

His Passion

John 10:16-18

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A. His Heart (v. 16):

1. I have other sheep – By Christ saying He has other sheep means Christ is committed to continuously taking hold of Gentile believers just like He did with Israel. To have' means 'to hold on to or cling to a certain condition.' Christ does not ever plan to let go of us (10:27-30; 14:16-17; Ephesians 1:13-14).

a) The "other sheep" (10:16) are the Gentiles who would be brought into God's family as heirs of the promise by faith (Eph. 2:16). The implications for the hearers are: Jesus is the good shepherd (10:11); God gave authority regarding the sheep and the sacrifice of Jesus (10:18); and obedience to Jesus' voice is necessary for those who desire to be one of his flock (10:27).^[1]

2. Other sheep—By saying other sheep, Christ is also claiming ownership. He already knows who will come to Him and claims them ahead of time (Ephesians 1:4-5).

a) This we see happening in Acts 10 when Peter went to the Gentiles and preached the Word; they believed and were saved. Verse 16 can be read, "and there shall be one flock [the church] and one Shepherd [Christ]." The church is made up of Jews and Gentiles who trust Christ, and there is one body, one flock, one common spiritual life (see Eph. 2:11–22; 3:1–13; 4:1–5).^[2]

3. Who are not of this fold – Christ distinctively referred to Gentiles as non-Jews, and He takes full possession of us. He is therefore committed to God’s purpose for sending Him into the world (John 3:16) to win the ‘whosoever.’ *“But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. The Word Made Flesh 14 And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.”* (John 1:12-14; NASU)

4. I must bring them—Christ, by His death and resurrection, is the only person who gently leads these Gentiles to God. *“No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day”* (John 6:44; NASU). This is because until Christ draws us to God, we have no hope of having a relationship with God (Ephesians 2:11-22), which means even our prayers cannot be answered (John 9:31).

a) In contrast to the Jewish leaders, Jesus leads his followers sacrificially (10:11, 15).
[\[3\]](#)

5. They will hear my voice—Once Christ claims these Gentiles, He will produce the desired results for His Father. This will take place because these sheep will have a mind to pay attention to Him, learn from Him, and do what He says. This is why He says, *“So then, you will know them by their fruits”* (Matthew 7:20).

6. They will hear my voice – Notice Christ says, “My voice”. There are many voices teaching on Christ Day, but by calling the Gentiles sheep, sheep only respond to the voice of their shepherd even when many shepherds call sheep out of the sheep pen on Christ Day. These sheep have a very intimate relationship with Christ.

a) Jesus knows each of His sheep intimately <John 10:3-5>. Sometimes, several shepherds pen their sheep together in a cave or a sheepfold at night. The next morning, each shepherd calls to their sheep with their unique guttural cry. Each sheep knows his shepherd's voice and responds immediately. Even in a large flock, one individual sheep will run to his shepherd when his pet name is called <John 10:27>.(from Nelson's Illustrated Bible Dictionary)(Copyright (C) 1986, Thomas Nelson Publishers)

7. One flock with one Shepherd—The New Testament church will be Christ's possession, where everyone is a son of God so that there is no difference between 'Jew, Gentile, bond or free' (Galatians 3:26-29). There will be one Spirit, one Christ, one God working for the common good (1 Corinthians 12:4-8) of His body, the church (Ephesians 1:22-23).

a) A person who takes care of sheep. Figuratively, the Old Testament pictures God as Israel's Shepherd-Leader <Ps. 80:1; Ezek. 34:14>. The New Testament reveals Jesus as the Good Shepherd who gave His life for His sheep. When He said, "I am the good shepherd" <John 10:11>, Jesus linked His own divine nature with one of the most ordinary occupations in Israel. (from Nelson's Illustrated Bible Dictionary) (Copyright (C) 1986, Thomas Nelson Publishers).

8. One flock with one Shepherd—Christ's deposition to His sheep is one of love, tender care, and protection. He carefully provides direction and healing. He is always a vigilant overseer of His sheep, even if this cost Him His own life.

B. Much Pain and Humiliation, our Gain (vs. 17-18):

1. For this reason My Father – Because Jesus became God's "only begotten" (John 1:14; 3:16, 18; 1 John 4:9), God is referred to in this verse as "My Father."
2. For this reason My Father – No matter how much Christ may seem neglected by everything on Calvary's cross, God will always be His Father. He is life so He can pick it up again (John 11:25).
3. God loves Me—God is love; therefore, He loves Christ. By saying, "God loves Me," Christ states that even though He lays down His life, which is a horribly brutal process, God still continuously extends His compassion, affection, and will toward Him. The cross does not mean that God does not care or have compassion for Christ.

a) The Father loves the Son always (17:24), but he has a special reason for loving him because of his obedience unto death. ^[4]

b) This can be tied to John 3:16, which shows God's love for the sheep that inspires His love for His Son, who lays down His life for the sheep.

4. I lay down my life – God's love for Christ causes Christ to continuously appoint Himself to humble Himself to the point of the horrors of Calvary. He willingly bore not just the outer pain but also the inner intense pain and distress He felt (The Garden of Gethsemane; Matthew 26:36-46).

a) No man could touch the Son until his hour had come (19:11). ^[5]

b) The fact that Christ's death is an act of free volition must be stressed so that when death occurs, the enemies who have brought it about may have no right to boast as if this were their victory and also so that the disciples may have no reason to despair as if this were His defeat.

5. May take it—Christ only needed one occasion to unchangingly obtain the self-prompted action that was done in His own power to get up from the grave. We can trust Him because He unequivocally proved He is life (John 10:10).

6. May take it – Once Christ executed His Father's will, death could not hold Him.

7. No one can take it away—Because Christ, in His own power, overcame the power of death and rose from the grave, no one could ever put Him in a life-and-death situation again. He will never have to experience another Calvary.

a) The Jews nor the soldiers took Christ's life. He laid it down, and it was Christ who picked it up again. That is why the Father loves Him. Christ willingly died for His sheep.

8. I lay down on my own initiative—Christ continuously humbled Himself “on my own initiative,” meaning that even though it looked like everyone was in control of what was taking place, Christ still had all power and authority. After submitting to His Father's will, He had to decide whether to allow everyone involved to crucify Him. No one had the power or authority to crucify Christ unless He willfully chose to allow them (Philippians 2:6-11).

9. I have the authority – Christ all by Himself has the ‘supra-ordained power’ and authority to overcome all evil forces. He demonstrated this repeatedly, for example, the temptation, casting out demons, and raising Lazarus from the dead after three days.

10. I lay it down—Christ can continuously decide when to die and when to live. Only He can appoint or incline Himself to this; even God could not take this from Him.

11. I have the authority to take it up again—Christ has the ‘supra-ordained power’ and authority to continuously self-impose any actions He chooses to take regarding the cross or the grave. He repeatedly makes it clear that He willfully, decisively, as displayed in the Garden of Gethsemane, had complete control over whatever would take place before, during, and after the cross.

a) Elsewhere throughout the New Testament, the Resurrection of Jesus is always referred to as an act of God. It is undoubtedly the case that the New Testament prefers to speak of God as raising Jesus, but Jesus several times predicted that He would rise (e.g., Mark 8:31; Luke 24:7), and some passages say that He did rise (Acts 10:41; 17:3; 1 Thess. 4:14). We ought not to put any opposition between the Father and the Son in this matter, nor the Father raised the Son. However, we should not overlook the fact that there is also a strand of New Testament teaching that says that the Son "rose." The present passage fits in with this strand.

12. This command I received – This is the authoritative order that God provided, and Christ willfully decided, by His own power and authority, to accept.

13. My Father – Even though Christ gets to make up His mind, the order came from someone He has a very personal relationship with: “MY Father.” It is still His decision, but turning it down is tough for Him.

14. My Father – The love of God is the heart of Christ; we must treasure the gift.

15. When we see everything God and Christ did for us, becoming a living sacrifice (Romans 12:1) or denying ourselves while bearing our cross (Luke 14:26-27; Matthew 11:28-30 – a load that is easier than what the world can do to us) is a transformation, sometimes painful process (Philippians 3:1-11) that comes nowhere close to what Christ did for us. It should be a joy as we would do for everyone who blessed our lives.

^[1] Hughes, R. B., & Laney, J. C. (2001). [Tyndale concise Bible commentary](#) (p. 475). Tyndale House Publishers.

^[2] Wiersbe, W. W. (1992). [Wiersbe's expository outlines on the New Testament](#) (p. 237). Victor Books.

^[3] Hughes, R. B., & Laney, J. C. (2001). [Tyndale concise Bible commentary](#) (p. 475). Tyndale House Publishers.

^[4] Pfeiffer, C. F., & Harrison, E. F., eds. (1962). [The Wycliffe Bible Commentary: New Testament](#) (Jn 10:17). Moody Press.

^[5] Pfeiffer, C. F., & Harrison, E. F., eds. (1962). [The Wycliffe Bible Commentary: New Testament](#) (Jn 10:17). Moody Press.