

John 10:22-42

There is a clear break in the action between 10:21 and 10:22. However, throughout this passage, their looms in the background Jesus' statements about his sheep and those who are not his sheep: "I know my sheep and my sheep know me.... They too will listen to my voice." In this passage, we encounter people who hear but do not listen to the voice of the Good Shepherd. Once more, Jesus offers them life in his name. Once again, he is denied.

10:22-23

The Feast of Dedication "commemorated the rededication of the Temple by Judas Maccabeus in 165 B.C. after its profanation by Antiochus Epiphanes (who had sacrificed a sow to Jupiter on the alter of the Temple). It was the last great deliverance that the Jews had known, and therefore it must have been in people's minds as a symbol of their hope that God would again deliver his people" (NICNT- 459). They ask Jesus for a statement about his being the Messiah; he gives them a statement about being one with God. This is the same thing that Antiochus claimed, which sparked the revolt led by Judas Maccabee. Certainly, the crowd of learned Jews would have heard undertones in Jesus' statement that he and the Father are one sounded chillingly like those of their ancient foe.

What is significant about John mentioning that the Feast of Dedication happened in winter?

10:24

"How long will you keep us in suspense," can also mean: "Why do you plague us?" Or even, "What are you taking away our life?" "In which case the Jews [appear] to be discerning, somewhat in the matter of Caiaphas in 11:48, that the drift of Jesus' teaching meant the end of Judaism as they knew it. He has warned them that they will die in their sins unless they believe in him (8:21, 24), and he appears to be looking for followers outside of Judaism (v.16)" (NICNT, 461).

10:29

“This is a very difficult verse. The true text appears to be ‘What my Father has given me is greater than all’ (as NIV mg), but the sense of the passage seems to require something like the NIV text: ‘My Father, who has given them to me, is greater than all.’ But the suspicion remains that the popularity of this reading is due to the fact that the former reading was found so difficult. Taking that former reading as original would seem to give the meaning that the flock that the Father has given the Son is greater in his eyes than anything else on earth. Since he thus attaches the highest value to it he will look after it to the end” (NICNT, 463-4).

How did Jesus look after his flock when he was walking the earth?

How does Jesus look after his flock now?

How will Jesus look after his flock in the age to come?

10:30-33

Jesus answers the question of the Jews here. However, popular belief held that the Messiah was to be human. If Jesus is the Messiah, he cannot be God. If Jesus claims to be God, he has to be blaspheming. But both can be true: Jesus is at the same time the Promised Messiah and one with the Father. The Jews understand the claim Jesus is making because they pick up stones to stone him for claiming to be God.

How does Jesus react to this sudden, violent attempt at his life?

10:34-35

Jesus quotes Psalm 82:6, a relatively obscure Scripture reference. He follows this statement with another statement about the Old Testament Scriptures. What does Jesus think about the authority of the Old Testament?

10:39-42

The crowd no longer tries to kill Jesus. Instead, they merely try to grab him. Jesus, again in control, will have none of it and withdraws to the region across the Jordan where John the Baptist conducted his public ministry.

Why do you think Jesus withdraws to the other side of the Jordan?

John the Baptist has not been mentioned since the 5th chapter, not is he mentioned again. Why do you think the Apostle John (in a sense) brings John back from the dead for a brief mention here?

Why is it significant that many people believe in Jesus on the other side of the Jordan, but the people in "Solomon's Colonnade" try to take his life? What is the point John is trying to make?