

Session 7  
Gospel of John Class  
February 23, 2020

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# Review

“Good Shepherd” / “King”

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John 10–11; John 18:

# Understanding Shepherds in the Mediterranean World



The Good Shepherd (John 10)

# Understanding the Image of “Shepherd”

- **Jewish Scriptures:** Important shepherds included leading figures in history: Moses (Ex 3:1-6) & David (1 Sam 17:34-35). Was used metaphorically of kings and even of “the Lord” God (Psalm 23)

# Faithless Shepherds and Promise of “David” (Ezekiel 34:1–24)



The Good Shepherd (John 10)

# The Expectation of a Shepherd/King

- What sort of role do the “shepherds” of Ezekiel’s prophecy have?
- How has their faithlessness to their shepherding role become manifest?
- Who will become the “new” shepherd (34:11–16)?
- What distinction is made between sheep under the “new” shepherd (34:20–22)? What will he do?
- Who is “my servant David”? Why do you imagine he is called a “prince” (34:24)?

# Understanding the Image of “Shepherd”

## John 10:

- The Shepherd is the one who calls His sheep out by name (10:1–5)
- Jesus identifies Himself as the Good Shepherd who lays down His life for His sheep (10:7-15, 17–18)
- Jesus will gather “other sheep” not of this sheepfold (10:16)

# Feast of Dedication (*τα εγκαινια*): Jn 10:22-23



Remains  
of Acra,  
destroyed  
by Simon  
the  
Maccabee  
in 141 BC

Feast of Dedication (*τα εγκαινια*): Jn 10:22-23  
Imbedded in the celebration of Dedication was the very issue of the Jewish people...a people who worshiped one God and were bound by Torah. This reality contained the possibility that another Antiochus might set up a “desolating sacrilege” again in their holy place or that one of their own would blaspheme the Holy One of Israel and lead others astray. The Feast was an attempt to summon the people to faithfulness and say, “Never again!” At this feast Jesus speaks of Himself as “the Good Shepherd”!



How is Jesus a “Good Shepherd” to Lazarus and all the sheep to be gathered through His death?

**John 10:**

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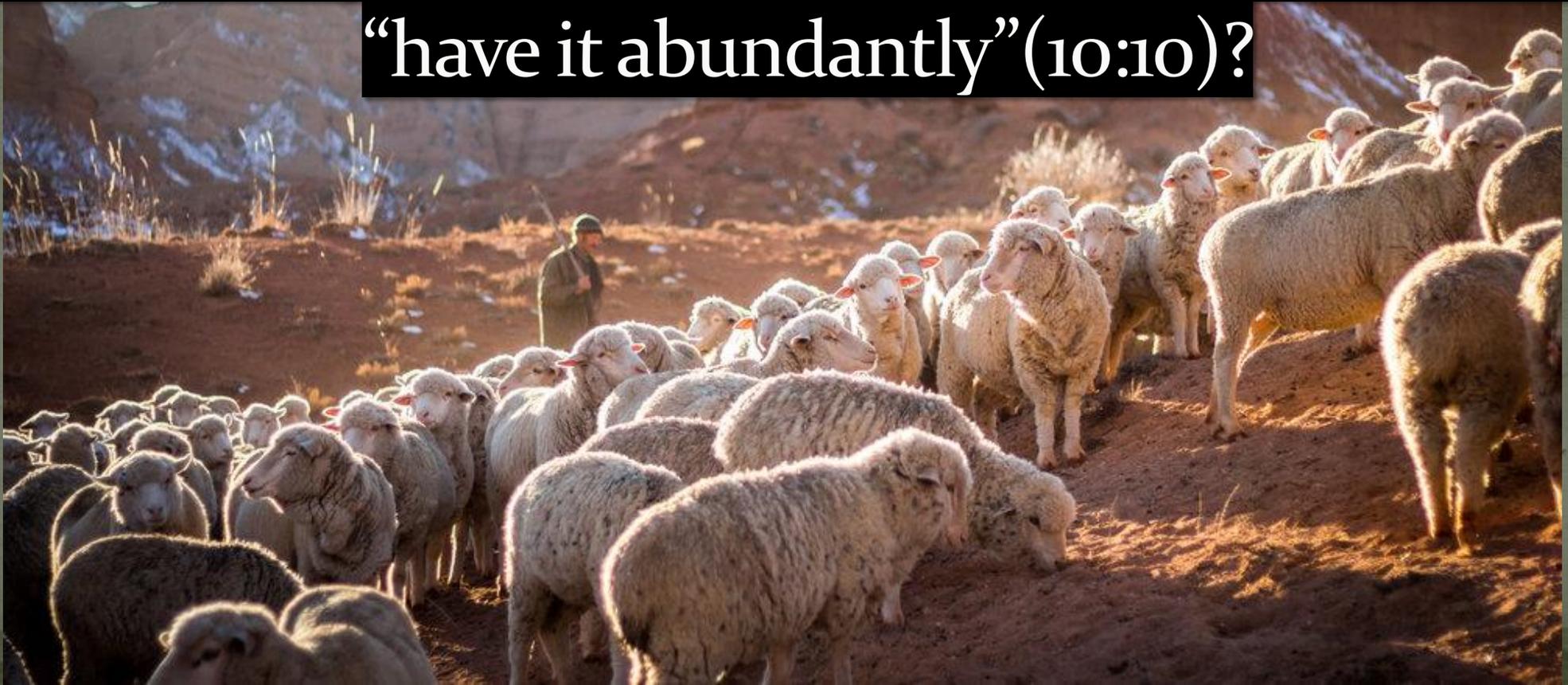
# A King on Trial: John 18:17 – 19:22

- What do you notice in this scene regarding situational irony (events are contrary to our expectations) and dramatic irony (we know and recognize what people in the story do not)?
- In the trial depicted in this scene, Jesus is pronounced guilty of insubordination against an earthly king, Tiberius Caesar. Based on what Jesus said earlier about his work as Good Shepherd, what other trial in the mind of the reader is also going on? How does the Gospel writer expect THAT trial will end (see 20:31)?

# Under-Shepherd to the Good Shepherd (21:15-24)

- In what way do the final words of Jesus to Peter indicate Peter is still a sheep?
- In what way is Peter now understood to be a shepherd?
- Why do you think Jesus asked Peter three times if Peter loved Him?

Now that we have traced the implications of Jesus as Good Shepherd throughout this gospel, what does it mean for you that because of your Good Shepherd you now “have life” and “have it abundantly” (10:10)?

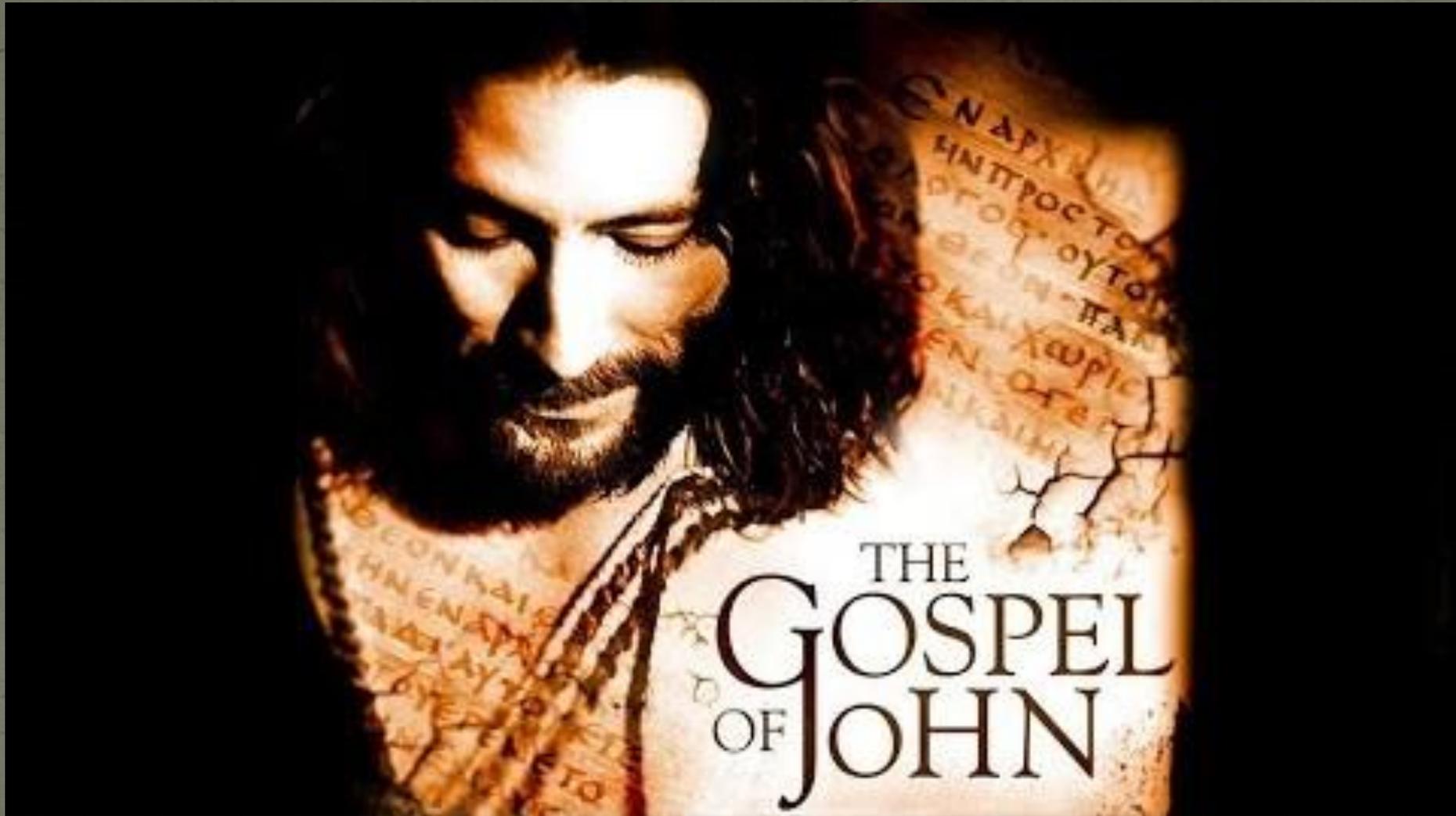


# Passover Lamb/Meal of Life

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John 1:29-37; 2:13-22; 11:55-57; 13:1-30; 18:28-19:36; 21:1-14

# “Lamb of God” (John 1:29–36)



Passover Lamb/Meal of Life

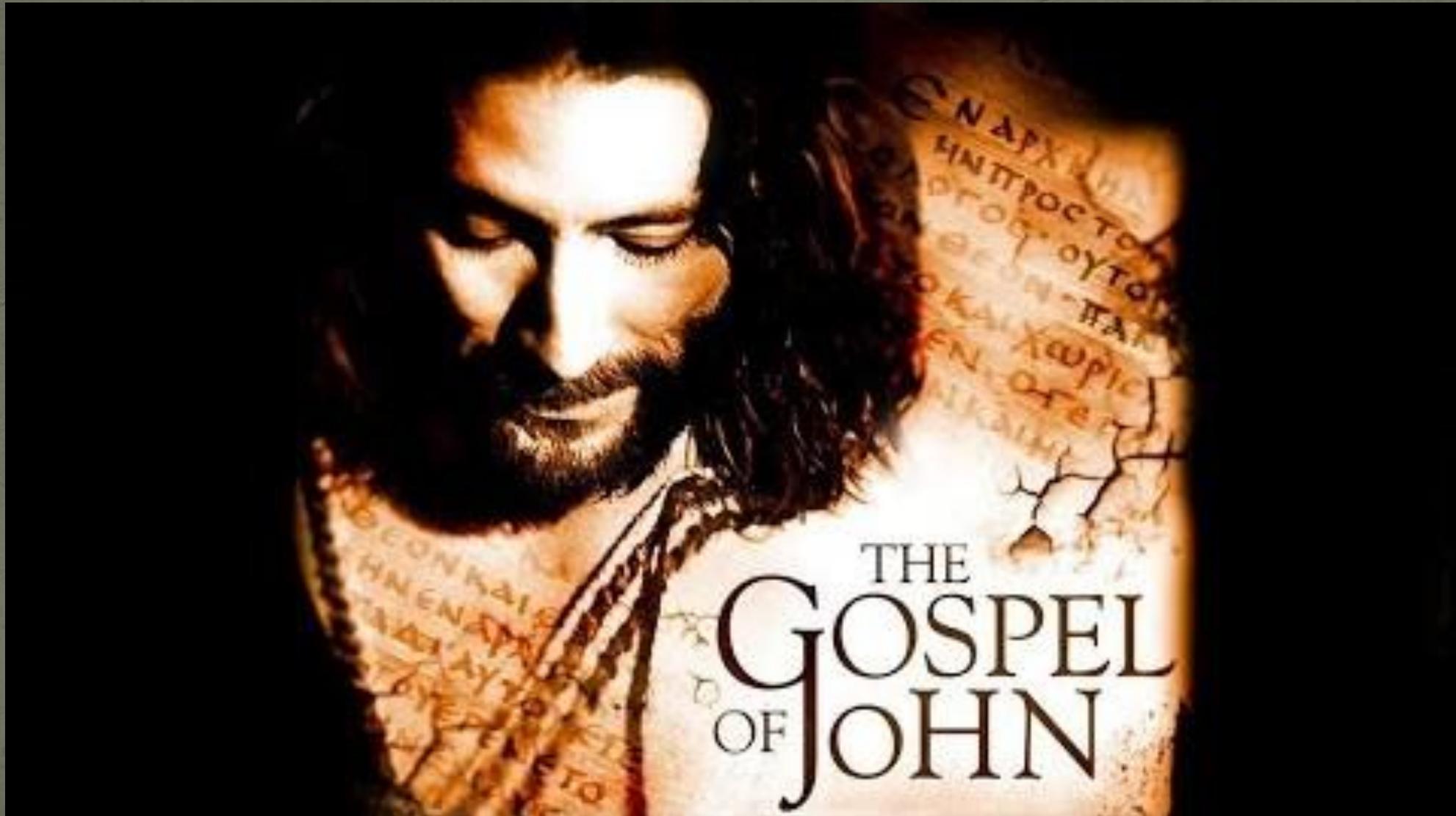
# The Lamb of God/*Agnus Dei*

ὁ ἀμνὸς τοῦ θεοῦ

- The “lamb of the burnt offering” to be provided by God, promised by Abraham to Isaac (Genesis 22:8)
- The “lamb” used to identify the Suffering Servant who carries sin (Isaiah 53:7, 12) ★
- The conquering *apocalyptic* lamb (Rev. 7:17; 17:14)
- The Paschal (Passover) lamb, a lamb without blemish, who was slaughtered for the life of Israel (Exodus 12:3–5; 1 Cor. 5:7; 1 Pet 1:18–19; Rev. 5:6, 15:3) ★

★ Interpretations that seem especially meaningful considering what we find in John and the Scriptures as a whole

# “Passover Lamb/Meal of Life” (John 2:13–22)

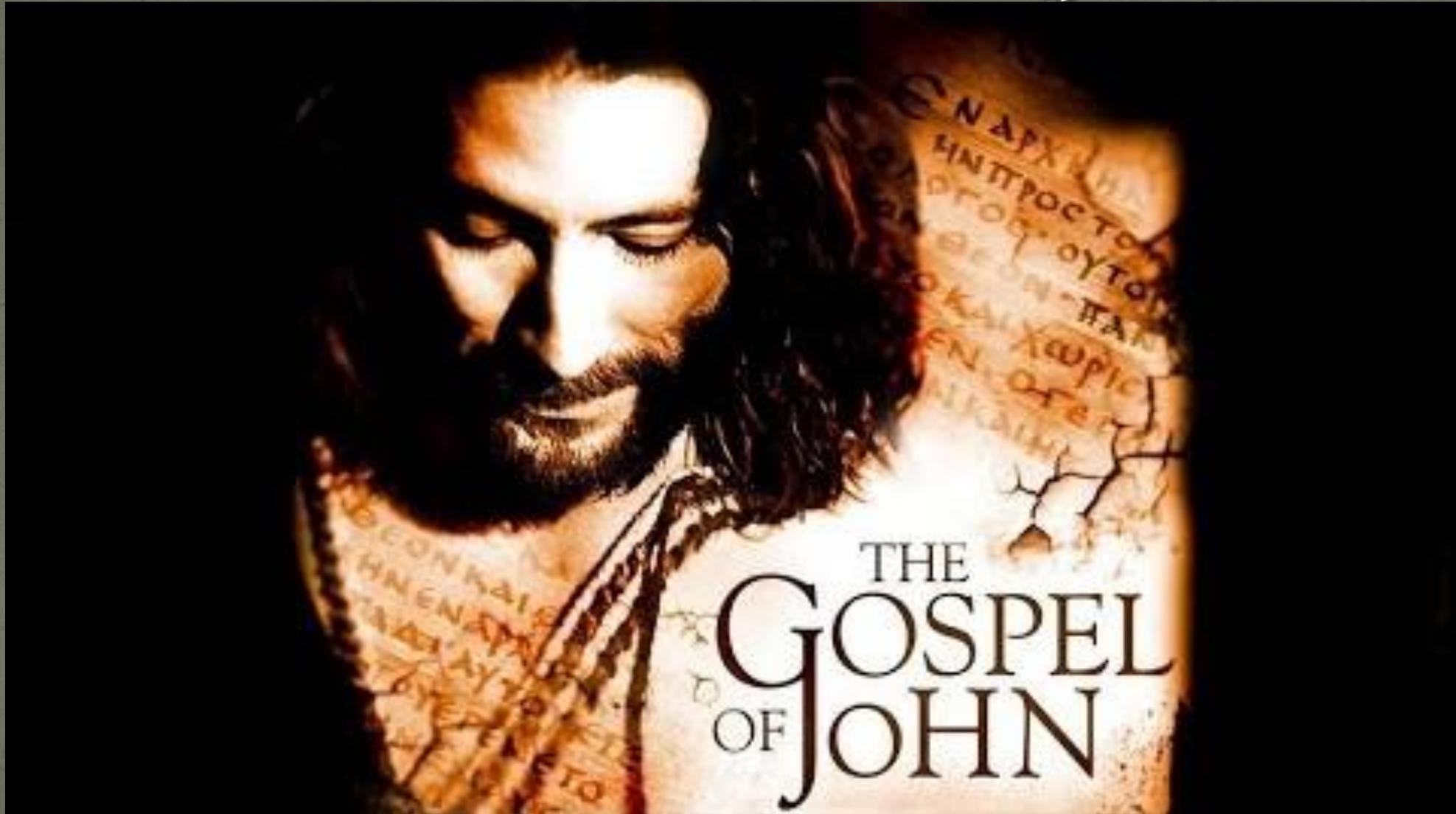


“Zeal for your house will consume me ...” (2:13)

# Why Does Jesus Do What He Does in John 2:12–23?

- The exchange of money at the temple was necessary for pilgrims to purchase animals of sacrifice, so it must have seemed perplexing to those who witness it
- Citation of Psalm 69:8–9 is important. Jesus is more than a worshipper in the temple; he is there because of zeal for his Father's household (cf. Jn 1:12–13)!
- Jesus chases away all the animals of sacrifice. In the context of Jesus Himself as the Paschal Lamb of God, what could such an action signify?
- When did the disciples truly understand Jesus' words? Why is that timing significant?

# Passover Lamb/Meal of Life (John 18:28–32)



“They did not enter..because they wanted to eat the Passover”

# Chronology of Jesus' Trial/Suffering/Death

- Nisan 14 (Nightfall Wednesday – Dusk Thursday)

At noon, all leaven is removed from house

At noon, Passover lambs are sacrificed in temple

Jesus' disciples prepared the Passover meal

- Nisan 15 (Nightfall Thurs – Dusk Friday)

Jesus and disciples/followers eat the Passover meal in Jerusalem together;

Jesus & disciples remain in Jerusalem vicinity (Mt. of Olives)

Jesus is crucified and body taken down before nightfall (Sabbath)

# The Gospel of John seems to imply Jesus died on Nisan 14, Not Nisan 15

- John seems to indicate Jesus is crucified before the Passover meal (18:28)....

(“Then they led Jesus from the house of Caiaphas to the governor's headquarters. It was early morning. They themselves did not enter the governor's headquarters, so that they would not be defiled, but could eat the Passover.”)

And is sentenced at a time coinciding with the slaughter of Passover lambs (19:14)

“It was the Day of Preparation of the Passover. It was around noon.”

The Gospel of John seems to imply Jesus died on  
Nisan 14, Not Nisan 15  
BUT.....

1. “Passover” came to be used as a word that referred to the entire week of the feast, including even the Feast of Unleavened Bread
2. The meal in John 13 is eaten at night (13:30) while reclining (13:23), unlike ordinary meals and
3. Rather than return to their home base in Bethany, Jesus and His disciples retire to the Kidron Valley (18:1), within the ritual limits of Jerusalem and
4. Judas being dispatched to buy “what is needed for the festival” or give alms (13:29) would have been appropriate for the evening of Nisan 15—not Nisan 14.

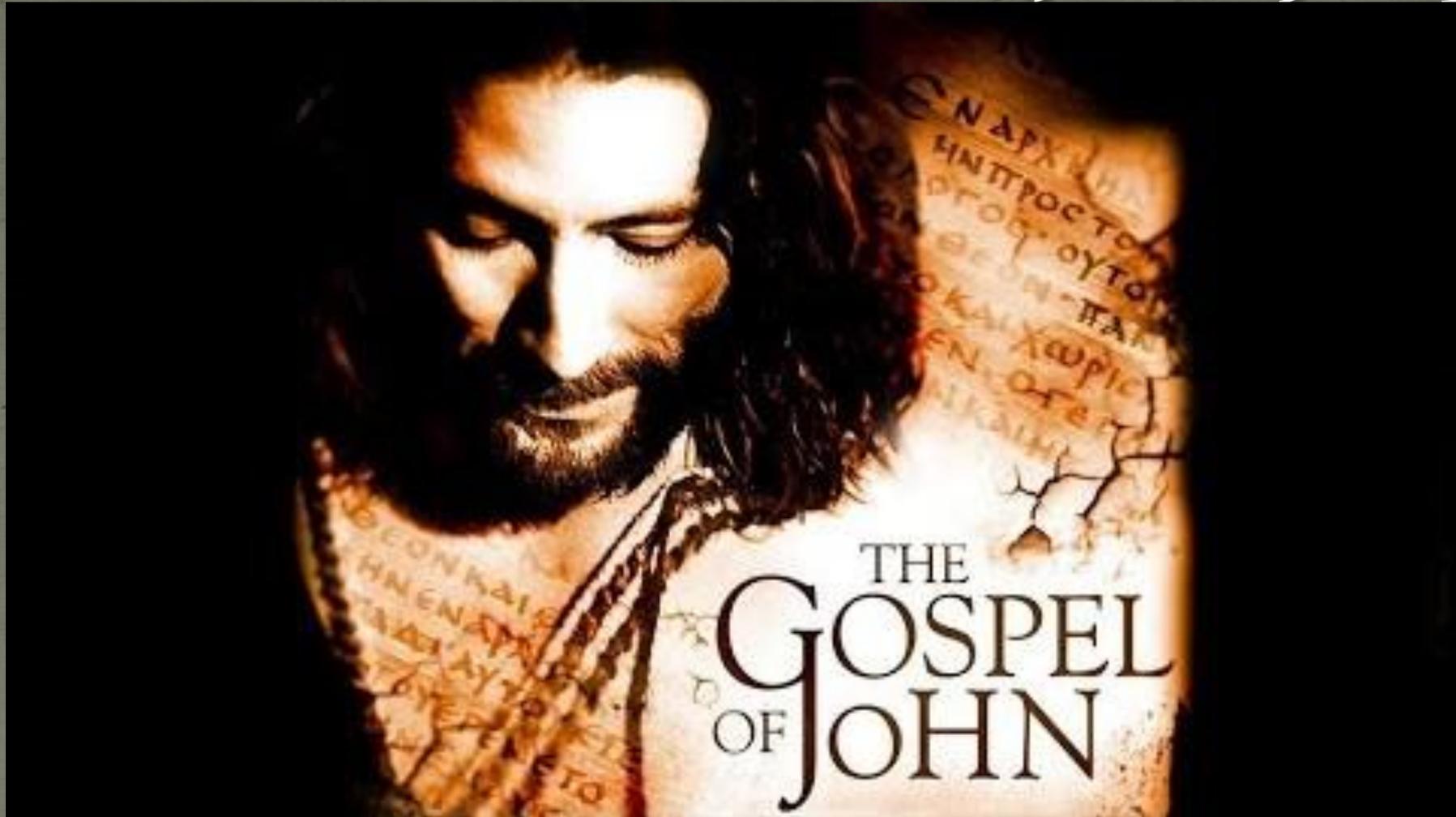
Might it be possible that the Gospel of John narrates Jesus' death "as if" it occurred on Nisan 14, when the Passover lambs without blemish were slaughtered in the Jerusalem temple?

What could this signify about Jesus' death?

Passover Lamb/Meal of Life



# Passover Lamb/Meal of Life (John 19:6–37)



“It was then almost noon on the day before the Passover..”

# Jesus' Death/Passover/Agnus Dei

Jesus dies as a lamb without blemish (John 19:4)

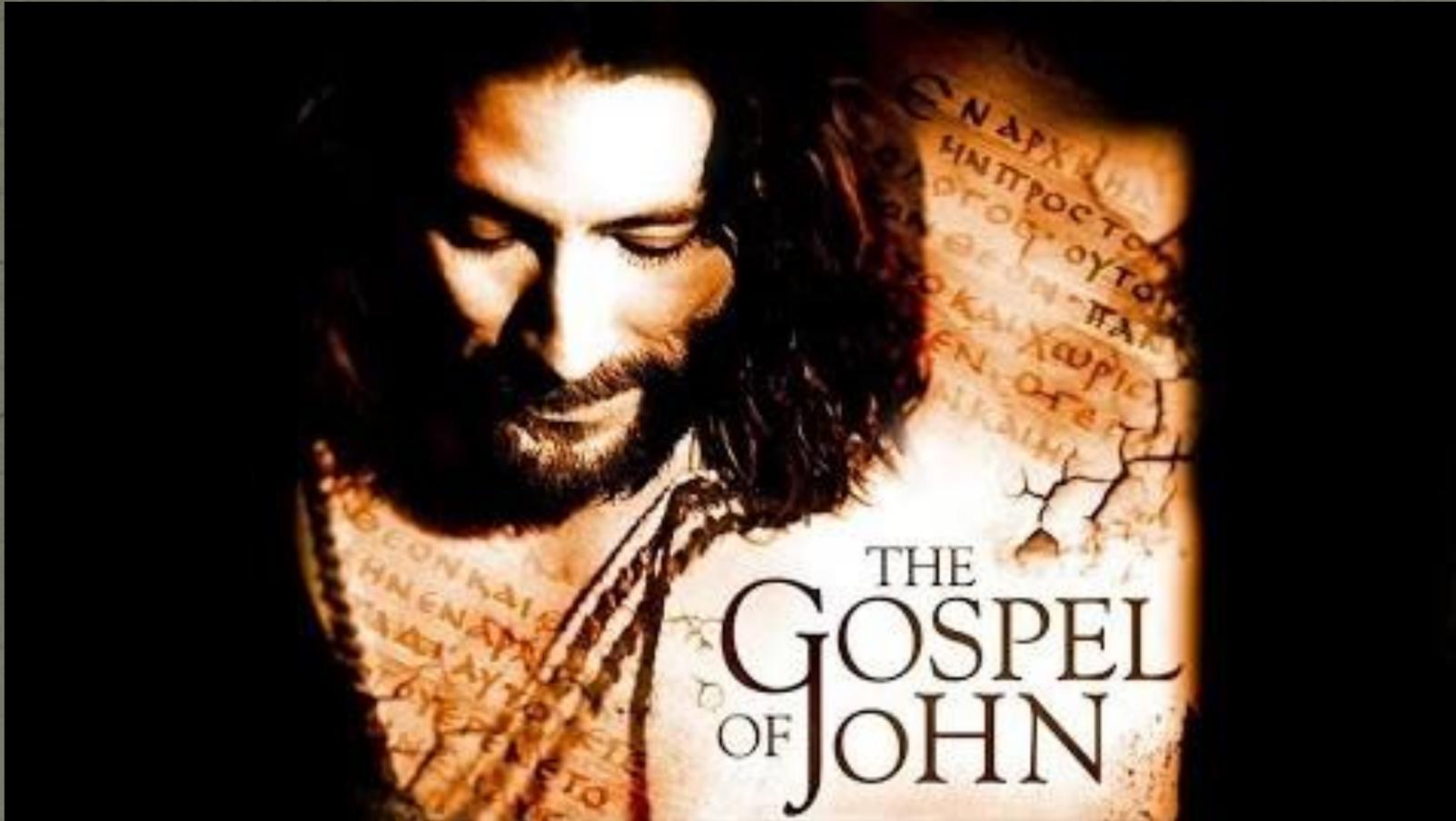
Jesus' legs are not broken (19:35); compare to Exodus 12:46 and Numbers 9:12

Samaritan Passover lamb “crucified” when cooked?  
(Justin Martyr, *Ante-Nicene Church Fathers*, Vol. 1,  
Dialog with Trypho, 40)

Like the original Passover lamb, Jesus' death brings life to God's people!

“For as often as you eat his body and drink his blood you proclaim his death until he comes” (1 Cor. 11:26)

# Passover Lamb/Meal of Life (John 21:1–14)



“Jesus took the bread, gave it to them, and did the same with the fish” (John 21:19)

# Agnus Dei/ Lamb of God

A white lamb is the central focus of the image, standing in a lush green field. The lamb is looking directly at the camera with a calm expression. The background is a soft-focus landscape of tall grass and trees under a bright sky. The overall tone is peaceful and natural.

When have we seen Jesus feeding his disciples with bread and fish before? What time of year was it then? (See John 6:4)

Why might the resurrected Jesus have appeared to His disciples in the context of a meal? (See also Luke 24:28–32)

Why, then, do you think we sing the “Agnus Dei” where we do in the worship service? What difference does it make for you that Jesus truly is “the Lamb of God”?

Choose one way of understanding Jesus' work and review what it means you have received through Him

