

JESUS THE GOOD SHEPHERD

Seventh lesson from the Gospel of John (Chapters 10,11 and 12)

The theme of Shepherds and the Sheep is a recurring theme one in the Bible. In the OT, God is often portrayed as a shepherd. For example, see Psalm 23; Ezekiel 34. David, the greatest king of Israel is portrayed as a shepherd in Psalm 78:70-72. In Passages like Jeremiah 23:1-6 God promises to raise up new shepherds who will follow in David's legacy. So it is natural that Jesus compares himself to a shepherd in John 10:1-18

Israelites as Shepherds and Sheep: When we read the early Jewish History in the Bible, we will know that tending sheep was their basic profession. The Jews of Bible times were first shepherds and then farmers. The great biblical characters like Abraham, Isaac, Jacob and Rachel were shepherds. Moses was a great shepherd tending the flock of his father in law. King David, too, herded goats and sheep. Interestingly, in the first human conflict recorded in the Bible between the brothers Cain and Abel, God preferred the gift of the shepherd (Abel) to that of the farmer (Cain). In a similar fashion, there was a sibling rivalry between the sons of Jacob. Joseph was the only one who had deviation from the family tradition of shepherding but eventually he was destined to shepherd his brothers who became the 12 tribes of Israel. The brothers of Joseph introduced themselves to Pharaoh as they were shepherds in Gen 47:3 when they were asked about their profession. Our Sainly ancestors were shepherds. The large number of sheep in the land can be understood when it is realized that Job had fourteen thousand sheep (Job. 42:12), and that King Solomon at the Temple's dedication, sacrificed one hundred and twenty thousand sheep (1Kings 8:63).

Jesus the Good Shepherd: Jesus is the Good Shepherd (Jn 10:11); the great Shepherd (Hebrews 13:20); the Chief Shepherd (1 Pet 5:4) Jesus was born in a manger (Luke 2:7) where animals eat their food. His birth was first announced to the shepherds in the field (Luke 2:9). John said, "Behold the lamb of God" (John 1:29). He used the parable of the lost sheep (Luke 15) and going after the lost sheep leaving 99 sheep in the open country. When he spoke about the final judgement, he brings out the theme of separation between the sheep and goats (Matthew 25). To Peter said, he commanded "Feed my lambs x1, Feed my sheep

1. "*Amen, amen, I say to you, whoever does not enter a sheepfold through the gate but climbs over elsewhere is a thief and a robber 2 But whoever enters through the gate is the shepherd of the sheep*" - At night, sheep were often gathered into a sheepfold to protect them from thieves, weather, or wild animals. The sheepfold was a cave, shed or

open area made of stone or branches. The shepherd often slept in the sheepfold to protect the sheep. Just as a shepherd cares for the sheep, Jesus the good shepherd cares for his flock. Prophet Ezekiel, in predicting the coming of Messiah, called him a shepherd. Ezekiel 34:23 reads: *"I will appoint one shepherd over them to pasture them, my servant David; he shall pasture them and be their shepherd"*

3. "The gatekeeper opens it for him, and the sheep hear his voice, as he calls his own sheep by name and leads them out 4. When he has driven out all his own, he walks ahead of them, and the sheep follow him, because they recognize his voice" 5 But they will not follow a stranger; they will run away from him, because they do not recognize the voice of strangers."-The Palestinian shepherds knew each sheep of their flock by name and they used to call them by name (as we call our pet dogs by name). Since the sheep were familiar with the voice of their shepherd, they listened to their shepherd. Jesus, as our good shepherd, knows each of us by name. He knows our merits and demerits, strengths and weaknesses but still he loves us. As his flock, we have to listen to him when he speaks to us.

*7 * So Jesus said again, "Amen, amen, I say to you, I am the gate for the sheep" - Jesus is the gate, the only way of access to God" - The shepherd functioned as a gate, letting the sheep in and protecting them. Jesus is the gate to God's salvation for us. He offers access to security and safety. He is our protectors*

8 "All who came [before me] are thieves and robbers, but the sheep did not listen to them" Here Jesus speaks about religious leaders (Pharisees, Sadducees, Scribes, Elders) who were called and expected to be leading the people spiritually but they were utter failures as they did not accept Jesus as the Messiah. Because they did not accept him, they gave something else (laws, rituals, traditions, rules and regulations) which could not offer salvation for the people. Since they abandoned Jesus, the source of life, they could not lead the people. Only Christ centered leaders can save souls for Christ.

9 I am the gate. Whoever enters through me will be saved, and will come in and go out and find pasture. 10 A thief comes only to steal and slaughter and destroy; I came so that they might have life and have it more abundantly. In contrast to the thief who takes life, Jesus gives life. The life he gives right now is abundantly richer and fuller. It is eternal and yet it begins now in our temporal life.

11 "I am the good shepherd. A good shepherd lays down his life for the sheep. 12 A hired man, who is not a shepherd and whose sheep are not his own, sees a wolf coming and leaves the sheep and runs away, and the wolf catches and scatters them" - A hired man tends the sheep for money while the shepherd does it for love. The shepherd owns the

sheep and is committed to them. Jesus is not merely doing a job; He is committed to love us and even lays down his life for us. False teachers and false prophets do not have this commitment.

16 I have other sheep* that do not belong to this fold. These also I must lead, and they will hear my voice, and there will be one flock, one shepherd. The other sheep were non-Jews. Jesus came to save Gentiles as well as Jews. This is an insight into his worldwide mission - to die for the sins of the world. We should not restrict God's blessings to our own group. Like Jesus, we should transcend fences and boundaries. St. Paul truly understood this global mission of Jesus and that is why he went around the gentile world and globalized Christianity through his preaching, writing and traveling and establishing churches everywhere.

17 This is why the Father loves me, because I lay down my life in order to take it up again 18 No one takes it from me, but I lay it down on my own. I have power to lay it down, and power to take it up again. Jesus' death and resurrection, as part of God's plan, for the salvation of the world, were under God's full control. No one could kill Jesus without his consent.

28 I give them eternal life, and they shall never perish. No one can take them out of my hand. 29 My Father, who has given them to me, is greater than all, and no one can take them out of the Father's hand. Jesus gives us eternal life by adopting us as his children through the sacrament of Baptism, by strengthening our faith through the sacrament of Confirmation, by nourishing our soul through the sacrament of Holy Eucharist and by making us a holy life by the sacraments of matrimony and the priesthood. Jesus says in John 10:10 'I came so that they might have life and have it more abundantly'.

The priests as "Another Christs" are called to infuse life in the minds and hearts of their parishioners by their life of preaching, teaching, serving, leading, exhorting, encouraging, confronting when needed and being compassionate in every way manifesting the face of Jesus and not their ugly ego, prejudice and arrogance which have caused some faithful catholics leaving the parish and even more sadly joining other Christian churches. Weeds are everywhere. "No one can take them out of the hands of My Father". Jesus protects us from all sorts of dangers. Pastors and those in pastoral ministry are called to protect the entrusted souls. When they are down with physical illness, they should heal them through the sacrament of Anointing of the Sick. When they are down with spiritual sickness, they should heal the wounds of their soul through the sacrament of Reconciliation. Just as the Palestinian shepherds protected their sheep from wild animals and thieves by risking their own lives, the shepherds have the commitment to protect the souls from their spiritual damnation.

The pearl Psalm is 23: The Book of Psalms in the Holy Bible comprises of 150 Psalms, out of which "Psalm 23" is the most famous – for a reason! It contains all that we need in our present temporary life. We can experience pure joy when trial come in our life. A meaningful and insightful reflection on Psalm 23

The Lord is my Shepherd — *That is a RELATIONSHIP!*
I shall not want —*That is SUPPLY!*
He makes me lie down in green pastures —*That is REST!*
He leads me beside still waters —*That is REFRESHMENT!*
He restores my soul — *That is HEALING!*
He leads me in right paths — *That is GUIDANCE!*
For His name's sake —*That is PURPOSE!*
Even though I walk through the darkest valley —*That is TESTING!*
I fear no evil — *That is PROTECTION!*
For You are with me —*That is FAITHFULNESS!*
Your rod and Your staff comfort me —*That is DISCIPLINE!*
You prepare a table before me in the presence of my enemies —*That is HOPE!*
You anoint my head with oil —*That is CONSECRATION!*
My cup overflows —*That is ABUNDANCE!*
Surely goodness and mercy shall follow me all the days of my life —*That's BLESSING!*
And I shall dwell in the house of the Lord — *That is SECURITY!*
Forever — *That is ETERNITY!*

Why catholics leave the Catholic Church? A study in India says that people who had left the church have expressed four main reasons for their leaving the catholic church 1. No prayer experience, 2. No fellowship, 3. No Bible knowledge and 4. NO PASTORAL CARE. Someone made a funny comment about his pastor, 'nobody sees my pastor during the week in the parish and nobody understands when he preaches on the weekend'. The pastors should have the smell of the sheep. If they are not connected to Christ (prayer) and his mystical body (ministry) they are a failure. Their life reveals their spirituality and priority. "The pastor should have the smell of the sheep". It means they should journey in the lives of the parishioners by being a spiritual father and a sensitive friend and being available with open heart to the parishioners in their spiritual and pastoral needs and challenges.

Call to be a good sheep: Like priests are called to be good shepherds in the parish communities, Laity are called to be good shepherds at home, work place and in the parish community. As parents, teachers, doctors, nurses, government officials,

policemen, firefighters and any other responsibility we may hold, we are expected to be good shepherds to those who are entrusted to our care. We become good shepherds by loving the ones who are entrusted to us, by praying for them, by spending our time and resources for their welfare, and by guarding them from physical and spiritual dangers. Parents must be especially careful of their duties by giving their children good example.

How to be a good sheep? Your pastors are your shepherds, helpers and spiritual leaders in your spiritual and pastoral needs. As a good sheep of the community, you are expected to hear and follow the voice of your shepherds through their homilies, Bible classes, counseling and advice. You get your spiritual food given by your pastors by regular participation in the Holy Mass, by frequenting the sacraments and through prayer services, renewal programs and missions. You are also expected to cooperate with the pastors by giving them good suggestions for the welfare of the parish, by encouraging them in their duties, by lovingly offering them constructive criticism when they fail in their duties and above all by praying for them daily. You are also expected to cooperate with your own fellow parishioners in the activities of various councils, ministries and parish associations. Like Jesus knows the sheep, you must also try to know each other by face at least if not by name. We need to pray for more vocations to priestly and religious life so that we may have more good shepherds to lead, feed and protect the Catholic community. Don't forget your responsibility of fostering vocations in your homes and families by your exemplary life. If you are not able to offer your children for vocation, then please help the priests, missionaries and seminarians spiritually and financially, thus you promote vocations to priesthood indirectly.

Prayer for priests: no matter how bad the community is, it can be slowly converted into a good community by the commitment of the pastor (St. John Mary Vianney). Since the spiritual life and death of any parish community primarily depends upon the pastoral leadership, priests are expected to know who they are, whom they follow and why they chose this life. Prayer for priests should become part of your family prayer. We thank you for your prayers and appreciation. As shepherds and sheep, we need to emulate our supreme shepherd Jesus who knows us, gives us and loves us his sheep in our ups and downs.

Who is a priest? *To live in the midst of the world with no desire for its pleasures; to be a member of every family, yet belonging to none; to share all sufferings; to penetrate all secrets, to heal all wounds; to daily go from men to God to offer Him their homage and petitions; to return from God to men to bring them His pardon and hope; to have a heart of fire for charity and a heart of bronze for chastity; to bless*

and to be blest forever. O God, what a life, and it is yours, O Priest of Jesus Christ!
(Jean-Baptiste Henri Lacordaire, O.P. (1802-1861))

St. Lucia always had great respect for priests, even though along the way she had met many who were not faithful. Throughout her Memoirs, she recounts her experience with different priests and Bishops who came to question her regarding the apparitions. Some who did not believe were a great trial for her, but others were kind and helpful, teaching her how to correspond to the extraordinary graces she was receiving and leading her in the paths of the spiritual life with great wisdom. Sr. Lucia writes, "If we should happen to see some priests who seem to have lost their way and have gone astray, let us not be surprised! They, too, are human, subject to frailty like ourselves. In the course of time, we have met many who have lost their way and been unfaithful to God and to the mission entrusted to them by the Lord" (Calls from the Message of Fatima, p. 147). These priests are a thorn in the crown of Our Lord. How we could console Him if, through prayer and sacrifice, we would bring back even one of these chosen, privileged sons of His! Even good and holy priests are in need of our prayers in order to increase the fruits of their labors and to help them to remain faithful. Their vital mission in the Church makes them a target of the infernal enemy. Sr. Lucia writes further, "The fact that some priests fall away must not mean that our respect, our esteem and our veneration for those who persevere should be any less; rather, the weakness of some should heighten the merit of the rest. Therefore, we should always listen with faith to the priest, because he is a light for our path, a guide for our life and a source of strength for our weakness" (Calls, p. 147). In order to remain faithful, every priest needs the prayers and spiritual support of the faithful. Our Lady and the Angel at Fatima lead us on this way of generous self-giving and reparation.

Jesus raises Lazarus (John 10): When Lazarus became sick, Martha and Mary turned to Jesus for help because they believed in his ability to help because they had seen his miracles. Jesus said (11:4), "This sickness is not unto to death, but for the glory of God, so that the Son of Man may be glorified by it". Any trial a believer faces can ultimately bring glory to God because God can bring good out of any bad situation (Genesis 50:20/ Romans 8:28). When trouble comes, how do we handle? Do we grumble, complain and blame God or do we see our problems as opportunities to get closer to him and honor him?

11:5-7 Jesus loved this family and often stayed with them. He knew their pain but did not respond immediately. When Jesus heard of Lazarus' death, he did not leave immediately but waited two days before returning to Judea. He knew that Lazarus would be gone by then but he waited purposely because he wanted to do a miracle to those unbelieving crowd who were looking to catch him in public places in spite of his miracles. His delay had a specific purpose. God's timing, especially his delays, may make us think he is not answering or is not answering the way we want. But he will

meet all our needs according to his perfect schedule and purpose (Philippians 4:19). We need to patiently wait his timing. The raising of Lazarus was an essential display of his power and the resurrection from the dead is a crucial belief of Christian faith. Jesus not only raised himself from the dead but he has the power to raise others. Jesus has power over life and death. This is because he is the creator of life. Whoever believes in Christ will have a spiritual life that death cannot conquer or diminish in any way. To those of us who believe, what wonderful assurance and certainty we have: "Because I live, You also will live" (14:19)

11:33-38 Jesus is full of human emotions: compassion, indignation, sorrow even frustration. He often expressed deep emotion and we must never be afraid to reveal our true feelings to him in our prayer and worship. When Jesus saw the weeping and wailing, he too wept openly, perhaps he emphasized with their grief or perhaps he was troubled at their unbelief. In either case, he showed that he cares enough for us to weep with us in our sorrow.

How many dead were raised by Jesus? Jesus is reported to have raised 3 people from the dead: The daughter of Jairus, a synagogue official in Jerusalem (Lk 8:43-48). Then while at a funeral procession for the son of a widow in Nain (Luke 7:11-17), he while his body was being carried toward the cemetery. The third and most remarkable resurrection recorded in the gospels, Lazarus, the brother of his close friends Mary and Martha in Bethany (John 11)

Reflection on the reality of death: Four hundred years before the birth of Christ, Socrates, the renowned Greek Philosopher, drank the poison hemlock and lay down to die. His friends asked "Shall we live again?". The dying philosopher could only reply, "I hope so, but no man can know." On the other hand When the great Christian and scientist, Sir Michael Faraday, was dying, some journalists questioned him as to his speculations for a life after death. He said "Speculations! I know nothing about speculations. I'm resting on certainties. "I know that my redeemer lives," and because He lives, I shall live also". Resurrection is the essence of our Christian faith and without resurrection, our Christian life has no meaning. Death is certain in every human life. But for us Christians, fear and uncertainty about death is removed by resurrection.

What is death? In the ancient Egypt, there was a custom. Whenever they had some feasts, there was always one extraordinary guest who sat at the head of the table with a veil. This guest would not eat, drink or speak. He was a skeleton. The Egyptians purposely placed it at the head of the table to remind everyone that even in their feasting they should remember the reality of death that one day their life would come to an end. Death is the destiny of all the living ones. The wise king Solomon said, "It is better to go to the house of mourning, than to go to the house of feasting: for that is the

end of all men; and the living will lay it to his heart" (Ecclesiastes 7:2) Death says 'no' to all the 'Yesss'. It shatters our dreams, destroys our hopes, refutes our ambitions and makes a mockery of our security. It is an equalizer. The rich, poor, black and white are one and the same before death.

"God did not make death. He does not delight in the death of the living" (Wisdom 1:13-15). If God did not create evil, why does it exist? If God did not make death, why do we die?" These are difficult questions to answer. These questions are raised by those who doubt and reject the existence or goodness of God. When a young child dies of rare illness, when our loved one dies of cancer, we cannot stop asking these questions. Is there a convincing response to such pain and death? To this question of evil, the Catechism of the Catholic Church states, "As pressing as it is unavoidable and as painful as it is mysterious, no quick answer will suffice" (No. 309). It further says 'the Christian faith is an answer to this troubling question, beginning with the belief in the goodness of creation'.

Who causes death then? The disobedient first parents brought death on us in the Garden of Eden. They instead of choosing life, chose death through the seductive voice of the devil and as a result, they lost life and they were removed from the garden of Eden. Because we are made in the image and likeness of God, we are made for incorruption. But the sin makes us corruptible and we are thus destined to die.

Mind of God: God never intended us to die. He did not create death. He hates death. And so He did something about it. He went to the root of the problem: Sin. Sin is the cause of death. And so Jesus died for our sins and conquered death and because of His resurrection, we too will rise from our grave on the last day. God found a way around this predicament of sin and death. He was the way, the solution to the problem. The death and resurrection of Jesus not only has implications regarding everlasting life, but this life too. When we find ourselves going through a particular dark time in our life, when things seem to be unusually messy and confusing and difficult, we can still live in hope because of Jesus. He has already conquered death and darkness and he gives us courage and faith to know that He is also with us in these difficult moments of our life. He is there with us in the struggles of life....always by our side. St. Irenaeus says "The glory of God is man fully alive". The Trinitarian God whom we worship is the God of the living. He neither causes us suffer nor finds pleasure in our sufferings. He rejoices with us when we rejoice and weeps with us when we weep. As humans, we have our sicknesses. But Jesus accepts us as we are and hence we need to bring before him our bodily illnesses and spiritual wounds and ask for his healing touch. We should not be tired of praying for healing. He continues to heal us through medical doctors, nurses and medical technicians. Hence, when we go to a doctor, we need to offer a

prayer to Christ that we may choose the right doctor and that s/he may make the correct diagnosis, prescribe the correct treatment and give us the right medicine.

Ministries in the parish: We need to continue the healing mission of the Church. When a friend of ours is terminally ill, the skill of the doctors and their advanced medical tools often become powerless. What the patient needs in such a situation is our visit, encouragement and our prayerful presence. We have sick people in our homes and communities. We can visit them and bring them Jesus by being Eucharistic ministers or supporters of Eucharistic ministers. There is another ministry called consolation and bereavement ministry. Visiting the families of the deceased, assisting them to plan for the funeral, bringing comfort, peace and healing to the bereaving family is another beautiful ministry that we can be part of and create culture of life in a world of so much physical and spiritual deaths.

In the middle ages, there was a very famous inscription, written on the tombstones. In Latin it is called *Hodie mihi cras tibi, Sic transit gloria mundi* which means “**My turn is today, yours is tomorrow. And thus passes away the glory of the world**”. We had our entry into the world by our birth and we will one day have our exit from this world by our death. This is a reality which no doctor and medicine can stop. But we should not have any fear of death because for us Christians who believe in Christ, every tomb is a birth place for eternal life. As Jesus conquered death and rose victoriously, we will also conquer the pains of death and rise gloriously. Until then, we live our daily lives humbly, meaningfully and righteously. This is the core message that we get from the episode of Jesus’ raising dead Lazarus to life.

Mary anoints Jesus at Bethany (12:1-11)

What is anointing? The origin of anointing was from a practice of shepherds. Lice and other insects would often get into the wool of sheep, and when they got near the sheep’s head, they could burrow into the sheep’s ears and kill the sheep. So, ancient shepherds poured oil on the sheep’s head. This made the wool slippery, making it impossible for insects to get near the sheep’s ears because the insects would slide off. From this, anointing became symbolic of blessing, protection, and empowerment.

In Bible times, people were anointed with oil to signify God’s blessing or call on that person’s life (Exodus 29:7; Exodus 40:9; 2 Kings 9:6; Ecclesiastes 9:8; James 5:14). A person was anointed for a special purpose—to be a king, to be a prophet, to be a builder, etc. There is nothing wrong with anointing a person with oil today. We just have to make sure that the purpose of anointing is in agreement with Scripture.

Anointing should not be viewed as a "magic potion." The oil itself does not have any power. It is only God who can anoint a person for a specific purpose. If we use oil, it is only a symbol of what God is doing.

Another meaning for the word anointed is "chosen one." The Bible says that Jesus Christ was anointed by God with the Holy Spirit to spread the Good News and free those who have been held captive by sin ([Luke 4:18-19](#); [Acts 10:38](#)). After Christ left the earth, He gave us the gift of the Holy Spirit ([John 14:16](#)). Now all Christians are anointed, chosen for a specific purpose in furthering God's Kingdom ([1 John 2:20](#)).

Anointing at Bethany: Bethany means "house of poor or affliction" Six days before the Passover festival, Jesus returns to Bethany, just outside of Jerusalem, to attend a dinner in the home of Martha, Mary, and Lazarus. There Mary anoints his feet with expensive perfume so that the fragrance fills the house and Judas Iscariot objects to wasting all that money. Jesus defends Mary both for her action and her insight into his coming death, but he includes what some consider an insensitive statement: "You always have the poor with you, but you do not always have me" (v 8).

What is the difference between anointing at the head and at the feet? Anointing at the feet is a symbol of Jesus' burial and in this case before Jesus' actual death, it is a preparation for his death by Mary. Mary's action is interpreted by the words of Jesus (12:7) "as an unconscious preparation of his body for burial. It was a lavish gesture of Mary's love and gratitude to Jesus for raising her son Lazarus.

Who is Mary of Bethany? She is one of the most beautiful characters in all of Scripture, and we can learn valuable lessons from studying her life. Mary was the sister of Martha, and her brother was Lazarus whom Jesus raised from the dead. We see Mary three different times in the Bible, beginning with the incident in the home of her sister, Martha ([Luke 10:38-42](#)), where Jesus, and was being entertained. Martha was so distressed and "distracted with much serving" and frustrated that her sister wasn't helping that she actually rebuked Jesus, accusing Him of not caring that Mary sat at His feet while she did all the work. Jesus' response gives us our first insight into Mary of Bethany. Jesus commended her for "choosing the better," meaning that Mary's desire to be near her Lord and hang onto His every word was far more beneficial than running herself ragged with preparations for a meal. Jesus further said that choosing the better thing, learning of the Lord, would not be taken away from Mary. By "choosing the better," Jesus meant that those whose priority in life is Christ, the knowledge of Him, and nearness to Him have chosen what will last through eternity

The second incident in which Mary and Martha appear occurs in [John 11](#) with the raising of their brother, Lazarus, from the dead. When Mary hears that Jesus has come

and is calling for her, she immediately leaves the assembly of mourners in her home and rushes to meet Jesus. So great is her love for Him and her desire to please and obey Him that she leaves those who had come to comfort her to place herself in the arms of the greatest Comforter mankind has ever known. Jesus sees her great sorrow and weeps along with her, even though He knows her sadness is going to be short-lived and that her brother will be restored to her momentarily. In the same way, when we sorrow and grieve, our greatest comfort is found in Jesus, whose compassion is boundless.

The third and final time we see Mary of Bethany is just days before Christ's crucifixion (Matthew 26:1-6; Mark 14:3-9; John 12:1-8). Martha was again serving while the resurrected Lazarus reclined at the table with Jesus and the disciples. At some point, Mary broke open an alabaster jar, poured the expensive perfume on Jesus' feet and wiped them with her hair. In spite of criticism from Judas about the waste of the costly substance, Mary said nothing. Just as in the first incident, Mary allowed Jesus to defend her, which He does, saying that she has kept this perfume for His burial and has done a beautiful act of service to Him which would be memorialized down through the ages.

The next lesson will start from John 12: 12 on the theme of Jesus' Glory. Until now we have seen John's presentation of Jesus with some important signs of changing water into wine, theological discourse with Samaritan woman, curing a crippled man (36 years) on the sabbath, multiplication of 5 loaves and two fish to thousands, woman caught in adultery and curing the man born blind and above all the raising of dead Lazarus to life. These are all very clear and convincing proofs for Jesus' divinity to the unbelieving Jesus. These twelve chapters are known as the book of Signs. In the lessons to come, we will see How Jesus is glorified through His PASSION, DEATH AND RESURRECTION. That PDR is known as the book of Glory
