

Lay It Down

John 10:16-18

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I. In the Fold v. 16

a. Other Sheep

i. Sheep

1. The OT concepts about the shepherd as a responsible leader were continued by the disciples of Jesus, who used the motif to characterize his role and mission
2. Ezekiel 34, where the leaderless and scattered sheep await the new David (Ezek 34:1–10; 23–24).
3. The most developed shepherd and flock imagery of the NT appears in the gospel of John (10:1–18, 22–29), where Jesus' concern for Israel is contrasted with the feigned care of their present leadership. As a compassionate and trustworthy shepherd, his mission and quality of leadership are marked by a willingness to die for the sheep (v 11; cf. 1 Sam 17:34–35). The author has specifically identified the mission and death of Jesus with his role as a shepherd by using ideas which look back to the Davidic shepherd of Ezek 34:11–16, 23–24, and the smitten shepherd of Zech 13:7 was also in view (cf. Mark 14:27). Since Zechariah 9–14 was especially significant for the early disciples and for their interpretation and understanding of Jesus' eschatological program, the statement, "Strike the shepherd that the sheep may be scattered," and the entire dying shepherd passage (Zech 11:4–14; cf. Matt 27:9), formed a core around which their savior's life and death might be interpreted. The context in Zechariah had a pronounced emotional effect on the disciples when they saw their leader arrested and the apostles scattered like helpless sheep. Both Ezekiel 34 and Zechariah 9–13 were especially productive as the source for much reflection on the role of the shepherd in the gospels

ii. Not of This Fold

1. **an area open to the sky, freq. surrounded by buildings, and in some cases partially by walls, enclosed open space, courtyard**
2. If salvation is "of the Jews" (4:22), it must first come to the Jews, and then proceed from them to the nations (significantly it was in that context that Jesus was described by Samaritans as the Savior of the world, 4:42). So here, in the context of Jesus as the Shepherd of God's flock and in conjunction with his intention to

lay down his life for the sheep, we learn that he has sheep of other folds than Israel's. The death of the Shepherd embraces all people (cf. 11:50–52, also 3:16; 6:51; 12:20, 24, 31–32). The sheep are his before they hear his voice, for they have been given him by the Father (cf. v 29, and the repeated similar affirmations in chap. 6—vv 37–39, 44–45, 64–65).

3. These “other sheep” were the Gentiles, who “were not of this fold,” *i.e.* not of the Jewish Church. They were not, indeed, in any fold as yet, being “scattered abroad” (11:52). Jesus claims them as already His
 4. in fact, there are many indications that both Mt. and Lk. believed the Gentiles to be included within the redeeming purpose of Christ. The prophecies about Messiah being a light to the Gentiles are quoted (Mt. 4:16, 12:21; cf. Lk. 2:32
- iii. Bring Them
 - b. Hear Voice
 - i. He Causes them to Hear
 - ii. Voice - *listen to someone's speech or call, follow someone*
 - c. One
 - i. One Flock
 1. Flock -John 11:52; 17:20f; Eph 2:13–18; 1 Pet 2:25 to the church and to Jesus as its head
 2. The sheep of the different folds are not to remain in their separateness, but “they shall become one flock,” under the care of the one Shepherd. Their unity is the fruit of his solitary sacrifice (vv 15, 17–18) and his unique relation to God and man (vv 14–15a) as the Pauline epistles joyfully proclaim (Rom 5:12–21; 2 Cor 5:14–21; Eph 2:11–18).
 3. The issue is significant because not everyone is from (out of) the same sheepfold or enclosure, but all belong to the one (*mia*) flock since there is only one (*heis*) shepherd (10:16). So much for the basic argument.
 - ii. One Shepherd
 1. Shepherd - Ezek 34:23; 37:24 Of Christ in extended imagery **J 10:2, 7 v.l., 16**
 2. To describe His mission He uses an ancient motif of world renewal, namely, that of gathering again the dispersed flock which is abandoned to destruction

II. Mutual Love v. 17

- a. Father Loves Me
 - i. The Father willed that the Son should lay down his life for humankind (v 18), and the Son obeyed, in freedom, and with sovereign authority from

the Father. The mutual love of the Father and Son thus was seen in a deed of love for the world, in which the Father in love willed to save all and the Son in love freely gave his all.

- ii. The meaning here is that God's love for Jesus is drawn out by His voluntary sacrifice of His life in order that He may resume it after the Passion for the benefit of man. The same idea is found in Paul: "Wherefore God also highly exalted Him" (Phil. 2:9). See also Heb. 2:9; and cf. Isa. 53:12
- iii. ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, *sc.* as a good shepherd does for his sheep (see on v. 11 for the phrase). The self-sacrificing love of Jesus for man draws out the love of the Father to Him. Love evokes love.
- iv. The use of *ginōskēin* ("know") here is far more than cognitive (factual) knowledge. The relationship between Jesus and his sheep is modeled on the relationship between Jesus and the Father (10:15).
- v. The model of the Father provided the model for the Son, which in turn should provide the model for the followers of Jesus (cf. 13:34; 15:12).
- vi. The mission to the nations is that of Jesus, continuing his mission to Israel's fold. As he was sent by the Father on mission to Israel, so he will conduct his mission to the nations through his disciples (so 20:21; the thought is embodied in Matt 28:18–20, "Go, and make disciples of all nations

b. I Lay Down

- i. Lay Down My Life - ἑαυτοῦ ψυχὴν *lay down or give (up) one's life*
- ii. **to put or place in a particular location** all denote taking a risk rather than full sacrifice of life: παρατίθεμαι τὴν ψυχὴν, "to risk one's life" to catch an echo of the sense of "hazarding one's life" at least at Jn. 10:11
- iii. no one *took it* from me,"
- iv. The authority which Jesus claimed from the Father was, first, the authority to lay down His life spontaneously (which no one has unless he is assured that his death will directly serve the Divine purposes); and, secondly, the authority to resume it again.

c. Take it Back Up

- i. **to take into one's possession, take, acquire** Of his life, that Jesus voluntarily gives up, in order to *take possession of* it again on his own authority
- ii. Jesus' laying down of his life was only part of his purpose. Taking it up again (10:17–18) was definitely the climactic part of that purpose and clearly designed by the Father (10:18).

III. On Me v.18

a. No One Can Take it

- i. I lay It Down
- ii. My own Initiative

1. *my own accord, on my own authority*
- b. My Authority
 - i. Authority
 1. **a state of control over someth, *freedom of choice, right*** (e.g., the 'right' to act, decide, or dispose of one's property as one wishes)
 - ii. Lay It Down
 - iii. Take It Up
 1. Received Death - was the inevitable prelude to the power of His Resurrection Life. It was only after He had been "lifted up" on the cross that He could draw all men to Himself (12:32).
 - iv. From the Father

Word Studies

Sheep –

The OT concepts about the shepherd as a responsible leader were continued by the disciples of Jesus, who used the motif to characterize his role and mission. The description of Jesus as the second David, and as Israel's shepherd, begins when shepherds in the fields near Bethlehem, the city of David, heard that his son was born, and angels announcing "peace" to mankind (Luke 2:8–20). The narrative is reminiscent of the OT declaration that the coming of David would result in a "covenant of peace" (Ezek 34:23–25; cf. also 1 Sam 16:1, 12, 13; Jer 23:1–8; Mic 5:2–4).

Jesus is presented as going to "sheep without a shepherd" (Mark 6:34; Matt 9:35–10:6; 15:24; cf. Luke 19:10). The terminology in Mark appears to be based on Num 27:16, 17, where Joshua is appointed Israel's leader, and also on Ezekiel 34, where the leaderless and scattered sheep await the new David (Ezek 34:1–10; 23–24).

The most developed shepherd and flock imagery of the NT appears in the gospel of John (10:1–18, 22–29), where Jesus' concern for Israel is contrasted with the feigned care of their present leadership. As a compassionate and trustworthy shepherd, his mission and quality of leadership are marked by a willingness to die for the sheep (v 11; cf. 1 Sam 17:34–35). The author has specifically identified the mission and death of Jesus with his role as a shepherd by using ideas which look back to the Davidic shepherd of Ezek 34:11–16, 23–24, and the smitten shepherd of Zech 13:7 was also in view (cf. Mark 14:27). Since Zechariah 9–14 was especially significant for the early disciples and for their interpretation and understanding of Jesus' eschatological program, the statement, "Strike the shepherd that the sheep may be scattered," and the entire dying shepherd passage (Zech 11:4–14; cf. Matt 27:9), formed a core around which their savior's life and death might be interpreted. The context in Zechariah had a pronounced emotional effect on the disciples when they saw their leader arrested and the apostles scattered like helpless sheep. Both Ezekiel 34 and Zechariah 9–13 were especially productive as the source for much reflection on the role of the shepherd in the gospels.¹

B. πρόβατον in the New Testament.

1. In the N²T πρόβατον is often used in a literal sense. Thus Jesus in self-vindication appeals to the practical example of the sheep which falls into a well on the Sabbath and which is naturally brought up again, Mt. 12:11. Again, love and joy are shown in relation to the sheep which goes astray and is then found again, Mt. 18:12 and par³. Sheep are amongst the most

¹ Jack W. Vancil, "[Sheep, Shepherd.](#)" ed. David Noel Freedman, *The Anchor Yale Bible Dictionary* (New York: Doubleday, 1992), 1190.

²NT New Testament.

³par. parallel.

important imports to Rome according to Rev. 18:13. They are mentioned as offerings in Jn. 2:14 f. (cf. 1 Cl⁴, 4, 1–6 quoting Gn. 4:3–8).

2. Figuratively πρόβατον (note the ὤς) is used for sheep which have gone astray in the rhythmic tradition at 1 Pt. 2:21–25 with application to the readers in the lost wandering of their pre-Christian days, 1 Pt. 2:25; Ez. 34:5 serves as a model here. Elsewhere, too, O⁵T usage is followed when sheep is used to denote God's people, → 690, 1 ff. These sheep are the true goal of the eschatological work of the Son of Man and of Jesus the King, who like a shepherd (ὤσπερ) will separate the sheep and the goats because the πρόβατα have wittingly or unwittingly done the will of God, Mt. 25:32 ff. Since the Jewish people is like a badly treated flock without a shepherd in the days of Jesus (Mk. 6:34 == Mt. 9:36), it needs to be taught and fed (Mk. 6:35–44) by the shepherd. In Mt. 10:16 the πρόβατα are the new disciples in the many afflictions of the present aeon. Their shepherd Jesus sends them out like defenceless sheep into a world full of ravaging wolves. Behind the terrible scattering of the sheep there stands according to the saying of Jesus (Mk. 14:27 == Mt. 26:31, cf. Zech. 13:7 and Barn⁶, 5, 12) the hand of God who in the crucifixion puts His own Shepherd to death and therewith scatters His sheep. In Mt. 7:15, however, the metaphorical saying about the sheep is also a first warning to the community of Jesus to keep itself from the corruption which is the more dangerous because it keeps up outward appearances. Jesus is especially near to the sons of God who are suffering under various afflictions (R. 8:36 on the basis of Ps. 44:22), and this is why He is called τὸν ποιμένα τῶν προβάτων τὸν μέγαν (Hb. 13:20).¹⁷⁰ After the death of Jesus the pastoral office is discharged towards the sheep (προβάτια) by the apostles who have become His disciples and who are the bearers of His Word and ἔξουσία, Jn. 21:16 f.

In the extended figure of Jn. 10:1 ff. (→ 494, 16 ff.) the relation between the Shepherd and the sheep is different. The Shepherd does not gather the people of God¹⁸¹ but His own, who are lost in the world but to whom the Shepherd has the right of possession by pre-temporal predestination of the sheep even though they be of the most varied origin, 10:3ff., 14, 16. This inter-relation of Shepherd and sheep finds expression in the call of the Shepherd and the hearing of the sheep (10:3), in their mutual knowledge and intimacy (10:14), in preceding and following (10:4), in the self-sacrifice of the Shepherd which brings life and fulness, in the readiness of the sheep to accept the One who rescues them from peril. The Shepherd is not the King and the sheep are not the people of God. He is the Son and the sheep are the community. If some of the features in the portrait of the Shepherd here correspond to the O⁹T tradition, most of the analogies of thought and material parallels are to be found in non-Jewish, Gnostic-Hellenistic statements.¹¹⁰²

⁴¹ Cl. Epistle of Clement

⁵OT Old Testament.

⁶Barn. *Epistle of Barnabas*.

⁷¹⁰ E. Schweizer, "Das Leben des Herrn in der Gemeinde u. ihren Diensten," Abh. ThANT, 8 (1946), 22 f.

⁸¹¹ There is a certain analogy of thought in Damasc. 13:9 f. (16:2 f.) (→ 489, 18 ff.; 498, 16 ff.).

⁹OT Old Testament.

¹⁰¹² Cf. Bultmann. J., 479 f., Bau. J., *ad loc.*; B. Noack, *Zur joh. Tradition* (1954), 55 f.

Thus when πρόβατον is not used literally but figuratively and by way of illustration in the N¹¹T it is an image for the ancient people of God in its remoteness from God on the one side and for the new people of God in its eschatological situation of θλίψις and σωτηρία and those who hear only the voice of the Good Shepherd on the other side. According to the tradition and preaching of the N¹²T Jesus as Shepherd is both the royal Ruler of His people (== sheep) and also the true Revealer for His own (== sheep).¹³

Fold – an area open to the sky, freq¹⁴. surrounded by buildings, and in some cases partially by walls, enclosed open space, courtyard (Dio Chry¹⁵s. 60 + 61 [77 + 78], 35 περὶ τὰς αὐλὰς κ. πρόθυρα; pa¹⁶p, e.g.¹⁷. PLon¹⁸d I, 45, 15 p. 36 [II B.C.]; BG¹⁹U 275, 6f; POx²⁰γ 104; 105 al²¹.; PFa²²γ 31; 32 al²³.; Tob 2:9; TestSo²⁴I 2:1 P εἰς τὰ πρόθυρα τῆς αὐλῆς; Jos²⁵., Ant. 1, 196) **Mt 26:58, 69; Mk 14:54, 66; Lk 22:55; J 18:15.**

- Used also as *a fold* for sheep (Il²⁶. 4, 433; PHi²⁷b 36, 4; POx²⁸γ 75, 20) **J 10:1, 16.**²⁹

Hear – cause to hear

Voice- *listen to someone's speech or call, follow someone*³⁰

¹¹NT New Testament.

¹²NT New Testament.

¹³ Herbert Preisker and Seigfried Schulz, “Πρόβατον, Προβάτιον,” ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 690–691.

¹⁴freq. freq. = frequent(ly)

¹⁵Dio Chrys **Dio Chrys**, I–II A.D.—List 5

¹⁶pap **pap** = papyrus, -yri

¹⁷e.g. **e.g.** = exempli gratia (for example)

¹⁸PLond **PLond** = PLondon=Greek Papyri in the British Museum—List 4

¹⁹BGU **BGU** = Aegyptische Urkunden aus den Museen zu Berlin: Griechische Urkunden—List 4

²⁰POxy **POxy** = Oxyrhynchus Papyri—List 4

²¹al. **al.** =alibi (elsewhere), aliter (otherwise), alii (others)

²²PFay **PFay** = Fayûm Towns and Their Papyri—List 4

²³al. **al.** =alibi (elsewhere), aliter (otherwise), alii (others)

²⁴TestSol **TestSol** = Testament of Solomon, I–III A.D.—List 2

²⁵Jos. **Jos.** = Josephus. This abbr. used when follow by title; I A.D.—Lists 5

²⁶Il. **Il.** = Iliad, s. Hom.—List 5

²⁷PHib **PHib** = The Hibeh Papyri I–II—List 4

²⁸POxy **POxy** = Oxyrhynchus Papyri—List 4

²⁹ William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 150.

³⁰ William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 1071.

Flock - John 11:52; 17:20f; Eph 2:13–18; 1 Pet 2:25³¹ to the church and to Jesus as its head³²

Shepherd - Ezek 34:23; 37:24 Of Christ in extended imagery **J 10:2, 7 v.l., 16³³**

IV. Jesus the Good Shepherd.

1. According to His Own Sayings in the Synoptic Gospels.

Not merely in Jn. 10, but in the Synoptic Gospels too, Jesus referred to Himself as the Messianic Shepherd promised in the O³⁴T, → 488, 2 ff. He used the figure of speech in three ways.

a. To describe His mission He uses an ancient motif of world renewal,⁶³⁵⁹ namely, that of gathering again the dispersed flock which is abandoned to destruction, Mt. 15:24; 10:6: τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ,⁷³⁶⁰ the allusion to Ez. 34 is particularly plain in Lk. 19:10.^{7371, 7382} As the scattering is an image of disaster, so the gathering is an image of the coming of the age of salvation.

b. In Mk. 14:27 f. (par³⁹. Mt. 26:31 f.) Jesus uses the figure of speech to intimate to the disciples His death and return: πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται· πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορπισθήσονται (= Zech. 13:7b). (v⁴⁰. 28) ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

³¹ [New American Standard Bible: 1995 Update](#) (La Habra, CA: The Lockman Foundation, 1995).

³² William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 843.

³³ William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 843.

³⁴ OT Old Testament.

³⁵⁶⁹ → 486, 18 ff. A. Jeremias, *Das AT im Lichte d. Alten Orients*⁴ (1930), 183; also *Hndbch. der altorientalischen Geisteskultur*² (1929), 108.

³⁶⁷⁰ An ancient Aram. tradition underlies both verses, Jeremias, *Verheissung*, 16 f., 22 f. Also ancient is the restriction of Jesus' mission to Israel, 22–33. This may be explained by the fact that Jesus expected the integration of the Gentiles into the people of God in the form of the eschatological pilgrimage of the nations to the Mount of God, 47–62.

³⁷⁷¹ ζητῆσαι τὸ ἀπολωλός cf. Ez. 34:16: שָׂרַבַּחַ תִּדְבָּרְהָ תִּתֵּן.

³⁸⁷² The image of the shepherd underlies not only Lk. 19:10 but also Mt. 12:30 par. Lk. 11:23 (συμάγειν/σκορπίζειν are tt. among shepherds, cf. Jn. 11:51 f.).

³⁹ par. parallel.

⁴⁰ v. verse.

This is an ancient tradition. For Zech. 13:7 is quoted acc. to the H⁴¹T (הַרְגֵה אֶת־הָרֹעֶה וְיִתְפּוּצוּן הַצֹּאֵן). Only the introductory imp⁴². has been changed (into the fut⁴³. 1st pers⁴⁴. sing⁴⁵. πατάξω, → n. 7⁴⁶8), and there is no trace at all of the divergent LXX text.⁷⁴⁷³ Also ancient is the mention of the flight of the disciples (cf. Mk. 14:50; Jn. 16:32), for this feature was soon smoothed over.⁷⁴⁸⁴ Finally v⁴⁹. 28 is ancient.⁷⁵⁰⁵ The word προάγειν (→ n. 8⁵¹0) hardly corresponds to the course of events at Easter and therefore it has not been formulated *ex eventu*. v⁵². 28 is repeated in Mk. 16:7 with the addition ἐκεί αὐτὸν ὄψεσθε, which probably refers to the *parousia*.⁷⁵³⁶ If this is correct, and προάγειν (14:28; 16:7) implies an immediate rising for the *parousia*, it is obvious that this must be a pre-Easter tradition. Jesus is the promised Good Shepherd, the “fellow” of God (Zech. 13:7 → 488, 18 f.), whom God smites (this is how the πατάξω of Mk. 14:27 must be transl⁵⁴.),⁷⁵⁵⁷ i.e., upon whom He causes judgment to fall.⁷⁵⁶⁸ The fate of the shepherd involves the scattering of the flock: *qualis rex, talis*

⁴¹HT Hebrew Text.

⁴²imp. imperative.

⁴³fut. future.

⁴⁴pers. person.

⁴⁵sing. singular.

⁴⁶78 The fact that Mk. 14:27 changes the Heb. imp. of Zech. 13:7 (“smite”) into a fut. 1st pers. sing. (πατάξω, “I (God) will smite”) is to be explained by Is. 53:6b, Jost, 25. The smitten Shepherd is the Servant of the Lord. God vicariously lays on him the judgment which should have smitten the whole flock.

⁴⁷73 Acc. to the oldest tradition (J. Ziegler, *Duodecim prophetae, Septuaginta. Vetus Testamentum Graecum auctoritate Societatis Litterarum Göttingensis editum*, XIII [1943], 322) Zech. 13:7 LXX runs: πατάξατε (plur.; HT sing.) τοὺς ποιμένας (plur.; HT sing.) καὶ ἐκσπάσατε (“drive forth”; HT “will be scattered”) τὰ πρόβατα. None of the LXX deviations from the LXX is to be found in Mk.

⁴⁸74 There is nothing corresponding to Mk. 14:50 in Lk.

⁴⁹v. verse.

⁵⁰75 V. 28 does not occur in one pap. (3rd cent.) of the collection of Duke Rainer in Vienna erroneously called the Fr. Fayyumense (definitive ed. by the finder C. Wessely, “Les plus anciens monuments du Christianisme écrits sur papyrus,” *Patrologia orientalis*, 4 [1908], 173–177), but this is not, as often assumed, an original shorter text; it is an abbreviated summary of Mk. 14:26–30 which leaves out v. 28, *ibid.*, 177.

⁵¹80 Cf. Jn. 10:4 (of the shepherd): ἔμπροσθεν αὐτῶν πορεύεται. Materially cf. Dalman, 249 f., 253–255: the shepherd usually goes in front; only on the way home does he follow behind to protect the flock and round up strays.

⁵²v. verse.

⁵³76 Cf. ὄψεσθε in Mk. 14:62 and par., and on this E. Lohmeyer, “Galiläa u. Jerusalem,” *FRL*, 52 (1936), 11–14.

⁵⁴transl. translated

⁵⁵77 הָרַג == πατάσσειν, used of the sword, means “to smite.”

⁵⁶78 The fact that Mk. 14:27 changes the Heb. imp. of Zech. 13:7 (“smite”) into a fut. 1st pers. sing. (πατάξω, “I (God) will smite”) is to be explained by Is. 53:6b, Jost, 25. The smitten Shepherd is the Servant of the Lord. God vicariously lays on him the judgment which should have smitten the whole flock.

grex. In Zech., however, the whole emphasis is upon the cleansing and receiving of the remnant of the flock (13:8f.), and so, too, in Mk. it rests on the promise in v⁵⁷. 28.⁷⁵⁸⁹ The fact that the promise of v⁵⁹. 28 is correlative to the prophecy of the passion in v⁶⁰. 27 is perfectly clear once it is realised that the προάγειν of v⁶¹. 28 is a shepherd term⁸⁶²⁰ and that v⁶³. 28 thus continues the shepherd metaphor of v⁶⁴. 27. In other words, v⁶⁵. 28 quotes Zech. 13:7b literally, while v⁶⁶. 28 is a free rendering of the contents of Zech. 13:8 f. The death of Jesus thus initiates the eschatological tribulation, the scattering (13:7) and decimation (13:8) of the flock and the testing of the remnant which is left in the furnace (13:9a). But the crisis, the scandal (Mk. 14:27), is the turning-point, for it is followed by the gathering of the purified flock as the people of God (Zech. 13:9b) under the leadership of the Good Shepherd (Mk. 14:28).

c. Finally in Mt. 25:32 Jesus uses the image of the shepherd and the flock to illustrate the execution of eschatological judgment. Like a scattered flock the nations are assembled around the glorious throne of the Son of Man (v⁶⁷. 31f.)⁸⁶⁸¹ and here there takes place the process of judgment, which is compared to the separation of the (white) sheep from the (black) goats, v⁶⁹. 32 → 499, n. ⁷⁰³. The judgment is followed by God's gracious rule over His small flock, Lk. 12:32 → 501, 10 ff.⁷¹

⁵⁷v. verse.

⁵⁸⁷⁹ In the Joh. par. 16:32f. the emphasis is all on the promise in v. 33.

⁵⁹v. verse.

⁶⁰v. verse.

⁶¹v. verse.

⁶²⁸⁰ Cf. Jn. 10:4 (of the shepherd): ἔμπροσθεν αὐτῶν πορεύεται. Materially cf. Dalman, 249 f., 253–255: the shepherd usually goes in front; only on the way home does he follow behind to protect the flock and round up strays.

⁶³v. verse.

⁶⁴v. verse.

⁶⁵v. verse.

⁶⁶v. verse.

⁶⁷v. verse.

⁶⁸⁸¹ συνάγειν is a tt. among shepherds, → n. 72.

⁶⁹v. verse.

⁷⁰³ Mt. 25:32 (ὡσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων) is not speaking of the separation between male and female (rams and sheep) but of the separation between (white) sheep and (black) goats.

⁷¹ Joachim Jeremias, [“Ποιμὴν, Ἀρχιποιμὴν, Ποιμαίνω, Ποίμνη, Ποίμνιον.”](#) ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 492–493.

Lay Down My Life - ἑαυτοῦ) ψυχὴν *lay down or give (up) one's life*⁷² **to put or place in a particular location**⁷³

Peculiar to John is the expression τίθημι τὴν ψυχὴν μου ὑπὲρ τινος, Jn. 10:11, 15, 17, 18a b; 13:37, 38; 15:13; 1 Jn. 3:16a b. In linguistic parallels one may discern two strands. The Greek-Hellenistic parallels which use τίθημι all denote taking a risk rather than full sacrifice of life: παρατίθεμαι τὴν ψυχὴν, “to risk one’s life” (→ 162, 9 f.). The O⁷⁴T τιθέναι τὴν ψυχὴν ἐν χειρὶ αὐτοῦ (→ 154, 12 f.) moves along similar lines. Greek terms for the actual sacrifice of life are ἐκπνέω, ἀφίημι, προβάλλω, προτείνω⁷⁵⁴ etc. and—important in the present context—δίδωμι τὴν ψυχὴν, Eur⁷⁶. Phoen⁷⁷., 998; Jos⁷⁸. Bell⁷⁹., 2, 201. A counterpart in Rabbinic Hebrew is יָשַׁן נַפְשׁוֹ (or רָסַם or בָּהַ), which is mostly translated “to offer up one’s life” (→ VI, 496, n. 10⁸⁰4).⁸¹⁵ Against this twofold linguistic background one might suppose that John deliberately chose τίθημι τὴν ψυχὴν to catch an echo of the sense of “hazarding one’s life” at least at Jn. 10:11 (→ IV, 342, 18 ff.)⁸²⁶ and also 13:37f.; 15:13⁸³⁷ (and cf. 1 Jn. 3:16b). Yet the emphasis in all these vv. is on the actual sacrifice of life, just as the only possible rendering in the other references is “to depart, give or offer up one’s life.” John thus adopts the form of the Greek

⁷² William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 1003.

⁷³ William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 1003.

⁷⁴OT Old Testament.

⁷⁵⁴ Express examples in E. Fascher, “Zur Auslegung v. Joh. 10:17–18,” DTh, 8 (1941), 43.

⁷⁶Eur. Euripides, of Salamis nr. Athens (480–406 B.C.), tragic dramatist and philosopher of the stage, ed. G. Murray, 1901 ff.

⁷⁷Phoen. *Phoenissae*.

⁷⁸Jos. Flavius Josephus, Jewish author (c. 37–97 A.D.) in Palestine and later Rome, author in Greek of the Jewish War and Jewish Archaeology, which treat of the period from creation to Nero, ed. B. Niese, 1887 ff.

⁷⁹Bell. *Bellum Judaicum*.

⁸⁰104 The Semitism τιθέναι τὴν ψυχὴν (→ V, 710, 22 ff.) can mean 1. “to hazard his life” or 2. “to give his life.” In the general statement in 10:11b, in which the art. is generic, we have sense 1. (“the good shepherd risks his life for the sheep”). But when the ref. is to Jesus (v. 15, 17f.) we have sense 2. (“I give my life for the sheep”).

⁸¹⁵ Examples in Str.-B., II, 537; P. Fiebig, “Die MEx u. d. Joh.-Ev.,” *Angelos*, I (1925), 58 f.; Schl. Mt. on 20:28; Schl. J. on 10:11. There are no non-Johannine par. for Schlatter’s rendering of בָּהַ by ἔθηκεν at the last of these passages.

⁸²⁶ The readings δίδωσιν in p⁴⁵ κ* D lat sy^s bo at v. 11 and δίδωμι in p⁴⁵, ⁶⁶ κ* DW at v. 15 show assimilation to Mk. 10:45.

⁸³⁷ Cf. Bultmann. J. on 10:11–13, n. 2. Bau. J. on 10:18 and Bultmann. J. on 10:17, n. 3 think there is an analogy to putting off clothes and putting them on again, but though this cannot be ruled out in view of the allusive style of the Fourth Gospel it is very unlikely.

expression τίθημι τὴν ψυχὴν but gives it a new sense in order thereby to reproduce in his own way the Synoptic δίδωμι τὴν ψυχὴν λύτρον, Mk. 10:45 and par⁸⁴. → IV, 342, 12 ff. But in so doing he also goes back directly to the Hebrew of Is. 53:10 (→ VI, 544, 22 ff.) דַּשׁוּׁן דִּשְׁוֹן־דַּשׁוּׁן. τίθημι now corresponds exactly to the Hebrew דִּשׁוּׁן, while the ὑπέρ formula is a rendering of the Hebrew דַּשׁוּׁן → V, 710, 11 ff.⁸⁵

Own Initiative - *my own accord, on my own authority*⁸⁶

Authority - **a state of control over someth⁸⁷, freedom of choice, right** (e.g.⁸⁸, the 'right' to act, decide, or dispose of one's property as one wishes:⁸⁹

Take It Up - **to take into one's possession, take, acquire**⁹⁰ Of his life, that Jesus voluntarily gives up, in order to *take possession of* it again on his own authority⁹¹

⁸⁴ par. parallel.

⁸⁵ Christian Maurer, "[Τίθημι, Ἀθετέω, Ἀθέτησις, Ἐπιτίθημι, Ἐπίθεσις, Μετατίθημι, Μετάθεσις, Παρατίθημι, Παραθήκη, \[παρακαταθήκη\], Προτίθημι, Πρόθεσις, Προστίθημι,](#)" ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 155–156.

⁸⁶ William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 321.

⁸⁷ **someth. someth.** = something

⁸⁸ e.g. **e.g.** = exempli gratia (for example)

⁸⁹ William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 352.

⁹⁰ William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 583.

⁹¹ William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 583.

Commentary Studies

16 In v 16 return is made again to the parable of vv 1–5, where the “fold” to which the Shepherd comes is that of Israel. If salvation is “of the Jews” (4:22), it must first come to the Jews, and then proceed from them to the nations (significantly it was in that context that Jesus was described by Samaritans as the Savior of the world, 4:42). So here, in the context of Jesus as the Shepherd of God’s flock and in conjunction with his intention to lay down his life for the sheep, we learn that he has sheep of other folds than Israel’s. The death of the Shepherd embraces all people (cf. 11:50–52, also 3:16; 6:51; 12:20, 24, 31–32). The sheep are his before they hear his voice, for they have been given him by the Father (cf. v 29, and the repeated similar affirmations in chap. 6—vv 37–39, 44–45, 64–65). Who, then, is to gather them? None other than the Shepherd himself! “I must bring them ... and they shall hear *my* voice.” The mission to the nations is that of Jesus, continuing his mission to Israel’s fold. As he was sent by the Father on mission to Israel, so he will conduct his mission to the nations through his disciples (so 20:21; the thought is embodied in Matt 28:18–20, “Go, and make disciples of all nations ... See, I am with you always ...”; similarly in terms of action, in the longer ending of Mark at 16:20). The sheep of the different folds are not to remain in their separateness, but “they shall become one flock,” under the care of the one Shepherd. Their unity is the fruit of his solitary sacrifice (vv 15, 17–18) and his unique relation to God and man (vv 14–15a) as the Pauline epistles joyfully proclaim (Rom 5:12–21; 2 Cor 5:14–21; Eph 2:11–18).

17–18 The theme of the Shepherd’s death, announced in vv 11 and 15, is now elaborated, but without reference to the pastoral imagery. The main statement is in v 17, which is amplified in v 18. Two points are made.

(i) The Father’s love for the Son is linked with the Son’s death for the world. This event is naturally not represented as the origin of that love but its supreme manifestation and enactment. The Father willed that the Son should lay down his life for humankind (v 18), and the Son obeyed, in freedom, and with sovereign authority from the Father. The mutual love of the Father and Son thus was seen in a deed of love for the world, in which the Father in love willed to save all and the Son in love freely gave his all.

The significance of the statement was well perceived by Hoskyns:

The love of the Father for the Son is set in the context neither of the original creation nor of a relationship which existed before the world was made, but of the love of the Father for the world of men and women.... The love of the Father is directed towards the Son, because by him, by his voluntary death, the obedience upon which the salvation of men depends has been accomplished (379).

(ii) Jesus lays down his life in order to take it again. Here two thoughts coalesce: the unity of the death and resurrection of the Son for the salvation of the world, and the attribution of the resurrection to the Son. Both are characteristic of this Gospel (cf. the “lifting up” sayings, 3:14–15; 8:28; 12:31–32; and 2:19–21), but not inharmonious with the others. In the Markan predictions of the passion (Mark 8:31; 9:31; 10:32), the death of the Son of Man is conjoined with his resurrection not, as is often alleged, as a mere prophecy after the event, but because the death of the Son of Man in his service for the kingdom of God is inconceivable without his resurrection for the same end, and because the latter is God’s act, not alone to vindicate the Son of Man but in God’s completing his work of establishing his saving sovereignty through the Son of Man. So also in the Fourth Gospel the Resurrection is the completion of the works given by the Father to the Son to do; but like the rest of those works it is ultimately the work of the Father through the Son (the principle is applied in 5:19–30 to the resurrection and judgment of the world). Accordingly, “When, in rising from the dead, Jesus takes up his life again, nothing occurs other than that the Father glorifies him” (Schnackenburg, 2:302). For the death of the Son is his return to the Father, and the resurrection his glorification by the Father (17:1, 5, 11).⁹²

16. ἄλλα πρόβατα ἔχω κτλ. These “other sheep” were the Gentiles, who “were not of this fold,” *i.e.* not of the Jewish Church.⁹³¹ They were not, indeed, in any fold as yet, being “scattered abroad” (11:52). Jesus claims them as already His: “Other sheep I *have*,” for such is the Divine purpose, which, being certain of fulfilment, may be spoken of as already fulfilled.

κάκεινα δεῖ με ἀγαγεῖν, “them also I *must* lead,” δεῖ expressing that inevitableness which belongs to what is foreordained by God (see on 3:14). Not only had it been prophesied of

⁹² George R. Beasley-Murray, [John](#), vol. 36, Word Biblical Commentary (Dallas: Word, Incorporated, 1999), 171–172.

⁹³¹ Clem. Alex. (*Strom.* vi. 14, p. 794 P) comments on the “other sheep, deemed worthy of another fold and mansion, according to their faith.”

Messiah that He was to be a “Light to the Gentiles” (Isa. 42:6, 49:6), but there was the explicit promise, “The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to Him, beside His own that are gathered” (Isa. 56:8).

All this is intelligible from the standpoint of a Christian living at the end of the first century, when it had long been conceded that the gospel was for the Gentile as well as for the Jew. But it is not so easy to be sure how far Jesus taught this explicitly. Had His teaching been clear on so important a point, it is difficult to believe that the apostles could have misunderstood it. Yet Acts and the Pauline Epistles show that acute controversy arose in the apostolic circle about the position of the Gentiles. All were ready to admit that, as Jewish proselytes, they might pass into the Christian Church; but could they be admitted to Christian baptism without passing through the portal of Judaism? For this Paul contended successfully, but his struggle was severe. Had he been able to quote specific words of Christ determining the matter, his task would have been easier; but this, seemingly, he was unable to do. Did Jesus, then, teach plainly that Gentile and Jew were equally heirs of the Gospel promises?

In Mk. (excluding the Appendix), the mission of Jesus to those who professed the Jewish religion is the exclusive topic of the narrative, and there is no saying of Jesus recorded which would suggest that He had a mission also to the Gentiles. Indeed, when He crossed the border into the country “of Tyre and Sidon,” He did not wish His presence to be known (Mk. 7:24); and when the Syrophœnician woman asked Him to cure her daughter He is reported to have said to her, “Let the children first be filled,” adding that children’s bread should not be given to “dogs.” This may have been a proverbial saying (which would mitigate its seeming harshness); but at any rate Mk. gives no hint that Jesus regarded non-Jews as having any *claim* on His ministry. In Mt. (15:24) Jesus actually says to the woman, “I was not sent but unto the lost sheep of the house of Israel”; as He had said to the apostles in an earlier passage (10:5, 6), “Go not into any way of the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel.”

But these are only *seemingly* instances of Jewish particularism. They do not explicitly convey more than that Jesus regarded His mission as directed *in the first instance* to the Jews; and, in fact, there are many indications that both Mt. and Lk. believed the Gentiles to be included within the redeeming purpose of Christ. The prophecies about Messiah being a light to the Gentiles are quoted (Mt. 4:16, 12:21; cf. Lk. 2:32). The Roman centurion was commended for his faith (Mt. 8:10); so was the Samaritan leper (Lk. 17:19); and the example of the Good Samaritan is held up for imitation (Lk. 10:37). The saying, “Many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob,” is in Mt. (8:11), and, in a different context, also in Lk. (13:28). The command to preach to all nations is in the Marcan Appendix (Mk. 16:15) as well as in Mt. 28:19; and, even if it be supposed that we have not in the latter passage the *ipsissima verba* of Christ, there can be no doubt that it represents one aspect of His teaching (cf. Mt. 24:14, Lk. 24:47).

In Jn.’s narrative the Gentiles come without argument or apology within the scope of the Gospel. Jesus stays two days with the Samaritan villagers, to teach them (4:40); He does not admit that descent from Abraham is a sufficient ground for spiritual self-satisfaction (8:39); He is approached by a party of Greeks (12:20f.); He declares that He is the Light of the world (8:12), which implies that the Gentiles as well as the Jews are the objects of His enlightening grace. And in the present passage (10:16) Jesus, in like manner, declares that He has “other sheep” besides

the Jews, while it is not to be overlooked that He puts them in the second place: “Them *also* I must lead.” They are not His first charge: that was to shepherd “the lost sheep of the house of Israel.” He “came to His own” (1:11) in the first instance.

Jn., then, is in agreement with Mt. and Lk. in his representation of the teaching of Jesus about the Gentiles; and this teaching is accurately represented in the saying of Paul that the gospel was “to the Jew first, and also to the Greek” (Rom. 1:16). Mk. is the only evangelist who says nothing about the inclusion of the Gentiles. The significance of what Jesus had said about this was perhaps not appreciated by Mk., any more than it was by those with whom Paul had his great controversy. See further on 11:52, 12:21.

καὶ τῆς φωνῆς μου ἀκούσουσιν. So He says again, v. 27 (cf. 18:37). So Paul said of the Gentiles, when the Jews at Rome had declined to accept his message: τοῖς ἔθνεσιν ἀπεστάλη τοῦτο τὸ σωτήριον τοῦ θεοῦ· αὐτοὶ καὶ ἀκούσονται, “they will hear it” (Acts 28:28). Note that ἀκούειν here takes the gen., as it does when it connotes hearing with understanding and obedience. See on 3:8.

μία ποίμνη, εἷς ποιμήν, “one flock, one shepherd”: the alliteration cannot be reproduced in another language.

A rendering of the Latin Vulgate in this verse has led to so much controversy, that the textual facts must be briefly stated. All Greek MSS⁹⁴ have ἐκ τῆς αὐλῆς ταύτης ... μία ποίμνη, εἷς ποιμήν. The O.L. vss.⁹⁵¹ correctly preserve the distinction between αὐλή and ποίμνη, by rendering them respectively *ouile* (fold) and *grex* (flock). But Jerome’s Vulgate has *ouile* in both places. This might be taken for a mere slip, were it not that in his *Comm. on Ezekiel* (46) he distinctly implies that the Greek word αὐλή is repeated, saying that he is dissatisfied with the old rendering *ouile* for αὐλή and suggesting *atrium*. Wordsworth and White (*in loc.*) regard this as establishing Jerome’s reliance here on some Greek authority which had αὐλή in the last clause instead of ποίμνη. Into this question we need not enter, further than to note that no such Greek authority is now extant. However Jerome’s eccentric rendering *unum ouile et unus pastor* arose, the weight of authority is overwhelmingly against it, although it has caused misunderstanding and perplexity for many centuries.

Jesus did not say there would be *one fold* (αὐλή): He said *one flock*, which is different. In one flock there may be many folds, all useful and each with advantages of its own, but the Flock is One, for there is only One Shepherd. The unity of the Hebrew people is indicated similarly in Ezekiel by the assurance that one shepherd will be set over them, as ruling over an undivided kingdom, Judah and Israel having come together again: “I will set up one shepherd over them, even my servant David: he shall feed them” (Ezek. 34:23; cf. 37:24). The phrase “one shepherd” is also found in Eccles. 12:11, where it refers to God as the one source of wisdom.

Jn., in the next chapter, expresses the thought that the Death of Jesus had for its purpose the gathering into one of the scattered children of God: ἵνα τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγη εἰς ἓν (11:52). In 10:16 Jesus is to “lead” (ἀγαγεῖν) the Gentile members of His flock: in 11:52 He is to bring them together (συναγαγεῖν).

17. διὰ τοῦτο ... ὅτι. See on 5:16 for this favourite Johannine construction, διὰ τοῦτο referring to what follows. The meaning here is that God’s love for Jesus is drawn out by His

⁹⁴MSS. manuscripts

⁹⁵¹ Except Cod. Sangallensis (sæc. ix.), which has *ouile vel pastorale* for ποίμνη.

voluntary sacrifice of His life in order that He may resume it after the Passion for the benefit of man. The same idea is found in Paul: “Wherefore God also highly exalted Him” (Phil. 2:9). See also Heb. 2:9; and cf. Isa. 53:12

με ὁ πατήρ. So ⁹⁶κ⁹⁷ B⁹⁸ D⁹⁹ L¹⁰⁰ Θ; the rec. has ὁ πατήρ με.

με ὁ πατήρ ἀγαπᾷ. Jn. generally uses ἀγαπᾶν of the mutual love of the Father and the Son (see on 3:16), but at 5:20 we find ὁ πατήρ φιλεῖ τὸν υἱόν. See also on 3:35, 21:17, as to the alleged distinction in usage between ἀγαπᾶν and φιλεῖν, a distinction which is not observed in the Fourth Gospel.

ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, sc. as a good shepherd does for his sheep (see on v. 11 for the phrase). The self-sacrificing love of Jesus for man draws out the love of the Father to Him. Love evokes love.

ἵνα πάλιν λάβω αὐτήν. ἵνα must be given its full telic force. It was *in order that* He might resume His Life, glorified through suffering, that Jesus submitted Himself to death. Death was the inevitable prelude to the power of His Resurrection Life. It was only after He had been “lifted up” on the cross that He could draw all men to Himself (12:32). The Spirit could not come until after the Passion (7:39, where see note). The purpose of the Passion was not only to exhibit His unselfish love; it was *in order that* He might resume His life, now enriched with quickening power as never before.

18. οὐδεὶς ἦρεν αὐτήν ἀπ’ ἐμοῦ. ¹⁰¹κ*¹⁰²B read ἦρεν, while the easier reading of the rec. text (¹⁰³κ^{c104}A¹⁰⁵D¹⁰⁶W¹⁰⁷Θ latt.) is αἶρει. If the aorist ἦρεν is adopted, “no one *took it* from me,” Jn. is representing Jesus as speaking *sub specie œternitatis*. The issue is so certain that He

⁹⁶κ *Sinaiticus* (δ 2). Leningrad. iv.

⁹⁷B *Vaticanus* (δ 1). Rome. Cent. iv.

⁹⁸D *Bezæ* (δ 5). Cambridge. v–vi. Græco-Latin. Cc. 18:14–20:13 are missing in the Greek text, and the gap has been filled by a ninth-century scribe (D^{supp}).

⁹⁹L *Regius* (ε 56). Paris. viii. Cc. 15:2–20 21:15–25 are missing.

¹⁰⁰Θ *Koridethi* (ε 050). Tiflis. vii–ix. Discovered at Koridethi, in Russian territory, and edited by Beermann & Gregory (Leipzig, 1913). The text is akin to that of *fam.* 13, *fam.* 1, and the cursives 28, 565, 700 See Lake and Blake in *Harvard Theol. Review* (July 1923) and Streeter, *The Four Gospels*. Cf. also *J.T.S.* Oct. 1915, April and July 1925.

¹⁰¹κ *Sinaiticus* (δ 2). Leningrad. iv.

¹⁰²B *Vaticanus* (δ 1). Rome. Cent. iv.

¹⁰³κ *Sinaiticus* (δ 2). Leningrad. iv.

¹⁰⁴A *Alexandrinus* (δ 4). British Museum. v. Cc. 6:50–8:52 are missing.

¹⁰⁵D *Bezæ* (δ 5). Cambridge. v–vi. Græco-Latin. Cc. 18:14–20:13 are missing in the Greek text, and the gap has been filled by a ninth-century scribe (D^{supp}).

¹⁰⁶W *Freer* (ε 014). Washington. iv–vi. Discovered in Egypt in 1906. The Gospels are in the order Mt., Jn., Lk., Mk. Collation in *The Washington MS. of the Four Gospels*, by H. A. Sanders (1912).

¹⁰⁷Θ *Koridethi* (ε 050). Tiflis. vii–ix. Discovered at Koridethi, in Russian territory, and edited by Beermann & Gregory (Leipzig, 1913). The text is akin to that of *fam.* 13, *fam.* 1, and the cursives 28, 565, 700 See Lake and Blake in *Harvard Theol. Review* (July 1923) and Streeter, *The Four Gospels*. Cf. also *J.T.S.* Oct. 1915, April and July 1925.

speaks of His death, which is still in the future, as if it were already past. Whether ἦρεν or αἶρει be read, it is the voluntariness of the Death of Jesus which is emphasised; cf. 18:6, Mt. 26:53.

ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἑμαυτοῦ. This clause is omitted by ¹⁰⁸D, probably because of its apparent verbal inconsistency with 5:19 (cf. 5:30, 7:28, 8:28) οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδέν. But there is no real inconsistency. ἀπ' ἑμαυτοῦ here does not mean *without authority from the Father*, for that authority is asserted in the next sentence. It only implies spontaneity, voluntariness, in the use of the authority which Jesus has received from the Father, and in the obeying of the Father's commandment. See on 5:19.

ἐξουσίαν ἔχω θεῖναι αὐτήν. For ἐξουσία, "authority" as distinct from "power," in Jn., see on 1:12. The authority which Jesus claimed from the Father was, first, the authority to lay down His life spontaneously (which no one has unless he is assured that his death will directly serve the Divine purposes); and, secondly, the authority to resume it again. That He had been given this latter ἐξουσία is in accordance with the consistent teaching of the N.T. writers that it is God the Father who was the Agent of the Resurrection of Jesus. Jesus is not represented as raising Himself from the dead. See on 2:19.

ταύτην τὴν ἐντολήν κτλ. This was the Father's commandment, viz. that He should die and rise again. See further on 12:49 for the Father's ἐντολή addressed to Christ. This Johannine expression is recalled in Hermas (*Sim.* v. vi. 3), δοῦς αὐτοῖς τὸν νόμον ὃν ἔλαβε παρὰ τοῦ πατρὸς αὐτοῦ.

He says "my Father" here and vv. 25, 29, 37. His relation to God was unique; see on 2:16.¹⁰⁹

¹⁰⁸D *Bezae* (δ 5). Cambridge. v–vi. Græco-Latin. Cc. 18:14–20:13 are missing in the Greek text, and the gap has been filled by a ninth-century scribe (D^{supp}).

¹⁰⁹ J. H. Bernard, [*A Critical and Exegetical Commentary on the Gospel according to St. John*](#), ed. Alan Hugh McNeile, International Critical Commentary (New York: C. Scribner' Sons, 1929), 361–365.

10:16 The fourth segment of this *mashal*, particularly v. 16, has been the subject of considerable scholarly and ecclesiastical debate. The text indicates Jesus proclaimed that not all his sheep were at that time in the sheep “pen.” As a result he understood his mission also to involve the gathering of the other sheep so that all might belong to one “flock” or “herd” (*poimnē*, not “fold” as in the KJV).²⁶¹¹⁰⁴ The issue is significant because not everyone is from (out of) the same sheepfold or enclosure, but all belong to the one (*mia*) flock since there is only one (*heis*) shepherd (10:16). So much for the basic argument.

The question is: What did Jesus mean by this statement? It certainly is a stretch in logic to suppose with the Mormons that Jesus was here referring to North America and Indian ancestors on the western side of the Atlantic Ocean.²⁶¹¹¹⁵ Such an idea has to be read into the text and not interpreted from the text. The context must instead refer to a situation in the time of Jesus and the early church. Robinson argues for two groups of Jews, those in Israel and those of the diaspora outside of Israel.²⁶¹¹²⁶ Martyn goes in the opposite direction, arguing that the verse represents the Christian diaspora of the late first century.²⁶¹¹³⁷ The latter view makes the meaning irrelevant to the time of Jesus. The former view makes a little more sense, if one would accept Robinson’s thesis that John’s Gospel was aimed at the people (the lost sheep) of Israel and not the Gentiles, as in Jesus’ initial task outlined at Matt 10:5–6; 15:24. The alternative possibility is that the first group refers to the Jews who followed Jesus and who already were being viewed as part of the fold. They could thus be identified with the flock of Jesus. The other

¹¹⁰²⁶⁴ For further discussions on the issue of the one flock see O. Hofius, “Die Sammlung der Heiden zur Herde Israels (Joh 10:16, 11:51f),” *ZNW* 58 (1967): 289–91, and M. Appold, *The Oneness Motif in the Fourth Gospel* (Tübingen: Mohr-Siebeck, 1976): 246–60.

¹¹¹²⁶⁵ The North American Indians in the Mormon tradition are placed on a parallel plain with the people of Israel; thus a second history emerges that permits another set of revelations and opens the possibility to a second community parallel to that of the development in Israel. For the role of the Jews and Indians see *The Book of Mormon*, 22–31. Concerning the role of Jesus in Mormonism see W. Linn, *The Story of the Mormons* (New York: Macmillan, 1902), 94–96. For the Mormon arguments from Scripture see I. M. Smith, *The Book of Mormon Vindicated* (Independence, Mo.: Ensign, 1900), 35–78, esp. pp. 72–73. For a collection of Mormon writings see *Mormonism II: Pro-Mormon Writings of the Twentieth Century*, ed. G. Ward (New York: Garland, 1990), 39–82. For a critical view see B. McKeever and E. Johnson, *Questions to Ask Your Mormon Friend* (Minneapolis: Bethany, 1994), and D. Reed and J. Farkas, *Mormons* (Grand Rapids: Baker, 1992), 73–75.

¹¹²²⁶⁶ See J. A. T. Robinson, *Twelve More New Testament Studies* (London: SCM Press, 1984), 114–15, and *Twelve New Testament Studies* (Naperville, Ill.: Alec R. Allenson, 1962), 120–21. The latter was earlier published as part of “The Destination and Purpose of St. John’s Gospel,” in *NTS* 6 (1960): 117–31.

¹¹³²⁶⁷ See Martyn, *The Gospel of John in Christian History* (New York: Paulist Press, 1978), 15.

group would then logically seem to refer to the Gentiles who would come thereafter into the flock. (Note the strategic coming of the Greeks at 12:20, which seems to serve as a sign to Jesus of the changing time and the coming of his hour. Robinson, however, thinks the Greeks there were Greek-speaking Jews, not an impossible idea.)

10:17–18 The gathering of the sheep evokes a reflection (10:17–18) on the forthcoming death of Jesus introduced earlier (10:11, 15). The focus of these texts is upon relationships. The good shepherd’s relationship with his sheep is based on their interpersonal knowledge of each other (10:14). The use of *ginōskēin* (“know”) here is far more than cognitive (factual) knowledge. The relationship between Jesus and his sheep is modeled on the relationship between Jesus and the Father (10:15). It is this relationship that supplied the rationale for the self-sacrifice of Jesus for his sheep. The discussion of 10:17–18 thus flows from the presupposition of this relationship.

Accordingly, the force of Greek connectives *dia touto* and *hoti* (“The reason,” 10:17) probably are not causal in implication when combined (cf. RS¹¹⁴V), but the causal relationship leads to a result rather than the reverse. It would be highly unlikely that either Jesus or John would have based the love of the Father for Jesus on the Son’s causal willingness to die. Instead, the love of the Father would more likely have led to the Son’s willingness to die for the sheep. Therefore, I would reverse the idea and read the text of 10:17 as, “Because [*dia touto*] the Father loves me, that is the reason [*hoti*, therefore] I lay down my life.” The model of the Father provided the model for the Son, which in turn should provide the model for the followers of Jesus (cf. 13:34; 15:12).

Although the death of Jesus is the measure of God’s love (3:16–17), it does not fully encapsulate Jesus’ goal here nor for that matter the perspective of the Gospel. As I have stated elsewhere, this Gospel was written from the perspective of the resurrection.²⁶¹¹⁵⁸ Jesus’ laying down of his life was only part of his purpose. Taking it up again (10:17–18) was definitely the climactic part of that purpose and clearly designed by the Father (10:18). Beasley-Murray²⁶¹¹⁶⁹ correctly likens these verses to the passion-resurrection predictions in Mark (8:31; 9:31; 10:32), which incidentally are again triadic in form.¹¹⁷

¹¹⁴RSV Revised Standard Version

¹¹⁵²⁶⁸ See my discussion “The Resurrection Perspective in John: An Evangelical Summons,” *RevExp* 85 (1988): 501–13.

¹¹⁶²⁶⁹ Beasley-Murray, *John*, 172.

¹¹⁷ Gerald L. Borchert, *John 1–11*, vol. 25A, The New American Commentary (Nashville: Broadman & Holman Publishers, 1996), 334–336.