

**The Divine Shepherd: “I and the Father are One”  
(4<sup>th</sup> Sunday of Easter, Year C)**

**Acts 13:14, 43-52—Paul and Barnabas among the Gentiles**

1. Three Groups:

- a. Jew: “Judean” (Greek *Ioudaios*); circumcised, Torah-observant
  - b. Converts to Judaism: “worshiping proselytes” (Greek *prosēlytōn*);
  - c. Gentile: non Israelite, a.k.a. “pagan” or “Gentile” (Greek *ethnos*)
2. OT Prophecy: Ingathering of “Israel” and “nations” (Hebrew *goyim*) (Isa 49:6)
3. Why does Paul “turn to the Gentiles” (13:46)?
- a. Paul *always* preaches first to local Jewish Synagogu (Acts 13:5, 15; Rom 1:16)
  - b. Only when Paul is rejected by local Jewish leaders; he turns to local Gentiles
  - c. Paul *continues* to preach in Jewish synagogues (Acts 18:4-6, 19; 19:8)
  - d. Paul follows Jesus’ instructions about cities that reject them (Luke 10:10-12)

**Psalm 100—We Are His People, the Sheep of His Flock**

1. Flock of Sheep = “People” (Hebrew *‘am*; Greek *laos*) of God (the Shepherd) (v. 3)

**Rev 7:9, 14-17—The Vision of the Innumerable Multitude**

1. Great Multitude: “from every nation, from all tribes and peoples and tongues” (7:9)

**John 10:27-30—The Divine Shepherd: “I and the Father are One”**

1. Jesus’ Sheep: three characteristics (10:27)
- a. Listening: they “hear my voice”
  - b. Relationship: I “know” them
  - c. Discipleship/Obedience: they “follow me”
2. Jesus’ Gifts to His Sheep:
- a. Eternal Life: literally, “life of the age [to come]” (Greek *zōē aiōnion*)
  - b. Salvation: “they shall never perish” (= eternal death)
  - c. Protection: “no one shall snatch them out of my hand” (cf. John 10:10-11)
3. The Divine Shepherd:
- a. YHWH is “Shepherd” of Israel (cf. Psalm 23; cf. Ezek 34-36)
  - b. Jesus: “I and the Father are One” (10:30)
  - c. Plurality of Persons: “I” and “the Father” (Divine Persons, Who?)
  - d. Unity of Nature: are “one” (Greek *hen*) (Divine Nature, What?)

**The Living Tradition**

Hilary of Poitiers: Now seeing that the heretics cannot get around these words because they are so clearly stated and understood, they nevertheless try to explain them away. They maintain that the words “I and the Father are one” refer to a mere union of unanimity only; a unity of will, not of nature, that is, that the two are one not by essence of being but by identity of will... (Hilary of Poitiers, *On the Trinity*, 8.5; trans. NPNF)

Augustine of Hippo: Mark both of those words, “one” and “are” (John 10:30)... In these two words, in that he said “one,” he delivers you from Arius [who taught that the Father *created* the Son and that the Son was therefore not true God]; in that he said “are,” he delivers you from Sabellius [who taught that the Son was just a ‘mode’ of the Father’s existence, not a distinct person in the Trinity]. (Augustine, *Tractates on the Gospel of John*, 36.9; trans. NPNF)

Augustine of Hippo: He reveals that His own Godhead is *consubstantial with the Father* (for which reason He also says in another place: ‘I and the Father are one’ [John 10:30]) ... that is to say, in the consubstantial equality of *the same nature* (Augustine, *On the Trinity*, 4.9)

4. Charge of Blasphemy: “you” are “making yourself *God*” (Gk *theos*) (John 10:31-33)

### Questions for Discussion and Reflection (4<sup>th</sup> Sunday of Easter, Year C)

1. Why does Paul turn from the Jews in Antioch to the Gentiles? What evidence is there in Acts that Paul is *not* rejecting the Jewish people as a whole?

---

---

---

2. What are the characteristics of Jesus’ sheep? Which of those characteristics do you see as strongest in yourself? Which are weakest? Why?

---

---

---

3. Is Jesus really claiming to be God when he says “I and the Father are One” (John 10:30)? Why is the reaction of his Jewish contemporaries important?

---

---

---

### For Further Study

1. CCC 232-267: This section of the *Catechism of the Catholic Church* contains the Church’s official teaching the mystery of the Trinity. It is essential reading.
2. Joel C. Elowsky, *John* (2 vols.; Ancient Christian Commentary on Scripture, New Testament IV; Downers Grove: IVP Academic, 2006), 1.342-54.