

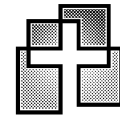
The Gospel of John



Notes From the Podium

These notes are intended to augment your own reading and study of the lesson. Please use as an aid to help you incorporate the main message of the lesson into your lecture.

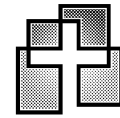
- I. First Approach – Old Testament Background
 - a. Shepherd Imagery
 - i. The image of shepherd is a common and venerable one found throughout the OT.
 1. Note: Abel, Abraham, Jacob, Moses, David and Amos.
 2. Jesus particularly recalls images of Moses and David.
 - ii. This is “designed to remind us that, while men and women may be very clever indeed; Man is a fool in need of guidance from God, or he is lost.
 - iii. Ezekiel 34 goes into great detail regarding the shepherd imagery.
 1. Refers to how the shepherds have failed
 2. The Lord will become the shepherd Himself.
 3. V. 23 refers to the line of David, “and I will set up over them one shepherd, my servant David, and he shall feed them; he shall feed them and be their shepherd.”
 - a. Refers to a Davidic line – David has long since been deceased.
 - b. The Feast of the Dedication
 - i. This feast marks the rededication of the Temple after having been deported to Babylon in 6 Century BC.
 1. The Temple was rededicated on the anniversary of its desecration and was celebrated with joy and the symbol of light and illumination.
 - ii. The Temple was established by David’s line.
 - c. “I said, ‘You are gods.’”
 - i. This is a quote from Psalm 82.
 - ii. This Psalm refers to those who have abused their authority. These ‘gods’ are human beings who rule by virtue of the office God Himself has given them.
 - iii. Points to Ponder sums it up well: “if humans are “gods” because they received the written word of God from Moses, how much more is the Word of God made flesh truly God?”
- II. Second Approach – What is happening in the moment?
 - a. V. 10:1-6
 - i. Jesus teaches about good shepherding in the abstract.
 1. The sheep know the voice of the shepherd and the shepherd knows the sheep.
 2. The shepherd leads the way and the sheep follow.
 3. He who enters the door/gate is the shepherd of the sheep.
 4. Those who climb by another way are thieves and robbers.



Notes From the Podium (cont.)

Catholic Scripture Study

- ii. Those listening do not understand what he was saying to them.
- b. V. 7-21
 - i. Jesus teaches about shepherding in the particular.
 - 1. He defines Himself as both the gate and the shepherd – the Good Shepherd.
 - 2. All who came before Him are thieves and robbers.
 - 3. “I am the good shepherd; I know my own and my own know me, as the Father knows me and I know the Father; and I lay down my life for the sheep.” V. 14-15.
 - 4. There shall be one flock and one shepherd.
 - 5. As the good shepherd He will lay down His life for the sheep.
 - 6. The Father has given Him power to both lay down His life and to take it up again.
 - ii. The Jews were again divided about what Our Lord had said.
 - 1. Some said He had a demon.
 - 2. Others pointed to His miraculous deeds to rebut this claim.
- c. V. 22-29
 - i. Change of scenes. It was the feast of the Dedication at Jerusalem, winter – Jesus was walking in the Temple, in the Portico of Solomon.
 - 1. Note the important connections
 - a. Jesus has already been referred to as the ‘tabernacle’ and ‘temple’ of God
 - i. The true Temple is at the temple at the feast of its dedication.
 - ii. The temple build is now understood as a foreshadowing of the true Temple to come and Who is now here.
 - iii. The temple remains in the Davidic line – both the one that foreshadowed (the building) and the true Temple (Jesus).
 - iv. Where in the Temple is He? The Portico. This location symbolically supports His words identifying Himself as the gate/door/portico.
 - v. Jesus is the TRUE Temple, TRUE Portico, and True Son of David. He is the fulfillment of His surroundings here in this passage.
 - 2. Jews gather around and ask Him if He is the Christ.
 - a. He responds, “I told you and you do not believe.”
 - b. His works are the works of His Father, His sheep hear his voice, He knows them and they follow Him.



Notes From the Podium (cont.)

Catholic Scripture Study

- c. They will be lead into everlasting life.
 3. Paternally protective, He warns that none shall be snatched away from Him.
- d. V. 30-42
 - i. Jesus concludes His response to the Jews by saying, “I and the Father are one.”
 - V. 30
 1. The Jews prepare to stone Him.
 2. Jesus answers them, for which good work of my Father do you stone me.
 3. They claim their response is a reaction not to any good work but to His alleged blasphemy.
 4. Jesus responds by foiling them with the words of Scripture and then repeating His claim.
 - a. Sacred Scripture says, “you are like gods.”
 - b. Why cannot He, the one whom the Father has consecrated and sent, refer to Himself as the Son of God?
 5. If they cannot believe Him, He exhorts them to at least believe His works as testimony to Him that He is of His Father.
 - a. They try again to arrest Him but to no avail.
 - b. Jesus leaves to cross the Jordan where John once baptized.
 - c. The people note Jesus’ signs, the fulfillment of John’s words in the person of Jesus and come to believe in Him there.
 - i. This is in contrast to the scene that just took place in the Temple Portico.
 - ii. The Jews in the Temple followed their own heard-hearted logic, “Jesus must be blaspheming because He claims to be God in human form, but that cannot be true because it would mean He is God in human form, and we’ve already decided that is impossible.” (Points to Ponder)

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