

The Gospel of John

Chapter 11, Verses 45-57

Introduction

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 - This is the 7th and final miraculous sign, which John recounts in his gospel.
 - This sign demonstrates and figures Jesus' power over death, and almost immediately precedes his own death.
- Chapter 12 begins soon after the raising of Lazarus and “six days before the Passover,” which is less than a week before the crucifixion!

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- Before finishing Chapter 11, let's begin with a brief review of what we have studied so far.

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 - *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**

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 - 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)**

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 - 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 (**Chapter 6**).
 - Although Jesus knew the Jews there were plotting to kill him, he came to Jerusalem for the *Feast of Tabernacles*, and began to teach openly, incurring the wrath of the Jewish leadership. By the end of Chapter 8, Jesus needed to hide himself from those who would throw stones at him (**Chapters 7 & 8**)

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 - Speaking 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 said that his “sheep” include both Jews and gentiles. Etc. **(10:1-18)**

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- **Flow of the Narrative to this Point:**
 - The Jews urged Jesus 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*. Once again 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 10:19-42)**

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 - **As Chapter 11 begins, Jesus has been generally but not universally rejected in Galilee and Judea, and accepted somewhat better in Samaria and the Transjordan.**

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 - By the time this news reached Jesus, he already knew that he would raise Lazarus from the dead. **(11:4, 11-15)**
 - Two days after receiving this news, Jesus expressed his intention to return to Judea, despite the obvious danger of doing so. **(11:6-10, 16)**

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 - By the time Jesus arrived in Bethany in Judea, Lazarus had been dead for 4 days, and many Jews had come to comfort Mary and Martha. **(11:17-19)**
 - Hearing that Jesus was coming, Mary remained seated in the house and Martha went out to meet him. **(11:20)**
 - Martha professed to believe that Jesus was the Messiah and that God would do whatever Jesus asked, including healing the sick and raising the dead. **(11:21-22, 25-27)**

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 - Jesus waited outside the village while Martha went home to tell Mary, in private, that the Teacher wanted her. **(11:28,30)**
 - Mary went to Jesus immediately, threw herself at his feet, and repeated almost the same words which Martha had first spoken to him (“..if you had been here..”) **(11:29,32)**

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 - Mary and the Jews, indeed, did weep. When Jesus saw them doing so, he was “deeply moved in his spirit and greatly troubled” **(11:33)**
 - As they directed him to the tomb where Lazarus lay, Jesus also wept, which some of the Jews understood as Jesus mourning the death of Lazarus whom he loved. **(11:34-36)**

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 - Jesus came up to the tomb, “deeply moved again.” **(11:38)**
 - He told them to take the stone away, but Martha resisted, saying there would be an odor, since Lazarus had been dead for four days. **(11:39)**

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 - Jesus came up to the tomb, “deeply moved again.” **(11:38)**
 - He told them to take the stone away, but Martha resisted, saying there would be an odor, since Lazarus had been dead for four days. **(11:39)**
 - Jesus insisted, telling Martha that, in view of past discussions, she should be **expecting** to see God’s glory! **(11:40)**

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- **Chapter 11 - Raising Lazarus from the Dead:**
 - So they removed the stone and Jesus prayed aloud, thanking God, in order that the people listening would know that what was about to happen was an act of God. **(11:41-42)**

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 - So they removed the stone and Jesus prayed aloud, thanking God, in order that the people listening would know that what was about to happen was an act of God. **(11:41-42)**
 - Then Jesus commanded Lazarus to come out, and he did so, in a way that made the miracle incontrovertible. **(11:43-44)**

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 - ***Q. Why are they objects of the Lord's sympathy?***

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- **Why did Jesus weep? What was the object of his anger?**
 - In any case, the object of Jesus' own inner turmoil (groaning, anger, disgust) is almost certainly not hostility towards Mary or the Jews but, rather, a reaction against Satan, sin, and the (second) death that finally will overtake all mankind, except for those whom Jesus has come to lay down his life to save.

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 - Jesus is the good shepherd who lays down his life for the sheep. He is therefore not angry with sheep but with wolves that comes to destroy them.

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 - Jesus is the good shepherd who lays down his life for the sheep. He is therefore not angry with sheep but with wolves that comes to destroy them.
 - ***I pray God that we are all counted among the sheep!***

John 11: 45-52

11:45 マリヤのところに来て、イエスのなさったことを見た多くのユダヤ人たちは、イエスを信じた。

11:46 しかし、そのうちの数人がパリサイ人たちのところに行って、イエスのされたことを告げた。

11:47 そこで、祭司長たちとパリサイ人たちとは、議会を召集して言った、「この人が多くのしるしを行っているのに、お互は何をしているのだ。」

John 11: 45-52

11:48もしこのままにしておけば、みんなが彼を信じるようになるだろう。そのうえ、ローマ人がやってきて、わたしたちの土地も人民も奪ってしまうであろう」。

11:49彼らのうちのひとりで、その年の大祭司であったカヤパが、彼らに言った、「あなたがたは、何もわかっていないし、

John 11: 45-52

11:50ひとりの人が人民に代って死んで、全国民が減びないようにするのがわたしたちにとって得だということ、考えてもいない」。

11:51このことは彼が自分から言ったのではない。彼はこの年の大祭司であったので、預言をして、イエスが国民のために、

11:52ただ国民のためだけではなく、また散在している神の子らを一つに集めるために、死ぬことになっていると、言ったのである。

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⁴⁵ Many of the Jews therefore, who had come with Mary and had seen what he did, believed in him,

⁴⁶ but some of them went to the Pharisees and told them what Jesus had done.

⁴⁷ So the chief priests and the Pharisees gathered the Council and said, "What are we to do? For this man performs many signs.

John 11: 45-52

⁴⁸ If we let him go on like this, everyone will believe in him, and the Romans will come and take away both our place and our nation."

⁴⁹ But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all.

⁵⁰ Nor do you understand that it is better for you that one man should die for the people, not that the whole nation should perish."

John 11: 45-52

⁵¹ He did not say this of his own accord, but being high priest that year he prophesied that Jesus would die for the nation,

⁵² and not for the nation only, but also to gather into one the children of God who are scattered abroad.

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- This refers to the raising of Lazarus from the dead by Jesus.
- This miraculous sign, like all of the other signs which have preceded it, was performed by Jesus in order to help people believe that Jesus was the Son of God.

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- John reports that many of the Jews who had come with Mary, and who had seen what he did, believed in him.
- This is remarkable in view of the recent tendency of Jews in the area to pick up stones to throw at Jesus.

John 11:46

しかし、そのうちの数人がパリサイ人たちのところに行って、イエスのされたことを告げた。

but some of them went to the Pharisees and told them what Jesus had done.

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- Now however, in view of 11:45 and 11:46, I doubt that this was the case.

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- On the contrary, and by God's grace, this group of Jews with Mary seems to have been generally receptive to and inclined to believe in Jesus.
- But not all of them!

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- I believe John means to say that it was those members of this group who did not believe in Jesus who went and reported to the Pharisees what Jesus had done.

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- I believe John means to say that it was those members of this group who did not believe in Jesus who went and reported to the Pharisees what Jesus had done.
- This suggests (to me) that their motives in doings so were evil.

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but **some of them** went to the Pharisees and told them what Jesus had done.

- Indeed, I wonder if these are the same people who ridiculed Jesus (and the Father) in 11:37 and against whom some of Jesus' anger is directed in 11:33 and 11:38.

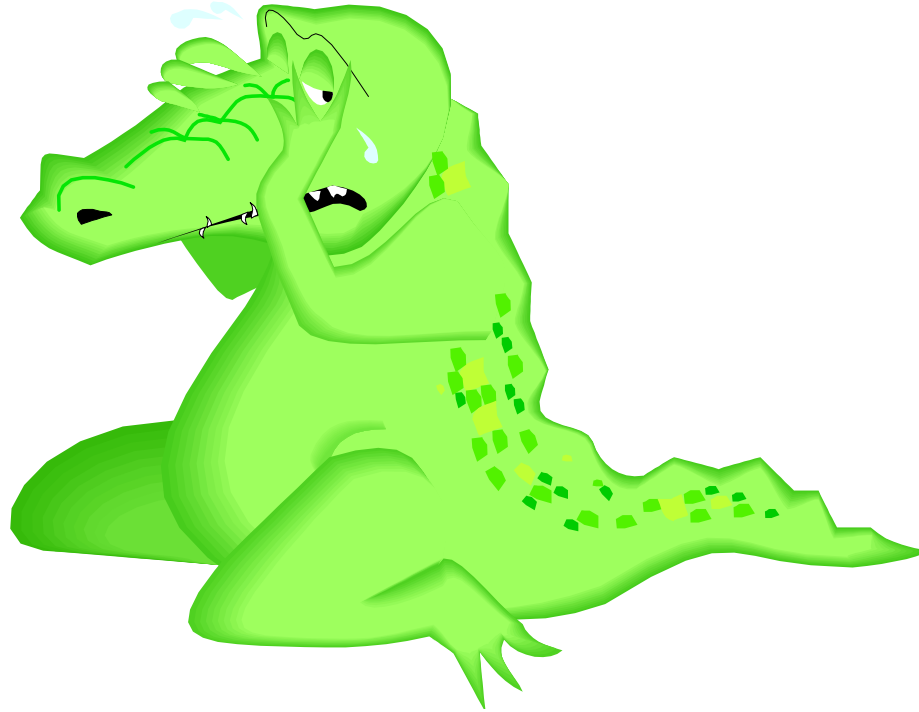
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- Crocodile tears?

Crocodile Tears



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So the chief priests and the Pharisees gathered the Council and said,
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- Regardless of their motives, those who reported to the Pharisees the raising of Lazarus, were believed.

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So the chief priests and the Pharisees gathered the Council and said, "What are we to do? For this man performs many signs.

- Regardless of their motives, those who reported to the Pharisees the raising of Lazarus, were believed.
- These reports alarmed not only the Pharisees but, also, the chief priests. They convened the Council (Sanhedrin).

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- They seemed to think that Jesus' signs required some sort of action on their part.

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- Why?

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So the chief priests and the Pharisees gathered the Council and said, "What are we to do? For this man performs many signs.

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- Why?
- John anticipates and answers this question in Verse 48.

John 11:48

もしこのままにしておけば、みんなが彼を信じるようになるだろう。そのうえ、ローマ人がやってきて、わたしたちの土地も人民も奪ってしまおうであろう」。

If we let him go on like this, everyone will believe in him, and the Romans will come and take away both our place and our nation."

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If we let him go on like this, everyone will believe in him, and the Romans will come and take away both our place and our nation."

- The Jewish leaders recognized that people **would** believe in Jesus, unless Jesus was somehow made to stop doing what he had been doing.

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- This would be bad, they reasoned, because they would lose their place and their nation.

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- This would be bad, they reasoned, because they would lose their place and their nation (Israel).

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If we let him go on like this, everyone will believe in him, and the Romans will come and **take away both our place and our nation.**"

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- This would be bad, they reasoned, because they would lose their place (Jerusalem, Temple, Religious & Political Offices which they occupied) and their nation (Israel).
- In any case, the leaders would lose what they had.

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- They would lose everything because the Romans would come and take it away from them.

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- They would lose everything because the Romans would come and take it away from them, or so they said, and perhaps actually feared.
- I wonder if that was the full extent of their concern.

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If we let him go on like this, everyone will believe in him, and the Romans will come and take away both our place and our nation."

- In any case, a nation full of believers in Jesus was not something they welcomed.

John 11:49

彼らのうちのひとりで、その年の大祭司であったカヤパが、彼らに言った、「あなたがたは、何もわかっていないし、

But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all.

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- The ruling council was fearful, but its leader appears not to have been worried. In fact he ridiculed their fears.

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- The ruling council was fearful, but its leader appears not to have been worried. In fact he ridiculed their fears.
- Caiaphas who was then high priest, came from a family of high priests, and was himself high priest for 20 years.

John 11:50

ひとりの人が人民に代って死んで、全国民が滅びないようになるのがわたしたちにとって得だということを、考えてもいない」。

Nor do you understand that it is better for you that one man should die for the people, not that the whole nation should perish."

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- Kill Jesus.

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 - This was supremely ironic, and early Christians saw the fall of Jerusalem as punishment for the crucifixion of Christ.
 - But that's not all.

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- But there is a larger and more important sense in which the death of Jesus did preserve the nation.
 - Through his death on the cross Jesus reconciled God with his people, including both the Jews and also Gentiles who would come to follow Jesus.
- This is the thought which John has in mind in the following two verses.

John 11:51

このことは彼が自分から言ったのではない。彼はこの年の大祭司であったので、預言をして、イエスが国民のために、

He did not say this of his own accord, but being high priest that year he prophesied that Jesus would die for the nation,

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- Therefore in saying that Jesus must die to preserve the nation, Caiaphas was wrong in the way he himself saw things, but he was right in the way God sees things.

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- Therefore in saying that Jesus must die to preserve the nation, Caiaphas was wrong in the way he himself saw things, but he was right in the way God sees things.
- God used him, in other words, to prophesy the truth.

John 11:52

ただ国民のためだけではなく、また散在している神の子らを一つに集めるために、死ぬことになっていると、言ったのである。

and not for the nation only, but also to gather into one the children of God who are scattered abroad.

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- And the truth pertained not only to Israel, but to the gentile lands as well.
- Said differently, Jesus death would save not only Israel, but the whole human race.

John 11:53-57

11:53彼らはこの日からイエスを殺そうと相談した。

11:54そのためイエスは、もはや公然とユダヤ人の間を歩かないで、そこを出て、荒野に近い地方のエフライムという町に行かれ、そこに弟子たちと一緒に滞在しておられた。

11:55さて、ユダヤ人の過越の祭が近づいたので、多くの人々は身をきよめるために、祭の前に、地方からエルサレムへ上った。

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11:56人々はイエスを捜し求め、宮の庭に立って互に言った、「あなたがたはどう思うか。イエスはこの祭にこないのだろうか」。

11:57祭司長たちとパリサイ人たちとは、イエスを捕えようとして、そのいどころを知っている者があれば申し出よ、という指令を出していた。

John 11:53-57

⁵³ So from that day on they made plans to put him to death.

⁵⁴ Jesus therefore no longer walked openly among the Jews, but went from there to the region near the wilderness, to a town called Ephraim, and there he stayed with the disciples.

⁵⁵ Now the Passover of the Jews was at hand, and many went up from the country to Jerusalem before the Passover to purify themselves.

John 11:53-57

⁵⁶ They were looking for Jesus and saying to one another as they stood in the temple, "What do you think? That he will not come to the feast at all?"

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- The divine word of God, working through the wicked plans of Caiaphas, proceeds to the cross.
- Yet it will be Jesus who lays down his life of his own accord (c.f. 10:18) as seen in the following verse.

John 11:54

そのためイエスは、もはや公然とユダヤ人の間を歩かないで、そこを出て、荒野に近い地方のエフライムという町に行かれ、そこに弟子たちと一緒に滞在しておられた。

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- The time is coming soon when Jesus purposes to lay down his life, but the time is still not yet.
- Therefore Jesus removes himself and his disciples to a place where they can wait safely for the appointed time.

John 11:55

さて、ユダヤ人の過越の祭が近づいたので、多くの人々は身をきよめるために、祭の前に、地方からエルサレムへ上った。

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 - The second at 6:4

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- This explains there being a flow of visitors into Jerusalem.

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- Why were they wondering this? John tells us ...

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祭司長たちとパリサイ人たちは、イエスを捕えようとして、そのいどころを知っている者があれば申し出よ、という指令を出していた。

Now the chief priests and the Pharisees had given orders that if anyone knew where he was, he should let them know, so that they might arrest him.

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- The ruling council has issued a warrant for his arrest and requested information regarding his whereabouts.

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- I would not be surprised if some expected to be rewarded for turning Jesus in.

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- So, then, the stage has been set, for Jesus final entry into Jerusalem.
- Next week we begin reading Chapter 12.