

#11 JOHN C 10, Willhauck C 6. The Good Shepherd

I Introductions and announcements, joys and concerns.

II Prayer.

III Review: In John C 1-12, The Book of Signs, the evangelist has selected episodes from the ministry of Jesus to illustrate that Jesus is Messiah, C 4, the way to eternal life, 3:16; one who identifies with the Father, 5:17; one who gives sight to the blind, C 9. We have studied six of the seven signs, Willhauck 15, and two of the famous "I am's", Willhauck 31

We studied 8:31,32: those who accept Jesus become true disciples. They shall know the truth and be set free thereby. The class thought and concluded the freedom meant: 1. Freedom from anxiety. 2. Freedom from being controlled by group pressure in order to do the right thing. 3. Freedom from the fear of death.

IV Overview: C 10 has two segments; 1-21, the Good Shepherd discourse, and 22-42, a sequel several months later about the role and teaching of Jesus. These occur at Hanukkah, Willhauck 49.

V Read John C 10 and Willhauck C 6. Raymond Brown borrows, 391, outlines: v1-5. The parable of shepherding is introduced. v7-10. The gate is explained. v11-18. The shepherd is explained. v26-30. The sheep are explained.

VI Background. Palestine is rough country and raising sheep has been important throughout history. The metaphor of shepherd for leaders and sheep for flock or followers is natural. Examples: What was the occupation of Joseph and his brothers? Gen 37:2. What metaphor is introduced in Num 27:15-17? What was the future King David's boyhood role? I Sam 16:11. Was David a good shepherd? I Sam 17:34-36. How did David use his shepherd experience as metaphor? Ps 23. Read Ex 34, the famous shepherd chapter. Describe how he uses the shepherd-sheep metaphor two ways: 1. 2.

VII 10:1-5 introduces the parable. The context assumes that we are still at the Feast of Sukkot or Tabernacles of C 7-9 and that the audience consists of Temple authorities and common people. v6-10 explains the gate. I had always assumed that "I am the gate" and "I am the good shepherd" were distinct metaphors as in Willhauck's list, 31. But Willhauck's discussion and illustration 48, shows that they could be different aspects of the same picture, i.e the shepherd as actual gate. In the metaphor, who is able to enter through the gate? Who excluded? In the real world, who enters? Who is excluded?

VIII v11-16. As the picture develops, Jesus is the good shepherd, his followers the flock. What are the two dangers to the flock? Compare with the two dangers addressed in Ezekiel 34. What are the greatest dangers of the flock, the Christian congregations today? What is meant in v 16?

IX 10:22-42 occurs a few months later. Sukkot, September; Hanukkah, December. Jesus has not revealed his identity publicly but he had spoken privately in 4:26 and 9:37. v25. A public statement is demanded. Jesus answers in poetic and metaphoric language until v30, which is clear. In the context, it means one in work and purpose but the listeners catch a broader meaning. v33 When did Jesus strike a similar spark? 5:18 Analyze Jesus' dual defense against the charge of blasphemy. 1. v34,35. 2. v 37,38.

X Next time: JOHN C 11, Willhauck C 7. Lazarus.