

# The Gospel of John

Chapter 11, Verses 1-17

# 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 earthly 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)

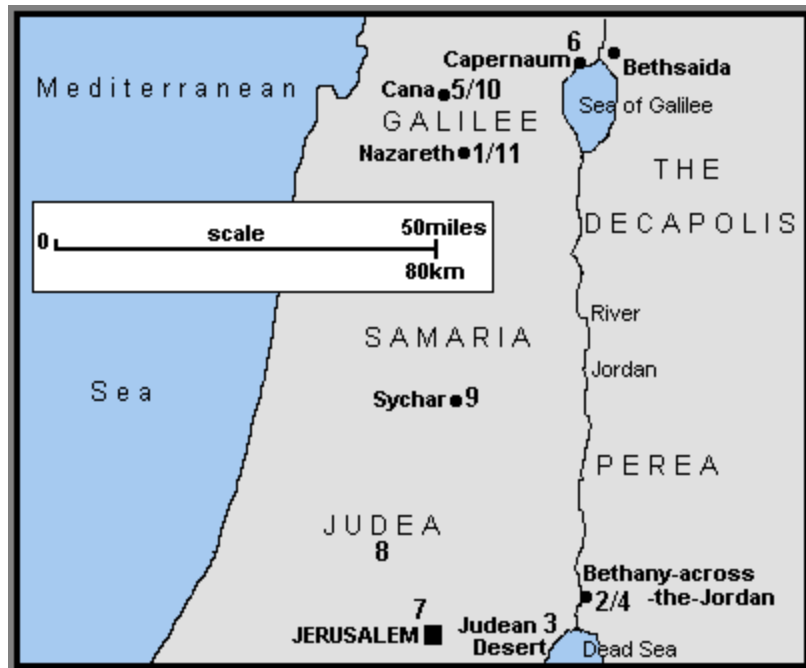
- Jesus continues speaking to the Pharisees, who did not understand the figure of speech he was using, that of a sheepfold, with a single door intended for use by the sheep and by shepherds. **(10:1-6)**
- Jesus described himself as *the door of the sheep* and as *the good shepherd who lays down his life for the sheep* and he suggested that his sheep would include both Jews and gentiles. He also said that no one could snatch his sheep out of his hand. **(10:7-18, 28,29)**



# Review (The Sheepfold)

- Hearing all of this the Jews were, again, divided in their thinking concerning Jesus. They urged him to say plainly whether he was the Messiah. Jesus replied that he *had* told them plainly, but *they did not believe him because they were not his sheep.* (10:19-29)
- Jesus ended by saying “the Father and I are one,” which the Jews label as blasphemy and, despite Jesus’ good works, they pick up stones to throw at him. (10:30-38)
- Jesus crosses the Jordan to where John was baptizing at first and many believe in him there. (10:39-42)

# Map



# Review: The Seven Signs

- Almost all of the signs which Jesus performed and John recorded in his gospel took place in up in Galilee (Jesus' home country) and in Judea, in and around Jerusalem.
- Four of these signs took place in Galilee:
  - Changing Water into Wine --- Ch 2 [Sign #1]
  - Healing an Official's Son Near Death --- Ch 4 [Sign #2]
  - Feeding the 5000 --- Ch 6 [Sign #4]
  - Walking on Water --- Ch 6 [Sign #5]
- Yet almost everyone in Galilee rejected Jesus' teaching.

# Review: The Seven Signs

- Three of these 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.

# Review: Why Kill Jesus?

- Last week we spent a long time discussing why the Jews would finally kill Jesus and the related question of why their response to him was often so angry and emotional.
- We will return to these questions again in future weeks.
- For now, let's focus on the 7<sup>th</sup> sign: Lazarus

# John 11:1-10

**11:1** さて、ひとりの病人がいた。ラザロといい、マリヤとその姉妹マルタの村ベタニヤの人であった。

**11:2** このマリヤは主に香油をぬり、自分の髪の毛で、主の足をふいた女であって、病気であったのは、彼女の兄弟ラザロであった。

**11:3** 姉妹たちは人をイエスのもとにつかわして、「主よ、ただ今、あなたが愛しておられる者が病気をしています」と言わせた。

# John 11:1-10

**11:4** イエスはそれを聞いて言われた、「この病気は死ぬほどのものではない。それは神の栄光のため、また、神の子がそれによって栄光を受けるためのものである」。

**11:5** イエスは、マルタとその姉妹とラザロとを愛しておられた。

**11:6** ラザロが病気であることを聞いてから、なおふつか、そのおられた所に滞在された。

# John 11:1-10

**11:7**それから弟子たちに、「もう一度ユダヤに行こう」と言われた。

**11:8**弟子たちは言った、「先生、ユダヤ人らが、さきほどもあなたを石で殺そうとしていたのに、またそこに行かれるのですか」。

**11:9**イエスは答えられた、「一日には十二時間あるではないか。昼間あるけば、人はつまづくことはない。この世の光を見ているからである。



# John 11:1-10

**11:10**しかし、夜あるけば、つまずく。その人のうちに、光がないからである」。

# John 11:1-10

<sup>1</sup> Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha.

<sup>2</sup> It was Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was ill.

<sup>3</sup> So the sisters sent to him, saying, "Lord, he whom you love is ill."

<sup>4</sup> But when Jesus heard it he said, "This illness does not lead to death. It is for the glory of God, so that the Son of God may be glorified through it."

# John 11:1-10

<sup>5</sup> Now Jesus loved Martha and her sister and Lazarus.

<sup>6</sup> So, when he heard that Lazarus was ill, he stayed two days longer in the place where he was.

<sup>7</sup> Then after this he said to the disciples, "Let us go to Judea again."

<sup>8</sup> The disciples said to him, "Rabbi, the Jews were just now seeking to stone you, and are you going there again?"

# John 11:1-10

<sup>9</sup> Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.

<sup>10</sup> But if anyone walks in the night, he stumbles, because the light is not in him."

# John 11:1

さて、ひとりの病人がいた。ラザロといい、マリヤとその姉妹マルタの村ベタニヤの人であった。

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha.

# John 11:1

さて、ひとりの病人がいた。ラザロといい、マリヤとその姉妹マルタの村ベタニヤの人であった。

**Now** a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha.

- Remember where Jesus was as this story begins: across the Jordan river, “where John was baptizing at first.”

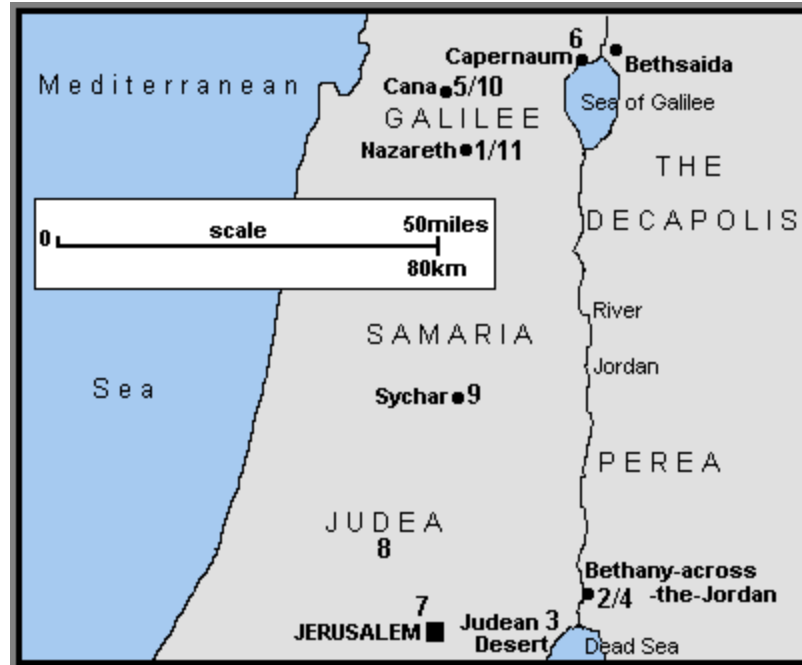
# John 11:1

さて、ひとりの病人がいた。ラザロといい、マリヤとその姉妹マルタの村ベタニヤの人であった。

**Now** a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha.

- Remember where Jesus was as this story begins: across the Jordan river, “where John was baptizing at first.”
- This may have been the place referred to in 1:28 as “Bethany across the Jordan.” (See Map.)

# Map





# John 11:1

さて、ひとりの病人がいた。ラザロといい、マリヤとその姉妹マルタの村ベタニヤの人であった。

Now a certain man was ill, **Lazarus of Bethany**, the village of Mary and her sister Martha.

- “Lazarus of Bethany” is almost certainly from a different town, also called Bethany, located near Jerusalem (11:18).

# John 11:1

さて、ひとりの病人がいた。ラザロといい、マリヤとその姉妹マルタの村ベタニヤの人であった。

Now a certain man was ill, Lazarus of Bethany, *the village of Mary and her sister Martha*.

- “Lazarus of Bethany” is almost certainly from a different town, also called Bethany, located near Jerusalem (11:18).
- This Bethany near Jerusalem was know to John and his readers as the village of the sisters Mary and Martha.

# John 11:1

さて、ひとりの病人がいた。ラザロといい、マリヤとその姉妹マルタの村ベタニヤの人であった。

Now a certain man was ill, Lazarus of Bethany, ***the village of Mary and her sister Martha.***

- These are almost certainly the same sisters with whom Jesus met, as recorded in Luke 10:38-42, although Luke does not identify the name of their village.

## John 11:2

このマリヤは主に香油をぬり、自分の髪の毛で、主の足をふいた女であって、病気であったのは、彼女の兄弟ラザロであった。

It was Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was ill.

## John 11:2

このマリヤは主に香油をぬり、自分の髪の毛で、主の足をふいた女であって、病気であったのは、彼女の兄弟ラザロであった。

**It was Mary** who anointed the Lord with ointment and wiped his feet with her hair, **whose brother Lazarus was ill.**

- John adds the fact that Lazarus was the brother of Mary.

## John 11:2

このマリヤは主に香油をぬり、自分の髪の毛で、主の足をふいた女であって、病気であったのは、彼女の兄弟ラザロであった。

It was *Mary who anointed the Lord with ointment and wiped his feet with her hair*, whose brother Lazarus was ill.

- John adds the fact that Lazarus was the brother of Mary.
- And he notes that this Mary is the one known to have anointed the Lord and wiped his feet with her hair.

## John 11:2

このマリヤは主に香油をぬり、自分の髪の毛で、主の足をふいた女であって、病気であったのは、彼女の兄弟ラザロであった。

It was *Mary who anointed the Lord with ointment and wiped his feet with her hair*, whose brother Lazarus was ill.

- John adds the fact that Lazarus was the brother of Mary.
- And he notes that this Mary is the one known to have anointed the Lord and wiped his feet with her hair.
- This anointing is described in 12:3. (c.f. Mk 14:3, Mt 26:7)

## John 11:3

姉妹たちは人をイエスのもとにつかわして、「主よ、ただ今、あなたが愛しておられる者が病気をしています」と言わせた。

So the sisters sent to him, saying, "Lord, he whom you love is ill."



## John 11:3

姉妹たちは人をイエスのもとにつかわして、「主よ、ただ今、あなたが愛しておられる者が病気をしています」と言わせた。

So the sisters sent to him, saying, "Lord, he whom you love is ill."

- The readers know of the loving relationship between these siblings (i.e. Lazarus, Mary, and Martha) and Jesus.

## John 11:3

姉妹たちは人をイエスのもつかわして、「主よ、ただ今、あなたが愛しておられる者が病気をしています」と言わせた。

So the sisters sent to him, saying, "Lord, he whom you love is ill."

- The readers know of the loving relationship between these siblings (i.e. Lazarus, Mary, and Martha) and Jesus.
- That they notify Jesus of Lazarus' illness is natural, and implies that the illness is at least somewhat serious.

## John 11:4

イエスはそれを聞いて言われた、「この病気は死ぬほどのものではない。それは神の栄光のため、また、神の子がそれによって栄光を受けるためのものである」。

But when Jesus heard it he said, "This illness does not lead to death. It is for the glory of God, so that the Son of God may be glorified through it."

## John 11:4

イエスはそれを聞いて言われた、「この病気は死ぬほどのものではない。それは神の栄光のため、また、神の子がそれによって栄光を受けるためのものである」。

But when Jesus heard it he said, "***This illness does not lead to death.*** It is for the glory of God, so that the Son of God may be glorified through it."

- Jesus' response to the news demonstrates supernatural knowledge of Lazarus' condition.

## John 11:4

イエスはそれを聞いて言われた、「この病気は死ぬほどのものではない。それは神の栄光のため、また、神の子がそれによって栄光を受けるためのものである」。

But when Jesus heard it he said, "This illness does not lead to death. It is for the glory of God, *so that the Son of God may be glorified* through it."

- Jesus' response to the news demonstrates supernatural knowledge of Lazarus' condition.
- Jesus even understands God's larger overarching purposes and activity of which Lazarus' illness is a part.

## John 11:5

イエスは、マルタとその姉妹とラザロとを愛しておられた。

Now Jesus loved Martha and her sister and Lazarus.

## John 11:5

イエスは、マルタとその姉妹とラザロとを愛しておられた。

Now Jesus loved Martha and her sister and Lazarus.

- I think this is added, at least, to prevent anyone from supposing that Jesus is cold to the needs of these people.

## John 11:5

イエスは、マルタとその姉妹とラザロとを愛しておられた。

Now Jesus loved Martha and her sister and Lazarus.

- I think this is added, at least, to prevent anyone from supposing that Jesus is cold to the needs of these people.
- But more than that, it suggests that in everything he does he is working to achieve their maximum benefit!



## John 11:6

ラザロが病気であることを聞いてから、なおふつか、そのおられた所に滞在された。

So, when he heard that Lazarus was ill, he stayed two days longer in the place where he was.

## John 11:6

ラザロが病気であることを聞いてから、なおふつか、そのおられた所に滞在された。

So, when he heard that Lazarus was ill, he stayed two days longer in the place where he was.

- He purposely delayed his trip to see Lazarus because that was the most loving thing to do.

## John 11:6

ラザロが病気であることを聞いてから、なおふつか、そのおられた所に滞在された。

So, when he heard that Lazarus was ill, he stayed two days longer in the place where he was.

- He purposely delayed his trip to see Lazarus because that was the most loving thing to do.
- God always does the most loving thing.

## John 11:7

それから弟子たちに、「もう一度ユダヤに行こう」と言われた。

Then after this he said to the disciples, "Let us go to Judea again."

## John 11:7

それから弟子たちに、「もう一度ユダヤに行こう」と言われた。

Then after this he said to the disciples, "Let us go to Judea again."

- The way in which these events unfold, also help us to understand God's absolute sovereignty.

## John 11:7

それから弟子たちに、「もう一度ユダヤに行こう」と言われた。

Then after this he said to the disciples, "Let us go to Judea again."

- The way in which these events unfold, also help us to understand God's absolute sovereignty.
- As at the wedding at Cana, Jesus responds in his own way and in his own timing (which is God's way, God's timing!)

## John 11:8

弟子たちは言った、「先生、ユダヤ人らが、さきほどもあなたを石で殺そうとしていたのに、またそこに行かれるのですか」。

The disciples said to him, "Rabbi, the Jews were just now seeking to stone you, and are you going there again?"

## John 11:8

弟子たちは言った、「先生、ユダヤ人らが、さきほどもあなたを石で殺そうとしていたのに、またそこに行かれるのですか」。

The disciples said to him, "Rabbi, the Jews were just now seeking to stone you, and are you going there again?"

- The response of Jesus' disciples is understandable, but far from admirable.



## John 11:8

弟子たちは言った、「先生、ユダヤ人らが、さきほどもあなたを石で殺そうとしていたのに、またそこに行かれるのですか」。

The disciples said to him, "Rabbi, the Jews were just now seeking to stone you, and are you going there again?"

- The response of Jesus' disciples is understandable, but far from admirable.
- This demonstrates their lack of understanding of his divine power and purpose.

## John 11:9

イエスは答えられた、「一日には十二時間あるではないか。昼間あるけば、人はつまずくことはない。この世の光を見ているからである。

Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.

## John 11:9

イエスは答えられた、「一日には十二時間あるではないか。昼間あるけば、人はつまづくことはない。この世の光を見ているからである。

Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.

- This is similar what Jesus said in 9:4-5.

## John 11:9

イエスは答えられた、「一日には十二時間あるではないか。昼間あるけば、人はつまづくことはない。この世の光を見ているからである。

Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.

- This is similar what Jesus said in 9:4-5.
- Jesus has been sent into the world to do certain works appointed by God.
- Now is the time appointed in which to do them.

## John 11:9

イエスは答えられた、「一日には十二時間あるではないか。昼間あるけば、人はつまづくことはない。この世の光を見ているからである。

Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.

- Jesus can not turn aside from his work, just because it is difficult and dangerous, neither can he rest until the time appointed for such work has come to an end.

## John 11:9

イエスは答えられた、「一日には十二時間あるではないか。昼間あるけば、人はつまづくことはない。この世の光を見ているからである。

Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.

- Jesus can not turn aside from his work, just because it is difficult and dangerous, neither can he rest until the time appointed for such work has come to an end.
- The same is true for all of us who follow him.

## John 11:9

イエスは答えられた、「一日には十二時間あるではないか。昼間あるけば、人はつまづくことはない。この世の光を見ているからである。

Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.

- In fact, so long as we walk after Christ, we cannot stumble and must not turn aside because our human wisdom judges the path to be difficult or dangerous.

## John 11:10

しかし、夜あるけば、つまずく。その人のうちに、光がないからである」。

But if anyone walks in the night, he stumbles, because the light is not in him."

- Only those who walk apart from the light of Christ will stumble.



## John 11:10

しかし、夜あるけば、つまずく。その人のうちに、光がないからである」。

But if anyone walks in the night, he stumbles, because the light is not in him."

- Only those who walk apart from the light of Christ will stumble.
- Only they are in any real danger.

# John 11:11-17

**11:11** そう言われたが、それからまた、彼らに言われた、「わたしたちの友ラザロが眠っている。わたしは彼を起しに行く」。

**11:12** すると弟子たちは言った、「主よ、眠っているのですしたら、助かるでしょう」。

**11:13** イエスはラザロが死んだことを言われたのであるが、弟子たちは、眠って休んでいることをさして言われたのだと思った。

# John 11:11-17

**11:14**するとイエスは、あからさまに彼らに言われた、「ラザロは死んだのだ。」

**11:15**そして、わたしがそこにいあわせなかったことを、あなたがたのために喜ぶ。それは、あなたがたが信じるようになるためである。では、彼のところに行こう」。

**11:16**するとデドモと呼ばれているトマスが、仲間の弟子たちに言った、「わたしたちも行って、先生と一緒に死のうではないか」。

# John 11:11-17

**11:17**さて、イエスが行ってごらんになると、ラザロはすでに四日間も墓の中に置かれていた。

# John 11:11-17

<sup>11</sup> After saying these things, he said to them, "Our friend Lazarus has fallen asleep, but I go to awaken him."

<sup>12</sup> The disciples said to him, "Lord, if he has fallen asleep, he will recover."

<sup>13</sup> Now Jesus had spoken of his death, but they thought that he meant taking rest in sleep.

<sup>14</sup> Then Jesus told them plainly, "Lazarus has died,

# John 11:11-17

<sup>15</sup> and for your sake I am glad that I was not there, so that you may believe. But let us go to him."

<sup>16</sup> So Thomas, called the Twin, said to his fellow disciples, "Let us also go, that we may die with him."

<sup>17</sup> Now when Jesus came, he found that Lazarus had already been in the tomb four days.

## John 11:11

そう言われたが、それからまた、彼らに言われた、「わたしたちの友ラザロが眠っている。わたしは彼を起しに行く」。

After saying these things, he said to them, "Our friend Lazarus has fallen asleep, but I go to awaken him."

## John 11:11

そう言われたが、それからまた、彼らに言われた、「わたしたちの友ラザロが眠っている。わたしは彼を起しに行く」。

After saying these things, he said to them, "**Our friend Lazarus** has fallen asleep, but I go to awaken him."

- Evidently Jesus's disciples were friendly with Lazarus.



## John 11:11

そう言われたが、それからまた、彼らに言われた、「わたしたちの友ラザロが眠っている。わたしは彼を起しに行く」。

After saying these things, he said to them, "*Our friend Lazarus* has fallen asleep, but I go to awaken him."

- Evidently Jesus's disciples were friendly with Lazarus.
- Yet they were content to remain on the other side of the Jordan when news came of Lazarus' illness, and afraid when Jesus first expressed his intention to visit there.

## John 11:11

そう言われたが、それからまた、彼らに言われた、「わたしたちの友ラザロが眠っている。わたしは彼を起しに行く」。

After saying these things, he said to them, "Our friend Lazarus *has fallen asleep*, but I go to awaken him."

- They should have understood Jesus to mean that Lazarus was dead.

## John 11:11

そう言われたが、それからまた、彼らに言われた、「わたしたちの友ラザロが眠っている。わたしは彼を起しに行く」。

After saying these things, he said to them, "Our friend Lazarus has fallen asleep, *but I go to awaken him.*"

- They should have understood Jesus to mean that Lazarus was dead.
- Certainly most of them understood that Jesus now intended to go and minister to Lazarus in some way.

## John 11:12

すると弟子たちは言った、「主よ、眠っているのでしたら、助かるでしょう」。

The disciples said to him, "Lord, if he has fallen asleep, he will recover."

## John 11:12

すると弟子たちは言った、「主よ、眠っているのでしたら、助かるでしょう」。

*The disciples said to him, "Lord,* if he has fallen asleep, he will recover."

- Though they are his disciples and call him Lord,

## John 11:12

すると弟子たちは言った、「主よ、眠っているのですしたら、助かるでしょう」。

The disciples said to him, "Lord, *if he has fallen asleep, he will recover.*"

- Though they are his disciples and call him Lord, they oppose his intention to go and minister to Lazarus.

## John 11:12

すると弟子たちは言った、「主よ、眠っているのですしたら、助かるでしょう」。

The disciples said to him, "Lord, *if he has fallen asleep, he will recover.*"

- Though they are his disciples and call him Lord, they oppose his intention to go and minister to Lazarus.
- They suggest that, whatever is wrong with Lazarus, he will recover naturally and without Jesus' help.

## John 11:13

イエスはラザロが死んだことを言われたのであるが、弟子たちは、眠って休んでいることをさして言われたのだと思った。

Now Jesus had spoken of his death, but they thought that he meant taking rest in sleep.



## John 11:13

イエスはラザロが死んだことを言われたのであるが、弟子たちは、眠って休んでいることをさして言われたのだと思った。

**Now Jesus had spoken of his death**, but they thought that he meant taking rest in sleep.

- John affirms that Jesus had used sleep as a euphemism for death.

## John 11:13

イエスはラザロが死んだことを言われたのであるが、弟子たちは、眠って休んでいることをさして言われたのだと思った。

Now Jesus had spoken of his death, ***but they thought that he meant taking rest in sleep.***

- John affirms that Jesus had used sleep as a euphemism for death.
- It seems to me almost unbelievable that Jesus disciples would have misunderstood him on this point.

## John 11:13

イエスはラザロが死んだことを言われたのであるが、弟子たちは、眠って休んでいることをさして言われたのだと思った。

Now Jesus had spoken of his death, ***but they thought that he meant taking rest in sleep.***

- But John tells us that the disciples thought Jesus meant to say that Lazarus was “taking rest in sleep.”

## John 11:13

イエスはラザロが死んだことを言われたのであるが、弟子たちは、眠って休んでいることをさして言われたのだと思った。

Now Jesus had spoken of his death, ***but they thought that he meant taking rest in sleep.***

- But John tells us that the disciples thought Jesus meant to say that Lazarus was “taking rest in sleep.”
- Evidently their wits were affected by their fear of the Jews and a still very immature faith in Christ.

## John 11:14

するとイエスは、あからさまに彼らに言われた、「ラザロは死んだのだ。」

Then Jesus told them plainly, "Lazarus has died,

## John 11:14

するとイエスは、あからさまに彼らに言われた、「ラザロは死んだのだ。」

*Then Jesus told them plainly,* "Lazarus has died,

- To remove any misunderstanding, Jesus spells it out for them.

## John 11:14

するとイエスは、あからさまに彼らに言われた、「ラザロは死んだのだ。」

Then Jesus told them plainly, "*Lazarus has died*,

- To remove any misunderstanding, Jesus spells it out for them --- Lazarus has died.

## John 11:14

するとイエスは、あからさまに彼らに言われた、「ラザロは死んだのだ。」

Then Jesus told them plainly, "Lazarus *has died*,

- To remove any misunderstanding, Jesus spells it out for them --- Lazarus has died.
- Indeed it seems likely that Lazarus was already dead when Jesus and his disciples first received the news of his illness.



## John 11:15

そして、わたしがそこにいあわせなかったことを、あなたがたのために喜ぶ。それは、あなたがたが信じるようになるためである。では、彼のところに行こう」。

and for your sake I am glad that I was not there, so that you may believe. But let us go to him."

## John 11:15

そして、わたしがそこにいあわせなかったことを、あなたがたのために喜ぶ。それは、あなたがたが信じるようになるためである。では、彼のところに行こう」。

and for your sake I am glad that **I was not there**, so that you may believe. But let us go to him."

- Jesus might have been there when Lazarus died, but he was not. He was away on the other side of the Jordan.

## John 11:15

そして、わたしがそこにいあわせなかったことを、あなたがたのために喜ぶ。それは、あなたがたが信じるようになるためである。では、彼のところに行こう」。

and for your sake I am glad that I was not there, **so that you may believe. But let us go to him.**"

- Jesus might have been there when Lazarus died, but he was not. He was away on the other side of the Jordan.
- This has provided him with the opportunity to go now and perform a sign that will help his disciples believe.

## John 11:15

そして、わたしがそこにいあわせなかったことを、あなたがたのために喜ぶ。それは、あなたがたが信じるようになるためである。では、彼のところに行こう」。

**and for your sake I am glad** that I was not there, so that you may believe. But let us go to him."

- It is for this opportunity to help his disciples believe that Jesus is glad.
- Despite all they have seen and heard so far, they have just demonstrated how weak and imperfect their faith still is.

## John 11:16

するとデドモと呼ばれているトマスが、仲間の弟子たちに言った、「わたしたちも行って、先生と一緒に死のうではないか」。

So Thomas, called the Twin, said to his fellow disciples, "Let us also go, that we may die with him."

## John 11:16

するとデドモと呼ばれているトマスが、仲間の弟子たちに言った、「わたしたちも行って、先生と一緒に死のうではないか」。

**So Thomas, called the Twin**, said to his fellow disciples, "Let us also go, that we may die with him."

- This is the same Thomas who will later seek tangible proof that the Lord has arisen. (14:5; 20:24-29; 21:2)

## John 11:16

するとデドモと呼ばれているトマスが、仲間の弟子たちに言った、「わたしたちも行つて、先生と一緒に死のうではないか」。

So Thomas, called the Twin, said to his fellow disciples, "**Let us also go, that we may die** with him."

- This is the same Thomas who will later seek tangible proof that the Lord has arisen. (14:5; 20:24-29; 21:2)
- He proposes that the disciples risk death by following Jesus back to Judea.

## John 11:16

するとデドモと呼ばれているトマスが、仲間の弟子たちに言った、「わたしたちも行って、先生と一緒に死のうではないか」。

So Thomas, called the Twin, said to his fellow disciples, "Let us also go, that we may *die with him.*"

- Probably he means die with Jesus.



## John 11:16

するとデドモと呼ばれているトマスが、仲間の弟子たちに言った、「わたしたちも行つて、先生と一緒に死のうではないか」。

So Thomas, called the Twin, said to his fellow disciples, "Let us also go, that we may *die with him*."

- Probably he means die with Jesus.
- It is possible that he means die with Lazarus.

## John 11:16

するとデドモと呼ばれているトマスが、仲間の弟子たちに言った、「わたしたちも行つて、先生と一緒に死のうではないか」。

So Thomas, called the Twin, said to his fellow disciples, "Let us also go, that we may *die with him*."

- Probably he means die with Jesus.
- It is possible that he means die with Lazarus.
- In either case he is urging the disciples to face possible death and follow Jesus back into Judea.

## John 11:17

さて、イエスが行ってごらんになると、ラザロはすでに四日間も墓の中に置かれていた。

Now when Jesus came, he found that Lazarus had already been in the tomb four days.

## John 11:17

さて、イエスが行ってごらんになると、ラザロはすでに四日間も墓の中に置かれていた。

Now when Jesus came, he found that Lazarus had already been in the tomb four days.

- Thus the stage is set for the very great sign to follow.

# Comment

- Here as always Jesus proceeds in accordance with the perfect, eternal plan and purposes of God.
- He will not turn aside. He will not fail. Soon on the cross he will overcome death once and for all.
- Before that, he will perform his greatest sign yet, raising Lazarus from the dead, so that his disciples may believe.
- His disciples still do not understand these things. They fear that they will die with Jesus and would seek to avoid this if Jesus would let them.