SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES



DEEP DIVE

John

Chapter Ten, Verses 1–42

The Door and the Good Shepherd — two "I am" sayings, a life laid down, and sheep no one can snatch away

NASB 1995 | VERSE BY VERSE | FOUR VOICES | WITH DIAGRAMS

Speaking to the leaders who had just thrown out the man born blind, Jesus calls Himself the door of the sheep and the good shepherd who lays down His life. At the Feast of Dedication He promises that no one can snatch His sheep from His hand, says "I and the Father are one," and the stones come out again. Read through four teachers — **David Guzik**, **R.C. Sproul**, **C.H. Spurgeon** and **Matthew Henry** — with the Greek behind John's key words.

THE PASSAGE

John 10:1–42

door · shepherd · secure · stones

THE METHOD

Verse by Verse

Color-coded by teacher

WHAT'S INSIDE

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Four movements from the sheepfold gate to the far side of the Jordan

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"I came that they may have life, and have it abundantly." — John 10:10

SECTION I · THE PASSAGE

John 10:1–42

The Door and the Good Shepherd — Jesus is the only door into the fold and the Shepherd who dies for the sheep — and holds them so they never perish

† How to Read This Study

This study walks John 10 in 4 movements, in John's own order. Each movement opens with the full NASB 1995 text of those verses, marked with the Berean colors and shapes; then the Greek behind the key words; then the teachers, each in his own color — **David Guzik**, the pastor who walks the text verse by verse; **R.C. Sproul**, the theologian who presses every word for its doctrine; **C.H. Spurgeon**, the preacher who turns the doctrine into a call to the heart; and **Matthew Henry**, the Puritan commentator who gathers it into plain, practical counsel. The figures draw the passage so you can see where John is going. Read the Scripture first; then let each voice add its angle.

DAVID GUZIK · Enduring Word — R.C. SPROUL · Ligonier · St. Andrew's
C.H. SPURGEON · Metropolitan Tabernacle — MATTHEW HENRY · Commentary on the Whole Bible

HOW THIS STUDY IS MARKED — God — His character & actions; Command / instruction; Key repeated word; Sin / warning; Promise / blessing; Time / place / contrast

KEY VERSE · JOHN 10:11

"△I am the good shepherd; the good shepherd △lays down His life for the sheep."

† Before the Passage

There is no break between chapters 9 and 10. Jesus is still speaking to "those of the Pharisees who were with Him" (9:40), the men who had just put the healed man out of the synagogue. "Truly, truly" (10:1) opens a figure about shepherds, thieves and hired hands, and the first hearers would have known exactly whom He meant: Sproul identifies the thieves and robbers as the very leaders who had cast out the man born blind. A man thrown out by false shepherds has just been found by the true one (9:35).

Israel had heard this language before. "The LORD is my shepherd" (Psalm 23:1); "Like a shepherd He will tend His flock" (Isaiah 40:11). In Ezekiel 34 God condemns the shepherds of Israel who fed themselves and not the flock, and then promises, "Behold, I Myself will search for My sheep and seek them out" (34:11) — and "I will set over them one shepherd, My servant David" (34:23). When Jesus says "I am the good shepherd," He takes both promises: the Lord who shepherds and the Davidic shepherd He sends.

Verses 22–42 move about two months on, from the autumn Feast of Tabernacles (chs. 7–9) to the winter Feast of Dedication — Hanukkah. It remembered December 164 BC, when Judas Maccabeus cleansed and rededicated the temple three years after Antiochus IV Epiphanes had profaned it with pagan sacrifice (Guzik and Sproul both tell the story; Daniel 8 and 11 foretold the desecration). Jesus walks in Solomon's portico, the long colonnade on the east side of the temple court, and the people who celebrated a rededicated temple surround the One who is the true temple (2:19–21) and demand that He speak plainly.

John 10 holds two of the seven "I am" sayings with a picture attached: "I am the door" (vv. 7, 9) and "I am the good shepherd" (vv. 11, 14). It also holds the clearest promise of security in the Gospels (vv. 28–29) and one of its clearest claims to deity (v. 30). And it ends where John the Baptist began, beyond the Jordan, where "many believed in Him" (v. 42).

FIGURE · THE SEVEN "I AM" SAYINGS

THE SEVEN "I AM" SAYINGS WITH A PICTURE · JOHN

1	I am the bread of life	John 6:35
2	I am the Light of the world	John 8:12; 9:5
3	**I am the door of the sheep**	John 10:7, 9
4	**I am the good shepherd**	John 10:11, 14
5	I am the resurrection and the life	John 11:25
6	I am the way, the truth, and the life	John 14:6
7	I am the true vine	John 15:1

Behind them all stands the bare "I am" of 8:58 — "before Abraham was born, I am" (Exodus 3:14).

John 10 holds two of the seven pictured "I am" sayings — the door and the good shepherd — side by side.

I
MOVEMENT

JOHN 10:1–10

The Door of the Sheep

The shepherd who calls by name, the thief who climbs the wall, and the one door to life

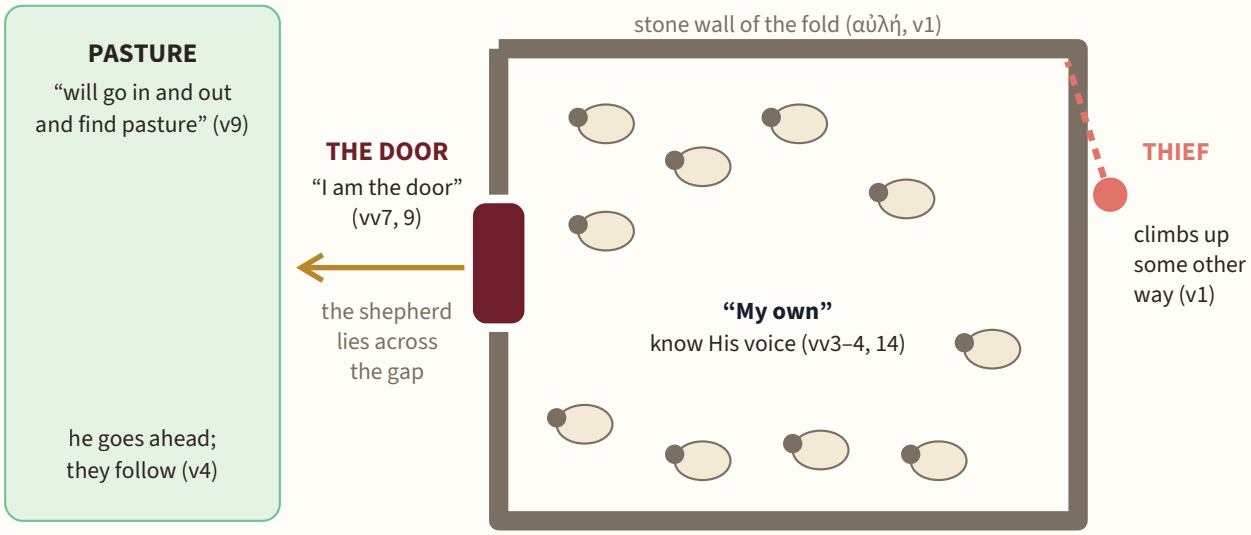
> [1] *"Truly, truly, I say to you, he who does not enter by the door into the fold of the ⟲ sheep, but ⚠ climbs up some other way, he is ⚠ a thief and a robber.* [2] *"But he who enters by the door is a shepherd of the ⟲ sheep.* [3] *"To him the doorkeeper opens, and the ⟲ sheep hear his ⟲ voice, and △ he calls his own sheep by name and leads them out.* [4] *"When he puts forth all his own, he goes ahead of them, and the ⟲ sheep follow him because ☆ they know his voice.* [5] *"A stranger they simply will not follow, but will flee from him, because they do not know the ⟲ voice of strangers."* [6] *This figure of speech Jesus spoke to them, but they did not understand what those things were*

> *which He had been saying to them.* 7 *So Jesus said to them again, "Truly, truly, I say to you, △ I am the door of the sheep.* 8 *"All who came before Me are thieves and robbers, but the ⟳ sheep did not hear them.* 9 *"I am the door; ☆ if anyone enters through Me, he will be saved, and will go in and out and find pasture.* 10 *"⚠ The thief comes only to steal and kill and destroy; ☆ I came that they may have life, and have it abundantly.*
>
> JOHN 10:1–10

> *"The LORD is my shepherd, I shall not want."*
>
> PSALM 23:1

FIGURE · THE FOLD, THE DOOR AND THE THIEF

THE SHEEPFOLD · JOHN 10:1–13 Schematic



One way in, and the shepherd is it: the sheep he knows come and go through him to pasture, while the thief climbs the wall and the hired hand runs from the wolf.

παροιμία

PAROIMIA · "FIGURE OF SPEECH" · G3942

A proverb or veiled saying — a picture whose meaning is not on the surface. John uses it only in this verse (10:6) and in the upper room, where Jesus promises an hour when He will no longer speak in figures but plainly (16:25, 29); Peter uses it of a "true proverb" (2 Peter 2:22). The Pharisees "did not understand" (v. 6) — the men who claimed to see in 9:41 cannot see a parable about themselves. So Jesus explains it twice more, each time beginning with "I am."

θύρα … περισσόν

THYRA … PERISSON · "DOOR … ABUNDANTLY" · G2374, G4053

Thyra (G2374) is the door or the opening itself — 39 times in the New Testament. Jesus does not say He shows the door or keeps it; He says "I am the door": one opening, and He is it (vv. 7, 9). Verse 10's "abundantly" is *perisson*, from *perissos* (G4053), "beyond measure, more than enough, overflowing" — the only time John uses the word. Over against it stand the thief's three verbs: steal, kill, destroy (*apolesē*, the same root as "perish" in v. 28).

DAVID GUZIK · Enduring Word

Guzik: "God has the barriers and the door there for a reason." The thief climbs the wall; "A true shepherd comes in the legitimate and designed way: through love, calling, care, and sacrificial service." "The shepherd calls the sheep by name, showing that the shepherd has a personal connection with the sheep," and "Sheep are experts at discerning their shepherd's voice." He explains that a shepherd often lay across the opening of the pen: "The shepherd was in fact the door." Thieves and robbers — "the con men and muggers of the spiritual world" — differ: "Thief implies deception and trickery; robber implies violence and destruction." And "Abundant life isn't an especially long life"; it is "a life of satisfaction and contentment in Jesus."

R.C. SPROUL · Ligonier · St. Andrew's

In "The Good Shepherd Discourse" (12 January 2003) Sproul will not let the thieves become vague villains — false messiahs or the devil. In context they are the leaders of Israel who had just cast out the man born blind: "He is addressing those whom God had called to be the shepherds over His flock, the clergy of His day." The Father opens the gate for the Son, and the sheep respond: "The sheep knew the shepherd's voice, so when the shepherd called, they came." Then the picture doubles: "Jesus is not only the shepherd of the sheep, but He is the door to the sheepfold." Salvation and abundant life come through Him alone.

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's outline "Christ the Only Door" first shuts the false doors. Not baptism: "Millions are baptized with water, but unless they come to Christ by true faith they are no better than baptized pagans." Not membership: "If you have not Christ your Church certificates are waste paper." Not family: "Your father and mother are not the door, but Christ only." Not profession: "Men do not get rich by professing to be wealthy." Then the privileges of v. 9 — saved, going in to rest and prayer, going out to work and battle, finding pasture — and a push to keep moving: "Do not stop where you are. Go further in."

MATTHEW HENRY · Commentary on the Whole Bible

Henry reads the thief exactly: "He enters not by the door, as having no lawful cause of entry," and "How industrious are wicked people to do mischief!" The sheep know their shepherd, but "a stranger will they not follow, but, as suspecting some ill design, will flee from him." Of the Pharisees' blank faces in verse 6: "It is the sin and shame of many who hear the word of Christ that they do not understand it." And of every rival claim: "Rivals with Christ are robbers of his church, however they pretend to be shepherds." The life He brings is the real thing: "Life in abundance is eternal life, life without death or fear of death."

II
MOVEMENT

JOHN 10:11–21

The Good Shepherd Lays Down His Life

Not a hired hand — the Shepherd who knows His own, gathers other sheep, and dies by His own choice

11 *"I am the good shepherd; △ the good shepherd lays down His life for the sheep.* 12 *"He who is a hired hand, and not a shepherd, who is not the owner of the ⟲ sheep, sees the wolf coming, and leaves the ⟲ sheep and flees, and ⚠ the wolf snatches them and scatters them.* 13 *"He flees because he is a hired hand and is not concerned about the ⟲ sheep.* 14 *"I am the good shepherd, and ☆ I know My own and My own know Me,* 15 *even as the Father knows Me and I know the Father; and I lay down My life for the ⟲ sheep.* 16 *"◷ I have other sheep, which are not of this fold; I must bring them also, and they will hear My ⟲ voice; and they will become ☆ one flock with one shepherd.* 17 *"For this reason the Father loves Me, because I lay down My life so that I may take it again.* 18 *"No one has taken it away from Me, but △ I lay it down on My own initiative. I have authority to lay it down, and △ I have authority to take it up again. This commandment I received from My Father."* 19 *A division occurred again among the Jews because of these words.* 20 *Many of them were saying, "He has a demon and is insane. Why do you listen to Him?"* 21 *Others were saying, "These are not the sayings of one demon-possessed. A demon cannot open the eyes of the blind, can he?"*

JOHN 10:11–21

"Then I will set over them one shepherd, My servant David, and he will feed them; he will feed them himself and be their shepherd."

EZEKIEL 34:23

ὁ ποιμὴν ὁ καλός

HO POIMĒN HO KALOS · "THE GOOD SHEPHERD" · G4166, G2570

Poimēn (G4166), shepherd, occurs six times in John, all in this chapter. The adjective is not *agathos* (inwardly good) but *kalos* (G2570): good as seen — noble, fine, admirable, the shepherd who is everything a shepherd should be. The Greek repeats the article: "the shepherd, the good one" — not one good shepherd among many. And what he does is *tithēsin tēn psychēn*: he "lays down" (*tithēmi*, G5087) his "life" (*psychē*, G5590) — five times in vv. 11–18 — the way one lays down a garment He will take up again (compare 13:4, 12).

μισθωτός · αὐλή … ποίμνη

MISTHŌTOS · AULĒ … POIMNĒ · "HIRED HAND · FOLD … FLOCK" · G3411, G833, G4167

Misthōtos (G3411), a wage-worker, appears only three times (Mark 1:20; John 10:12, 13). The word is not an insult in itself; the problem is that the sheep are not his. In verse 16 Jesus switches words: the "fold" (*aulē*, G833, the walled courtyard of v. 1) is Israel, but the result is one "flock" (*poimnē*, G4167). Guzik notes that Jerome's Latin rendered it "one fold," which fed a mistaken doctrine of exclusiveness; Jesus promised one flock under one Shepherd, not one enclosure.

DAVID GUZIK · Enduring Word

"The hireling flees because he is a hireling and does not care about the sheep." Guzik applies the contrast to pastors, who should show the shepherd's traits though never to Christ's full extent. "These other sheep are Gentile believers, not of the fold of Israel," and the unity is loyalty to Christ, not one organization — "Jerome… mistakenly translated one fold instead of one flock." On verses 17–18: "Anyone can lay down his life; only Jesus could take His life up again." "The death of Jesus was completely voluntary, but it was not an indirect suicide in any sense." The division of verses 19–21 shows again that Jesus is "the dividing line of humanity."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul (12 January 2003) is frank about himself: "The best you can hope for from me is that I am a good hireling, but I am a hireling." Only Christ will not flee from the wolf. The other sheep are Gentiles, not beings elsewhere in the cosmos: "He is talking about the mission of the expansion of the gospel going beyond the borders of Israel." And the cross was not something done to a victim: "It is very important for us to remember that the death of Christ, His perfect sacrifice for us, was voluntary." From Ezekiel 34 and Peter's restoration in John 21 he draws the church's job: "That is the task that has been given to the church: to care for the flock of God."

C.H. SPURGEON · Metropolitan Tabernacle

In "Whose Goodness Faileth Never" (No. 2919, 1 October 1876) Spurgeon walks through the claim — a Shepherd, a good Shepherd, *the* good Shepherd — and its proof: He gave His life in coming, in living, in dying, and gives it still in intercession. "We are more dependent upon Christ than sheep are upon the shepherd." "He knows you a great deal better than you know yourself." "Not one ever perished because He forgot it." In "Other Sheep and One Flock" he seizes on verse 16's tense — ""I have," not "shall have."" — and its necessity: "Subjects are usually bound by a 'must'; this 'must' binds the sovereign." "There never was but one Shepherd and never will be but one flock."

MATTHEW HENRY · Commentary on the Whole Bible

Henry: "those are hirelings that love the wages more than the work." Christ is the opposite — "by a surprising reverse, the shepherd is sacrificed for the sheep." Verse 18 is unique: "No man taketh my life from me." "This was such a challenge as was never given by the most daring hero." Then the crowd splits again: "Rents are sooner made than made up or mended." Some call Him mad, but the other side has the better argument: "Neither mad men nor bad men can work miracles," and "The devil will sooner put out men's eyes than open them."

III
MOVEMENT

JOHN 10:22–30

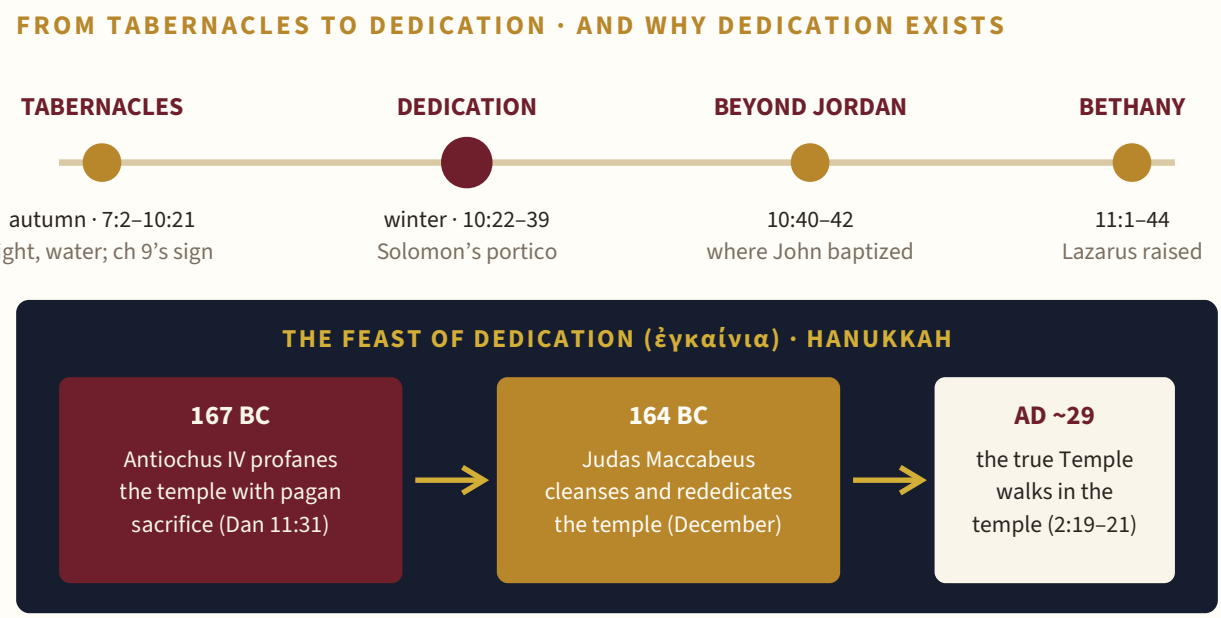
My Sheep Hear My Voice

At the Feast of Dedication — "tell us plainly," eternal life, two hands, and one God

> *22 At that time the Feast of the Dedication took place at Jerusalem; 23 it was winter, and Jesus was walking*
> *in the temple in the portico of Solomon. 24 The Jews then gathered around Him, and were saying to Him, "How*
> *long will You keep us in suspense? If You are the Christ, tell us plainly." 25 Jesus answered them, "I told you, and*
> *you do not believe; the works that I do in My Father's name, these testify of Me. 26 "But ⚠ you do not believe*

> *because you are not of My sheep*. [27] *"My ⟲ sheep hear My ⟲ voice, and I know them, and they follow Me;* [28] *and ☆ I give eternal life to them, and they will never perish; and ☆ no one will snatch them out of My hand*. [29] *"My Father, who has given them to Me, is greater than all; and △ no one is able to snatch them out of the Father's hand*. [30] *"△ I and the Father are one."*
>
> JOHN 10:22–30

FIGURE · WHY JESUS WAS AT THE FEAST OF DEDICATION



Between Tabernacles and Lazarus comes Hanukkah, the feast of a cleansed temple — and the One who is the true temple stands in its portico.

ἐγκαίνια

ENKAINIA · "DEDICATION" · G1456

From *kainos*, "new": a renewal or inauguration. Used only here in the New Testament, for the feast of the temple's rededication after Antiochus — the feast we know as Hanukkah. The Septuagint uses the related verb for dedicating altar and temple (e.g., 1 Kings 8:63). John times the scene with care: "it was winter" (v. 23). The leaders "gathered around" Him (*ekyklōsan*, encircled) — the sheep-thieves of verse 1 now surround the Shepherd.

ἁρπάσει … ἕν

HARPASEI … HEN · "SNATCH … ONE" · G726, G1520

Harpazō (G726), "to seize by force," is the wolf's verb in verse 12 ("snatches them"), and now Jesus uses it twice (vv. 28–29) to say no wolf will succeed: "no one will snatch them out of My hand … no one is able to snatch them out of the Father's hand." In verse 28 "never perish" is the strongest Greek negation (*ou mē … eis ton aiōna*, "by no means … forever"). Verse 30's "one" is *hen* (G1520), neuter — not "one person" (*heis*) but one thing: two Persons, one in nature and work.

DAVID GUZIK · Enduring Word

Guzik tells the Hanukkah story — Antiochus Epiphanes' terror, the Maccabees' revolt, the cleansed temple — then turns to the demand for plainness. The problem was unbelief, not unclearness: "Jesus had told them by His words who He was," and asking for more was "like telling the traffic cop that they should put up a speed limit sign every 100 yards." The sheep hear, follow and receive a life that "begins now, but is greater than physical life," and no one can snatch them: "the hands that created the world hold on to the believer." Verse 30 is "an important statement regarding the deity of Jesus and the nature of the Godhead" — distinct Persons, one essence, against both Sabellius and Arius.

R.C. SPROUL · Ligonier · St. Andrew's

In "The Son of God" (26 January 2003) Sproul answers the charge of evasion: "Jesus was not a slippery snake, and Jesus was not being evasive to escape personal consequences"; He was careful with "Messiah" only because the crowds misunderstood it. Giving eternal life is a divine act: "No creature has the power or the authority to give anything or anyone eternal life." He pictures a father holding a small child's hand near railroad tracks — the safety is in the father's grip: "We are secure, not in ourselves, but because of the One in whose hands we are held." And verse 30 is no mere agreement of wills, as Arians said: "Here, Jesus declares a unity between Himself and the Father."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's "The Security of Believers; or, Sheep Who Shall Never Perish" (MTP 35, 1889) first marks the sheep: "You can tell the sheep of Christ by their being marked in the ear" — they hear — and "All the Lord's sheep are marked in the foot, as well as in the ear" — they follow. Then the security: eternal life cannot end, no inward weakness makes them perish, no outward enemy plucks them away. "Who is to loosen the clasp of that hand which was pierced with the nail for me?" With the Father's hand over the Son's, "A double-handed force keeps them safe against all ill." He insists this breeds holiness, not carelessness: true sheep love to follow.

MATTHEW HENRY · Commentary on the Whole Bible

Henry turns the question back on the questioners: "Christ would make us to believe; we make ourselves to doubt." Their unbelief showed they were not His sheep, and he states his Reformed conviction plainly: "Those to whom God never gives the grace of faith were never designed for heaven and happiness." But for the sheep the comfort is total: "Those are safe who are in the hands of the Lord Jesus." The Father who gave them is greater than all, and "He that secured the glory of the Redeemer will secure the glory of the redeemed."

IV
MOVEMENT

JOHN 10:31–42

Stones, Scripture and Belief

Stoned for blasphemy — "you are gods," the unbreakable Scripture, and many believing beyond the Jordan

31 *The Jews* ⚠ *picked up stones again to stone Him*. 32 *Jesus answered them, "I showed you many good works from the Father; for which of them are you stoning Me?"* 33 *The Jews answered Him, "For a good work we do not stone You, but for blasphemy; and because You, being a man,* ⚠ *make Yourself out to be God*." 34 *Jesus answered them, "Has it not been written in your Law, 'I SAID, YOU ARE GODS'?* 35 *"If he called them gods, to whom the word of God came (and* ⚠ *the Scripture cannot be broken*), 36 *do you say of Him, whom the Father sanctified and*

> *sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’?* 37 *“If I do not do the works of My Father, do not believe Me;* 38 *but if I do them, though you do not believe Me, believe the works, so that you may know and understand that* △ *the Father is in Me, and I in the Father.”* 39 *Therefore they were seeking again to seize Him, and He eluded their grasp.* 40 *And He went away again beyond the Jordan to the place where John was first baptizing, and He was staying there.* 41 *Many came to Him and were saying, “While John performed no sign, yet everything John said about this man was true.”* 42 ☆ *Many believed in Him there.*
>
> JOHN 10:31–42

> *“I said, “You are gods, And all of you are sons of the Most High.”*
>
> PSALM 82:6

λυθῆναι

LYTHĒNAI · “BE BROKEN” · G3089

From *lyō*, “to loose, untie, dissolve, break.” John uses it of the temple Jesus would raise (“Destroy this temple,” 2:19) and of Jesus “breaking” the Sabbath in the leaders’ eyes (5:18). Here Jesus says the Scripture *cannot* be loosened — not even one word in an obscure psalm. His whole argument rests on a single word, “gods” (*theoi*), in Psalm 82:6. Sproul: “He says the Scripture cannot be broken. It cannot be done.” The same verb in the same Gospel: men may “destroy” the temple of His body, but no one can loose His Word.

DAVID GUZIK · Enduring Word

The stones prove they understood: “The Jews of Jesus’ day clearly understood what the Jehovah’s Witnesses and others seem to miss” — that He claimed to be God. Guzik explains Psalm 82: “The judges of Psalm 82 were called “gods” because in their office they determined the fate of other men.” Jesus argues from lesser to greater (“The argument is from the greater to the less,” quoting Alford), and he warns: “Jesus did not take the statement “you are gods” in Psalm 82 and apply it to all humanity or to all believers.” Then Jesus withdrew beyond the Jordan — “Jesus did not remain in Jerusalem among the hostile religious leaders” — and “God’s work went on, despite the opposition of man.”

R.C. SPROUL · Ligonier · St. Andrew’s

Sproul (26 January 2003) catches the irony of verse 33: they accused Jesus, a man, of making Himself God. “They got it backwards.” The eternal Word made Himself man (1:14). In the first century the incarnation, not the resurrection, was the stumbling block. Jesus answers with Scripture: “This is one of those lesser-to-greater arguments” — if mere judges could be called gods, how can it be blasphemy for the One the Father sanctified and sent to say “I am the Son of God”? Rejecting Him is the real blasphemy. And Jesus’ view of the Bible settles ours: “He says the Scripture cannot be broken. It cannot be done.”

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon’s outline “A Cheering Incident at Bethabara” starts with the stones: “When men cannot answer holy arguments with fair reasonings they can give hard answers with stones.” “He who hates the truth soon hates its advocate.” But Jesus’ retreat was not defeat — “Opposition is no sign of defeat” — for “the flight of Christ from men in one place may cause the flight of souls to Him in another.” At the place where John had preached, people remembered his words and “drew the conclusion that all that John said was true.” “Good work never dies.” And they did not dither: “They did not promise to try to believe … they believed on Him there.”

MATTHEW HENRY · Commentary on the Whole Bible

Henry watches the stones come out a second time: “Daring sinners will throw stones at heaven, though they return upon their own heads.” Jesus escaped their hands, and Henry sees a pattern for the gospel: “Though persecutors may drive Christ and his gospel out of their own city or country,” they cannot drive Him out of the world. Beyond the Jordan the capital’s loss was the countryside’s gain: “Christ and his gospel have often found better entertainment among the plain country-people.” “No weapon formed against our Lord Jesus shall prosper.”

V
THEME

CROSS-REFERENCES

The Passage in the Whole Bible

The Shepherd of Israel, the shepherds who failed, and the great Shepherd raised from the dead

“The LORD is my shepherd, I shall not want.”

PSALM 23:1

“Like a shepherd He will tend His flock, In His arm He will gather the lambs And carry them in His bosom; He will gently lead the nursing ewes.”

ISAIAH 40:11

“For thus says the Lord GOD, “Behold, I Myself will search for My sheep and seek them out.””

EZEKIEL 34:11

“Then I will set over them one shepherd, My servant David, and he will feed them; he will feed them himself and be their shepherd.”

EZEKIEL 34:23

“I said, “You are gods, And all of you are sons of the Most High.”

PSALM 82:6

“Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord,”

HEBREWS 13:20

“For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.”

1 PETER 2:25

R.C. SPROUL · Ligonier · St. Andrew's

Sproul reads John 10 against Ezekiel 34, where God "laid the responsibility at the feet of the priests and clergy of that day who were charged by God to feed the flock" — the failure Jesus names in the thieves, hired hands and false shepherds.

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon hears Psalm 23 in verse 9's promise of pasture: the sheep who enter by the Door are fed by the Shepherd who makes them lie down in green pastures.

SECTION II · STUDY HELPS

At a Glance

Four voices, one chapter

Four teachers, one chapter. Guzik walks the shepherd customs and the history of Hanukkah; Sproul presses the context (the thieves are Israel's leaders), the voluntary cross and Christ's deity; Spurgeon preaches the door, the Shepherd and the double grip of verses 28–29; Henry gathers it into proverbs. All four read verses 28–29 as the believer's final security — a reading many Arminian Christians qualify (they hold that a sheep may stop following) — so read their agreement as one tradition's voice.

THE MOVEMENT	GUZIK · the text	SPROUL · the doctrine	SPURGEON · the heart	HENRY · the counsel
I · The door	The shepherd was the door; con men and muggers; abundant life is contentment in Jesus.	The thieves are the clergy who cast out the blind man; He is shepherd and door.	Church certificates without Christ are waste paper; go further in.	Rivals with Christ are robbers of his church; abundant life is eternal life.
II · The Shepherd	Only Jesus could take His life up again; other sheep are Gentiles; one flock, not one fold.	At best I'm a good hireling; His death was voluntary; feed the flock.	More dependent on Christ than sheep on a shepherd; "I have," not "shall have."	Hirelings love the wages; the shepherd sacrificed for the sheep.
III · Secure	Unbelief, not unclearness; the hands that made the world hold the believer.	Not a slippery snake; no creature gives eternal life; held in the Father's grip.	Marked in the ear and the foot; a double-handed force.	Christ would make us believe, we make ourselves doubt; safe in His hands.
IV · Stones	They understood the claim; Psalm 82's judges; God's work goes on.	They got it backwards; lesser to greater; Scripture cannot be broken.	Hard answers with stones; opposition is no sign of defeat.	Stones thrown at heaven fall back; the plain country-people received Him.

JOHN 10:1–42 · A COMPARATIVE READING

† Key Insights to Carry

- **The thieves had names.** Chapter 10 is spoken to the men who had just thrown out the man born blind (9:40–10:1). Sproul: Jesus is "addressing those whom God had called to be the shepherds over His flock." SPROUL
- **One door — and He is it.** *Thyra*: not a guide to the door but the door itself. Guzik: "The shepherd was in fact the door." THE GREEK
- **Abundant life is a Person, not a lifestyle.** *Perissos* — overflowing (v. 10). Guzik: "Abundant life isn't an especially long life." Henry: "life without death or fear of death." GUZIK
- **"Good" means beautiful.** *Kalos*, not *agathos*: the Shepherd who is everything a shepherd should be — "the shepherd, the good one." THE GREEK
- **Nobody took His life.** "I lay it down on My own initiative" (v. 18). Henry: "such a challenge as was never given by the most daring hero." Guzik: "only Jesus could take His life up again." HENRY
- **"I have other sheep."** Not "I will have." Spurgeon: "this 'must' binds the sovereign." The Gentiles were already His before the apostles reached them. SPURGEON
- **Sheep are known by ear and foot.** "My sheep hear My voice … and they follow Me" (v. 27). Spurgeon: "marked in the ear … marked in the foot." SPURGEON
- **Two hands hold the sheep.** "No one will snatch them out of My hand … out of the Father's hand" (vv. 28–29). Sproul: "We are secure, not in ourselves, but because of the One in whose hands we are held." SPROUL

- **"One" is neuter.** *Hen*, not *heis*: Jesus and the Father are not one person but one in nature and work — and the stones show the hearers understood it as a claim to be God. THE GREEK
- **One word in a psalm cannot be broken.** Jesus builds His defense on a single word in Psalm 82:6. Sproul: "He says the Scripture cannot be broken. It cannot be done." THE TEXT

† Questions for the Table

1 **What other "doors" have I tried — religion, family, my own effort, a program — and what does it mean that Jesus says "I am the door"?**

One opening into the fold, and He is it.

10:7-9; Acts 4:12

2 **Which thief has been working on my life — stealing, killing, destroying — and what does the abundant life of verse 10 look like for me this week?**

Not a longer life but His life, overflowing.

10:10

3 **When hard times came, where have I acted like a hired hand toward the people God gave me — my family, my men, my church?**

The hired hand runs because the sheep are not his.

10:12-13; 1 Pet 5:2-4

4 **How do I recognize the Shepherd's voice over all the other voices in my head — and what is He saying to me right now?**

Sheep are marked in the ear and in the foot: they hear and follow.

10:3-5, 27

5 **If no one can snatch me from His hand, what fear am I still carrying that verses 28–29 answer?**

Two hands hold the sheep — the Son's and the Father's.

10:28-29; Rom 8:38-39

6 **Jesus said "the Scripture cannot be broken." How does His view of the Bible shape the way I read mine?**

He rested His case on one word of one psalm.

10:34-36; Matt 5:18

John 10 tells us there is one way into the fold and one Shepherd over it, and that He did not lose His life — He laid it down, and took it up again. The men who held stones could not hold Him, and no one can pry His sheep out of His hand. Hear His voice, follow Him, and rest in the grip of the Son and the Father.

Teaching the Word. Watching the Times. — Smith For Christ

† Sources

Each teacher's section summarizes the pages below in our own words; short quotations are verbatim from them. Matthew Henry (1662–1714) completed his *Commentary* himself through the Gospels and Acts. Henry's Commentary and C.H. Spurgeon (1834–1892) are in the public domain; Guzik and Sproul are summarized — consult each author's own work.

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