SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

John 10

The Door and the Good Shepherd — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Jesus is the one door into God's fold and the good Shepherd who laid down His life for His sheep by His own choice. His sheep hear His voice and follow Him, and no one can snatch them out of His hand or the Father's.

00 The Text

JOHN 10 (NASB95), MARKED

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

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.

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?”

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.”

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.

Marked in the text

- **v1** “climbs up some other way” — Sin / warning
- **v1** “a thief and a robber” — Sin / warning
- **v3** “he calls his own sheep by name and leads them out” — God — His character & actions
- **v4** “they know his voice” — Promise / blessing
- **v7** “I am the door of the sheep” — God — His character & actions
- **v9** “if anyone enters through Me, he will be saved” — Promise / blessing
- **v10** “The thief comes only to steal and kill and destroy” — Sin / warning
- **v10** “I came that they may have life, and have it abundantly” — Promise / blessing
- **v11** “the good shepherd lays down His life for the sheep” — God — His character & actions
- **v12** “the wolf snatches them and scatters them” — Sin / warning
- **v14** “I know My own and My own know Me” — Promise / blessing
- **v16** “I have other sheep, which are not of this fold” — Time / place / contrast
- **v16** “one flock with one shepherd” — Promise / blessing

- **v18** “I lay it down on My own initiative” — God — His character & actions
- **v18** “I have authority to take it up again” — God — His character & actions
- **v22** “the Feast of the Dedication” — Time / place / contrast
- **v23** “it was winter” — Time / place / contrast
- **v26** “you do not believe because you are not of My sheep” — Sin / warning
- **v28** “I give eternal life to them, and they will never perish” — Promise / blessing
- **v28** “no one will snatch them out of My hand” — Promise / blessing
- **v29** “no one is able to snatch them out of the Father’s hand” — God — His character & actions
- **v30** “I and the Father are one” — God — His character & actions
- **v31** “picked up stones again to stone Him” — Sin / warning
- **v33** “make Yourself out to be God” — Sin / warning
- **v35** “the Scripture cannot be broken” — God — His character & actions
- **v38** “the Father is in Me, and I in the Father” — God — His character & actions
- **v42** “Many believed in Him there” — Promise / blessing
- **v1** “sheep” — Key repeated word (every occurrence)
- **v3** “voice” — Key repeated word (every occurrence)

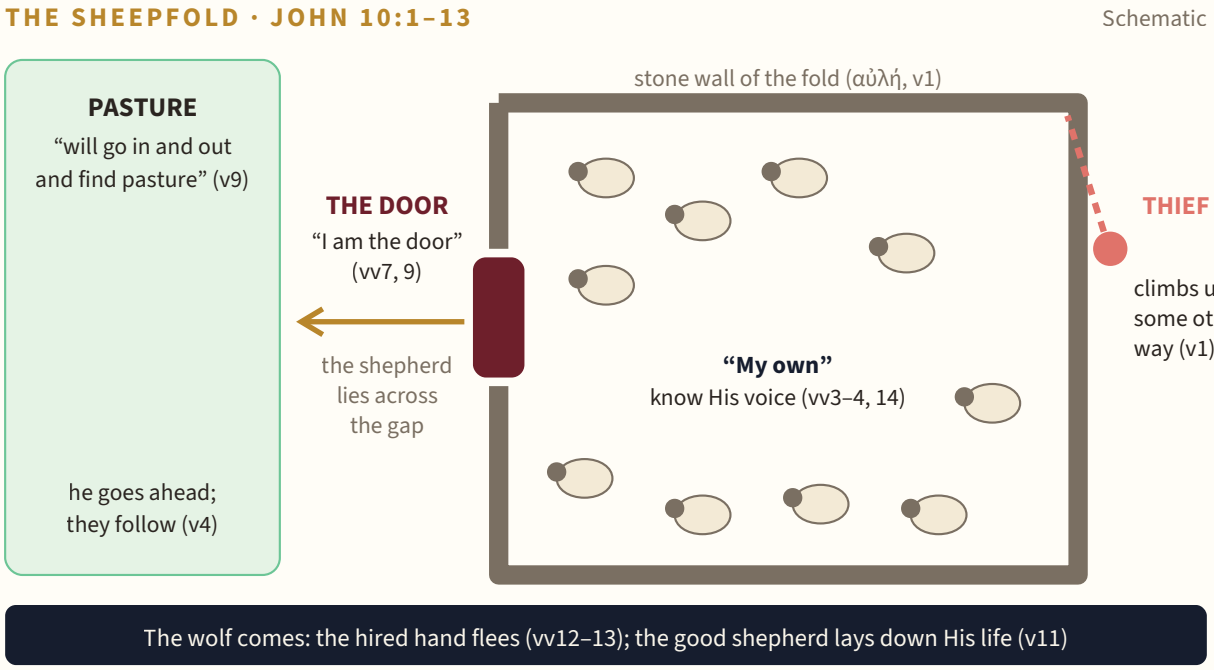
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · JOHN 10:14

"△I am the good shepherd, and ☆I know My own and My own know Me,"

FIGURE · THE FOLD, THE DOOR AND THE THIEF



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.

Setting. Jerusalem. Verses 1–21 continue straight from 9:39–41: Jesus is speaking to the Pharisees who had just put the healed man out. Verses 22–39 are set two months or so later, at the Feast of the Dedication (Hanukkah), in winter, in Solomon's portico of the temple. Verses 40–42: Jesus withdraws beyond the Jordan to where John first baptized.

Structure:

- vv1–6 — **the figure:** the thief climbs in another way; the shepherd enters by the door, calls his own sheep by name, leads them out; they follow because they know his voice; strangers they flee. The hearers did not understand (v6).
- vv7–10 — **"I am the door":** all who came before were thieves and robbers; whoever enters through Me will be saved, go in and out, find pasture. The thief steals, kills, destroys; "I came that they may have life, and have it abundantly."

- vv11–18 — **"I am the good shepherd":** He lays down His life for the sheep; the hired hand flees from the wolf. "I know My own and My own know Me." Other sheep not of this fold — one flock, one shepherd. "I lay it down on My own initiative … authority to take it up again."
- vv19–21 — **division:** "He has a demon and is insane" vs. "A demon cannot open the eyes of the blind, can he?"
- vv22–30 — **Dedication:** "If You are the Christ, tell us plainly." "I told you, and you do not believe … you are not of My sheep." My sheep hear, I know them, they follow; eternal life; never perish; no one will snatch them out of My hand or the Father's. "I and the Father are one."
- vv31–39 — **stones:** "for blasphemy … You, being a man, make Yourself out to be God." Psalm 82:6: "YOU ARE GODS"; the Scripture cannot be broken; believe the works — the Father is in Me and I in the Father. He eluded their grasp.
- vv40–42 — **beyond the Jordan:** "John performed no sign, yet everything John said about this man was true." Many believed in Him there.

Repeated words, with counts:

- "sheep" ×15 — vv1, 2, 3 (×2), 4, 7, 8, 11, 12 (×2), 13, 15, 16, 26, 27.
- "Father" ×13 — vv15 (×2), 17, 18, 25, 29 (×2), 30, 32, 36, 37, 38 (×2); plus "Father's" ×2 — vv25, 29.
- "know / knows" ×8 — vv4, 5, 14 (×2), 15 (×2), 27, 38.
- "shepherd" ×6 — vv2, 11 (×2), 12, 14, 16.
- "believe / believed" ×6 — vv25, 26, 37, 38 (×2), 42.
- "voice" ×5 — vv3, 4, 5, 16, 27; "follow" ×3 — vv4, 5, 27.
- "life" ×5 — vv10, 11, 15, 17, 28; "lay(s) down / lay it down" ×5 — vv11, 15, 17, 18 (×2).
- "work(s)" ×5 — vv25, 32, 33, 37, 38.
- "I am" ×5 — vv7, 9, 11, 14, 36 ("I am the Son of God").
- "door" ×4 — vv1, 2, 7, 9; "thief / thieves" ×3 — vv1, 8, 10; "robber(s)" ×2 — vv1, 8.
- "stone(s) / stoning" ×4 — vv31 (×2), 32, 33; "blasphemy / blaspheming" ×2 — vv33, 36.
- "hand" (grip) ×2 — vv28, 29; "snatch(es)" ×3 — vv12, 28, 29; "hired hand" ×2 — vv12, 13.
- "Truly, truly" ×2 — vv1, 7.

Contrasts: door ⟷ "some other way" (v1). Shepherd ⟷ thief, robber, stranger, hired hand (vv1–13). Steal, kill, destroy ⟷ life abundantly (v10). Flees ⟷ lays down His life (vv11–13). This fold ⟷ other sheep, one flock (v16). Taken from Me ⟷ I lay it down (v18). Demon-possessed ⟷ opens the eyes of the blind (vv20–21). Not My sheep ⟷ My sheep (vv26–27). Perish ⟷ eternal life (v28). Jerusalem stones (v31) ⟷ beyond the Jordan, many believed (v42).

Shape of the chapter: a picture (1–6), two "I am" explanations (7–18), a division (19–21), then a winter confrontation that climbs from "tell us plainly" to "I and the Father are one" to stones (22–39), and a quiet ending where people believe (40–42).

Chapter theme (my words): Jesus is the only way into God's flock and the only Shepherd who dies for it. He knows His sheep by name, they know His voice, and the grip that holds them is His and the Father's — and they are one.

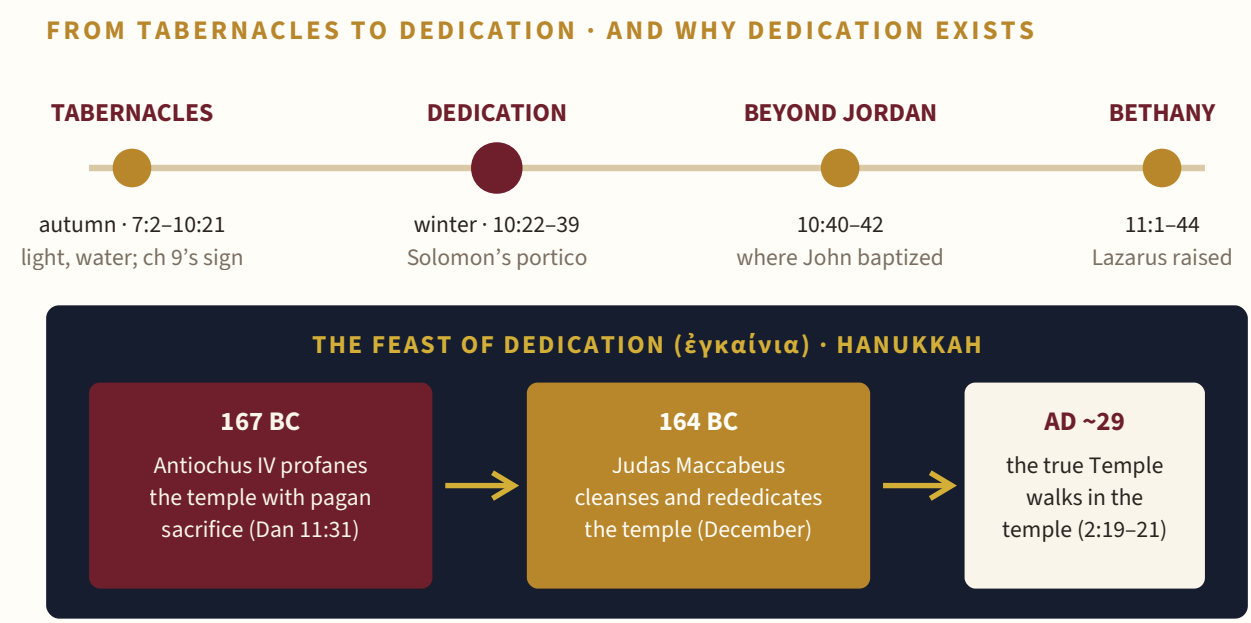
02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · JOHN 10:28

"and △I give eternal life to them, and ☆they will never perish; and ☆no one will snatch them out of My hand."

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.

Who are the thieves and robbers (vv1, 8)? Sproul is clear: not the devil or vague false messiahs, but the leaders of Israel who had just thrown out the man born blind — "those whom God had called to be the shepherds over His flock, the clergy of His day." Guzik agrees the words rebuke the corrupt leaders of Jesus' day. Ezekiel 34 is the background: God against the shepherds who fed themselves.

How can Jesus be both the door and the shepherd? Guzik explains the custom: at night a shepherd lay across the opening of the fold — "The shepherd was in fact the door." Sproul: "Jesus is not only the shepherd of the sheep, but He is the door to the sheepfold." The point of the door is exclusive: one way in (Acts 4:12). Spurgeon shuts the false doors — baptism without faith, church membership, family heritage.

What is "abundant life" (v10)? Not prosperity. Guzik: "Abundant life isn't an especially long life"; it is "a life of satisfaction and contentment in Jesus." Henry: "Life in abundance is eternal life, life without death or fear of death." I have to say this plainly to my men: abundant life can be lived in a cell, in a hospital, in a hard marriage, because it is Him.

The voluntary death (vv17–18). All four stress that no one took Jesus' life. Sproul: "the death of Christ, His perfect sacrifice for us, was voluntary." Guzik: "Anyone can lay down his life; only Jesus could take His life up again," and it "was not an indirect suicide in any sense." Henry: "such a challenge as was never given by the most daring hero." The cross was not an accident or a defeat; it was a Shepherd's choice.

Who are the "other sheep" (v16)? Guzik and Sproul: Gentile believers — the gospel going beyond Israel. Spurgeon notices the tense: "I have," not "shall have." Guzik adds that Jerome's "one fold" bent this into exclusiveness; Jesus promised one flock under one Shepherd. The church is not Israel's replacement but Gentiles brought into one flock with believing Israel under the one Messiah — and God still has a future for the nation (Rom 11).

Can a sheep be lost (vv28–29)? Our four teachers read these verses as the believer's final security. Sproul: "We are secure, not in ourselves, but because of the One in whose hands we are held." Spurgeon: "A double-handed force keeps them safe against all ill." Henry: "Those are safe who are in the hands of the Lord Jesus." Many Arminian Christians agree no outside power can snatch a sheep but hold that a sheep may stop following. I want my men to know both views exist — and to notice the description in v27: the secure sheep are the ones who hear and follow. Spurgeon insists security breeds holiness, not carelessness.

"You do not believe because you are not of My sheep" (v26). Jesus does not say they are not His sheep because they don't believe, but the reverse. Henry states the Reformed reading sharply ("Those to whom God never gives the grace of faith were never designed for heaven"). Others read "not of My sheep" as describing a settled refusal. Either way, the call stands: hear His voice and follow.

"I and the Father are one" (v30). *Hen* is neuter — one thing, not one person. Guzik: distinct Persons, one essence, refuting both Sabellianism and Arianism. Sproul rejects the Arian reading that makes it a mere unity of purpose. The stones settle what the hearers thought it meant (v33).

"You are gods" (v34; Psalm 82:6). Not a teaching that humans are divine. Guzik: the judges of Psalm 82 were called "gods" because "in their office they determined the fate of other men," and Jesus did not apply it "to all humanity or to all believers." Sproul: "one of those lesser-to-greater arguments." If God's word called mere judges "gods," how is it blasphemy for the One the Father sanctified and sent to say "I am the Son of God"? And it rests on one word, because "the Scripture cannot be broken."

Hanukkah and Daniel. The Feast of Dedication remembered Antiochus IV's desecration (167 BC) and the temple's cleansing (164 BC), events Daniel foresaw (Dan 8:9–14; 11:31). I read Antiochus as a preview of a greater desecration still to come (Dan 9:27; Matt 24:15; 2 Thess 2:3–4). In John 10 the true Temple stands in the rededicated one — and they pick up stones.

Word study (Greek):

- **figure of speech — *paroimia* (G3942):** a veiled saying; John 10:6; 16:25, 29.
- **door — *thyra* (G2374):** the opening itself; "I am the door."
- **abundantly — *perissos* (G4053):** overflowing, beyond measure; only here in John.
- **shepherd — *poimēn* (G4166):** six times in John, all in ch. 10.
- **good — *kalos* (G2570):** beautiful, noble, admirable good.
- **lay down — *tithēmi* (G5087) + life — *psychē* (G5590):** five times in vv11–18.
- **hired hand — *misthōtos* (G3411):** wage-worker; Mark 1:20; John 10:12–13.
- **fold — *aulē* (G833) vs flock — *poimnē* (G4167):** walled courtyard vs. one flock (v16).
- **Dedication — *enkainia* (G1456):** renewal; only here — Hanukkah.

- **snatch — *harpazō* (G726):** seize by force — the wolf's verb (v12), denied twice (vv28–29).
- **one — *hen* (G1520):** neuter; one in nature, not one person.
- **broken — *lyō* (G3089):** loosed, dissolved — Scripture cannot be (v35).

Key insights to carry (from the Deep Dive):

1. **The thieves had names** — the leaders who threw out the blind man (Sproul).
2. **One door — and He is it** (vv7, 9).
3. **Abundant life is a Person, not a lifestyle** (v10).
4. **"Good" means beautiful** — *kalos*, the Shepherd as He should be.
5. **Nobody took His life** — He laid it down and took it up (v18).
6. **"I have other sheep"** — already His (v16).
7. **Sheep are known by ear and foot** — they hear and follow (v27).
8. **Two hands hold the sheep** (vv28–29).
9. **"One" is neuter** — one in nature (v30).
10. **One word in a psalm cannot be broken** (v35).

Cross-references: Exod 3:14; Num 27:16–17; 1 Kgs 8:63; Ps 23; 80:1; 82:6; 95:7; Isa 40:11; 53:6; Jer 23:1–4; Ezek 34; 37:24; Dan 8:9–14; 9:27; 11:31; Zech 11:4–17; 13:7; Matt 5:18; 9:36; 24:15; Mark 6:34; Luke 15:3–7; John 1:14, 28; 2:19–21; 5:18; 8:58–59; 9:35–41; 14:6; 16:25; 21:15–17; Acts 4:12; 20:28–29; Rom 8:38–39; 11:25–26; Eph 2:13–16; Phil 1:6; 2 Thess 2:3–4; Heb 13:20; 1 Pet 2:25; 5:2–4; Rev 7:17.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · JOHN 10:27

"My sheep hear My voice, and I know them, and they follow Me;"

Promise to trust — "no one will snatch them out of My hand." I know men who are sure they've blown it one too many times — that one more relapse, one more failure, and God will let go. Jesus says the grip is His, and over His hand is the Father's. Sproul's picture of a father holding his small child's hand near the railroad tracks is the one I need: the safety is in His grip, not mine. That doesn't make me careless; it makes me want to follow the One who won't let go.

Command to obey — hear and follow. "My sheep hear My voice, and I know them, and they follow Me" (v27). There are a lot of voices in my head — the accuser, the old crowd, the bottle, my own pride. The Shepherd's voice comes through His Word. This week I will spend the first ten minutes of every day with Scripture before I pick up my phone, and do the next thing He says.

Sin to confess — acting like a hired hand. The hired hand runs when the wolf comes because the sheep aren't his. I confess the times I've treated my wife, my kids, the men God gave me, as a job — present when it was easy, gone when it cost something. Jesus lays down His life; I can at least lay down my comfort.

Truth to live in — one door. Not my family's faith, not a program, not a church card, not being a better man than the next guy. Spurgeon: "If you have not Christ your Church certificates are waste paper." Jesus is the door, and whoever enters through Him will be saved and find pasture.

Example to follow — the Shepherd who knows names. "He calls his own sheep by name." In prison ministry men become numbers; in recovery they become "the addict." The Good Shepherd knows names. I will learn and use the name of every man I serve, and pray for each one by name.

Questions for the table (from the Deep Dive):

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"? (10:7–9; Acts 4:12) *One opening into the fold, and He is it.*
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? (10:10) *Not a longer life but His life, overflowing.*
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? (10:12–13; 1 Pet 5:2–4) *The hired hand runs because the sheep are not his.*
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? (10:3–5, 27) *Sheep are marked in the ear and in the foot: they hear and follow.*
5. If no one can snatch me from His hand, what fear am I still carrying that verses 28–29 answer? (10:28–29; Rom 8:38–39) *Two hands hold the sheep — the Son's and the Father's.*
6. Jesus said "the Scripture cannot be broken." How does His view of the Bible shape the way I read mine? (10:34–36; Matt 5:18) *He rested His case on one word of one psalm.*

Worship. The Lord who said “I Myself will search for My sheep” came Himself. He is the door and the Shepherd, the One who laid down His life on His own initiative and took it up again, the great Shepherd brought up from the dead. He and the Father are one, and the hand that holds me is the hand that made the world and was pierced for me.

Prayer. Good Shepherd, thank You for coming in by the door and calling me by name. Thank You for laying down Your life for me when no one could take it from You. Tune my ear to Your voice and teach my feet to follow. Forgive me for running like a hired hand. Hold the men I serve, and bring in the other sheep You already call Yours. When I am afraid I will fall, remind me that no one can snatch me out of Your hand or the Father’s. Amen.

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