

no envy... For His words reveal a tender concern for them...

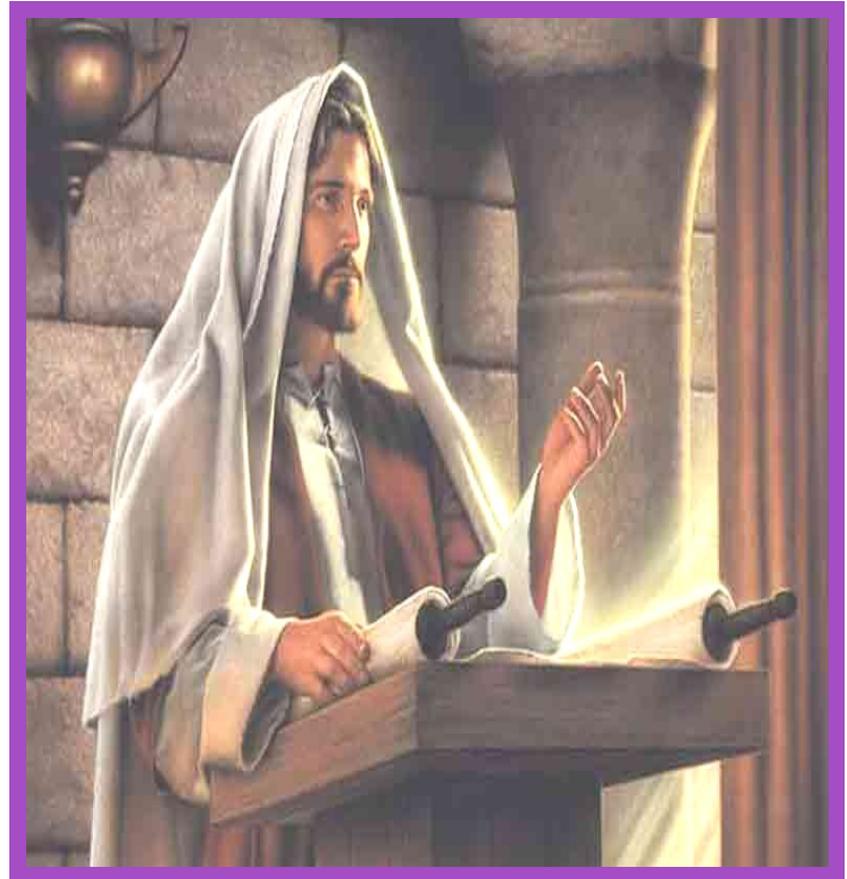
He also makes a reference to the Gentiles, *And other sheep I have, that are not of this fold: them also I must bring.* He is indicating something that will of a certainty come to pass... For when you shall hear My voice you shall see others following Me, and hearkening to my

voice, then will you be much more astonished. Do not be troubled because He says: *That are not of this fold.* The distinction arises only from the Law, as Paul says: *Circumcision is nothing, and un-circumcision is nothing* (I Cor. vii. 19). *Then also I must bring.* He shows that both flocks were scattered, and that both the one and the other are without shepherds, for the Good Shepherd had not yet come.

Then He proclaims their future union: *And there shall be one fold.* This same Paul also declared: *That he might make the two in himself into one new man* (Eph. ii. 15).



**SERMON ON
I AM THE GOOD SHEPHERD
FROM THE FATHER'S OF THE CHURCH
151 - 2**



JESUS, OUR FIRST PREACHER!

SECOND SUNDAY AFTER EASTER

Based on the Divine Office-Douay-Rheims Version

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Commentary on the Gospel of John 10: 11-16

by: Saint John Chrysostom, Bishop and Doctor

It is a grave thing to have the care of a church. It is a task that needs a measure of love and courage as great as that of which Christ spoke, so that a man may lay down his life for his flock, may never abandon them, and may boldly face the wolf. It is in this the shepherd differs from the hireling. For the latter, indifferent to the sheep, is ever watchful of his own safety; while the former, regardless of his own safety, seeks that of his sheep.

Having indicated to them the signs of the true shepherd, He tells them of the two kinds of despoilers. One is the thief, who kills and steals. The other does not himself destroy, but should these things take place, he does not prevent them. By the one He refers to the followers of a certain Theudas; by the other He exposes the teachers of the Jews, who had no concern for the sheep that were entrusted to them. Because of this of old Ezekias had reproached them, saying: *Woe to the shepherds of Israel! That fed themselves: should not the flocks be fed by the shepherds?* (Ezech. xxxiv. 2). They did the opposite and because of this they have not led back those that strayed, nor sought for those that were lost, broken, nor healed those that were sick, because they fed themselves and did not feed the sheep...

Everywhere He says: *I am the good shepherd*. Then because His words seemed to be without testimony what does He do? He proves the one by the other; namely in that He gave His own life He will also give life. This Paul teaches:

For if, when we were enemies, we were reconciled to God by the death of His son; much more, being reconciled, shall we be saved by his life (Rom. v. 10)...

Why do they say not to Him as they said before: *Thou givest testimony of thyself: thy testimony is not true?* (Jn. viii. 13). He had often forced them to be silent. Through His miracles people drew nearer to Him with greater confidence. Having just said: *And the sheep hear his voice, and follow him* (v. 3), lest anyone should say: What of those who do not believe in Him, He adds: *And I know my sheep, and my sheep know me*. This Paul also indicated: *God hath not cast away his people, which he foreknew* (Rom. xi. 2); and also Moses: *The Lord knoweth who are his* (II Tim. ii. 19; Num. xvi. 5).

So that you might not think their knowledge equal to God, He corrects this by what follows: *I know mine, He says, and mine know me*. Their knowing is not equal. But where is there equal knowledge? In the Father and in Me. For, *as the Father knoweth me, and I know the Father...* He adds: *No one knoweth who the Son is but the father; and who the Father is, but the Son* (Lk. x. 22), indicating a certain special knowledge, such as no one else could attain to. *I lay down my life for my sheep*. This He says showing that He is not an uncertain person. When He wished to prove that he was a true teacher and defending himself against certain pretended apostles, He appealed to his *stripes* and *his deaths*, saying: *In stripes above measure, in deaths often* (II Cor. xi. 23)... To say, that I am ready to lay down my life awakened