

The Gospel of John

Chapter 11, Verses 18-27

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 soon surpassed John's **(1:19-3:36)**.
- Retreating to Galilee, Jesus passed through Samaria where he was recognized as the Savior of the World. **(Chapter 4)**.
- On a visit to Jerusalem, Jesus healed on the Sabbath and called God his father, so people persecuted and hated him. **(Chapter 5)**
- Back in Galilee crowds followed Jesus because of the great signs he performed, but they finally could not accept his teaching and all but the 12 disciples rejected him **(Chapters 4, 6)**.

Review (Feast of Tabernacles)

- Although he knew the Jews were plotting to kill him, Jesus finally left Galilee and came to Jerusalem, during the Feast of Tabernacles. He began to teach openly in the temple. God protected him, because his time had not come. **(Chapter 7)**
- After recounting the much loved story of the woman caught in adultery, John resumes his account of Jesus' teaching following the Feast of Tabernacles, teachings which describe and help us to understand the uneasy relationship between Jesus and the Jews. Finally, by the end of Chapter 8, Jesus needed to hide himself from those who would throw stones at him **(Chapter 8)**

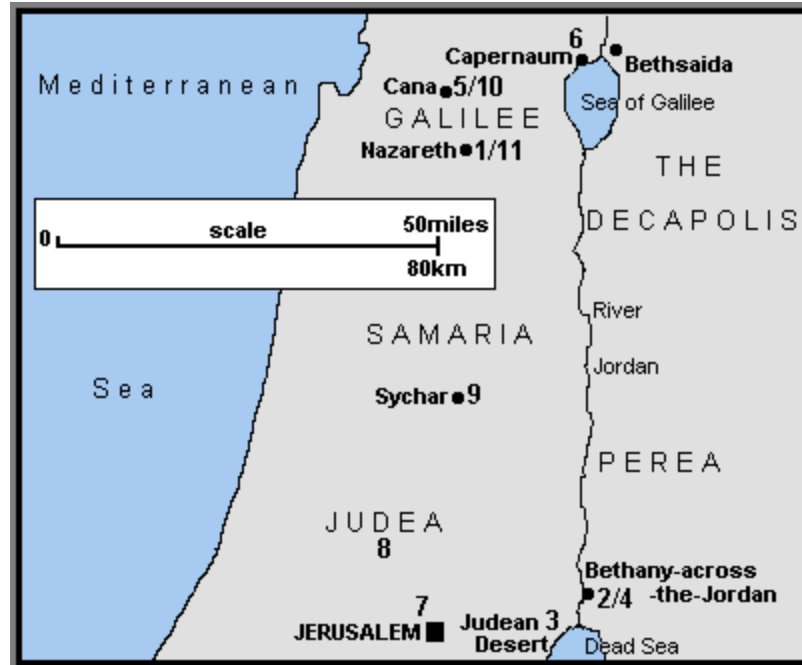
Review (The Man Born Blind)

- Jesus found and gave sight to a man blind from birth. The man understood and was willing to say that Jesus was from God. But the Pharisees were divided in their opinions because Jesus had done this on the Sabbath. After the Pharisees put the man out of the synagogue, Jesus came to him and explained who he (Jesus) was. The man believed and worshipped Jesus. The Pharisees, by contrast, remained spiritually blind. **(Chapter 9)**

Review (The Sheepfold)

- Continuing to speak to the Pharisees, using the figure of a sheepfold, Jesus described himself as the “door of the sheep” and as “the good shepherd who lays down his life for the sheep.” He also said that his “sheep” include both Jews and gentiles. Etc. Hearing this, the Jews urged him to say plainly whether he was the Messiah. Jesus said that he had told them plainly, but they did not believe him because they were not his sheep. Jesus ended by saying “the Father and I are one,” which the Jews labeled blasphemy. They picked up stones to throw at him. So Jesus crossed the Jordan to where John was baptizing at first and many believe in him there. **(Chapter 10)**

Map



Review: The Seven Signs

- Almost all of the signs which Jesus performed and John recorded in his gospel took place in Galilee and Judea.
- Four of these signs which took place in Galilee:
 - Changing Water into Wine --- Chapter 2 [Sign #1]
 - Healing an Official's Son Near Death --- Chapter 4 [Sign #2]
 - Feeding the 5000 --- Chapter 6 [Sign #4]
 - Walking on Water --- Chapter 6 [Sign #5]
- Despite these signs, by the end of Chapter 6, almost everyone in Galilee had rejected Jesus and his teaching.

Review: The Seven Signs

- Three of these signs which took place in Judea:
 - Healing of lame man --- Chapter 5 [Sign #3]
 - Healing of blind man --- Chapter 9 [Sign #6]
 - Raising Lazarus from the dead --- Chapter 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: Raising of Lazarus

- Last week we began Chapter 11, all of which has to do with the raising of Lazarus from the dead (the 7th sign).
- Lazarus was from the village named Bethany, which is near Jerusalem, and he was the brother of Mary and Martha, whose good character and loving relationship with Jesus were well known. **(11:1-2, 5)**
- Mary and Martha had sent word to Jesus that Lazarus was sick. **(11:3)**

Review: Raising of Lazarus

- When the news arrived, Jesus was probably on the Eastern side of the Jordan River (10:40) near another village named Bethany (1:28) and most likely Lazarus was already dead.
- ***“But when Jesus heard [the news] 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.’” (11:4)***
 - This shows that Jesus had a supernatural knowledge of Lazarus’ situation at that time and, also, of how and why future events would unfold.

Review: Raising of Lazarus

- Two days after receiving the news concerning Lazarus, Jesus proposed to return to Judea. **(11:6-7)**
- His disciples reminded him that the reason they had just left Judea was to escape from the people who wanted to throw stones at Jesus. **(11:8)**
- Jesus' somewhat cryptic response (similar to 9:4-5) can at least be understood to mean, "Yes, I do intend to return to Judea now, despite the obvious risks." **(11:9-10)**

Review: Raising of Lazarus

- Regarding his reason for returning to Judea, Jesus and his disciples had a discussion, during which it became clear that Lazarus was is dead and Jesus meant “wake him up.” **(11:11-14)**
- Knowing what was coming, Jesus was at least happy about the fact that these things would benefit his disciples. **(11:15)**
- One of his disciples, Thomas, speaking for all of them I suppose, acknowledged the danger but agreed to go. **(11:16)**
- So they proceeded to Bethany in Judea and arrived to discover that Lazarus has been dead for 4 days. **(11:17)**

John 11:18-27

11:18ベタニヤはエルサレムに近く、二十五丁ばかり離れたところにあった。

11:19大ぜいのユダヤ人が、その兄弟のことで、マルタとマリヤとを慰めようとしてきていた。

11:20マルタはイエスがこられたと聞いて、出迎えに行ったが、マリヤは家ですわっていた。

11:21マルタはイエスに言った、「主よ、もしあなたがここにいて下さったなら、わたしの兄弟は死ななかつたでしょう。

John 11:18-27

11:22しかし、あなたがどんなことをお願いになっても、神はかなえて下さることを、わたしは今でも存じています」。

11:23イエスはマルタに言われた、「あなたの兄弟はよみがえるであろう」。

11:24マルタは言った、「終りの日のよみがえりの時よみがえることは、存じています」。

John 11:18-27

11:25 イエスは彼女に言われた、「わたしはよみがえりであり、命である。わたしを信じる者は、たとえ死んでも生きる。

11:26 また、生きていて、わたしを信じる者は、いつまでも死なない。あなたはこれを信じるか」。

11:27 マルタはイエスに言った、「主よ、信じます。あなたがこの世にきたるべきキリスト、神の御子であると信じております」。

John 11:18-27

¹⁸ Bethany was near Jerusalem, about two miles off,

¹⁹ and many of the Jews had come to Martha and Mary to console them concerning their brother.

²⁰ So when Martha heard that Jesus was coming, she went and met him, but Mary remained seated in the house.

²¹ Martha said to Jesus, "Lord, if you had been here, my brother would not have died.

²² But even now I know that whatever you ask from God, God will give you."

John 11:18-27

²³ Jesus said to her, "Your brother will rise again."

²⁴ Martha said to him, "I know that he will rise again in the resurrection on the last day."

²⁵ Jesus said to her, "I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live,

²⁶ and everyone who lives and believes in me shall never die. Do you believe this?"

²⁷ She said to him, "Yes, Lord; I believe that you are the Christ, the Son of God, who is coming into the world."

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- This reconfirms that Jesus' destination, Lazarus' village, was deep in the heart of Judea, where people recently sought to throw stones at Jesus, and very near Jerusalem, where they would soon apprehend Jesus and crucify him.

John 11:19

大ぜいのユダヤ人が、その兄弟のことで、マルタとマリヤとを慰めようとしてきていた。

and many of the Jews had come to Martha and Mary to console them concerning their brother.

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and many of the Jews had come to Martha and Mary to console them concerning their brother.

- This continues the thought of the previous verse, making sure we understand that many Jews --- Judean Jews, Jews from Jerusalem, likely including some of the Pharisees and others who had recently persecuted Jesus --- were there.

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and many of the Jews had come to Martha and Mary *to console them* concerning their brother.

- That some of these Jews have recently persecuted Jesus and some will crucify him soon, does not take anything away from the fact that they have come to console two sisters whose brother has just died.

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and many of the Jews had come to Martha and Mary **to console them** concerning their brother.

- Consolation of those who are mourning the death of loved ones is a good and godly thing, prescribed by scripture, and we have no reason to question the sincerity of these Jews in this regard.

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and many of the Jews had *come to Martha and Mary* to console them concerning their brother.

- That these Jews were friends of Mary and Martha speaks well of them also.

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- Perhaps we are supposed to be sympathetic toward this crowd.

John 11:20

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So when Martha heard that Jesus was coming, she went and met him, but Mary remained seated in the house.

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So when Martha heard that Jesus was coming, she went and met him,
but Mary remained seated in the house.

- Luke also remembered Martha as the more active sister.

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So when Martha heard that Jesus was coming, she went and met him, **but Mary remained seated in the house.**

- Luke also remembered Martha as the more active sister.
- In light of Luke 10:38-41, does the fact that Mary here remained seated in the house suggest anything to you?

John 11:21

マルタはイエスに言った、「主よ、もしあなたがここにいて下さったなら、わたしの兄弟は死ななかつたでしょう。

Martha said to Jesus, "Lord, if you had been here, my brother would not have died.

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Martha said to Jesus, "Lord, if you had been here, my brother would not have died.

- In any case, because Martha is the one who first went out to meet Jesus, she speaks with him first.

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- In any case, because Martha is the one who first went out to meet Jesus, she speaks with him first.
- How do you understand what Martha said to Jesus?

Discussion

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Discussion

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Discussion

- How do you understand what Martha first said to Jesus, as recorded in John 11:21?
 - Was it an accusation?
 - Was it an expression of regret?
 - Was it a factual observation?
 - It was, in any case, a statement of faith: Martha believed that Jesus had the power to heal such an illness as had recently resulted in the death of her brother Lazarus.
 - And Martha knew more than that!

John 11:22

しかし、あなたがどんなことをお願いになっても、神はかなえて下さることを、わたしは今でも存じています」。

But even now I know that whatever you ask from God, God will give you."

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But even now I know that whatever you ask from God, God will give you."

- Not only did Martha believe that Jesus had the power to heal fatal illness, she also believed that he had the power to raise the dead.

John 11:22

しかし、あなたがどんなことをお願いになっても、神はかなえて下さることを、わたしは今でも存じています」。

But even now *I know that whatever you ask from God, God will give you.*"

- And the way in which she said this, demonstrated that she understood, better than most, the nature of the signs Jesus performed.

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- She understood that whatever sign Jesus said he would perform he did perform --- i.e. she had never seen him fail.

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But even now **I know that whatever you ask from God, God will give you.**

- She understood that whatever sign Jesus said he would perform he did perform --- i.e. she had never seen him fail.
- She understood that all of the signs Jesus performed were gifts from God.

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But even now *I know that whatever you ask from God, God will give you.*

- Martha understood that God was capable of doing anything, including even raising her dead brother Lazarus.

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- Martha understood that God was capable of doing anything, including even raising her dead brother Lazarus.
- But did she expect that Jesus *would* do this now?!

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Jesus said to her, "Your brother will rise again."

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- Now Jesus speaks:

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Jesus said to her, "Your brother will rise again."

- Martha has just expressed her very great faith in the power and effectiveness of Jesus' word.
- Now Jesus speaks: saying that Lazarus will rise.
- But what, exactly, does Jesus mean by this?

John 11:24

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Martha said to him, "I know that he will rise again in the resurrection on the last day."

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- This is one of the things that Jesus might have meant by the words he just spoke.

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- This --- faith in the resurrection on the last day --- was a central tenant of Pharisaic Judaism.

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- This --- faith in the resurrection on the last day --- is a central tenant of Pharisaic Judaism, and of Christianity.
- So in all that Martha has said so far, there is nothing wrong, and much that is right, or so it seems to me.

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Martha said to him, "I know that *he will rise again in the resurrection on the last day.*"

- However we cannot tell yet, from what she has said, if or how her expectations regarding the resurrection on the last day relate to Jesus.

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Jesus said to her, "I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live,

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- Many of the Jews then gathered in Martha's home would have agreed with what she just said (i.e. in Verse 24).
- But few would have accepted what comes next --- i.e. that resurrection and eternal life come through faith in Jesus.

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- It is believers in Jesus who die and then live again.

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Jesus said to her, "***I am the resurrection and the life.*** Whoever believes in me, though he die, yet shall he live,

- It is believers in Jesus who die and then live again.
- Thus is Jesus identified with the resurrection and the life.

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- It is believers in Jesus who die and then live again.
- Thus is Jesus identified with the resurrection and the life.
- Why did Jesus say this to Martha?

John 11:26

また、生きていて、わたしを信じる者は、いつまでも死なない。
あなたはこれを信じるか」。

and everyone who lives and believes in me shall never die. Do you
believe this?"

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- Just before (Verse 25) Jesus has said that believers who die shall live again.

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- Just before (Verse 25) Jesus has said that believers who die shall live again.
- Now he says that believers shall never die.
- How do you reconcile these two statements?

Discussion

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- In what sense do believers in Christ die?

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- In what sense do believers in Christ die?
 - Our bodies die.

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- In what sense do believers in Christ die?
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 - Our souls live forever.
 - They are not harmed by the death of our bodies.

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- In what sense do believers in Christ die?
 - Our bodies die.
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 - Even Jesus' body died.
- In what sense do believers in Christ never die?
 - Our souls live forever.
 - They are not harmed by the death of our bodies.
- In what sense do believers in Christ rise?

Discussion

- In what sense do believers in Christ die?
 - Our bodies die.
 - Everyone's body dies.
 - Even Jesus' body died.
- In what sense do believers in Christ never die?
 - Our souls live forever.
 - They are not harmed by the death of our bodies.
- In what sense do believers in Christ rise?
 - Bodily on the last day.

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- Now Jesus waits for Martha to answer.

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- Does she believe that he is “the door or the sheep”

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and everyone who lives and believes in me shall never die. **Do you believe this?"**

- Now Jesus waits for Martha to answer.
- Does she believe that he is “the door or the sheep,” the one and only way into life eternal, into God’s Kingdom?

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マルタはイエスに言った、「主よ、信じます。あなたがこの世にきたるべきキリスト、神の御子であると信じております」。

She said to him, "Yes, Lord; I believe that you are the Christ, the Son of God, who is coming into the world."

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She said to him, "Yes, Lord; I believe that you are the Christ, the Son of God, who is coming into the world."

- Her short answer was “yes.”

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She said to him, "Yes, Lord; I believe that you are the Christ, the Son of God, who is coming into the world."

- Her short answer was “yes.”
- She believed in more than his ability to perform whatever miraculous sign he and the Father purpose to perform.

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She said to him, "Yes, Lord; I believe that you are the Christ, the Son of God, who is coming into the world."

- She believed that he was the one foretold, the Messiah, the Son of God who, finally, was coming into the world to save those who would hear his voice and follow him.

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 - The raising of Lazarus is (only) a sign; an enacted parable.