were intended as signs pointing people to him.

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but if I do them, even though you do not believe me, believe the works, that you may know and understand that **the Father is in me and I am in the Father.**"

- This is yet another statement by Christ regarding his own divinity, such as those which have provoked the Jews before now.

John 10:39

そこで、彼らはまたイエスを捕えようとしたが、イエスは彼らの手をのがれて、去って行かれた。

Again they sought to arrest him, but he escaped from their hands.

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- Again, indeed, they seek to arrest him.

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Again they sought to arrest him, *but he escaped from their hands.*

- Again, indeed, they seek to arrest him.
- Again, as always, he escapes from their hands.

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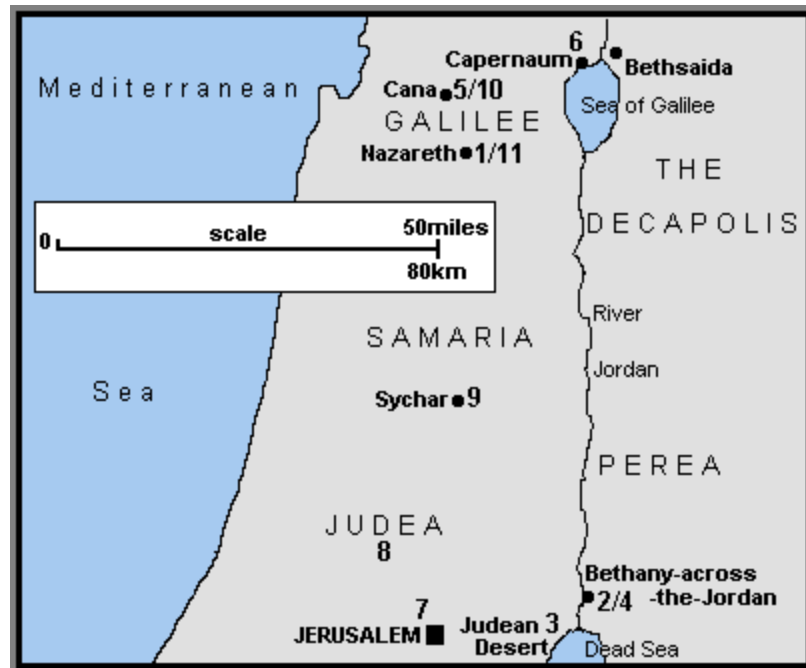
- Again, indeed, they seek to arrest him.
- Again, as always, he escapes from their hands.
- More and more proof that what he says is true.

John 10:40

さて、イエスはまたヨルダンの向こう岸、すなわち、ヨハネが最初にバプテスマを授けていた所に行き、そこに滞在しておられた。

He went away again across the Jordan to the place where John had been baptizing at first, and there he remained.

Map



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He went away again across the Jordan to the place where John had been baptizing at first, and there he remained.

- Recently (since the feast of Tabernacles) Jesus has been in Jerusalem.
- Now he crosses to the eastern side of the Jordan River.

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He went away again across the Jordan *to the place where John had been baptizing at first, and there he remained.*

- We're told that he went to and remained near the place where John the Baptist had been baptizing.

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He went away again across the Jordan to the place where John had been baptizing at first, and there he remained.

- We're told that he went to and remained near the place where John the Baptist had been baptizing.
- Precisely where this was is a matter of some debate, but it does not seem to matter for what follows.

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多くの人々がイエスのところにきて、互に言った、「ヨハネはなんのしるしも行わなかったが、ヨハネがこのかたについて言ったことは、皆ほんとうであった」。

And many came to him. And they said, "John did no sign, but everything that John said about this man was true."

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- Included in their memories of John the Baptist are two things that John the Apostle thought important to mention:
 - John the Baptist did no sign.
 - Everything John said about Jesus was true.

Comment

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- I understand this to mean that John did no *miracles*, such as changing water into wine, giving sight to the blind, raising the dead, etc.
- That John the Baptist did *no* such thing, should be kept in mind by those of us who are too hungry to see signs.

Comment

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- Believers in Christ are surrounded by signs such as these: our very own salvation, the church, all creation.

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- There is more supernatural power in this, than in giving physical sight to the blind and etc.
- Believers in Christ are surrounded by signs such as these: our very own salvation, the church, all creation.
- Dare we demand more signs than we have been given?

Comment

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Comment

- Had the ministry of John the Baptist been filled with miracles of healing and other miraculous signs of that type, it might have been less successful in bringing men to repentance and pointing them to Christ and salvation.
- John's ministry was successful because it was humble and focused not on itself, but on Christ.
- This is something we all need to remember!

John 10:42

そして、そこで多くの者がイエスを信じた。

And many believed in him there.

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And many believed in him there.

- In this place where John labored hard and without signs, came the greatest signs of all.

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And many believed in him there.

- In this place where John labored hard and without signs, came the greatest signs of all.
- Many there believed in Jesus.

Comment

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 - We do not know what signs, if any, Jesus performed there.

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- Jesus is outside of the promised land, on the other side of the Jordan River, where John the Baptist (now dead) had been baptizing in the beginning.
- There (John tells us) many believed in Jesus.
 - We do not know what signs, if any, Jesus performed there.
 - But we are told that John the Baptist performed none.

Comment

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- Earlier in Samaria (Ch. 4) many believed in Jesus because of his word and because of the testimony of the woman whom Jesus had met there, by the well.

Comment

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- Earlier in Samaria (Ch. 4) many believed in Jesus because of his word and because of the testimony of the woman whom Jesus had met there, by the well.
- We do not know what signs, if any, Jesus performed in Samaria, except for telling the women by the well certain things about herself that he had no natural way of knowing.

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 - Feeding the 5000 --- Ch 6 [Sign #4]

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- Yet almost everyone in Galilee rejected Jesus' teaching.

Comment

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- There were many other signs briefly alluded to by John (e.g. cleansing of the temple, Jesus repeatedly escaping death and capture) and many he does not mention.

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- Can you think of which signs took place in Judea?
 - Healing of lame man --- Ch 5 [Sign #3]
 - Healing of blind man --- Ch 9 [Sign #6]
 - Raising Lazarus from the dead --- Ch 11 [Sign #7]
- There were many other signs briefly alluded to by John (e.g. cleansing of the temple, Jesus repeatedly escaping death and capture) and many he does not mention.
- Yet almost everyone in Galilee and in Judea rejected Jesus' teaching. Finally they will put Jesus to death.

Comment

- Why?

Comment

- Why? Why do they finally kill him?

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- Last week and again tonight I asked this question:

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- Last week and again tonight I asked this question:
 - Why were the Jews angry at Jesus?

Written on the White Board

- Reasons why people were angry with Jesus:
 - Blasphemy

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- Reasons why people were angry with Jesus:
 - Blasphemy
 - Jealousy

Written on the White Board

- Reasons why people were angry with Jesus:
 - Blasphemy
 - Jealousy
 - They really thought he was evil

Written on the White Board

- Reasons why people were angry with Jesus:
 - Blasphemy
 - Jealousy
 - They truly thought he was evil
 - Guilt / Shame
 - Fear

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 - Fear
 - Disappointment
 - Greed / Ambition / Power (Politics) / Pride

Comment

- Why? Why do they finally kill him?
- Last week and again tonight I asked this question:
 - Why were the Jews angry at Jesus?
- I suggested two possible answers:

Comment

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- What other reasons can you think of?

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- Yet he does not advance that claim in a way that would make him technically subject to the death penalty, and when they occasionally rise up to stone him, it is always an angry and illegal outburst.
- If they thought he was making such claims because he was truly crazy, they would be dismissive, not angry.

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 - Jesus is (from their perspective) a dangerous subversive.

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- They are **angry** and **afraid** because Jesus is someone whom they cannot control.

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- ***To allow themselves and others to believe Jesus would require them to risk giving up everything they have.***