

The LORD Is There

Exile, Glory, and the God Who Comes Back: A Study of Ezekiel

Session 11. I Myself Will Shepherd Them

Reading: Ezekiel 34

Part One

Leader Preparation Guide

Session Overview

Discovery Aim

The group discovers that God fires the false shepherds of Israel, promises to shepherd his flock personally and through 'my servant David', and finds for themselves how strongly Jesus' shepherd teaching echoes and fulfils this chapter.

Catholic Touchstone

Christ the Good Shepherd, who shepherds his flock personally and through the pastors he configures to himself, so that the failure of human shepherds is answered not by no shepherds but by God shepherding in person.

After the darkness of the hinge (session 9) and the judgment of the nations (session 10), tonight the book turns its face toward hope, and it starts with a firing. Ezekiel 34 is God's performance review of every king, priest, and prophet who was supposed to tend Israel and instead fed on her. Then comes the takeover: a cascade of first person promises in verses 11 to 16 where God personally assumes every duty the shepherds failed, followed by the startling verses 23 to 24 where the same shepherding is handed to 'my servant David', dead for nearly four centuries. That tension, God himself and David at once, is the engine of the night, and the group will resolve it themselves when they open John 10, Matthew 25, and Luke 19 and find Jesus speaking Ezekiel 34 in the first person. This chapter also quietly develops the 'whose right it is' thread from session 8 and the everlasting covenant thread from session 6. Keep the sealed guesses sealed; this chapter whispers their answer but does not open them. That happens next week.

What You Need to Know

Shepherd was a royal job title

Across the ancient Near East, 'shepherd' was standard language for kings; Hammurabi called himself the shepherd of his people. In Israel the image had extra bite because David really had been a shepherd boy before he was king, and 2 Samuel 5:2 makes the connection explicit: the tribes tell David that the LORD said to him, you shall be shepherd of my people Israel. So when Ezekiel 34 opens with 'the shepherds of Israel', the exiles hear it instantly: this is about the rulers whose failure landed them all in Babylon. The chapter does not name priests or prophets, so keep the primary indictment where Ezekiel puts it, on Israel's rulers, and let the wider application to failed leadership be application.

One Hebrew word does double duty

The Hebrew verb *ra'ah* means both to shepherd and to feed or pasture. The chapter leans on this constantly: the shepherds who should have fed the flock fed themselves. When God says he himself will shepherd them, he is also saying he himself will feed them. Keep that in your pocket; it makes the eventual New Testament landing points (a shepherd who says 'I am the bread of life' and a risen Lord

who tells Peter 'feed my sheep') feel less like a leap and more like a straight line. Do not hand the group that Eucharistic connection in advance; if someone finds it, enjoy it.

A textual note on verse 16

In verse 16 the Hebrew Masoretic text reads that God will destroy the fat and the strong, while the ancient Greek and Syriac versions read that he will watch over them. The RSV family prints 'watch over'. Either way the verse ends the same: 'I will feed them in justice', and verses 17 to 22 make clear that the strong sheep who abuse the weak face real judgment. If a sharp reader has a Bible with a footnote here, welcome the question; it is a chance to say honestly that the Church receives Scripture through a real textual history and that both readings land in the same place, justice for the flock.

The chapter's structure

It helps to see four movements before you lead.

- Verses 1 to 10: the indictment. The shepherds fed themselves; the flock scattered; God is against the shepherds and will require his sheep at their hand.
- Verses 11 to 16: the takeover. A dozen first person promises; God assumes every failed duty point for point.
- Verses 17 to 24: judgment within the flock, then the promise of one shepherd, 'my servant David', a prince in their midst.
- Verses 25 to 31: the covenant of peace. Security, showers of blessing, Eden-like fruitfulness, and the covenant formula: my sheep, my pasture, and I am your God.

Where this lands pastorally

You almost certainly have people in the room who have been hurt, bored, or scandalized by shepherds of the Church, and some of the news stories of their lifetime are exactly the sins of verses 2 to 4. Do not manage that away. Ezekiel 34 is God's own fury at bad shepherds, which means an angry or wounded young adult is standing closer to this chapter than a complacent one. The good news of the night is not that shepherds are fine; it is that the flock belongs to God, that he judges shepherds precisely because the sheep are his, and that he came in person to do the job himself.

Old Testament Roots and Fulfillment

The shepherd thread through the Old Testament

Israel's story is shepherded from the start: Abel, Abraham, Moses keeping Jethro's flock when the bush burns, and David taken 'from the sheepfolds' to shepherd Jacob (Psalm 78:70-72). Psalm 23 puts the image on every Israelite's lips: the LORD is my shepherd. Jeremiah 23:1-6, a generation before Ezekiel, delivers almost the same indictment, woe to the shepherds who destroy and scatter, followed by almost the same promise, God will gather the flock himself and raise up a righteous Branch for David. Ezekiel 34 gathers all of this up and sharpens it.

Fulfillment: the shepherd chapter Jesus keeps quoting

The New Testament treats Ezekiel 34 as a script Jesus deliberately performs. In John 10 he takes the divine role for himself, 'I am the good shepherd', and takes verse 23's promise too, 'one flock, one shepherd'. Luke 19:10, 'the Son of man came to seek and to save the lost', is nearly a quotation of Ezekiel 34:16. Matthew 25:31-33 shows the Son of man doing exactly what God reserved to himself in 34:17, judging between sheep and sheep. And in John 21 the risen Christ hands the shepherding on: feed my lambs, tend my sheep. Peter closes the loop in 1 Peter 5:1-4, charging elders to shepherd God's flock not

for shameful gain and not by domineering, the precise sins of Ezekiel 34, under Christ 'the chief Shepherd'. Divine shepherding and commissioned under-shepherds are not rivals in this chapter; they are its two promises, and the New Testament keeps them both.

Voices of the Church

Read these aloud where they land. Each is either a direct citation or an honest summary, labelled as such.

St. Augustine, d. 430

Preaching an entire sermon on this very chapter, St. Augustine turns Ezekiel's indictment on the clergy of his own day, himself included: bad shepherds feed themselves on the flock, taking the milk and the wool, the honor and the support, while neglecting the sheep. But he will not let the flock despair over its pastors. Christ, the one true Shepherd, never stops feeding his sheep, and the sheep who cling to him are never left at the mercy of hirelings.

Sermon 46, On the Shepherds. Summary of his teaching, not a direct quotation.

For the group. For anyone in the room wounded by the Church's shepherds: a Doctor of the Church read this chapter the same way, aimed it at his own office, and found the same hope in it.

St. Gregory the Great, d. 604

St. Gregory teaches, in substance, that the care of souls is the art of arts, and that no wound in the Church cuts deeper than a shepherd who holds the office while living contrary to it, because people take their permission from what they see honored. This is why he insists that no one should dare to shepherd who has not first learned to be shepherded, and why the shepherd must love the flock more than the comforts of the office.

Pastoral Rule, Book I. Summary of his teaching, not a direct quotation.

For the group. Ezekiel 34 is not anti-shepherd; it takes the office so seriously that failure in it is the gravest failure there is. Gregory, a pope, agreed.

St. John Paul II, d. 2005

In Pastores Dabo Vobis, whose very title is God's promise 'I will give you shepherds', St. John Paul II teaches that the priest is configured to Christ the Head and Shepherd of the Church, so that Christ's own pastoral charity, the total gift of self for the flock, becomes the inner form of the priest's whole life. The measure of every shepherd in the Church is the Shepherd who laid down his life.

Pastores Dabo Vobis (1992). Summary of his teaching, not a direct quotation.

For the group. *Pastores Dabo Vobis* presses that ordained shepherds must be formed in the image of Christ the Good Shepherd. That is one part of the Church's answer to bad shepherding, alongside accountability, justice, and the protection of the vulnerable.

Catechism Connection

The Catechism says

CCC 754. Among the images of the Church: she is a sheepfold whose one necessary gate is Christ, a flock of which God himself foretold he would be the shepherd, whose sheep are guided by human shepherds yet ceaselessly led and nourished by Christ the Good Shepherd.

CCC 896. The Good Shepherd is to be the model and form of the bishop's pastoral office; conscious of his own weakness, the bishop is to have compassion and to spend himself for the flock.

CCC 553. Christ entrusted to Peter a specific authority in the Church, an office of shepherding confirmed after the

Resurrection when Jesus tells him to feed his sheep.

CCC 1465. In the sacrament of Penance the priest fulfills the ministry of the Good Shepherd who seeks the lost sheep; confession is Ezekiel 34:16 happening to one person at a time.

Thread Watch

Thread Watch

Whose right it is (develop). The crown left hanging in 21:27 finds a head tonight: 'my servant David', the one shepherd (34:23-24). Name the callback explicitly when Q5 lands; the group met this mystery in session 8 and should feel it click forward.

The everlasting covenant (develop). The 'covenant of peace' of 34:25 is the next installment of the promise planted at 16:60. Connect them in the Q8 debrief: the God who said 'yet I will remember my covenant' is now describing what keeping it looks like.

The heart of stone (develop). Quietly note in your Q8 answer that the chapter secures the flock but never says how the sheep themselves change. That unsolved question is next week's session. Do not preview chapter 36 by name to the group.

Son of man (develop). The address continues at 34:2, and Luke 19:10 puts 'Son of man' on Jesus' lips doing Ezekiel 34:16. Let the discovery groups notice the title themselves; do not point it out before they report.

Follow the glory (rest). Resting. Do not force it; it returns in strength in the final sessions.

Sealed guess (develop). The guesses open NEXT session. If anyone asks, smile and say soon. Tonight's covenant formula ('I am your God, you are my sheep') is whispering the answer; leave the whisper alone.

Objection Bench

Leader only. Do not raise these unless someone in the room does.

If God judges between the fat sheep and the lean sheep, is he simply against the strong and successful?

Read verses 18 to 21 closely: the charge is not strength but the use of strength against the weak, trampling the pasture others must eat, muddying the water others must drink, shouldering the weak aside. Strength that serves the flock is what shepherding is. Strength that feeds on the flock is what gets judged.

The Church's history of failed shepherds proves the whole system is broken. Why stay?

Ezekiel 34 is the Bible agreeing with the anger and refusing the conclusion. God's response to corrupt shepherds is never to abandon the flock or dissolve the fold; it is to judge the shepherds and shepherd the flock himself, and then to give it shepherds after his own heart. Leaving the flock hands the sheep to the very scattering the chapter grieves.

Isn't 'my servant David' just nostalgia for a dead dynasty?

Ezekiel is under no illusions about the dynasty; chapters 17 and 21 dismantled it. Promising 'David' four centuries after his death, in a book that just abolished the monarchy, is deliberately impossible language. It forces the reader to look for a David who is more than David, which is exactly where the New Testament says to look.

Session Goals

1. Trace the indictment of verses 1 to 10 and identify who the shepherds of Israel are.
2. Count the first person promises of verses 11 to 16 and see that God assumes every failed duty personally.
3. Discover, from John 10, Matthew 25, and Luke 19, that Jesus deliberately takes God's shepherd role from Ezekiel 34 onto his own lips.
4. Hold the tension of verses 15 and 23, God himself and 'my servant David', and let the group articulate the incarnational resolution.
5. Face the steelman honestly: does this chapter abolish human shepherds, or promise better ones under the One Shepherd?
6. Develop the 'whose right it is' and everlasting covenant threads without opening the sealed guesses.

Time Note

Planned for 75 to 90 minutes

Plan for 90 minutes: 10 for welcome and Win, 8 for the reading in three voices, 55 for Build (give the discovery groups a full 12 minutes and the steelman at least 10), 10 for Send and Live It, 5 for the closing prayer and memory verse. The chapter is one sustained argument, so the Build section moves faster than its question count suggests.

If you are running long, cut in this order.

1. Cut the Psalm 23 Dig Deeper on question 3 first; point them to it as homework instead.
2. Then compress question 6 (sheep against sheep) into a two minute leader summary between questions 5 and 7.
3. Then run the discovery with two groups instead of three: assign John 10 and Luke 19, and read Matthew 25:31-33 aloud yourself in the debrief.
4. If truly pressed, take only one Win question.

Part Two

Discussion Guide

Opening Prayer

Pray together

Lord God, you saw your flock scattered on the mountains with no one to look for them, and you did not send a substitute. You came yourself. Tonight, gather the scattered parts of us: the tired parts, the hurt parts, the parts still hiding. Give us ears to hear your voice in this chapter, and the honesty to admit where we are lost sheep, where we are fat sheep, and where you are asking us to tend someone else. We ask this through Christ our Lord, the Good Shepherd. Amen.

Win

Open questions. No wrong answers. Let everyone speak before you move on.

W1. Tell us about a boss, coach, teacher, or leader who genuinely looked out for you. What did they actually do that made the difference?

W2. When you hear the word 'shepherd', what picture comes to mind? Is it a soft picture or a tough one?

Both questions are seeding tonight's discovery that shepherding is gritty, responsible work, not a pastel painting. Do not explain that; just enjoy the answers.

Read

Read aloud

Read all of Ezekiel 34 aloud in three voices: reader one takes verses 1 to 10 (the indictment), reader two takes verses 11 to 16 (the takeover), reader three takes verses 17 to 31 (the judgment within the flock and the covenant of peace). Ask the group to listen for one thing: who does the shepherding in each section?

Build

Numbered inductive questions. Ask, wait, let the group work the text. The ANSWER boxes are for you to share after the discussion, not before it.

The indictment, verses 1 to 10

1. Verses 2 to 4 read like a brutal job review. List everything these shepherds were supposed to do and did not do. And who do you think 'the shepherds of Israel' actually are?

ANSWER *(share after the discussion)*

The shepherds are Israel's leaders, above all the kings (shepherd was a standard royal title, and 2 Samuel 5:2 applies it to David directly), and by extension the princes, priests, and prophets. The failed duties pile up: they did not feed the sheep, strengthen the weak, heal the sick, bind up the injured, bring back the strayed, or seek the lost, and what rule they did exercise was 'with force and harshness'. Meanwhile they fed themselves: eating the fat, wearing the wool, slaughtering the fatlings. Verses 5 to 6 give the result: the flock scattered over all the mountains with none to

search, which is exile described as a shepherding failure. The whole national catastrophe is laid at the leaders' door.

2. In verse 10 God says he is against the shepherds and will 'require my sheep at their hand'. Where have we heard that exact idea before in this study?

ANSWER *(share after the discussion)*

It is the watchman charge from chapters 3 and 33: the blood of the unwarned required at the watchman's hand. Sessions 3 and 9 established that Ezekiel is accountable for warning, not for results. Chapter 34 applies the same principle upward, to the entire leadership of Israel. Every shepherd is a watchman for the flock, and the sheep belong to God (MY sheep and MY flock, he keeps saying, again and again through the first ten verses). That possessive is the legal basis of the whole indictment: you cannot be fired from tending a flock that is yours; you can be fired from tending a flock that is his.

The takeover, verses 11 to 16

3. Go slowly through verses 11 to 16 and count the 'I will' statements. Then lay them side by side with the failures in verses 3 to 4. What is God doing?

Take it as far as the room wants

Floor. How many 'I will' statements can you find?

Ground. Match each 'I will' to a failure in verses 3 to 4. How complete is the match?

Depth. Why does God take the job himself rather than simply appointing better managers? What does that tell you about what shepherding is?

ANSWER *(share after the discussion)*

There is a cascade of first person commitments: I will search, seek out, rescue, gather, bring, feed, make them lie down, seek the lost, bring back the strayed, bind up the crippled, strengthen the weak, feed them in justice. Set against verses 3 to 4, it is point for point: every duty the shepherds abandoned, God personally assumes. He does not announce a reform program or a better hiring process. He takes the job himself, and then, in verses 23 to 24, promises his servant David as well; hold both. Verse 15 is the hinge of the chapter: 'I myself will be the shepherd of my sheep.' Notice too that the Hebrew verb for shepherding also means feeding, so 'I will shepherd them' and 'I will feed them' are the same promise; hold onto that.

Dig Deeper

Open Psalm 23 next to verses 11 to 16 and match them line by line: pasture, lying down, restoring, right paths, the dark valley, the table. Ezekiel 34 is Psalm 23 turned into a covenant promise for a whole nation.

Where this chapter goes

Live discovery

Split into three groups. Each group takes one passage, reads it aloud together, and answers two questions: how does

this passage pick up Ezekiel 34, and who is doing the shepherding? Give the groups ten to twelve minutes, then have each report.

Let them find it. John 10:11-16; Matthew 25:31-33; Luke 19:1-10

4. Ezekiel 34 does not stay in Ezekiel. Someone picks this chapter up, centuries later, and performs it. Let's find out who.

ANSWER *(share after the discussion)*

All three groups should come back with the same astonishing finding: Jesus takes onto his own lips the role Ezekiel 34 reserves for God himself. In John 10 he says 'I am the good shepherd' and promises 'one flock, one shepherd', which is verse 23's exact promise. In Matthew 25 the Son of man sits in glory separating sheep, which is precisely what God says HE will do in 34:17. And Luke 19:10, 'the Son of man came to seek and to save the lost', is nearly a quotation of 34:16, spoken over Zacchaeus, a lost sheep of Israel found in a tree. Now press the point gently: Ezekiel 34 says the shepherd who does these things is God himself. So when Jesus claims the role, he is not comparing himself to a nice pastoral image. He is making a divine claim, and his first hearers, who knew this chapter, knew it.

One shepherd, my servant David, verses 23 to 24

5. By the time Ezekiel says this, David has been dead for nearly four hundred years. What is God promising here? And how does it fit with 'I myself will be the shepherd' just eight verses earlier?

ANSWER *(share after the discussion)*

God promises to set up 'one shepherd, my servant David', a prince (*nasi*) in their midst. Since David himself is long dead, this is messianic language: a coming son of David who is everything David was at his best, the shepherd king after God's own heart. But notice the group should feel the tension rather than have it dissolved too fast: verse 15 says God himself will shepherd; verse 23 says David will. The text leaves both standing. The oracle itself does not force the two together; the New Testament is where the fullest fulfilment appears, and the discovery passages just showed it: a Davidic shepherd who is God come in person. This is also the 'whose right it is' thread from session 8 clicking forward: the crown left suspended in 21:27, waiting for the one to whom it rightfully belongs, has just been given a name and a job description. He will be called David, and he will shepherd.

6. Look back at verses 17 to 22. God does not only judge shepherds; he judges 'between sheep and sheep'. What are the fat sheep doing wrong, and why does that matter for those of us who hold no office in anything?

ANSWER *(share after the discussion)*

The strong sheep eat the good pasture and trample the rest, drink the clear water and muddy what is left with their feet, and butt the weak with side and shoulder and horns until they are scattered. This is harm inside the flock, member against member, and it needs no title or office to commit. Nobody gets to read Ezekiel 34 as a chapter about clergy and sit back. The judgment is not against strength; it is against strength used to take from the weak. Every one of us is somebody's strong sheep: in a family, a friend group, a workplace, a parish. The question the verses put to us is what our strength costs the people downstream of it.

The obvious objection

7. Let me give you the strongest version of a reading many serious Christians hold, and I want us to answer it from the text, not from reflex.

Build then press

The strongest form of the objection. Ezekiel 34 is God's verdict on the whole idea of human shepherds. He tried mediated leadership for centuries: kings, priests, prophets. It failed so completely that the flock ended up in Babylon. So God announces the end of the experiment: 'I myself will be the shepherd of my sheep.' Jesus fulfills that as the one Good Shepherd, and he says so: one flock, ONE shepherd. So when a church sets up a whole hierarchy of human shepherds again, pastors, bishops, a pope, and even calls them shepherds, it is rebuilding exactly the failed system this chapter demolishes. The lesson of Ezekiel 34 is: no more middlemen between the sheep and God.

Answering from the text. Feel the force of that; it takes the chapter seriously. But now read verses 23 and 24, inside the very same oracle: 'I will set up over them one shepherd, my servant David... and my servant David shall be prince among them.' The chapter that says 'I myself will shepherd' also promises a shepherd God appoints. Mediated shepherding is not the failed experiment; it is part of the promise. What gets judged is not the office but its corruption. Then watch what the fulfilled Shepherd does: in John 21 the risen Jesus, the Good Shepherd himself, tells Peter three times to feed and tend his sheep, deliberately handing on the shepherd's work. And in 1 Peter 5:1-4, Peter charges the Church's elders to shepherd God's flock, not for shameful gain and not by domineering, which is Ezekiel 34's indictment turned into a job description, all of it under Christ 'the chief Shepherd' to whom every under-shepherd answers. So the New Testament keeps both of Ezekiel's promises: one Shepherd who owns the flock, and shepherds he sends who tend it in his name and are judged by his standard. The answer to bad shepherds was never no shepherds. It was, and is, the Shepherd himself, shepherding in person and through the men he configures to his own heart.

ANSWER *(share after the discussion)*

The chapter holds two promises together: God himself will shepherd (verse 15), and God will set up a shepherd, the new David (verse 23). The New Testament keeps both: Jesus is God shepherding in person, and Jesus commissions under-shepherds (John 21:15-17; 1 Peter 5:1-4) who tend HIS flock by HIS standard and under his judgment. Ezekiel 34 does not abolish the shepherd's office; it is the charter by which every shepherd in the Church is measured, and the reason failed ones face so severe a reckoning.

The covenant of peace, verses 25 to 31

8. What does life under the true Shepherd look like in verses 25 to 31? What older stories do these images echo?

ANSWER *(share after the discussion)*

God makes a 'covenant of peace': wild beasts banished, sleeping securely even in the wilderness, showers of blessing in season, trees and land yielding their fruit, the bars of the yoke broken. The echoes run deep: broken yoke bars recall the Exodus, and the fruitful, fearless landscape sounds like Eden restored. This is the everlasting covenant promised at 16:60 (session 6) taking on flesh and detail: the God who said 'yet I will remember my covenant' is now describing what keeping it looks like. And it all funnels into verse 31's covenant formula: you are my sheep, the sheep of my pasture, and I am your God. One honest observation to leave standing: the chapter secures the flock from every outside threat, but it never explains here how the sheep themselves, with their trampling and butting from verses 17 to 22, become different on the inside. Ezekiel has raised the new heart already (11:19; 18:31); chapter

36 is where he returns to it and gives it its fullest form. Watch this space.

9. Step back across the whole study. In session 4 the glory walked out of the temple, and God promised to be himself a sanctuary to the exiles. Tonight the kings fail, and God says 'I myself will shepherd them'. What pattern is this book showing us about how God responds when human structures fail?

ANSWER *(share after the discussion)*

He comes closer. That is the pattern. When the temple is defiled and lost, God does not build a backup temple; he becomes the sanctuary himself (11:16). When the monarchy rots and collapses, he does not draft a better dynasty from scratch; he becomes the shepherd himself, and promises a David in whom his own shepherding walks among the sheep. The failure of every mediating structure becomes the occasion for God to mediate himself. Followed to its end, this pattern has a name, and the discovery passages tonight showed us the face that goes with it. Let the group say it rather than saying it for them: the logic of Ezekiel is the logic of the Incarnation.

Send

Open questions. Let these land in silence if they need to.

S1. Where in your life right now do you feel most like the scattered sheep of verse 6, and what would it actually mean to let yourself be searched for and found?

S2. Every one of us is a shepherd of something: a younger sibling, a friend group, a team, a small corner of a parish. Who has God put downstream of your strength, and what did tonight's chapter say to you about them?

Live It This Week

Practices

1. Pray Psalm 23 slowly one evening this week with Ezekiel 34:11-16 open beside it, matching the promises line by line. Let 'I myself will be the shepherd of my sheep' be said to you, not just about Israel.
2. Do one concrete act of shepherding for someone in your care this week: not a sentiment, an act. Feed, strengthen, check on, or go find one person, and decide who before you leave tonight.
3. If you have been hurt or angered by a shepherd of the Church, bring it to God in prayer this week using verse 10 honestly: he sees it, he names it, he judges it, and the sheep were always his. If you are able, consider bringing it to confession or to a trusted priest; the Catechism says the confessor's ministry IS the Good Shepherd seeking the lost sheep (CCC 1465).
4. Fat sheep check: name one place where your strength, your confidence, your seniority, your platform, costs somebody weaker. Do one thing this week to clear the water instead of muddying it.

Scripture Memory

Ezekiel 34:15

"I myself will be the shepherd of my sheep, and I will make them lie down, says the Lord GOD."

Ezekiel 34:15

Closing Prayer

Pray together

Good Shepherd, you searched for us when we were scattered, you carried us when we could not walk, and you fed us at your own cost. Judge whatever is a hireling in us, and make us shepherds after your heart for the people you have placed in our care. Strengthen the weak among us, heal the sick, bind up the injured, bring back the strayed, and seek the lost, starting with the lost places in each of us. We ask this in your name, Lord Jesus, the one Shepherd of the one flock. Amen.

Part Three

Leader Reference Card

Every passage used in this session, in order. Print this page and keep it in front of you.

Primary text

- **Ezekiel 34** read in full, three voices

Discovery passages

- **John 10:11-16** group 1
- **Matthew 25:31-33** group 2
- **Luke 19:1-10** group 3

Steelman and support

- **John 21:15-17** feed my sheep
- **1 Peter 5:1-4** elders as under-shepherds, Christ the chief Shepherd

Background and callbacks

- **2 Samuel 5:2** David called to shepherd Israel
- **Psalms 23** Dig Deeper on Q3
- **Jeremiah 23:1-4** parallel indictment, leader background
- **Ezekiel 3:16-21; 33:1-9** watchman callback, Q2
- **Ezekiel 21:27** whose right it is, Q5 callback
- **Ezekiel 11:16** himself a sanctuary, Q9 callback
- **Ezekiel 16:60** everlasting covenant, Q8 callback

Terms

- ***ra'ah.*** Hebrew verb meaning both to shepherd and to feed or pasture; the chapter leans on the double sense
- ***nasi'.* * prince; the title given to the coming David in 34:24, where Ezekiel's preference for nasi' over melek* may signal a subordinated royal role

Catechism

- **CCC 754.** the Church as flock, God its foretold shepherd, Christ its gate and Good Shepherd
- **CCC 896.** the Good Shepherd as model and form of the bishop's office
- **CCC 553.** Peter's shepherding office, feed my sheep
- **CCC 1465.** the confessor fulfills the ministry of the Good Shepherd seeking the lost sheep