

John 10 Commentary

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John 10:1 "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.

BGT John 10:1 μ ν μ ν λ γ ω μ ν, μ ε σερχ μενος δι τ ς θ ρ α ς ε ς τ ν α λ ν τ ν προβ των λ λ ν α β α ν ω ν
λλαχθεν κε νο ς κ λ π π η ς σ τ ν κ α λ σ τ ς

KJV John 10:1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

NET John 10:1 "I tell you the solemn truth, the one who does not enter the sheepfold by the door, but climbs in some other way, is a thief and a robber.

CSB John 10:1 " I assure you: Anyone who doesn't enter the sheep pen by the door but climbs in some other way, is a thief and a robber.

ESV John 10:1 "Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber.

NIV John 10:1 "I tell you the truth, the man who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber.

NLT John 10:1 "I tell you the truth, anyone who sneaks over the wall of a sheepfold, rather than going through the gate, must surely be a thief and a robber!

- **Truly:** John 3:3
- **He:** John 10:9 Jer 14:15 23:16,17,21,32 28:15-17 29:31,32 Eze 13:2-6 Mt 7:15 23:16-28 Ro 10:15 Eph 4:8-12 Heb 5:4 1Pe 1:10 2Pe 2:1 1Jn 4:1
- **he is a thief:** John 10:8,10 Isa 56:10-12 Eze 34:2-5 Zec 11:4,5,16,17 Ro 16:18 2Co 11:13-15 Tit 1:11 2Pe 2:3,14-19
- John 10 Resources - Multiple Sermons and Commentaries

THE DANGER FOR SHEEP

While the organizers of the original canon placed a chapter break at the end of John 9, it is most reasonable to see that Jesus continues the discourse from that chapter without any obvious break in time. Recall that Jesus had just addressed the Pharisees in John 9:41+ declaring "If you were blind, you would have no sin; but since you say, **We see,**' your sin remains." This chapter will in a sense "test" whether they truly **see!** And after presenting a simple figure of speech, we see that they completely fail the test (Jn 10:6+!) The audience then would include the Pharisees, the healed born again blind nameless blind man, Jesus' disciples and the other Jews who had gathered around in John 9.

Lenski further notes that the Pharisees "posed as men who **"see"** and who **"know"** over against the common people (χ λ ο ς) who do "not know" the law, and whom they thus look down upon as accursed (see Jn 7:49+), among them being this wretched beggar: "and dost thou teach us (Jn 9:34+)?" Thus these Pharisees set themselves up as the only true teachers and leaders of the people (Ro 2:19, 20+). In reality they were pseudo-teachers and pseudo-leaders. So Jesus continues and now treats these Pharisees in their damnable influence and work upon others." (See page 710 [Interpretation of St John's Gospel](#))

R C Sproul - Some biblical commentators look at this text and say that when Jesus spoke **of thieves and robbers**, He referred to false messiahs or to the Devil. I don't think so; this comment is far more pointed than that. Remember, this comment came right on the heels of a very heated discussion between Jesus and the Pharisees about the man born blind. This is the context. Jesus addressed those whom God had called to be the shepherds over His flock, the clergy of His day, who had so recently cast the healed man out of the synagogue, rejecting a sheep in the flock of God. Jesus called these clergy, the Pharisees, thieves and robbers. (BORROW [John](#))

Steven Cole quips "the bottom line is, it's not *how much* you know, but *who* you know. The Pharisees knew far more theology than the man born blind, but they didn't know the true shepherd. But the healed blind man now knew Jesus as his shepherd. Do you? Jesus prayed (Jn 17:3): "This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent." ([The True Shepherd and His Sheep](#))

Warren Wiersbe - These first six verses are a picture of the relationship between the shepherd and his sheep. John 10:6 calls this a "parable" (ED: NAS = "figure of speech") but a better word is [allegory](#). Christ is merely reminding the people of what shepherds and sheep act like. Later in the chapter He makes a more direct application. (BORROW [Wiersbe's Expository Outlines on the New Testament](#) - excellent resource for giving you pointers for your sermons and teachings) Wiersbe outlines the chapter as follows....

I. The Illustration (Jn 10:1–6)

II. The Explanation (Jn 10:7–21)

A. The door (Jn 10:7–10).

B. The shepherd (Jn 10:11–15).

C. The flock (Jn 10:16–21).

II. The Application (Jn 10:22–42)

Henry Morris - Although Jesus did not at first call this a parable, He clearly intended it to be a symbolic use of the familiar scene of sheep tended by a shepherd, along with their sheepfold and its door. (BORROW [The Defender's Study Bible](#))

John MacArthur explains that "Jesus' discourse on Himself as the "Good Shepherd" flowed directly from chap. 9, as Jesus continued to talk to the very same people. The problem of chap. 9 was that Israel was led by false shepherds who drew them astray from the true knowledge and kingdom of Messiah (Jn 9:39–41). In chap. 10, Jesus declared Himself to be the "Good Shepherd" who was appointed by His Father as Savior and King, in contrast to the false shepherds of Israel who were self-appointed and self-righteous (Ps. 23:1; Is. 40:11; Jer. 3:15; cf. Is. 56:9–12; Jer. 23:1–4; Jer 25:32–38; Ezek. 34:1–31; Zech. 11:16). (See [MacArthur Study Bible](#) or [BORROW](#))

J C Ryle - The chapter we have now begun is closely connected with the preceding one. The parable before us was spoken with direct reference to the blind teachers of the Jewish Church. The Scribes and Pharisees were the people our Lord had in view, when He described the false shepherd. The very men who had just said "We see," (John 9:41+) were denounced with holy boldness, as "thieves and robbers."

Truly, truly ([amen, amen](#)) - "Most assuredly" This repeated phrase should always make your ears perk up and give close attention (somewhat like the use of the word "Behold"). Only Jesus uses the double affirmation "[truly, truly](#)," (25x/25v) and it identifies the declaration that follows as an especially important truth that the reader should pay very close attention to (see also [additional thought below](#)). When Jesus introduces His words with "Amen, amen," it behooves the attentive, obedient follower of Christ to follow with "Amen, Amen," to the truth of what He states. It is like being in the audience when the preacher sounds a particularly poignant or powerful note and we hear a chorus of "Amen's" from the listeners. Of course, we can say "Amen" with our lips, but fail to say it with our lives (so to speak). This is in a sense hypocrisy on our part!

Marvin Vincent adds that **Amen, Amen** "never begins anything quite new, but connects what follows with what precedes. This discourse grows out of the assumption of the Pharisees to be the only authoritative guides of the people (Jn 9:24, 29+). They have already been described as blind and sinful."

I say to you, he who does not enter ([eiserchomai](#)) **by the door** ([thura](#)) **into the fold** ([aule](#)) **of the sheep** ([probaton](#)), **but climbs up some other way, he is a thief** ([kleptes](#)) **and a robber** ([lestes](#)) - Jesus' audience lived in an agrarian culture and understood exactly what this statement meant because sheep were vulnerable to predators and needed to be protected at night in the sheepfold or sheep pen. As discussed more below ([note](#)), the shepherd himself would stand guard to prevent thieves and robbers from entering while the walls of the sheepfold usually had layers of thorn bushes to discourage theft.

Lenski - The picture is that of a sheepfold, a walled or fenced enclosure, where the sheep are kept at night, while during the day they are led out to pasture. The vital point is the action of the two persons in regard to the door of the fold. He who shuns the door and gets in some other way, such as by climbing over the wall or fence, that man (ekeinon, a word John loves) is a thief who means to steal what does not belong to him, or a robber who would obtain by violence what belongs to another." (See page 711 in the [Interpretation of St John's Gospel](#)) **Lenski's** comment "*obtain by violence*" reminds me of the infamous cult leader [James Jones](#)

Brian Bell - Why does He compare us to sheep? 1. We are prone to wander (All we like sheep have gone astray; We have turned, every one, to his own way - Isa 53:6) 2. We need a Shepherd to guide us (like sheep do) 3. Sheep flock together, so should we (should be no lone wolves!)

Marvin Vincent on **some other way** ($\lambda\lambda\alpha\chi\ \theta\epsilon\nu$) - Literally, from some other quarter. The thief does not, like the shepherd, come from some well-known direction, as from his dwelling or from the pasture, but from an unknown quarter and by a road of his own. This **from** is significant, because, in the previous discourses, Jesus has laid great stress on the source **from** which He proceeded, and has made the difference in character between Himself and His opposers turn upon difference of origin. See Jn 8:23, 42, 44+ ("You are **from** below, I am **from** above"...."I...have come from God"). In the latter part of this chapter He brings out the same

thought (Jn 10:30, 32, 33, 36+).

Warren Wiersbe - It is unfortunate that John 10:1 is often used to teach that the sheepfold is heaven, and that those who try to get in by any way other than Christ are destined to fail. While the teaching is true (Acts 4:12), it is not based on this verse. Jesus made it clear that the fold is the nation of Israel (John 10:16). The Gentiles are the "other sheep" not of the fold of Israel. When Jesus came to the nation of Israel, He came the appointed way, just as the Scriptures promised. Every true shepherd must be called of God and sent by God. If he truly speaks God's Word, the sheep will "hear his voice" and not be afraid to follow him. The true shepherd will love the sheep and care for them. ([Bible Exposition Commentary](#))

R C Sproul gives the background for John 10 ([see page 187](#)) - In those days, there was one large, central pen, or sheepfold, in a given community, and at the end of the day people brought their small individual flocks and led them into the big sheepfold. With their combined resources, they paid a gatekeeper, and it was his job to stay with the sheep during the night. In the morning, the gatekeeper opened the gate to those who were truly shepherds, whose sheep were enclosed in the sheepfold. The shepherds entered by the door, for they had every right to do so—the sheep were theirs and the gatekeeper was their paid servant. When a shepherd entered the sheepfold, the sheep of all the local flocks were mixed, but he began to call, and his sheep recognized his voice and came to him. In fact, a good shepherd was so intimately involved with the care and the nurture of his sheep that he had names for them, and he would call them by name. His sheep followed him out because they knew him. Jesus used this particular illustration over and over again to speak about His relationship to those whom the Father had given Him, to those who are believers. The illustration teaches us that Christ knows the believer and the believer knows Him, recognizes His voice, and follows Him. This two-way knowledge is absolutely essential. Jesus gave a dreadful warning about this at the end of the Sermon on the Mount when He said: "Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!' " (Mt. 7:22–23+). He said, "You are not My sheep if you don't know Me and I don't know you." Obviously, in terms of the illustration, the gatekeeper, who opens the door of the sheepfold to the shepherd, represents the Father, who opens the gates of heaven to Christ and lets Him bring his sheep into the safety of the fold. (BORROW [John](#))

["There were ninety and nine that safely lay](#)

In the shelter of the fold.

But one was out on the hills away,

Far off from the gates of gold.

Away on the mountains wild and bare.

Away from the tender Shepherd's care.

Away from the tender Shepherd's care."

Bob Utley - There is a very obvious mixing of metaphors in this chapter. Jesus as the door of the sheepfold, John 10:7, and also the shepherd of the sheep (John 10:11 and Jn 10:14). However, this mixing of metaphors is not uncommon in John and the NT.

1. Jesus is the bread and the giver of the bread (cf. John 6:35,51)
2. Jesus is the truth and the speaker of truth (cf. John 10:8:45-46 and 14:6)
3. Jesus is the way and He shows the way (cf. John 14:6)
4. Jesus is the sacrifice and the one who offers the sacrifice (cf. the Book of Hebrews)

The title "shepherd" was a common OT title both for God and the Messiah (cf. Ps. 23:1-6; Ps. 80:1; Isa. 40:10-11; 1 Pet. 5:1-4). The Jewish leaders are called the "false shepherds" in Jeremiah 23; Ezekiel 34:1-31 and Isa. 56:9-12. The term "shepherd" is related to the term "pastor" (cf. Eph. 4:11; Titus 1:5,7).

Adam Clarke has a pithy application of Jesus' words to those who might seek to be pastors (shepherds) - Whoever, therefore, enters not by Jesus Christ into the pastoral office, is no other than a thief and a robber in the sheepfold. And he enters not by Jesus Christ who *enters* with a prospect of any other interest besides that of Christ and his people. Ambition, avarice, love of ease, a desire to enjoy the conveniences of life, to be distinguished from the crowd, to promote the interests of one's family, and even the sole design of providing against want—these are all ways by which *thieves and robbers enter into the Church*. And whoever enters by any of these ways, or by simony, craft, solicitation, &c. deserves no better name."

BRIAN BELL - Catholic, Protestant, Jewish, Calvary Chapel - corruption of God's plan sadly happens in all denominations, in all religions, in all countries, in all times.

1. It happens when religion replaces a relationship with God.
2. It happens when pride replaces gratitude for God's grace.

3. It happens when hunger for power replaces a desire to serve.

Truly (amen) (281) **amen** [OT = **Amen** (0543) **amen**] is a transliteration from the Hebrew word **amen** which in turn is from the Hebrew verb **aman** = to be firm, to believe, this word conveying the idea of certainty) **Amen** is transliterated into Latin and English and many other languages, so that it is practically a universal word. In fact **amen** has been called the best-known word in human speech. To say "**Amen**" confirms a statement by someone else.

Renn notes that **Amen** "indicates the solemn affirmation of the divine will and purpose in about one-third of the nearly 150 occurrences of the term. The remaining uses of the term yield the adverbial meaning "**truly**." (Expository Dictionary of Bible Words) Surely acknowledges that which is valid and binding. The OT often used "amen" at the end of a sentence (truly, surely, certainly) to confirm the preceding words and invokes their fulfillment. Only the Lord Jesus uses amen (truly) at beginning of a sentence. His "Amen" guarantees the truth of His saying and affirms His authority. (Borrow [Expository dictionary of Bible words](#))

Friberg summarizes amen - Amen is transliterated from the Hebrew amen; usually translated into Greek by genoito (let it be so, truly); (1) liturgically, used as a particle of strong affirmation and assent at the end of a doxology this is indeed true (Ro 11.36) or a prayer of thanksgiving that is the way it should be (1Cor 14.16); (2) used with lego (to speak) to emphasize that what is being said is a solemn declaration of what is true (Jn 1.51); (3) figuratively and substantively the Amen, used by Christ of himself as the one speaking what is true (Rev 3.14) (Borrow [Analytical Lexicon of the Greek New Testament](#))

Amen is a response to something that has just been said, except in Jesus' teachings. Jesus, the ultimate "Amen" (Rev 3:14), is the supreme authority and so it is clearly apropos that His teachings be introduced by **amen**. John's Gospel has 25 uses of "amen" and every use is a double **amen** (or double "**truly**" in the **NAS** - 25 times). None of the other 3 Gospels use a "double amen." It is also notable that in the four Gospels, **amen** is used only by our Lord Jesus Christ, almost always "to introduce new revelations of the mind of God." (Vine) Every use of "amen" or "truly" by Jesus serves to affirm what follows and by extension to cause us to pay close attention to the teaching. The Pauline uses of **amen** occur primarily at the close of his prayers or doxologies, and as such serve to confirm them as "it is firm" (or "so let it be").

Truly, truly - 25x/25v - Jn. 1:51; Jn. 3:3; Jn. 3:5; Jn. 3:11; Jn. 5:19; Jn. 5:24; Jn. 5:25; Jn. 6:26; Jn. 6:32; Jn. 6:47; Jn. 6:53; Jn. 8:34; Jn. 8:51; Jn. 8:58; Jn. 10:1; Jn. 10:7; Jn. 12:24; Jn. 13:16; Jn. 13:20; Jn. 13:21; Jn. 13:38; Jn. 14:12; Jn. 16:20; Jn. 16:23; Jn. 21:18

Door (2374) **thura** referred to a literal door as allowing one to enter and exit some place (Mk 1:33), a courtyard or outer door (Acts 12:13), a reference to the Temple gate (Acts 3:2), the door of a tomb (Mk 15:46), or the door of heaven (Rev 4:1+ - this last use being in a sense metaphorical). Figuratively **thura** referred to Jesus Himself as the metaphorical door through which one could enter into salvation (John 10:7, 9). And so in John we read that **Jesus** taught "I am **the door** (NOTE CAREFULLY - NOT "a door" BUT "**THE** door!" = the unique, only "DOOR!"); if anyone enters through Me, he shall be saved, and shall go in and out, and find pasture." (John 10:9) and added "I am **THE** (specific, exclusive) way, and **THE** (specific, exclusive) truth, and **THE** (specific, exclusive) life; (absolutely) no one comes to the Father, but through Me." (John 14:6) In Greek the definite article "**THE**" is important as it speaks of specificity...in other words, had Jesus been one of many ways, He would not have used the definite article "**THE**" but would have identified Himself as "**a**" way, "**a**" truth, "**a**" life, one of many gates/ways. Jesus did not teach that there are many roads that lead to the Kingdom of Heaven but clearly taught "I am the only **Way**."

- [See 4 page discussion of the Imagery of Door](#) - **Topics discussed include** "The Closed Door Hides," "The Closed Door Excludes," "The Door as Spiritual Entryway," "The Door as Opportunities for the Gospel,"

Excerpt - "Doors and doorways are places of transition. We move through them to the outside or into another room to greet new people; we close doors and find quiet and solitude. The door is an important symbol for the biblical writers. The doorway, gate, portal or entryway is often associated with entrance into areas of great spiritual significance. The various courts in the temple area were marked by walls and portals, and the Holy of Holies in the temple was sealed off for all but one day of the year (see Sacred Space)."

Key Events at Doors. We can note, finally, some famous moments in the Bible in which the crucial event happens at a door. The list includes the monster sin either couching (RSV [RSV RSV. Revised Standard Version]) or crouching (NIV [NIV NIV. New International Version]) or lurking (NRSV [NRSV NRSV. New Revised Standard Version]) at the door of Cain's heart (Gen 4:7), the closed door of the ark that signals safety for Noah and his family (Gen 6:16; 7:16), the door of Lot's house that foils the would-be rapists (Gen 19:10), the blood-signed doorposts of the Israelites on the evening of the Passover (Ex 12:22—23),

the locked doors of Eglon's chamber that enable Ehud to make his get-away after the assassination (Tudg 3:23—25), the "ancient doors" that are commanded to be lifted up so the King of glory may come in (Ps 24:7, 9) and the door of every individual's soul at which Jesus stands and knocks, ready to enter and sup (Rev 3:20). ([Page 760](#))

Fold (833)(aule) means first signifies "an open courtyard" before a house; then, "an enclosure" in the open, "a sheepfold," a courtyard, palace, corral, an open space. In classical and Koine Greek [aule](#) is an "enclosed space without covering" in close proximity to a house. In the papyri "the word is extremely common, denoting the court attached to a house." An enclosed space exposed to the open air, a sheepfold, a place where sheep are housed (John 10:1, 16). The "sheepfold" was usually surrounded by a stone wall (Nu 32:16), preferably near a well (Ex 2:16; Ps 23:2), and often protected by a tower (2Ch 26:10; Mi. 4:8).

NET Note on aule - There was more than one type of sheepfold in use in Palestine in Jesus' day. The one here seems to be a courtyard in front of a house (the Greek word used for the sheepfold here, **aule** frequently refers to a courtyard), surrounded by a stone wall (often topped with briars for protection).

Gilbrant on aule - In the New Testament [aule](#) is used six times to refer to the courtyard of the high priest where the trial of Jesus was conducted (Matthew 26:58,69; Mark 14:54,66; Luke 22:55; and John 18:15). Once it refers to the palace of the high priest (Matthew 26:3) and once it refers to the courtyard of the Praetorium (Mark 15:16, the official residence of the governor, here probably the fortress Antonia rather than the palace of Herod in the western part of the city). The word occurs three times in the teaching of Jesus, twice in reference to the sheep corral (John 10:1,16), and once in reference to the private courtyard (or house) of the "strong man" (Luke 11:21). ([Complete Biblical Library](#))

Aule - 12x/12v - court(3), courtyard(5), fold(2), house(1), palace(1). Matt. 26:3; Matt. 26:58; Matt. 26:69; Mk. 14:54; Mk. 14:66; Mk. 15:16; Lk. 11:21; Lk. 22:55; Jn. 10:1; Jn. 10:16; Jn. 18:15; Rev. 11:2

Uses in the Septuagint - Aule is a common word in the Septuagint, aulē translates at least eight Hebrew terms. Most frequently, it substitutes for the word *chatsér*, which is rendered "court" or "courtyard" in the King James Version (see Ex 27:9; Nu 3:26; Ps 100:4 --- Exod. 27:9; Exod. 27:12; Exod. 27:13; Exod. 27:16; Exod. 27:17; Exod. 27:18; Exod. 27:19; Exod. 35:12; Exod. 36:34; Exod. 38:9; Exod. 38:15; Exod. 38:16; Exod. 38:17; Exod. 38:18; Exod. 38:20; Exod. 38:31; Exod. 39:40; Exod. 40:33; Lev. 6:16; Lev. 6:26; Lev. 8:31; Num. 3:26; Num. 3:37; Num. 4:26; Num. 4:32; 2 Sam. 17:18; 1 Ki. 2:35; 1 Ki. 6:36; 1 Ki. 7:8; 1 Ki. 7:9; 1 Ki. 7:12; 1 Ki. 8:64; 2 Ki. 20:4; 2 Ki. 21:5; 2 Ki. 23:12; 1 Chr. 9:22; 1 Chr. 9:25; 1 Chr. 16:29; 1 Chr. 23:28; 1 Chr. 28:6; 2 Chr. 4:9; 2 Chr. 6:13; 2 Chr. 7:7; 2 Chr. 20:5; 2 Chr. 23:5; 2 Chr. 24:21; 2 Chr. 29:16; 2 Chr. 31:2; 2 Chr. 33:5; Neh. 3:25; Neh. 8:16; Neh. 13:7; Est. 1:1; Est. 1:5; Est. 2:11; Est. 2:19; Est. 3:2; Est. 3:3; Est. 4:2; Est. 4:11; Est. 5:9; Est. 5:13; Est. 6:4; Est. 6:5; Est. 6:10; Est. 6:12; Est. 7:4; Ps. 29:2; Ps. 65:4; Ps. 84:2; Ps. 84:10; Ps. 92:13; Ps. 96:8; Ps. 96:9; Ps. 100:4; Ps. 116:19; Ps. 122:2; Ps. 134:1; Ps. 135:2; Isa. 1:12; Isa. 34:13; Jer. 19:14; Jer. 26:2; Jer. 32:2; Jer. 32:8; Jer. 32:12; Jer. 33:1; Jer. 35:4; Jer. 36:10; Jer. 36:20; Jer. 37:21; Jer. 38:6; Jer. 38:13; Jer. 38:28; Jer. 39:14; Jer. 39:15; Jer. 49:28; Jer. 49:30; Jer. 49:33; Ezek. 8:7; Ezek. 8:16; Ezek. 10:3; Ezek. 10:4; Ezek. 10:5; Ezek. 40:16; Ezek. 40:17; Ezek. 40:19; Ezek. 40:20; Ezek. 40:23; Ezek. 40:27; Ezek. 40:28; Ezek. 40:31; Ezek. 40:34; Ezek. 40:37; Ezek. 40:44; Ezek. 40:47; Ezek. 41:3; Ezek. 42:1; Ezek. 42:3; Ezek. 42:7; Ezek. 42:8; Ezek. 42:9; Ezek. 42:14; Ezek. 43:5; Ezek. 44:17; Ezek. 44:19; Ezek. 44:21; Ezek. 44:27; Ezek. 45:19; Ezek. 46:1; Ezek. 46:20; Ezek. 46:21; Ezek. 46:22; Ezek. 47:2; Ezek. 47:16; Ezek. 47:17; Ezek. 48:1; Dan. 2:49; Zech. 3:7

SHEEPFOLD — a pen or shelter for protecting sheep (Num. 32:16; sheepcote, KJV). A permanent sheepfold was enclosed by stone walls. The Old Testament declares that the Lord took David from the sheepfold to be ruler over the Lord's people (1 Chr. 17:7). The New Testament portrays Jesus as the Good Shepherd who protects His sheep (John 10:7–30). (Nelson's Dictionary)

SHEEP PEN, SHEEPFOLD (Heb. *gedhērâh*, *mikhlâh*, *mishpethayin*, *nāweh*, Gr. [aule](#)). An enclosure intended for the protection of sheep and also to keep them from wandering out and getting lost. These folds were simple walled enclosures, usually without roofs, with the walls covered with thorns to keep out robbers. Several flocks would usually pass the night in one fold under the care of a shepherd who guarded the door. Each shepherd knew his own sheep and was known by them. (See John 10:1–6.) (Zondervan NIBD)

Warren Wiersbe - The Middle Eastern **sheepfold** was very simple: a stone wall, perhaps ten feet high, surrounded it, and an opening served as the door. The shepherds in the village would drive their sheep into the fold at nightfall and leave the porter to stand guard. In the morning each shepherd would call his own sheep, which would recognize their shepherd's voice and come out of the fold. The porter (or one of the shepherds) would sleep at the opening of the fold and actually become "the door." Nothing could enter or leave the fold without passing over the shepherd. (BORROW [Wiersbe's Expository Outlines on the New Testament](#) - excellent resource for giving you pointers for your sermons and teachings)

[See description below](#) of Sheep Pen (Sheepfold) by John Beck

Thief (2812) kleptes from **klépto** = steal; kleptomaniac) is a stealer or thief who acts with stealth or subterfuge. The **kleptes** steals by **fraud** and **in secret** (Mt 24:43; Jn 12:6) whereas the robber or **lestes** steals by violence and openly. In classical Greek *kleptēs* signifies the one who with **cunning** and **deceit** obtains others' property. The NT uses **kleptes** in a figurative sense to describe the false teachers and deceivers who "steal" men away from the truth. In the present context **kleptes** is used as a figure of speech ("like a thief" - [see term of comparison = simile](#)) to describe the sudden and unexpected appearance of the **Day of the Lord**.

NIDNTT (CLICK FOR FULL NOTE ON KLEPTES AND LESTES) adds - The use of *kleptō* (Lat. *clepere*) emphasises the secrecy, craft, and cheating involved in the act of stealing or embezzlement (cf. Eng. *stealth*). By contrast, *lēstēs*, which derives from the same root as *leia*, booty, and *apolauō*, to take advantage of,

includes the element of violence, though not necessarily of dishonesty: a soldier exercising his right to seize plunder could be termed *lēstēs*. But the word usually meant robber, bandit, pirate.....

The Fourth Gospel's discourse on the Good Shepherd opens with a description of a prospective sheepstealer as *kleptes kai lestes*, i.e., using stealth or force as required to get into the sheepfold, and not the proper entrance (Jn. 10:1). Judas, who pilfered money, was a **kleptes** (Jn. 12:6); Barabbas, who was implicated in violence, was a **lestes** (Jn. 18:40). The plural phrase *kleptai kai lestai*, used by Jesus in Jn. 10:8 to define all who came before him, is not intended to include the godly of earlier days, but refers to false messiahs, such as Theudas and Judas the Galilean (Acts 5:36 f.). "All who came" alludes to the tech. term for the messiah, the "coming one" (Matt. 11:3; Mk. 11:9; Lk. 7:19; Rom. 5:14). The purpose of the coming of the *kleptes* was to destroy life in furthering his own ends. By contrast, Jesus had come to give life, even at the expense of his own, and abundant life at that (Jn. 10:10).

Kleptes - 16v - Matt. 6:19; Matt. 6:20; Matt. 24:43; Lk. 12:33; Lk. 12:39; Jn. 10:1; Jn. 10:8; Jn. 10:10; Jn. 12:6; 1 Co. 6:10; 1 Thess. 5:2; 1 Thess. 5:4; 1 Pet. 4:15; 2 Pet. 3:10; Rev. 3:3; Rev. 16:15

Robber (3027) **lestes** from **lizoma** = to plunder, seize or from *leis/leia* = booty) means one who steals openly and by violence in contrast to **kleptes** which denotes one who steals by stealth. A robber, highwayman, bandit (Mt 27:38; Mk 11:17; 15:27; Lk 10:30, 36; J 10:1, 8; 2 Cor 11:26). A revolutionary, insurrectionist, one who favors the use of force (Jn 18:40). Figuratively *lestes* speaks of unscrupulous, greedy, or overambitious leaders (Jn 10:8) "In classical usage mostly of cattle. The robber, conducting his operations on a large and systematic scale, and with the aid of bands, is thus to be distinguished from the *κλ πτης*, or *thief* who purloins or pilfers whatever comes to hand." (Vincent)

Zodhiates - Judas was a **thief** (*kleptes* [John 12:6]) doing no violence to anyone. He stole secretly. **Barabbas** was a **robber** (*lēstēs* [Jn 18:40 {cf. Mk 15:7}]). Palestine was infested by **robbers** to whom its walks and **caves** afforded a great deal of cover and shelter (cf. Jdg. 9:25; Hos. 6:9; 7:1), hence, the expression "**den of robbers**" (Jer. 7:11; Mt. 21:13). **The temple became a haunt of robbers**. The dealers in the temple market were notorious for their extortion, but it gave them fancied security in their evildoing. It is probable that some of these robbers were really zealots in rebellion against the authority of Rome, so that there was an element of misplaced patriotism and even religion in their proceedings. Josephus identified robbers with zealots. (Borrow [The Complete Word Study Dictionary: New Testament](#))

NIDNTT [CLICK FOR FULL NOTE LESTES](#)

Lestes - 15x/15v - Matt. 21:13; Matt. 26:55; Matt. 27:38; Matt. 27:44; Mk. 11:17; Mk. 14:48; Mk. 15:27; Lk. 10:30; Lk. 10:36; Lk. 19:46; Lk. 22:52; Jn. 10:1; Jn. 10:8; Jn. 18:40; 2 Co. 11:26

QUESTION - [What does Jesus mean when He says, "Verily, verily" or "Truly, truly," in the gospels?](#)

ANSWER - At various times in the gospels, Jesus introduces a statement using phrases such as "Verily, I say" or "Truly, I say this to you." In the Gospel of John, Jesus frequently uses the phrase "**Truly, truly**" (ESV) or "**Verily, verily**" (KJV) or "**Very truly**" (NIV). These expressions all use the Greek word *amēn*, taken directly from the Hebrew word *ā'mēn*. This word has different implications depending on how and where it is used. Jesus' application of the term is noticeably different from prior uses.

In modern use, the word **amen** is typically used at the [end of a prayer](#). It may also be spoken to show agreement with some statement or idea. This is slightly different from, but closely related to, the original use of the term as seen in the Old Testament. The Hebrew word *ā'mēn* literally means "so be it." The term is an expression of complete and total agreement. In passages such as 1 Chronicles 16:36 or Deuteronomy 27:15–26, this is how the term is used. Placing the word *amen* at the end of a statement is a way of accepting, agreeing, or endorsing what came before.

Jesus, however, was fond of saying, "Amen," *before* making a statement or giving a message. When used in this way, the word *amen* has slightly different implications. Leading off with *amen* not only implies that what follows is true but also that the person making the statement has firsthand knowledge and authority about it. Saying, "Verily, verily," before making a statement is a strong claim to truth, presented from an almost audacious attitude. Speaking on worldly or secular matters, saying, "Verily, verily," would imply that what follows is that person's own original idea.

So, when Jesus leads off with the words *verily, verily* in verses such as Matthew 18:3, Mark 3:28, Luke 23:43, and John 8:51, He is not merely saying, "Believe me, this is true." He is actually saying, "I know this is true *firsthand*." Since many of these comments are on heavenly, spiritual, or godly issues, Jesus' use of *verily, verily* is part of His consistent [claim of divinity](#). Jesus is not merely aware of these truths: He is the One who originated them!

The disciples and others listening to Jesus' words would have understood His use of these phrases in exactly that way. So, when we

read Jesus' words and see statements beginning with "verily," "truly," or some variation, we should recall the deeper meaning. Those claims are not only Jesus' opinion on the truth. Those are ideas about which He has intimate, personal, firsthand knowledge. GotQuestions.org

Steven Cole - I read once about a seminary class that spent a semester searching the New Testament to discover which truth is emphasized more than any other. To their surprise they found that warnings against false teachers top the list, ahead of love or any other virtue. Jesus Himself warned (Mt. 7:15), "Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves." The metaphor pictures the deceptiveness and the self-centered destructiveness of false prophets. They fool the sheep into thinking that they are sheep, and thus gain access to the flock. But their aim is not to build up and care for the flock, but to ravage them for their own selfish purposes (see also, 2Co 11:13-15; 2Pe 2:1-22; and 1, 2, & 3 John).....Christlike shepherds warn their flocks about false teachers. If Jesus, the true shepherd, warned about false teachers, then His undershepherds must also warn about false teachers if they are faithful to Him. To put it another way, Jesus was not always "nice" and "positive." Read Matthew 23:1-39, where He pronounces woe after woe on the scribes and Pharisees, whom He repeatedly calls "hypocrites." Both Paul and John pointed out false teachers by name (1Ti 1:20; 2Ti 2:17; 4:14; 3Jn 9-10). People have criticized me because at times I have named false teachers or heretical groups. But if I leave it vague and general, people don't connect the dots. I would not be a faithful shepherd if I didn't specifically warn you about false teachers. ([The True Shepherd and His Sheep](#)) (ED: See [Jim Jones](#) below)

Sheep Pen (Sheepfold) - John Beck - See page 233 in the [Zondervan Dictionary of Biblical Imagery](#)

The sheep and goats that were absolutely vital to the well-being of the average family had a very low capacity for defending themselves. Lacking the strength to fight or speed to flee, sheep and goats were no match for the large predators of the Promised Land. Therefore families developed a series of strategies designed to safeguard their animals. Each flock was assigned a shepherd whose sight, strength, and cunning compensated for the vulnerability of the flock. Throughout the daylight hours, the shepherd would keep the animals tightly configured in a close-knit group and usher stragglers back into the flock. With the need for food and water met, lengthening shadows signaled the coming of more dangerous hours for the flock. From dusk to dawn, even the presence of the shepherd did not guarantee the security of the flock, so the animals were taken into a hard-sided enclosure (ED: [SEE PICTURE ABOVE](#)) that put stone and thorns between predator and prey.

Such sheep pens or sheepfolds were located either near the village or in the open countryside. During the wet winter season, pastures for the flock were available closer to the village, which meant it was possible for the shepherds to lead their animals to sheep pens associated with the village complex. But the drier late spring and summer forced the shepherds to move their flocks farther and farther away from the village. These pastures were often too far away to allow a return to the village sheep pens before dark, so the shepherds built sheepfolds in the open countryside in the vicinity of those remote pastures.

In either case the sheepfold was not an enclosed barn or shed with roof and doors that turned on hinges. Instead, a sheep pen could be configured by enhancing a natural cave, closing off the cave's open side by stacking fieldstones to create an artificial fourth wall for the shelter. When a cave was not available, the shepherd could build an elliptical wall of fieldstone that could be topped with a layer of thorny branches. Both types of sheep pen insulated the flock from predators with solid walls that deterred their access to the sheep and goats. Of course it was necessary to create an access point to either sheepfold. The gate that guarded this entry was not a wooden door but the shepherd himself or herself who sat in the opening and controlled who could enter and exit.

This is the kind of sheep pen that receives both literal and metaphorical mention in the Bible. After the Israelites had secured the land east of the Jordan River, the descendants of Reuben and Gad approached Moses with a request. They asked that they be given their land inheritance on that side of the Jordan before sending their men into the battles that would win the west side of the Jordan River for the rest of the tribes (Nu 32:1-15+). They asked for and received permission to build the necessary infrastructure that would allow their women, children, and herds to live securely—fortified cities and pens to secure their livestock (Nu 32:16, 24+). David's dramatic change in station from shepherd to shepherd-king is described by referring to his old habit of building sheep pens: "He chose David his servant and took him from the **sheep pens**; from tending the sheep he brought him to be shepherd of his people Jacob, of Israel his inheritance" (Ps. 78:70-71).

The familiar sheep pen is also used rhetorically in the Bible. Zephaniah describes the ruin of the large and powerful Philistine cities by observing that the land they occupied would return to its earlier, rustic character. The places that teemed with thriving trade and urban sprawl would become "a place for shepherds and sheep pens" (Zeph. 2:6). Israel would also face the judgment of God as the Babylonian armies crisscrossed their land. Normal life would cease, a fact emphatically pictured by the prophet who looks in the direction of the sheep pens but finds them void of any animals (Hab. 3:17+). That is because God's people were deported from the Promised Land. Yet there would be a return, a return that Micah envisioned with this metaphor: "I will surely gather all of you, O Jacob; I will surely bring together the remnant of Israel. I will bring them together like sheep in a pen, like a flock in its pasture; the place will throng with people" (Mic. 2:12+).

The most extended and well-known metaphor that employs the image of the sheep pen comes from John 10. Jesus had healed a man who was born blind. When the Pharisees took up an investigation of this matter, they threatened this man and his family with excommunication from the synagogue; no one who acknowledged Jesus as the Christ was permitted to remain a member (John 9:22+). When they made good on this threat, Jesus went to the man who had lost his membership in the synagogue to reassure him (Jn 9:35–38+). In the metaphor that followed, the sheep pen was the true Israel. Jesus made it clear that He was the “gate” of this sheep pen; He and he alone was the one who controlled or denied access: “I am the gate; whoever enters through me will be saved” (Jn 10:9+). But lest his listeners think of the kingdom of God in terms that were too narrow, Jesus added, “I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd” (Jn 10:16+). The flock of Jesus’ followers was much too large for one sheep pen. Gentiles from every corner and culture of the world would also be called to join the flock of the Good Shepherd.

Related Resource:

[Sheep, Shepherd - 8 page discussion beginning on p 2628 in the Dictionary of Biblical Imagery](#) - This is worth reading for great background on teaching John 10. Here is an excerpt from this long article...

"Sheep are the most frequently mentioned animal in the Bible, with nearly four hundred references if we include references to flocks. Additionally, the figure of the shepherd receives approximately one hundred references. This prominence grows out of two phenomena—the importance of sheep to the nomadic and agricultural life of the Hebrews, and the qualities of sheep and shepherds that made them particularly apt sources of metaphor for spiritual realities.

Sheep were a central part of the Israelite economy from the earliest days (Gen 4:2). Abraham, Isaac, Moses, David and Amos were all shepherds (Gen 12:16; 26:14; Ex 3:14; 2 Sam 7:8; Amos 1:1). Shepherds were not always men; shepherdesses include Rebekah (Gen 29:9) and the daughters of Jethro (Ex 2:16). Raised for both food (milk and meat) and wool, sheep were a natural part of life in the arid eastern Mediterranean because they can survive with a minimum of water and grass and can be moved to new grazing and watering areas during dry times (see Pasture). Sheep also figured prominently in the OT [Old Testament] sacrificial system.

Conditions of shepherding in ancient Palestine provide the foundation for figurative references. These conditions were very different from most modern practices. Sheep were not fenced in and left to fend for themselves. Instead they were totally dependent on shepherds for protection, grazing, watering, shelter and tending to injuries. In fact, sheep would not survive long without a shepherd. Sheep are not only dependent creatures; they are also singularly unintelligent, prone to wandering and unable to find their way to a sheepfold even when it is within sight.

Sometimes other animals, such as goats, were mixed with sheep. This situation figures prominently in at least two biblical passages—Jacob’s experiences with Laban’s flocks (Gen 30—31) and Jesus’ Olivet Discourse, with its picture of the final judgment as a time when God will separate sheep from goats (Mt 25:32—33).

The helplessness of sheep helps to explain the actions and qualities of a good shepherd, who in the Bible is a case study in care and compassion. It was the task of a shepherd to lead sheep from nighttime protection in a sheepfold on safe paths to places of grazing and watering. After morning grazing and watering, sheep typically lie down for several hours at midday in a shady or cool place (Song 1:7), returning at night to the sheepfold, where the shepherd would attend to fevered or scratched sheep. To protect sheep against predators, shepherds would carry two pieces of equipment, the “rod and staff” of Psalm 23:4, one of them a clublike weapon and the other the familiar crook used for protection, rescue and placing across the backs of sheep to count them as they entered the sheepfold (a process known as “the rodding of the sheep”; see Lev 27:32). Psalm 23, built around a typical day in the life of a shepherd, is a virtual handbook of these shepherding practices.

Shepherds were thus providers, guides, protectors and constant companions of sheep. They were also figures of authority and leadership to the animals under their care. So close is the connection between shepherd and sheep that to this day Middle Eastern shepherds can divide flocks that have mingled at a well or during the night simply by calling their sheep, who follow their shepherd’s voice. Shepherds are inseparable from their flocks, and their work is demanding, solitary and sometimes dangerous (Gen 31:38—40; 1 Sam 17:34—35). Shepherds were aided by their sons or daughters (Gen 37:12; 1 Sam 16:11) or hired help (Jn 10:12—13), again placing them in a position of authority and responsibility.

Jesus the Shepherd By Rev. Melvin Tinker

SCRIPTURE: John 10:1–21

INTRODUCTION: There are three things about Jesus, the shepherd leader, which marks Him out from all the other leaders the world has ever known or will know.

1. Jesus Is the Shepherd Who Knows His People (vv. 1–6).
2. Jesus Is the Shepherd Who Nourishes His People (vv. 7–10).
3. Jesus Is the Shepherd Who Dies for His Sheep (vv. 11–18).

CONCLUSION: The final three verses show the two responses we can have to Jesus the Shepherd. We will either be offended by Him and insult or reject Him (vv. 19–20). Or, we may believe Him because of His words and works (v. 21)!

James Smith - THE SHEPHERD JOHN 10:1–10

“Now, the training strange and lowly,
Unexplained and tedious now:
Afterward—the service holy
And the Master’s “Enter thou.”

—F. R. HAVERGAL.

These “Verily, verily’s” of our Lord, which might be rendered, “In most solemn truth,” never seem to be used at the beginning of a discourse, but always to illustrate, or emphasise some preceding statement; so that the last part of chapter 9 is closely connected with the opening verses of chapter 10. Those hirelings, who cast the man out because he said that Christ opened his eyes, are here contrasted with the true shepherd, who cares for the sheep. The allegory of this chapter, like the parable in the fifteenth of Luke, is given to us in three different sections. We have (1) the sheepfold and the (under) shepherd (vv. 1–10); (2) the Good Shepherd giving His life for the sheep (vv. 11–18); (3) the safety of the sheep (vv. 25–30).

I. The Sheepfold. This was an enclosure, into which the sheep were put for safety during the night (v. 1). This may have reference to the old theocracy, that position of privilege, which belonged to the Jews as God’s chosen and protected people, and into which no man could honourably enter, but by the door of birth—the seed of Abraham; or it may represent that new provision of security which Christ Himself was about to establish for His sheep, through the giving of His life for them. It is a sheepfold, there is no mention of goats here.

II. The Entrance. There is an entrance, but only one. “I am the Door of the sheep” (v. 7). It is through Him who died for them that they enter into the safety and quiet of this spiritual and heavenly fold. “He that entereth in by the door is a shepherd of the sheep.” The sheep and the true shepherds all enter in by the same door. There is none other Name whereby we can be saved (Acts 4:12). He is no shepherd of the sheep who has not, first of all, appropriated Christ for himself, as the Way, the Truth, and the Life. If he enters not by this door into the sheepfold ministry, “the same is a thief and a robber,” and those sheep which have entered by the door will not follow him. Christ is the only open door into the salvation of God, and, praise Him, it is open for all “I am the Door: by Me if any man enter in, he shall be saved” (v. 9).

III. The Porter. “He that entereth by the door ... to him the porter openeth” (v. 3). It is a marvel to us how commentators should ignore or belittle the porter, lest they should press the allegory too far. In point of fact, the porter is second in importance to Him who is the Door, and undoubtedly represents the ministry of the Holy Spirit. Who abode with the sheep, and was their only comforter during the weary hours of night? The porter. Who could take the Door (Christ) and open it and close it at His will? The porter. Who alone had the power to admit a shepherd into the fold? The porter (Acts 13:2). All who would enter in by the door shall have the porter’s help and encouragement. It is the Spirit who takes the things of Christ and shows them to the seeking soul.

IV. The Shepherd. “He that entereth in by the door is a shepherd of the sheep” (v. 2, R.V., margin). The reference here is to the under shepherd, who has the liberty of the porter (Spirit) to go in and out, and to lead, and feed the sheep. The hirelings in chapter 9:34, cast out the true sheep of Christ’s flock. They know not the voice of strangers. It is important to note the nature of the shepherd’s work and influence as stated here. It is—

1. PERSONAL. “He calleth his own sheep by name.” There is no mistaking the purpose of a true shepherd when he comes into the sheepfold. He has not thought of thrashing or amusing the sheep, his chief object is to call them out into a larger place of blessing. To this end he deals with them definitely and personally. All the faithful under-shepherds of Christ’s flock rightly divide the Word; they call the sheep by their proper names, and seek their individual good.

2. PROGRESSIVE. "He leadeth them out." It is not enough that the sheep are safe and at rest in the fold, they have to be lead out into fresh healthy pastures. The fields at the disposal of the shepherds are as broad, far reaching, and as rich as the whole Revelation of God. But those who have not examined those rich pasture lands will not be likely to lead the sheep into them.

3. EXEMPLARY. "He goeth before them." The true shepherd leads by example, as well as by precept. He does not say, "Go," but "Come." He goeth before them in doctrine and in practice (Titus 2:7). Not as lords over God's heritage, but as examples of the flock (1 Peter 5:3). Paul wrote to Timothy: "Be thou an example of the believers in Word, in conversation, in charity, in spirit, in faith, in purity." To the Corinthians he said: "Be ye followers of me, even as I also am of Christ." The shepherd leads into green pastures, and by the still waters, not into the howling wilderness of that "higher criticism," which offers only doubt and perplexity to a hungry soul.

4. PROTECTIVE. "A stranger will they not follow ... for they know not the voice of strangers" (v. 5). The true sheep know the voice of a true shepherd, and will not be led away by the call of a stranger, who has climbed up by some other way. Some religious teachers have the form of godliness, but deny the power thereof (Holy Spirit); from such turn away. The sheep that have a faithful shepherd are too well taught to become the followers of any hireling, or thief, who may don the shepherd's attire.

V. The Intruders. "He that entereth not by the door, but climbeth up some other way, the same is a thief and a robber." It does not matter much what that "other way" is, so long as it is another way, it is an ignoring and a denial of Him who is the Door—and of Him who is the Porter—a denial of Christ, and of the Holy Spirit. Those who will not enter by the door of grace into this Kingdom will have some climbing to do, and in the end rewarded only as thieves and robbers. The "other way" that some prefer is the way of legalism, or learning, human works, or human wisdom. They will climb away for years to get into the fold, rather than submit to enter by the door. But all such climbers are, in their hearts, at enmity with the Shepherd and the sheep, and seek only their own base and selfish ends. "The same is a thief." There is no other way for a sheep, or a shepherd, for salvation or service, but by the Lord Jesus Christ, who is the Door. "I am the Door: by Me if any man enter in, he shall be saved."

THE GOOD SHEPHERD John 10:1–18 - Croft Pentz

I. THE STORY—vv. 1–6

Christ often used parables, or stories, to explain a truth.

- A. Salvation—v. 1. Christ uses this as an illustration of being the only way to heaven—John 14:6; Acts 4:12.
- B. Shepherd—v. 2. Christ is the Great Shepherd.
- C. Savior—v. 3. The door to heaven is opened only by Christ our Lord and Savior. After we accept Him, He leads us.
- D. Strangers—vv. 4–5. Sinners do not follow Christ because they do not know His voice.
- E. Spiritual—v. 6. This story was a "spiritual lesson" but the people didn't seem to understand.

II. THE SHEPHERD—vv. 7–15

- A. Person—v. 7. Christ is the door. He is the only way in which man may enter heaven. Note the 8 "I Am's" of John. These make Him a personal God.
- B. Problem—v. 8. Those who came before Christ were thieves and robbers. Those who were "spiritual minded" did not accept them.
- C. Pardon—v. 9. Those who came to Christ shall be saved. Compare Romans 10:13; John 6:37.
- D. Personality—vv. 10–11.
 1. Life—v. 10. Christ came to give life and more enjoyable life.
 2. Love—v. 11. Christ, the Good Shepherd gave His life for His sheep.
- E. Practice—vv. 12–14. The "hireling" who works in God's work professionally (without a call) doesn't stay with the sheep. To him it is just a job or a duty.
- F. Protection—v. 15. He gave His life for the sheep. What a place of safety—IN CHRIST!

III. THE SURRENDER—vv. 16–18

- A. Soul-winning—v. 16. Others need Christ. We should seek to win them to Christ. About 95 percent of Christians never win a soul to Christ!
 - B. Surrender—v. 17. Christ gave His life willingly. He was not forced to die. He died for His friends, for His enemies, for all men—everywhere.
 - C. Sacrifice—v. 18. "No one can kill me without my consent—I lay down my life voluntarily. For I have the right and power to lay it down when I want to and also the right and power to take it again. For the Father has given me this right"—LB.
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THE GOOD SHEPHERD John 10:1–8 Croft Pentz

The prophet says, “All we like sheep have gone astray” Isa. 53:6. In this parable, man is compared to sheep and Christ is the Shepherd. Men are like sheep—lost in sin and in need of guidance. Christ came into the world to teach men the way to heaven; by His teaching and example, He will lead us.

I. The Comparison—vv. 1–6

- A. Salvation—v. 1. Christ uses this to illustrate the way to heaven (see John 14:6, Acts 4:12).
- B. Shepherd—v. 2. Christ is the great Shepherd.
- C. Saviour—v. 3. The door to God’s salvation is opened by Christ to those who accept His leading.
- D. Strangers—vv. 4, 5. Sinners do not follow Christ because they do not know His voice.
- E. Spiritual—v. 6. This parable is a spiritual lesson not understood by worldly people.

II. The Christ—vv. 7–15

- A. Person—v. 7. Christ is the door. He is the only way of salvation. Note the wrong way—Prov. 14:12. Christ is personal—eight times in John, He says, “I am.”
- B. Problem—v. 8. All those before Christ were the thieves and robbers, blinded spiritually and without understanding. They were dead in sin; He came to quicken us—Eph. 2:1.
- C. Pardon—v. 9. Those who come to Christ will be saved. He turns none away (see Rom. 10:13; John 6:37). His blood cleanses us from all sin—1 John 1:7.
- D. Personality—vv. 10–11
 1. Life—v. 10. He came to give enjoyable life (cf. Ps. 16:11).
 2. Love—v. 11. Christ the Good Shepherd gives His life for His sheep (cf. John 15:13).
- E. Practice—vv. 12–14. The “hireling” is someone to whom doing God’s work is a job—not a divine calling.
- F. Protection—v. 15. He gave His life for the sheep. We are always safe in Him (cf. Ps. 91).

III. The Concern—vv. 16–18

- A. Soul winning—v. 16. The world needs Christ. Christians should not be content with their own salvation—they should feel compelled to reach the lost (Mark 16:15).
- B. Surrender—v. 17. Christ gave His life willingly. He died for all people everywhere—John 3:16.
- C. Sacrifice—v. 18. “No one can kill me without my consent—I lay down my life voluntarily. For I have the right and power to lay it down when I want to and also the right and power to take it again. For the Father has given me this right”—LB.

When sheep refuse to follow the shepherd, they go astray; they face the possibility of being killed by other animals. As long as we remain in Christ, and He in us, no harm can come to us. If we stray from Him, we forfeit His protection and guidance; let’s follow our Shepherd closely.

Rob Morgan - In Through the Window September 10 - BORROW [From this verse : 365 inspiring stories about the power of God's word](#)

In John 10, Jesus warned his followers of shepherds who do not enter the sheepfold by the door, but climb in some other way. Sixteen centuries later, his words stung the heart of a man named Alexander Henderson.

Henderson was born in Criech, Fifeshire, Scotland, in 1583, educated at St. Andrews, and sent to pastor the church at Leuchars. But he wasn’t a kind and godly man. He was a churchman, but not a genuine Christian, and his appointment was unpopular with the people of Leuchars. Prior to his arrival, they shut and bolted the church door to keep him from their pulpit.

Arriving in town, Henderson was determined to claim his parish, and when he couldn’t force open the door, he crawled through a window and thus began his ministry—such as it was—among them.

One day he heard of a group of Christians meeting for Bible study and worship. Their meeting was unauthorized by the state, and Henderson wanted to secretly discover what was being taught. He slipped through the shadows and took a back seat in a darkened corner.

The teacher rose and turned to the day’s Bible lesson, John 10:1–2, and read: “Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber. But he who enters by the door is the shepherd of the sheep.”

Henderson nearly fell from his chair, for those words brought to his mind his recent undignified scramble through the church window. His eyes were opened, and he recognized his own hypocrisy. In simple faith, he gave himself without reserve to Jesus Christ.

His village ministry immediately assumed a different tone, and for several years he tended his flock as a true shepherd. His reputation grew, and he became a leader in the Presbyterian movement to free Christianity in Scotland from the tyranny of state control.

John 10:2 "But he who enters by the door is a shepherd of the sheep."

BGT John 10:2 ὁ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν σὶν τῶν προβάτων.

KJV John 10:2 But he that entereth in by the door is the shepherd of the sheep.

NET John 10:2 The one who enters by the door is the shepherd of the sheep.

CSB John 10:2 The one who enters by the door is the shepherd of the sheep.

ESV John 10:2 But he who enters by the door is the shepherd of the sheep.

NIV John 10:2 The man who enters by the gate is the shepherd of his sheep.

NLT John 10:2 But the one who enters through the gate is the shepherd of the sheep.

- **He who enters:** John 10:7,9 Ac 20:28 1Ti 3:2-7 4:14 Tit 1:5 Rev 1:20 2:1
- **a shepherd:** John 10:11,12,14 Ps 23:1 80:1 Ec 12:11 Isa 40:11 63:11 Eze 34:23 Mic 5:5 Zec 11:3,5,8 13:7 Heb 13:20 1Pe 2:25 5:4
- John 10 Resources - Multiple Sermons and Commentaries

HOW TO KNOW THE SHEPHERD

But - Term of contrast. What is contrasted. Thieves versus the true shepherd, whose character He now describes.

He who enters ([eiserchomai](#)) **by the door** ([thura](#)) **is a shepherd** ([poimen](#)) **of the sheep** ([probaton](#)) - The better translation of the Greek text is "**the** (specific, definitive) shepherd." How is the true shepherd identified? The shepherd does not come over the walls like thieves and robbers, but enters through the one door that gives access to the sheep in the sheepfold (Note up to **7 characteristics of a true shepherd** in Jn 10:2-4). In context, Jesus is speaking figuratively (Jn 10:6) of Himself as the good Shepherd, the true Shepherd (Jn 10:11, 14). In John 10:7-10 He changes the metaphor from the Shepherd to the Door and then in Jn 10:11-18 He again describes Himself as the good Shepherd.

[A T Robertson](#) - Christ is drawing a sharp contrast after the conduct of the Pharisees towards the blind man between himself and them.

Ray Stedman - In the East, shepherds brought their flocks into one central sheepfold every evening where half-a-dozen flocks gathered together and were guarded by a porter or gatekeeper behind locked doors. In the morning the shepherds returned and each called his own sheep. Although the flocks had been mingled together, each flock knew its own shepherd's voice, and each would follow its own shepherd and no other. This is the picture our Lord uses with regard to the encounter between the man who had been born blind and the false shepherds, the Pharisees. ([The Shepherd and His Sheep | John 10:1-21](#))

Shepherd (4166)([poimen](#) - [A T Robertson](#) says poimen is from a root meaning to protect) (See verb [poimaino](#) = to shepherd) literally describes one who cares for a flock. One who herds, feeds, and tends a flock. A herdsman. A sheep herder. The main responsibility of the shepherd was to keep the flock intact, to protect and to provide for the sheep. Metaphorically **poimen** described one who assumes leadership or guardianship over a group of believers. As alluded to above, this title is applied to Jesus in several passages (Mt 26:31, Mk 14:27, Jn 10:11, 14, 16, 1Pe 2:25). A **shepherd** is one who carries out oversight, protecting, leading, encouraging, discipling, guarding, guiding and feeding ("feed and lead" NOT fool and fleece!). English dictionaries say that "**to shepherd**" means to guide, direct or guard in the manner of a shepherd. **Eadie** commenting on poimen in Ephesians 4:11 says "The image of a shepherd with his flock pictures the relation of a spiritual leader to those committed to his charge. **Barclay** comments that "**Pastor** is the Latin word for a **shepherd**. At this time the Christian Church was no more than a little island in a sea of paganism. The people who came into it were only one remove from their heathen lives; they were in constant danger of relapsing into heathenism; and the duty of the pastor was to shepherd his flock and keep them safe. [Dictionary articles on Pastor](#)

Poimen - 17v - Matt. 9:36; Matt. 25:32; Matt. 26:31; Mk. 6:34; Mk. 14:27; Lk. 2:8; Lk. 2:15; Lk. 2:18; Lk. 2:20; Jn. 10:2; Jn. 10:11; Jn. 10:12; Jn. 10:14; Jn. 10:16; Eph. 4:11; Heb. 13:20; 1 Pet. 2:25

[William Barclay's](#) description of the **EASTERN SHEPHERD** - (**SUGGESTION - AS YOU READ THIS DESCRIPTION THINK OF YOURSELF AS THE SHEEP AND JESUS AS YOUR GOOD SHEPHERD! I THINK YOU WILL QUICKLY SEE THE SPIRITUAL PARALLELS!**) - His life was very hard. No flock ever grazed without a shepherd, and he was never off duty (cf Ro 8:34+, Heb 7:25+, Heb 13:5b+). There being little grass, the sheep were bound to wander; and since there were no protecting walls, the sheep had constantly to be watched (cf Ps 121:7, 8+). On either side of the narrow plateau, the ground dipped sharply down to the craggy deserts, and the sheep were always liable to stray away and get lost. The shepherd's task was not only constant but also dangerous, for, in addition, he had to guard the flock against wild animals, especially against wolves (cf Mt 7:15+, Mt 10:16+, Lk 10:3+, Acts 20:29+), and there were always **thieves and robbers** ready to steal the sheep.

George Adam Smith, an Old Testament scholar who travelled in Palestine, writes:

'On some high moor across which at night the hyaenas howl, when you meet him, sleepless, far-sighted, weather-beaten, armed, leaning on his staff and looking out over his scattered sheep, every one of them on his heart, you understand why the shepherd of Judaea sprang to the front in his people's history; why they gave his name to the king and made him the symbol of providence; why Christ took him as the type of self-sacrifice.'
Constant vigilance, fearless courage and patient love for his flock were the necessary characteristics of the shepherd (**ED: BELOVED IS THAT NOT A BEAUTIFUL DESCRIPTION OF OUR JESUS!**).

In the Old Testament, God is often pictured as the shepherd, and the people as his flock. 'The Lord is my shepherd, I shall not want' (Psalm 23:1). 'You led your people like a flock by the hand of Moses and Aaron' (Psalm 77:20). 'We your people, the flock of your pasture, will give thanks to you for ever' (Psalm 79:13). 'Give ear, O Shepherd of Israel, you who lead Joseph like a flock' (Psalm 80:1). 'For he is our God, and we are the people of his pasture, and the sheep of his hand' (Psalm 95:7). 'We are his people, and the sheep of his pasture' (Psalm 100:3). God's Anointed One, the Messiah, is also pictured as the shepherd of the sheep. 'He will feed his flock like a shepherd; he will gather the lambs in his arms, and carry them in his bosom, and gently lead the mother sheep' (Isaiah 40:11). 'He will be shepherding the flock of the Lord faithfully and righteously, and will suffer none of them to stumble in their pasture. He will lead them all aright' (Psalms of Solomon 17:40-41). The leaders of the people are described as the shepherds of God's people and nation. 'Woe to the shepherds who destroy and scatter the sheep of my pasture!' (Jeremiah 23:1). Ezekiel has a tremendous indictment of the false leaders who seek their own good rather than the good of the flock. 'Ah, you shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep?' (Ezekiel 34:2).

This picture passes over into the New Testament.

1. Jesus is the **good shepherd**.
2. He is the shepherd Who will risk (GIVE) His life to seek and to save the one straying sheep (Matthew 18:12; Luke 15:4).
3. He has pity upon the people because they are as sheep without a shepherd (Matthew 9:36; Mark 6:34).
4. His disciples are His little flock (Luke 12:32).
5. When He, the Shepherd, is smitten, the sheep are scattered (Mark 14:27; Matthew 26:31).
6. He is the Shepherd of human souls (1 Peter 2:25), and the great Shepherd of the sheep (Hebrews 13:20). (NUMBERING ADDED)

Just as in the Old Testament picture, the leaders of the Church are the shepherds and the people are the flock. It is the duty of the leader to feed the flock of God, to accept the oversight willingly and not by constraint, to do it eagerly and not for love of money, not to use the position for the exercise of power and to be an example to the flock (1 Peter 5:2-3+). Paul urges the elders of Ephesus to take heed to all the flock over which the Holy Spirit had made them overseers (Acts 20:28+). It is Jesus' last command to Peter that he should feed his lambs and his sheep (John 21:15-19+). The very word *pastor* (Ephesians 4:11+) is the Latin word for *shepherd*. ([John 10 Commentary](#))

John 10:3 "To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out.

BGT John 10:3 το τ θυρωρ ς νο γει κα τ πρ βατα τ ς φων ς α το κο ει κα τ δια πρ βατα φωνε κατ νομα κα ξ γει α τ .

KJV John 10:3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

NET John 10:3 The doorkeeper opens the door for him, and the sheep hear his voice. He calls his own sheep

by name and leads them out.

CSB John 10:3 The doorkeeper opens it for him, and the sheep hear his voice. He calls his own sheep by name and leads them out.

ESV John 10:3 To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out.

NIV John 10:3 The watchman opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out.

NLT John 10:3 The gatekeeper opens the gate for him, and the sheep recognize his voice and come to him. He calls his own sheep by name and leads them out.

- **To him the doorkeeper opens:** Isa 53:10-12 1Co 16:9 Col 4:3 1Pe 1:12 Rev 3:7,8,20
- **the sheep hear his voice:** John 10:4,16,26,27 6:37,45 Song 8:13
- **he calls his own sheep by name:** John 10:14,27 Ex 33:17 Ro 8:30 Php 4:3 2Ti 2:19 Rev 20:15
- **leads them out:** Ps 23:2,3 78:52,53 80:1 Isa 40:11 Isa 42:16 Isa 49:9,10 Jer 31:8,9 Jer 50:4-6 Eze 34:11-16 Rev 7:17
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

Exodus 33:12+ Then Moses said to the LORD, "See, You say to me, 'Bring up this people!' But You Yourself have not let me know whom You will send with me. Moreover, You have said, '**I have known you by name**, and you have also found favor in My sight.'

Numbers 27:16-17+ (MOSES PRAYED) "May the LORD, the God of the spirits of all flesh, appoint a man over the congregation, 17 who will go out and come in before them, and who will lead them out and bring them in, **so that the congregation of the LORD will not be like sheep which have no shepherd** (ED: GOD ANSWERED WITH **JOSHUA** - HIS NAME MEANS **JEHOVAH SAVES** AND IS TRANSLATED IN THE SEPTUAGINT WITH **IESOUS** THE NT WORD FOR **JESUS!**)

Isaiah 40:11 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 42:16 "I will lead the blind by a way they do not know, In paths they do not know I will guide them. I will make darkness into light before them And rugged places into plains. These are the things I will do, And I will not leave them undone."

Isaiah 49:9-10 Saying to those who are bound, 'Go forth,' To those who are in darkness, 'Show yourselves.' Along the roads they will feed, And their pasture will be on all bare heights. 10 "They will not hunger or thirst, Nor will the scorching heat or sun strike them down; For He who has compassion on them will lead them And will guide them to springs of water.

Ezekiel 34:11-16 For thus says the Lord GOD, "Behold, I Myself will search for My sheep and seek them out. 12 "As a shepherd cares for his herd in the day when he is among his scattered sheep, so I will care for My sheep and will deliver them from all the places to which they were scattered on a cloudy and gloomy day. 13 "I will bring them out from the peoples and gather them from the countries and bring them to their own land; and I will feed them on the mountains of Israel, by the streams, and in all the inhabited places of the land. 14 "I will feed them in a good pasture, and their grazing ground will be on the mountain heights of Israel. There they will lie down on good grazing ground and feed in rich pasture on the mountains of Israel. 15 "I will feed My flock and I will lead them to rest," declares the Lord GOD. 16 "I will seek the lost, bring back the scattered, bind up the broken and strengthen the sick; but the fat and the strong I will destroy. I will feed them with judgment.

Revelation 7:17+ for the Lamb in the center of the throne will be their shepherd, and will guide them to springs of the water of life; and God will wipe every tear from their eyes."

SHEEP KNOW THEIR SHEPHERD & HE KNOWS THEM

To him (the shepherd) **the doorkeeper** ([thuroros](#)) **opens** ([anoigo](#)) - The porter or watchman is the one who guarded the door of the sheep pen at night and would open it in the morning, opening it only for the true shepherd. This is why the thieves and robbers must gain entrance some other way. Keep in mind the picture of the ancient sheepfold near a village or city. The doorkeeper was usually

paid a fee by all of the shepherds who would put their several flocks in the pen overnight. Ostensibly this would create a problem because how could each shepherd owner collect his own sheep in the morning? The key is the in this verse. The individual sheep knew their owner's voice and responded only to him. God had created or "hard wired" this trait into sheep and it now became the foundation for the wonderful teaching by the God-Man, Jesus!

And the sheep ([probaton](#)) **hear** ([akouo](#)) **his voice** ([phone](#)) - Remember that **hear** means much more than just hearing sound waves, but means to listen attentively so as to obey. Hear and heed is the idea (cf Jn 10:27+ - hear and follow) If you don't obey, you really did not hear! Every Near Eastern shepherd had a unique call that his sheep recognized. They did not just **hear** the sound of his **voice**, but they knew the sound was his **voice** being able to distinguish it from all others. Note that **voice** ([phone](#)) is a key word in John 10 occurring 5x - John 10:3, 4, 5, 16, 27. It is fascinating that shepherds to this day will give particular names to their sheep.

THOUGHT - How do we hear our Good Shepherd's voice today? We hear by reading His living and active Word. This begs the question -- Are you having difficulty hearing His Word (and receiving His guidance)? While sin certainly can impede hearing His voice, the simple fact of not reading His Word will result in difficulty in hearing His voice. As an aside, I think this is one of the great advantages of memorizing His Word, for then we have it in our mind and heart so that His Spirit can use it to guide us and guard us (cf Ps 119:9-11+). See [Memorizing His Word](#) and [Memory Verses by Topic](#). One other practical point is the better we know His voice in His Word, the better trained our ears will be to recognize words that are not in agreement with His Word. Have you ever listened to a sermon or teaching and something in you said "That just doesn't sound right?" I would submit that just might be Spirit enabled "voice recognition." Hebrews 5:14+ says "solid food is for the mature, who because of practice have their senses trained ([gumnazo](#) in perfect tense) to discern ([diakrisis](#)) good and evil." How's your spiritual training going dearly beloved of Christ?

Bob Utley - Recognition and obedience are based on relationship. In John both "**hear**" (cf. John 4:42; 5:24,25,28-29; 8:47; 10:16,27; 18:37) and "**see**" (cf. John 3:3; 12:40; 20:8) are used of **believing/trusting** in Jesus as the Christ.

*We're not just numbers to Him.
He calls us by name!*

And he calls his own ([idios](#)) **sheep** ([probaton](#)) **by name and leads them out** (and they follow - Jn 10:27) - Jesus' description is based on the practice of sheep from more than one shepherd being kept in pens at night. It was well known that the sheep could be easily separated the next day simply by giving attention to their personal shepherd's distinctive voice.

Notice the verbs **hear**, **calls**, **leads**. It is interesting it does not say that they come, but clearly the fact that he leads them out indicates that **his own sheep** did in fact come upon hearing his voice and their specific name (who says sheep are "dumb!") Note that the shepherd does not drive them (cf 1Pe 5:3+), but **leads** them, just as our Good Shepherd Jesus gently leads His sheep first to salvation and then for daily guidance by His voice (His Word and His Spirit). "*With such a caring, personal Savior Who always has our best interests at heart, we can submit to and follow Him, trusting Him even in life's most difficult trials.*" ([Cole](#)) See [youtube video of calling sheep who then follow](#).

The LORD of hosts my Shepherd is--
O sweet these words to me;
And Thou, dear Lamb, will be my Guide
Throughout eternity.
--Kendrie

*The LAMB Who died to save us is
the SHEPHERD Who lives to lead us.*

Jesus goes before His sheep which reminds me of Hebrews 12:2+ which says that while we now each run our race (Heb 12:1+), we are to be "fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God."

Tasker makes an interesting observation on **he calls his own sheep by name**- "In this Gospel, Jesus calls the following 'sheep' by name, Philip, Mary of Magdala, Thomas, and Simon Peter; and on each occasion it is a turning-point in the disciple's life." (BORROW [The Gospel According to St John](#) page 130)

Bob Utley - "**he calls his own sheep by name**" Jesus knows His own personally and individually (as YHWH does, cf. John 10:29-31). Shepherds often had nicknames for their animals, even in large herds. It is theologically shocking that Jesus calls His true sheep out from among the false sheep of the nation of Judah (**ED**: REMNANT OF ISRAEL). The covenant people were not the true people of God (Ro 9:6-8+). This is the radical scandal of the New Covenant (Jer 31:31-34+). One's faith (SPIRITUAL), not

(PHYSICAL) lineage, determines one's future (cf. Ro 2:28-29+; Ro 3:22+; Gal. 3:28+; Col. 3:11+)! Faith is personal, not national. The Jewish leaders who opposed Jesus were not part of God's people (cf. John 10:22-30)!

As **F B Meyer** relates "It is said that cases of dispute about the ownership of sheep are still settled in the East by putting the flock in the midst of a large field, and by letting the rival claimants call to them from opposite sides, it being a well-known fact that a sheep will always run to that side of the field on which the true shepherd stands."

[Play another youtube video of the shepherd calling his flock](#) out of the dense fog.

THOUGHT - What a metaphor of our Good Shepherd Jesus Who has called us out of the spiritual fog of this fallen world and qualified us to share in the inheritance of the saints in light having delivered us from the kingdom of darkness ("FOG") and having transferred us to the kingdom of His beloved Son. (Col 1:12-13+) **Hallelujah!**

THOUGHT- Notice (in the [video](#)) that the sheep do not just look up and acknowledge the shepherd's presence, but they actually run to him. When our Shepherd calls us, do we hesitate, [prevaricate](#), and/or procrastinate? We all need to be like young Samuel when he finally recognized the Lord's voice and cried "*Speak Lord, for Thy servant is listening.*" (1Sa 3:10+) Is that your (my) response? It should be. We sheep should be ever ready and willing to do our Master's will, for it alone is good, acceptable and perfect (Ro 12:2+). Let it be so Lord for all of us in Christ. Amen.

As **F B Meyer** says each sheep "has some special name, often suggested by a deformity or a peculiarity in its appearance. And as he mentions it, the bearer, proud to be noticed, comes from among the eager, pressing crowd, and passes out from the fold to where the shepherd awaits it, beyond its containing walls."

Meyer's comment on "**special name**" for deformed sheep (that's all of us beloved!!! Crippled by the fall! Raised by the Spirit to walk in newness of life! Ro 6:4+) reminds me of the great promise in Revelation 22:4+ that we "will see His (OUR SHEPHERD'S) face, and His name will be on (OUR) foreheads!" As His sheep, who are also overcomers, Jesus promises "I will write upon him the **name** of My God, and the **name** of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new ([kainos](#) - brand new) **name**." (Rev 3:12+) **Hallelujah!**

[Here is a video](#) of a sheep actually being called by his **name** "Madison." Watch his response!

THOUGHT- Praise God, Jesus knows our names beloved! The question is this -- Do we come when He calls? Or has unconfessed sin made us hard of hearing? Lord God, take the wax of sin out of our ears, that we might ever be attentive to the Shepherd's call to follow Him wherever He goes. In His Name and for Your glory. Amen.

Warren Wiersbe - If Jesus is our shepherd, then we listen to his voice. Three times in John 10, Jesus says that his sheep hear his voice (John 10:3, 16, 27). They not only know (recognize) his voice (John 10:4) but they also recognize and ignore the voices of false teachers who deny Christ (John 10:5). The voice of the Good Shepherd is the Word of God, and the Holy Spirit enables the sheep to discern God's truth in a world filled with error (1 John 4:1-6). If the Lord is truly your shepherd, you will spend time daily reading the Word and meditating on the truth as it is in Jesus (Eph. 4:21). If Jesus is our shepherd, then we will follow him. The sheep follow Jesus because "they know his voice" (John 10:4). It isn't enough simply to read the Word; we must obey what it says. The Good Shepherd feeds us and leads us by his Word. Spiritual maturity comes, not from the routine reading of the Bible or religious books, but from inwardly "digesting" and outwardly obeying the Word of God. "Be doers of the word, and not hearers only, deceiving yourselves" (James 1:22)...It isn't sufficient to say "The Lord is a shepherd" or "The Lord is the shepherd." We must say from our hearts, "The Lord is my shepherd." He calls his people "My sheep" because he purchased us with his blood, and we call him "My shepherd" because we have trusted him. (See [Old Testament Words for Today: 100 Devotional Reflections](#))

Play this simple Maranatha song which emphasizes the incredible truth that our Jesus knows the name of each of His sheep! (THOUGHT - Feeling alone or downcast? Sing this song and meditate on this truth, beloved, and let the Holy Spirit comfort your heart and renew your mind!) ...

[HE KNOWS MY NAME](#)

I have a Maker
He formed my heart
Before even time began
My life was in His hands

He knows my name

He knows my every thought
He sees each tear that falls
And hears me when I call

I have a Father
He calls me His own
He'll never leave me
No matter where I go

He knows my name

He knows my every thought
He sees each tear that falls
And hears me when I call

He Knows My Name

The sheep hear his voice; and he calls his own sheep by name and leads them out. — John 10:3

Today's Scripture: John 10:1-4

When we attended a large church, we learned new things, joined a great small group, and enjoyed the worshipful music. But I didn't realize for a long time that I missed something—the pastor had no idea who I was. Because of the thousands in attendance, I understood that it would be impossible for him to know each person by name.

Then, when we began attending a much smaller church, I received a handwritten welcome note from the pastor. After a few more weeks, Pastor Josh was calling me by name and chatting with me about my recent surgery. It felt good to be personally acknowledged.

All of us have a desire to be known—especially by God. A song by Tommy Walker, "He Knows My Name," reminds us that God knows our every thought, sees each tear that falls, and hears us when we call. We read in the gospel of John, "The sheep hear his voice; and he calls his own sheep by name . . . I am the good shepherd; and I know My sheep" (John 10:3,14).

For the One who made heaven and earth, knowing a few billion people is not a problem. God loves you immensely (John 3:16), He thinks about you all the time (Ps. 139:17-18), and He knows your name (John 10:3). Cindy Hess Kasper (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

God knows each winding way I take,
And every sorrow, pain, and ache;
His children He will not forsake—
He knows and loves His own.
—Bosch

No Christian is anonymous to God.

([Click to go to the full devotional](#) including a related picture and a link at the bottom of the page to one of their excellent devotional booklets. Reprinted by permission from Our Daily Bread Ministries. Please do not repost the full devotional without their permission.)

Doorkeeper (2377)(**thuroros** from **thura** = door + **ouros** = keeper, guardian) describes one who guards the door to the house or building giving access to the inside. One whose task is to watch the house (or sheep pen) and give entrance. Watchman of the gate or door entrance. This is the one who controls who enters the entrance.

Thuroros - 4x/4v - Mk. 13:34; Jn. 10:3; Jn. 18:16; Jn. 18:17. Three uses in the Septuagint - 2Sa 4:6; 2Ki 7:11; Ezek 44:11

Voice (5456) **phone** (phao = to shine or phemi = I say) means a voice or sound or tone made or given forth. It is the "audible sound produced by living creatures in the throat"

Friberg - as the production of a sound, made to convey significance; (1) as produced through the throat of living creatures; (a) generally of man and supernatural beings voice, speech, utterance (Mt 27.46; Jn 5.37); idiomatically literally raise the voice, i.e. speak loudly, cry out (Lk 11.27); (b) as what is being specifically expressed through speaking, as an outcry (Acts 19.34), (solemn) declaration (2Pe 1.17), cry (Mk 15.37),

message (Acts 13:27), lamentation (Mt 2:18); (c) of speech, as characteristic of human beings language (1Co 14:10); (d) as the various cries and sounds made by animals and birds; (2) as produced by inanimate things sound, tone, noise, translated according to the source: as a reverberation, rumbling of thunder (Rev 6:1), sound, roar of waters (Rev 1:15b), rush of wings (Rev 9:9a), clatter of chariot wheels (Rev 9:9b), grinding of millstones (Rev 18:22b), melody of musical instruments (1Co 14:7), signal of a trumpet (1Co 14:8), rushing of wind (Jn 3:8) (BORROW [Analytical Lexicon of the Greek New Testament](#))

Murray Harris in the [NIDNTT page 113](#) - **phōnē**, sound, noise, voice, language; φωνέω (phōneō), make a sound, call, summon.

Classic To the Greeks phōnē signified an audible sound made by a living creature, and covered the whole range of animal noises or human sounds. As applied to man, it meant voice, speech (as articulate sound made by the voice) or statement (as significant speech). A deity was thought to have an extraordinary phōnē (cf. Acts 12:21–22). phōneō, on the other hand, may denote the sound produced by a musical instrument, as well as by man or animal.

OT In the LXX phōnē generally renders Heb. qôl which denotes any audible sound such as the clap of thunder (Exod. 19:16) or the twittering of birds (Ps. 104:12 [103:12]), but not the organ of speech or speech itself. In several Psalms (e.g. Pss. 29:3f., 8 [28:3f.]; 104:7 [103:7]) the creatorial and revelatory voice of God is described as thunder. To hear (i.e. obey) God's voice was the essence of covenantal religion (1 Sam. 12:14) and true religion (Jos. 24:19–24; → Hear, art. κούω). By the first century the rabbis had a developed view of the baṭ qôl ("daughter of a voice"), an echo of a heavenly voice that was audible on earth and proclaimed some divine oracle or judgment.

There are only 10 uses of phōneō in the LXX, the vb. being used of human speech (Ps. 115:15 [113:15]; 3 Macc. 2:22), animal cries (Zeph. 2:14) and the trumpet-blast (Amos 3:6).

NT 1. As in the LXX, so in the NT phōnē describes any noise or sound, whatever its source (whether animate or inanimate); for example, the wailing of Rachel (Matt. 2:18), the rustling of wind (Jn. 3:8), the tumult of a crowd (Rev. 19:1).

2. Not all human voices sound alike (Jn. 3:29; Acts 12:14) and each person has more than one "tone of voice" (Gal. 4:20). Speaking "in a loud voice [megalē phōnē]" is not restricted to human beings (Lk. 23:23; Acts 7:57, 60; 14:10; 26:24) or the souls of martyrs (Rev. 6:9–10). Unclean spirits (Mk. 1:26; 5:7; Lk. 4:33, Acts 8:7), angels (Rev. 5:12; 14:7, 9), or the archangel (1 Thess. 4:16) may speak this way. Particularly noticeable is the close association of this idea with (a) the praise of God by angels (Rev. 5:11–12) or men (Lk. 17:15–16; 19:37–38; Rev. 7:9–10); (b) the power of Jesus to raise the dead (Jn. 11:43; cf. 5:25, 28–29) and his authority as the risen Son of man (Rev. 1:10–12, 15); (c) the death of Jesus (Matt. 27:46 par. Mk. 15:34; Matt. 27:50 par. Mk. 15:37; Lk. 23:46).

3. The "voice from heaven" that figures so prominently in Rev. (e.g. Rev. 1:10; 4:1; 10:8; 11:12) or that dialogues with Peter regarding Jewish food-laws (Acts 10:9–16) is distinguishable from the rabbinic Bath Qol by being generally identifiable as the personal voice of God (Rev. 16:17), Christ (Acts 10:13–14; 11:7–9), an → angel (Rev. 18:1–2) or some heavenly inhabitants (Rev. 11:15). Binding together the Synoptic records of the baptism (Matt. 3:13–17 par. Mk. 1:9–11, Lk. 3:21f.) and the transfiguration of Jesus (Matt. 17:1–8 par. Mk. 9:2–8, Lk. 9:28–36) is the reference to the → voice "from heaven" (Mk. 1:11) or "from the cloud" (Mk. 9:7) that, like the Bath Qol, issues a public divine declaration that is audible on earth (Matt. 3:17; 17:5 par.; but note the "You are" of Mk. 1:11; Lk. 3:22; cf. Jn. 12:28). The words "my Son" in this messianic confirmation clearly indicate that the voice belongs to God the Father (Son of God).

4. For John, to → hear (i.e. heed) the voice of Jesus (Jn. 10:3, 16, 27; 18:37) was to gain eternal → life (Jn. 5:24–25; 6:68; 10:27–28).

5. Perhaps the solution to the apparent contradiction between Acts 9:7 and Acts 22:9 with regard to Paul's companions' hearing "the voice" during his encounter with the risen Christ outside Damascus is that in Acts 9:7 it was Paul's voice (not Christ's) they heard or that the genitive case phōnēs after ākouō ("hear") denotes hearing either without understanding (Acts 9:7) or with understanding (Acts 22:7), while the accusative case phōnēn describes only hearing with understanding (Acts 22:9; cf. 9:4; 26:14).

6. Not infrequently the content of a phōnē is a solemn declaration of confession of faith (Acts 13:27; 19:34; 22:14; 24:21; 2 Pet. 1:17).

7. The NT use of phōneō is restricted to the four Gospels, Acts and Rev. 14:18. In some cases (e.g. Lk.

8:8; 16:24; Acts 10:18) it is indistinguishable in meaning from *krazō* ("cry out"), especially when "in a loud voice" (*megalē phōnē*) is added (e.g. Mk. 1:26). On occasion it denotes an urgent request (Matt. 27:47 par. Mk. 15:35) or a powerful command (Lk. 8:54; Jn. 12:17), and not infrequently an authoritative summoning (e.g. Mk. 9:35; Lk. 16:2) or a polite invitation (e.g. Lk. 14:12; Jn. 1:48). In Palestine the cock would crow (*phōneō* expresses this in Matt. 26:34, 74 par. Mk. 14:30, 72; Lk. 22:34, 60) during the third watch (i.e. between midnight and 3 a.m.). See [NIDNTT page 113](#)

TDNT - 1. *phōnē* is the audible "sound" made by living creatures in the throat. It thus denotes the cry of the animal or song of the bird.

2. The main use, however, is for articulate human speech, *phōnē* is both the "voice" and the "sound" made by it. It is often a loud voice, but may denote any speaking or crying.

3. Greek has no special word for speech, *phōnē*, then, serves to denote the "faculty of speech" or the "speech" of a people.

4. A single statement or declaration can also be called *phōnē* (cf. also a message or a testamentary disposition).

5. *phōnē* is also the "voice" of deity either as organ or utterance. The divine voice of Zeus has numinous force. God shows himself through the voice. The shrine is the place where the divine voice goes forth. The Delphic Pythia mediates the divine voice. Socrates appeals to the divine voice as a directing force. The saying of a divine voice supposedly lies behind the legal order. (BORROW [Kittel's Theological Dictionary of the New Testament](#))

Phone - 128v - **blasts(1), cry(1), language(1), languages(1), outcry(1), sound(15), sounds(4), statement(1), tone(1), utterance(3), utterances(1), voice(102), voices(7)**. Matt. 2:18; 3:3,17; 12:19; 17:5; 27:46,50; Mk. 1:3,11,26; 5:7; 9:7; 15:34,37; Lk. 1:44; 3:4,22; 4:33; 8:28; 9:35-36; 11:27; 17:13,15; 19:37; 23:23,46; Jn. 1:23; 3:8,29; 5:25,28,37; 10:3-5,16,27; 11:43; 12:28,30; 18:37; Acts 2:6,14; 4:24; 7:31,57,60; 8:7; 9:4,7; 10:13,15; 11:7,9; 12:14,22; 13:27; 14:10-11; 16:28; 19:34; 22:7,9,14,22; 24:21; 26:14,24; 1 Co. 14:7-8,10-11; Gal. 4:20; 1 Thess. 4:16; Heb. 3:7,15; 4:7; 12:19,26; 2 Pet. 1:17-18; 2:16; Rev. 1:10,12,15; 3:20; 4:1,5; 5:2,11-12; 6:1,6-7,10; 7:2,10; 8:5,13; 9:9,13; 10:3-4,7-8; 11:12,15,19; 12:10; 14:2,7,9,13,15,18; 16:1,17-18; 18:2,4,22-23; 19:1,5-6,17; 21:3

Phone in the Septuagint - Gen. 3:8,10,17; 4:10,23; 11:1,7; 15:4; 16:2; 21:12,17; 22:18; 26:5; 27:13,22,34,38,43; 29:11; 30:6; 39:14-15,18; 45:2,16; Exod. 3:18; 4:1,8-9; 5:2; 9:23,28-29,33-34; 15:26; 18:24; 19:5,13,16,19; 20:18; 22:23; 23:22; 24:3; 28:35; 32:17-18; Lev. 5:1; 25:9; 26:36; Num. 3:16,39,51; 4:37,41,45,49; 7:89; 9:20; 10:13; 13:3; 14:1,22; 16:34; 20:16; 21:3; Deut. 1:34,45; 4:11-12,30,33,36; 5:22ff,28; 8:20; 9:23; 13:4,18; 15:5; 18:16; 21:18,20; 26:7,14,17; 27:10,14; 28:1-2,9,15,45,49,62; 30:2,8,10,20; 33:7; Jos. 6:10,20; 22:2; 24:24; Jdg. 2:2,4,20; 5:10; 6:10; 9:7; 13:9; 18:3,25; 20:13; 21:2; Ruth 1:9,14; 1 Sam. 1:13; 2:25; 4:5,14-15; 7:10; 8:7,9,22; 11:4; 12:1,14-15,17-18; 15:1,14,19-20,22,24; 19:6; 24:16; 25:35; 26:17; 28:12,18,21-23; 30:4; 2 Sam. 3:32; 5:24; 6:15; 12:18; 13:14,16,36; 15:10,23; 19:4,35; 22:7,14; 1 Ki. 1:40-41,45; 8:55; 9:3; 18:26-29,41; 19:12-13; 20:25,36; 2 Ki. 4:31; 6:32; 7:6,10; 10:6; 11:13; 18:12,28; 19:22; 1 Chr. 14:15; 15:16,28; 2 Chr. 5:13; 15:14; 20:19; 23:12; 30:27; 32:18; Ezr. 1:1; 3:11-13; 10:7; Neh. 4:20; 9:4; Est. 1:1; 4:1,17; Job 2:12; 3:18; 4:10,16; 6:5; 21:12; 28:26; 33:8; 34:16; 37:4-5; 38:7,34; 40:9; Ps. 3:4; 5:2-3; 6:8; 18:6,13; 19:3; 26:7; 27:7; 28:2,6; 29:3-5,7-9; 31:22; 42:4,7; 44:16; 46:6; 47:1,5; 55:3,17; 58:5; 64:1; 66:8,19; 68:33; 74:23; 77:1,17-18; 81:11; 86:6; 93:3-4; 95:7; 98:5-6; 102:5; 103:20; 104:7,12; 106:25; 115:18; 118:15; 119:149; 130:2; 140:6; 141:1; 142:1; Prov. 2:3; 5:13; 8:4; 26:25; 27:14; Eccl. 5:3,6; 7:6; 10:20; 12:4; Cant. 2:8,12,14; 5:2; 8:13; Isa. 5:30; 6:4,8; 13:2,4; 15:4; 18:3; 24:8,14; 28:23,28; 29:4,6; 30:17,19,30-31; 31:4; 32:9; 33:3; 36:13; 37:23; 38:5; 40:3,6,9; 42:2; 48:20; 50:10; 51:3; 52:8; 54:17; 58:1,4; 65:19; 66:6; Jer. 2:15,23; 3:13,21,25; 4:15-16,19,21,29,31; 5:15; 6:17,23; 7:23,27,34; 8:16,19; 9:10,13,19; 10:22; 11:4,16; 12:8; 16:9; 18:10,19; 22:20-21; 25:10,30,36; 26:13; 30:5,19; 31:15-16; 32:23; 33:11; 35:8; 40:3; 42:6,13-14,21; 43:4,7; 44:23; 46:12,22; 47:3; 48:3,34; 49:21; 50:22,28,42,46; 51:16,54-55; Lam. 2:7; 3:56; Ezek. 1:24-25,28; 3:12-13; 9:1; 10:5; 11:13; 19:7,9; 21:22; 23:42; 26:10,13,15; 27:28,30; 31:16; 33:4-5,32; 35:12; 43:2,6; Dan. 3:5,7,10; 4:19,31; 5:7; 6:20-21; 7:11; 8:16; 9:10-11,14; 10:6,9; Joel 2:5,11; 3:16; Amos 1:2; 2:2; 3:4; 6:5; Jon. 2:2,9; Mic. 6:1,9; Nah. 3:2; Hab. 3:10,16; Zeph. 1:10,14; 3:2; Hag. 1:12; Zech. 6:15; 11:3

Own (2398) (idios) One's own, private, peculiar to oneself (Mt 25:15; Lk 6:41, 44; Jn 10:3-4; Acts 2:8; 4:32; Ro 10:3; 1Co 3:8; 4:12; Titus 1:3; 2:5, 9; 2Pe 1:20; 2:22) As noun = one's own people, of fellow-Christians (Acts 4:23; Acts 24:23), relatives (Jn 1:11b; 1Ti 5:8); home (Lk 18:28; Jn 1:11a; Jn 16:32; Ac 21:6), but property, supply (Jn 8:44) and one's own affairs 1Th 4:11; the singular (Jn 15:19) by oneself, privately (1Co 12:11) privately, by oneself (Mt 14:13; Mk 9:2, 28; Lk 10:23; Ac 23:19; Gal 2:2). A private person.

Friberg on idios - one's own; (1) belonging to a particular thing or person -- private, one's own, in contrast to public property (common) or what belongs to another (belonging to another) (Acts 4.32); (2) as a simple possessive like *heautou* (oneself) (Eph 5.22); (3) substantively = one's own people, family, household, countrymen (Jn 1.11b; 1Ti 5.8); one's own home, property, possessions (Jn 1.11a; Jn 19.27); one's own affairs (1Th 4.11); (4) of what is appropriate to an individual by nature (Lk 6.44) or by capability (Mt 25.15); (5) adverbially privately, individually, by oneself (1Co 12.11) (Borrow [Analytical Lexicon of the Greek New Testament](#)) (For more detailed discussion see [Zodhiates page 754](#))

Gilbrant - Used frequently in the New Testament, this possessive pronoun means "one's own" as in belonging to an individual. It may also mean "by oneself" (privately, apart, alone). The tone of the word can contrast that which belongs to an individual from that which belongs in the public domain (for example, Acts 4:32; 1 Corinthians 3:8). However, it can also be used without implying any such contrast (Luke 6:44; John 10:3f.; Acts 1:25; Romans 8:32). In these cases it merely identifies that which belongs to an individual without special

emphasis. ([Complete Biblical Library](#))

Idios - 105v - **due(1), friends(1), himself(4), home(1), individually(1), one's own(1), own(84), owner(1), private*(1), privately*(7), proper(4), themselves(3), themselves*(1)**. Matt. 9:1; Matt. 14:13; Matt. 14:23; Matt. 17:1; Matt. 17:19; Matt. 20:17; Matt. 22:5; Matt. 24:3; Matt. 25:14; Matt. 25:15; Mk. 4:34; Mk. 6:32; Mk. 7:33; Mk. 9:2; Mk. 9:28; Mk. 13:3; Lk. 6:41; Lk. 6:44; Lk. 9:10; Lk. 10:23; Lk. 10:34; Lk. 18:28; Jn. 1:11; Jn. 1:41; Jn. 4:44; Jn. 5:18; Jn. 5:43; Jn. 7:18; Jn. 8:44; Jn. 10:3; Jn. 10:4; Jn. 10:12; Jn. 13:1; Jn. 15:19; Jn. 16:32; Jn. 19:27; Acts 1:7; Acts 1:19; Acts 1:25; Acts 2:6; Acts 2:8; Acts 3:12; Acts 4:23; Acts 4:32; Acts 13:36; Acts 20:28; Acts 21:6; Acts 23:19; Acts 24:23; Acts 25:19; Acts 28:30; Rom. 8:32; Rom. 10:3; Rom. 11:24; Rom. 14:4; Rom. 14:5; 1 Co. 3:8; 1 Co. 4:12; 1 Co. 6:18; 1 Co. 7:2; 1 Co. 7:4; 1 Co. 7:7; 1 Co. 7:37; 1 Co. 9:7; 1 Co. 11:21; 1 Co. 12:11; 1 Co. 14:35; 1 Co. 15:23; 1 Co. 15:38; Gal. 2:2; Gal. 6:5; Gal. 6:9; Eph. 4:28; Eph. 5:22; 1 Thess. 2:14; 1 Thess. 4:11; 1 Tim. 2:6; 1 Tim. 3:4; 1 Tim. 3:5; 1 Tim. 3:12; 1 Tim. 4:2; 1 Tim. 5:4; 1 Tim. 5:8; 1 Tim. 6:1; 1 Tim. 6:15; 2 Tim. 1:9; 2 Tim. 4:3; Tit. 1:3; Tit. 1:12; Tit. 2:5; Tit. 2:9; Heb. 7:27; Heb. 9:12; Heb. 13:12; Jas. 1:14; 1 Pet. 3:1; 1 Pet. 3:5; 2 Pet. 1:3; 2 Pet. 1:20; 2 Pet. 2:16; 2 Pet. 2:22; 2 Pet. 3:3; 2 Pet. 3:16; 2 Pet. 3:17; Jude 1:6

Idios in the Septuagint - Gen. 14:14; Gen. 15:13; Gen. 47:18; Deut. 15:2; Est. 5:10; Est. 6:12; Job 2:11; Job 7:10; Job 7:13; Job 24:12; Prov. 5:18; Prov. 5:19; Prov. 5:20; Prov. 6:2; Prov. 9:12; Prov. 11:24; Prov. 13:8; Prov. 16:23; Prov. 20:25; Prov. 22:7; Prov. 27:8; Prov. 27:15; Ezek. 21:30; Dan. 1:10

Sheep (4263) **probaton** from **probaino** = to go before, walk ahead) is literally something that walks forward (a quadruped) and in context refers to a **sheep**. One of the most famous uses of **probaton** in the **Septuagint** is in Isaiah 53:6-7[±] "All of us like **sheep** have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him. He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a **sheep** that is silent before its shearers, So He did not open His mouth. "

Probaton - 35v - Matt. 7:15; Matt. 9:36; Matt. 10:6; Matt. 10:16; Matt. 12:11; Matt. 12:12; Matt. 15:24; Matt. 18:12; Matt. 25:32; Matt. 25:33; Matt. 26:31; Mk. 6:34; Mk. 14:27; Lk. 15:4; Lk. 15:6; Jn. 2:14; Jn. 2:15; Jn. 10:1; Jn. 10:2; Jn. 10:3; Jn. 10:4; Jn. 10:7; Jn. 10:8; Jn. 10:11; Jn. 10:12; Jn. 10:13; Jn. 10:15; Jn. 10:16; Jn. 10:26; Jn. 10:27; Acts 8:32; Rom. 8:36; Heb. 13:20; 1 Pet. 2:25; Rev. 18:13

SAM STORMS - ALL OF US ARE LIKE SHEEP - We are sheep! There are several characteristics of sheep that need to be kept in mind. First, sheep are largely helpless creatures. They lack any defensive weapons to fight off attackers. Shepherds often refer to "cast-down" sheep ([SEE VIDEO](#)). They, like turtles, can't turn over right side up once they find themselves on their backs, making them especially vulnerable to predators. Second, being somewhat helpless, sheep are incredibly dependent on the shepherd. They can do very little for themselves. Third, they are notoriously stupid! If one sheep jumps over some non-existent obstacle, it's not unusual for all the others to follow suit! If one wades through a mud puddle, the others follow along. Sheep can be extremely exasperating. We, too, are helpless, dependent, often more than a little stupid, and exasperating. Praise God that we have a shepherd who loves us anyway!

Oswald Chambers - Does He Know Me? - When I have sadly misunderstood Him? (see John 20:11-18). It is possible to know all about doctrine and still not know Jesus. A person's soul is in grave danger when the knowledge of doctrine surpasses Jesus, avoiding intimate touch with Him. Why was Mary weeping? Doctrine meant no more to her than the grass under her feet. In fact, any Pharisee could have made a fool of Mary doctrinally, but one thing they could never ridicule was the fact that Jesus had cast seven demons out of her (see Luke 8:2); yet His blessings were nothing to her in comparison with knowing Jesus Himself. "...she turned around and saw Jesus standing there, and did not know that it was Jesus....Jesus said to her, 'Mary!' " (John 20:14, 16). Once He called Mary by her name, she immediately knew that she had a personal history with the One who spoke. "She turned and said to Him, 'Rabboni!' " (John 20:16).

When I have stubbornly doubted? (see John 20:24-29). Have I been doubting something about Jesus— maybe an experience to which others testify, but which I have not yet experienced? The other disciples said to Thomas, "We have seen the Lord" (John 20:25). But Thomas doubted, saying, "Unless I see...I will not believe" (John 20:25). Thomas needed the personal touch of Jesus. When His touches will come we never know, but when they do come they are indescribably precious. "Thomas...said to Him, 'My Lord and my God!' " (John 20:28).

When I have selfishly denied Him? (see John 21:15-17). Peter denied Jesus Christ with oaths and curses (see Matthew 26:69-75), and yet after His resurrection Jesus appeared to Peter alone. Jesus restored Peter in private, and then He restored him publicly before the others. And Peter said to Him, "Lord...You know that I love You" (John 21:17).

Do I have a personal history with Jesus Christ? The one true sign of discipleship is intimate oneness with Him— a knowledge of Jesus that nothing can shake.

[“Cast Down” Sheep](#)

He restores my soul. —Psalm 23:3

Today's Scripture: Psalm 23

In his classic book *A Shepherd Looks at Psalm 23*, W. Phillip Keller gives a striking picture of the care and gentleness of a shepherd. In verse 3 when David says, “He restores my soul,” he uses language every shepherd would understand.

Sheep are built in such a way that if they fall over on their side and then onto their back, it is very difficult for them to get up again. They flail their legs in the air, bleat, and cry. After a few hours on their backs, gas begins to collect in their stomachs, the stomach hardens, the air passage is cut off, and the sheep will eventually suffocate. This is referred to as a “cast down” position. ([SEE VIDEO](#))

When a shepherd restores a cast down sheep, he reassures it, massages its legs to restore circulation, gently turns the sheep over, lifts it up, and holds it so it can regain its equilibrium.

What a picture of what God wants to do for us! When we are on our backs, flailing because of guilt, grief, or grudges, our loving Shepherd reassures us with His grace, lifts us up, and holds us until we've gained our spiritual equilibrium.

If you've been cast down for any reason, God is the only one who can help you get on your feet again. He will restore your confidence, joy, and strength. By: Marvin Williams (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

This Shepherd of mine knows each trial, each snare,
And at just the right moment my Lord will be there,
On His shoulders to carry each burden for me—
Yes, the Lord is my Shepherd, and always shall be.
—Henry

The weak and the helpless are in the Good Shepherd's special care.

F B Meyer - "THE FOUR-FOLD CLUSTER" John 10:3-4.

THE FIGURE is borrowed from a fold in some mountain valley, where the flock has rested through the hours of darkness, protected from robbers by the deputy-shepherd (the porter), and from wolves by the barriers of the enclosure.

At last the morning arrives, and with it the shepherd. He comes to the portal. The porter knows his step, and voice, and knock; and opens to him without a moment's hesitation. The very sheep, more docile and sagacious than those of our northern climes, give evident signs that they, too, know that their own true shepherd has come, for **"they hear his voice."**

The shepherd then proceeds to call them out by name. For each he has some special name, often suggested by a deformity or a peculiarity in its appearance. And as he mentions it, the bearer, proud to be noticed, comes from among the eager, pressing crowd, and passes out from the fold to where the shepherd awaits it, beyond its containing walls. **"He calleth his own sheep by name, and leadeth them out."** Thus at last the whole flock emerge from the fold and stand there, in the wild mountain-pass; while the giant forms of the hills, hushed with unbroken silence, covered by bracken and gorse, and haunted by wild game, rise around.

When the shepherd has thus put forth his own sheep, **"he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers."** It is said that cases of dispute about the ownership of sheep are still settled in the East by putting the flock in the midst of a large field, and by letting the rival claimants call to them from opposite sides, it being a well-known fact that a sheep will always run to that side of the field on which the true shepherd stands.

In all this there is an exquisite parable of the dealings of the Saviour with us.

Who is there that does not know something of the shelter and comfort of the Fold? That home, with all its calm and happy associations; that situation, held so long that its duties have become a sort of second nature; that competence, hardly earned, and large enough to promise years of ease, these are instances of sheltering folds in which we rest. But we may not rest in them for ever. The grass about a fold is eaten down, and worn with incessant treading; and it is therefore very different to that which, bathed

in dew, carpets the mountain sides. And so the true Shepherd comes at length, to bring us out of the fold to where the fresh, bright, mountain breezes breathe freely, and life is luxury in the exhilarating air. It is a matter of daily experience. Changes are permitted to pass and repass over our lives, which break up our homes, scatter our nests, shatter our schemes, and drive us forth to the untried and novel experiences which we dread. But in all these changes there is always the personal presence and superintendence of the Good Shepherd, who neither slumbers nor sleeps. (Ps 121:3-4+)

"He calleth His own sheep by name." It is a searching enquiry for us each "Am I one of His own sheep?" For if that is settled in the positive, it involves an untold wealth and weight of blessing. Given to Him, in the eternal ages, by the Father; rescued from the wolf at the cost of the Shepherd's life; endowed with eternal life, so that they can never perish; safe within the hollow of the guarding hand of Jesus, from which neither man, nor devil, can pluck them forth; known intimately and familiarly by Him who loves unutterably; led in to rest, as well as out to work--no mortal tongue can tell or human mind imagine all that Jesus is or does for those whom He designates as His own sheep. But this is clear and unmistakable, that **the Good Shepherd has an intimate and individual knowledge of us each. He knows us by our name.**

In the wilderness wanderings, the Almighty God uttered words to Moses, which have ever seemed to me to involve a weight of meaning greater far than appears upon their surface. "And the Lord said to Moses, I will do this thing also that thou has spoken: for thou hast found grace in My sight, and I know thee by name." (Ex 33:12+) There is a depth of significance in these words which cannot be expressed, and can only be realized by the glad soul to whom they are spoken. What intimacy! what familiarity! what dignity and glory! None but a friend could call his friend by name! And what must it not be, to be the friend of Deity itself! Yet all this is sure for any one of us, whom Jesus knows and calls by name.

The prophet compares the starry hosts to a flock of sheep, scattered through the fields of space. "Lift up your eyes on high, and behold who hath created these, that bringeth out their host by number: He calleth them all by names, by the greatness of His might, for that He is strong in power; not one faileth." But surely one, for whom Christ died, is worth more to Him than all the hosts of heaven! And if the stars are so safe, because He is responsible to maintain and guide them, shall not we too be equally safe, whom He calleth by name? Would He have entered into such an intimate relationship with us, if that were not to issue in an eternal union?

There is one sure sign of the true sheep: "they know His voice." They can distinguish its sweet tones among all other sounds; and to hear is to obey.

"He leadeth them out." In heaven He is said to feed the redeemed as a flock, and to lead them to living fountains of water; i.e., from one fountain to another, deeper and deeper into the heart of Heaven. But this gracious ministry is equally His work on earth. He is always leading us out from the old into the new; out from the familiar to the untried; out from the attained to the unattained; out from experiences and confessions, which have become familiar, to the glorious possibilities of Christian living. These leadings come in many delicate and tender ways--by circumstances, by friendships, by books, by passages of Scripture; but when they come, it will well repay us to obey and follow. There is no experience in the Blessed Life into which Jesus will not lead us, if only we are faithful to the slightest intimation of His will.

He putteth forth His own sheep." Ah, this is bitter work for Him and us--bitter for us to go; but equally bitter for Him to cause us pain. Yet it must be done. It would not be conducive to our true welfare to stay always in one happy and comfortable lot. He therefore puts us forth. The nest is broken up, that the young fledglings may be compelled to try their wings and learn to fly. The fold is deserted, that the sheep may wander over the bracing mountain slopes. The labourers must be thrust out into the harvest; else the golden grain would spoil. Take heart!--it could not be better to stay, when He determines it otherwise. And if the loving hand of our Lord puts us forth, it must be well. On, in His name, to green pastures, and still waters, and mountain heights!

He goeth before them." Whatever awaits us is encountered first by Him--each difficulty and complication; each wild beast or wilder robber; each yawning chasm or precipitous path. Faith's eye can always discern His majestic presence in front; and when that cannot be seen, it is dangerous to move forward. Bind this comfort to your heart: that the Saviour has tried for Himself all the experiences through which He asks you to pass; and He would not ask you to pass through them unless He was sure that they were not too difficult for your feet, or too trying for your strength. The Breaker always goes up before us. The Woodsman hews a path for us through the trackless forest. The broad-shouldered Brother pushes a way for us through the crowd. And we have only to follow.

This is the Blessed Life not anxious to see far in front; not careful about the next step; not eager to choose the path; not weighted with the heavy responsibilities of the future: but quietly following behind the Shepherd, one step at a time.

On a First-Name Basis

He calls His own sheep by name and leads them out. —John 10:3

Today's Scripture: John 10:1-16

Whenever I visit the Korean Presbyterian Church in Baltimore, I notice that the people seldom refer to one another by their first name. They speak formally of each other and to each other—Mr. Kim, Mr. Pyen, Mrs. Hugh. One day I asked Mr. Pyen about this custom. He replied, “Only when we know people intimately do we use their first name.”

Perhaps that’s why I responded negatively when the head of a religious organization wrote me asking for my financial support. He began, “Dear Dennis,” and signed his letter, “Bob.” It was an impersonal form letter dressed in the garb of familiarity.

Jesus calls us by name because He knows us so well. That’s the picture we get in John 10. When an oriental shepherd was with the same flock for many years, he developed a close relationship with each animal. He would give them descriptive names like “Brown-leg” or “Black-ear.” And when he called them, they responded to his voice.

So too, when Jesus asks us to follow and obey Him, His call comes with the promise of the protection, guidance, sustenance, and rest that we need at that time in our lives. His call is suited to our needs because He knows us intimately. He knows us on a first-name basis. By: Dennis J. DeHaan (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

My Shepherd is the Lord who knows my needs,
And I am blest;
By quiet streams, in pastures green, He leads
And makes me rest.
—Psalter

You’re not just a number computers can trace; Christ knows your need, your name, and your face.

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God’s Favorites

He calls his own sheep by name and leads them out. — John 10:3

Today’s Scripture: John 10:1-18

After my first daughter was born, I loved her so much that it almost hurt. I foolishly feared I might not be able to love our next child as much, or that I might have to divide my love between them to be fair. But when our second daughter arrived, I joyfully discovered that I loved her as intensely as I loved our first child, yet uniquely.

That discovery reminded me that our great God is capable of loving each of His children totally without taking any love away from His other children, for He loves each one uniquely. Therefore, every believer who asks for God’s help will receive it as completely as if there were no others needing His attention.

In Jesus’ life and teaching, we find ample evidence of this. In John 10, He declared that He is “the good shepherd” who calls, cares for, and knows His own sheep by name and is known by them (vv.3,11,14). Jesus then likened this relationship between shepherd and sheep to the relationship He enjoys with His Father (v.15). How special we are to Him!

In answer to those who would warn us against acting as if the Lord has favorites, I once heard a preacher say, “Of course God has favorites! We’re all His favorites!” As His children, we can be sure of His attention and love. — Joanie Yoder (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

I’ve found a Friend, O such a Friend!
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him.
—Small

To renew your love for Christ, review His love for you.

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Called by Name

He calls his own sheep by name. John 10:3

Today's Scripture & Insight: John 10:1–11

When I first meet a new group of students in the college composition class I teach, I already know their names. I take the time to familiarize myself with their names and photos on my student roster, so when they walk into my classroom I can say, "Hello, Jessica," or "Welcome, Trevor." I do this because I know how meaningful it is when someone knows and calls us by name.

Yet to truly know someone, we need to know more than that person's name. In John 10, we can sense the warmth and care Jesus, the Good Shepherd, has for us when we read that He "calls his own sheep by name" (v. 3). He knows even more than our name. He knows our thoughts, longings, fears, wrongs, and deepest needs. Because He knows our deepest needs, He has given us our very life—our eternal life—at the cost of His own. As He says in verse 11, He "lays down his life for the sheep."

You see, our sin separated us from God. So Jesus, the Good Shepherd, became the Lamb and sacrificed Himself, taking our sin on Himself. When He gave His life for us and then was resurrected, He redeemed us. As a result, when we accept His gift of salvation through faith, we are no longer separated from God.

Give thanks to Jesus! He knows your name and your needs! By: Dave Branon

Dear Lord, thank You for knowing my name and for knowing exactly what I need. Thank You for dying for my sin and for rising from the grave to defeat death and give me eternal life with You.

God's knowledge of us knows no bounds.

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He Calls Us By Name

He calls his own sheep by name and leads them out. — John 10:3

Today's Scripture: Isaiah 49:1-7

Hearing our name spoken makes an impression on us one way or another. Whenever my mother asked in an authoritative voice, "Haddon William Robinson, what are you doing?" I knew she wasn't seeking information. But hearing "Haddon William Robinson" read in stately tones as I strode across the platform at graduation had a very different feel.

Names convey a sense of who we are and how others relate to us. Before the Messiah came into the world, He declared, "The Lord has called Me from the womb; . . . He has made mention of My name" (Isa. 49:1). That demonstrated the special relationship the Messiah had to God the Father.

What is even more exciting is that this relationship extends through Jesus to us. Because of Christ, we who trust in His completed work on the cross for the forgiveness of our sins have been adopted into the family of God (Rom. 8:15; Eph. 1:5). When we trust Christ as our Savior and Lord, He calls us by name (Jn. 10:3).

What a privilege! And what a comfort to those of us who place our faith in Christ! God loves us more than we can imagine. He has sworn never to let us go (Jn. 10:27-30).

Do you hear Him calling you? By: Haddon W. Robinson

When I heard the Savior call my name,
I was sinking deep in sin and shame;
Now my life will never be the same,
Since I heard the Savior call my name.
—Hess

You're not just a number computers can trace; Christ knows your need, your name, and your face.

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More Than Good Advice

He calls his own sheep by name and leads them out. — John 10:3

Today's Scripture: John 10:1-15

A few years ago, I was invited to speak on the subject of guidance. In my preparation, I opened my concordance to look up the word guidance, expecting to find a long list of verses promising guidance from God. To my surprise, guidance wasn't there. Instead, I found the word guide and a number of verses promising that God Himself would be the guide of His people.

This discovery added fresh insight to my Christian pilgrimage. I was reminded that people who are blind need guide dogs, not guidance dogs! Even if dogs were capable of talking, how unsatisfactory it would be if they were mere bystanders, shouting warnings to the blind from a distance: "Careful now! You're approaching a hole. Watch out for the curb!" No, these mute but faithful creatures escort their sightless companions every step of the way, being their eyes and steering them safely along precarious pathways.

Some people want God to be like a glorified advice bureau. But when our sight is dim and our way is dark, as it often is, we need more than good advice—we need the Good Shepherd to lead us (John 10:3,11).

As we follow Christ each day, we'll have all the guidance we'll ever need. By: Joanie Yoder

Though guidance is our need each day
We need not search to find our way;
We only need a faithful Guide
And strive to stay close by His side.
—D. De Haan

Looking for guidance? Follow Christ, your Guide.

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Marvin Rosenthal, writing in [Israel, My Glory \(in his article "Elohim"\)](#), tells about a mother who was asked by a census taker how many children she had. She responded, "Well, there's Billy and Harry and Martha and—" "Never mind the names," the man interrupted. "Just give me the number!" The mother, becoming indignant, replied, "They haven't got numbers, they've all got names." . That's the way it is in our relationship with the Lord. Paul, writing to Timothy, gave the assuring word that "the Lord knows those who are His" (2Ti 2:19). And Jesus said, "I am the good shepherd; and I know My sheep" (John 10:14). We're not just numbers to Him. He calls us by name! —R. W. D.

GOD KNOWS EACH WINDING PATH I TAKE,
AND EVERY SORROW, PAIN, AND ACHE.

John 10:4 "When he puts forth all his own, he goes ahead of them, and the sheep follow him because they know his voice."

BGT John 10:4 τὰν τῶν δικῶν αὐτοῦ κβλ, μπροσθεν αὐτοῦ πορευεται καὶ τὸ πρῶτον αὐτὸς κολουθεῖ, ὅτι οἱ ὄπισθεν αὐτοῦ

KJV John 10:4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

NET John 10:4 When he has brought all his own sheep out, he goes ahead of them, and the sheep follow him because they recognize his voice.

CSB John 10:4 When he has brought all his own outside, he goes ahead of them. The sheep follow him because they recognize his voice.

ESV John 10:4 When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice.

NIV John 10:4 When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice.

NLT John 10:4 After he has gathered his own flock, he walks ahead of them, and they follow him because they know his voice.

- **he goes ahead:** John 12:26 13:15 14:2,3 De 1:30 Mic 2:12,13 Mt 16:24 1Co 11:1 Eph 5:1 Php 2:5-11 Heb 6:20 12:2 1Pe 2:21 4:1 5:3
- **because they know his voice:** John 10:8,16 3:29 18:37 Song 2:8 5:2
- John 10 Resources - Multiple Sermons and Commentaries



"I shall not want"

SHEEP ONLY FOLLOW THEIR SHEPHERD

When he puts forth ([ekballo](#)) all his own ([idios](#)), he goes ahead of them, and the sheep follow ([akoloutheo](#)) him because they know ([eido](#)) his voice ([phone](#)) - Puts forth is the verb [ekballo](#), which is somewhat ironic. Why do I say that? Recall Jesus is almost certainly addressing the Pharisees from John 9, and it was the Pharisees that had "put...out" ([ekballo](#)) the healed blind man from the synagogue (Jn 9:34-35+)! Here the shepherd puts them forth ([ekballo](#)) or pushes them out of the sheep fold. [A T Robertson](#) adds that "[ekballo](#) does mean "thrust out" if a reluctant sheep wishes to linger too long!" (Been there, done that!)

[Marvin Vincent](#) says that puts forth ([ekballo](#)) "implies a *constraint*; as if some of the sheep were unwilling to leave the fold."

Once all his sheep are out, he takes the lead and they follow at his heels. A key word is **because**, a term of explanation, which explains why the sheep follow the shepherd. And of course in context, the obvious answer is that they **know** their shepherd's **voice** (watch [youtube video](#)). The word for **know** is [eido](#) which means to **know** something beyond a shadow of a doubt. In other words the sheep are not confused when they hear different voices, because they recognize and respond only to one voice, the voice of their shepherd. (THOUGHT - SHEEP THAT ARE IN THE WORD HAVE THEIR EARS TRAINED TO BETTER DISCERN THE SHEPHERD'S VOICE - see Heb 5:14+). It is fascinating that sheep are able to accurately "authenticate" their shepherd, because as I write in 2024 there is now technology called speaker recognition or voice authentication which analyzes a person's voice to verify their identity and prevent scams and fraud. The sheep have had this same God given technology for a few thousand years! They can detect a scam artist immediately!

Today sheep are usually herded by sheep dogs, but in Jesus' day the sheep were led by the shepherd and the sheep would follow him wherever he went. One is reminded of the 144,000 "Jewish sheep" in Rev 14:4+ who "are the ones who follow ([akoloutheo](#)) the Lamb wherever He goes."

THOUGHT - As the "dumb" sheep followed their shepherd, do you (I) gladly, willingly follow the Great Shepherd? Or are you doing your own "sheep thing" and roaming all over the countryside (Isa 53:6a+), not content with the green pastures He leads you to (Ps 23:2+)? Are you like the hymn writer who declared "[Prone to wander, Lord I feel it. Prone to leave the God I love?](#)" If you are, then willingly, honestly, sincerely pray the next stanza of that great old hymn "[Here's my heart Lord, take and seal it, seal it for Thy courts above](#)" In Jesus' Name and for Thy glory. Amen.

If you are unwilling to surrender your will to the Chief Shepherd and pray that prayer, [take a moment and watch this video of what will likely happen to you](#) (figuratively speaking)!

[Brian Bell](#) on **goes before them** - a rebuke to the Pharisees who expelled the man born blind (Jn 9:22+ - [ekbállō](#) = throw or cast out!).

Steven Cole on **they know his voice** - He is not referring to hearing an audible voice, as when people say, "*The Lord spoke to me.*" Rather, we hear His voice through His written Word, properly interpreted and applied. Granted, sometimes the Holy Spirit impresses a particular verse on our hearts as we read the Bible or through a sermon or a book or a word from another brother or sister in Christ. But it should never be some screwy interpretation of a verse taken out of context. The Lord's sheep know His voice through His Word because they "*graze*" often in it. ([The True Shepherd and His Sheep](#))

ESV Study Bible - Israel's exodus from Egypt is at times portrayed in terms of a flock being led by its shepherd (Ps. 77:20; Isa. 63:11, 14; cf. Ps. 78:52). OT prophetic literature envisioned a similar mode of end-time deliverance for God's people (Mic. 2:12-13+ - SEE "[Christ The Breaker](#)"). (Borrow [ESV Study Bible](#))

W. M. Thomson recalls his personal experience in Palestine - "It is necessary that they should be taught to **follow**, and not stray away into the unfenced fields of wheat which lie so temptingly on either side. The shepherd calls from time to time to remind them of

his presence. They know his voice and follow on; but if a stranger call, they stop, lift up their heads in alarm, and if the call is repeated, they turn and flee from him; for they know not the voice of strangers. This is not the fanciful costume of a parable; it is simple fact. I have made the experiment often." (See Thomson's [The Land of the Book, page 300](#)).

John MacArthur makes an excellent point - Unlike Western shepherds who drive the sheep from the side or behind, often using sheep dogs, Near Eastern shepherds lead their flocks, their voice calling them to move on. This draws a remarkable picture of the master/disciple relationship. NT spiritual leadership is always by example, i.e., a call to imitate conduct (cf. 1Ti 4:12; 1Pe 5:1-3). (BORROW [The MacArthur Study Bible, PAGE 1602](#))

ILLUSTRATION - A man in Australia was arrested and charged with stealing a sheep. But he claimed emphatically that it was one of his own that had been missing for many days. When the case went to court, the judge was puzzled, not knowing how to decide the matter. At last he asked that the sheep be brought into the courtroom. Then he ordered the **plaintiff** to step outside and call the animal. The sheep made no response except to raise its head and look frightened. The judge then instructed the **defendant** to go to the courtyard and call the sheep. When the accused man began to make his distinctive call, the sheep bounded toward the door. It was obvious that he recognized the familiar voice of his master. **CASE CLOSED!** [Brian Bell](#)

Puts forth (drives, brings) (1544) [ekballō](#) from **ek** = out + **bállō** = to cast, throw, drive) means to cast, throw out often with the idea of force (Mt. 8:12; 15:17; 25:30; Acts 16:37, 27:38; Lxx - Lev. 14:40). To throw out of an area or object, throw out, jettison (Mt 21:39 Acts 27:18). Although **ekballo** can have a more "aggressive" meaning (as when the Pharisees casts out the healed blind man from the synagogue), in some contexts as in John 10:4 (and Mt 13:52) **the less aggressive meaning is to bring out, in this case bring out the sheep.**

Frequently used of casting out demons (Mt 7:22, Mt 8:16, 31,9:34, 10:1, etc). Used of casting or throwing unbelievers into outer darkness (hell). In Luke 6:22 **ekballo** means to scorn one's name ("cast it out" so to speak). Mark 1:12 "Immediately the Spirit **impelled** Him (Jesus) to go out into the wilderness."

Ekballo in John - Jn. 2:15; Jn. 6:37; Jn. 9:34; Jn. 9:35; Jn. 10:4; Jn. 12:31

Follow (190) [akoloutheo](#) from **a** = expresses union with, likeness + **keleuthos** = a road, way) means to walk the same road (Ponder that simple definition dear believer - Am I willing to walk the same road as Jesus?) Literally to follow (like the crowds followed Jesus) and in a figurative sense to follow Jesus as a disciple. To follow (closely) and was used of soldiers, servants and pupils. To go after someone or something (not as a true disciple however as we see with the crowds who physically followed Jesus, following however without a willingness to commit wholly to Him! cf John 6:60-65, 66+) Early in the history of the Greek language **akoloutheo** came to mean to imitate or follow someone's example. This dual meaning colored the New Testament use of our word **akoloutheo**. Note that most of the uses of **akoloutheo** are in the Gospels and thus this verb is firmly linked with the life of Jesus, for He is the One to follow. When Jesus issued a call to **"Follow Me"** and **akoloutheo** was always in the [present imperative](#) indicating that Jesus is calling for this to be one's lifelong path, ultimately one which can only be successfully trodden by yielding to His Spirit Who enables us to obey that command as our lifestyle (not perfection, but general direction). **There is a big difference between the disciples who followed Jesus in Mt 4:20, 22+ and the crowds following Him** (Mt 4:25+, Mt 8:1+, etc) for the former left their possessions (nets, boat), while the latter left nothing. Some claimed they wanted to follow Him but were not willing to count the cost (Mt 8:19, 22+).

Akoloutheo in John - Jn. 1:37; Jn. 1:38; Jn. 1:40; Jn. 1:43; Jn. 6:2; Jn. 8:12; Jn. 10:4; Jn. 10:5; Jn. 10:27; Jn. 11:31; Jn. 12:26; Jn. 13:36; Jn. 13:37; Jn. 18:15; Jn. 20:6; Jn. 21:19; Jn. 21:20; Jn. 21:22

QUESTION - [How is Jesus the "True Shepherd" in John 10:1-5?](#)

ANSWER - By referring to Himself as the True Shepherd, Jesus was invoking imagery that would have been familiar to His hearers. He used the symbols of sheep and their shepherd several times, referring to Himself as not only the "True" Shepherd, but the [Good Shepherd](#) (John 10:11), and the [Door of the sheep](#) (John 10:7). The three declarations in John 10 present a complete picture of the Lord who is our Shepherd (Psalm 23).

In order to understand what Jesus intended to convey with sheep/shepherd imagery, we must understand the Middle Eastern shepherd of biblical times. His job was a dirty and dangerous one. Many times all the shepherd had to fight off lions and other wild animals was a staff with a crook. He willingly put his life on the line for his flock. At night, he would put the flock in a makeshift pen that had only one way in and out. The shepherd would open to door to the pen, call the sheep by name, and they would come in and settle safely for the night.

Sheep are skittish animals and "spook" easily. Because they knew the shepherd's voice, they would calm down and follow him and nobody but him. Several flocks can mix together, and when the flocks' true shepherd speaks, they separate and follow him. If a thief

comes, the sheep will not follow him because they do not know his voice. At night the shepherd lies down at the gate to the pen, to give his life if necessary to protect his flock. And the thief can only climb in over the fence because the shepherd is guarding the gate. Jesus is the True Shepherd to the sheep (true believers) who are His. We know Him, we recognize His voice, and we follow only Him (John 10:27–28).

What Jesus is saying here ties right into John 14:6: “I am the way, the truth and the life. No one comes to the Father except by me.” Jesus is not only the Good Shepherd who gives His life willingly for His sheep (John 10:11), but He is also the “gate” or “door” of the sheep (John 10:9). In this metaphor Jesus presents Himself as the One who gives salvation, the One who offers access to heaven. So, Jesus is the True Shepherd who guards His sheep, the Good Shepherd who gives His life for them, and the Doorway to heaven for the sheep who know Him and are known by Him.

Jesus also says there were many who came before Him pretending to be good shepherds. But, He says, they are thieves and robbers who come in among the flock. He is alluding to the false shepherds of Israel, the Pharisees who did not love the people, nor were they willing to sacrifice for them. These self-appointed and self-righteous false shepherds led the sheep of Israel astray from the true knowledge of the Messiah, clinging to a works-based religion that could not lead to salvation (Ezekiel 34:1–31). These leaders were not the true shepherds of Israel but were like thieves that plundered the flock for their own gain. Sadly, such false shepherds still abound today, more interested in fleecing the flock for their own personal gain, than in feeding and protecting the sheep as true under-shepherds to the True Shepherd, the Lord Jesus Christ. GotQuestions.org

The Shepherd and His Sheep

William Barclay

The Palestinian shepherd had different ways of doing things from the shepherds of our country; and, to get the full meaning of this picture, we must look at the shepherd and the way in which he worked.

His equipment was very simple. He had his srip, a bag made of the skin of an animal, in which he carried his food. In it he would have no more than bread, dried fruit, some olives and cheese. He had his sling. The skill of many of the men of Palestine was such that they 'could sling a stone at a hair, and not miss' (Judges 20:16). The shepherd used his sling as a weapon of offence and defence; but he made one curious use of it. There were no sheepdogs in Palestine, and, when the shepherd wished to call back a sheep which was straying away, he fitted a stone into his sling and landed it just in front of the straying sheep's nose as a warning to turn back. He had his staff, a short wooden club which had a lump of wood at the end often studded with nails. It usually had a slit in the handle at the top, through which a thong passed; and by the thong the staff swung at the shepherd's belt. His staff was the weapon with which he defended himself and his flock against marauding animals and robbers. He had his rod, which was like the shepherd's crook. With it, he could catch and pull back any sheep which was moving to stray away. At the end of the day, when the sheep were going into the fold, the shepherd held his rod across the entrance, quite close to the ground; and every sheep had to pass under it (Ezekiel 20:37; Leviticus 27:32); and, as each sheep passed under, the shepherd quickly examined it to see if it had received any kind of injury during the day.

The relationship between sheep and shepherd is quite different in Palestine. In Britain, the sheep are largely kept for killing, but in Palestine largely for their wool. It thus happens that in Palestine the sheep are often with the shepherd for years, and often they have names by which the shepherd calls them. Usually these names are descriptive, for instance, 'Brown-leg', 'Black-ear'. In Palestine, the shepherd went in front and the sheep followed. The shepherd went first to see that the path was safe, and sometimes the sheep had to be encouraged to follow. A traveller tells how he saw a shepherd leading his flock come to a ford across a stream. The sheep were unwilling to cross. The shepherd finally solved the problem by carrying one of the lambs across. When its mother saw her lamb on the other side she crossed too, and soon all the rest of the flock had followed her.

It is strictly true that in this part of the world the sheep know and understand the shepherd's voice, and that they will never answer to the voice of a stranger. The author and journalist **H. V. Morton** has a wonderful description of the way in which the shepherd talks to the sheep.

'Sometimes he talks to them in a loud sing-song voice, using a weird language unlike anything I have ever heard in my life. The first time I heard this sheep and goat language I was on the hills at the back of Jericho. A goat-herd had descended into a valley and was mounting the slope of an opposite hill, when turning round, he saw his goats had remained behind to devour a rich patch of scrub. Lifting his voice, he spoke to the goats in a language that Pan must have spoken on the mountains of Greece. It was uncanny because there was nothing human about it. The words were animal sounds arranged in a kind of order. No sooner had he spoken than an answering bleat shivered over the herd, and one or two of the animals turned their heads in his direction. But

they did not obey him. The goat-herd then called out one word, and gave a laughing kind of whinny. Immediately a goat with a bell round his neck stopped eating, and, leaving the herd, trotted down the hill, across the valley, and up the opposite slopes. The man, accompanied by this animal, walked on and disappeared round a ledge of rock. Very soon a panic spread among the herd. They forgot to eat. They looked up for the shepherd. He was not to be seen. They became conscious that the leader with the bell at his neck was no longer with them. From the distance came the strange laughing call of the shepherd, and at the sound of it the entire herd stampeded into the hollow and leapt up the hill after him' (H. V. Morton, see page 212 [In the Steps of the Master](#)).

W. M. Thomson in *The Land and the Book* has the same story to tell.

'The shepherd calls sharply from time to time, to remind them of his presence. They know his voice, and follow on; but, if a stranger call, they stop short, lift up their heads in alarm, and if it is repeated, they turn and flee, because they know not the voice of a stranger. I have made the experiment repeatedly.' ([See page 694 The Land and the Book](#))

That is exactly John's picture.

H. V. Morton tells of a scene that he saw in a cave near Bethlehem ([SEE PAGE 214 In the Steps of the Master](#)). Two shepherds had sheltered their flocks in the cave during the night. How were the flocks to be sorted out? One of the shepherds stood some distance away and gave his peculiar call which only his own sheep knew, and soon his whole flock had run to him, because they knew his voice. They would have come for no one else, but they knew the call of their own shepherd. An eighteenth-century traveller actually tells how Palestinian sheep could be made to dance, quick or slow, to the peculiar whistle or the peculiar tune on the flute of their own shepherd.

Every detail of the shepherd's life lights up the picture of the good shepherd whose sheep hear his voice and whose constant care is for his flock. ([John 10 Commentary](#))

ILLUSTRATION - John 10:4 - 1500 Illustrations for Biblical Preaching - Michael Green

During World War I, some Turkish soldiers tried to steal a flock of sheep from a hillside near Jerusalem. The shepherd, who had been sleeping, suddenly awakened to see his sheep being driven off on the other side of the ravine. He could not hope to recapture his flock by force single-handedly, but suddenly he had a thought. Standing up on his side of the ravine, he put his hands to his mouth and gave his own peculiar call, which he used each day to gather his sheep to him. The sheep heard the familiar sound. For a moment they listened and then, hearing it again, they turned and rushed down one side of the ravine and up the other toward their shepherd. It was quite impossible for the soldiers to stop the animals. The shepherd was away with them to a place of safety before the soldiers could make up their minds to pursue them—and all because his sheep knew their master's voice. 1535

G Campbell Morgan - The sheep follow Him; for they know His voice. John 10.4

In the case of the eastern shepherd, that is literally true; and as the next words declare, "A stranger will they not follow: for they know not the voice of strangers. The strangeness of other voices is a warning to the sheep; they do not know the voices, and so take no risks. How full of value is the suggestiveness of all this in the case of those who belong to the Lord! There is no doubt that such do know the voice of the Lord. They may not immediately understand what He is saying, but there is no mistaking His voice. It is the voice of understanding, of tenderness, of strength, of authority. There is none other like it. It often corrects us, runs counter to our desires, calls us to service that we dread, and sometimes to suffering which we fain would miss. But we know when He speaks; and then it is ours to follow, knowing that He makes no mistakes, and that every word He utters to us—the sternest as well as the tenderest—is love-inspired. This being so, our wisdom ever consists in refusing to follow any strange voice. We do not, cannot know others as we know Him. Their suggestions may be false even when their intention is good; or their intention may be evil, when their suggestions are pleasant. Let us listen only to the Voice we know, and hearing let us follow. (BORROW [Life applications from every chapter of the Bible](#))

Listening to God - Bob Gass - in Fresh Word for Today

He goeth before them, and the sheep follow him: for they know his voice. (John 10:4)

What Jesus was to His disciples when He walked and talked with them, the Holy Spirit is to you right now. Let that sink in! He spoke to them through His flesh; now He speaks to us through His Spirit. He said, "I will ask the Father and He will give you another Helper" (John 14:16, NASB). Whatever you're facing today, you're not alone; He's there to help you. Because you're a child of God, you're being "led by the spirit of God" (Romans 8:14). Even though you are not aware of it, He's guiding every step you take. But

you say, "There's so much I don't know!" Don't worry, the Holy Spirit will "teach you about all things" (1 John 2:27, NIV). He will take the Scriptures and tell you what they mean to you individually and what they mean to you right now. What a privilege!

A. W. Tozer says, "He is not a silent God who suddenly begins to speak in a book and, when the book is finished, lapses back into silence again. No, we must approach our Bible with the idea that it is ... God speaking to us right now."

The prophets habitually said, "Thus saith the Lord." God is continually speaking in the present. What is a disciple? One who follows Jesus. To do that, you must "know His voice." That calls for a time, a place, a hunger, a discipline, a pure heart, a listening ear, and a determination to settle for nothing less.

The C's of Guidance SCRIPTURE: John 10:4 - Nelson's Annual Preacher's Sourcebook - 2003

INTRODUCTION: The psalmist said, "He leads me in the right paths" (paraphrase). Sheep don't have good eyesight and can't see very far ahead. They need someone to guide them, and Jesus said in John 10 that His sheep follow Him because they know His voice. Here are the six C's of Divine Guidance.

1. Commit your decision to the Lord in prayer.
2. Open the covers of the Bible and seek Scriptural direction.
3. Ask for the counsel of those who know more about the matter than you do (Prov. 11:14).
4. What do the circumstances indicate?
5. Inner conviction will begin to develop. The Holy Spirit helps us instinctively know what to do.
6. Contemplate the issue. Think it through. God gave each of us a brain, and He expects us to use it.

CONCLUSION: "Savior, like a Shepherd, lead us."

Streams in the Desert - "He putteth forth his own sheep." (John 10:4.)

OH, this is bitter work for Him and us—bitter for us to go, but equally bitter for Him to cause us pain; yet it must be done. It would not be conducive to our true welfare to stay always in one happy and comfortable lot. He therefore puts us forth. The fold is deserted, that the sheep may wander over the bracing mountain slope. The laborers must be thrust out into the harvest, else the golden grain would spoil.

Take heart! it could not be better to stay when He determines otherwise; and if the loving hand of our Lord puts us forth, it must be well. On, in His name, to green pastures and still waters and mountain heights! He goeth before thee. Whatever awaits us is encountered first by Him. Faith's eye can always discern His majestic presence in front; and when that cannot be seen, it is dangerous to move forward. Bind this comfort to your heart, that the Savior has tried for Himself all the experiences through which He asks you to pass; and He would not ask you to pass through them unless He was sure that they were not too difficult for your feet, or too trying for your strength.

This is the Blessed Life—not anxious to see far in front, nor careful about the next step, not eager to choose the path, nor weighted with the heavy responsibilities of the future, but quietly following behind the Shepherd, one step at a time.

Dark is the sky! and veiled the unknown morrow!
Dark is life's way, for night is not yet o'er;
The longed-for glimpse I may not meanwhile borrow;
But, this I know, HE GOETH ON BEFORE.

Dangers are nigh! and fears my mind are shaking;
Heart seems to dread what life may hold in store;
But I am His—He knows the way I'm taking,
More blessed still—HE GOETH ON BEFORE.

Doubts cast their weird, unwelcome shadows o'er me,
Doubts that life's best—life's choicest things are o'er;
What but His Word can strengthen, can restore me,
And this blest fact; that still HE GOES BEFORE.

HE GOES BEFORE! Be this my consolation!

He goes before! On this my heart would dwell!
He goes before! This guarantees salvation!
HE GOES BEFORE! And therefore all is well.
—J. Danson Smith.

The Oriental shepherd was always ahead of his sheep. He was down in front. Any attack upon them had to take him into account. Now God is down in front. He is in the tomorrows. It is tomorrow that fills men with dread. God is there already. All the tomorrows of our life have to pass Him before they can get to us.—F. B. M.

“God is in every tomorrow,
Therefore I live for today,
Certain of finding at sunrise,
Guidance and strength for the way;
Power for each moment of weakness,
Hope for each moment of pain,
Comfort for every sorrow,
Sunshine and joy after rain.”

Tuning In

When he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice. —
John 10:4

Today's Scripture: John 10:1-10

I don't know if this is true in every marriage, but for some reason I have a tendency to tune out everything around me and concentrate on my own thoughts. This is especially frustrating to my wife, Martie, when she is talking to me about something important. When she notices the distant look in my eyes, she often says, “Have you heard anything I've said?”

Listening is an important part of any relationship, especially in our relationship with Christ. If we belong to Him, we have the privilege of communing with Him through His Word and the work of the Holy Spirit in our hearts. We know we are paying attention to the true Shepherd when His voice leads us to righteousness, love, grace, and all that is consistent with His character and will. As Jesus made clear when He identified Himself as the “good Shepherd” in John 10, those who diligently listen to Him become devoted followers of Him (v.4) who are becoming transformed into His likeness.

Just as listening attentively to your spouse or a friend communicates value and worth, paying close attention to the voice of Jesus is one way to affirm His importance in your life. So, let's cast aside the distractions of life, tune in to His voice, and pray for the grace to do what He says. By: Joe Stowell

I would be prayerful through each busy moment;
I would be constantly in touch with God;
I would be tuned to hear His slightest whisper;
I would have faith to keep the path Christ trod.
—Walter

Listening to Jesus is the first step to following Him.

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“Head Toward My Voice!”

After he has gathered his own flock, he walks ahead of them, and they follow him because they know his voice. -John 10:4

Today's Bible Reading: John 10:1–18

When Flight 77 slammed into the Pentagon on that ill-fated Tuesday in September 2001, many inside the facility were trapped by a cloud of thick, blinding smoke. Police officer Isaac Hoopi ran into the blackness, searching for survivors, and heard people calling for help. He began shouting back, over and over: “Head toward my voice! Head toward my voice!”

Six people, who had lost all sense of direction in a smoke-filled hallway, heard the officer's shouts and followed. Hoopi's voice led

them out of the building to safety.

"Head toward My voice!" That's also the invitation of Jesus to each of us when we're in danger or when we've lost our way. Jesus described the true spiritual shepherd of the sheep as one who "calls his own sheep by name and leads them out. After he has gathered his own flock, he walks ahead of them, and they follow him because they know his voice" (John 10:3-4).

Are we listening for Jesus' voice? When we're in difficult circumstances, are we walking toward Him instead of groping in the dark?

Jesus is "the good shepherd" (v. 11). Whatever our need for guidance or protection, He calls us to heed His voice and follow Him.

Loving Shepherd, please meet with me today. Cause my heart to be attentive to what You have to say to me. David C. McCasland

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John 10:5 "A stranger they simply will not follow, but will flee from him, because they do not know the voice of strangers."

BGT John 10:5 λλοτρ ὁ ο μ κολουθ σουσιν, λλ φε ξονται π ατο , τι ο κ ο δασιν τ ν λλοτρ ων τ ν φων ν.

KJV John 10:5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

NET John 10:5 They will never follow a stranger, but will run away from him, because they do not recognize the stranger's voice."

CSB John 10:5 They will never follow a stranger; instead they will run away from him, because they don't recognize the voice of strangers."

ESV John 10:5 A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers."

NIV John 10:5 But they will never follow a stranger; in fact, they will run away from him because they do not recognize a stranger's voice."

NLT John 10:5 They won't follow a stranger; they will run from him because they don't know his voice.NRS
John 10:5 They will not follow a stranger, but they will run from him because they do not know the voice of strangers."

- 1Ki 22:7 Pr 19:27 Mk 4:24 Lu 8:18 Eph 4:11-15 Col 2:6-10 2Ti 3:5-7 4:3 1Pe 2:1-3 1Jn 2:19,21 4:5,6 Rev 2:2
- John 10 Resources - Multiple Sermons and Commentaries

SHEEP FLEE RATHER THAN FOLLOW STRANGERS

A stranger ([allotrios](#) - lit = one belonging to another) **they simply will not follow** ([akolouthéo](#)) - **Not** in Greek is the strong double negative (ou me) indicating that the sheep absolutely will refuse to **follow** after someone who is not their shepherd.

But will flee ([pheugo](#)) **from him** - **But** is a term of contrast which shows the sheep will essentially do an "about face" when confronted by a stranger. Sheep are often said to be dumb animals, but in this situation (which could cost them their life), they are very intelligent. Clearly God has "hard wired" their genetics to have superb stranger recognition capabilities.

THOUGHT - Note that not only does the sheep not follow a stranger, but they actually flee! When sin seduces us, we should be like sheep! In this case, they aren't so dumb! See 1Co 6:18+, 1Co 10:14+, 1Ti 6:11+ (see 1Ti 6:10+), 2Ti 2:22+.

Because they (absolutely) **do not know** ([eido](#)) **the voice** ([phone](#)) **of strangers** ([allotrios](#)) - **Because** is a term of explanation, explaining why the sheep are so quick to turn tail and run from one who is trying to seduce them but is not their true shepherd.

Stranger ([245](#)) ([allotrios](#) from [allos](#) other, another) denotes "that which belongs to another, that which is strange or foreign"; it is used both as an adjective and as a substantive. It means foreign, strange, not of one's own family, alien, an enemy;" "aliens" in Heb. 11:34. **Allotrios** is the opposite of **idios** one's own (the word used in Jn 10:4 for his "own" sheep). **Allotrios** may also denote

something hostile or dangerous. **Allotrios** occurs extensively in non-biblical literature and the Septuagint.

Gilbrant - Septuagint Usage - Ordinarily allotrios translates a form of the Hebrew nēkhār, “foreign land,” “foreigner,” “alien,” in the Septuagint (e.g., Genesis 17:12; 31:15). Allotrios also carries the idea of “illegitimate, unauthorized” (Hebrew zûr, Leviticus 10:1; Numbers 3:4; 26:61, of “unauthorized” cultic fire). The “foreigner” is the one not from Israel (2 Chronicles 6:32), and he or she is often portrayed in negative terms as being in conflict with the religious and social policies of Israel (e.g., 1 Samuel 7:3; 1 Kings 11:1; Ezra 10:2ff.).

Allotrios in the Septuagint - Gen. 17:12 = “foreigner”; Gen. 31:15; Gen. 35:2; Gen. 35:4; Exod. 2:22; Exod. 18:3; Exod. 21:8; Lev. 10:1; Lev. 16:1; Num. 3:4; Num. 16:37; Num. 26:61; Deut. 14:21; Deut. 15:3; Deut. 17:15; Deut. 23:20; Deut. 29:22; Deut. 31:16; Deut. 31:18; Deut. 31:20; Deut. 32:12; Deut. 32:16; Jos. 24:14; Jos. 24:23; Jdg. 10:16; Jdg. 19:12; 1 Sam. 7:3; 2 Sam. 22:45; 2 Sam. 22:46; 1 Ki. 8:41; 1 Ki. 8:43; 1 Ki. 9:9; 1 Ki. 11:1; 1 Ki. 11:4; 1 Ki. 11:8; 2 Ki. 19:24; 2 Chr. 6:32; 2 Chr. 6:33; 2 Chr. 14:3; 2 Chr. 28:25; 2 Chr. 33:15; 2 Chr. 34:25; Ezr. 10:2; Ezr. 10:10; Ezr. 10:11; Ezr. 10:14; Ezr. 10:17; Ezr. 10:18; Ezr. 10:44; Neh. 9:2; Neh. 13:26; Neh. 13:27; Est. 4:17; Est. 8:12; Job 17:3; Job 19:13; Ps. 18:44; Ps. 18:45; Ps. 19:13; Ps. 44:20; Ps. 49:10; Ps. 54:3; Ps. 81:9; Ps. 109:11; Ps. 137:4; Ps. 144:7; Ps. 144:11; Prov. 2:16; Prov. 5:10; Prov. 5:17; Prov. 5:20; Prov. 6:24; Prov. 7:5; Prov. 7:5; Prov. 9:18; Prov. 23:27; Prov. 23:33; Prov. 26:17; Prov. 27:2; Prov. 27:13; Isa. 1:7; Isa. 28:21; Isa. 43:12; Isa. 62:8; Jer. 1:16; Jer. 2:21; Jer. 2:25; Jer. 3:13; Jer. 5:19; Jer. 7:6; Jer. 7:9; Jer. 7:18; Jer. 8:19; Jer. 11:10; Jer. 13:10; Jer. 16:11; Jer. 19:4; Jer. 19:13; Jer. 22:9; Jer. 25:6; Jer. 30:8; Lam. 5:2; Ezek. 7:21; Ezek. 11:9; Ezek. 28:7; Ezek. 28:10; Ezek. 30:12; Dan. 11:39; Hos. 3:1; Hos. 5:7; Hos. 7:9; Hos. 8:7; Hos. 8:12; Obad. 1:11; Obad. 1:12; Zeph. 1:8; Mal. 2:11 = “foreign” (god); Mal. 3:15;

New Testament Usage - Upon being asked about paying the temple tax, Jesus asked Peter, “of whom do the kings of the earth take custom or tribute? of their own children, or of strangers (allotriōn)?” (Matthew 17:25). Thus He indicated how unreasonable it was that He, the Messiah and Son of God, should have to pay taxes in the house of His Father. At the same time He implied that the Jewish leaders were the true strangers or foreigners in the house of God. A similar thought recurs in John 10:5 where Jesus said that His sheep will not follow a stranger’s voice. In so doing Jesus branded the Jewish religious leaders as strangers in the true flock of God. The true disciples of Jesus will not listen to or follow these imposters.

The apostle Paul wrote that he avoided building on “another man’s foundation” (Romans 15:20). This implies both a concern to be a “groundbreaker” and a concern that any boasting in God’s work (see kauchōsis, kauchaomai) be restricted to his own labor (2 Corinthians 10:15ff.). (See also Romans 14:4 and 1 Timothy 5:22.)

The author of the Epistle to the Hebrews writes in Heb 9:25 that the high priest of the old covenant entered the sanctuary (Holy of Holies) offering “blood that is not his own” (NIV). Christ, the superior high priest, sacrificed himself (i.e., His own blood) to take away our sins (cf. Heb 9:26-28).

Of related interest, apallotriō, “alienated,” might be mentioned. This speaks of the condition of Gentiles prior to Calvary; they were foreigners (Ephesians 2:2), “alienated from the life of God” (Ephesians 4:18). Colossians 1:21 suggests that apallotriō has a certain affinity to echthros (2172), “enemy”: “And you, that were sometime alienated (apēllotriōmenous) and enemies in your mind . . .” Only through Christ can men and women be reconciled to God. ([Complete Biblical Library](#))

TDNT - “Belonging to another,” “alien,” “unsuitable,” even “hostile.” For the most part it has the first sense in the NT (cf. Rom. 14:4; 2 Cor. 10:15; 1 Tim. 5:22; Heb. 9:25). It is used as a noun in Luke 16:12. It means “foreign” or “hostile” in Heb. 11:34, but the NT never uses it for hostile to God. (Borrow [Kittel's Theological Dictionary of the New Testament](#))

Zodhiates - (I) When used in the plural tá allótria, it means others' goods (Luke 16:12). (II) Spoken of a country, strange, foreign, belonging to other people (Acts 7:6; Heb. 11:9; Sept.: Ex. 2:22; 18:3); persons who do not belong to one’s own family, strangers (Matt. 17:25, 26; Sept.: Ps. 49:11). (III) By implication, meaning hostile, an enemy; with the idea of impiety, heathen, enemy, Gentile (Heb. 11:34; Sept.: 1Ki 8:41; Ezra 10:2; Ps. 54:3). Distinguished from **allóphulos** <G246>, one of another race or nation; **allogenés** <G241>, one of another nation, not a Jew, a stranger, foreigner (Luke 17:18); **héteros** <G2087>, another of a different kind; **xénos** <G3581>, alien, foreign, foreigner; **parádoxos** <G3861>, contrary to prevailing opinion or custom. (Borrow [The Complete Word Study Dictionary](#))

NIDNTT (see page 684) - λóτριος (allotrios), adj., belonging to another, strange, alien, hostile; noun, a stranger; λlotriōw (allotriōō), estrange, alienate; λλογενής (allogenēs), foreign; λλόφυλος (allophylos), alien to the race, hence from a Jewish standpoint a Gentile, heathen.

CL allotrios (derived from allos, another, cf. Lat. alius) means another, strange, foreign, what belongs to another, alien to the people or the land, and hence unsuitable and even hostile. apallotriōō means to alienate, estrange, exclude. allogenēs is compounded from allos (another) and genos (race), and means foreign, strange. allophylos is compounded from allos and phylē (tribe), and means alien to the race, alien to the people, strange.

OT In the LXX, allotrios occurs frequently as a translation of Heb. nokrî, foreign, alien (Gen. 31:15; Deut.

14:21; 15:3; and often). It also occasionally translates zār, strange, foreign (Lev. 10:1; Deut. 32:16). But usually the LXX translates zār by allogenēs (Exod. 29:33; Num. 16:40; Lev. 22:10; Joel 3:17; and often). The sojourner is in Heb. gēr or gūr (LXX prosēlytos, Exod. 22:20; Lev. 17:12–15; → Conversion) or tōšāb (LXX → πάροικος, e.g. Gen. 23:4). The sojourner is still a foreigner (Exod. 12:43ff.), but he has certain rights and duties in the community.

NT 1. allotrios occurs parabolically in Matt. 17:25 in the discussion of the propriety of paying the half-shekel temple tax (cf. Exod. 30:11–16; 38:26). Jesus asked whether kings took tribute “from their sons or from others [apo tōn allotriōn].” Peter replied that it was from others, to which Jesus replied, “Then the sons are free.” However, he counselled payment of the tax to avoid giving offense. The incident implies that the disciples are “sons of God”, and that the Jews are in fact “others”. In Lk. 16:12 allotrion (another’s) stands parallel to the “unrighteous mammon” (v. 11). Money and possessions belong to another. The implication is that they do not belong to the disciple who is nevertheless a steward. “If then you have not been faithful in the unrighteous mammon, who will entrust to you the true riches? And if you have not been faithful in that which is another’s, who will give you that which is your own?” (→ Possessions, art. μωμων ς). In Jn. 10:5 the stranger and strangers are not known by the sheep who belong to the shepherd whose voice they know and follow. The implication is that Jewish (and other would-be) teachers are strangers disowned by the true flock of God, whereas Jesus is the true shepherd known and followed by the true people of God.

In Acts 7:6 (referring to Gen. 15:13) the gē allotria (“a land belonging to others” RSV) is the foreign land (Egypt), whereas Palestine is the homeland of Israel. But for → Abraham even the promised land was a foreign country (Heb. 11:9), because it was not his true, heavenly home. Therefore, he dwelt in tents, and by it testified that he was a stranger in this world.

The Christian is the slave of Christ. Therefore, he has not to judge others (Rom. 14:4). Paul refused to boast of the work or methods of others (2 Cor. 10:15f.), because he would not adorn himself with borrowed plumage. He would not even preach in a place where others had already been at work, refusing to build on a foundation laid by someone else (Rom. 15:20). Timothy was warned not to be hasty in laying hands on a man and entrusting him with a ministry. Otherwise, he might participate in another man’s sins and be called to account for it (1 Tim. 5:22). The Jewish high priest entered the Holy Place with en haimati allotriō, “with another’s blood” (Heb. 9:25). Unlike Jesus on the cross, he did not bring his own blood as a sacrifice. In Heb. 11:34 the word occurs in the expression “put foreign armies to flight.”

2. apallotriō occurs only in Eph. 2:12; 4:18; and Col. 1:21, in each case as the passive participle meaning “alienated”, “estranged”. Before their conversion, the readers were not citizens of Israel, the chosen people of God. They stood—like the heathen now—outside God’s covenant and promises, and were thus subject to wrath. They did not know God, and lived in sin. Since they have now become Christians, they are not to return to their sinful state.

3. allogenēs occurs only in Lk. 17:18. The grateful Samaritan who returned to give thanks after being healed of his leprosy is called one of another race, a foreigner, for he was not a Jew. allophylos occurs only at Acts 10:28. The Jew is forbidden to have fellowship with an allophylos, “one of another nation” (RSV). For the heathen was ceremonially unclean, and he would make the Jew likewise unclean. Only in Christ were these barriers of the → law abolished.

Allotrios - 13 verses - another(2), another man's(1), another's(1), foreign(3), other men's(1), others(1), own(1), stranger(1), strangers(3). Matt. 17:25; Matt. 17:26; Lk. 16:12; Jn. 10:5; Acts 7:6; Rom. 14:4; Rom. 15:20; 2 Co. 10:15; 2 Co. 10:16; 1 Tim. 5:22; Heb. 9:25; Heb. 11:9; Heb. 11:34

A stranger will they not follow.

A traveller asserted to an eastern shepherd, that the sheep knew the dress of their master, not his voice. The shepherd to refute the point changed dresses with the traveller. He went among the sheep with the shepherd’s dress, called the sheep, and tried to lead them, but they knew not his voice, and never moved. But when the shepherd called, though in a strange dress, they ran at once to him. “A stranger will they not follow.”

David Guzik - ILLUSTRATION - During World War I, some soldiers tried to steal a flock of sheep from a hillside near Jerusalem. The sleeping shepherd awoke to find his flock being driven off. He couldn’t recapture them by force, so he called out to his flock with his distinctive call. The sheep listened, and returned to their rightful owner. The soldiers couldn’t stop the sheep from returning to

their shepherd's voice.

[Marcus Dod](#) - **ILLUSTRATION** "There is a story of a Scotch traveller who changed clothes with a Jerusalem shepherd and tried to lead the sheep: but the sheep followed the shepherds voice and not his clothes."

J J Knapp - The Voice of Strangers John 10:5

In our cities we have become so estranged to life in the countryside that we can barely imagine the intimate relationship between the eastern shepherd and his sheep. The shepherd, from his side, knew all sheep by name, and from their side they recognized already from afar the voice of their shepherd: were they called from the sheepcote to come out by that voice, they would not hesitate for a moment. However, if there was a stranger who called them, behold, even if he wore the garment of the shepherd and even if he handled the staff of the shepherd, they would still not come forth, but rather would flee skittishly from him, because they knew not the voice of the stranger.

The voice of strangers. In someone's voice lies a undeceptive sound, whereby we recognize it amidst thousands of other voices, so true it is that there are no two voices perfectly the same. Jacob could dress as if he were Esau, imitate his hairy hands and face, and even put on the clothes of his brother, that contained the smell of the field, however, his voice he could not control, and the deceived father recognized, that, even though the hands were Esau's, the voice was Jacob's voice.

Similarly, the good Shepherd, Jesus Christ, who gave His life for His sheep, and under whose faithful staff God's grace has gathered us, is revealed in His voice, that is in the sound of His Word. Once our soul's ear has been opened and has been sharpened by continuing exercise for the sound of mercy and longsuffering, of comfort and compassion, that comes towards us from the Gospel, we recognize it in the midst of all earthly commotion, and our hearts turn immediately to the side He is coming from. However, if there is a stranger who is calling us to follow him, we flee away, if it is well with us, like a frightened herd to the side and hurry quickly away, because we do not know the voice of the stranger.

The voice of strangers. Hear how the croaking voice of temptation lures us to walk in sinful ways. Hear how the flattering voice of the world entices us to give Christ a bill of divorcement and to enjoy the pleasures of life. Hear how the caressing voice of the lie is persuading us to believe no longer the Word of God. Hear how the jesting voice of sin fills our ears with suffocating promises. Laughing sounds, joking sounds, flattering sounds, threatening sounds that arise around us from all sides,—we leave them for what they are, we turn away from them quickly, they are all the voice of strangers, in which we do not recognize the holy sound of Jesus' voice, that immediately makes the heart of our soul to arise to meet Him! (The Loins Girded)

John 10:6 This figure of speech Jesus spoke to them, but they did not understand what those things were which He had been saying to them.

BGT John 10:6 Τα την τ ν παροιμ αν ε πεν α το ς ησο ς, κε νοι δ ο κ γνωσαν τ να ν λ λει α το ς.

KJV John 10:6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

NET John 10:6 Jesus told them this parable, but they did not understand what he was saying to them.

CSB John 10:6 Jesus gave them this illustration, but they did not understand what He was telling them.

ESV John 10:6 This figure of speech Jesus used with them, but they did not understand what he was saying to them.

NIV John 10:6 Jesus used this figure of speech, but they did not understand what he was telling them.

NLT John 10:6 Those who heard Jesus use this illustration didn't understand what he meant,

- **they did not understand** John 6:52,60 7:36 8:27,43 Ps 82:5 106:7 Pr 28:5 Isa 6:9,10 56:11 Da 12:10 Mt 13:13,14,51 1Co 2:14 1Jn 5:20
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

John 8:27 They **did not realize** that He had been speaking to them about the Father.

John 12:16 These things **His disciples did not understand at the first**; but when Jesus was glorified, then

they remembered that these things were written of Him, and that they had done these things to Him.

FAILURE TO UNDERSTAND THE FIGURE OF SPEECH

This figure of speech (paroiimia) Jesus spoke to them - Figure of speech is a story that can be interpreted to reveal a hidden meaning. The **figure of speech** was the truths about sheep and their sensitivity to their shepherd's voice and not the voice of thieves or robbers. The healed blind man in John 9 was one sheep in Israel that heard and responded to the Shepherd's voice! The Pharisees were thieves and robbers!

Edwin Blum - The point of this figure of speech consists in how a shepherd forms his flock. People come to God because He calls them (cf. vv. 16, 27; Rom. 8:28, 30). Their proper response to His call is to follow Him (cf. John 1:43; 8:12; 12:26; 21:19, 22). But this spiritual lesson was missed by those who heard Jesus, even though they certainly understood the local shepherd/sheep relationship. In their blindness, they could not see Jesus as the Lord who is the Shepherd (cf. Ps. 23). (See [Bible Knowledge Commentary - Page 309 - Google Book](#))

Lenski explains that even though they fail the test "for such blind people the use of this uncommon way of teaching (figure of speech) does at least one thing: by its very strangeness it remains in the memory and long after challenges the mind to penetrate to the true meaning. Perhaps thus at last the light will succeed in penetrating. In this case Jesus even condescends to explain his [mashal](#) and to elaborate it quite extensively (Jn 10:7-18). In the case of many even this was in vain (Jn 10:20), but others began to catch something of the light (Jn 10:21).

NET Note on **figure of speech (paroiimia)** - This term does not occur in the synoptic Gospels, where [parabole](#) is used. Nevertheless it is similar, denoting a short narrative with figurative or symbolic meaning.

Religion can be a barrier, not a bridge.

-- Bob Utley

But they did not understand (ginosko) what those things were which He had been saying to them - Who is **they**? In context this is the Pharisees that were present at the end of John 9. They could **not understand** the spiritual truth Jesus was speaking because they did not have the capacity. They were like the natural men Paul described in 1Co 2:14+ writing "a natural man does not accept ([dechomai](#) - welcome, gladly receive) the things of the Spirit of God (LIKE THE TRUTH IN John 10:1-5), for they are foolishness to him; and he (ABSOLUTELY) cannot **understand** (same verb [ginosko](#)) them, because they are spiritually appraised ([anakrino](#))." They could **not understand** or see because one aspect of their judgment for claiming "**We see**" (Jn 9:41+) was that they would not be able to see!

In fairness, it should be noted that the disciples themselves often failed to understand - Jn 2:22; Jn 12:16; Jn 14:26; Jn 16:18. They did put the pieces of the puzzle together after He was resurrected and received His Spirit Who would lead them into all truth.

R C H Lenski - What Jesus meant by his figurative language the Pharisees, who boasted, "**We see**," (Jn 9:41+) failed completely to comprehend (aorist). The entire presentation is lucid; but, of course, it requires eyes to see through the lucid figure to the inner reality (**ED**: 1Co 2:14-16+)....The first intention in using a [mashal](#) (**ED**: See onsite discussion of the Hebrew word [mashal](#) means "parable" or "allegory.") was to demonstrate to all present that the Pharisees were indeed utterly blind. Yet this form of teaching impresses itself upon the mind more than any other, and if there is any hope at all, it may eventually penetrate and enlighten. In so far as men will not **see**, they, indeed, shall not **see**, and this is a judgment upon them. For those whose **see**, a [mashal](#) reveals the truth still more and by its very form enters more deeply and thus enlightens still more and opens the eyes of the heart more fully. **A purpose of grace is thus combined with one of judgment** (**ED**: *The same sun which melts wax hardens clay.* As Spurgeon said "*the same Gospel which melts some persons to repentance hardens others in their sins.*"). Which is to prevail in the end is decided by the heart of those upon whom the truth is thus brought to act with its power." (See page 713 [Interpretation of St John's Gospel](#))

David Guzik - **Jesus used this illustration**: This is a picture both of the work of Jesus among His sheep and of what those who seek to serve among the sheep of Jesus should focus upon. Adam Clarke described six marks of the true and legitimate minister of God in these first six verses of John 10:

- He has a proper entrance into the ministry.
- He sees the Holy Spirit open his way as a doorkeeper to God's sheep.
- He sees that the sheep respond to his voice in teaching and leadership.

- He is well acquainted with his flock.
- He leads the flock and does not drive them or lord it over them.
- He goes before the sheep as an example.

Figure of speech (3942) (paroimia from para = beside + oimos = a and thus a "wayside saying" or "saying by the way") means a byword, a parable, an allegory. **Paroimia** conveys the idea that something cryptic or enigmatic is intended. A proverb, maxim as in 2Pe 2:22+ - "It has happened to them according to the true **proverb** (paroimia), "A DOG RETURNS TO ITS OWN VOMIT," [quote from Pr 26:11] and, "A sow, after washing, returns to wallowing in the mire." Dark saying, figure of speech (Jn 10:6; Jn 16:25, 29). This noun can be found in classical Greek denoting a "proverb, maxim" or "saying" (Liddell-Scott). It can refer to an "incidental remark" or a wise "saying." The Septuagint uses its plural form of the Proverbs of Solomon (cf. Proverbs 1:1; 25:1). **Westcott** adds that paroimia "suggests the notion of a mysterious saying full of compressed thought, rather than that of a simple comparison."

Friberg adds it means "(1) proverb, proverbial saying (2Pe 2.22); (2) in John's Gospel a manner of speaking that conceals symbolic meaning and needs interpretation veiled language, enigma, figure of speech (Jn 16.29); as a longer figurative discourse allegory (Jn 10.6). (Borrow [Analytical Lexicon of the Greek New Testament](#))

Lenski (see page 710 [Interpretation of St John's Gospel](#)) explains that **paroimia** is a "term we have no exact equivalent in English: a mode of teaching deviating from the usual way; a kind of extended [mashal](#), containing a hidden sense. In the strict sense of the term a **parable** relates a definite story or case, it may be one that is ordinary, and again one that is quite beyond the ordinary; while a **paroimia** describes actions as they are known regularly to occur (the shepherd always uses the door; the robber always avoids the door and climbs over the wall). Moreover, in a **paroimia** an allegorical correspondence appears between the realities presented and the illustrative features used; in a **parable** no allegory is found. In explaining his own [mashal](#) Jesus gives us the key-point in the allegorical statement, "I am the door of the sheep" (Jn 10:7)."

Paroimia - 4x - figurative language(2), figure of speech(2), proverb(1). Jn. 10:6; Jn. 16:25; Jn. 16:29; 2 Pet. 2:22. There are two uses in the Septuagint - Pr 1:1 translating "Proverbs" and Pr 26:7 also translating "proverb."

Gilbrant - The New Testament uses **paroimia** in both a general sense and a specific sense. Generally, John used the term for proverbial or figurative language in Jn 16:25 and Jn 16:29. Both John and Peter used paroimia to speak of specific illustrations of likeness, for example, in the analogy of the Good Shepherd (John 10:6ff.) and in the quotation of Proverbs 26:11, "A dog returns to its own vomit" (2 Peter 2:22, NASB). Hence, **paroimia** is a word that is used generally for figurative language as well as the specific analogy of a proverb. **Paroimia** is to be distinguished from a parable in that the latter is usually a longer story used to express a comparative analogy as opposed to a pithy maxim or axiomatic truth as in a paroimia. ([Complete Biblical Library](#))

NIDNTT (page 756) - παροιμία (paroimia), proverb, wise saying; dark saying, riddle.

Classic use The noun **paroimia** occurs from Aeschylus, Ag. 264 on; cf. Sophocles, Aj. 664; Plato, Rep. 1, 329). Etymologically it is derived from para, along, and oimē path, way, the plot of a story or song, saga, song. The paroimia "states an experienced truth of popular wisdom in a short and pointed form" (F. Hauck, TDNT V 854). As such, it expresses general timeless truth. Its popular and traditional form distinguish it from the aphorism and the maxim (gnōmē; → Knowledge, art. ναγινώσκω). But in Aristotle, Rhet. 2, 21, 1395, 17, the borderline is fluid. The lack of framework distinguishes it from the apophthegm (a saying set in a particular setting). Aristotle counted it with metaphor because of its vivid imagery (Rhet. 2, 11, 1413, 14). Others, because of the frequent references to animals and plants, with fable (Quintilian, Institutio Oratoria, 5, 11, 21). Collections of proverbs were made by Aristotle, Clearchus, Zenobius and Diogenian.

OT In the LXX paroimia only occurs 7 times, including the title of the Book of Proverbs (Pr. 1:1; 25:1 cf. also 26:7) and in Sir. (Sir. 6:35; 8:8; 18:29; 39:3; 47:17). In Prov. 1:1; 25:1 it translates Heb. māšāl; elsewhere it occurs in the non-canonical Sir. and occasionally translates māšāl. It is also found in variant translations in other books. In Prov. and Sir. it is virtually a technical term for instruction by the wise (→ παραβολή OT 2). In Philo (Abr. 235; Vit. Mos. 1, 156; 2, 29) it occurs with the meaning proverb. Proverbs were very popular among the Rabbis. They were introduced by such clauses as, "Thus people say ..." and "It is said in the proverb...."

NT 1. The logia of Jesus are often designated in their entirety as sayings. The Gospel of Thomas, P. Oxy. 1, 654 f., 840, and the hypothetical collection of logia (Q) thought to be behind Matt. and Lk. are collections of sayings. Sayings in the sense of the instruction of the wise are to be found among the logia of Jesus (e.g. Mk.

9:50 par. Lk. 14:34; cf. Matt. 5:13; Matt. 5:15 par. Lk. 11:33; Matt. 6:19 par. Lk. 12:33; Matt. 6:22 f. par. Lk. 11:34f.). But they also occur in the epistles (e.g. Rom. 12:20 quoting Prov. 25:21f.; Heb. 12:5 f. quoting Prov. 3:11f.; Jas. 4:6 quoting Prov. 3:34; 2 Pet. 2:22 quoting Prov. 26:11; 1 Cor. 15:33 with a quotation from Menander's lost comedy *Thais*, "Bad company ruins good morals" [cf. C. K. Barrett, *A Commentary on the First Epistle to the Corinthians*, BNTC, 1968, 367]). In the logia of Jesus we find also proverbs which may be taken from Rab. teaching (e.g. Matt. 9:13 par. Mk. 2:17, Lk. 5:31; 4:22 par. Lk. 18:17; Matt. 13:57 par. Mk. 6:4; Matt. 6:21 par. Lk. 13:34; Matt. 6:34; Matt. 7:4 par. Lk. 6:42; Matt. 7:18 par. Lk. 6:43; Matt. 15:14 par. Lk. 6:39; Matt. 24:28 par. Lk. 17:37; Lk. 4:23). It may be that these are sometimes new creations by Jesus, which later became proverbs. In the epistles proverbs occur (e.g. Jas. 3:5, 12). In 2 Pet. 2:22 there is a wise saying and a proverb. Both are intended to demonstrate the contemptible conduct of false teachers.

It is striking that, although sayings that can be classified as proverbs occur in many places in the NT, only in few places (Jn. 10:6; 16:25, 29; 2 Pet. 2:22) are proverbs and sayings designated by the word **paroimia**. The instances in Jn. occupy an exceptional position.

2. It is only in Jn., in fact, that **paroimia** occurs (Jn. 10:6; 16:25, 29) in the sense of dark saying, or riddle. This meaning comes about because of the Hebrew equivalent *māšāl* and the consequent approximation to → *parabole*. In retrospect Jesus' discourse on the shepherd (Jn 10:6) and, indeed, his discourses in general (Jn 16:25) are characterized as dark sayings. The dark saying is contrasted with the later, clear revelatory saying (Jn 16:25, 29). This can be understood chronologically; the earthly Jesus spoke in riddles, the exalted Jesus speaks openly. But this interpretation contains some difficulties. One cannot really characterize Jesus' words in Jn. as intellectually difficult to understand, nor can one distinguish between dark and clear sayings. Dark here probably does not mean intellectually difficult. The darkness of the words does not reside in the words but in the hearer. Therefore the words are dark and clear simultaneously. The words remain dark so long as the hearer tries to understand them intellectually. "It is possible to understand the words of Jesus only in the reality of the believing existence. Before that they are incomprehensible—not in the sense of being difficult to grasp intellectually, but because intellectual comprehension is not enough. It is precisely this that the disciples must realize, namely that the commitment of one's whole existence is required to understand these words. They will be comprehensible in the new (i.e. eschatological) existence: *erchetai hōra hote ktl.* ['the hour comes when etc.']: only then will Jesus speak to them *parrhēsia* [openly]" (R. Bultmann, *The Gospel of John*, 1971, 587).

John 10:7 So Jesus said to them again, "Truly, truly, I say to you, I am the door of the sheep.

BGT John 10:7 Ε πεν ο ν π λι ν η σο ς· μ ν μ ν λ γ ω μ ν π ι γ ε μι θ ρ α τ ν προβ τ ω ν.

KJV John 10:7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

NET John 10:7 So Jesus said to them again, "I tell you the solemn truth, I am the door for the sheep.

CSB John 10:7 So Jesus said again, "I assure you: I am the door of the sheep.

ESV John 10:7 So Jesus again said to them, "Truly, truly, I say to you, I am the door of the sheep.

NIV John 10:7 Therefore Jesus said again, "I tell you the truth, I am the gate for the sheep.

NLT John 10:7 so he explained it to them: "I tell you the truth, I am the gate for the sheep.

- **I am:** John 10:1,9 14:6 Eph 2:18 Heb 10:19-22
- **the sheep:** Ps 79:13 95:7 100:3 Isa 53:6 Eze 34:31 Lu 15:4-6
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

Psalm 118:20 **This is the gate of the LORD;** The righteous will enter through it.

John 6:35 Jesus said to them, "I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst.

John 14:6 Jesus *said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me.

Ephesians 2:17-18+ AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND

PEACE TO THOSE WHO WERE NEAR; for **through Him we both have our access** ([prosagoge](#)) in one Spirit to the Father.

Hebrews 10:19-22+ Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, 20 by **a new and living way** which He inaugurated for us **through the veil, that is, His flesh**, 21 and since we have a great priest over the house of God, 22 let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

So ([oun](#)) or "therefore" (NIV) is a term of conclusion. Based on the fact that the hearers (the Pharisees) could not understand His statements about sheep and voices, He now begins to "unpack" the spiritual meaning of what heretofore had been a figure of speech.

Jesus said to them again - NLT says "He explained it to them." **Again** indicates He is repeating the **figure of speech** He had just spoken in John 10:1-6. I had to do this with my 4 children many, many times. They did not "get it" the first time, so I repeated it (usually with greater volume)! Jesus is trying to get the Pharisees to understand Who He is.

Truly, truly ([amen, amen](#)) The double "[amen](#)" emphasizes the importance of this declaration, both its truth and its authority. **NET** has "I tell you the solemn truth."

I say to you, I am ([ego eimi](#)) **the door of the sheep** ([probaton](#)) - **I am** is the famous "[ego eimi](#)" and in this passage He identifies Himself as **the door**, the definitive article "**the**" (*he*) indicating that He is not just any **door**, but is continually ([eimi](#) is present tense) the specific **door**. The idea is the ONLY DOOR! The sheep pens had only one door for the sheep to enter and as discussed above, in some settings, the shepherd Himself sat in the door guarding the way in and out. In essence then the shepherd was himself equivalent to the **door**, the only way in and out, which is Jesus' point about Himself. He Alone is the **door**. This statement echoes His declaration in John 14:6+ that "I am the (DEFINITIVE, SPECIFIC, ONLY) way, and the (DEFINITIVE, SPECIFIC, ONLY) truth, and the (DEFINITIVE, SPECIFIC, ONLY) life; (ABSOLUTELY) no one comes to the Father but through Me." **Door** is not literal, but is a term of comparison, specifically a [metaphor](#), identifying Jesus as the specific, unique way through which the **sheep** can go in and out. He will elaborate on the significance of Himself as the door in Jn 10:9.

[Barclay](#) - He began by saying: 'I am the door.' In this parable, Jesus spoke about two kinds of sheepfolds. In the villages and towns themselves, there were communal sheepfolds where all the village flocks were sheltered when they returned home at night. These folds were protected by a strong door of which only the guardian of the door held the key. It was to that kind of fold Jesus referred in Jn 10:2-3. But when the sheep were out on the hills in the warm season and did not return at night to the village at all, they were collected into sheepfolds on the hillside. These hillside sheepfolds were just open spaces enclosed by a wall. In them, there was an opening by which the sheep came in and went out; but there was no door of any kind. What happened was that at night the shepherd himself lay down across the opening, and no sheep could get out or in except over his body. In the most literal sense, the shepherd was the door.

[Marcus Dods](#) ([Expositor's Greek Testament](#)) suggests that Jesus' statement was "Primarily uttered for the excommunicated man (Jn 9:34, 35+), these words conveyed the assurance that instead of being outcast by his attachment to Jesus he had gained admittance to the fellowship of God and all good men." While this may be true, it seems likely that Jesus' repetition was also for the hard of hearing (hard hearted) Pharisees (cf Acts 7:51+) who were not yet born again like the excommunicated man.

Lenski on said to them again - One purpose was already accomplished (see [Lenski's note above](#)); a still greater purpose may yet be accomplished even in the blind Pharisees. More light is added. If this does not penetrate, the judgment on these men will be more pronounced. If it does penetrate at last, grace and truth will win another victory. The added light will, of course, still more enlighten those who see. So Jesus speaks "again." He interprets his paroimia and, as in so many instances, adds new features to the interpretation, intensifying the power of the light to the utmost. (Page 714 [Interpretation of John's Gospel](#))

Steven Cole - G. Campbell Morgan ([See page 181 for original story in The Gospel According to John](#)) tells of a conversation he had with Sir George Adam Smith, a scholar who had spent much time in the Near East. Smith told of meeting a shepherd there who showed him the fold where the sheep were led at night. It consisted of four walls with a way in. Smith asked, "That is where you go at night?" "Yes," the shepherd said, "and when the sheep are in there they are perfectly safe." "But there is no door," said Smith. "I am the door," the shepherd replied. He was not a Christian man, but rather an Arab shepherd. But he was using the same language that Jesus used. He explained further, "When the light has gone, and all the sheep are inside, I lie in that open space, and no sheep ever goes out but across my body, and no wolf comes in unless he crosses my body; I am the door."

[Brian Bell](#) illustrating the Door of Salvation (John 10:9a) - An Arab shepherd showed off his sheep enclosure to a tourist and said confidently, "When the sheep go in there they are perfectly safe." To which the tourist asked, "Why doesn't your pen have a door on

it?" The shepherd responded, "I am the door. After my sheep are in the pen, I lay my body across the opening. No sheep will step over me and no wolf can get in without getting past me first."

Wiersbe has an interesting thought about **the door** which could be possible but be a Berean - Twice He said, "I am the Door." He is the Door of the sheepfold and makes it possible for the sheep to **leave the fold (the religion of Judaism)** and to *enter* His flock. The Pharisees *threw* the beggar out of the synagogue, but Jesus *led* him out of Judaism and into the flock of God! ([Bible Exposition Commentary](#))

Bruce Barton also interprets the sheep as **Jews** and the sheepfold as **Judaism** - The "sheepfold" of Judaism held some of God's people who had awaited the coming of their Shepherd-Messiah (see Isaiah 40:1-11). He "calls his own sheep by name and leads them out" NRSV of the fold. When the Shepherd came, believing Jews recognized his voice and followed him. Not all Jews were God's people (see Ro 9:6-8). (Borrow [John - Life Application Commentary](#))

A T Robertson - "He is the legitimate door of access to the spiritual [aule](#), the Fold of the House of Israel, the door by which a true shepherd must enter" (Bernard)

I am (1510)(**eimi**) **Eimí** is the usual verb of existence, meaning to be or to have existence. For example, in Jn 1:1 **eimi** is used 3 times all in the imperfect tense (Gk = "en") to describe the Word's (Jesus') continual existence, continual presence with His Father and continual existence as God.

Ego eimi - See also [Jehovah - I Am](#) and the [Tetragrammaton](#). Jesus Himself used **ego eimi** to express His eternal self-existence (without beginning, without end) in Jn 8:58 = "'Truly, truly, I say to you, before Abraham was born, **I am**." He was saying He was Yahweh (I Am the One Who Is). Jesus is clearly claiming that He is God! The Jehovah's Witness [New World Translation](#) (2013 version) translates Jn 8:58+ incorrectly as "I have been" which Greek scholars say is absolutely incorrect! Compare other "**I Am**" statements by Jesus = Jn 4:26, 8:24, 28, 13:19, 18:5, 6 ["they drew back and fell to the ground!" = His Name "I Am" literally knocked an entire band of from 300-600 soldiers backward abruptly and hard onto the ground! His Name is indeed powerful!], Jn 18:8. see similar use in Ex 3:14 above). In Ge 17:1 God addresses Abram declaring "I am (**ego eimi**) God" (cp similar uses in Ge 26:24, 31:13, 46:3, Ex 3:6, 7:5, 8:18, 14:4, 18, 20:2, 29:46, etc). Note that there are about 174 uses of "**ego eimi**" in the Septuagint and 48 uses in the NT, but not all uses refer to God (e.g., Mt 14:27). There are 24 uses of **ego eimi** in John's Gospel and most do refer to the Messiah. E.g., in the first occurrence, Jesus tells the Samaritan woman "**I Am**" (ego eimi) (Jn 4:26) when she made a reference to the Messiah (Jn 4:25). In fact ego eimi introduces His great "I am" statements in John = "I am"... "the bread of life" (Jn 6:35, 41, 48, 51), "the Light of the world," (Jn 8:12), "the door" (Jn 10:7, 9), "the good shepherd" (Jn 10:11, 14), "the resurrection and the life," (Jn 11:25), "the Way and the Truth and the Life" (Jn 14:6); "the true Vine" (Jn 15:1, 5). At Paul's conversion on the Damascus Road Jesus told him "I am (ego eimi) Jesus Whom you are persecuting." (Acts 9:5). In the final use of ego eimi in Scripture Jesus affirms "**I am** the root and the descendant of David, the bright morning star." (Rev 22:16) -

Here are all the occurrences of ego eimi in the New Testament- NOTE THAT WHILE NOT ALL USES OF THIS PHRASE REFER TO JESUS, MOST OF THEM DO -- Matt. 14:27; Matt. 22:32; Matt. 24:5; Matt. 26:22; Matt. 26:25; Mk. 6:50; Mk. 13:6; Mk. 14:62; Lk. 1:19; Lk. 21:8; Lk. 22:70; Lk. 24:39; Jn. 4:26; Jn. 6:20; Jn. 6:35; Jn. 6:41; Jn. 6:48; Jn. 6:51; Jn. 8:12; Jn. 8:18; Jn. 8:24; Jn. 8:28; Jn. 8:58; Jn. 9:9; Jn. 10:7; Jn. 10:9; Jn. 10:11; Jn. 10:14; Jn. 11:25; Jn. 13:19; Jn. 14:6; Jn. 15:1; Jn. 15:5; Jn. 18:5; Jn. 18:6; Jn. 18:8; Acts 9:5; Acts 10:21; Acts 18:10; Acts 22:3; Acts 22:8; Acts 26:15; Acts 26:29; Rev. 1:8; Rev. 1:17; Rev. 2:23; Rev. 21:6; Rev. 22:16

[Brian Bell](#) on I am the door -

1. A single entrance.

A sheepfold only had one entry point. Just as Noah was instructed to make only one door into the ark, so too, there is just one way to be saved from certain destruction. While this is not very popular in our politically correct culture, all roads do not lead to heaven. We don't all worship the same God. Sincerity doesn't get you there. Good works aren't good enough. Jesus is the only way. Acts 4:12: "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved."

2. Anyone can enter.

Salvation is available for all: "if anyone enters by me." It's not limited to one group of people but is intended for

the whole world. It doesn't matter what you've done or how you've been living. I like the title of Moody Radio's "Share Hope" new campaign. As one of our "Go Team" partners, they are providing hope to the hopeless and hurting. Jesus is the door of deliverance and yet people continue to look for other ways to get there. The only way in is by relationship, not ritual or religious activity because Christianity is Christ Himself. Romans 10:13: "For everyone who calls on the name of the Lord will be saved."

3. Discipleship is demanding.

While the way is open, it's certainly not easy to follow Jesus as stated in Mark 8:34: "If anyone would come after me, let him deny himself and take up his cross and follow me."

4. A response is necessary.

While the door is open 24/7, an individual must "enter" in order to be saved. One must believe and receive. 2 Corinthians 6:2: "I tell you, now is the time of God's favor, now is the day of salvation."

Before leaving this point, notice that Jesus doesn't say you might be saved or maybe you'll get in, but rather: "If anyone enters by me, he will be saved..." **Have you entered the door of salvation?**

C H Spurgeon's Sermon Notes - THE DOOR - OUR Lord sets himself forth very condescendingly. The most sublime and poetical figures are none too glorious to describe him; but he chooses homely ones, which the most prosaic minds can apprehend. A door is a common object. Jesus would have us often think of him. A door makes a very simple emblem. Jesus would have the lowliest know him, and use him. A door to a sheepfold is the poorest form of door. Jesus condescends to be anything, so that he may serve and save his people. I. THE DOOR. In this homely illustration we see—

1. Necessity. Suppose there had been none, we could never have entered in to God, peace, truth, salvation, purity, or heaven.
2. Singularity. There is only one door; let us not weary ourselves to find another. Salvation is by entrance at that door, and at none other (Acts 4:12). —
3. Personality. The Lord Jesus is himself the door. "I am the door," saith he; not ceremonies, doctrines, professions, achievements, but the Lord himself, our Sacrifice.
4. Suitability. He is suited to be the communication between man and God, seeing he unites both in his own person, and thus lies open both earthward and heavenward (1 Tim. 2:5).
5. Perpetuity. His "I am" is for all times and ages (Matt. 28:20). We can still come to the Father by him (John 14:6; Heb. 7:25).

II. THE USERS OF IT.

1. They are not mere observers, or knockers at the door, or sitters down before it, or guards marching to and fro in front of it. But they enter in by faith, love, experience, communion.
2. They are not certain persons who have special qualifications, such as those of race, rank, education, office, or wealth. Not lords and ladies are spoken of; but "any man."
3. They are persons who have the one qualification: they do "enter in." The person is "any man," but the essential distinction is entrance. This is intended to exclude—Character previously acquired as a fitness for entrance. Feeling, either of grief or joy! as a preparation for admission. Action, otherwise than that of entering in, as a term of reception.

A door may be marked PRIVATE, and then few will enter. A door which is conspicuously marked as THE DOOR is evidently meant to be used. The remarkable advertisement of "I am the door," and the special promises appended to it, are the most liberal invitation imaginable.

Come then, ye who long to enter into life! III. THE PRIVILEGES OF THESE USERS. They belong to all who enter: no exception is made.

1. Salvation. "He shall be saved." At once, forever, altogether.
2. Liberty. He "shall go in and out." This is no prison door, but a door for a flock whose Shepherd gives freedom.
3. Access. "Shall go in" — for pleading, hiding, fellowship, instruction, enjoyment.
4. Egress. "He shall go out" — for service, progress, etc.

5. Nourishment. "And find pasture." Our spiritual food is found through Christ, in Christ, and around Christ. Let us enter: a door is easy of access; we shall not have to climb over some lofty wall.

Let us enter: it is a door for sheep, who have no wisdom. Let us enter: the door is Jesus; we need not fear to draw nigh to him, for he is meek and lowly in heart.

The work of the Reformation was thus described by Stern, a German statesman: "Thank heaven, Dr. Luther has made the entrance into heaven somewhat shorter, by dismissing a crowd of door-keepers, chamberlains, and masters of ceremony."

In olden times, cathedrals were regarded as places of sanctuary, where criminals and others might take refuge. Over the north porch of Durham Cathedral was a room, where two doorkeepers kept watch alternately, to admit any who at any time, either by day or by night, knocked at the gate, and claimed the protection of St. Cuthbert. Whoever comes to the door of our house of refuge, and at whatever time, finds ready admittance.

It is said that the ancient city of Troy had but one way of entrance. In whatever direction the traveler went, he would find no way to go into the city but the one which was legally appointed, and the only one which was used by those who went in and out. There is only one right way to the favor of God, to the family of God, to the presence of God in prayer, and, finally, to the city of God in eternity, and that one way is Christ. "I am the way," he declares, "and no man cometh unto the Father but by me." — John Bate

We cannot go abroad or return home without passing through an emblem (SYMBOL) of our Lord (DOOR). So near as he is in the type, so near let him be in reality.

The sheep enters the fold at first by the door, and it remains in the fold because the door shuts it in. When the flock go forward, they proceed by way of the door; and when they return to their united rest, it is by the same passage. Take away the door from the fold, and the enemy would enter, or the flock would stray. A sheepfold without a door would in effect be no fold at all. — C. H. S.

There are not half-a-dozen ways out of our sin and misery — not a choice of ways over the steep hills and desolate waste-places of this mortal life, so that by any of them we may reach heaven at last, but **only one way**. But, if this is the only way, it is likewise a perfectly secure way.

Since Jesus glories that He is the door, let us not hesitate to use Him in that capacity. Let us hasten to enter in by Him into peace, life, rest, holiness. When we see it written up in large characters, **THIS IS THE WAY**, we do not fear that we shall trespass if we follow it. What is a way for, but to be followed? What is a door for, but to be passed through? Say that a door-way is never passed, and you have said that it is useless. Why not brick it up? It would be no honor to the Lord Jesus for sinners to be so in awe of Him as never to come to God by Him: but He delights in being evermore our way of access. — C. H. S.

Christ the Only Door C. H. Spurgeon.

To him the porter opens; and the sheep hear his voice: and he calls his own sheep by name, and leads them out....

I. HOW TO ENTER THE CHURCH.

1. Negatively. We cannot get into it —

(1) By baptism. Millions are baptized with water, but unless they come to Christ by true faith they are no better than baptized pagans.

(2) By birthright. It is a great privilege to have Christian parents, but, "except a man be born again," etc. Your father and mother are not the door, but Christ only.

(3) By profession. A professor may prove himself a hypocrite, but he cannot prove himself a Christian by mere profession. Men do not get rich by professing to be wealthy. They must hold their title deeds, and have cash in the strong box.

(4) By admission to the visible Church. If a man leaves the door alone and climbs over the wall and gets into the outward Church without Christ, he is a thief, etc. If you have not Christ your Church certificates are waste paper.

2. Positively. By faith in Christ.

(1) If you exercise this it makes it plain that you enter by Christ, the Door, because faith leads to obedience. "By their fruits ye shall know them." (2) If we have entered through that Door it does not matter what priest or pope may say.

II. THE PRIVILEGES OF ENTERING BY THAT DOOR.

1. He shall be saved — as the manslayer from the avenger; as Noah and his family.

2. He shall go in —

- (1) To rest and peace, for there is no condemnation (Romans 3:1).
- (2) To secret knowledge.
- (3) To God, with holy boldness in prayer as the adopted heir of heaven.
- (4) To the highest attainment in spiritual things, for a man does not tarry just inside the threshold of his home. Do not stop where you are. Go further in to get more holiness, joy, etc.

3. He shall go out —

- (1) To his daily business. The way to do that calmly and justly is to go to it through Christ. Do you neglect your morning prayer.
- (2) To suffering.
- (3) To conflict with temptation.
- (4) To Christian service. It makes all the difference between success and failure whether we go on not out through "the Door."

4. He shall find pasture (Psalm 23).

[Life More Abundant C. H. Spurgeon.](#)

I. CHRIST HAS COME THAT MEN MAY HAVE LIFE.

1. Prolonged natural life is due to Him. The barren tree would not stand so long but for His intercession.
2. Life in the sense of pardon, deliverance from the death penalty.
3. Life from the death of trespasses and sins, the life of the Spirit.
4. This spiritual life is the same which will be continued and perfected in heaven.
5. Of this Christ is the only source. It is not the result of working. How can the dead work for life? It is exclusively a gift of God. If we could have had it without Christ coming, why need He come?

II. CHRIST HAS COME THAT THOSE TO WHOM HE HAS GIVEN LIFE MAY HAVE IT MORE ABUNDANTLY.

1. Life is a matter of degrees. Some have life, but it flickers like a dying candle; others are full, like the fire upon the blacksmith's forge when the bellows are in full blast. Christ has come that we might have life in all its fulness.
2. Increase of life may be seen in several ways.
 - (1) In healing. When a sick man recovers he has life more abundantly than in his illness; so when Christ restores sick Christians, strengthens their faith, brightens their hope, etc.
 - (2) But a person may be in health, and yet you may desire for him more life. A child, e.g., is in perfect health, yet cannot run alone. As he grows, however, he has life more abundantly. So we grow in grace, from babes to young men, and then fathers.
 - (3) Health and growth may coincide with a stinted measure of life, as in the case of a prisoner who tenants a living tomb. When he is set at liberty he knows, as we when the Son makes us free what it is to have more abundant life.
 - (4) But a man may have liberty, etc., and yet be so poor as to be scarcely able to keep body and soul together. So there are some believers who exist rather than live, and have small conception of the rich thing Christ has stored up for them.
 - (5) A man may enjoy all this, and yet need more life, because a despised castaway. The love and esteem of our fellows is essential to life. When under conviction a man finds himself to be less than nothing, he finds it a mighty addition to life when Jesus makes him, a slave, a son of God and heir of heaven.
3. The particulars in which more abundant life consists and should be sought.

(1) More stamina. An embankment is to be cut. A number of men offer themselves for the work — these with sunken cheeks and hollow coughs. They will not do. Yonder is a band of stalwart fellows, with ruddy faces, broad shoulders, mighty limbs. They will do. The difference between the two is the presence or absence of stamina. And Christ has come that we may have spiritual stamina for arduous service. Alas! some Christians want medicine and nursing. Give them work, and they will grow weary.

(2) Enlargement of the sphere of life. To some forms of human life the range is very narrow. Our streets swarm with men to whom "the music of the spheres" means the chink of sovereigns. The souls of such are like squirrels in cages; each day their wheel revolves; it is all the world they know. Christ has come to give a broader life. True, there are many men whose life traverses wide areas, who map out the stars, fathom the sea, etc. but that, wide as it is, is bounded by time and space. But when Christ comes He makes the greatest intellect feel that it was "cabined, cribbed, confined," till Christ made it free.

(3) The exercise of all our powers. All the powers of a man are in the child, but many of them are dormant, and will only be exercised as life is more abundant. Christ has come to give us a fuller life. Look at the apostles before and after Pentecost. Many professors seem to be more dead than alive. Life is in their hearts, but only partially in their heads, and has not touched their silent tongues, idle hands, frost-bitten pockets.

(4) Increased energy. A man is most alive when in determined pursuit of a favourite purpose. Christ has supplied us with the most stimulating purpose — His constraining love. Abundance of life is painfully manifest in insane persons: the demoniac, e.g. Now, if possession by an evil spirit arouses men to an unusual degree of life, how much more shall possession by the Divine Spirit!

(5) Overflow of enjoyment. When on a spring morning you see the lambs frisking and children playing, you say, "What life!" Just so when churches and individuals are revived, what joy there is!

(6) Delicacy of feeling. There is a great deal of difference as to the amount of pain which persons suffer. People with a fine mental organization, having more life, suffer more than coarser people. When Christ brings His abundant life, those who enjoy it will be pained by a given sin a hundred times more than he was before. And so there will, on the other hand, be more pleasure. The name of Jesus is inexpressibly sweet to those who have abundant life. I mean by delicacy this —

(a) There is a delicacy of hand which a man may acquire, and which renders him a worker of feats. So the educated hand of faith can not only grasp, but handle the Word of Life.

(b) It shows itself in keenness of perception. An Indian will put his ear to the ground and say, "There is an enemy in the way," when you cannot hear a sound. Recall the incident at the siege of Lucknow. Jesus would have us quick of understanding, so that we may hear Him coming.

(7) Supremacy. Some races have physical life, but not abundantly, and after awhile perish. Christians should have such abundant life that their circumstances should not be able to overcome them.

[Christian Liberty H. C. Trumbull, D. D.](#)

The fold of Christ is not a prison. It does not shut men in forcibly. Those who belong in it can pass and repass at their pleasure, seeking pasture everywhere in the exercise of Christian liberty. There are no persons on earth so free to gather knowledge from all sources, and to hunt out the good from all directions, as Christian scientists. And no man can know so much about any good there is in all the outside religions of the world as the intelligent disciple of Jesus who is competent to recognize truth even when commingled with error, and who therefore has power to distinguish between truth and error. The man who has not yet been inside of the Christian fold is of all men less capable of comparing that fold with the religions of the world outside of it. There is a vast difference between him who keeps outside all the time, and him who goes in and goes out finding pasture.

QUESTION - [What did Jesus mean when He said "I am the door" \(John 10:7\)?](#)

ANSWER - The statement "I am the door," found in John 10:7, is the third of seven "I am" declarations of Jesus recorded only in John's Gospel. These "I am" proclamations point to His unique, divine identity and purpose. In this "I am" statement, Jesus colorfully points out for us the exclusive nature of salvation by saying that He is "the door," not "a door." Furthermore, Jesus is not only our Shepherd who leads us into the "sheepfold," but He is the *only* door by which we may enter and be saved (John 10:9). Jesus is the

only means we have of receiving eternal life (John 3:16). There is no other way.

To get a clear picture of Jesus' meaning in this statement, it is helpful to understand a little of that ancient culture, especially of sheep and shepherding. Of all domesticated animals, sheep are the most helpless. Sheep will spend their entire day grazing, wandering from place to place, never looking up. As a result, they often become lost. But sheep have no "homing instinct" as other animals do. They are totally incapable of finding their way to their sheepfold even when it is in plain sight. By nature, sheep are followers. If the lead sheep steps off a cliff, the others will follow.

Additionally, sheep are easily susceptible to injuries and are utterly helpless against predators. If a wolf enters the pen, they won't defend themselves. They won't try to run away or spread out. Instead they huddle together and are easily slaughtered. If sheep fall into moving water, they will drown. However, sheep do fear moving water and will not drink from any stream or lake unless the water is perfectly still. This is why David in the 23rd Psalm tells us of the shepherd who "makes [us] to lie down in green pastures, he leads [us] beside the still waters . . . though [we] walk through the valley . . . [we] will fear no evil. For You [the Shepherd] are with [us]."

Sheep are totally dependent upon the shepherd who tends them with care and compassion. Shepherds were the providers, guides, protectors and constant companions of sheep. So close was the bond between shepherd and sheep that to this day Middle Eastern shepherds can divide flocks that have mingled at a well or during the night simply by calling their sheep, who know and follow their shepherd's voice. Shepherds were inseparable from their flocks. The shepherd would lead the sheep to safe places to graze and make them lie down for several hours in a shady place. Then, as night fell, the shepherd would lead the sheep to the protection of a sheepfold.

There were two kinds of sheepfolds or pens. One kind was a public sheepfold found in the cities and villages. It would be large enough to hold several flocks of sheep. This sheep pen would be in the care of a porter or doorkeeper, whose duty it was to guard the door to the sheep pen during the night and to admit the shepherds in the morning. The shepherds would call their sheep, each of which knew its own shepherd's voice, and would lead them out to pasture.

The second kind of sheep pen was in the countryside, where the shepherds would keep their flocks in good weather. This type of sheep pen was nothing more than a rough circle of rocks piled into a wall with a small open space to enter. Through it the shepherd would drive the sheep at nightfall. Since there was no gate to close—just an opening—the shepherd would keep the sheep in and wild animals out by lying across the opening. He would sleep there, in this case literally becoming the door to the sheep.

In this context, Jesus is telling us that He is not only the shepherd of the sheep, but also the door of the sheep. In doing so, He is vividly contrasting Himself with that of the religious leaders of His time whom He describes as "thieves and robbers" (John 10:8). When Jesus says, "I am the door," He is reiterating the fact that only through Him is salvation possible. This is far removed from the ecumenical teachings popular in today's liberal religious circles. Jesus makes it clear that any religious leader who offers salvation other than the teachings of Christ is a "thief" and a "robber."

One who believes the gospel (Hebrews 11:6) and repents of sin (Luke 13:3) is assured of being in "the fold" and of having entered by "the door." As followers of Christ, Jesus is both our Shepherd and the Door to the sheepfold who provides for all our needs. Knowing that the world is full of predators whose sole intent is to destroy us (1 Peter 5:8), we are always under His protection. More importantly, we are fully confident that "when the Chief Shepherd appears, [we] will receive the crown of glory that does not fade away" (1 Peter 5:4). GotQuestions.org

Related Resource:

- [What are the seven I AM statements in the Gospel of John? | GotQuestions.org](http://GotQuestions.org)

Pink Sheep

By this all will know that you are My disciples, if you have love for one another. — John 13:35

Today's Scripture & Insight: John 10:7-18

While traveling on a road from Glasgow to Edinburgh, Scotland, I was enjoying the beautiful, pastoral countryside when a rather humorous sight captured my attention. There, on a small hilltop, was a rather large flock of pink sheep.

I know that sheep owners mark their animals with dots of spray paint to identify them—but these sheep really stood out. The owner had fully covered every animal with pink coloring. Everyone knew who those sheep belonged to.

Scripture calls followers of Christ sheep, and they too have a unique identifying mark. What is the "pink coloring" in a Christ-follower's life? How can someone be identified as Jesus' own?

In the gospel of John, Jesus, the Good Shepherd, told us what that identifier is: love. "Love one another; as I have loved you . . . By this all will know that you are My disciples, if you have love for one another" (John 13:34-35).

In words and deeds, a believer should show love to all those around. "Beloved," John writes, "if God so loved us, we also ought to love one another" (1 John 4:11). A Christian's love for others should be as obvious as pink wool on a flock of Scottish sheep.
By: Dave Branon

Dear Lord, remind me that this life is not about me and my needs, but about others and how Your love can shine through me to them. May Christlike love be my distinguishing characteristic.

As followers of Christ, our love should make us stand out in a crowd.

([Click to go to the full devotional](#) including a related picture and a link at the bottom of the page to one of their excellent devotional booklets. Reprinted by permission from Our Daily Bread Ministries. Please do not repost the full devotional without their permission.)

John 10:8 "All who came before Me are thieves and robbers, but the sheep did not hear them."

BGT John 10:8 π ντες σοι λθον [πρ μο] κλ πται ε σ ν κα λ στα , λλ ο κ κουσαν α τ ν τ πρ βατα.

KJV John 10:8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

NET John 10:8 All who came before me were thieves and robbers, but the sheep did not listen to them.

CSB John 10:8 All who came before Me are thieves and robbers, but the sheep didn't listen to them.

ESV John 10:8 All who came before me are thieves and robbers, but the sheep did not listen to them.

NIV John 10:8 All who ever came before me were thieves and robbers, but the sheep did not listen to them.

NLT John 10:8 All who came before me were thieves and robbers. But the true sheep did not listen to them.

- **came:** John 10:1 Isa 56:10-12 Eze 22:25-28 Ezek 34:2 Zep 3:3 Zec 11:4-9,16 Ac 5:36
- **but:** John 10:5,27
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

Ezekiel 34:2 (**ALL WHO CAME BEFORE JESUS**) "Son of man, prophesy against the shepherds of Israel. Prophesy and say to those shepherds, 'Thus says the Lord GOD, "Woe, shepherds of Israel who have been **feeding themselves!** Should not the shepherds feed the flock?"

Jeremiah 23:1-2 "**Woe to the shepherds** who are **destroying** (Lxx = [apollumi](#) = PARALLELS USE OF [apollumi](#) IN Jn 10:10!) and scattering the sheep of My pasture!" declares the LORD. 2 Therefore thus says the LORD God of Israel concerning the shepherds who are tending My people: "You have scattered My flock and driven them away, and have not attended to them; behold, I am about to attend to you for the evil of your deeds," declares the LORD.

John 5:43 (THOSE WHO ARE NOT SHEEP DO NOT RECOGNIZE JESUS' VOICE) "I have come in My Father's name, and you do not receive Me; if another comes in his own name, you will receive him.

Matthew 23:13 "But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in.

Matthew 24:5 (IN THE LAST DAYS) "For many will come in My name, saying, 'I am the Christ,' and will mislead many.

All who came before Me are thieves and robbers - The question is to whom does **all** refer? First of all, **all** means all, and **before** means in the past. So there is no time limit for all these imposters. All does not include men like Abraham, Moses, Joshua, the prophets, David, etc, for they in essence walked through the "Door" and were justified (declared righteous). They are **all** the men over all the years who came by their own authority (not God's) to God's people, especially to those who were His true sheep, His believing remnant of Jews. These self-seeking men came to take and not to give, to destroy and not to build up. And representatives

of these men, the Pharisees, were at that very moment listening to Jesus' pithy pronouncement (and maybe beginning to squirm, for they had already Jn 9:40)! (cf OT passages about false shepherds Isa. 56:9-12; Jeremiah 23; Ezekiel 34; and Zechariah 11).

THOUGHT - These **thieves and robbers** are alive and well in our day, taking and stealing from God's people and ultimately from God Himself by proclaiming a false gospel, a so called prosperity gospel (which is no gospel at all!), deceiving and themselves being deceived (2Ti 3:13+). If you are in a so-called "church" that is "taking" and "asking" and not giving you the pure milk of the Word, then you need to seriously consider finding a church that is **feeding** the flock and not **fleeing** the flock!

Henry Morris on all who came before Me - Any other teachers or leaders (in the immediate context, the scribes and Pharisees, but in the broader context, any other false leaders) who profess to lead people to God are, spiritually speaking, like robbers who would steal souls away from true saving faith which is only to be found in Christ. ([The Defender's Study Bible](#))

I think **Charles Ryrie** misses the mark for he thinks **all who came before Me** refers to "false messiahs, false teachers, of whom Palestine knew many in the first century A.D." False messiahs are likely included in the "**all**" but it is much broader than that and refers to **all** who would lead people astray.

R C H Lenski writes "Some have thought that Jesus here refers to **false Messiahs** who had come before his time. But this is historically incorrect and also untrue to the figure. **False Messiahs would be false doors to the fold not thieves and robbers who fight shy of "the door."** When Jesus adds that these "are" thieves and robbers he comes down to the present and includes the present Jewish leaders. **All, past and present, "are" self-seekers.** All these are (reality) "thieves and robbers" (figure). They do not own the sheep and they are not shepherds. For their own evil purposes they attempt to get the sheep into their power. How ill the sheep would fare at their hands is left to the imagination. That they are, indeed, nothing but men who steal and rob is evidenced by the present representatives (PHARISEES), who, like their predecessors, reject "the door." (See page 713 of [Interpretation of St John's Gospel](#))

New International Dictionary of New Testament Theology on thieves and robbers - The plural phrase *kleptai kai lestai*, used by Jesus in Jn. 10:8 to define all who came before him, is not intended to include the godly of earlier days, but refers to false messiahs, such as Theudas and Judas the Galilean (Acts 5:36 f.). "All who came" alludes to the technical term for the messiah, the "coming one" (Matt. 11:3; Mk. 11:9; Lk. 7:19; Ro 5:14). The purpose of the coming of the **kleptes** was to destroy life in furthering his own ends. By contrast, Jesus had come to give life, even at the expense of his own, and abundant life at that (Jn. 10:10). (See Page 378 [NIDNTT](#))

But the sheep (probaton) did not hear (akouo) them - **But** introduces a good contrast. Those who were true sheep (genuine believers - remnant of Israel) did not give attention to those who came to steal sheep (spiritually speaking). Jesus repeats the truth described Jn 10:5, where He declared that not only did the sheep not hear or recognize the stranger as their shepherd but they even fled from them.

The corollary is that true sheep will persevere (See [perseverance of the saints](#)) in following the true Shepherd, Jesus Christ. This does not mean a true sheep (genuine believer) cannot occasionally be duped and be led astray by a false shepherd for a period of time. However in Jn 10:27-29⁺ Jesus makes it clear that He will keep His true sheep eternally secure. They will not stray indefinitely. They will persevere because He enables them to persevere in following Him.

On the other hand as John explains in his first epistle that false sheep will not persevere but will leave the flock writing "They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, so that it would be shown that they all are not of us." (1Jn 2:19+)

John 10:9 "I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture.

BGT John 10:9 γ ε μι θ ρ α· δι μο ν τις ε σ λθ σωθ σεται κα ε σελε σεται κα ξελε σεται κα νομ ν ε ρ σει.

KJV John 10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

NET John 10:9 I am the door. If anyone enters through me, he will be saved, and will come in and go out, and find pasture.

CSB John 10:9 I am the door. If anyone enters by Me, he will be saved and will come in and go out and find pasture.

ESV John 10:9 I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture.

NIV John 10:9 I am the gate; whoever enters through me will be saved. He will come in and go out, and find pasture.

NLT John 10:9 Yes, I am the gate. Those who come in through me will be saved. They will come and go freely and will find good pastures.

- **the door:** John 10:1,7 14:6 Ro 5:1,2 Eph 2:18 Heb 10:19-22
- **and will:** Ps 23:1-6 Ps 80:1-3 Ps 95:7 Ps 100:3,4 Isa 40:11 Isa 49:9,10 Eze 34:12-16 Zec 10:12
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

Ephesians 2:17-18+ AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR; for **through Him we both have our access** ([prosagoge](#)) in one Spirit to the Father.

John 14:6+ Jesus said to him, "I am the way, and the truth, and the life;**no one comes to the Father but through Me.**

Psalms 23:1-3+ A Psalm of David. The LORD is my shepherd, I shall not want. **2 He makes me lie down in green pastures; He leads me beside quiet waters.** 3 He restores my soul; He guides me in the paths of righteousness For His name's sake.

Deuteronomy 28:6+ "Blessed shall you be when you **come in**, and blessed shall you be when you **go out**.

Psalms 121:8+ The LORD will guard your **going out and your coming in** From this time forth and forever.

Psalms 23:4-5+ (SPEAKS OF THE SAFETY OF HIS SHEEP) Even though I walk through the valley of the shadow of death, I fear no evil, for You are with me; Your rod and Your staff, they comfort me. 5 You prepare a table before me in the presence of my enemies; You have anointed my head with oil; My cup overflows.

1 Chronicles 4:40 They found rich and good pasture, and the land was broad and quiet and peaceful; for those who lived there formerly were Hamites.

Isaiah 49:9-10 Saying to those who are bound, 'Go forth,' To those who are in darkness, 'Show yourselves.' Along the roads they will feed, And their pasture will be on all bare heights. 10 "They will not hunger or thirst, Nor will the scorching heat or sun strike them down; For He who has compassion on them will lead them And will guide them to springs of water.

Ezekiel 34:12-15 (PROPHECY FOR THE REMNANT) "As a shepherd cares for his herd in the day when he is among his scattered sheep, so I will care for My sheep and will deliver them from all the places to which they were scattered on a cloudy and gloomy day. 13 "I will bring them out from the peoples and gather them from the countries and bring them to their own land; and **I will feed them on the mountains of Israel, by the streams, and in all the inhabited places of the land.** 14 **"I will feed them in a good pasture, and their grazing ground will be on the mountain heights of Israel.** There they will lie down on good grazing ground and feed in rich pasture on the mountains of Israel. 15 "I will feed My flock and I will lead them to rest," declares the Lord GOD.

"VIA UNICA, VIA CERTA" - "THE ONLY WAY, THE SURE WAY" I AM THE ONLY DOOR TO SALVATION

I am ([ego eimi](#) - present tense - continually) **the door** ([thura](#)) - Jesus alludes to the practice of some Near Eastern shepherds personally sleeping in the **door** to guard the sheep. Jesus now explains the meaning of Himself as the one and only door. Jesus is claiming to be exclusive, the ONLY way to God. He is not a door, but **the door** of the sheep (Jn 10:7). If Jesus had said he was "A DOOR," most folks would not object, but "a door" is tantamount to saying Jesus is just one of many ways to God ([Do all roads lead to God?](#)). That is why the picture of the sheepfold with a single door is so powerful. It leaves absolutely no "wiggle room" for another way into the sheepfold. The moment you say Jesus is the only door, rest assured you will be accused of being bigoted and intolerant! (See [quote from C S Lewis below](#)).

ESV Study Bible - The NT elsewhere speaks of "entering" God's kingdom as through a door (e.g., Matt. 7:7, 13; Mt 18:8-9; Nt 25:10 par.; Acts 14:22). (Borrow [ESV Study Bible](#))

If - This **if** introduces a [third class conditional sentence](#) with a future passive verb. It describes a condition which may be true or may not be true. In this context it describes persons, some of whom will enter through Him, and others who will not!

Anyone enters ([eiserchomai](#)) **through Me, he will be saved** ([sozo](#) - divine passive) - Note the pronoun **anyone**, which "opens the door" (pun intended) to any person at all (cf "whoever" in Ro 10:13+). In order to receive the promise from Jesus, there is one condition that they must meet and that is they must enter through Jesus. There is no other door. No trap door. No door #1, door #2, door #3. Entrance in any other door but Jesus will not result in salvation and eternal life but eternal loss and death! While **saved** could speak of physical salvation, Jesus clearly intends the more significant meaning of spiritual salvation. The root of [sozo](#) is **sos** (think "[S.O.S](#)" ~ "save our ship") which means safe and sound. **Enters** is in the middle voice indicating the "**anyone**" makes a choice of their will ("[FREE WILL](#)") to enter and participates in the results thereof (salvation and pasture). From what will he/she be **saved**? In this present life, he/she will be saved from sin's power and in the future, saved from sin's presence, sin's punishment, sin's pleasure and eternal death.

[Robertson](#) on **anyone enters through Me, he will be saved** - One can call this narrow intolerance, if he will, but it is the narrowness of truth. If Jesus is the Son of God sent to earth for our salvation, he is the only way. He had already said it in John 5:23. He will say it again more sharply in John 14:6. It is unpalatable to the religious dogmatists before him as it is to the liberal dogmatists today. Jesus offers the open door to "any one" (tis) who is willing (thelei) to do God's will (John 7:17). Jesus offers the open door to "any one" (tis) who is willing (thelei) to do God's will (Jn 7:17+).

Steven Cole on **enters through Me** - How do you **enter**? Well, that's the theme of the entire Gospel of John. He wrote these signs that Jesus did (Jn 20:31), "so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name." Or (Jn 1:12), "But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name." Or (Jn 3:16), "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life." To **enter through** Jesus the door means to believe in Him as the Christ, the Son of God, Who died for your sins and was raised from the dead. Have you done that? Have you put your trust in Jesus as your only hope for eternal life? Maybe if you're a young person you're thinking, "I'll probably do that someday, but I want to have some fun first. I want to enjoy some of the pleasures that this world offers while I can. Later, maybe I'll trust in Jesus." But that is a serious mistake.

Warren Wiersbe on **will be saved** - As the Door, Jesus delivers sinners from bondage and leads them into freedom. They have salvation! This word "**saved**" ([sozo](#)) means "delivered safe and sound." It was used to say that a person had recovered from severe illness, come through a bad storm, survived a war, or was acquitted at court. Some modern preachers want to do away with an "old-fashioned" word like "saved," but Jesus used it! ([Bible Exposition Commentary](#))

And will go in ([eiserchomai](#)) **and out and find pasture** - This speaks of privilege and freedom to find spiritual nourishment.

ESV Study Bible - Find pasture conveys the assurance of God's provision (cf. 1Ch 4:40; Ps 23:2; Isa 49:9-10; Ezek. 34:12-15). (Borrow [ESV Study Bible](#))

NET Note on **in and out** - Another significant NT text is Luke 9:4, where both these verbs occur in the context of the safety and security provided by a given household for the disciples.

[Adam Clarke](#) on **go in and out** - "This phrase, in the style of the Hebrews, points out all the actions of a man's life, and the liberty he has of acting, or not acting."

[Marcus Dods](#) ([Expositor's Greek Testament](#)) - "To 'go out and in' is the common O.T. expression to denote the free activity of daily life. Jeremiah 37:4, Psalm 121:8, Deuteronomy 28:6."

[Brian Bell](#) on **in and out** - I like that we get to "go in and out." Almost sounds like the hamburger place called "In 'N Out," doesn't it? We come in to gather, grow and give in order to go out! We gather here and we go out there to bring others in here. We can come in and go out with freedom because Jesus wants us to live life with liberty, not shackled down with rules and regulations. Whether we're in the pen or out in the pastures, we pass through Jesus and receive His grace....He who gives salvation, security, and satisfaction to all who enter here! . In Dante's Divine Comedy he shares the supposed inscription at the entrance to Hell, "*Abandon all hope ye who enter here*". Q: Does that sign hang anywhere in your life? "Abandon all hope ye who enter here" Q: Any situation in your life that seems hopeless? a) Does it hang over a bottle/alcohol that seems impossible to walk away from @ night? b) Does it hang over every meal with your eating disorder? c) Does it hang over your unemployment, thinking you'll never find work? d) Does it hang over your marriage that constantly feels "it's over"? e) Where have you abandoned all hope? 3. We can affix a different sign at the entrance to this new door, "Abandon yourself ye who enter here"; or, "Gain all hope ye who enter here!"

One writer (F B Meyer) applies the in/out to "in for fellowship" and "out for service." Not bad!

[Barclay](#) has an interesting comment on **go in and out** - To describe something of what that entrance to God means, Jesus uses a

well-known Hebrew phrase. He says that through him we can **go in and come out. To be able to come and go unmolested was the Jewish way of describing a life that is absolutely secure and safe.** When people can go in and out without fear, it means that their country is at peace, that the forces of law and order are supreme, and that they enjoy perfect security. The leader of the nation is to be one who can bring them out and lead them in (Nu 27:17+). The person who is obedient to God is said to be blessed when he comes in and blessed when going out (Deuteronomy 28:6+). A child is one who is not yet able by himself to go out and to come in (1 Kings 3:7). The psalmist is certain that God will keep him in his going out and in his coming in (Psalm 121:8+). Once anyone discovers, through Jesus Christ, what God is like, a new sense of safety and of security enters into life. If life is known to be in the hands of a God like that, the worries and the fears are gone.

Steven Cole adds another aspect of **go in and out** - The term also was a Hebrew expression that connoted familiar access. In Acts 1:21, Peter mentions "the time that the Lord Jesus went in and out among us." Acts 9:28 mentions how after Paul's conversion, when Barnabas introduced him to the apostles and they came to trust that he really was converted, Paul was with them, "moving about freely in Jerusalem." Literally, the Greek reads, he was "going in and out" in Jerusalem. So the spiritual picture is that if you have entered the fold through Jesus, who is both the shepherd and the door, He provides safety and familiar access. He is guarding all of your ways. You can go out to the rich pasturelands that He provides and come into the safety of His fold as you please. ([The Door to Abundant Life](#))

Enters (1525) eiserchomai (from **eis** = into + **erchomai** = to come, go) means to go in (to), enter. **Eiserchomai** can speak of a thought "coming into" mind (Herodotus), wisdom entering someone (Wisdom of Solomon 1:4), the "entering" of the prophetic spirit (Josephus Antiquities 4.6.5), demonic spirits that "enter" into men (Mk 9:25; Lk 8:30), and Satan "entering" Judas (Lk 22:3). Figuratively **eiserchomai** can denote the acquiring of something, i.e., "to attain something" (wealth, property, and so on). It is used of the kingdom of God/heaven (Mt 5:20; Mt 7:21; Mt 19:24; Mk 9:47; Mk 10:15; et al); **eiserchomai** describes attaining eternal life (Mt 18:8f.; Mt 19:17; Mk 9:43,45); or **eiserchomai** can speak of entering rest (Heb 3:11,18; Heb 4:11).

Friberg - (1) literally, in a local sense go or come into, enter (Mt 2.21); **(2) figuratively**; (a) of the birth of Jesus come into (the world) (Heb 10.5); (b) of demons enter in, take possession of (Mk 9.25); (c) of persons; (i) in a good sense come into, enter into, begin to enjoy (Mt 5.20); (ii) in a bad sense begin to experience, meet, encounter (Mt 26.41); (d) as the first stage of an activity -- begin, come up (Lk 9.46) (Borrow [Analytical Lexicon of the Greek New Testament](#))

Zodhiates - (see page 526 Word Study Dictionary) (I) Spoken of persons, followed by eis with the acc. of place (Matt. 6:6; 24:38; Mark 3:27; Luke 9:34; John 18:28; Acts 11:20; Rev. 22:14). Followed by eis with the acc. of person (Acts 16:40 [Textus Receptus], "unto Lydia" [a.t.], meaning into her house, with later editions having prós, toward; Acts 19:30, "unto the people" means into the assembly; Acts 20:29, eis humás, "among you"). Spoken of Satan or of demons entering into persons (Mk 9:25; Lk 8:30; 22:3); into swine (Mk 5:12, 13; Lk 8:32, 33); with eis implied (Mt. 12:45; Lk 11:26). Followed by en with the dat. of person in Rev. 11:11, "life... entered into [and remained in] them" ([TR] epí, upon); by pará, by, with, meaning to enter in by or with someone, to lodge with (Luke 19:7); by prós <G4314>, toward, with the acc. of person, to enter to someone, i.e., into his house (Mk 15:43; Acts 10:3; 17:2; Rev. 3:20); by hupó, by with the acc. of place, e.g., under the roof (Matt. 8:8); by éso, inside (Mt. 26:58); by hópou, where (Mark 14:14); by hóde, hither (Matt. 22:12).

(II) Metaphorically of person, followed by eis with the acc. of state, condition (Matt. 5:20; 18:3, 8, 9, "to enter into life"; 19:24; 25:21, 23, "into the joy of thy Lord"; Mark 9:43, 45, 47); John 3:5 "into the kingdom of God"; Heb. 3:11; 4:1, 3, "into my rest"). With both eis and the acc. implied (Matt. 7:13; 23:13; Luke 11:52; 13:24). In Matt. 26:41, enter, to come into or enter into temptation means to fall into temptation. In John 4:38, "ye are entered into their labors," i.e., ye succeed them and reap the fruits of their labors.

(III) Spoken of things, to enter in or into, equivalent to eispheíromai, to be brought or put into, e.g., food into the mouth (Matt. 15:11; Acts 11:8). Used metaphorically in Luke 9:46, "there arose a dispute among them" (a.t.); James 5:4. Of hope, in Heb. 6:19, "entering in" (a.t.), i.e., extending even unto.

(IV) The expression eiserchomai and exerchomai, to go out or to go in and out, means to perform one's daily duties, spoken of one's daily walk and life, e.g., of Jesus as in Acts 1:21f., eph' hēmás, among us, in our company. Metaphorically in John 10:9 (cf. eisporeúomai, to enter, and ekporeúomai, to go out, in the expression "to go in and out" [a.t. {Acts 9:28; Sept.: Deut. 31:2; 1 Sam. 18:13, 16; 2 Chr. 1:10}]). In the Sept. eísodos, entrance, and éxodos, exit (1 Sam. 29:6; Isa. 37:28).

Eiserchomai - 180v - came(10), come(15), comes(3), coming(1), enter(66), entered(63), entering(6), enters(7), go(8), go* (1), gone(1), reached(1), started(1), went(8). Matt. 2:21; Matt. 5:20; Matt. 6:6; Matt. 7:13; Matt. 7:21; Matt. 8:5; Matt. 8:8; Matt. 9:25; Matt. 10:5; Matt. 10:11; Matt. 10:12; Matt. 12:4; Matt. 12:29; Matt. 12:45; Matt. 15:11; Matt. 18:3; Matt. 18:8; Matt. 18:9;

Matt. 19:17; Matt. 19:23; Matt. 19:24; Matt. 21:10; Matt. 21:12; Matt. 22:11; Matt. 22:12; Matt. 23:13; Matt. 24:38; Matt. 25:10; Matt. 25:21; Matt. 25:23; Matt. 26:41; Matt. 26:58; Matt. 27:53; Mk. 1:21; Mk. 1:45; Mk. 2:1; Mk. 2:26; Mk. 3:1; Mk. 3:27; Mk. 5:12; Mk. 5:13; Mk. 5:39; Mk. 6:10; Mk. 6:22; Mk. 6:25; Mk. 7:17; Mk. 7:24; Mk. 8:26; Mk. 9:25; Mk. 9:28; Mk. 9:43; Mk. 9:45; Mk. 9:47; Mk. 10:15; Mk. 10:23; Mk. 10:24; Mk. 10:25; Mk. 11:11; Mk. 11:15; Mk. 14:14; Mk. 15:43; Mk. 16:5; Lk. 1:9; Lk. 1:28; Lk. 1:40; Lk. 4:16; Lk. 4:38; Lk. 6:4; Lk. 6:6; Lk. 7:1; Lk. 7:6; Lk. 7:36; Lk. 7:44; Lk. 7:45; Lk. 8:30; Lk. 8:32; Lk. 8:33; Lk. 8:41; Lk. 8:51; Lk. 9:4; Lk. 9:34; Lk. 9:46; Lk. 9:52; Lk. 10:5; Lk. 10:8; Lk. 10:10; Lk. 10:38; Lk. 11:26; Lk. 11:37; Lk. 11:52; Lk. 13:24; Lk. 14:23; Lk. 15:28; Lk. 17:7; Lk. 17:12; Lk. 17:27; Lk. 18:17; Lk. 18:25; Lk. 19:1; Lk. 19:7; Lk. 19:45; Lk. 21:21; Lk. 22:3; Lk. 22:10; Lk. 22:40; Lk. 22:46; Lk. 24:3; Lk. 24:26; Lk. 24:29; Jn. 3:4; Jn. 3:5; Jn. 4:38; Jn. 10:1; Jn. 10:2; Jn. 10:9; Jn. 13:27; Jn. 18:1; Jn. 18:28; Jn. 18:33; Jn. 19:9; Jn. 20:5; Jn. 20:6; Jn. 20:8; Acts 1:13; Acts 3:8; Acts 5:7; Acts 5:10; Acts 5:21; Acts 9:6; Acts 9:12; Acts 9:17; Acts 10:3; Acts 10:24; Acts 10:25; Acts 10:27; Acts 11:3; Acts 11:8; Acts 11:12; Acts 14:1; Acts 14:20; Acts 14:22; Acts 16:15; Acts 16:40; Acts 17:2; Acts 18:19; Acts 19:8; Acts 19:30; Acts 20:29; Acts 21:8; Acts 23:16; Acts 23:33; Acts 25:23; Acts 28:8; Acts 28:16; Rom. 5:12; Rom. 11:25; 1 Co. 14:23; 1 Co. 14:24; Heb. 3:11; Heb. 3:18; Heb. 3:19; Heb. 4:1; Heb. 4:3; Heb. 4:5; Heb. 4:6; Heb. 4:10; Heb. 4:11; Heb. 6:19; Heb. 6:20; Heb. 9:12; Heb. 9:24; Heb. 9:25; Heb. 10:5; Jas. 2:2; Jas. 5:4; Rev. 3:20; Rev. 11:11; Rev. 15:8; Rev. 21:27; Rev. 22:14

Uses in the Septuagint - Gen. 6:18,20; 7:1,7,9,13,15-16; 12:11,14; 16:2,4; 19:3,5,8,22-23,31,33-35; 20:3,13; 24:31-32,67; 29:21,23,30; 30:3-4,10,16; 31:33; 34:25,27; 38:2,8-9,16,18; 39:11,14,17; 40:6; 41:21; 43:26,30; 44:14; 46:6,8,26-27; Exod. 1:1,19; 3:18; 5:1,15; 6:11; 7:10,23,26,28; 9:1,19; 10:1,3; 12:23,25; 14:16-17,20,22-23; 15:19; 16:22; 20:21; 21:3; 24:3,18; 29:30; 33:8-9; 34:35; 35:29; 40:35; Lev. 9:23; 12:4; 14:8,34,36,44,48; 16:3,23,26,28; 18:14; 19:23; 21:11; 23:10; 25:2; Num. 4:5,15,20; 5:22,24,27; 6:6; 8:15,22,24; 12:14; 14:24,30; 15:2; 17:8,23; 19:7; 20:24; 25:8; 27:17,21; 31:24; 32:9; Deut. 1:37-39; 4:1,21,34; 6:18; 8:1; 9:1; 11:8,31; 12:5; 16:20; 17:14; 18:9; 19:5; 20:19; 21:13; 23:2-4,9,11-12,25-26; 24:10; 25:5; 26:1,3; 27:3; 31:7; 32:44,52; 33:7; 34:4; Jos. 1:11; 2:1,4; 3:8; 6:5-6,22-23; 10:19; 14:11; 19:27; 23:7; 24:6; Jdg. 3:20,24; 4:21-22; 6:19; 7:19; 9:5,41; 11:18; 13:6; 15:1; 16:1; 18:9-10,15,18; 19:15,22-23; Ruth 2:18; 3:15-17; 4:13; 1 Sam. 1:18-19,24; 4:13-14; 5:3,10-11; 6:14; 9:13; 10:5,14; 12:8; 14:11,26; 16:21; 20:40-41; 21:1,16; 23:7; 24:4; 26:6,15; 28:21; 30:1; 2 Sam. 1:2; 2:24; 3:7,24; 4:5,7; 5:6,8; 6:9; 7:18; 10:14; 11:4,7,11; 12:1,16,20,24; 13:5-6; 14:4,33; 15:37; 16:15,21-22; 17:6,17-18,25; 18:9; 19:4,6,9,26; 20:3,8,22; 24:13; 1 Ki. 1:13-15,23,26,32,42,47,53; 2:13,19; 10:2; 11:2,17-18; 12:21,24; 13:7-8,22,25; 16:10; 17:12-13,18; 18:12; 19:9; 20:5; 21:30,33; 22:25,30; 2 Ki. 3:24; 4:4,11,32-33,36-37; 5:4-5,25; 6:20; 7:4-5,8-10,12; 8:14; 9:2,5-6,11,34; 10:17,21,23-25; 11:5,9,13,16,18-19; 18:21,37; 19:1,32-33; 20:1,14; 24:11; 25:26; 1 Chr. 2:21; 7:23; 11:5; 2 Chr. 1:10; 7:2; 8:11; 12:11; 18:24,29; 20:28; 23:6,12,14,17,19-20; 24:17; 26:16-17; 27:2; 29:16-18; 30:8; Neh. 2:8; 6:10-11; 9:15; 10:30; 13:1; Est. 1:19; 2:12,15-16; 4:2,4,8-9,11,16; 5:1,10,14; 6:4; 7:1; 9:25; Ps. 5:8; 17:7; 23:7,9; 25:4; 36:15; 42:4; 48:20; 50:2; 62:10; 65:13; 68:2,28; 70:16; 72:17; 78:11; 87:3; 94:11; 99:2,4; 104:23; 108:18; 117:19-20; 118:170; 131:3,7; 142:2; Prov. 5:10; 6:29; 11:2; 23:10; 27:10; 28:10; Cant. 5:1; Job 13:16; 14:3; 15:28; 33:26; 37:8; 41:5; Hos. 7:1; 9:4,10; 11:9; Amos 4:4; 6:1,14; Mic. 4:8; Joel 1:13; 2:9; Obad. 1:5,11,13; Jon. 3:4; Nah. 2:12; Hab. 3:16; Hag. 1:14; Zech. 2:4; 5:4; 6:10; 7:3; Isa. 2:10,21; 7:24; 13:20; 16:12; 19:23; 20:1; 24:10; 26:2,20; 30:29; 36:6,22; 37:24,33; 47:1,5; Jer. 2:7; 4:5; 8:14; 9:20; 14:18; 16:5,8; 17:25; 21:13; 22:4; 28:51; 30:20; 33:21; 34:22; 37:20; 39:5,23; 41:3,10; 42:11; 43:5,20; 45:11; 46:3; 48:6-7,17; 49:14-15,18-19,22; 50:2,7,11; 51:8; Lam. 1:10,22; 4:12; Ezek. 3:4,11,15,24; 4:14; 7:22; 8:9-10; 9:2; 10:2,6; 11:16,18; 12:16; 13:9; 16:7-8,16; 17:3; 20:38; 21:24-25; 36:20-22; 37:10,21; 40:4,6; 41:3; 42:14; 43:4; 44:2-3,9,16,25; 46:2,8-10; Dan. 2:16,24; 10:3,12; 11:6,9-10,13,29,40;

Saved ([4982](#)) **sozo** has the basic meaning of rescuing one from great peril. Additional nuances include to protect, keep alive, preserve life, deliver, heal, be made whole. **Sozo** is sometimes used of physical deliverance from danger of perishing (see Mt 8:25; Mt 14:30; Lk 23:35; Acts 27:20, 27:31), physical healing from sickness (Mt 9:21, 22; Mk 5:23, Acts 4:9), and deliverance from demonic possession (Lk 8:36). More often **sozo** refers to **salvation** in a spiritual sense to rescue or preserve from eternal death, from judgment, sin, bring salvation, bring to salvation (active sense = Mt 18:11; Lk 7:50; Jn 12:47; Ro 11:14; 1 Cor 1:21; 7:16; Titus 3:5; Hb 7:25; Jas 4:12; 5:20; 1 Pet 3:21 or passive sense = be rescued or saved, attain salvation = Mt 24:13; Mk 10:26; Lk 13:23; 18:26; Jn 3:17; Jn 5:34; Acts 11:14; 15:1, 11; Ro 8:24; 11:26; 1 Cor. 3:15; 5:5; Eph 2:5, 8; 1 Ti 2:4). Jesus' very Name speaks of His primary purpose to save men from their sin - "She (Mary) will bear a Son; and you shall call His name Jesus, for it is He who will **save** (sozo) His people from their sins." (Mt 1:21±) In Mt 1:21 **sozo** is equated with deliverance from sins (guilt and power of) with Jesus' Name being a transliteration of Joshua meaning "Jehovah is salvation".

Sozo in John's Gospel - Jn. 3:17; Jn. 5:34; Jn. 10:9; Jn. 11:12; Jn. 12:27; Jn. 12:47

I am the door. - The ancient city of Troy had but one gate. Go round and round the city, you would have found no other. If you wanted to get in, there was but one way. So to the golden city of heaven there is but one gate. Christ says, "I am the door."

QUOTE FROM C S LEWIS' "MERE CHRISTIANITY" or why you need to continually be a Berean(Acts 17:11+) - *"There are people who do not accept the full Christian doctrine about Christ but who are so strongly attracted by Him that they are His in a much deeper sense than they themselves understand. There are people in other religions who are being led by God's secret influence to concentrate on those parts of their religion which are in agreement with Christianity, and who thus belong to Christ without knowing it. For example, a Buddhist of goodwill may be led to concentrate more and more on the Buddhist teaching about mercy and to leave in the background (though he might still say he believed) the Buddhist teaching on certain other points."*

This is a highly questionable quotation and does not sound like Jesus is the ONLY DOOR! Paul was very explicit and exclusive - Peter was more explicit declaring "There is salvation in no one else for there is no other name under heaven that has been given among men by which we MUST be saved." (Acts 4:12+). Paul adds "if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation." (Ro 10:9-10+)

Below are some comments on the C. S. Lewis' quote from **Kevin DeYoung** (See page 54 of [Cross : Unrivaled Christ, Unstoppable Gospel, Unreached Peoples, Unending Joy](#))

When I was in college, my world religion professor was a winsome, popular teacher. He was also very liberal and undermined a lot of the evangelical convictions of the students. I remember him saying, "Look, I believe in the sovereignty of God. And because God can do whatever he wants and the Spirit blows wherever he wills, I believe the Spirit of God can regenerate the hearts of Muslims and Buddhists and Hindus whether they know of Christ or not." The notion is quite popular among some evangelicals. It allows Christians to affirm that only Christ saves, but then gives them the leeway of thinking that people can be saved without explicitly believing in Christ. So there may be people in other religions who don't know that they belong to Christ, and yet the Spirit has caused them to become born again and joined them to Christ, even though they've never heard of him and have never put their trust in him.

This view is called **inclusivism**, and some of you may hold to the view, not so much because it was taught to you, but because it seems good and feels good. In fact, even the great **C. S. Lewis was mistaken on this account.** He says in *Mere Christianity*,

"There are people who do not accept the full Christian doctrine about Christ but who are so strongly attracted by him that they are his in a much deeper sense than they themselves understand. There are people in other religions who are being led by God's secret influence to concentrate on those parts of their religion which are in agreement with Christianity and who thus belong to Christ without knowing it."¹⁶

You see the same idea in *The Chronicles of Narnia* where one of the worshippers of Tash is saved because it turns out he was really following Aslan without knowing it.¹⁷

There are many reasons why **inclusivism** does not work biblically, but one of the chief reasons has to do with the Trinity. To talk about the Spirit's work in the way my professor did, or even the way C. S. Lewis does in the passage above, is to fundamentally misunderstand the work of the Holy Spirit. The Spirit's work is always to reveal and glorify the Son. We cannot worship Christ apart from the work of the Spirit, and the Spirit does not want to be magnified except insofar as he points to Christ—which is why the symbolism of the early church was not the dove but the cross. (SOURCE: See page 54 of [Cross : Unrivaled Christ, Unstoppable Gospel, Unreached Peoples, Unending Joy](#))

QUESTION - [Inclusivism vs. exclusivism-what does the Bible say?](#)

ANSWER - Is personal faith in Jesus the only way to heaven (exclusivism), or did Jesus' death also provide salvation for some who do not believe (inclusivism)? This question is often posed by non-Christians when first confronted with the claims of biblical Christianity. Many skeptics charge that it is unreasonable for God to demand allegiance to Jesus Christ in order to receive the forgiveness of one's sins. In the last several decades, many Christians have begun to opt for a different answer than that which has traditionally been given by the majority of Christian believers. The trend is toward "inclusivism."

Inclusivism is the view that people actually appropriate God's gift of salvation only on the basis of Jesus Christ's atoning work, but that the sinner need not explicitly believe the gospel in order to actually receive this salvation. Inclusivism teaches that Christianity is the only true religion (including the belief that Christ is the only Savior of men), but that this salvation could be made available through means other than explicit faith in Christ. The inclusivist believes that adherents of other religions and even atheists can be saved by responding to God's revelation in creation or through the elements of truth contained within their non-Christian religion.

Inclusivists will quickly point out that any person who is saved is ultimately saved by Jesus Christ, but the sinner need not believe that Christ is Savior in order to receive this salvation. Inclusivists will sometimes refer to such people as "anonymous Christians." Inclusivists refer to several biblical texts in an attempt to support their view; however, their primary argument is more philosophical than exegetical (derived directly from the Scripture). The question of the ultimate destiny of the unevangelized is often raised by inclusivists, along with issues related to the salvation of infants, the mentally handicapped, and others who are prevented from making a rational choice for or against Christ.

"Exclusivism" or "restrictivism" is the traditional evangelical Christian view dealing with the salvation of non-Christians. This is the view that a sinner can only be saved by a conscious, explicit faith in the gospel of Jesus Christ. Exclusivists argue that a positive response to general revelation is simply insufficient to ensure salvation from a biblical perspective. Exclusivists appeal to multiple scriptures to support their view, including John 14:6; John 3:16-18; and Romans 10:13-15.

It appears that a straightforward reading of these texts reveals the inspired Scripture is clearly teaching Christian exclusivism (that one must place his faith in Christ in order to be saved). It is important to point out that there may be exceptions to this principle (such as the death of infants or children of a very young age who have not yet developed sufficiently to comprehend their sin and to make a rational choice of trusting in Christ). 2 Samuel 12:23 states that King David's infant child went to heaven after death. Isaiah 7:15-

16 also hints at an [age of moral accountability](#): “He will eat curds and honey when he knows enough to reject the wrong and choose the right. But before the boy knows enough to reject the wrong and choose the right, the land of the two kings you dread will be laid waste.”

These exceptions would in no way undermine the position of Christian exclusivism. Rather, they show the infinite mercy of God in providing salvation for those who might otherwise not attain it. Our position is that explicit faith in Christ is necessary for all sinners who are capable of actually trusting in Christ and believing the gospel. Christian exclusivists believe that the biblical texts used to support inclusivism are far from compelling and that the texts used by exclusivists are, in fact, clear. It is difficult to see how the inspired writers could have been clearer that explicit faith in Christ is necessary for salvation (for those who are capable of it). It is also important to point out that the Christian exclusivist does not necessarily believe that the un-evangelized person will be condemned for failing to believe in a Jesus that they have never heard of. Rather, such a person would be judged for his or her failure to respond to the message of [general revelation](#) and for sinning against God’s moral law that had been written on the heart.

In the end, we can be confident that God will not judge anyone unfairly. The unevangelized will only be judged based on the sins that they have willfully committed. Christian exclusivism certainly should provide the church with more than sufficient motivation to evangelize every person on Earth, for, literally, people’s eternal destiny hangs in the balance. God has simply not informed us of any back-up plan He may have for those who do not hear the gospel in this life. We must assume that there is none. [GotQuestions.org](#)

Other Related Articles from Gotquestions....

- [What does it mean that there is no other name under heaven by which we must be saved \(Acts 4:12\)?](#)
- [Is Jesus really the only way to Heaven?](#)
- [What did Jesus mean when He said “I am the way and the truth and the life” \(John 14:6\)?](#)
- [Just how narrow is the narrow gate?](#)

QUESTION - [What did Jesus mean when He said “I am the door” \(John 10:7\)?](#)

ANSWER - The statement “I am the door,” found in John 10:7, is the third of seven “I am” declarations of Jesus recorded only in John’s Gospel. These “I am” proclamations point to His unique, divine identity and purpose. In this “I am” statement, Jesus colorfully points out for us the exclusive nature of salvation by saying that He is “the door,” not “a door.” Furthermore, Jesus is not only our Shepherd who leads us into the “sheepfold,” but He is the *only* door by which we may enter and be saved (John 10:9). Jesus is the only means we have of receiving eternal life (John 3:16). There is no other way.

To get a clear picture of Jesus’ meaning in this statement, it is helpful to understand a little of that ancient culture, especially of sheep and shepherding. Of all domesticated animals, sheep are the most helpless. Sheep will spend their entire day grazing, wandering from place to place, never looking up. As a result, they often become lost. But sheep have no “homing instinct” as other animals do. They are totally incapable of finding their way to their sheepfold even when it is in plain sight. By nature, sheep are followers. If the lead sheep steps off a cliff, the others will follow.

Additionally, sheep are easily susceptible to injuries and are utterly helpless against predators. If a wolf enters the pen, they won’t defend themselves. They won’t try to run away or spread out. Instead they huddle together and are easily slaughtered. If sheep fall into moving water, they will drown. However, sheep do fear moving water and will not drink from any stream or lake unless the water is perfectly still. This is why David in the 23rd Psalm tells us of the shepherd who “makes [us] to lie down in green pastures, he leads [us] beside the still waters . . . though [we] walk through the valley . . . [we] will fear no evil. For You [the Shepherd] are with [us].”

Sheep are totally dependent upon the shepherd who tends them with care and compassion. Shepherds were the providers, guides, protectors and constant companions of sheep. So close was the bond between shepherd and sheep that to this day Middle Eastern shepherds can divide flocks that have mingled at a well or during the night simply by calling their sheep, who know and follow their shepherd’s voice. Shepherds were inseparable from their flocks. The shepherd would lead the sheep to safe places to graze and make them lie down for several hours in a shady place. Then, as night fell, the shepherd would lead the sheep to the protection of a sheepfold.

There were two kinds of sheepfolds or pens. One kind was a public sheepfold found in the cities and villages. It would be large enough to hold several flocks of sheep. This sheep pen would be in the care of a porter or doorkeeper, whose duty it was to guard the door to the sheep pen during the night and to admit the shepherds in the morning. The shepherds would call their sheep, each of which knew its own shepherd’s voice, and would lead them out to pasture.

The second kind of sheep pen was in the countryside, where the shepherds would keep their flocks in good weather. This type of sheep pen was nothing more than a rough circle of rocks piled into a wall with a small open space to enter. Through it the shepherd would drive the sheep at nightfall. Since there was no gate to close—just an opening—the shepherd would keep the sheep in and

wild animals out by lying across the opening. He would sleep there, in this case literally becoming the door to the sheep.

In this context, Jesus is telling us that He is not only the shepherd of the sheep, but also the door of the sheep. In doing so, He is vividly contrasting Himself with that of the religious leaders of His time whom He describes as “thieves and robbers” (John 10:8). When Jesus says, “I am the door,” He is reiterating the fact that only through Him is salvation possible. This is far removed from the ecumenical teachings popular in today’s liberal religious circles. Jesus makes it clear that any religious leader who offers salvation other than the teachings of Christ is a “thief” and a “robber.”

One who believes the gospel (Hebrews 11:6) and repents of sin (Luke 13:3) is assured of being in “the fold” and of having entered by “the door.” As followers of Christ, Jesus is both our Shepherd and the Door to the sheepfold who provides for all our needs. Knowing that the world is full of predators whose sole intent is to destroy us (1 Peter 5:8), we are always under His protection. More importantly, we are fully confident that “when the Chief Shepherd appears, [we] will receive the crown of glory that does not fade away” (1 Peter 5:4). GotQuestions.org

James Smith - “I AM THE DOOR.” JOHN 10:9

1. The Blessing. Salvation. “Shall be saved.”
2. The Way. “By Me.”
3. The Condition. “Enter in.”
4. The Offer. “If any man.”
5. The Prospect. “Shall go in and out and find pasture.”

James Smith - “I AM THE DOOR.” John 10:9

Dr. White, of America, gives us the following suggestive notes on this most comprehensive text.

We have here—

1. Simplicity, “I am.”
2. Exclusion, “By Me.”
3. Inclusion, “If any man.”
4. Condition, “Enter in.”
5. Certainty, “Shall be saved.”
6. Liberty, “Go in and out.”
7. Provision, “Find pasture.”

J C Philpot - January 12 JOHN 10:9

There is a finding pasture in providence. A sweet and healthy pasture indeed this is to watch the Lord’s providential dealings with us spread through a long series of years. It is seeing the Lord’s providential hand which makes the commonest temporal mercies sweet. Every nibble of grass or lock of hay which we can believe to be specially provided for us by the hand of that good Shepherd becomes thereby doubly sweet. But, Oh, what pastures in grace has God provided for His hungry sheep! Look at the promises and declarations, the sacred truths and heavenly consolations scattered up and down the Scriptures of truth. But of all spiritual pasture thus provided for the flock, the chiefest is the flesh and blood of the Lord Jesus. This is His own divine declaration: “For my flesh is meat indeed, and my blood is drink indeed” (John 6:55). And every communication of grace to the soul out of the fulness of Christ, every promise applied with a divine power to the heart, every truth which drops with heavenly savour, every season of encouragement; in a word, every part of God’s Word which the soul can eat and feed upon is spiritual pasture. Thus the prophet found it of old: “Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart; for I am called by thy name, O Lord God of hosts” (Jer. 15:16).

J.C. Philpot, Ears from Harvested Sheaves

C H Spurgeon —John 10:9 Jesus, the great I AM, is the entrance into the true church, and the way of access to God himself. He gives to the man who comes to God by him four choice privileges.

1. He shall be saved. The fugitive manslayer passed the gate of the city of refuge, and was safe. Noah entered the door of the ark, and was secure. None can be lost who take Jesus as the door of faith to their souls. Entrance through Jesus into peace is the guarantee of entrance by the same door into heaven. Jesus is the only door, an open door, a wide door, a safe door; and blessed is he who rests all his hope of admission to

glory upon the crucified Redeemer.

2. He shall go in. He shall be privileged to go in among the divine family, sharing the children's bread, and participating in all their honours and enjoyments. He shall go in to the chambers of communion, to the banquets of love, to the treasures of the covenant, to the storehouses of the promises. He shall go in unto the King of kings in the power of the Holy Spirit, and the secret of the Lord shall be with him.

3. He shall go out. This blessing is much forgotten. We go out into the world to labour and suffer, but what a mercy to go in the name and power of Jesus! We are called to bear witness to the truth, to cheer the disconsolate, to warn the careless, to win souls, and to glorify God; and as the angel said to Gideon, "Go in this thy might," even thus the Lord would have us proceed as his messengers in his name and strength.

4. He shall find pasture. He who knows Jesus shall never want. Going in and out shall be alike helpful to him: in fellowship with God he shall grow, and in watering others he shall be watered. Having made Jesus his all, he shall find all in Jesus. His soul shall be as a watered garden, and as a well of water whose waters fail not.

J J Knapp - I Am the Door John 10:9

At night the herds in the East were gathered in the sheepcote, not much more than a fence without a roof in the open field, where they were safe from cattle thieves and wild animals. At dusk the herds came from all directions. No matter how far spread apart during the day, they all made for one door, that would allow them into the safe cote, and where the porter would be stationed. Jesus applied this to the dearly bought congregation. All who belong to it are the sheep of His pasture, and He calls Himself the door of the sheepcote, because only those who enter through Him shall be saved.

He is the door. Like a door opens a lawful entrance to go from one room into another, so is in Christ Jesus and His redemptive work a door given to enter from this world, that lies in wickedness, into the kingdom of grace, yes, even once to enter into the kingdom of glory. That blessed circle of life, where it is so good for the heart; where we are kept safe with body and soul by the ever guarding faithfulness of the Lord; where the great thief from the kingdom of darkness cannot steal us away to drag us to destruction; and where the corrupting powers of sin cannot completely tear and devour,—that blessed circle of life full of peace has been opened for us by Jesus Christ. The sin, that excluded us from it, He has redeemed. The curse, that made us to wander over the face of the earth, He has borne. In this manner He has become the open door, whereby we may enter, burdened by guilt, to be relieved of our iniquities by Him. Nothing but this Redeemer only can bring us to the peace and the freedom of the children of God. Our repentance over sin or our penitence does not open a door for us. Our tears and our prayers would be fruitless, if there were no Jesus to lead us from the darkness into His marvellous light.

Let us enter respectfully and thankfully through that door; to embrace that Jesus in faith; and to simply trust that He shall make us to share the fatherly favour of our God. A door is not made to be watched or admired. Even less to only peek through it inside. Rather to enter through it inside. Let us also consider that the door, now still open, shall one time be closed. Therefore, let every one enter, whether with the firm step of faith or with the hesitant steps of hope, to place himself under His care. Even a weak faith shall bring us through it, and whoever has once embraced Christ in faith, shall go in and out to his daily task and shall find pasture everywhere.

Warren Wiersbe - "In and Out" from [Jesus in the Present Tense](#)

Note the balance here: "in and out." A timid, frightened sheep would stay in the fold day and night and never see the pastures chosen by the shepherd, but the careless, overconfident sheep would remain in the pastures day and night and be exposed to all kinds of dangers. We need the food, water, and exercise of the pasture as well as the rest and security of the fold. Prayer and meditation are important, but so are witness and service, which is why the book of Hebrews tells us to go "within the veil" to worship the Lord and then to go "outside the camp" to work and witness for the Lord (Heb. 6:19; 13:13 NASB). Blessed are the balanced!

Out in the pasture, the sheep have no walls and are free to move about, while in the fold they are confined; and both are needed in the Christian life. There are some areas of life that require walls and fences, and if we ignore them, we get into trouble. There are other areas of Christian life that are open and free and about which the saints may even disagree. Paul's wise counsel is, "Everyone should be fully convinced in their own mind" (Rom. 14:5). Not prejudice, tradition, or opinion, but full conviction is the mark of maturity, decisions based on the Word of God and witnessed by the Spirit of God. "You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another humbly in love" (Gal. 5:13).

When you walk into some church sanctuaries, you see a sign over the entrance that reads "Enter to worship." When you walk out after the service, the sign reads "Depart to serve." It's a reminder for us to cultivate a balanced life. Our zeal must be balanced with knowledge and our love with discernment (Phil. 1:9). Fellowship should be balanced with solitude (Matt. 6:5-6), and private prayer balanced with public prayer that involves other believers.

...The images of the shepherd and the door to the sheepfold are woven together in John 10, because both refer to Jesus. This explains how Jesus can be the door into the fold when He also enters the fold and leads the sheep out of the fold (Jn 10:2–5, 9). In the language of metaphor, a blending of images is not unusual. For example, Jesus is the bread of life (John 6:35), and yet He gives the bread (Himself) to hungry sinners. He speaks the truth (Jn 8:45), but He also is the truth (Jn 14:6). He imparts life to believing sinners (Jn 6:50–51), and yet He is life (Jn 14:6). Jesus Himself is the incarnation of every spiritual blessing He wants to give us, for “in Christ you have been brought to fullness” (Col. 2:10).

John 10:9 Have You Walked Out?

The renowned magician and escape artist, Houdini, could get out of any set of handcuffs, or any strait jacket that was ever put on him. In fact, he could release himself from almost any enclosure in less than one minute. Only once did he fail. That strange incident occurred when he was touring the British Isles. Arriving at a small town, he agreed to exhibit his ability by escaping from the local jail. The cell door was so ordinary looking that he smiled at the simplicity of the task. On the given signal he began to use all the terrific speed and dexterity he possessed to effect his release. To his great surprise, he was unable to pick the lock! Frantically he tried every device he knew, but nothing happened. For two more hours he worked feverishly. Finally, completely exhausted, he fell against the door and lamented his defeat. Immediately it sprang open. His frustration had been due to the fact that it had never been locked at all! How frequently, by a similar ruse, Satan has deluded poor sinners who are seeking to find a way to open the door of salvation! They work, they cry, they fret, they pray — trying in every way possible to bring release to their captive souls. Yet it is only when they fall exhausted from their own efforts, and rest their all against the "Door" — the Lord Jesus Christ — that they find the immediate release they so desperately seek.

You who today are weeping and straining every nerve to escape the clutches of Satan, just let go, and let God do that which your feverish trying will never accomplish. For having done all that is necessary to please God, the Savior now provides the only way to peace and Heaven. Lovingly He still invites men to stop struggling and to enter by faith into the liberating joys of His free salvation!

Life's uncertain, death is sure;
Sin's the cause; Christ's the cure!
Man can't do it; Hell's in store;
God says, "Trust"; Christ's the Door!
—Anon.

The "windows" of Heaven's blessing (Mal. 3:10),
can only open to those who have first entered its "Door"!

Cat Gate

I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. —John 10:9

Today's Scripture & Insight: John 10:1-10

My husband, Jay, and I have a new family member—a 2-month-old tabby cat named Jasper. To keep our new kitten safe, we've had to break some old habits, like leaving doors open. But one thing remains a challenge: the open stairway. Cats like to climb. Even as kittens, they know that the world looks better when you're looking down on it. So whenever I have Jasper downstairs with me, she is determined to go upstairs. Trying to keep her confined to a safe place near me has tested my ingenuity. Gates that work with children and dogs do not work with cats.

My cat gate dilemma brings to mind the metaphor Jesus used to describe Himself: “I am the gate for the sheep,” He said (John 10:7 niv). Middle Eastern sheepfolds were enclosures with an opening for the sheep to go in and out. At night, when the sheep were safely inside, the shepherd would lie in the opening so that neither sheep nor predators could get past him.

Although I want to keep Jasper safe, I am not willing to make myself the gate. I have other things to do. But that's what Jesus Christ does for us. He places Himself between us and our enemy, the devil, to protect us from spiritual harm. By: Julie Ackerman Link

Thank You, Jesus, for being my gate. Through You I have salvation and by Your power I am safe from spiritual harm. Surround me with Your protection. I trust in You.

The closer to the Shepherd, the farther from the wolf.

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Gates of Paradise

I am the gate; whoever enters through me will be saved. John 10:9

Today's Scripture & Insight: John 10:1-9

Italian artist Lorenzo Ghiberti (1378–1455) spent years skillfully crafting images of Jesus' life into the bronze doors of Italy's Florence Baptistery. These bronze reliefs were so moving that Michelangelo called them the Gates of Paradise.

As an artistic treasure, the doors greet visitors with echoes of the gospel story. It was Jesus who said, "I am the gate; whoever enters through me will be saved" (John 10:9). On the night before His crucifixion, He told His disciples, "I am the way and the truth and the life. No one comes to the Father except through me" (14:6). Within a few hours Jesus would say to one of the criminals being crucified at His side, "Today you will be with me in paradise" (Luke 23:43).

The apostle Peter a few weeks later boldly proclaimed to those who had called for Jesus' death that "there is no other name under heaven . . . by which we must be saved" (Acts 4:12). Years later, the apostle Paul wrote that there is only one mediator between God and humanity—the man Christ Jesus (1 Tim. 2:5).

The gates of paradise are found in the Savior who offers everlasting life to all who believe and come to Him. Enter into the joy of His salvation. By: Dennis Fisher

I needed a mediator because of my sin. Thank You, Jesus, for being the way to the Father by Your death and resurrection. I will be forever grateful.

Jesus died in our place to give us His peace.

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Doors: Open And Shut

I am the door. If anyone enters by Me, he will be saved. — John 10:9

Today's Scripture: Matthew 25:1-13

George Morrison, one of Scotland's most popular preachers in the early 20th century, was known for a sermon titled, "The Ever-Open Door." And on his deathbed he exclaimed, "It's open for me now, and I'm going through." As a believer, he surely did go through the door into glory.

That door won't always be open, however. Someday the door of grace will close and unbelievers will be shut out of God's presence forever.

The eloquent English evangelist George Whitefield (1714-1770) once preached on the text, ". . . and the door was shut" (Mt. 25:10). One man in the audience was overheard saying to another, "So what? Another door will open." But as Whitefield continued preaching, he said, "There may be someone here who is careless and self-satisfied, and who thinks, 'What does it matter if the door is shut? Another will open.' Yes, it will—the door to the bottomless pit, the door to hell!"

When time runs out, and God shuts the door of salvation, the door to doom, darkness, and despair will open. But today, if you trust in Jesus Christ, you enter the still wide-open door into eternal life.

Have you walked through that door? By: Vernon Grounds

The time has come for me to choose—
It's Jesus Christ or heaven lose;
But if what heaven loves, I hate,
Then closed to me is heaven's gate.
—Anon.

Christ is the only way to heaven; all other ways lead to doom.

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Only One Door

I am the door. If anyone enters by Me, he will be saved. — John 10:9

Today's Scripture: John 10:7-10

Old Testament scholar Sir George Adam Smith says that when he visited the Holy Land he came upon a shepherd and his sheep standing before a stockade. There was no door in that protective enclosure, only an opening the width of a man's body.

Smith asked the shepherd why there was no door, and he explained: "I am the way in. I stand in the opening, and the sheep pass under me into the stockade. When they are all safely inside, I lie down across that opening. No thief can get in and no sheep can get out except over my body. I am the entrance."

We are like sheep who need a Shepherd (1 Peter 2:25). For entrance into heaven, a place of eternal bliss, Jesus gave this amazing claim: "I am the door of the sheep. . . . If anyone enters by Me, he will be saved" (John 10:7-9). The people listening to Him that day didn't think of a wooden gate swinging on hinges. They understood that He was really saying, "I am the entrance into the homeland of God." He could claim to be the way into that eternal blessedness, the exclusive way into God's glory, because He is the incarnate Son of God.

Jesus is the only way into heaven (John 14:6). We gain entrance only by putting our faith in Him. By: Vernon Grounds

Come to the Savior, make no delay—
Here in His Word He's shown us the way;
Here in our midst He's standing today,
Tenderly saying, "Come!"
—Root

There are many ways to hell, but only one way to heaven.

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Blessed Forgetfulness

I am the door. If anyone enters by Me, he will be saved. — John 10:9

Today's Scripture & Insight: John 10:1-10

My office is downstairs, but I make frequent trips upstairs to various rooms in my house for one thing or another. Unfortunately, by the time I get upstairs I often forget what I was planning to do when I got there. Researcher Gabriel Radvansky has come up with an explanation for this phenomenon. He proposes that a doorway serves as an "event boundary."

After conducting three different experiments, he theorized that a doorway signals the brain that the information held in memory can be filed away—but it's frustrating when I'm standing there trying to remember why I came upstairs. However, forgetfulness can be a blessing. When I shut the door to our bedroom at night and settle down to sleep, it's a blessing to forget the worries of the day.

When I think of the fact that Jesus called Himself "the door" (John 10:7,9), I gain a new appreciation for this metaphor. When sheep enter the pen, they enter a safe place protected from thieves and predators. For believers, the Great Shepherd is the door between us and our enemies. Once we enter the sheepfold, we can "forget" all dangers and threats. We can enjoy divine forgetfulness and rest in the protection of the Great Shepherd. By: Julie Ackerman Link

Thank You, Father, for the peace of mind
that comes from knowing You are standing
watch over the events of our lives. Help us
to rest securely in Your protection.

Christ is the door that keeps us in and keeps the dangers out.

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I AM STATEMENTS IN

1. "I am 'He' " (Jn 4:26; 6:20; 8:24, 28, 54–59; 13:19; 18:5–6, 8)
2. "I am the bread of life" (Jn 6:35, 41, 48, 51)
3. "I am the light of the world" (Jn 8:12; 9:5)
4. "I am the door of the sheepfold" (Jn 10:7, 9)
5. "I am the good shepherd" (Jn 10:11, 14)
6. "I am the resurrection and the life" (Jn 11:25)
7. "I am the way, the truth and the life" (Jn 14:6)
8. "I am the true vine" (Jn 15:1, 5)

Oswald Chambers - "I Am the Door" John 10:9 - God's Workmanship

1. The Condition of Daily Salvation

By Me if any man enter in, he shall be saved . . .

This is a picture of the life we are to live as God's children—entering in by our Lord, who is the Door, not once for all, but every day, for everything. Is there trouble in the physical domain? enter in by the Door and be saved. Trouble in mental matters? enter in and be saved. A thousand and one things make up life as it is and in them all we have to learn to enter in by the Door. Entering in, in the Name of Jesus, is the condition of daily salvation, not salvation from sin only, but a salvation that keeps us manifestly the Lord's sheep.

Are you experiencing daily salvation, or are you shut out from Jesus Christ just now in your bodily life, in your mind, in your circumstances? is there any fog, any darkness, any weariness, any trouble? Every day there are things that seem to shut the way up, but you can always enter in by the Door and experience salvation. In the East it is the body of the shepherd himself that is the door of the fold.

2. The Condition of Daily Sonship

and shall go in and go out . . . (rv)

We are apt to have the idea that salvation is a kind of watertight compartment and if we enter in all our liberty will be destroyed. That is not our Lord's conception; He says we "shall go in and go out." Are we entering in by the Door for our daily work or only at a devotional meeting? The going in and out is our Lord's picture of the freedom of a son. A servant cannot go in and out as he likes, but Jesus says, "Henceforth I call you not servants; . . . but I have called you friends." Nothing is closed to you once you enter in by the Door.

3. The Condition of Daily Support

. . . and shall find pasture. rv)

"I can't get any food out of God's Book," you say; the trouble is not in the Book, but in you. "I can't get time alone with God"—this answers the problem: "By Me if any man enter in, he shall . . . find pasture." Some people find physical nourishment in everything, air and water seem to nourish them; and there are people spiritually who get nourishment out of everything. That is our Lord's picture of the daily support of the life that is right with Him. There is no calling of any description where you cannot find ample pasturage once you learn to enter in by the Door.

Are you starving spiritually just now? have you entered in by the Door? "Nothing in my hands I bring"—don't try to be consistent to a doctrine or a creed, the Lord Jesus is the only One to whom you have to be consistent. You will find He will not allow you to have freedom in certain places, though He will always give you pasturage. There is wonderful liberty and freedom experienced among God's children, but if you try to have this freedom among those who are not God's children, He will check.

If God were to ask you "How are you?" what would you say—"I don't feel very well"? or, "I feel worried"; Or, "I feel as if I had not got hold of God"? Our Lord wants us to be filled with His life, and the only way for that is to enter in by the Door. The simplicity of it will save us from false emotion in prayer. It is easy to pray as we think we ought to pray, but we have to pray out of our personal condition. You never need to say—"But I am not in a fit condition to see my Father," the freedom is that of a child. Is there any part of your life where you are not getting nourished, not finding pasturage? Then enter in by the Door. Have you been trying to make

prayer, or faith, or the Bible, or experience, the Door? These may be ornaments about the Door, but the Door is the Lord Jesus Himself. Be absolutely loyal to Him.

“By Me if any man enter in, he shall be saved.” It is an almighty salvation, salvation from darkness and dryness, from limitation and death, salvation from all that hinders you from being a healthy child of God. Can you go in and out, or are you in fear of your life when you do things, always questioning whether you should do this or that? Whenever you are in doubt as to what you should do it is because you have not entered in by the Door. Learn to enter in by the Door until it becomes the ordinary attitude of your life and you will find pasture without hunting for it, it is there. It is never a confined place, but always a door. The world, the flesh and the devil cannot imprison you, it is a life of absolute freedom.

James Smith - THE DOOR Exodus 26:36, 37; John 10:9

Why should there be a door between the ministry of the laver and the service and fellowship of the holy place? Perhaps to teach us that the work of the one was just to fit us for the enjoyment and privilege of the other. To grow in grace means receiving to the full the blessings offered us in Christ Jesus. Those who walk in the light they have shall receive more light “The path of the just is as the shining light that shineth more and more” (Prov. 4:18). In the experience of the Christian there is always more to follow.

The hangings which formed the door, like the gate outside and the veil inside, were made of “fine linen—blue, purple, and scarlet.” Here, again, we have Jesus as the Son of God, the Son of Man, and the Mediator between God and men. It must be Jesus in His threefold character all the way with the believer. We live by faith on the Son of God. The door had five pillars, made of shittim wood overlaid with gold, the wood and gold again pointing to the human and divine nature of Christ. He Himself said, “I am the Door” (John 10:9). The five pillars may represent His fivefold name as given in Isaiah 9:6, “Thou shalt call His Name JESUS.” He is the (1) King, (2) Eternal, (3) Immortal, (4) Invisible, (5) the only wise God (1 Tim. 1:17). If at the altar we have to do with the work of Jesus Christ, here it is Himself in all the riches of His glorious character that is presented before us. The truth about the “fuller” or “higher Christian life” so freely taught in these days is here in type before us at the door. It is a definite acceptance of or entering into all the fulness of Jesus Christ, purchased for us by His atoning blood, offered to us in His Word, and accomplished in us by faith through the Holy Spirit. Having come under the power of the laver cleansing, we may now behold and enjoy the unsearchable riches of Christ. The Door was—

1. THE WAY INTO ACCEPTABLE PRAYER. Through the door, right in front, stood the golden altar of incense, the type of intercession. When Christ Himself becomes the chiefest among ten thousand to our hearts, then prayer will become a delight. Being now filled with His love and Word, we ask and receive (John 15:7). The ministry of the Holy Ghost (laver) is needed to fit us for this holy and blessed privilege (Rom. 8:26, 27). This is also—

2. THE WAY INTO CONTINUAL LIGHT. Within the door was the ever-burning candlestick, the light that was “never to go out.” When the door is entered, or when Christ is received in all the fulness of His grace and power, then the soul enters into the sweet experience of walking in the “light of the Lord.” Many Christians know nothing of this continual shining. Christ is seen by them only at the altar of atonement. They know their sins forgiven, but they don’t know what it is to be “filled with all the fulness of God” (Eph. 3:16–20). The teaching of the laver is neglected. O that men would believe in the Holy Spirit and submit to His power and teaching, then would Christ be glorified in them, then would they walk in newness of life.

3. THE WAY INTO ABIDING FELLOWSHIP. When the priest went through the door he also came into the presence of the “table of shewbread.” The table speaks of “fellowship.” Here we have fellowship with God in His Son, who is the “Bread of Life.” This fellowship with Christ at the table of bread is a fellowship which strengthens and satisfies. This precious blessing, too, comes after the sanctifying influence of the Holy Spirit, represented in the laver. Every unclean thing must be put away if we would abide in the soul-satisfying friendship of the holy Son of God. How can two walk together except they be agreed. This privilege does not come to us every now and then like the ordinance of the “Supper.” There is no necessity why we should ever go down from this holy mount. ABIDE IN ME.

4. THE WAY INTO NEARNESS TO GOD. In passing through the door the priest must have been conscious that he had approached nearer to God. Now there was only the veil between him and the glory which rested on the mercy-seat within.

This is the solemn experience of those who, through the power of the Holy Ghost, walk in the light of the fellowship of Christ. Only the veil between, only this veil of flesh between us and the immediate vision of the glory of God. “Absent from the body, ... present with the Lord” (2 Cor. 5:8). When we think of our own sinfulness, well may we, like Ahab, “walk softly” (1 Kings 21:27). When we think of the grace of God by which we have been brought into this privilege, well may we rejoice and adore. Let us fall down and worship.

5. THE WAY INTO THE CALM OF DIVINE SAFETY. No matter how stormy the day might be, within the door there was always calm and quiet. Here the worshipper had the conscious assurance that he was specially sheltered under the wings of Jehovah’s

presence. General protection was promised to all who abode under the cloudy pillar. This was a special blessing enjoyed only by the priests, the hidden ones; those only who had to do continually with the work of the laver, the ministry of the Holy Spirit. The importance of this truth is the only excuse for repeating it so frequently. We may be Christians living under the pillar of promise, and enjoying pardon through the altar of His Cross, yet all the while utter strangers to the calm and quiet of those who live and serve in the holy place. Here we are "hidden," hidden from the strife of tongues (Psa. 31:20), from trouble (Psa. 27:5). Here we are strengthened with "hidden manna," taught with "hidden wisdom" (1 Cor. 2:7), and satisfied with "hidden riches" (Isa. 45:3). Your life is hid with Christ in God. How calm, how quiet, how safe, how full, how holy, how happy, how thankful, how praiseful we should be! Through the door was also—

6. THE WAY INTO THE SPHERE OF HOLY SERVICE. Here, by priestly hands, the incense was put upon the coals of the altar, the lamps were trimmed, and the bread renewed. Holy work indeed—praying, testifying, teaching. Praying unto God; offering up, not cold, formal petitions, but desires, like incense from the burning coals of a holy, self-consuming zeal. The incense sent up no sweet perfume till it came into contact with the burning coals. The coals of our affection must be burning if our prayers are to ascend. Here the lamp of our spiritual life is kept regularly replenished and constantly shining, so that a steady, God-pleasing testimony is borne. Here the bread of His presence, ever fresh, is given and received. If we would minister to others in holy things, we must know what it is to minister "before God." This fitness for holy service, let me repeat it, comes through personally participating in the power and grace of the Holy Ghost.

Yield yourselves unto God.

There was no floor in the holy place. The bare feet of the priest still walked on the sandy desert. He was reminded that, although he was in the place of holiness enjoying heavenly things, he was still on the earth. The lesson here is obvious. These great spiritual blessings and privileges are for us now in our present earthly state. Many Christians relegate their possessions to Heaven instead of entering into the enjoyment of them now. "I am the Door; by Me if any man enter, he shall be **SAVED**, and shall go in and out, and find pasture"—strength for **SERVICE** (John 10:9). "Behold, I have set before thee an open Door" (Rev. 3:8).

John 10:10 "The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly.

BGT John 10:10 κλ πτης ο κ ρχεται ε μ να κλ ψ κα θ σ κα πολ σ · γ λθον να ζω ν χωσιν κα περισσ ν χωσιν.

KJV John 10:10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

NET John 10:10 The thief comes only to steal and kill and destroy; I have come so that they may have life, and may have it abundantly.

CSB John 10:10 A thief comes only to steal and to kill and to destroy. I have come so that they may have life and have it in abundance.

ESV John 10:10 The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.

NIV John 10:10 The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.

NLT John 10:10 The thief's purpose is to steal and kill and destroy. My purpose is to give them a rich and satisfying life.

NRS John 10:10 The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly.

NJB John 10:10 The thief comes only to steal and kill and destroy. I have come so that they may have life and have it to the full.

NAB John 10:10 A thief comes only to steal and slaughter and destroy; I came so that they might have life and have it more abundantly.

YLT John 10:10 'The thief doth not come, except that he may steal, and kill, and destroy; I came that they may have life, and may have it abundantly.

GWN John 10:10 A thief comes to steal, kill, and destroy. But I came so that my sheep will have life and so

that they will have everything they need.

BBE John 10:10 The thief comes only to take the sheep and to put them to death: he comes for their destruction: I have come so that they may have life and have it in greater measure.

RSV John 10:10 The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly.

NKJ John 10:10 "The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.

ASV John 10:10 The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly.

MIT John 10:10 The poacher comes only to steal, slay, and spoil. I have come that believers might have life in overflowing abundance.

- **thief:** John 10:1 12:6 Isa 56:11 Eze 34:2-4 Ho 7:1 Mt 21:13 23:14 Mk 11:17 Ro 2:21 2Pe 2:1-3
- **I came:** John 3:17 6:33,51 12:47 Mt 18:11 20:28 Lu 19:10 1Ti 1:15
- **abundantly:** Ro 5:13-21 Heb 6:17 7:25 2Pe 1:11
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

John 3:16+ "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not **perish** ([apollumi](#)), but have **eternal life**. 17 "For God did not send the Son into the world to judge the world, but that the world might be saved through Him.

JESUS CAME TO GIVE ETERNAL, ABUNDANT LIFE

The thief ([kleptes](#)) **comes only to steal** ([klepto](#)) **and kill** ([thuo](#)) **and destroy** ([apollumi](#)) - This describes the **thief** as selfish and self-serving who steals by cunning and stealth (contrast robber who steals openly and with violence). Who is **the thief**? For years I have interpreted this as primarily referring to the devil, and yes absolutely, he is a thief and he and his demonic hordes are undoubtedly behind the human men who come as thieves. But as I re-read this verse in context, I realized that this was not primarily referring to the devil but to his human representatives. In John 10:8, the near context, Jesus refers to "all those who came before Me" referring to men not the devil or demons. And so it seems that Jesus is referring primarily to the false shepherds that preceded Him including those (PHARISEES) who presently stood before Him listening to His words. Sadly we see all three of these actions (**steal...kill...destroy**) played out in the tragedy of the [Jonestown Massacre](#). (Compare also the "thief" [David Koresh](#) leader of [Branch Davidians](#)).

[Bob Utley](#) on **The thief** - This shows the ulterior motives of false shepherds. It also reflects the purpose of the evil one (cf. John 8:44)! (**ED: BUT THIEF DOES NOT REFER PRIMARILY TO THE DEVIL BUT HIS EMISSARIES!**) This attitude of the carelessness of hired workers can be seen in John 10:12-13.

J Vernon McGee - The thief comes to steal, to kill, and to destroy. I think this is a test you can apply to a church, a religious organization, a radio or television program. Is it a religious racket? Is somebody getting rich out of it? Compare it to the Good Shepherd who came to save sinners and to give us life, abundant life. (See [Thru the Bible Vol. 38: The Gospels \(John 1-10\) - Google Book](#))

D A Carson - "The world still seeks its humanistic, political saviours-its Hitlers, its Stalins, its Maos, its Pol Pots-and only too late does it learn that they blatantly confiscate personal property (they come 'only to steal'), ruthlessly trample human life under foot (they come 'only . . . to kill'), and contemptuously savage all that is valuable (they come 'only . . . to destroy')....Within the metaphorical, **life...to the full** (LIFE...ABUNDANTLY) suggests fat, contented, flourishing sheep, not terrorized by brigands; outside the narrative world, it means that the life Jesus' true disciples enjoy is not to be construed as more time to fill (merely 'everlasting life'), but life at its scarcely imagined best, life to be lived." (BORROW [The Gospel according to John PAGE 384](#))

False teachers are thieves who may claim to offer salvation, but their intentions are not good. ([Gotquestions](#))

The verb for **destroy** is [apollumi](#) which Jesus used in Matthew 10:28+ commanding His disciples "**Do not fear** those who kill the body but are unable to kill the soul; but rather **fear** Him who is able to **destroy** ([apollumi](#)) both soul and body in hell." The most tragic consequence of the thieves would be that their "sheep" would be eternally destroyed in hell! In John 10:28+ Jesus, the Good

Shepherd, radically contrasts Himself with the thief declaring "I give eternal life to them, and they will (ABSOLUTELY) never **perish** ([apollumi](#)); and no one will snatch them out of My hand."

Jesus gives life which is eternal, but it begins now!

I came that ([hina](#) - introduces purpose clause that) **they may have life** ([zoe](#)), **and have it abundantly** ([perissos](#) - in superabundance, more than enough) - While there is no contrast word like "but," clearly the contrast with the first part of the verse is dramatic! One brings death. The other brings life! The purpose of the coming of the thieves and robbers was to further their own ends and destroy life. By contrast, Jesus came to give **life**, at the expense of His own life.

Both uses of **have** (have life...have it abundantly) are in the present tense which speaks of continual life (now and in eternity) and continually (now and in eternity) over and above life. [Robertson](#) adds the present tense signifies "that they (people) may keep on having life (eternal, he means)" as he shows in Jn 10:28. He is "the life" (Jn 14:6). And may have (present tense)...may keep on having abundance....Abundance of life and all that sustains life, Jesus gives."

MacArthur on **abundantly** ([perissos](#)) - The matchless gift of eternal **life** exceeds all expectation (cf. John 4:10 with Jn 7:38; see also Rom. 8:32; 2 Cor. 9:15). (See [John Commentary](#))

Life Application Note - Life in Christ is lived on a higher plane because of his overflowing forgiveness, love, and guidance. (Borrow [Life Application Study Bible](#))

Bob Utley - "**I came that they may have life, and have it abundantly** ([perissos](#))" - This phrase is quoted so often as a promise of material things, but in context it relates to knowing Jesus personally and the spiritual blessings, not material prosperity, that He brings (it is parallel to John 4:14 and John 7:38). It is not about having so much more in this life, but knowing and possessing true life! (**ED**: MORE OF JESUS, MORE LIKE JESUS, cf 2Co 3:18+).

- BORROW Gordon Fee's 52 page book - [The Disease of the Health, Wealth Gospel](#).

Barclay on **life...abundantly** ([perissos](#)) - To be a follower of Jesus, to know who he is and what he means, is to have a superabundance of life. A Roman soldier came to Julius Caesar with a request for permission to commit suicide. He was a wretched, dispirited creature with no vitality. Caesar looked at him. 'Man,' he said, 'were you ever really alive?' When we try to live our own lives, life is a dull, dispirited thing. When we walk with Jesus, there comes a new vitality, a superabundance of life. It is only when we live with Christ that life becomes really worth living and we begin to live in the real sense of the word.

Steven Cole on **life...abundantly**([perissos](#)) - This is the picture behind "**pasture**," (Jn 10:9) as well as the idea of "**abundant life**" (Jn 10:10). It's not pointing to having an abundance of material goods, but rather to the soul satisfaction that comes when you know that the Lord is your Shepherd. You know that He is caring for you and He prepares a table before you even in the presence of enemies, so that your cup overflows (Ps. 23:5). He goes with you even through the valley of the shadow of death. In other words, Jesus isn't promising an easy life where there are no trials or where you get instant deliverance from your trials. Rather, He is promising to meet all of our spiritual needs if we will enter through Him as the door. John G. Mitchell (An Everlasting Love [Multnomah Press], p.193) once asked W. R. Newell, who wrote a commentary on Romans, how many times he had taught Romans. He answered, "I have taught the book of Romans some eighty times, and the pastures are still green."....As the door, Jesus provides salvation, safety, and sustenance. He meets all of our spiritual needs.....**Matthew Henry**, the well-known pastor and Bible commentator, was on his deathbed in 1714, at age 52. He had suffered the loss of his first wife and of three children. He was relatively young. He could have complained about his early death. But he said to a friend, "You have been used to take notice of the sayings of dying men. This is mine—that a life spent in the service of God, and communion with Him, is the most comfortable and pleasant life that one can live in the present world". ([The Door to Abundant Life](#))

Jamieson on **life...abundantly** ([perissos](#)) - Not merely to preserve but impart LIFE, and communicate it in rich and unending exuberance. What a claim! Yet it is only an echo of all His teaching; and He who uttered these and like words must be either a blasphemer, all worthy of the death He died, or "God with us" (Mt 1:23+)—there can be no middle course! (**ED**: A Liar, Lord or Lunatic)

The abundant life is above all the contented life...

-- J M Boice

James Montgomery Boice on **abundantly** ([perissos](#)) - "The Greek word for 'abundance,' *perissos*, has a mathematical meaning and generally denotes a surplus...The abundant life is above all the contented life, in which our contentment is based upon the fact that God is equal to every emergency and is able to supply all our needs according to His riches and glory in Christ Jesus." (BORROW [The Gospel of John : An Expositional Commentary. Volume 3, John 9:1-12:50 - page 90-91](#))

[David Guzik](#) concurs with Boice commenting that " Abundant life isn't an especially long life. Abundant life isn't an easy, comfortable life. Abundant life is a life of satisfaction and contentment in Jesus."

ESV Study Bible - Jesus' promise of abundant life, which begins already in the here and now, brings to mind OT prophecies about abundant blessing (e.g., Ezek. 34:12-15, 25-31). Jesus calls his followers, not to a dour, lifeless, miserable existence that squashes human potential, but to a rich, full, joyful life, one overflowing with meaningful activities (**ED**: His work in us! Eph 2:10+) under the personal favor and blessing of God and in continual fellowship with his people. (Borrow [ESV Study Bible](#))

Charles Swindoll on life...abundantly - People in the West (especially the false prophets of the "Word of Faith" movement) interpret "abundance" to mean prosperity, an abundance of money and possessions, creature comforts, a fat wallet, a prestigious job, the nicest house in town, and the sleekest car in the driveway. Yet I see no indication that Jesus offered His followers anything by way of material wealth. No stack of shekels. No pension. No insurance coverage. Not even a guarantee of safety. In fact, He promised them quite the opposite (Luke 9:22-25). Jesus was not preaching against wealth, per se. As far as Jesus was concerned, money and possessions are morally neutral and have no relation whatsoever to the new kingdom, except that they might distract us from what He considers important. So if abundance is not cash, possessions, or comfort, what is it? Given that Jesus' inner circle of followers suffered persecution and died as martyrs, what kind of abundance did they receive? The abundance Jesus offers is a spiritual abundance that transcends circumstances like income, health, living conditions, and even death. The abundant life is life that never ends, yet we don't have to wait until the end of our physical life to receive this abundance and to enjoy it. Abundant life includes peace, purpose, destiny, a genuine purpose for living, the joy of facing any adversity—including the grave—without fear, and the ability to endure hardship with confident assurance. ([Insights on John - Google Book](#)) (See also [Jesus: The Greatest Life of All](#))

Joseph Stowell - Jesus was saying that salvation would result in more than a change of position—it is a change of experience! The Christian life is a rich life in which we are meant to experience joy, peace, love, and purpose. The abundant life in Christ begins with a close communion and fellowship with the living God and the living Christ. (Strength for Today)

Jesus not only gave His life **FOR** us,
but He gives His life **TO** us right now!
-- Warren Wiersbe

Brian Bell on life...abundantly (perissos) - Notice that the sheep go in and go out and "find pasture." As we learned two weeks ago, the hunger of the human soul can only be satisfied by the Bread of Life. Are you feeding upon Him daily? Did you know that sheep won't settle down until their needs are met? Since the Lord is my shepherd I will not lack anything that is really necessary and good for me. Friend, if Jesus is your shepherd, everything else is secondary. One of the best definitions of contentment I've ever heard is this: Contentment is not having everything you want. Contentment is wanting everything you have. If the Lord is your shepherd, you have everything you need.

You only are true Life,
To know You is to live
The more abundant life
That earth can never give.
—Clarkson

Spurgeon - "Life is a matter of degrees. Some have life, but it flickers like a dying candle, and is indistinct as the fire in the smoking flax; others are full of life, and are bright and vehement." (Read Spurgeon's full sermon [LIFE MORE ABUNDANT](#) or [LISTEN ON YOUTUBE - 40 MINUTES LONG](#))

- Someone with a lot of life has *stamina*.
- Someone with a lot of life has *increased energy*.
- Someone with a lot of life has *a large sphere of living*.
- Someone with a lot of life has *the ability to do things*.
- Someone with a lot of life has *an overflow of enjoyment*. ([David Guzik](#))

Related Resources:

- [Are all prosperity preachers charlatans and/or false teachers ...](#)
 - [What does the Bible say about prosperity? | GotQuestions.org](#)
 - [What does the Bible say about the prosperity gospel ...](#)
-

Destroy (perish) (622) **apollumi** from **apo** = away from or wholly + **olethros** = state of utter ruin <> **ollumi** = to destroy <> root of **apollyon** [Re 9:11] = destroyer) means to destroy utterly but not to cause one to cease to exist.

Apollumi as it relates to men, is not the loss of being per se, but is more the loss of well-being. It means to ruin so that the person (or thing) ruined can no longer serve the use for which he (it) was designed. To render useless. The gospel promises everlasting life for the one who believes. The failure to possess this life will result in utter ruin and eternal uselessness (but not a cessation of existence).

Apollumi then has the basic meaning of describing that which is ruined and is no longer usable for its intended purpose.

Apollumi in Gospel of John - Jn. 3:16; Jn. 6:12; Jn. 6:27; Jn. 6:39; Jn. 10:10; Jn. 10:28; Jn. 11:50; Jn. 12:25; Jn. 17:12; Jn. 18:9;

Abundantly (4053) **perissos** from **peri** - around, all-around, over and above) properly means "all around, more than (abundantly). Beyond what is anticipated. Exceeding expectation. Going past the expected limit. Exceeding some number or measure, more than enough, more than is necessary, superadded. Superabundance, extraordinary, profuse, abundant. **Perissos** primarily pictures that which is above and over, super-added, and came to denote what is superior and advantageous. **Perissos** is the root of Paul's word in Eph 3:20+ [huperekperissou](#) which is one of the numerous compounds of **huper**- beyond, over and above, of which Paul is fond.

Perissos - 26v - **abounds all(1), abounds all the more(1), abundantly(1), advantage(1), all the more(2), beyond(1), especially(2), even more(2), excessive(1), further(1), greater(3), John(1), more(5), more abundant(2), more extremely(1), much more(1), superfluous(1), utterly*(1), widely(1).** Matt. 5:37; Matt. 5:47; Matt. 11:9; Matt. 14:5; Matt. 23:14; Mk. 6:51; Mk. 7:36; Mk. 12:33; Mk. 12:40; Lk. 7:26; Lk. 20:47; Jn. 10:10; Rom. 3:1; 1 Co. 12:23; 1 Co. 12:24; 1 Co. 15:10; 2 Co. 1:12; 2 Co. 2:4; 2 Co. 2:7; 2 Co. 7:15; 2 Co. 9:1; 2 Co. 10:8; Gal. 1:14; 1 Thess. 2:17; Heb. 6:17; Heb. 13:19

SAM STORMS - LIFE AND ABUNDANTLY - There is in the relationship of the Shepherd to his sheep everything you need for fullness of joy and life. Even if today your life has reached a crescendo of catastrophic proportions, the Great Shepherd of the sheep can provide you with life that is abundant and joyful and meaningful beyond what most people could only dream about. No matter where you are today, who you are today, no matter what is to come your way tomorrow, the Shepherd of your soul is willing able to supply you with everything necessary for the truly abundant life. It's all wrapped up in your identity as one of the Good Shepherd's "own" sheep.

ILLUSTRATION OF ENTERING THE ONE DOOR, JESUS - Years ago there was a TV game show called, "Let's Make a Deal." The contestants had to choose between a prize that was visible to them or another prize that was concealed behind a curtain or door. The visible prize was usually a nice item, like an expensive stereo or TV set. Sometimes the unseen prize turned out to be a joke, such as 10,000 boxes of toothpicks. But at other times the person chose the visible gift and discovered to their horror that they had passed up, behind the curtain, a new car worth thousands of dollars. Whenever that happened, you felt with the contestant that awful feeling in the pit of your stomach that comes from making a major wrong choice. Don't make that mistake spiritually. The visible prize is all the stuff you see in this world. But when you enter through Jesus as the door, you gain things that eye has not seen and ear has not heard, which have not entered into the heart of man, all that God has prepared for those who love Him (1 Cor. 2:9+). ([The Door to Abundant Life](#))

Charles Stanley - FREEDOM FROM GUILT -- Pathways to His Presence

SCRIPTURE READING: JOHN 10:7-10

KEY VERSE: JOHN 10:10

The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.

Once we enter into a relationship with Jesus Christ, our guilt vanishes. The sins that once haunted us are forgiven as we confess them before God. The penalty of sin was paid with the sacrificial death of Jesus.

However, many believers struggle with feelings of guilt when they instead should feel the freedom of God's love. As children of God, whenever we sin, we feel conviction—the Holy Spirit tugging on our hearts to resolve the sin against God. All other feelings of guilt should be devoid from our lives. Unfortunately, that is not always the case. Once we ask God to forgive us for sinning, we need to return to His calling for our lives. There are consequences for our actions, but His forgiveness restores us to do His good work again.

Jesus came to give us abundant life (John 10:10). Guilt steals us of our joy and robs us of that life. It holds us captive for the actions

of our past. However, once we ask God for forgiveness of our sins, God atones us. The guilty feelings for things in the past—even things over which we had no control—are from the enemy. God loves us, and He desires for us to live in His freedom, free from the guilt of the enemy.

I acknowledge, dear Lord, that lingering guilt steals the abundant life You have promised believers. I leave that guilt at the cross, where it was crucified with You.

ILLUSTRATION OF STEAL AND KILL AND DESTROY - Cult leader Jim Jones stole, killed and destroyed under the guise of being a "shepherd" to his followers! Jones grew the People's Temple by purposefully targeting other churches. (**STEAL**) In 1970, Jones and 150 of his followers took a trip to San Francisco's Missionary Baptist Church. Jones held a faith healing revival meeting wherein he impressed the crowd by claiming to heal a man of cancer; his followers later admitted to helping him stage the "healing". At the end of the event, he began attacking and condemning Baptist teachings and encouraging the members to abandon their church and join him. The event was successful, and Jones recruited about 200 new members for Peoples Temple." Later in South America, over 900 members of this evil man's organization were forced to commit suicide (**KILL AND DESTROY**).

ANOTHER ILLUSTRATION OF STEAL AND KILL AND DESTROY - In 1997 a group known as [Heaven's Gate](#), tried to reach what they believed was an alien spacecraft. The tragic result was that 39 members of this cult committed mass suicide so their souls could be taken by the UFO to "*another level of existence above human.*" The **thieves** were "[Bonnie Nettles](#) (1927–1985) and [Marshall Applewhite](#) (1931–1997), known within the movement as Ti and Do, respectively."

ILLUSTRATION - [Howard Hughes](#) - All he ever really wanted in life was more. He wanted more money, so he parlayed inherited wealth into a billion-dollar pile of assets. He wanted more fame, so he broke into the Hollywood scene and soon became a filmmaker and star. He wanted more sensual pleasures, so he paid handsome sums to indulge his every sexual urge. He wanted more thrills, so he designed, built, and piloted the fastest aircraft in the world. He wanted more power, so he secretly dealt political favors so skillfully that two U.S. presidents became his pawns. All he ever wanted was more. He was absolutely convinced that more would bring him true satisfaction. Unfortunately, history shows otherwise. This man concluded his life emaciated and colorless; with a sunken chest; fingernails in grotesque, inches-long corkscrews; rotting, black teeth; tumors; and innumerable needle marks from his drug addiction. Howard Hughes died believing the myth of more. He died a billionaire junkie, insane by all reasonable standards. ([Brian Bell](#))

[Abundant Life J. O. Dykes, D. D.](#)

John 10:3-5 To him the porter opens; and the sheep hear his voice: and he calls his own sheep by name, and leads them out....

1. There are many organisms which manifest only a low degree of vitality. This discovers itself by defective sensation, limited powers of motion, less sensibility to pain, the comparative absence of intelligence. A sponge, a jellyfish, have life, but very far from abundance.

2. These words imply a similar variety in human life. Men differ in the amount of life they enjoy. Constitutional delicacy is the result of low physical vitality. We need to distinguish, no doubt, between feeble and undeveloped life. The limited intelligence of a savage or child may be due to want of culture. Among persons, however, who have enjoyed equal advantages the differences are very great. We speak of the slow understanding, cold heart, feeble will, and we mean that life is scanty. On the other hand are men of quick perception, keen feelings, ardour, etc., the symptoms of abundant life.

3. So there are lukewarm Christians and Christians all aflame; molluscous, torpid, and feeble Christians, as well as those who are full of faith, power, and good works.

4. Assuming these inequalities, we gather from these words that God is not satisfied with a lower degree of vitality when a higher can be attained, and that Christ has come to intensify human life.

I. THIS HAS COME TRUE IN THE ORDINARY EXPERIENCES OF MEN. The effect of Christianity has not been to deaden men to the interests of this life, but to render life larger. True, its injudicious friends and shrewd opponents deny this. Of course the gospel delivers us from exorbitant and unreasonable concern about our present and petty affairs, of unreasonable longing for temporal good for its own sake. But this is far from saying that whatever goes to fill up this daily round has lost its meaning, and that Christian people have less power to stir them than others. Quite the contrary. The world is a graver, vaster thing since Christ died on it. In such a world there can be nothing insignificant. Homes have become more sacred, so near they seem to the gate of heaven. Business rises in importance when regarded as the means to glorify God and serve men. Social and political problems claim more,

not less, attention because affecting the humanity for which Christ suffered, and which He calls us to seek and save. Christianity lets in upon life the light of a vaster day, brings out all its possibilities and responsibilities, makes every small thing grand and every dull person noble by linking them to the destinies of the race and to God. The Christian lives near to the sensorium of the universe in which every sensation is felt from the remotest ends — the brain and heart of Christ. Hence life must be a larger thing as it is lived in Christ.

II. CHRIST MAKES LIFE MORE ABUNDANT BY CONFERRING A NEW SORT OF LIFE, one which has fuller pulses and a deeper and stronger vitality than unregenerate men can possess. They touch time and the world: we that are Christ's touch God and His eternity. The gospel sets men at once in direct contact with infinite forces, lays us along side supernatural operations, opens up God's mighty heart, creates the passion for holiness. Conversion adds a new department to man's being, gives him new thoughts, quickens new emotions, creates new ambitions.

[Abundant Grace in Christ -- Knox Little](#)

He came that grace might be abundant; and so it is. As the dews in the morning, in the warm summer, so are the actual graces of God that penetrate day by day the longing, thirsting soul. They are hidden; we cannot see them; but we know that they are, and if they are hidden they are only like Nature. There are spots in the world that are most beautiful — morning by morning, night by night — though you and I, in the toil of our life, may never gaze upon them. There are quiet valleys, long stretches of sea, open expanses of heaven, myriads of twinkling stars, dazzling splendours of worlds of ice — glories which, as they stretch away unseen, unpeopled, in God's vast creation, seem to be wasted; but the angels are gazing at them, and they are but a parable of grace. Grace is hidden, but grace is real.

[Abounding Life -- G. Macdonald, LL. D](#)

If ever sunlit, sail-crowded sea, under blue heaven flecked with wind-chased white, filled your soul as with a new gift of life, think what sense of existence must be yours, if He whose thought has but fringed its garment with the outburst of such a show, take His abode with you, and while thinking the gladness of a God inside your being, let you know and feel that He is carrying you as a Father in His bosom.

QUESTION - [What does it mean that God gives us life more abundantly \(John 10:10\)?](#)

ANSWER - John 10 begins with Jesus addressing the Pharisees (John 9:40) with a [parable](#) or figure of speech about the authenticity of the shepherd and his care for the sheep in contrast with the inauthenticity of thieves and robbers who would harm the sheep (John 10:1–5). John adds that the audience did not understand what Jesus was saying (John 10:6), so Jesus continues down the same illustrative path with another parable to further clarify the first one, and He adds in the middle of His next parable that God gives us life “more abundantly” (John 10:10, NKJV).

Jesus first emphasizes that He is the door of the sheep (John 10:7)—He is the authentic shepherd He mentioned in the first parable (John 10:2). Jesus adds that those who enter through the door—through the authentic shepherd (or good shepherd, as He calls Himself in John 10:10)—will be saved, going in and out and finding pasture (John 10:9). With these references Jesus is explaining that He is the way, the truth, and the life and that no one comes to the Father except through Him (John 14:6). He is the authentic shepherd, or the good shepherd who provides life (or freedom and pasture, in the parable) for His sheep.

Jesus then reiterates the contrast between Himself and the thief who comes to steal and destroy. Jesus comes to give us life more abundantly (John 10:10). He would accomplish this—as a good shepherd would—by laying His life down for His sheep (John 10:11). Jesus would lay down His own life (John 10:18) as a sacrifice for sin so that those who believe in Him would not be lost (perish) but would have eternal life (John 3:16)—God would give them life more abundantly (John 10:10).

There are many worldviews and belief systems that claim to offer a way for us to have true life, to be fulfilled, and to be like God—Satan's first temptation of humanity offered an alternative way to be like God (Genesis 3:5). But Jesus is the authentic shepherd—the good shepherd (John 10:11) who provides the way to right relationship with the Father (John 14:6). It is only through Jesus that God gives us life more abundantly (John 10:10).

The [Pharisees](#) were essentially enslaving the people they taught. The pharisaical system was legalistic and taught that, if people adhered closely enough to the Law of Moses, then—and only then—they could participate in God's kingdom and receive His blessing. Jesus chastises the Pharisees sternly, explaining that the Pharisees were teaching the wrong path to righteousness and life (Matthew 5:20). Jesus explained in His [Sermon on the Mount \(Matthew 5–7\)](#) that the appearance of external righteousness was not authentic righteousness and that, in order to have righteousness and life more abundantly, one needed to believe in Him ([John 6:47](#)).

In the parables of John 10, Jesus is contrasting Himself especially with the Pharisees. They were the thieves and the robbers who were harming the sheep, and He was the authentic or good shepherd through whom God gives life more abundantly (John 10:10). The Pharisees' path was deceptive and led to death. This is why Jesus on more than one occasion referred to them as vipers (Matthew 3:7, 12:34, 23:33). Jesus' path, on the other hand, led not only to life, but to life overflowing, life more abundantly. Jesus' path was the authentic and true path to righteousness and abundant life. Through Him we have life more abundantly (John 10:10). GotQuestions.org

QUESTION - [What does it mean that the thief comes only to steal, kill, and destroy in John 10:10? WATCH THE ACCOMPANYING VIDEO](#)

ANSWER - John 10:10 records Jesus saying, "The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full." This verse sets up a contrast between "the thief," the destroyer; and Jesus, the life-giver.

Looking at the verse in context, we see that Jesus is presenting Himself as the [Good Shepherd](#). He is essentially telling the Pharisees that He is Messiah, the same Lord that David called "my Shepherd" in Psalm 23:1.

Just prior to Jesus' discussion of shepherds and sheep, He had healed a man born blind (John 9). The man was taken to the Pharisees, who investigated the healing but refused to acknowledge Jesus as the healer; in fact, they mocked the healed man for trusting Jesus. When Jesus heard what happened, He went to the previously blind man, revealed Himself as the Son of Man, and accepted the man's worship of Him. Then Jesus said, "For judgment I have come into this world, so that the blind will see and those who see will become blind" (John 9:39). Some Pharisees overheard this and, taking offense, asked, "What? Are we blind too?" (John 9:40). Jesus replied, "If you were blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains. Very truly I tell you Pharisees, anyone who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber. The one who enters by the gate is the shepherd of the sheep" (John 9:41—10:2).

Jesus continued talking about the gatekeeper and how the shepherd calls out his sheep. Sheep will only follow the shepherd whom they know (John 10:3–5). Jesus then interpreted His words: "Very truly I tell you, I am the gate for the sheep. All who have come before me are thieves and robbers, but the sheep have not listened to them. I am the gate; whoever enters through me will be saved. They will come in and go out, and find pasture. The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full" (John 10:7–10). With these words, Jesus declares that He is the only way to salvation and the fullness of life. But who is the thief? And what does it mean that the thief comes only to steal and kill and destroy?

The Greek word for "thief" used in John 10:10 means "one who steals" (see Matthew 6:19–20); figuratively, the same word is used to refer to false teachers. Anyone who claimed a way of salvation other than Jesus was "robbing" the people of truth. Just as a thief clambers over the wall of the sheepcote, bypassing the gate, false teachers attempt to bypass Jesus. Those who, like the Pharisees, put manmade requirements on people for salvation are false teachers who "steal" people's ability to see the true means of salvation. The result of such thievery is death and destruction, as Jesus said the thief's plan is to "kill and destroy." It should be stated that the Law and the Prophets, though they came before Jesus, are *not* thieves and robbers. The Law and the Prophets did not offer another way of salvation but pointed forward to the one way of salvation (John 5:39).

False teachers are thieves who may claim to offer salvation, but their intentions are not good. Jesus had earlier told some unbelievers, "You belong to your father, the devil, and you want to carry out your father's desires. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies" (John 8:44). Ultimately, these false teachers/thieves are carrying out Satan's intentions. Rather than bring life, they bring death. Rather than give, they steal. Rather than build up, they destroy.

Dealing with spiritual thieves is a serious matter. Twice, Paul told the Galatians that "if anybody is preaching to you a gospel other than what you accepted, let them be under God's curse!" (Galatians 1:8–9). There is only one gospel, and that is the message of Jesus' death and resurrection (1 Corinthians 15:3–5). Any other so-called gospel is to be rejected.

We are not free of false teachers today. Peter wrote, "There will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them—bringing swift destruction on themselves. Many will follow their depraved conduct and will bring the way of truth into disrepute. In their greed these teachers will exploit you with fabricated stories. Their condemnation has long been hanging over them, and their destruction has not been sleeping" (2 Peter 2:1–3).

Praise the Lord, God's sheep are protected from the thief by their Shepherd. Jesus said, "I am the good shepherd. The good shepherd lays down his life for the sheep" (John 10:11). The sheep "follow him because they know his voice. But they will never follow a stranger; in fact, they will run away from him because they do not recognize a stranger's voice" (John 10:4–5). It is by knowing truth, knowing God's voice, that we defend against the deceptions of those who would seek to steal, kill, and destroy. Life is

QUESTION - [What did Jesus mean when He promised an abundant life?](#)

ANSWER - In John 10:10, Jesus said, "The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly" (ESV). Unlike a thief, the Lord Jesus does not come for selfish reasons. He comes to give, not to get. He comes that people may have life in Him that is meaningful, purposeful, joyful, and eternal. We receive this abundant life the moment we accept Him as our Savior.

This word "abundant" in the Greek is *perisson*, meaning "exceedingly, very highly, beyond measure, more, superfluous, a quantity so abundant as to be considerably more than what one would expect or anticipate." In short, Jesus promises us a life far better than we could ever imagine, a concept reminiscent of 1 Corinthians 2:9: "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him." The apostle Paul tells us that God is able to do exceedingly abundantly above all that we ask or think, and He does it by His power, a power that is at work within us if we belong to Him (Ephesians 3:20).

Before we begin to have visions of lavish homes, expensive cars, worldwide cruises, and more money than we know what to do with, we need to pause and think about what Jesus teaches regarding this abundant life. The Bible tells us that wealth, prestige, position, and power in this world are not God's priorities for us (1 Corinthians 1:26-29). In terms of economic, academic, and social status, most Christians do not come from the privileged classes. Clearly, then, abundant life does not consist of an abundance of material things. If that were the case, Jesus would have been the wealthiest of men. But just the opposite is true (Matthew 8:20).

Abundant life is eternal life, a life that begins the moment we come to Christ and receive Him as Savior, and goes on throughout all eternity. The biblical definition of life — specifically eternal life — is provided by Jesus Himself: "Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent" (John 17:3). This definition makes no mention of length of days, health, prosperity, family, or occupation. As a matter of fact, the only thing it does mention is knowledge of God, which is the key to a truly abundant life.

What is the abundant life? First, abundance is spiritual abundance, not material. In fact, God is not overly concerned with the physical circumstances of our lives. He assures us that we need not worry about what we will eat or wear (Matthew 6:25-32; Philippians 4:19). Physical blessings may or may not be part of a God-centered life; neither our wealth nor our poverty is a sure indication of our standing with God. Solomon had all the material blessings available to a man yet found it all to be meaningless (Ecclesiastes 5:10-15). Paul, on the other hand, was content in whatever physical circumstances he found himself (Philippians 4:11-12).

Second, eternal life, the life a Christian is truly concerned with, is not determined by duration but by a relationship with God. This is why, once we are converted and receive the gift of the Holy Spirit, we are said to have eternal life already (1 John 5:11-13), though not, of course, in its fullness. Length of life on earth is not synonymous with abundant life.

Finally, a Christian's life revolves around "grow[ing] in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18). This teaches us that the abundant life is a continual process of learning, practicing, and maturing, as well as failing, recovering, adjusting, enduring, and overcoming, because, in our present state, "we see but a poor reflection as in a mirror" (1 Corinthians 13:12). One day we will see God face to face, and we will know Him completely as we will be known completely (1 Corinthians 13:12). We will no longer struggle with sin and doubt. This will be the ultimately fulfilled abundant life.

Although we are naturally desirous of material things, as Christians our perspective on life must be revolutionized (Romans 12:2). Just as we become new creations when we come to Christ (2 Corinthians 5:17), so must our understanding of "abundance" be transformed. True abundant life consists of an abundance of love, joy, peace, and the rest of the fruits of the Spirit (Galatians 5:22-23), not an abundance of "stuff." It consists of life that is eternal, and, therefore, our interest is in the eternal, not the temporal. Paul admonishes us, "Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God" (Colossians 3:2-3). GotQuestions.org

James Smith - LIFE AND ABUNDANCE JOHN 10:10

1. A Great Need. "Life." "Alienated from the life of God."
2. A Great Offer. "I am come that ye might have life in abundance."

- (1) A Life of FREEDOM from sin and death, John 8:32
- (2) A Life that is DIVINE, 2 Peter 1:4
- (3) A Life that is ETERNAL, John 10:28
- (4) A Life that is in ABUNDANCE,

James Smith - LIFE AND ABUNDANCE

"I am come that they might have life, and that they might have abundance" (John 10:10, R.V., margin).

1. A great need. "That they might have life." It is—

1. UNIVERSAL. "As in Adam all die" (Gen. 2:17). "By one man's offence death reigned" (Rom. 5:17).
2. VITAL. It is a death and life question (Rom. 6:23). "You hath He quickened who were dead" (Eph. 2:1).

2. A marvellous condescension. "I am come."

1. THE PERSON. "I." He by whom the worlds were made (John 1:3). The eternal and beloved Son, the image of the invisible God. The Word made flesh.
2. THE PURPOSE. "That they might have life." "He hath brought life and immortality to light" (2 Tim. 1:10). He came not to be ministered unto, but to give His life a ransom for many. "He that hath the Son hath life" (1 John 5:11, 12).

3. An ample provision. "That they might have abundance." That is—

1. ABUNDANCE OF LIFE. Life, in all its fulness, as a branch in the living vine, drawing its life from a living source, as a member of His body. The woman who touched the hem of His garment got life abundantly.
2. ABUNDANCE TO MEET THE NEEDS OF THAT LIFE. In Him there is all-sufficiency to satisfy the daily wants, and to sustain amid all the trials and temptations of that new life. "My God shall supply all your need" (Phil. 4:19).

Henry Blackaby - Thieves - Borrow [The experience : a devotional and journal : day by day with God](#)

"The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full." John 10:10

Listen to the way people around you talk about God. Often, people talk as though God were a thief, obsessed with taking things away from them. When someone dies, they say, "The Lord took him." When someone suffers a financial setback, they say, "The Lord giveth; the Lord taketh away." People are reluctant to accept Christ because of all the things they'll have to give up. Church members see the offering as the time when God takes their hard-earned money. It's as though God's goal is to make sure we never have too much.

Nothing could be further from the truth! There are thieves out there, to be sure—con artists who'll take your time, poach your possessions, and snatch your self-worth. You need to watch out for those who are out to hurt you or steal from you. But God is not one of them! God's purpose in creating you was to give you abundant life, overflowing with joy, filled with good things. If God were interested in taking from you, he would never have sent his Son to the cross.

If you've pictured God in your mind as a taker, you don't know him very well. People may have hurt you and robbed your joy, but God is completely different. The more you get to know him, the more you will experience the extraordinary, abundant life he wants to give you. Talk to God, and see if he wants to give you something new today.

C H Spurgeon -from his sermon [Life more abundant](#)

'I am come that they might have life, and that they might have it more abundantly.' John 10:10

Abundance of life is often seen in the overflow of enjoyment. On a spring morning, when you walk in the field and see the lambs frisking so merrily, you have said, 'There is life for you.' You see a company of little children, all in excellent health—how they amuse themselves and what pranks they play! You say, 'What life there is in those little children!' Catch one of the little urchins and see if he does not wriggle out of your arms, and you say, 'Why, he is all life.' Just so and hence his mirth. In youth there is much life and overflow of spirits. When Israel came out of Egypt, she was young Israel and how merrily did she smite her timbrels and dance before Jehovah. When churches are revived, what life there is in them and then what singing! Never comes a revival of religion without a revival of singing. As soon as Luther's Reformation comes, the Psalms are translated and sung in all languages; and when Whitefield and John Wesley are preaching, then Charles Wesley and Toplady must be making hymns for the people to sing, for they must show their joy, a joy born of life. When the Lord gives you, dear friend, more life, you also will have more joy. You will no more go moping about the house, or be thought melancholy and dull when the Lord gives you life more abundantly. I should not wonder if you get into the habit of singing at your work and humming tunes in your walks. I should not wonder if people ask, 'What makes So-and-so so happy? What makes his eyes twinkle as with some strange delight? He is poor and sick, but how blissful he appears to

be!' This will be seen when you not only 'have life', but when you 'have it more abundantly.'

David Jeremiah - TAKE HIS HAND - BORROW [Sanctuary : finding moments of refuge in the presence of God](#)

JOHN 10:10 I have come that they may have life, and that they may have it more abundantly.

Jesus Christ has proven that He has our absolute best interests at heart. What could He do that He has not done? He gave His life for us. Romans 5:8–10 says it this way: "But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life."

He is the one who said, "I have come that they may have life, and that they may have it more abundantly" (John 10:10). He gave His life for you, and if you will give Him your trust, not only will He give you today and forgive your sins, but He will give you the future. You can walk into that future with your hand in His, with a sense of confidence and with fear dispelled, knowing that He is your refuge and your strong tower.

Living Life To The Maximum

I have come that they may have life, and that they may have it more abundantly. —John 10:10

Today's Scripture: John 10:7-11

A veteran mountain climber was sharing his experiences with a group of novices preparing for their first major climb. He had conquered many of the world's most difficult peaks, so he was qualified to give them some advice. "Remember this," he said, "your goal is to experience the exhilaration of the climb and the joy of reaching . . . the peak. Each step draws you closer to the top. If your purpose for climbing is just to avoid death, your experience will be minimal."

I see an application to the Christian's experience. Jesus did not call us to live the Christian life just to escape hell. It's not to be a life of minimum joy and fulfillment, but a life that is full and overflowing. Our purpose in following Christ should not be merely to avoid eternal punishment. If that's our primary motivation, we are missing the wonders and joys and victories of climbing higher and higher with Jesus.

The Lord promised us "life . . . more abundantly" (John 10:10). We cannot experience a full and abundant life if we are living in fear. When we walk by faith, we will see each day of the Christian life as a challenge to be met, and as one more upward step to glory!

Do not live minimally. Live life to the maximum! Climb that mountain with confidence! By: David C. Egener

God has given life abundant—

Live it fully every day;

Though our time on earth is fleeting,

He goes with us all the way.

—Hess

We get the most out of life when we live for Christ.

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I'm Bored

I have come that they may have life, and that they may have it more abundantly. —John 10:10

Today's Scripture: John 10:7-14

When our kids were teens, we repeatedly had the following discussion after their church youth group meeting: I asked, "How was youth group tonight?" And they responded, "It was boring." After several weeks of this, I decided to find out for myself. I slipped into the gym where their meeting was held, and I watched. I saw them participating, laughing, listening—having a great time. That night on the way home I asked about their evening and, once again, they said, "It was boring." I responded, "I was there. I watched. You had a great time!" They responded, "Maybe it wasn't as bad as usual."

I recognized that behind their reluctance to admit they were enjoying youth group were things such as peer pressure and a fear of not appearing "cool." But then I wondered, Am I similarly afraid to get too excited about spiritual things?

Indeed, there is nothing in this universe more worthy of our enthusiasm than who Christ is and what He did for us. Jesus said, “I have come that they may have life, and that they may have it more abundantly” (John 10:10). That’s the opposite of boring! At any age, we have a gift from the Savior that is worth celebrating. Our salvation is something to get excited about!: Bill Crowder

Father, please fill my heart with the joy of Christ.
I desire that the abundant life I have found
in Him might contagiously reach
out to others around me.

If you know Christ, you always have a reason to celebrate.

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Everyone Needs Jesus

Whoever believes in [Jesus] should not perish but have eternal life. —John 3:15

Cambridge University professor J. S. Whale received a letter from a man who wrote that he and his wife were in their mid-sixties and saw no need for Jesus. They had never visited a church, had no belief in God or a future life, and yet had been happily married for 40 years. They were highly respected, and they did their best to make this world a better place to live in. So the writer wondered what religion could possibly offer them.

How Dr. Whale answered that letter, I don’t know. But I do know that Jesus said He had come to offer “life”—life that is more abundant than anything this world can offer (John 10:10). Unlike the temporary nature of so much that we experience now, the life He offers is everlasting (John 3:15-16).

As we move into our older years, sooner or later our strength diminishes. We may suffer from a painful illness or some crippling ailment; we may be unable to care for others, or for ourselves; we may experience the loss of those we love; and the shadow of oncoming death will grow darker.

When the sea of life is calm, there seems to be no need for a storm-subduing Captain in our little ship. But trouble and death come to all of us. To deny our need of God is to deny reality. Everyone needs Jesus. — Vernon Grounds

No one can say he doesn't need
Forgiveness from his sin,
For all must come to Christ by faith
To have new life within.
—Branon

The first step to receiving abundant life in Christ is to admit that we need it.

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Not Much In Between

That you may be filled with all the fullness of God. — Ephesians 3:19

Today's Scripture: Ephesians 3:14-21

In the western panhandle of Texas is a small town named Texline. It had an ostentatious beginning in the late 1800s as a thriving center along a new railroad line. Within a few years, though, most of the shops had closed and the town’s population shriveled to about 400. In 2000, the population was still just over 500.

One online description of Texline says that it has “a city limits sign at one end, another at the other end, and not much in between.”

What a waste if the same description could be given of our spiritual journey! The journey of the Christian life on earth begins at the moment of faith in Jesus and ends when the believer goes to be with the Lord. This raises an important question: What happens in between?

A rich and full life is available to all who believe in and serve Jesus. The apostle Paul prayed that believers would “be filled with all

the fullness of God” (Eph. 3:19). He wanted them to know life “abundantly” (John 10:10). But how many of us experience even a small part of the abundant life Christ promised to those who are faithful to Him?

God desires to give us a marvelous beginning with salvation and a great ending in Glory—with much in between. By: David C. Egner

Lord, thank You for all that You have done for me.
I commit myself to making the most of my spiritual journey.
I want to experience as much as I can of You and all
You have to offer to me. Amen.

A life given fully to God becomes a God-filled life.

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Let's Live Before We Die

I have come that they may have life, and that they may have it more abundantly. — John 10:10

Today's Scripture: Philippians 3:7-14

Henry David Thoreau is often noted for his statement that most men “live lives of quiet desperation.” In an attempt to avoid that kind of existence, he lived alone from 1845 to 1847 in the woods of Walden Pond, Massachusetts. In 1854, he published his experiences in the book *Walden*. He wrote, “I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived.”

Thoreau was right in his belief that we can die without really living. But centuries earlier, the apostle Paul told us how to avoid this. He discovered that the abundant life begins only when we turn from our own accomplishments and rely on what Christ did for us on the cross (Philippians 3:7-9). Yet Paul didn't stop there. He wanted to experience as much of Christ as he possibly could, longing to know Him in a deeply personal way (v.10). Paul also wanted to fulfill the purpose for which Christ had saved him (vv.12-14).

Jesus said that He came to give us an abundant life (John 10:10). And when we know His mind, feel His heart, and experience the power of His resurrection, we will truly live before we die. — Mart DeHaan

We all can have abundant life,
Not one of desperation,
As we walk closely with the Lord
And flee from sin's temptation.
—Sper

To know Christ is to truly live.

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Christ the Door - John Butler in [Daily Bible Reading](#)

“I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.” (John 10:9)

THIS verse on Christ the Savior speaks of the portal of salvation, protection in salvation, and pleasure in salvation.

Portal of salvation. “I am the door.” Christ states emphatically that He is the way of salvation. And He is the only way of salvation. There are no other doors. He is the only Door, the only portal through which men may enter and be saved. This fact of Christ being the only way is emphasized repeatedly throughout Scripture. Paul says, “There is one God, and one mediator between God and man, the man Christ Jesus” (1 Timothy 2:5). There is only one mediator. Mary is no mediator, neither is anyone else except Christ. Christ also emphasized that He was the only way when He said, “I am the way, the truth, and the life, no man cometh unto the Father, but by me” (John 14:6). And Peter said, “Neither is there salvation in any other” (Acts 4:12).

Protection in salvation. “Saved.” When we come to Christ we become “saved.” What a great term “saved” is to describe the work of our redemption. We are saved from spending an eternity in hell; we are saved from experiencing the awful wrath of God which comes upon the sins of man; we are saved from condemnation which would justly be ours if we did not have our sins cleansed and forgiven. To be saved says we are protected from the worst things that could happen to us. No protection is greater or more needed

by mankind.

Pleasure in salvation. “Shall go in and out, and find pasture.” Here is the pleasure of freedom and food. First, freedom. Freedom is in the words “go in and out.” Often the world says that salvation restricts one’s life. But that is simply not the truth, for salvation brings the greatest freedom of all. It is sin that enslaves and addicts. Second, food. “Pasture” speaks of food for the soul. The world starves the soul. It leaves man hungry for the best food of all. In prophecy Isaiah speaks of this food being in Christ when he says, “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat” (Isaiah 55:1).

He Fills the Empty

The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.
John 10:10

Today’s Scripture & Insight: John 10:1–10

Psychologist Madeline Levine noticed the fifteen-year-old girl’s “cutter disguise”—a long sleeve T-shirt pulled halfway over her hand commonly used by people who engage in self-harm. When the young girl pulled back her sleeve, Levine was startled to find that the girl had used a razor to carve “empty” on her forearm. She was saddened, but also grateful the teen was open to receiving the serious help she desperately needed.

The teen in some way represents many people who’ve carved “empty” on their hearts. John wrote that Jesus came to fill the empty and to offer life “to the full” (John 10:10). God placed the desire for a full life in every human being, and He longs for people to experience a loving relationship with Him. But He also warned them that the “thief” would use people, things, and circumstances to attempt to ravage their lives (vv. 1, 10). The claims each made to give life would be counterfeit and an imitation. In contrast, Jesus offers what’s true—“eternal life” and the promise that “no one will snatch [us] out of [His] hand” (v. 28).

Only Jesus can fill the empty spaces in our hearts with life. If you’re feeling empty, call out to Him today. And if you’re experiencing serious struggles, seek out godly counsel. Christ alone provides life that’s abundant and full—life full of meaning found in Him.
By: Marvin Williams

In your search for significance and excitement, what kinds of things have left you disappointed? How has Jesus made your life full?

Jesus, as I consider the full and abundant life You’ve provided for me, please help me resist turning from You to things I think will satisfy me.

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Life to the Full

I have come that they may have life, and have it to the full. John 10:10

Today’s Scripture & Insight: Mark 10:28–31; John 10:9–10

When I stopped by to visit my sister’s family, my nephews eagerly showed me their new chore system, a set of Choropoly boards. Each colorful electronic board keeps track of their chores. A job well done means the kids can hit a green button, which adds points to their “spending” account. A misdeed like leaving the back door open results in a fine being deducted from the total. Since a high-points total leads to exciting rewards such as computer time—and misdeeds deduct from that total—my nephews are now unusually motivated to do their work and to keep the door closed!

The ingenious system had me joking that I wished I had such an exciting motivational tool! But of course God has given us motivation. Rather than simply commanding obedience, Jesus has promised that a life of following Him, while costly, is also a life of abundance, “life . . . to the full” (John 10:10). Experiencing life in His kingdom is worth “one hundred times” the cost—now and eternally (Mark 10:29–30).

We can rejoice in the fact that we serve a generous God, One who does not reward and punish as we deserve. He generously accepts our weakest efforts—even welcoming and rewarding latecomers to His kingdom as generously as old-timers (see Matt. 20:1–16). In light of this reality, let us joyfully serve Him today. By: Monica La Rose

Lord, help us to remember there is great meaning in following You and that it is all so worth it.

Following Jesus is the way to a rich and satisfying life.

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Existing Or Truly Living?

I have come that they may have life, and that they may have it more abundantly. —John 10:10

Today's Scripture: John 10:1-11

On a family visit to Disneyland, I pondered the sign over the entrance arch that read, "Welcome to the happiest place on earth." The rest of the day I looked at the faces of the people and was impressed by the small number who were actually smiling during their visit to "the happiest place on earth." I roamed the park with divided attention—trying to make sure my kids had a good time and wondering why so few adults seemed to be enjoying themselves.

As I think of that day, I am reminded of a line from an old song that says, "Life goes on, long after the thrill of living is gone." So it seems.

To live life to the fullest is qualitatively different than merely existing. In fact, Jesus said that part of His mission was to enable us to live life to the fullest: "I have come that they may have life, and that they may have it more abundantly" (John 10:10). **He came so that we could experience life to the full—not according to the standards of a fallen world, but life as it was intended to be. It is life according to the designs and desires of the Creator of life.**

By coming to provide forgiveness for rebellious, broken people, Jesus has made it possible for us to live a life of joy and hope in a world of despair. By: Bill Crowder

Jesus came to bring us life—
Abundant living, full and free;
Trusting Him to save and keep us
Gives us joy the world can see.
—Sper

To know God puts a song in your heart and a smile on your face.

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THE DANGER OF SHEEP STRAYING: AN ILLUSTRATION (from a Sermon [Prone to Wander](#))

Korean Air, flight #007 (you may remember this from October, 1983) departed Anchorage, Alaska for a direct flight to Seoul, Korea. Unknown to the pilot and the crew, the computer engaging the flight navigation system contained a 1-1/2 degree routing error. At the point of departure, the mistake was unnoticeable. 100 miles out, the deviation was still so small as to be undetectable. But as the giant 747 continued on its journey through the Aleutians and out over the Pacific, the error was picked up by Soviet radar. Jets were scrambled for the intercept, and over Mainland Russia, hundreds of miles off course, #007 was shot out of the sky, and all aboard were lost. A small error made at the departure point resulted in a tragic trajectory and a destructive finish. May the Lord help us to keep comparing where we are going with the navigation charts so we stay on course and not wander into the enemy's territory.—George Wood

John 10:11 "I am the good shepherd; the good shepherd lays down His life for the sheep."

BGT John 10:11 γ ε μι ποιμ ν καλ ς. ποιμ ν καλ ς τ ν ψυχ ν α το τ θησιν π ρ τ ν προβ των·

KJV John 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.

NET John 10:11 "I am the good shepherd. The good shepherd lays down his life for the sheep.

CSB John 10:11 "I am the good shepherd. The good shepherd lays down his life for the sheep.

ESV John 10:11 I am the good shepherd. The good shepherd lays down his life for the sheep.

NIV John 10:11 "I am the good shepherd. The good shepherd lays down his life for the sheep.

NLT John 10:11 "I am the good shepherd. The good shepherd sacrifices his life for the sheep.

- **the good:** John 10:14 Ps 23:1 80:1 Isa 40:11 Eze 34:12,23 Ezek 37:24 Mic 5:4 Zec 13:7 Heb 13:20 1Pe 2:25 1Pe 5:4
- **lays down His life:** Ge 31:39,40 1Sa 17:34-35 2Sa 24:17 Isa 53:6 Eph 5:2 Tit 2:14 1Pe 2:24
- [Jehovah Roi \(Raah, Rohi, Roeh\): The Lord is My Shepherd 1](#)
- [Jehovah Roi: The Lord is My Shepherd 2](#)
- Borrow Phillip Keller - [A shepherd looks at the Good Shepherd and His sheep](#)
- The Good Shepherd - Thomas Watson
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

Ezekiel 34:12 "As a shepherd cares for his herd in the day when he is among his scattered sheep, so I will care for My sheep and will deliver them from all the places to which they were scattered on a cloudy and gloomy day.

Psalms 100:3+ Know that the LORD Himself is God; It is He who has made us, and not we ourselves; **We are His people and the sheep of His pasture.**

Isaiah 40:11 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.

Psalms 95:7+ For He is our God, And we are the people of His pasture and the sheep of His hand. Today, if you would hear His voice,

1 Samuel 17:34-35+ (**ILLUSTRATION** OF Jn 10:11) But David said to Saul, "Your servant was tending his father's sheep. When a lion or a bear came and took a lamb from the flock, 35 I went out after him and attacked him, and rescued it from his mouth; and when he rose up against me, I seized him by his beard and struck him and killed him.

2 Samuel 24:17+ Then David spoke to the LORD when he saw the angel who was striking down the people, and said, "Behold, it is I who have sinned, and it is I who have done wrong; but these sheep, what have they done? Please let Your hand be against me and against my father's house."

Isaiah 53:6+ All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him.

Zechariah 13:7+ "Awake, O sword, against My Shepherd, And against the man, My Associate," Declares the LORD of hosts. "Strike the Shepherd that the sheep may be scattered; And I will turn My hand against the little ones.

Ephesians 5:2+ and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

Titus 2:14+ Who gave Himself **for** (HUPER = ON OUR BEHALF, IN OUR PLACE -**SUBSTITUTION**) us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.

Hebrews 13:20+ Now the God of peace, Who brought up from the dead the great Shepherd of the sheep (RESURRECTION) through the blood of the eternal covenant, even Jesus our Lord,

1 Peter 2:24-25+ and He Himself bore our sins in His body on the cross, so that (**hina** - PURPOSE CLAUSE) we might die to sin (JUSTIFICATION) and live to righteousness (SANCTIFICATION); for by His wounds you were healed. 25 For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.

2 Corinthians 5:21+ He made Him Who knew no sin to be sin on our behalf, so that (**hina** - PURPOSE CLAUSE) we might become the righteousness of God in Him. (THE GREAT EXCHANGE - GOD IMPUTED OUR SINS TO CHRIST AND CHRIST'S RIGHTEOUSNESS TO US! AMAZING GRACE!)



THE SELFLESS SHEPHERD WILLINGLY DIES FOR HIS SHEEP

Strictly speaking this is the FOURTH great "I AM" statement in the Gospel of John - "I Am the Bread of life (Jn 6:35). "I Am the Light of the world" (Jn 8:12). "I AM the door of the sheep" (Jn 10:7). "I AM the good shepherd" (Jn 10:11, 14).

I am ([ego eimi](#) - present tense - continually) **the good** ([kalos](#)) **Shepherd** ([poimen](#)) - Note two definite articles "THE shepherd THE good one" meaning "emphatically, and, in the sense intended, exclusively so." ([Jamieson](#)) Jesus is picking up on the metaphor in Jn 10:2. **Good** ([kalos](#)) describes Him as beautiful, in the sense of beautiful in His noble character (cf 1Ti 3:7) and His selfless service (cf 1Ti 4:6, 1Pe 4:10). It describes the perfect model for His sheep to seek to imitate. [Kalos](#) is used 4 times in John 10 twice of the Shepherd (Jn 10:11,14), and twice of works (Jn 10:32, 33) (One other use in John is applied to wine Jn 2:10). The main responsibility of the shepherd was to keep the flock intact, to protect and to provide for the sheep. Jesus' mission is marked by a caring concern and willingness to die for the sheep. It is interesting that in Jesus' day shepherds were generally despised, so imagine the reaction of the Pharisees when He referred to Himself as a lowly Shepherd!

Vincent on **good** - The epithet [kalos](#), applied here to the Shepherd, points to the essential goodness as nobly realized, and appealing to admiring respect and affection. As Canon Westcott observes, "in the fulfilment of His work, the Good Shepherd claims the admiration of all that is generous in man."

Barclay on **good** - Now in Greek, there are two words for good. There is [agathos](#) which simply describes the moral quality of a thing; there is [kalos](#) which means that in the goodness there is a certain charm which makes it lovely. When Jesus is described as the **good** shepherd, the word is [kalos](#). In Him, there is more than efficiency and more than fidelity; there is loveliness. Sometimes in a village or town, people speak about *the good doctor*. They are not thinking only of the doctor's efficiency and skill as a physician; they are thinking of the sympathy and the kindness and the graciousness which that doctor has brought and which in turn has brought friendship to all. In the picture of Jesus as the good shepherd, there is loveliness as well as strength and power. ([John 10 Commentary](#))

Play and ponder the words of [The Goodness of God](#) - see if you can hear the allusion to Ps 23:6 "Surely goodness and lovingkindness (mercy) will **follow** me all the days of my life." The Hebrew word for **follow** is *radaph* which means to pursue. The Septuagint translates "**follow**" with the Greek verb *katadioko* which means to search for, hunt for, track down (used in Mk 1:36+).

THOUGHT - Have you ever run from the **goodness of God**? That's rhetorical of course! We are all rebels in our fallen flesh! We have all run from Him. Every time we sin and seek our will over His will, we, in effect, "run" from Him. But praise God, He is faithful to never stop running after us, pursuing us, hunting for us, tracking us down regardless of the darkness into which we have run! What a great, loving Father we are privileged to love and worship! Hallelujah ([allelouia](#))! [Hosanna](#)!

Spurgeon - "In the Latin tongue the word for money is akin to the word 'sheep,' because, to many of the first Romans, wool was their wealth, and their fortunes lay in their flocks. The Lord Jesus is our Shepherd: we are his wealth." (Full sermon [Our Own Dear Shepherd](#))

John Trapp on **good Shepherd** - So he is by an excellency, for he left his glory to seek out to himself a flock in the wilderness. "He feeds them among the lilies," Song 2:16; gives them golden fleeces, and shepherds to keep them, after his own heart; watcheth over them night and day in his Migdal Eder, or tower of the flock, Gen 35:21; seeks them up when lost, bears them in his bosom, and gently leads those that are with young, Isa 40:11; pulls them out of the power of the lion and the bear, punisheth such as either push with the horn or foul with the feet, Eze 34:19; washeth them in his own blood, and so maketh them kings and priests to God, Rev 1:5-6, Rev 5:9-10., so that they need not fear the spiritual Assyrian (ED: antichrist), Mic 5:5+.

*Under the old dispensation, the sheep died for the shepherd;
but now the Good Shepherd dies for the sheep!*

-- Warren Wiersbe

The good ([kalos](#)) Shepherd ([poimen](#)) lays down His life ([psuche](#)) for ([huper](#) - in place of) the sheep ([probaton](#)) - NLT = "The good shepherd sacrifices his life for the sheep." **Lays down His life** is a phrase used only by John (Jn 10:17, 18; 13:37-38; 15:13; 1 John 3:16). Under the LAW, the sheep died for the shepherd, but under GRACE, the Shepherd died for the sheep! Hallelujah! The preposition **for** is the Greek word **huper**, meaning "in place of", "instead of," "on behalf of," ([see below](#)) all of which speak of the Shepherd's willingness to be the substitutionary sacrifice -- His life laid down in place of the lives of His **sheep**. (cf Jn 6:51, Jn 11:50-51, Jn 18:14) The thieves and robbers kill the **sheep**, but the Good Shepherd gives Himself to be killed for the **sheep**! There is also irony in the fact that the Shepherd is the Lamb, John declaring "**Behold**, the Lamb of God (JESUS), Who takes away the sin of the world." (Jn 1:29+). In his first epistle John describes the efficacious work of the Shepherd writing that "He Himself is the propitiation for our sins and not for our only, but also for those of the whole world." Why did Jesus do this? John 10:18 indicates it was in obedience to the commandment received from His Father. Amazing love!

THOUGHT - Good ([kalos](#)) speaks of beauty. Does the beauty of Jesus draw you daily into His presence in His Word and communion with Him in prayer? Does His matchless beauty and incomprehensible sacrifice as your Substitute motivate daily to live for Him (see Ro 13:14+)? Play and ponder [How Beautiful](#) is the body of Christ for a moment and may His Spirit cause you to fall more in love with Him as you do. Jesus died not as a martyr, but as our Substitute, that we might now live for Him!

Below are multiples passages with **Huper** signifying **substitution** (often rendered **for**):

1. Jn 10:15; "I lay down My life **for** the sheep."
2. Jn 6:51 "**for** the life of the world";
3. Jn 11:50-51; "one man die **for** the people...Jesus was going to die **for** the nation,"
4. Jn 18:14; "it was expedient for one man to die **on behalf of** the people."
5. Lk 22:19; "My body which is given **for** you"
6. Ro 5:6, "Christ died **for** the ungodly"
7. Ro 5:8 "died **for**";
8. Ro 8:32; "Christ died **for** us."
9. 1Co 11:24 "My body, which is **for** you"
10. 1Co 15:3 "Christ died **for** our sins"
11. 2Co 5:14-15 "died **for** all....rose again **on their behalf**"
12. 2Co 5:21 "be sin **on our behalf**,"
13. Gal 1:4 "Who gave Himself **for** our sins"
14. Gal 2:20 "gave himself up **for** me"
15. Gal 3:13 "become a curse **for** us"
16. Ep 5:2 "gave Himself up for us"
17. Ep 5:25 "gave Himself up **for** us"
18. 1Th 5:10 "Who died **for** us,"
19. 1Ti 2:6 "Who gave Himself as a ransom **for** all"
20. Titus 2:14 "gave Himself **for** us";
21. Heb. 2:9 "by the grace of God He might taste death**for** everyone."
22. 1Pe 2:21 "Christ also suffered **for** you"
23. 1Pe 3:18 "just **for** the unjust";
24. 1Jn 3:16 "He laid down His life **for** us"

As **MacArthur** says "His death was an actual [atonement](#) to provide [propitiation](#) for the sins of all who would believe, [as they were called](#) and [regenerated by the Spirit](#), because [they were chosen](#) by the Father."

Play Michael Card's beautiful version of...

[The King of love my shepherd is,](#)

whose goodness faileth never.

I nothing lack if I am his,

and he is mine forever.

As noted above, His death was specifically **FOR ([huper](#)) the sheep**. Paul alludes to this same thought of substitution in Ephesians 5:25-26+ writing "Husbands, **love** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) your wives, just as Christ also loved the church and gave Himself up for ([HUPER = ON OUR BEHALF, IN OUR PLACE -\[SUBSTITUTION\]\(#\)](#)) her, so that ([hina](#) - [PURPOSE CLAUSE](#)) He might sanctify her, having cleansed her by the washing of water with the word."

While the blood of Jesus Christ is *sufficient* for the salvation of the world,
it is *efficient* only for those who will believe.

- Warren Wiersbe

The writer of Hebrews explains why Jesus laid down His life, writing "fixing our eyes on Jesus, the author and perfecter of faith, who **for the joy set before Him** endured the cross, despising the shame, and has sat down at the right hand of the throne of God. ." (Heb 12:2+). He did it for the JOY set before Him. [Amazing Love how can it be that Thou my God shouldst die for me?](#)

Paul adds "For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. 8 But God (present tense = continually) demonstrates His own love toward us, in that while we were yet sinners, Christ died for **HUPER = ON OUR BEHALF, IN OUR PLACE - SUBSTITUTION** us." (Romans 5:7-8+)

MacArthur - The phrase **lays down His life** is unique to John's writings and always refers to a voluntary, sacrificial death (Jn 10:15, 17-18; Jn 13:37-38; Jn 15:13; 1Jn 3:16). Jesus gave His life for His sheep, because they were chosen to become part of His flock. (See [John Commentary](#))

Jamieson says **lays down His life (psuche)** "points to the struggle which was to issue in the willing surrender of the Redeemer's own life, to save His sheep from destruction."

Spurgeon on **lays down His life for the sheep** - *He is giving his life still.* (ED: SEE Colossians 3:4+ - literally = "Christ our life") The life that is in the man Christ Jesus he is always giving for us. It is for us he lives, and because he lives we live also. He lives to plead for us. He lives to represent us in heaven. He lives to rule providence for us. He lives to prepare our mansions for us, whither we are going. He lives that he may come again and receive us to himself, that where he is there we may be also. Truly the good shepherd has proved his claim: "he giveth his life for the sheep." (See full sermon on John 10:11 - [Whose Goodness Faileth Never](#))

Vincent on **lays down His life (psuche)** - The phrase is peculiar to John, occurring in the Gospel and First Epistle. It is explained in two ways: either (1) as laying down as a pledge, paying as a price, according to the classical usage of the word τίθημι. So Demosthenes, to pay interest or the alien tax. Or (2) according to John 13:4, as laying aside his life like a garment. The latter seems preferable. Tithemi, in the sense of to pay down a price, does not occur in the New Testament, unless this phrase, to lay down the life, be so explained.*

NET Note - Jesus speaks openly of his vicarious death twice in this section (John 10:11, 15). Note the contrast: The thief takes the life of the sheep (Jn 10:10), the good shepherd lays down his own life for the sheep. Jesus is not speaking generally here, but specifically: He has his own substitutionary death on the cross in view. For a literal shepherd with a literal flock, the shepherd's death would have spelled disaster for the sheep; in this instance it spells life for them (Compare the worthless shepherd of Zech 11:17, by contrast).

[Savior, like a shepherd lead us,](#)

Much we need Thy tender care;
In Thy pleasant pastures feed us,
For our use Thy folds prepare:
Blessèd Jesus, blessèd Jesus,
Thou hast bought us, Thine we are;
Blessèd Jesus, blessèd Jesus,
Thou hast bought us, Thine we are.

We are Thine, do Thou befriend us,
Be the guardian of our way;
Keep Thy flock, from sin defend us,
Seek us when we go astray:
Blessèd Jesus, blessèd Jesus,
Hear, O hear us when we pray;
Blessèd Jesus, blessèd Jesus,
Hear, O hear us when we pray.

Thou hast promised to receive us,
Poor and sinful though we be;
Thou hast mercy to relieve us,
Grace to cleanse, and pow'r to free:
Blessèd Jesus, blessèd Jesus,

Early let us turn to Thee;
Blessèd Jesus, blessèd Jesus,
Early let us turn to Thee.

Early let us seek Thy favor,
Early let us do Thy will;
Blessed Lord and only Savior,
With Thy love our bosoms fill:
Blessèd Jesus, blessèd Jesus,
Thou hast loved us, love us still;
Blessèd Jesus, blessèd Jesus,
Thou hast loved us, love us still.

Good (2570) **kalos** describes that which is inherently excellent or intrinsically good, providing some special or superior benefit. **Kalos** is good with emphasis on that which is beautiful, handsome, excellent, surpassing, precious, commendable, admirable. In **classical Greek kalos** was originally used to describe that which outwardly beautiful. Other secular uses of **kalos** referred to the usefulness of something such as a **fair** haven, a **fair** wind or that which was auspicious such as sacrifices. **Kalos** referred to that which was "morally beautiful" or noble and hence virtue was called "the good" (to kalon). The New Testament uses of **kalos** are similar to the secular Greek -- outwardly fair, as the stones of the temple (Lk 21:5); well adapted to its purpose, as salt ("salt is **good**" Mk 9:50); competent for an office, as deacons ("**good** servant of Christ Jesus" 1 Ti 4:6); a steward ("serving one another, as **good** stewards of the manifold grace of God", 1 Pe 4:10+); a **good** soldier (2Ti 2:3+); expedient, wholesome ("it is **better** for you to enter life crippled" Mk 9:43, 45, 47); morally good, noble, as works ("Let your light shine before men in such a way that they may see your **good** works" Mt 5:16+); conscience ("we are sure that we have a **good** conscience", see Hebrews 13:18+). The phrase *it is good*, i.e., a good or proper thing ("It is **good** not to eat meat or to drink wine", Ro 14:21+). In the **Septuagint (LXX) kalos** is the most commonly used word for **good** as opposed to **evil** (e.g., see Ge 2:17; 24:50; Isaiah 5:20).

Kalos in John's Gospel - Jn. 2:10; Jn. 10:11; Jn. 10:14; Jn. 10:32; Jn. 10:33

For (5228) (**huper**) means (1) in behalf of, for the sake of, (2) over, beyond, more than (3) more, beyond, over. **Huper**, a common preposition, appears approximately 160 times in the New Testament, about 135 times with the genitive case meaning "for," etc.; 20 times with the accusative case meaning "above, beyond," etc.; and once as a separate adverb meaning "more" (2 Corinthians 11:23). In compounds with verbs, nouns, or adverbs it adds the ideas of: (1) "over" or "beyond," spatially; (2) "for" someone or something; or (3) "beyond (normal) limits." (Compare the English hyper- and super- forms which are derived from this Greek word and its cognate Latin form, respectively.) In the **Septuagint huper** is used about 450 times, slightly over half of them with the accusative (objective) case. This frequent use with the accusative is in contrast with the New Testament where the genitive case is predominant. According to Bauer none of the Septuagint uses are in a local (literal) sense; all are figurative. "The preposition **for** is **huper**, a word that speaks of substitution, which was its usual meaning in the secular world of the first century. The professional letter writer acting in behalf of and instead of the illiterate, would put that fact at the close of a document which he wrote, using this word; for instance, "*Heraikleios Horou*; I wrote on behalf of him who does not know letters." This is the usual formula which makes the contents legal." (Wuest)

Huper in John - Jn. 6:51; Jn. 10:11; Jn. 10:15; Jn. 11:4; Jn. 11:50; Jn. 11:51; Jn. 11:52; Jn. 13:37; Jn. 13:38;
Jn. 15:13; Jn. 17:19; Jn. 18:14;

Related Resources:

- [What is the doctrine of penal substitution? | GotQuestions.org](#)
- [What is the doctrine of substitution? | GotQuestions.org](#)
- [What is the substitutionary atonement? | GotQuestions.org](#)

Life (5590) **psuche** or **psyche** from **psucho** = to breathe, blow, English = psychology, "study of the soul") is the breath, then that which breathes, the individual, animated creature. However the discerning reader must understand that **psuche** is one of those Greek words that can have several meanings, the exact nuance being determined by the context. It follows that one cannot simply select of the three main meanings of **psuche** and insert it in a given passage for it may not be appropriate to the given context. The meaning of **psuche** is also contingent upon whether one is a dichotomist or trichotomist. Consult Greek lexicons for more lengthy definitions of **psuche** as this definition is only a brief overview. (Click an excellent article on **Soul** in the Evangelical Dictionary of Biblical Theology; see also ISBE article on **Soul**)

Psuche in John's Gospel - Jn. 10:11; Jn. 10:15; Jn. 10:17; Jn. 10:24; Jn. 12:25; Jn. 12:27; Jn. 13:37; Jn.

ILLUSTRATION - DO YOU KNOW THE SHEPHERD? Two men were called on, in a large classroom, to recite the 23rd Psalm. One was a published orator trained in speech technique and drama. He repeated the psalm in a powerful way. When he finished, the audience cheered and even asked for an encore that they might hear his wonderful voice again. Then the other man, who was much older, repeated the same words - "The Lord is my shepherd; I shall not want..." but when he finished, no sound came from the large class. Instead, people sat in a deep mood of devotion and prayer. Then the first man, the orator, stood to his feet. "I have a confession to make, he said. The difference between what you have just heard from my old friend, and what you heard from me is this: I know the Psalm, my friend knows the Shepherd."

Thomson - The shepherd goes before, to see that the way is practicable and safe. **He is armed in order to defend his charge, and in that he is very courageous.** Many adventures with wild beasts occur not unlike that recounted by David; and though there are now no lions here, wolves, leopards, and panthers still prowl about these wild wadis. (1Sa 17:34-37+) They not unfrequently attack the flock in the very presence of the shepherd. I have listened with interest to their descriptions of desperate fights with those savage beasts. And when the thief and the robber come, and come they do, the faithful shepherd has often to defend his flock at the hazard of his life. **No animals are more helpless than sheep that have strayed from the flock** they become utterly bewildered, for sheep are singularly destitute of the bump of locality; and this peculiarity seems to be implied in the confession and prayer of the Psalmist. "I have gone astray like a lost sheep: seek thy servant." (Ps 119:176) And so the shepherd in the parable leaves "the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray," for he well knows that the poor wanderer will never find the way back by any skill of its own. (Mt 18:12) Isaiah has a beautiful reference to the Good Shepherd: "He shall feed his flock like a shepherd." (Isaiah 40:11) In ordinary circumstances the shepherd does not feed his flock, except by leading and guiding them to where they may choose for themselves; but there are times when it is otherwise. Late in autumn, when the pastures are dried up, and in winter, in places covered with snow, he must furnish them food or they will die. In the oak woods along the eastern sides of Lebanon, between Ba'albek and the Cedars, there are then gathered numerous flocks, and the shepherds are all day long in the bushy trees, cutting down the branches, upon whose green leaves and tender twigs the sheep and goats are entirely supported. The same is true in all mountain districts, and large forests are preserved for that purpose. Life in those remote and wild woods is then singularly romantic. The ring of the axe, the crash of falling branches, the shout of the shepherds, the tinkling of bells and barking of dogs, wake a thousand echoes in the deep wadys of Lebanon. I have ridden for hours in the midst of those lively scenes, and the remembrance of them comes back vividly to my mind. ([The Land and the Book](#))

Don Fortner - The good shepherd giveth his life for the sheep" John 10:11 - [see page 516 of his devotional Discovering Christ Day by Day](#)

The Son of God laid down his life and died for those people who are specifically designated his sheep (John 10:11, 15, 26). The objects of redemption, those for whom Christ laid down his life as a ransom price, are described as "sheep". They are the sheep of Christ, his special property as the Good Shepherd. As such, they were given to him by his Father from eternity. These sheep are represented as being everlastingly distinct from others who are not his sheep. The whole human race is divided into two groups: sheep and goats. Sheep never become goats; and goats never become sheep. All of us are one or the other, either sheep or goats. Some of the sheep are saved. Some are lost. But all are safe. They are "his sheep". Some are folded. Some are straying. All are redeemed. They are "his sheep". The Word of God tells us certain, specific things about these sheep, things which distinguish the sheep from the goats.

Known By Christ

The sheep are known by Christ. He says, "I know my sheep", but not merely by his omniscience. In that sense he knows all men. The Lord Jesus knows his sheep distinctly as his own in a way that he does not know those who are not his sheep (Matthew 7:23). The Lord knows them that are his from others. That is just another way of saying Christ loves his sheep. He has knowledge of them, joined with special love and affection for them, as he has not for others, to whom he will say, "Depart from me: I never knew you."

Know Christ

The sheep know the Shepherd, too (John 10:4). Christ is "known" by those sheep of his for whom he laid down his life. They all know him in his person, offices, and grace. Whereas there are many who neither know the Father nor the Son. The sheep know the voice of Christ; that is, the Gospel of Christ, the joyful sound. Whereas the Gospel is hid to them that are lost.

Called And Follow

Those sheep for whom the Good Shepherd laid down his life, once they are called, hearing his voice, "follow" the Shepherd who died for them (John 10:27). They follow his Word, his steps, his example, and his Spirit. They imitate him in the exercise of grace,

love, patience, and faith, and in the performance of every duty, such as baptism, the Lord's supper, etc. It is written, regarding all the redeemed from among men, that they "follow the Lamb whithersoever he goeth" (Revelation 14:4).

Never Perish

The sheep, being ransomed by the blood of Christ, "shall never perish" (John 10:28). The goats, set on Christ's left hand, he shall command to go, as cursed ones, into everlasting fire (Matthew 25:33, 34). The sheep shall be blessed forever. They are forgiven of all sin forever. They are perfectly justified from all things, from which they could never be justified by the law. They are perfectly holy, righteous before God, having the righteousness of Christ imputed to them in free justification, and imparted to them in the new creation. The sheep of Christ have that blessed "holiness without which no man shall see the Lord". They are sanctified unto the Lord by the purpose of God, the blood of Christ, and the indwelling of the Holy Spirit. They are sealed, kept, and preserved in grace and life in Christ forever! All praise and thanksgiving I give to you for your abounding, free, immutable grace, O blessed Shepherd of my soul!

H A Ironside - The shepherd character of our Lord Jesus suggests loving care for His own. He is Jehovah Ra'ah, "the Lord my Shepherd," who takes complete charge of His sheep, and undertakes to provide for their every need. He has given us many pictures of His shepherd service. As the Good Shepherd He died for us (John 10). As the great Shepherd He is ever watching over us. As the chief Shepherd He will gather us all about Himself when He comes again (1 Peter 5). His promises are sufficient for every difficulty. Yet in times of stress we forget them all, and worry and fret as though we had to deal with all our problems ourselves, instead of trusting to His love and wisdom to undertake for us. He has promised to see us through.

When the Lord has the supreme place in our hearts—not simply the first place—we will not fear all the power of the enemy, for He to whom we have committed the keeping of our souls is more than a match for all that may rise up against us. In all His ways with us He is the unfailing Shepherd, having our best interests in view. His glory and our blessing are indissolubly linked together.

O Thou great all-gracious Shepherd,
Shedding for us Thy life's blood,
Unto shame and death delivered,
All to bring us nigh to God!
Now our willing hearts adore Thee,
Now we taste Thy dying love,
While by faith we come before Thee—
Faith which lifts our souls above.
—Mrs. Wellesley

Norman Geisler - JOHN 10:11—Is Jesus the shepherd or a sheep?(Borrow [When critics ask : a popular handbook on Bible difficulties](#) see page 416)

PROBLEM: John presents Christ here as the "Good Shepherd." Yet elsewhere He is a sheep (lamb) that dies for our sins (John 1:29, 36). Which is He?

SOLUTION: Christ is appropriately presented by both figures of speech. He died as our Passover Lamb (1 Cor. 5:7), and He leads and guides His people as a Good Shepherd. In one context, believers are like the people of Israel who need the passover lamb to die for them. In the other, we are like wandering sheep who need a shepherd to lead us. Both are true.

Norman Geisler - JOHN 10:11—Did Jesus die just for His friends or for His enemies too?(Borrow [When critics ask : a popular handbook on Bible difficulties](#) see page 416)

PROBLEM: John quotes Jesus as claiming that He laid down His "life for the sheep" (cf. 15:13). But Paul claims "Christ died for the ungodly" while they were still "enemies" (Rom. 5:6, 10). How can both be true?

SOLUTION: Jesus died for both His friends (disciples) and His enemies. In fact, His "friends" were enemies when He died for them. There is no contradiction here, since the text does not say that Christ died only for His friends. He did die for those who would become His friends, but He also died for those who would remain His enemies. Peter refers to the apostates who were "denying the Lord who bought them" (2 Peter 2:1).

QUESTION - [What did Jesus mean when He said, "I am the good Shepherd?"](#)

ANSWER - "I am the good shepherd" (John 10:11) is the fourth of seven "I am" declarations of Jesus recorded only in John's

Gospel. These “I am” proclamations point to His unique, divine identity and purpose. Immediately after declaring that He is “the door” in John 10:7, Jesus declares “I am the good shepherd.” He describes Himself as not only “the shepherd” but the “good shepherd.” What does this mean?

It should be understood that Jesus is “the” good shepherd, not simply “a” good shepherd, as others may be, but He is unique in character (Psalm 23; Zechariah 13:7; Hebrews 13:20; 1 Peter 2:25; 1 Peter 5:4). The Greek word *kalos*, translated “good,” describes that which is noble, wholesome, good, and beautiful, in contrast to that which is wicked, mean, foul, and unlovely. It signifies not only that which is good inwardly—character—but also that which is attractive outwardly. It is an innate goodness. Therefore, in using the phrase “the good shepherd,” Jesus is referencing His inherent goodness, His righteousness, and His beauty. As shepherd of the sheep, He is the one who protects, guides, and nurtures His flock.

As He did in declaring that He is “the door of the sheep” in John 10:7, Jesus is making a contrast between Himself and the religious leaders, the Pharisees (John 10:12–13). He compares them to a “hireling” or “hired hand” who doesn’t really care about the sheep. In John 10:9, Jesus speaks of thieves and robbers who sought to enter the sheepfold stealthily. In that passage the Jewish leaders (Pharisees) are contrasted with Christ, who is the Door. Here, in John 10:12, the hireling is contrasted with the true or faithful shepherd who willingly gives up his life for the sheep. He who is a “hireling” works for wages, which are his main consideration. His concern is not for the sheep but for himself. Interestingly enough, the shepherds of ancient times were not usually the owners of the flock. Nevertheless, they were expected to exercise the same care and concern the owners would. This was characteristic of a true shepherd. However, some of the hirelings thought only of themselves. As a result, when a wolf appeared—the most common threat to sheep in that day—the hireling abandoned the flock and fled, leaving the sheep to be scattered or killed (John 10:12–13).

First, to better understand the purpose of a shepherd during the times of Jesus, it is helpful to realize that sheep are utterly defenseless and totally dependent upon the shepherd. Sheep are always subject to danger and must always be under the watchful eye of the shepherd as they graze. Rushing walls of water down the valleys from sudden, heavy rainfalls may sweep them away, robbers may steal them, and wolves may attack the flock. David tells how he killed a lion and a bear while defending his father’s flock as a shepherd boy (1 Samuel 17:36). Driving snow in winter, blinding dust and burning sands in summer, long, lonely hours each day—all these the shepherd patiently endures for the welfare of the flock. In fact, shepherds were frequently subjected to grave danger, sometimes even giving their lives to protect their sheep.

Likewise, Jesus gave His life on the cross as “the Good Shepherd” for his own. He who would save others, though He had the power, did not choose to save Himself. “The Son of Man did not come to be served, but to serve, and to give His life a ransom for many” (Matthew 20:28). Through His willing sacrifice, the Lord made salvation possible for all who come to Him in faith. In proclaiming that He is the Good Shepherd, Jesus speaks of “laying down” His life for His sheep (John 10:15, 17–18).

Jesus’ death was divinely appointed. It is only through Him that we receive salvation. “I am the good shepherd; and I know My sheep, and am known by My own” (John 10:14). Furthermore, Jesus makes it clear that it wasn’t just for the Jews that he laid down His life, but also for the “other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd” (John 10:16). The “other sheep” clearly refers to the Gentiles. As a result, Jesus is the Good Shepherd over all, both Jew and Gentile, who come to believe upon Him (John 3:16). GotQuestions.org

James Smith - THE GOOD SHEPHERD JOHN 10:11–18

The Lord Jesus Christ is the good or perfect Shepherd. All that ever came before Him—in His stead—or that shall yet so come, are thieves and robbers. There is only one Good Shepherd who can lay down His life for the sheep and take it again (v. 18). There is perhaps no image of Christ that has so powerfully appealed to the imaginations of men in all ages as the “Good Shepherd.” Let not the familiarity of the term rob us of the great sweetness and depth of precious teaching that it reveals.

I. “He Giveth His Life for the Sheep” (v. 11). This is the outstanding characteristic of the Good Shepherd. He is not only ready to sacrifice His life in defence of the sheep, but has a command from the Father to lay down His life for the sheep (v. 18), that the sheep might have life through Him in abundance (v. 10). The scope of the teaching cannot be limited to the mere metaphor. The metaphor is used to help us to grasp the fullness of the truth. That Christ taught redemption here is surely beyond doubt, when He said, “Therefore doth My Father love Me, because I lay down My life that I might take it again” (v. 17; Heb. 13:20). The Father loved the Son because He willingly obeyed this command to lay down His life for the salvation of all who would enter in at this door into the sheepfold (1 Peter 2:25).

II. His Sheep Hear His Voice “They shall hear My voice” (v. 16). Every soul who would follow Christ must individually hear His voice. That voice may be heard through the written Word, or in the preaching of the Gospel, but it will be recognised as His voice and His call to a new and separate life. Christ’s first message was to the Jewish flock, but He had other sheep—multitudes of them—which were not of that flock, but which belonged to every kindred and tongue, and people, and nation, “them also,” He said, “I must

bring,” for the death that He was about to die was to be “the propitiation, not only for our sins (Jews), but also for the whole world” (1 John 2:2). This present dispensation is the time of the bringing in of the “other sheep” which He has, as the gift of the Father, and they are hearing His voice, through the preaching of the Word, and following Him. To Him is the gathering of the people to be.

III. He Knows His Sheep. “I know My sheep” (v. 14). As to the extent or limit of this knowledge, it is impossible, except by sheer presumption, to define. He knows their name, their nature, and their need. The Lord does not judge as man judgeth, by outward appearance; He judgeth the heart. He discerns the hidden spirits of men, whether they are merely carnal or Christ-like. All His sheep have a love for, and a disposition like the Shepherd Himself. “If any man love God, the same is known of Him” (1 Cor. 8:3). The Good Shepherd does not judge His sheep by their cry, for many will say on that day, “Lord, Lord,” to whom He will say, “I never knew you.”

IV. His Sheep Know Him. “And am known of Mine” (v. 14). This knowledge is akin to that which exists between the Father and the Son (v. 15). This affinity is the deepest and most sacred of all relationships. We may know Him as we know the sun that shines in the Heavens, and yet know but little of Him. The sheep know the Shepherd because He has manifested Himself to them, so we “know that the Son of God is come, and hath given us an understanding that we may know Him that is true” (1 John 5:20). “I know whom I have believed” (2 Tim. 1:12). This is eternal life, to know Him and Jesus Christ whom He hath sent.

V. His Sheep are Owned by Him. “He who is an hireling, whose own the sheep are not” (v. 12), is here contrasted with Him who laid down His life for the sheep, as an evidence that they are His own. The flock of God hath been purchased by His own blood (Acts 20:28). Jesus was speaking as the Good Shepherd when He said to Peter, “Feed My lambs ... Feed My sheep” (John 21). “Ye are not your own; ye are bought with a price.”

VI. He Cares for His Sheep. “The hireling fleeth because he careth not for the sheep,” but the true Shepherd is very careful over His sheep (v. 13). The wolf-like Satan finds his greatest enemy in the Shepherd of our souls. It is the privilege of the sheep to be without carefulness, for “He careth for you,” therefore cast all your care upon Him (1 Peter 1:7). The Shepherd is most careful about the safety and supply of the sheep—about their defence and their food. His wisdom and His power are being continually exercised on their behalf. “Lo, I am with you alway, even unto the close of the age.”

VII. His Sheep shall all be Gathered into one Flock “There shall be one flock and one Shepherd” (v. 16). Meanwhile, His sheep are in every clime and country, speaking almost every language under Heaven, and divided by many sectarian folds, but all have heard His voice, and know Him, and are known by Him, having by one Spirit been baptised into one body. But when the Chief Shepherd shall appear, those who are still living on the earth shall be caught up with those who have gone to sleep, and so shall we ever be with the Lord. Wherefore, comfort one another with these words (1 Thess. 4:16–18). In the evergreen pastures of the Heavenly Kingdom He shall lead His flock, and they shall follow the Lamb whithersoever He goeth. “The Lord is my Shepherd ... and I shall dwell in the house of the Lord for ever” (Psa. 23:1 and 6).

Charles Stanley - SNARES OF THE WORLD - JOHN 10:11–18, KEY VERSES: HEBREWS 13:20–21

Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.

Cattle ranchers know all too well that the barbed-wire fences designed to protect their livestock can become dangerous traps for curious animals. In an effort to reach grass that is just outside of the fence, cows often poke their heads between the twisted wires and become entangled in their razor-sharp snares.

At this point of entrapment, the cow is generally helpless. Though it may pull and thrash, the barbs only dig deeper into its flesh. It must now cry out for help. A seasoned rancher will be able to quiet the animal and carefully release it from its place of bondage.

Though it may not be quite as obvious, we, too, can become deeply entangled in the world’s snares. Many times traps can exist deep within the hearts of those around us. Inner struggles can often prove to be more painful and destructive than external trials.

How wonderful it is to know that we have a “seasoned rancher” in our lives! Jesus is often referred to as the Good Shepherd, and for good reason. Throughout the Bible, we are likened to sheep in need of direction and rescue. Jesus came to earth to physically, spiritually, and emotionally experience our trials firsthand. He came to answer our cries of help and to release us from the barbs of the evil one.

When the devil tries to ensnare you, there is no need to fight, struggle, and thrash. Instead, be still and call out to the attentive Good Shepherd. He tends to His flock faithfully and will be there for you in your time of need.

Lord, keep me from the snares of the world. Give me direction so I will not be entrapped by the barbs of the evil one.

Oswald Chambers - Divine Sacrifice and Dedication of the Saints - in God's Workmanship

I am the good shepherd: the good shepherd layeth down His life for the sheep. . . . I lay it down of Myself.
John 10:11, 18 (rv)

There is an unfamiliar element in the sacrifice of Jesus compared with the sacrifices made amongst men. A man may perform a mighty act in a moment of heroism—but there is the possibility that he may escape. Our Lord pictures here the issue He is facing, “the good shepherd layeth down His life for the sheep”: He deliberately laid down His life without any possibility of deliverance. There was no compulsion, it was a sacrifice made with a free mind; nor was there anything of the impulsive about it, He laid down His life with a clear knowledge of what He was doing. Jesus understood what was coming, it was not a foreboding, but a certainty; not a catastrophe which might happen, but an ordained certainty in the decrees of God, and He knew it.

Have we begun to let the Spirit of God interpret the sacrifice of Jesus to us? We have too pathetic an idea of it because we take our ideas from martyrdom, but Jesus Christ was not a martyr. There is no room for the pathetic in our Lord's attitude; it is we who take the pathetic view and look at His sacrifice from a point of view the Spirit of God never once uses. The Spirit of God never bewitches men with the strange pathos of the sacrifice of Jesus: the Spirit of God keeps us at the passion of the sacrifice of Jesus. The great passion at the back of His heart and mind in all Jesus did was devotion to His Father.

“I lay it down of Myself”; It was the sacrifice of a free personality. Jesus had the power in His own Person to prevent every evil thing that came against Him, but He never used that power. He could have performed miracles at will, but He did not. He could have asked His Father to send Him more than twelve legions of angels, but He refused to (see Matthew 26:53). The angels must have stood around Him at the end, unseen, amazed that they could not come through and minister to Him as they had done after the temptation in the wilderness, and in the Garden of Gethsemane. Finally, our Lord gave Himself up into the hands of those who tried to seize Him, yet could not (see John 18:6): “He was crucified through weakness.”

How does our dedication as saints compare with the dedication of our Lord and Master? When we are identified with Jesus Christ the Spirit of God would have us sacrifice ourselves for Him, point for point, as He did for His Father. We pray and wait, and need urging, and want the thrilling vision; but Jesus wants us to narrow and limit ourselves to one thing—clearly and intelligently knowing what we are doing, we deliberately lay down our lives for Him as He laid down His life for us in the purpose of God. This is the underlying meaning of Paul's passionate pleading in Romans 12:1—“I beseech you, . . . present your bodies a living sacrifice.” We want to do it in an ecstasy; Jesus Christ wants us to do it without the ecstasy. Brood on what Jesus Christ came to do, and then in the full possession of your mind, not in the excitement of a revival moment, nor in the enthusiasm of a great spiritual ecstasy, but in the calm quiet knowledge of what you are doing, say—“My life to Thee, my King, I humbly dedicate.”

Jesus Christ never blinds us into devotion to Himself, never startles and staggers us. Satan as an angel of light uses the things that captivate men against their will, he uses ecstasies, visions, excitement, the things that make for unholiness, for the aggrandisement of self, for insanity; but Jesus never does. He comes to us along the line of His own dedication—“I have power to lay it down.” Are we hindering the purpose of God in our life by seeking spiritual ecstasies in our devotions, seeking great manifestations of God's Spirit? God wants us to dedicate ourselves to Him with quiet calm intelligence, with the deep fervent passion behind of knowing what we are doing. Have we the self-dedication of that moral passion? There are a great many passions that are not moral, enthusiasms that never sprang from God. We have to hold our emotions in check and let the Spirit of God bring us into one master-worship. The one love in the Bible is that of the Father and the Son; the one passion in the Bible is the passion of Jesus to bring men into the relationship of sons to the Father, and the one great passion of the saint is that the life of the Lord Jesus might be manifested in his mortal flesh.

“This commandment received I [rv] of My Father.” The great centre around which the life of Jesus moved was the will of His Father and devotion to Him. It is easy to work ourselves up into a passion of sacrifice, but that is not the true element in dedication. As a saint I have power to refuse to give my sanctification to God; I can use that sanctification for my own selfish ends, with unutterable ruin to my own soul and to others. Our only guide is our Lord Himself: “For their sakes I sanctify Myself.” In full possession of His powers Jesus dedicated Himself to God, and His call to those of us who are His disciples is to dedicate ourselves to Him with a clear knowledge of what we are doing, free from the plaintive, the sad, and the emotional. Can we only serve God when He thrills us? Can we only speak for Him when we feel His conscious touch? Cannot we have all the deep passion of our heart and spirit ablaze for God, our whole personality under control for one purpose only—to dedicate ourselves to the Lord Jesus Christ as He dedicated Himself to His Father?

Let Him make our lives narrow; let Him make them intense; let Him make them absolutely His!

UNDERSHEPHERDS - Eric Hayden in Decisive Sermon Outlines

John 10:11a I am the good shepherd.

Some clergymen refer to themselves as minister and others as pastor. The latter was favored by such men as C. H. Spurgeon and it seems more scriptural. His famous college in London was first called “The Pastor’s College.”

Pastor comes from the Greek word meaning “shepherd.” Christ was the Good Shepherd and ministers or pastors of churches are His under-shepherds. By studying the characteristics of the Good Shepherd in John 10 we will see what kind of undershepherds we should be. There are five such characteristics.

I. The good undershepherd LEADS the sheep: “they follow me” (v. 27)

The Greek word for pastor can also be translated “supervisor.” The Eastern shepherd led his sheep; he did not drive them. He supervises in the sense of a captain supervising or leading his crew. Spurgeon was affectionately known as “the Gov’nor” by his elders and deacons.

The true undershepherd is entrusted with leadership in worship and witness. He leads his congregation in such worship as will bring them into God’s presence, and he leads them in witness so that the witnessing fellowship takes Christ to the unsaved. If the undershepherd is a leader, then the truth of Paul’s injunction to the flock is clear: “Obey them that have the rule over you.”

II. The undershepherd KNOWS his sheep: “I know my sheep” (vv. 14, 27)

To do this properly the pastor must do more than shake hands with his departing congregation on Sundays. He must visit them in their homes and in the hospital. Thus there are two kinds of visitation: emergency and systematic. Emergency means that the sick have priority. Systematic means going through the church roll visiting every member in his or her own home. Only by seeing the people’s needs firsthand can he preach relevantly. Again it means a response on the congregation’s part—they must want to be visited and be willing to share their joys and sorrows with their pastor.

III. The undershepherd FEEDS his sheep: “find pasture,” (v. 9)

“Feed the flock of God” wrote the apostle Peter. Dr. Scroggie used to say that a congregation could have his head or his feet (he would either preach or visit, but could not be expected to do both properly). It is not a question of head or feet but of heart as the heart must govern both head and feet. Preaching must be of two kinds: experimental and evangelistic. Experimental preaching has to do with experience. It is a teaching ministry that builds up the believer, fitting him for the eventualities of his workaday week. It enables him to “give a reason for the hope that is within him.” Evangelistic preaching means that the flock can bring their unsaved friends under the sound of the gospel in the expectation that they may be saved. The responsibility of the flock is that they become regular attenders and good listeners.

IV. The undershepherd GUARDS his sheep: “I am the door,” (v. 9)

The sheepfold in Palestine had no door. The shepherd himself lay across the door at nighttime to keep away intruders, man or beast.

There is no physical guarding for the modern-day pastor. Instead, there is a twofold spiritual guarding: he must guard against false teachings and against wrong emphases. The false cults are active today. The pastor must train and teach his flock to combat their pernicious doctrines. The undershepherd is called upon to announce and to denounce: announce the Good News and denounce all false teachings and false teachers. He must also preach the “whole counsel of God,” not emphasizing in his preaching ministry any one particular theological bee in the bonnet. He must defend the truth and declare the truth, earnestly contending “for the faith once and for all delivered to the saints.”

The responsibility of the congregation is to pray for grace to receive correction, admonition, and instruction, putting aside all prejudice and preconceived ideas, all traditionalism that may be torn down.

V. Finally the true undershepherd SEEKS his sheep: “Them also I must bring,” (v. 16)*

“I am come to seek and to save” said Jesus. This means an intense love of souls that keeps the pastor going even when things are going against him—an intense love of souls he imparts, with the Spirit’s help, to his fellow church members. He takes as his motto text: “He that winneth souls is wise,” knowing it to be one of the “reversible” texts of the Bible: “He that is wise wins souls.” Like General William Booth, founder of the Salvation Army, he believes the injunction: “Go for souls, and go for the worst.” Thus he makes the way of salvation plain at every meeting and service of the church, even if he only outlines it in one of his prayers. May it be said of all of us who are undershepherds as was said at the funeral service of James Smith (an eminent Baptist pastor in England in the nineteenth century): “His was a converting ministry” (C. H. Spurgeon).

I am the good shepherd. The good shepherd gives His life for the sheep. JOHN 10:11

A flock of sheep is one of the most familiar metaphors in Scripture for the people of God. The Old Testament believer prayed, "Give ear, O Shepherd of Israel, You who lead Joseph like a flock" (Ps. 80:1); and the new covenant Christian knows Jesus as the good shepherd and the local church as his flock (Acts 20:28–29). The leader of a local flock is called "pastor" (Eph. 4:11), which comes from a Latin word meaning "to feed, to shepherd." In the nation of Israel, the civil leaders were also known as shepherds because they were caring for God's flock. Unfortunately, not all of Israel's shepherds were faithful to the Lord or to his sheep, and the prophets had to warn them and the Lord had to judge them (Ezek. 34; Jer. 23:1–4; Isa. 56:9–12). They drove the sheep instead of leading them and robbed them instead of feeding and caring for them. Jesus warned the people against thieves and robbers and the hirelings, the selfish, grasping, false shepherds who were more interested in money and power than in ministry and compassion.

Jesus is our good shepherd, a word that in the Greek means "choice, best, blameless, praiseworthy, and beautiful." Let's give thanks for all he means to us and does for us!

He died for us. "The good shepherd gives His life for the sheep" (John 10:11). "I lay down My life for the sheep" (v. 15). "I lay down My life that I may take it again" (v. 17). In the Old Testament, the sheep died on the altar for the shepherd, but under the new covenant, the Shepherd died on the cross for his sheep! He knows us personally and intimately and he calls us by name (v. 3). He gives us eternal life and abundant life (vv. 10, 28). How could we question his love when he yielded his life on the cross for us?

He lives for us. "Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep . . . make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever" (Heb. 13:20–21). Jesus the High Priest intercedes for us in heaven, and we have access to the mercy seat at all times (4:14–16). He goes before us, and not only leads the way but prepares the way, and we have nothing to fear. He lives and he serves.

He speaks to us and leads us. The word voice is used five times in John 10 (vv. 3–5, 16, 27) and refers to the Spirit speaking to us by the Scriptures. One sure mark of genuine believers is their appetite for the Word of God and their desire to understand and obey it. A true Christian can detect the voice of a hireling, a thief, or a false prophet and wants nothing to do with them. Jesus wants to lead us into the rich green pastures of his Word and nourish us in spiritual truth. "My sheep hear My voice, and I know them, and they follow Me" (v. 27). To those not in his flock, he will one day say, "I never knew you" (Matt. 7:21–23).

He will come for us. Peter wrote to the pastors and their flocks that "when the Chief Shepherd appears, you will receive the crown of glory that does not fade away" (1 Pet. 5:4). The shepherd's work is not easy but it will be amply rewarded, and sheep who have made the shepherd's work even more difficult will be dealt with by the Lord (Heb. 13:17).

The arrogant false shepherds reviled the beggar and excommunicated him from the synagogue, but the good shepherd found him and added him to his flock (John 9:28–29, 34–41). The leaders had beheld a miracle yet were blind to their own sins and to the Son of God. Are we also blind?

"You are My flock, the flock of My pasture; you are men, and I am your God," says the Lord GOD. Ezekiel 34:31

Like Sheep

We all, like sheep, have gone astray, each of us has turned to our own way. Isaiah 53:6

Today's Scripture & Insight: Isaiah 53:1-6

One of my daily chores when I lived with my grandfather in northern Ghana was taking care of sheep. Each morning I took them out to pasture and returned by evening. That was when I first noticed how stubborn sheep can be. Whenever they saw a farm, for instance, their instinct drove them right into it, getting me in trouble with the farmers on a number of occasions.

Sometimes when I was tired from the heat and resting under a tree, I observed the sheep dispersing into the bushes and heading for the hills, causing me to chase after them and scratching my skinny legs in the shrubs. I had a hard time directing the animals away from danger and trouble, especially when robbers sometimes raided the field and stole stray sheep.

So I quite understand when Isaiah says, "We all, like sheep, have gone astray, each of us has turned to our own way" (53:6). We stray in many ways: desiring and doing what displeases our Lord, hurting other people by our conduct, and being distracted from spending time with God and His Word because we are too busy or lack interest. We behave like sheep in the field.

Fortunately for us, we have the Good Shepherd who laid down His life for us (John 10:11) and who carries our sorrows and our sins (Isa. 53:4-6). And as our shepherd, He calls us back to safe pasture that we might follow Him more closely. By: Lawrence Darmani

Shepherd of my soul, I do wander at times. I'm grateful that You're always seeking me to bring me back to Your side.

If you want God to lead you, be willing to follow.

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A Missing Sheep

We are His people and the sheep of His pasture. — Psalm 100:3

Today's Scripture & Insight: Luke 15:1-10

Laura loaded a borrowed goat and sheep into a trailer to transport them to church for a rehearsal of a live nativity. The animals head-butted and chased each other for a bit and then settled down. Laura started for the church but first had to stop for gas.

While pumping the gas, she noticed the goat standing in the parking lot! And the sheep was gone! In the commotion of getting them settled she had forgotten to lock one of the latches. Laura called the sheriff and some friends who searched frantically along a stretch of businesses, cornfields, and woods during the last daylight hours. Many were praying that she would find the borrowed animal.

The next morning Laura and a friend went out to post "Lost Sheep" flyers at local businesses. Their first stop was the gas station. A customer overheard them asking the cashier about posting a flyer and said, "I think I know where your sheep is!" The sheep had wandered to his neighbor's farm, where he had put it in the barn for the night.

The Lord cares about lost sheep—including you and me. Jesus came from heaven to earth to show us His love and provide salvation (John 3:16). He goes to great lengths to seek and find us (Luke 19:10).

When the sheep was found, Laura nicknamed her Miracle. And God's salvation of us is a miracle of His grace. By: Anne Cetas

Heavenly Father, as we care for the things dear to us, how much more do You care for us, Your children! Thank You for answered prayer and for the miracle of Your grace.

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Play [We are the people of His pasture and the sheep of His hand](#)

Meet Shrek

I Myself will search for My sheep and seek them out. — Ezekiel 34:11

Today's Scripture & Insight: Ezekiel 34:11-16

Shrek was a renegade sheep. He went missing from his flock and remained lost for 6 years. The person who found him living in a cave on a high and rugged place in New Zealand didn't recognize him as a sheep. "He looked like some biblical creature," he said. In a way, he was. Shrek was a picture of what happens to sheep who become separated from their shepherd.

Shrek had to be carried down the mountain because his fleece was so heavy (60 lbs or 27 kg) that he couldn't walk down on his own. To relieve Shrek of the weight of his waywardness, he was turned upside down so that he would remain still and not be harmed when the shearer removed his heavy fleece.

Shrek's story illustrates the metaphor Jesus used when He called Himself the Good Shepherd (John 10:11), and when God referred to His people as His flock (Ezek. 34:31). Like Shrek, we do not make good choices when we're on our own, and we become weighed down with the consequences (Ezek. 33:10). To relieve us of the weight, we may have to be on our backs for a time. When we end up in this position, it is good to remain still and trust the Good Shepherd to do His work without hurting us. By: Julie Ackerman Link

The King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am His,
And He is mine forever.
—Baker

God's training is designed to grow us in faith.

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John 10:12 "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.

BGT John 10:12 μισθωτς κα ο κ ν ποιμ ν, ο ο κ σιν τ πρ βατα δια, θεωρε τ ν λ κον ρχ μενον κα φ ησιν τ πρ βατα κα φε γει- κα λκος ρπ ζει ατ κα σκορπ ζει-

KJV John 10:12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

NET John 10:12 The hired hand, who is not a shepherd and does not own sheep, sees the wolf coming and abandons the sheep and runs away. So the wolf attacks the sheep and scatters them.

CSB John 10:12 The hired man, since he is not the shepherd and doesn't own the sheep, leaves them and runs away when he sees a wolf coming. The wolf then snatches and scatters them.

ESV John 10:12 He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them.

NIV John 10:12 The hired hand is not the shepherd who owns the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it.

NLT John 10:12 A hired hand will run when he sees a wolf coming. He will abandon the sheep because they don't belong to him and he isn't their shepherd. And so the wolf attacks them and scatters the flock.

- **he that:** John 10:3 Isa 56:10-12 Eze 34:2-6 Zec 11:16,17 1Ti 3:3,8 2Ti 4:10 Tit 1:7 1Pe 5:2 2Pe 2:3
- **the wolf coming:** Mt 7:15 Mt 10:16 Ac 20:29
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

Matthew 7:15+ "**Beware** of the false prophets, who come to you in sheep's clothing, but inwardly are **ravenous wolves**.

Matthew 10:16+ "**Behold**, I send you out as sheep **in the midst of wolves**; so be shrewd as serpents and innocent as doves.

Acts 20:29+ "I know that after my departure **savage wolves** will come in among you, **not sparing the flock**;

Mark 6:34+ When Jesus went ashore, He saw a large crowd, and He felt compassion for them because **they were like sheep without a shepherd**; and He began to teach them many things.

THE WORTHLESSNESS OF HIRED HANDS TO WATCH SHEEP

He who is a hired hand (misthotos), **and not a shepherd** (poimen), **who is not the owner** (idios) **of the sheep** (probaton) - In Jn 10:3 Jesus described the doorkeeper, but this individual, although hired to stand guard, does not seem to be the one Jesus is alluding to here. This is someone who the shepherd gives money to and entrusts his sheep to him but who is not trustworthy.

Wiersbe points out that "Jewish shepherds did not tend the sheep in order to slaughter them, unless they were used for sacrifice. Shepherds tended them that the sheep might give wool, milk, and lambs." ([Bible Exposition Commentary](#))

Sees the wolf (lukos) **coming, and leaves** (aphiemi) **the sheep** (probaton) **and flees** (pheugo) - This **hired hand** is also afraid of wolves and not willing to jeopardize his own life for the sake of the lives of the sheep.

John MacArthur nails it writing "The **hired hand** symbolizes the Jewish religious leaders and, by extension, all false shepherds. They are always [mercenaries](#), doing ministry not for love of the souls of men or even love for the truth, but for money (Titus 1:10-11; 1Pe 5:2; 2Pe 2:3). Therefore they flee at the first sign of threat to their well-being (**ED: LIKE [JIM JONES](#)**), because they **are not**

concerned about the sheep. (Jn 10:12) Their overriding priority is self-preservation, and the last thing they care to do is to sacrifice themselves for anyone. (See [The MacArthur Commentary](#))

And the wolf (lukos) snatches (harpazo) them and scatters (skorpizo) them - **Snatches** is a vivid verb picturing the wolf's fangs suddenly, powerfully grasping the defenseless sheep and dragging it off for a meal. The remainder of the sheep are frightened out of their mind and scatter in all directions. What a contrast with the good Shepherd Who willingly lays down His life for His sheep (Jn 10:11, 17, 18)!

Hired hand (3411)(**misthotos** from **misthoo** = to let for hire from **misthos** = wages) means a hired worker (hired fishers Mk 1:20, hired shepherds - Jn 10:12-13). A laborer. In classic Greek **misthotos** was used of soldiers, and in plural, **mercenaries** (bands of mercenaries 1 Macc 6:29)

Misthotos - 3x - hired hand(2), hired servants(1). Mk. 1:20; Jn. 10:12; Jn. 10:13. Lxx = Ex 12:45; Ex 22:15; Lev. 19:13; Lev. 22:10; Lev. 25:6; Lev. 25:40; Lev. 25:53; Deut. 15:18; Job 7:2; Job 14:6; Isa. 16:14; Isa. 21:16; Isa. 28:1; Isa. 28:3; Jer. 46:21; Mal. 3:5

Wolf (3074) (lukos) (Latin - lupus) is literally a fierce predator or beast of prey (Jn 10:12). Most often it is used metaphorically to describe a person with dangerous spiritual teaching -- false prophet, false teacher, or false leader (Acts 20:29). **Liddell-Scott** on the phrase "to see a wolf, i.e. to be struck dumb, as was vulgarly believed of any one of whom a wolf got the first look." **TDNT** - Outside the NT. The wolf is commonly mentioned in antiquity as a terrible beast of prey. Common themes are its fierceness, its appetite, its cunning, its hostility to sheep, and the terror it inspires by its sudden appearances. The wolf figures largely in mythology and superstition as the symbol of the fugitive or the epitome of demonic power. The main use in the OT is in metaphors (Gen. 49:27; Ezek. 22:27, etc.). The wolf's lying down with the sheep symbolizes the peace of the messianic age in Isa 11:6; 65:25. In rabbinic writings there is a distinctive use of the term in the reported blasphemy when God is called a wolf to his people; this seems to involve a play on the words locus (the place of God's presence) and lykos." Derivative English word = lycanthrope - werewolf.

Matthew 7:15 "Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves.

Matthew 10:16 "Behold, I send you out as sheep in the midst of wolves; so be shrewd as serpents and innocent as doves.

Luke 10:3 "Go; behold, I send you out as lambs in the midst of wolves.

John 10:12 "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.

Acts 20:29 "I know that after my departure savage wolves will come in among you, not sparing the flock;

Lukos/lykos in the Septuagint - Gen. 49:27; Prov. 28:15; Isa. 11:6; Isa. 65:25; Jer. 5:6; Ezek. 22:27; Hab. 1:8; Zeph. 3:3

Snatches (take away) (726) **harpazo** from **haireô** = take, in NT only in **middle voice** = **haireomai** = to take for oneself, to choose; akin to **airo** = to raise up) means to snatch up or way, to seize or seize upon, to steal (see comparison to klepto below), to catch away or up, to pluck, to pull. **Harpazo** means to take suddenly and vehemently, often with violence and speed or quickly and without warning. The idea is to take by force with a sudden swoop and usually indicates a force which cannot be resisted. In eschatological terms (future events, prophetically related) as in the present verse, **harpazo** refers to what is often known as the "rapture" (Latin = *raptura* = seizing or Latin = *rapio* = seize, snatch) **Harpazo** thus can be translated by the verb to **rapture** which describes the act of conveying or transporting a person from one place to another or from one sphere of existence to another.

Harpazo - 14x - carry off(1), caught(4), snatch(2), snatched...away(1), snatches(1), snatches away(1), snatching(1), take...away...by force(1), take...by force(2). Matt. 11:12; Matt. 12:29; Matt. 13:19; Jn. 6:15; Jn. 10:12; Jn. 10:28; Jn. 10:29; Acts 8:39; Acts 23:10; 2 Co. 12:2; 2 Co. 12:4; 1 Thess. 4:17; Jude 1:23; Rev. 12:5

Scatters (4650) skorpizo means scatter or disperse, to cause a group or gathering to go in various directions, scatter, disperse. It is the opposite sunago (gather). It is used as a metaphor drawn from seed sowing, for what one does to help those in need distribute, disperse, give generously ([2Co 9.9](#))

Skorpizo - 5v - scattered(2), scatters(3). Matt. 12:30; Lk. 11:23; Jn. 10:12; Jn. 16:32; 2 Co. 9:9

John 10:13 "He flees because he is a hired hand and is not concerned about the sheep.

BGT John 10:13 τι μισθωτ ς στιν κα ο μ λει α τ περ τ ν προβ των.

KJV John 10:13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

NET John 10:13 Because he is a hired hand and is not concerned about the sheep, he runs away.

CSB John 10:13 This happens because he is a hired man and doesn't care about the sheep.

ESV John 10:13 He flees because he is a hired hand and cares nothing for the sheep.

NIV John 10:13 The man runs away because he is a hired hand and cares nothing for the sheep.

NLT John 10:13 The hired hand runs away because he's working only for the money and doesn't really care about the sheep.

- **not concerned about the sheep:** Jn 12:6 Ac 18:17 Php 2:20
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

Jer. 23:1ff "Woe unto the shepherds that destroy and scatter the sheep of my pasture! saith Jehovah".

Ezek. 34:1, 2 "Son of man, prophesy against the shepherds of Israel, prophesy and say unto them, even to the shepherds, Woe unto the shepherds of Israel that do feed themselves! should not the shepherds feed the sheep?"

Zech 11:17 "Woe to the worthless shepherd that leaves the flock!" ().

HIRED HANDS DO NOT CARE FOR THE SHEEP

He flees because he is a hired hand (misthotos) **and is not concerned** ([melo](#)) **about the sheep** ([probaton](#)) - Jesus is **concerned** for His **sheep**, for He purchased them with the price of His precious blood (1Pe 1:18-19+, Rev 1:5+, Rev 5:9-10+). Hired hands refer to the religious leaders in Israel who ostensibly were to shepherd the flock of Israel. Unlike Jesus Who is selfless, the "hired hands" were supremely selfish. Jesus would lay down His life for the sheep, but the religious leaders would do anything to save themselves. Jesus lived in obedience to His Father (cf Jn 10:18), but the religious leaders lived to obey their lustful desires.

Wiersbe - Throughout the Bible, God's people are compared to sheep; and the comparison is a good one. Sheep are clean animals, unlike pigs and dogs (2 Peter 2:20-22). They are defenseless and need the care of the shepherd (Ps. 23). They are, to use Wesley's phrase, "prone to wander," and must often be searched for and brought back to the fold (Luke 15:3-7). Sheep are peaceful animals, useful to the shepherd. In these, and other ways, they picture those who have trusted Jesus Christ and are a part of God's flock. The Pharisees, in contrast to good shepherds, had no loving concern for the beggar, so they put him out of the synagogue. Jesus found him and cared for him. ([Bible Exposition Commentary](#))

A W Pink - Character is revealed by our conduct in the crises of life. When is it that the hireling fleeth? It is when he seeth "the wolf coming." Ah! it is the wolf that discovers the hireling! You might never have known what he was had not the wolf come. Very suggestive is this figure. It has passed into our common speech, as when poverty and starvation is represented by "the wolf is at the door." It suggests a crisis of trial or fierce testing. St. Paul made use of this simile when addressing the Ephesian elders: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock" (Acts 20:29). This is all very searching. How do you act when you see "the wolf" coming! Are you terror stricken? Or, does approaching danger, temptation, or trial, cast you back the more upon the Lord?

Concerned (care, worry)([3199](#)) [melo](#) means to concern oneself, to be of interest to. To care for, take an interest in. It is a care or concern to someone, i.e. someone cares. To be an object of care. In all but two of these passages (1 Corinthians 9:9; 1 Peter 5:7), melō is used with a negative particle (e.g., Mt 22:16). In **classical Greek** literature it is used either (1) in the middle voice, with the meaning "to be an object of care" or "to be an object of thought," or (2) in the active voice, with the meaning "to care for" or "to take an interest in." Homer says "It was not an **object of care** to me, to ask these things" (*Odyssey* 16.465). Melo is found in the sentence "mega ploutio memēlōs, **having had care** for great riches."

Melo - 10v -Matt. 22:16; Mk. 4:38; Mk. 12:14; Lk. 10:40; Jn. 10:13; Jn. 12:6; Acts 18:17; 1 Co. 7:21; 1 Co. 9:9; 1 Pet. 5:7

AMP I am the Good Shepherd, and I know [without any doubt those who are] My own and My own know Me [and have a deep, personal relationship with Me]—

AMPC I am the Good Shepherd; and I know and recognize My own, and My own know and recognize Me—

[ERV](#) (14-15) "I am the shepherd who cares for the sheep. I know my sheep just as the Father knows me. And my sheep know me just as I know the Father. I give my life for these sheep.

[GNT](#) (14-15) I am the good shepherd. As the Father knows me and I know the Father, in the same way I know my sheep and they know me. And I am willing to die for them.

BGT John 10:14 γ ε μι ποιμ ν καλ ς κα γιν σκω τ μ κα γιν σκουσ με τ μ ,

KJV John 10:14 I am the good shepherd, and know my sheep, and am known of mine.

NET John 10:14 "I am the good shepherd. I know my own and my own know me—

CSB John 10:14 "I am the good shepherd. I know My own sheep, and they know Me,

ESV John 10:14 I am the good shepherd. I know my own and my own know me,

NIV John 10:14 "I am the good shepherd; I know my sheep and my sheep know me--

NLT John 10:14 "I am the good shepherd; I know my own sheep, and they know me,

- **good:** John 10:11
- **know:** John 10:27 Ps 1:6 2Ti 2:19 Rev 2:2,9,13,19 3:1,8,15
- **and My own know Me:** Jn 17:3,8 Isa 53:11 2Co 4:6 Eph 1:17 3:19 Php 3:8 2Ti 1:12 1Jn 5:20
- The Good Shepherd - Thomas Watson
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

John 10:3-4 To him the doorkeeper opens, and **the sheep hear his voice**, and **he calls his own sheep by name** and leads them out. "When he puts forth all his own, he goes ahead of them, and the sheep follow him because **they know his voice**.

John 13:1+ Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, **having loved His own** who were in the world, He loved them to the end.



MUTUALLY RECIPROCAL RECOGNITION AND INCREDIBLE INTIMACY

I am ([ego eimi](#)) the good ([kalos](#) - excellent, beautiful, choice, ideal, worthy) Shepherd ([poimen](#)), and I know ([ginosko](#) - not just intellectually, but intimately know) My own and My own know ([ginosko](#)) Me - Jesus contrasts His watchcare of the sheep with the fearful, fleeing hired hand just described. Jesus also affirms again His goodness as our Shepherd. The verb **know** ([ginosko](#)) is not simply cold intellectual knowledge, but an intimate, experiential knowledge. It is the verb used of the love expressive of the intimacy between a man and a woman in marriage (see use of [ginosko](#) in Mt 1:25KJV+).

THOUGHT - We as His sheep get to know Him better as we listen to His voice in His Word. How often are you really digging into His Word each day (each week)? Infrequent "listening" to His voice, may account for why you (or I) feel distant from the Good Shepherd. If we feel distant, guess who moved?

On a negative note, Jesus uses the same verb ([ginosko](#)) in that judgment scene of individual who thought they knew ([ginosko](#)) Him, calling Him "Lord, Lord" (Mt 7:22+). However, sadly, they will hear Jesus declare "I (ABSOLUTELY) **never knew** ([ginosko](#)) you; **DEPART** (command) FROM ME." (Mt 7:23+). Semitic people (e.g., the Assyrians) often refer to their rulers (kings, princes, religious

leaders, etc.) as shepherds.

How amazing is our Jesus because no single metaphor can exhaust His infinite greatness. So the one Who is the good Shepherd is also the only Door. He is the Lion of Judah (Rev 5:5+) and the Lamb of God (Rev 5:6+, Jn 1:29+). He is the Great High Priest and the Great Sacrificial Lamb! Amazing grace indeed that saved a wretch like me.

Do not miss what Jesus compares His knowing us and us knowing Him with in the next verse! It is mind blowing! For in the next verse He says this knowing is even as the Father knows Him and He knows the Father! Try to wrap your meditating mind around that thought (and that comparison)!

THOUGHT- If you are a genuine follower (disciple) of Jesus as your Good Shepherd, you have had this experience (**know** in sense of [ginosko](#)) and you **know** you are His and He is yours, forever and ever. Amen. Such knowledge should serve to motivate to live for His glory and honor, killing sin daily (Ro 8:13+, Col 3:5+) and walking by His Spirit throughout the day (Gal 5:16+).

Brian Bell - The Good Shepherd (gave His life; Ps 22); The Great Shepherd [Heb 13:20] (Cares for the sheep; Ps 23); The Chief Shepherd [1Pe 5:4] (Will come again in glory; Ps 24) Good - John used an unusual term for Good. It means good, beautiful. It has the connotation of a winsome, attractive, & virtuous person. We might use it in the sense of a model of perfection. Few portraits of Jesus have more appeal than His role of Shepherd. The "goodness" of this Shepherd abides in the fact that He does not spare Himself in looking after the sheep.

David Guzik - The faithful pastor will, as an under-shepherd, display the same characteristics as the Good Shepherd. He will sacrifice for the sheep, know the sheep, and be known by them. He will be a **shepherd** and not a **hireling** who **does not care about the sheep**. He can never hope to display these characteristics to the same extent as Jesus, but they should reflect his heart and his goal....The title *pastor* translates the same ancient Greek word used here for **shepherd**. It is a title that is only rightfully earned, not granted or assumed.

Spurgeon -"How many there are of whom we have reason to fear that they must be hirelings, because, when they see false doctrine and error abroad, they do not oppose it! They are willing to put up with anything for the sake of peace and quietness." (See full sermon [Personal and Effectual Calling](#) on John 10:3)

Bob Utley - "**I know my own and My own know Me**" This is the Hebrew sense of the word "know." As the Son knows the Father and the Father the Son, so too, Jesus knows those who trust Him and they know Him. They have "seen" and "heard" (cf. John 10:4) and responded (cf. John 1:12; 3:16). Christianity is a personal relationship (cf. John 17:20-26).

Warren Wiersbe - The Eastern shepherd knows his sheep personally and therefore knows best how to minister to them. To begin with, our Lord knows our names (see John 10:3). He knew Simon (John 1:42) and even gave him a new name. He called Zaccheus by name (Luke 19:5); and when He spoke Mary's name in the garden, she recognized her Shepherd (John 20:16). If you have ever had your identity "lost" in a maze of computer operations, then you can appreciate the comforting fact that the Good Shepherd knows each of His sheep by name. **He also knows our natures. While all sheep are alike in their essential nature, each sheep has its own distinctive characteristics; and the loving shepherd recognizes these traits.** One sheep may be afraid of high places, another of dark shadows. A faithful shepherd will consider these special needs as he tends the flock. Have you ever noticed how different the 12 Apostles were from one another? Peter was impulsive and outspoken, while Thomas was hesitant and doubting. Andrew was a "people person" who was always bringing somebody to Jesus, while Judas wanted to "use" people in order to get their money for himself. Jesus knew each of the men personally, and He knew exactly how to deal with them. **Because He knows our natures, He also knows our needs. Often, we do not even know our own needs!** Psalm 23+ is a beautiful poetic description of how the Good Shepherd cares for His sheep. In the pastures, by the waters, and even through the valleys, the sheep need not fear, because the shepherd is caring for them and meeting their needs. If you connect Psalm 23:1, 6, you get the main theme of the poem: "I shall not want... all the days of my life." ([Bible Exposition Commentary](#) or see [Wiersbe Bible Commentary NT - Page 102 - Google Book](#)) (Bolding added)

Keeping Grace from the article [GRACE AND TRUTH - Studies in the Gospel According to St. John](#) BY J. F. STROMBECK - Bibliotheca Sacra 96:382 (Apr 39) p. 210

In the parable of the Good Shepherd is a beautiful presentation of God's keeping grace. God's abounding provision in love is pictured as a shepherd's care for his sheep and the believer's dependence upon God as the dependence of the sheep upon the shepherd. This is a true picture of the relationship of God and man under grace.

Sheep are known for their defenselessness and helplessness. They are prone to stray from the flock. They are a symbol of weakness. Of all creatures they are in need of protection, guidance and sustenance. Their very existence is one of dependence at

all times and in all things upon the watchfulness and keeping care of the shepherd. This dependence of sheep upon the shepherd is a perfect picture of the believer's complete dependence upon God's grace. The sheep hear the Shepherd's voice (v. 3) and they follow him (v. 4). It is to this state of weakness, defenselessness and helplessness that grace addresses itself and so in the Good Shepherd is found all that is needed by the sheep.

There is a tender relationship between the Shepherd and the sheep. In the first place there is ownership. The sheep are "his own" (v. 3). He calls them "my sheep" (v. 27). They are therefore not their own, and consequently they do not have a will to do as they please. He calls them by name (v. 3); not collectively but individually. Each one is personally known and valued by Him. He leads them out; he puts them forth and goes before them (vss. 3, 4). What a picture of love, devotion and care! He knows His sheep (v. 14). He knows their temptations, their failures, their needs. He knows all about them. And knowing, He who is omnipotent can not fail to provide the right thing at the right time.

The outpouring of this loving provision to care for the sheep is all in the purpose of His coming into the world. "I am come that they might have life, and that they might have it more abundantly" (v. 10). Not only life, but abundant life is the purpose of grace. Though the law promised life to those who did that which it commanded (Lev. 18:5; Gal. 3:12), no one was able to fulfill its demands and therefore, the commandment which was unto life, was found to be unto death (Rom. 7:10). Therefore, life for mankind is impossible apart from grace. Consequently the law knows nothing of the intimate relationship between God and man that is illustrated by the Shepherd's care for His own. The one under law is not kept by the power of God, nor can be, for under law man depends upon his own strength.

There is one great fundamental fact out of which springs this keeping care by the Shepherd, and guarantees that it shall never fail. "I am the good shepherd: the good shepherd giveth his life for the sheep" (v. 11). This giving of His life does not mean that He gave out His earthly life in a sympathetic and sacrificial service for His fellowman. It is something vastly more than that. It means that He actually died in order that His sheep might have life and have it more abundantly. That there may be no excuse for misunderstanding the meaning of giving His life, He said, "I lay down my life, that I might take it again" (v. 17). He could not take back His works of compassion. He did take back His life when He arose from the grave. It is this resurrection life of the good Shepherd by which the sheep are kept. "For if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10).

The words "I lay down my life" are enlarged upon in the following verse, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (v. 18). No one else has ever been able to say these words. He only could so speak and that was because of His sinlessness. He was not by the law guilty before God. When He gave His life, it was to satisfy for others the demands of the law, so that those who believed on Him might become the objects of grace, might become His sheep and partakers of the abundant life provided by Him as the good Shepherd. His death and God's provision in grace for those who become His sheep are inseparable. The latter is conditioned upon the former. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32). These "all things" must necessarily include all that is needed for the safe keeping of the sheep.

When Jesus spoke of laying down His life for the sheep there was a division among the Jews. Many of them said, "He hath a devil, and is mad" (v. 20). To the legalistic Jewish mind, depending upon self righteousness and human merit (Rom. 10:3), the death of the Shepherd as a condition for life for the sheep was madness. To the Jews the cross is a stumbling block (1 Cor. 1:23). Life because of the death of Another can not be grasped by that mind which is saturated with the thought that life is a reward for doing that which is good and righteous under the law.

In verses twenty-seven to twenty-nine inclusive is found one of the most illuminating statements, showing dependence on the part of believers and provision on the part of God, to be found in the entire gospel. "My sheep hear my voice, and I know them, and they follow me." When He calls they listen to Him and as He calls they follow. What is the meaning of following Him? To many it means obeying Christ's commands, to follow His example or His teachings. Such interpretations do violence to the figurative language here used. The figure here is sheep following a shepherd. Why do sheep follow a shepherd? Is it to do something for the shepherd? Hardly. There is but one reason. They follow to be fed and cared for. Following is an expression of complete dependence upon the shepherd. There is nothing meritorious on the part of sheep to follow. To inject a demand for that which is in the slightest meritorious as an element of following the Good Shepherd is adding law to grace.

When soldiers follow a general into war it is quite a different matter. They do so to fight for him and to give their lives, if need be, for him. But not so with sheep. By following they commit themselves to the shepherd's care and protection. This is a perfect picture of the believer's position under grace. As it is in the nature of sheep to follow their shepherd, so it is also in the new nature of the sheep of the Good Shepherd to follow Him.

To this attitude of dependence the Shepherd responds by giving them eternal life and declaring that they shall never perish. No clearer statement could be made than this. Its simplicity excludes interpretation. It can only be accepted or rejected. To reject it is to

deny grace. The power of the Shepherd to hold them in His own hand is the guarantee that they shall never perish. But that is not all. "My father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (v. 29). The omnipotence of the Father then is called upon as a further guarantee. He is greater than all. Yes, He is even greater than the will of man. In these words Jesus sums up God's loving provision for the preservation of His sheep. It is God's keeping grace.

C H Spurgeon - from his sermon [Our own dear Shepherd](#)

'I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.' John 10:14-15

Good shepherd, do you mean to say that you have died for such as these? What! For these sheep? Died for them? What! Die for sheep, shepherd? Surely you have other objects for which to live beside sheep. Have you not other loves, other joys? We know that it would grieve you to see the sheep killed, torn by the wolf, or scattered, but you really have not gone so far in love for them that for the sake of those poor creatures you would lay down your life? 'Ah, yes,' he says, 'I would, I have!' Carry your wondering thoughts to Christ Jesus. What! Son of God, infinitely great and inconceivably glorious Jehovah, wouldst thou lay thy life down for men and women? They are no more in comparison with thee than so many ants and wasps, pitiful and obnoxious creatures. Thou couldst make ten thousand millions of them with a word, or crush them out of existence at one blow of thy hand. They are poor things, make the most you can of them. They have hard hearts and wandering wills and the best of them are no better than they should be. Saviour, didst thou die for such? He looks round and says, 'Yes, I did. I did. I laid down my life for the sheep. I am not ashamed of them and I am not ashamed to say that I died for them.' No, beloved, he is not ashamed of his dying love. He has told it to his brethren up yonder and made it known to all the servants in his Father's house; this has become the song of that house, 'Worthy is the Lamb that was slain!' Shall not we take it up and say, 'for thou wast slain, and hast redeemed us to God by thy blood'? Whatever men may talk about particular redemption, Christ is not ashamed of it. He glories that he laid down his 'life for the sheep.'

The Good Shepherd

As a shepherd looks after his scattered flock . . . , so will I look after my sheep. Ezekiel 34:12

Today's Scripture & Insight: Ezekiel 34:11-16

When Pastor Warren heard that a man in his church had deserted his wife and family, he asked God to help him meet the man as if by accident so they could chat. And He did! When Warren walked into a restaurant, he spotted the gentleman in a nearby booth. "Got some room for another hungry man?" he asked, and soon they were sharing deeply and praying together.

As a pastor, Warren was acting as a shepherd for those in his church community, even as God through the prophet Ezekiel said He would tend His flock. God promised to look after His scattered sheep, rescuing them and gathering them together (Ezekiel 34:12-13). He would "tend them in a good pasture" and "search for the lost and bring back the strays"; He would "bind up the injured and strengthen the weak" (vv. 14-16). God's love for His people reverberates through each of these images. Though Ezekiel's words anticipate God's future actions, they reflect the eternal heart of the God and Shepherd who would one day reveal Himself in Jesus.

No matter our situation, God reaches out to each of us, seeking to rescue us and sheltering us in a rich pasture. He longs for us to follow the Good Shepherd, He who lays down His life for His sheep (see John 10:14-15). By: Amy Boucher Pye

How does Jesus, the Good Shepherd, care for you? How could you offer Him any wounds that need tending or weakness you'd like strengthened?

Dear God, You love me even when I go astray and wander. Help me to stay always in Your sheepfold, that I might receive Your love and care.

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A New View Of Change

I am the good shepherd; and I know My sheep. — John 10:14

Today's Scripture: John 10:7-18

People hate change, or so I hear. But the change we generally resist is the kind that we think will make our situation worse rather than better. We eagerly change jobs when it means higher pay and more influence. We happily move to a bigger house in a better neighborhood. So it's not change in general that we hate; it's change that involves loss—sometimes physical; other times emotional

or psychological.

Change is both inevitable and necessary. If everything stays the same, no one is growing. But we have a Shepherd who guides us through change and leads us to a better place. Getting there may be difficult, as it was for the Israelites in reaching the Promised Land. They grumbled when their situation got worse rather than better (Ex. 15:24; Num. 14:2). But we have the example of Jesus. In less than a week, He went from being the leader of many to being abandoned by all. Between Palm Sunday and Good Friday, the Good Shepherd became the Passover Lamb. Because Christ willingly went through suffering, God elevated Him to the highest place (John 10:11; Phil. 2:8-9).

Not all change is pleasant, but when we're being led to a better place by Someone who loves us, we don't need to fear it. By: Julie Ackerman Link

I know not, but God knows;
Oh, blessed rest from fear!
All my unfolding days
To Him are plain and clear.
—Flint

Faith in Christ will keep us steady in the stormy sea of change.

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John 10:15 even as the Father knows Me and I know the Father; and I lay down My life for the sheep.

[EASY](#) (14, 15) I know them in the same way that my Father knows me. And they know me in the same way that I know the Father. I will die so that I can save my sheep.

GWN John 10:14-15 "I am the good shepherd. I know my sheep as the Father knows me. My sheep know me as I know the Father. 15 So I give my life for my sheep.

BGT John 10:15 καθ ὡς γινώσκει με πατήρ κ' ἔγωγε ἵνα σωθῶ τὴν ψυχὴν μου τῆμι πρὸ τῶν προβάτων.

KJV John 10:15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

NET John 10:15 just as the Father knows me and I know the Father-- and I lay down my life for the sheep.

CSB John 10:15 as the Father knows Me, and I know the Father. I lay down My life for the sheep.

ESV John 10:15 just as the Father knows me and I know the Father; and I lay down my life for the sheep.

NIV John 10:15 just as the Father knows me and I know the Father--and I lay down my life for the sheep.

NLT John 10:15 just as my Father knows me and I know the Father. So I sacrifice my life for the sheep.

- **As:** John 1:18 6:46 8:55 17:25 Mt 11:27 Lu 10:21 Rev 5:2-9
- **And I:** Jn 10:11,17 15:13 Isa 53:4-6,8,10 Da 9:26 Zec 13:7 Mt 20:28 Gal 1:4 Gal 3:13 Eph 5:2 1Ti 2:5,6 Titus 2:14 1Pe 2:24 1Pe 3:18 1Jn 2:2 Rev 5:9
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

John 14:21+ He who has My commandments and keeps (OBEYS) them is the one who loves Me; and he who loves Me **will be loved by My Father, and I will love him and will disclose Myself to him**"

John 14:23+ Jesus answered and said to him, "If anyone loves Me, he will keep (OBEY) My word; and **My Father will love him, and We will come to him and make Our abode with him.**

John 17:25-26+ "O righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me; 26 and I have made Your name known to them, and will make it known, **so that the love with which You loved Me may be in them, and I in them.**"

INTIMACY WITH HIS FATHER!!!

Read this verse as the continuation of John 10:14. Dear believer, if the truth of this verse doesn't get you excited, I don't know what will!

Even as the Father ([pater](#)) **knows** ([ginosko](#)) **Me and I know** ([ginosko](#)) **the Father** - Jesus continues the declaration from Jn 10:14 stating that His knowledge of us is on the same level as His knowledge of the Father! THIS IS AN AMAZING TRUTH! The Son and **Father** have been perfectly intimate for all eternity and Jesus is saying His sheep now **know** Him in a similar way (albeit to me an incomprehensible intimacy, union, communion which we have a preview of now, but which will come to fruition in eternity!!! See [related passages above](#))! Of course, we cannot carry this too far (thus incomprehensible), for our relationship with Him will not be as intimate as it is with the Father (for Both are truly God, something we will never be), but it will be in that "general category!" Our goal on earth now should be like that of Paul who knew God probably as well as any other human being and yet declared in Phil 3:10-11+ "**that I may know Him** and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; in order that I may attain to the resurrection from the dead." (See also Hosea 6:3)

THOUGHT - Do you desire to know Jesus more and more? Does your time in His Word and in prayer with Him substantiate that you truly do want to know Him more like Paul in the passage above? If you truly want to know Him more, let this song be your prayer [Oh, I Want To Know You More](#). Our Shepherd wants His sheep to want to know Him more and more! Have you left your first love (Rev 2:4+)? If so, read and obey (enabled by the Spirit) the Shepherd's commands to **remember**, **repent** and **redo** the deeds you did at first (Revelation 2:5+), and the Spirit will restore your first love [ardor](#) you once knew when you first fell in love with Jesus!

See the vital association of increasing intimacy with the Father and the Son and (Spirit enabled) obedience in John 14:21+ and John 14:23+.

Steven Cole writes "Knowing God and His Son is the essence of eternal life (John 17:3). And the crucial matter on the day of judgment will be whether Jesus knows you (Matt. 7:23+). He knows all people, of course, but He was talking about knowing you in a personal, intimate way. ([Why Follow Jesus?](#))

Bob Utley on **even as the Father knows Me and I know the Father** - This is a recurrent theme in John. Jesus acts and speaks out of His intimate relationship with the Father. The surprising analogy in John 10:14-15 is that the **intimacy between Father and Son** is compared to the **intimacy between Son and followers** (cf. John 14:23). John focuses on the Hebrew connotation of "**know**" as intimate fellowship, not cognitive facts. Jesus knows the Father; those who know Jesus, know God! (Bolding added)

And I lay down My life ([psuche](#)) **for** ([huper](#)) **the sheep** ([probaton](#)) - This is the second of three times (Jn 10:11, 15, 17) that Jesus emphasizes His willingness to die for those who are His sheep. Of course ultimately this declaration is in effect a prophecy of His soon to come crucifixion and death in place of His sheep! Again notice the preposition **for** ([huper](#)) which signifies on behalf of or in place of and thus describes the great [doctrine of substitution](#) (as in Jn 10:11+).

THOUGHT - Jesus paid a debt He did not owe, because His sheep owed a debt that they could never pay!
Thank You, Jesus!

Perfect submission, all is at rest,
I in my Savior am happy and blest;
Watching and waiting, looking above,
Filled with His goodness, lost in His love.
—Crosby

He Guards Me Well

I lay down My life for the sheep. — John 10:15

Today's Scripture: John 10:7-15

During the quiet moments before a Sunday morning service, the organist played a hymn that was new to me. I turned to the page noted in the hymnal and read the words of the song "The Lord My Shepherd Guards Me Well," a beautiful paraphrase of Psalm 23:

The Lord my Shepherd guards me well,
And all my wants are fed:
Amid green pastures made to lie,
Beside still waters led.
My care-worn soul grows strong and whole

When God's true path I tread.

No matter how often we read or hear the familiar 23rd Psalm, it seems to come with a fresh message of God's care for us.

Though I should walk in darkest ways
Through valleys like the grave,
No evil shall I ever fear;
Your presence makes me brave.
On my behalf Your rod and staff
Assure me You will save.
(© Hope Publishing Co.)

This image was familiar to the people who heard Jesus say, "I am the good shepherd. The good shepherd gives His life for the sheep" (John 10:11). Unlike a hired person who runs away from danger, the true shepherd stays with the sheep to protect them. "But a hireling, he who is not the shepherd . . . sees the wolf coming and leaves the sheep and flees . . . I am the good shepherd; and I know My sheep" (vv.12-14).

No matter what you're facing today, Jesus knows your name, He knows the danger, and He will not leave your side. You can say with confidence: The Lord my Shepherd guards me well! By: David C. McCasland

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John 10:16 "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."

BGT John 10:16 καὶ ἄλλα πρὸς βάρβαρα χωρὶς κτηλῶν ταύτης· κκεῖνα δὲ μετὰ γὰρ ἐν ταῖς φωναῖς μου κοουσοῦσιν, καὶ γενήσονται ἓν ποίμνιον, ἓς ποιμὴν.

KJV John 10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

NET John 10:16 I have other sheep that do not come from this sheepfold. I must bring them too, and they will listen to my voice, so that there will be one flock and one shepherd.

CSB John 10:16 But I have other sheep that are not of this fold; I must bring them also, and they will listen to My voice. Then there will be one flock, one shepherd.

ESV John 10:16 And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.

NIV John 10:16 I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.

NLT John 10:16 I have other sheep, too, that are not in this sheepfold. I must bring them also. They will listen to my voice, and there will be one flock with one shepherd.

- **other:** John 11:52 Ge 49:10 Ps 22:26-31 72:17-19 86:9 98:2,3 Isa 11:10 Isa 24:13-16 42:10-12 43:6 49:6 52:10 56:8 Ho 1:10 Zec 2:11 Zec 8:20-23 Acts 18:10 Ro 9:23,24 Ro 15:9-13 Eph 2:14 1Pe 2:10
- **them:** Ac 15:14 Ro 8:29,30 Eph 2:1-5,15-18 2Th 2:13 Titus 3:3-5
- **they will hear:** John 10:27 Jn 6:37 Mt 17:5 Ac 22:14 Rev 3:20
- **they:** Eze 37:22 Eph 2:14
- **one shepherd:** John 10:2,11 Ec 12:11 Eze 34:23 Heb 13:20 1Pe 2:25 1Pe 5:4
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

Acts 15:14+ "Simeon has related how God first concerned Himself about taking from among the Gentiles a people for His name.

Isaiah 42:6 "I am the LORD, I have called You in righteousness, I will also hold You by the hand and watch over You, And I will appoint You (MESSIAH) as a covenant to the people, **As a light to the nations**

(GENTILES),

Isaiah 49:6 He says, "It is too small a thing that You should be My Servant To raise up the tribes of Jacob and to restore the preserved ones of Israel; **I will also make You (MESSIAH) a light of the nations (GENTILES)** So that My salvation may reach to the end of the earth."

Romans 1:16+ For I am not ashamed of the Gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and **also to the Greek (GENTILES)**.

John 11:50-52+ (CAIAPHAS PROPHESED UNKNOWINGLY ABOUT GENTILE CONVERTS) nor do you take into account that it is expedient for you that one man die for the people, and that the whole nation not perish." 51 Now he did not say this on his own initiative, but being high priest that year, he prophesied that Jesus was going to die for the nation, 52 **and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad.** (GENTILES!)

John 12:32+ And I, if I am lifted up from the earth, **will draw all men** to Myself."

THE SHEPHERD SEEKS HIS OTHER SHEEP!

I have other sheep ([probaton](#)), **which are not of this fold** ([aule](#)) - **This fold** in context refers to Jews. Then given that the sheepfold refers primarily to the Jews, most take **sheep...not of this fold** as a reference to the Gentiles. In the context of John's Gospel, Jesus' words would also refer to the Samaritans (John 4:1-42+) in addition to the Gentiles ("a royal official" - John 4:43-54+)

THOUGHT - Dear Gentile reader, how we thank and praise our great and generous God for this verse opening the door of eternal life to us who had "no hope and (were) without God in the world!" (Eph 2:12+) Amen.

I must ([dei](#)) **bring** (lead) **them also** - Note that Jesus does not say "might" or "maybe" but **must!** It is a necessity! It is His passion! The reason it is a **must** is alluded to by Paul writing to the Gentile "brethren beloved by the Lord, because God has chosen you **from the beginning for salvation** through sanctification by the Spirit and faith in the truth." (2Th 2:13+) The salvation of the Gentiles was foreordained in eternity past which explains why Jesus **must** bring them into the flock in eternity present!

And they will hear ([akouo](#)) **My voice** ([phone](#)) - They would be more willing to listen to His voice than the Chosen People! Certainly the history of missions has proven this to be true. **They will hear** the Shepherd's **voice** because they were His sheep from before the foundation of the world! Remember that **hear** does not just mean to **hear** "sound waves," but means to listen attentively so as to obey what is heard.

Of course, now Jesus is no longer physically present and so this "must" passes on to His disciples (sheep who have been called and justified) and it is His missionary mandate for them to take His Gospel to all nations (Mt 28:19+; Lk 24:47+; Acts 1:8+). Notice that Jesus gives us a prophetic promise of success declaring "**they will hear My voice** (through His ambassadors - see 2Co 5:20+)."

[A T Robertson](#) - The Pharisees doubtless listened in amazement and even the disciples with slow comprehension.

Steven Cole - This ties in to what we saw in Jn 10:11, "the good shepherd lays down His life for the sheep." Jesus did not die in vain. He died to secure the salvation of His sheep and He strongly asserts that He will succeed. There is no uncertainty or desperation in His voice: "I hope that these other sheep will listen to My voice, because I really want them in My flock. But it's up to them to decide." No, it is certain: The Father gave them to Jesus, He died for them, and they will hear Him and they will come into His flock. Sometimes those who deny the biblical truth of [God's sovereign election](#) and [effectual grace](#) argue that this teaching will stifle evangelism and missions. They charge, "If all the elect will be saved, then why witness? Why send out missionaries?" The biblical answer is, "*Because God ordained the means as well as the end.*" (cf 2Ti 2:10+) ([Why Follow Jesus?](#))

Warren Wiersbe - The "other sheep" are the Gentiles, who were not in the Jewish fold. Jesus must bring them, and He will do it through His voice, His Word. This we see happening in Acts 10:1-48+ when Peter went to the Gentiles and preached the Word; they believed and were saved....calls through His Word, and those who believe step through the Door, out of their religious fold, into the true flock of Christ, the church. (BORROW [Wiersbe's Expository Outlines on the New Testament](#))

PREVIEW OF "COMING ATTRACTIONS"

And they will become one (heis) flock (poimne) with one (heis) shepherd (poimen) - Jewish and Gentile believers were prophesied to **become one (heis) flock**, a clear reference to the church, the body of Christ. Note the unity (**one...one**) that Jesus brings. All His sheep are one in Him. Perfect unity and communion, forever and ever. Amen. (one flock...one body...one spiritual life - cf Eph 4:1-5+) Remember that Jesus is speaking to a Jewish audience, a people who had an utter hatred for the Gentiles.

Paul described the fulfillment of Jesus' prophecy regarding the Gentiles writing

"Therefore remember that formerly you, the Gentiles in the flesh, who are called "Uncircumcision" by the so-called "Circumcision," which is performed in the flesh by human hands— 12 remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. 13 But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. 14 For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall, 15 by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace, 16 and might reconcile them both in one body to God through the Cross, by it having put to death the enmity." (Ephesians 2:11-16+)

William Barclay - The unity comes from the fact, not that all the sheep are forced into one fold, but that they all hear, answer and obey one shepherd. It is not ecclesiastical unity; it is a unity of loyalty to Jesus Christ. ([John 10 Commentary](#))

R C Sproul makes an interesting statement - Verse 16 is probably one of the most misinterpreted verses in the Bible...I've heard this text cited to prove that Jesus, after His ministry on earth, went to Mars, Venus, or some other galaxy and continued His mission of redemption, seeking out sheep elsewhere in the cosmos. That's not what He was talking about at all. He was simply saying that He had sheep that were not members of the house of Israel. He was talking about the expansion of the gospel beyond the borders of Israel to the world of the Gentiles. (BORROW [John](#))

David Guzik adds that "The early [Christian Bible translator Jerome](#), when translating his influential Latin version mistakenly translated *one fold* instead of **one flock** in this verse. His Latin Vulgate reading is the erroneous foundation for a doctrine of Roman Catholic exclusiveness.

James Montgomery Boice adds "In [Jerome's](#) version, Jesus seems to be saying that there is only one organization, and the obvious deduction was that there could therefore be no salvation outside the formal organization of the Roman Church. This became official Roman teaching." (BORROW [The Gospel of John : an expositional commentary. Volume 3, John 9:1-12:50. page 116](#))

C H Spurgeon - "All who are one with Christ have a certain family feeling, a higher form of clannishness, and they cannot shake it off. I have found myself reading a gracious book which has drawn nigh near to God, and though I have known that it was written by a man with whose opinions I had little agreement, I have not therefore refused to be edified by him in points which are unquestionably revealed. No, but I have blessed the Lord that, within all his blunders, he knew so much of precious vital truth, and lived so near his Lord." (Full sermon [Other Sheep and One Flock](#))

Steven Cole - One other truth in verse 16 is that the Christian life is not to be lived in isolation, but in community with other believers. Sheep aren't independent creatures. To thrive, they must be part of a flock under the protection of a shepherd. Sheep that stray from the flock get eaten by the wolves. So even though you may not like some of the sheep that the Lord has brought into His flock, you need to work hard at harmonious relationships. The second greatest commandment is to love your neighbor as much as you do in fact love yourself (Matt. 22:39). If you just come to church and leave, without getting to know well some of your fellow believers, you're missing one of the main sources for growth and encouragement in your Christian life. ([Why Follow Jesus?](#))

One (1520)(heis) One, alone, one and the same, only one, someone, anyone.

W. E. Vine - the first cardinal numeral, masculine (feminine and neuter nominative forms **aremia** and **hen**, respectively), is used to signify **(1) (a) "one"** in contrast to many, e.g., Mt. 25:15; Ro 5:18 "one (trespass)," i.e., Adam's transgression, in contrast to the "one act of righteousness," i.e., the death of Christ; **(b) metaphorically**, "union" and "concord," e.g., John 10:30; John 11:52; John 17:11, 21, 22; Rom. 12:4, 5; Phil. 1:27; **(2) emphatically, (a) a single ("one")**, to the exclusion of others, e.g., Matt. 21:24; Rom. 3:10; 1 Cor. 9:24; 1 Tim. 2:5 (twice); **(b) "one, alone,"** e.g., Mark 2:7 (AV, "only"); Mark 10:18; Luke 18:19; **(c) "one and the same,"** e.g., Rom. 3:30 "God is one," i.e., there is not "one" God for the Jew and one for the Gentile; cp. Gal. 3:20, which means that in a promise there is no other party; 1 Cor. 3:8; 1 Cor. 11:5; 1 Cor. 12:11; 1 John 5:8 (lit., "and the three are into one," i.e., united in "one" and the same witness); **(3) a certain "one,"** in the same sense as the indefinite pronoun *tis*, e.g., Matt. 8:19 "a (scribe)," marg., "one (scribe)," AV, "a certain

(scribe);" Matt. 19:16, "one;" in Rev. 8:13, RV marg., "one (eagle);" heis tis are used together in Luke 22:50; John 11:49; this occurs frequently in the papyri (Moulton, Prol., p. 96); (4) distributively, with hekastos, "each," i.e., "every one," e.g., Luke 4:40; Acts 2:6, "every man" (lit., "every one"); in the sense of "one ... and one," e.g., John 20:12; or "one ..." followed by allos or heteros, "the other," e.g., Matt. 6:24; or by a second heis, e.g., Matt. 24:40, RV, "one;" John 20:12; in Rom. 12:5 heis is preceded by kata (kath') in the sense of "severally (members) one (of another)," RV (AV, "every one ... one"); cp. Mark 14:19; in 1 Thess. 5:11 the phrase in the 2nd part, "each other," RV (AV, "one another"), is, lit., "one the one;" (5) **as an ordinal number**, equivalent to prōtos, "first," in the phrase "the first day of the week," lit., and idiomatically, "one of sabbaths," signifying "the first day after the sabbath," e.g., Matt. 28:1; Mark 16:2; Acts 20:7; 1 Cor. 16:2. Moulton remarks on the tendency for certain cardinal numerals to replace ordinals. (Pdf - [Vine's Expository Dictionary of Old Testament and New Testament Words](#))

Gingrich - numeral one Mt 5:41; 19:5; Mk 8:14; Ac 21:7; Ro 5:12; Ro 12:5. For emphasis one and the same Lk 12:52; Ro 3:30; 1 Cor 12:11; only one, (a) single Mt 23:15; Mk 12:6; 10:21; Ro 3:10; 1 Ti 3:2 of one who is married only once; alone Mk 2:7. Equivalent to the indefinite tis - someone, anyone Mt 18:24; Lk 24:18; with tis a certain (one) Mk 14:47; Jn 11:49; equivalent to the indefinite article *a, an* Mt 8:19; Mk 12:42; Rev 8:13. Equivalent to *protos* = first Mt 28:1; 1 Cor 16:2; Titus 3:10. (*o*) *eis*...(*o*) *eis* = (the) one...the other (Mt 20:21; Jn 20:12; Gal 4:22). *eis ton ena* = one another 1 Th 5:11. *kathos ena* = one by one 1 Cor 14:31. *eis kata eis* (the second *eis* is an undeclined nominative) = one after the other (Mk 14:19; Jn 8:9). (Borrow [Shorter Lexicon of the Greek New Testament](#))

Gilbrant - Heis commonly means the uniqueness of something; i.e., the single or only one of its kind. In that respect the "oneness" or "uniqueness" of God is a vital tenet of the Biblical faith—both Old and New Testaments. God "alone" is one. The shema of Israel reflects the centrality of this distinction in the religion of Israel: "Hear, O Israel: The Lord our God is one Lord" (Deuteronomy 6:4; cf. Mark 12:29ff.). There is no other beside Him (Mark 12:32).

The Biblical religion allows for no other God but Yahweh. God's desire to bring all men to the knowledge of the truth is grounded in His status as the only God. Paul writes in 1 Timothy 2:5, "For there is one God" (heis gar theos). He continues that there is "one mediator between God and men" (heis kai mesitēs theou kai anthrōpōn), "the man Christ Jesus" (anthrōpos Christos Iēsous). No other is God except the one, the one God the Father, the one Lord Jesus Christ through whom all things came into existence (1 Corinthians 8:4,6; Ephesians 4:5,6).

Christ is unique in His role as Second Adam (1 Corinthians 15:22,45ff.). Just as sin and death entered the world through a single man (henos anthrōpou), in the same way, but even more effectively, a single Man, Jesus Christ (tou henos Iēsou Christou), was the bearer of God's grace (Romans 5:12,14, but see verses 12-20). He is the pivot of all history (Romans 5:14). The one died on behalf of many (2 Corinthians 5:14; cf. John 11:50ff.). The death of one for many brings unity to the many: "For ye are all one in Christ Jesus" (pantes gar humeis heis este en Christō Iēsou; Galatians 3:28). Christ is head over all His church (Ephesians 1:22; Colossians 1:18) which is one.

The unity of the Church through the one Spirit is fundamental to the message of the gospel. "There is one body, and one Spirit" (Hen sōma kai hen pneuma, Ephesians 4:4; cf. 2:18; 4:15,16). Unity becomes the basis for behavior as well as the criterion for the exercise of spiritual gifts (1 Corinthians 12-14), even though unity is expressed in diversity. ([Complete Biblical Library](#))

269 verses - Matt. 5:18-19,29-30,36,41; 6:24,29; 10:29,42; 13:46; 16:14; 17:4; 18:5-6,10,12,14,16,24,28; 19:5-6,16-17; 20:12-13,21; 21:19,24; 22:35; 23:8-10,15; 24:40-41; 25:15,18,24,40,45; 26:14,21-22,40,47,51; 27:15,38,48; 28:1; Mk. 2:7; 5:22; 6:15; 8:14,28; 9:5,17,37,42; 10:8,17-18,21,37; 11:29; 12:6,28-29,32; 13:1; 14:10,18-19,37,43,47,66; 15:6,27; 16:2; Lk. 4:40; 5:3,12,17; 7:41; 8:22; 9:33; 10:42; 11:46; 12:6,27,52; 13:10; 14:18; 15:4,7-8,10,15,19,26; 16:5,13,17; 17:2,15,22,34-36; 18:10,19,22; 20:1; 22:47,50; 23:17,39; 24:1,18; Jn. 1:3,40; 6:8,22,70-71; 7:21,50; 8:9,41; 9:25; 10:16,30; 11:49-50,52; 12:2,4; 13:21,23; 17:11,21-23; 18:14,22,26,39; 19:34; 20:1,12,19,24; 21:25; Acts 1:22,24; 2:3,6; 4:32; 11:28; 12:10; 17:26-27; 20:7,31; 21:19,26; 23:6,17; 24:21; 28:25; Rom. 3:10,12,30; 5:12,15ff; 9:10; 12:4-5; 15:6; 1 Co. 3:8; 4:6; 6:16-17; 8:4,6; 9:24; 10:8,17; 11:5; 12:9,11-14,18-20,26; 14:27,31; 16:2; 2 Co. 5:14; 11:2,24; Gal. 3:16,20,28; 4:22,24; 5:14; Eph. 2:14-16,18; 4:4-7,16; 5:31,33; Phil. 1:27; 2:2; 3:13; Col. 3:15; 4:6; 1 Thess. 2:11; 5:11; 2 Thess. 1:3; 1 Tim. 2:5; 3:2,12; 5:9; Tit. 1:6; 3:10; Heb. 2:11; 10:12,14; 11:12; Jas. 2:10,19; 4:12; 2 Pet. 3:8; 1 Jn. 5:8; Rev. 4:8; 5:5; 6:1; 7:13; 9:12; 13:3; 15:7; 17:1,10,12-13,17; 18:8,10,17,19; 21:9,21

Over 6500 uses in the Septuagint - too many to list so only listing those in Genesis. Gen. 1:5,9,14-

16,29-30; 2:7,9-11,21-22,24; 3:6,19,22; 4:8,19,23; 6:3,16,18-19; 7:1,7,9,13,15; 8:9,13; 9:3,12-13,15; 10:19,25,30; 11:1,3,6,31; 12:1-2,5-6,8,10-11,14-15,19; 13:1,3-4,9-10,17; 14:8,10,17; 15:5-6; 16:5; 17:6ff,12-13,16,19-21; 18:2,5,7,10,14,18,22,33; 19:1-3,8-10,17,19,23,26-27; 20:1,6,8-9,12-13,16; 21:2,13,15,18,30,32; 22:2-3,7-8,13; 23:9-10,13,16,18,20; 24:4-5,8,10,17,20,27-28,32,36,38,41,49,60,63,65,67; 25:6,9; 26:1-2; 27:3,5,9,17,38,43,45; 28:2-3,5-7,10,12,15,21; 29:1,3,13; 30:16,25,30,38-40; 31:3-4,13,18,21,30,33-34,44; 32:1-2,4,7ff; 33:4,13-14,16-18; 34:4,12,16,22,25; 35:1,3,6,16,27; 37:12,14,17,20-22,24-25,28,35-36; 38:12-13,28; 39:1,6,8,11,16,20; 40:3,5,11,13,15,21; 41:5,11,21-22,25-26,36,57; 42:11,16,19,25,27,29,32-33,37-38; 43:14ff,21-22,26,30; 44:2,13,28-29,31; 45:2,4-5,16-17,21,23,25; 46:3-4,6-8,26-29; 47:5,9,14,21,24,26; 48:4-5,16,19,21; 49:6,15-17,23,27; 50:4,13-14,20-21,24

Flock (4167)(*poimne*) means literally a flock, especially of sheep (Lk 2.8). Figuratively *poimne* refers to Jesus' band of disciples (Mt 26.31) and then to the church or body of followers of Christ (Jn 10.16)

Poimne - 5x/4v - Matt. 26:31; Lk. 2:8; Jn. 10:16; 1 Co. 9:7. Once in Lxx = Ge 32:16.

ILLUSTRATION OF ONE FLOCK - William Barclay - It is only in Jesus Christ that the world can become one. Egerton Young was the first missionary to the native Americans. In Saskatchewan, he went out and told them of the love of God. To the Indians, it was like a new revelation. When the missionary had told his message, an old chief said: 'When you spoke of the great Spirit just now, did I hear you say, "Our Father"?' 'Yes,' said Egerton Young. 'That is very new and sweet to me,' said the chief. 'We never thought of the great Spirit as Father. We heard him in the thunder; we saw him in the lightning, the tempest and the blizzard, and we were afraid. So when you tell us that the great Spirit is *our Father*, that is very beautiful to us.' The old man paused, and then he went on, as a glimpse of glory suddenly shone on him. 'Missionary, did you say that the great Spirit is *your Father*?' 'Yes,' said the missionary. 'And,' said the chief, 'did you say that he is *our Father*?' 'I did,' said the missionary. 'Then,' said the old chief, like a man on whom a dawn of joy had burst, ' *you and I are brothers!*' ([John 10 Commentary](#))

Jon Courson - John 10:17-18 from A Day's Journey

As an Old Testament believer, if you wanted to be touched by God, you would bring a lamb to the temple. There the priests would carefully inspect and scrutinize it for any spot or blemish. It was not the worshipper who was judged, it was the lamb.

Herein lies a fabulous truth. You see, I can be guided by the Father tonight; I can be led by the Father tomorrow. I can expect to receive abundant life. I can look forward to His blessing upon me and upon my family. I can trust He will anoint my head with oil, that He will take care of the predators who are coming out to get me, that He will lead me through the valley of darkness. I can expect a table set before me; I can expect to truly fellowship with God—not because of my spotlessness, but because the Lamb has been inspected and found perfect. Worthy is the Lamb.

I can receive blessing tonight not because I've attended church, not because I've read fifteen chapters in my Bible, not because I didn't watch television. I enjoy the blessing of God upon my life solely because of the Lamb.

'I lay down My life,' Jesus said. He didn't say, 'You better lay down your life if you expect to be blessed.' While it is true that He would call us in discipleship to take up our cross daily and follow Him, my entry into the presence of the Father is not based upon who I am, what I do, or what I don't do. It is based upon who He is and what He did on the Cross.

The Shepherd became a Lamb that we dumb sheep might know the Shepherd. Worthy indeed is the Lamb.

This Fold and the Other Sheep W. Arnot, D. D.

I. THIS FOLD: the seed of Israel. By His personal ministry our Lord founded the kingdom in Israel and some of the seed of Abraham were gathered in.

II. OTHER SHEEP NOT OF THIS FOLD. Here the expansive love of Jesus breaks forth. He began at Jerusalem, but the longings of His heart go forth to the end of the earth.

III. I HAVE. Mark the all encompassing sovereignty of His love. They were His in the covenant from the beginning. At a time when they were neither born nor born again He counts them His.

IV. THEM ALSO. There is no respect of persons. No poor slave will be left out because he is black; no servant pushed aside to make way for his master; no rich or powerful man is kept out at the cry of the envious mob. If any were kept back the Lord would say, "them also; gather up the fragments," etc. What a cheering word! It embraces the prodigal, the dying thief, Saul of Tarsus.

V. I BRING. He sends none forward to make or find their own way. "In all their afflictions He is afflicted." They shall not traverse the valley of the shadow alone. None shall stand at the Judgment to make the best of his own case. "I am the Way." He brings them through the regeneration into the fold on earth. It often takes much bringing; but all power is given to the Captain of our salvation. The drunkard, miser, etc., are made willing in the day of His power. And that same bringing power shall rend the gates of death.

VI. I MUST. He commands the winds and the sea and they obey; who then can command Him? His own yearning love.

QUESTION - [What is the one shepherd and one flock that Jesus talks about in John 10:16?](#)

ANSWER - John 10 gives us a beautiful portrayal of Jesus Christ as the Good Shepherd. He is the "gate" and "gatekeeper" to the sheep pen, meaning that only through Jesus can anyone be made right with God and thereby enter the sheepfold (verses 1–3). The sheepfold is comprised of members of God's kingdom. Jesus is the true Shepherd who leads, cares for, and protects His sheep, even to death (verses 3–15). As the Good Shepherd, Jesus explains, "I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd" (John 10:16).

Who are these "other sheep that are not of this sheep pen"? Most scholars understand that the sheep pen introduced at the beginning of the chapter represents first-century Jewish believers. Initially, Jesus focused His ministry on "the people of Israel—God's lost sheep" (see Matthew 10:5–6; 15:24–27, NLT). At Pentecost, "God-fearing Jews from every nation under heaven" were converted to Christianity (Acts 2:5). But, eventually, Peter and Paul would take the message of Christ's salvation to the Gentiles and to the farthest reaches of the Roman world (Acts 10:1–11:30; 13). The true mission of God's heart has always been to have one flock comprised of disciples from "every tribe and language and people and nation" (Revelation 5:9; see also Matthew 28:18–19; Isaiah 49:6).

The "one flock" is the New Testament Christian church made up of both Jews (from the sheep pen) and Gentiles (the other sheep). Of "the other sheep," Jesus said, "I must bring them also." In Romans 11:11–24, the apostle Paul compares the people of Israel to the natural branches of a cultivated olive tree and the Gentiles to the wild branches of an uncultivated olive tree. Most of the natural branches were "broken off" because they rejected their Messiah. In the sheep analogy, these Jews would have failed to enter the sheep pen because they did not come through the gate. The wild branches (the Gentiles) were "grafted in among the others and now share in the nourishing sap from the olive root" (Romans 11:17). The Gentiles were made partakers of God's salvation. Jesus has brought them into the sheep pen. Together, Jews and Gentiles—all those who belong to the Good Shepherd—now comprise the spiritually unified "one flock," the body of Christ, and Jesus is their "one shepherd."

In Ephesians 2:11–22, the apostle Paul teaches about the oneness that has come to God's people through Christ: "Don't forget that you Gentiles used to be outsiders. You were called 'uncircumcised heathens' by the Jews, who were proud of their circumcision, even though it affected only their bodies and not their hearts. In those days you were living apart from Christ. You were excluded from citizenship among the people of Israel, and you did not know the covenant promises God had made to them. You lived in this world without God and without hope. But now you have been united with Christ Jesus. Once you were far away from God, but now you have been brought near to him through the blood of Christ" (Ephesians 2:11–13, NLT).

Jews and Gentiles have been united with God and with one another through one shepherd—the Good Shepherd. They are all now one flock. Jesus is "our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility . . . to create in himself one new humanity out of the two, thus making peace, and in one body to reconcile both of them to God through the cross, by which he put to death their hostility. . . . For through him we both have access to the Father by one Spirit" (Ephesians 2:14–18). Later, Paul refers to the oneness of the New Testament church as a "mystery" that "through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus" (Ephesians 3:6).

God's plan has always been to gather in one flock "the scattered children of God, to bring them together and make them one" (John 11:52; see also Isaiah 56:8; Matthew 8:11). Jesus prayed for His flock, "Holy Father, protect them by the power of your name, the name you gave me, so that they may be one as we are one" (John 17:11; see also John 17:21–22). No matter how different we are, no matter how diverse our backgrounds, as redeemed believers in Jesus Christ, we are no longer estranged from one another. We are one flock with one shepherd—fellow citizens of the kingdom of God. Skin color, social class, ethnicity, and nationality are all united in the Good Shepherd's sheep pen (Ephesians 2:19). GotQuestions.org

QUESTION - [Who are the "other sheep" mentioned in John 10:16?](#)

ANSWER - To understand who the "other sheep" from John 10:16 are, we must begin with the context of the verse and examine the whole passage. We know from many Bible passages that sheep are a symbol of true believers who follow Christ, their true Shepherd. His sheep hear His voice and follow Him. If He says that there are "other" sheep, then we must identify the original sheep

that the “others” are different from.

Beginning in chapter 9 of John, we find Jesus discoursing at great length with the Pharisees after He healed a man who was born blind. He compares the man’s simple faith with the unbelief of the Pharisees and condemns them for their willful spiritual blindness. He begins by denouncing the false shepherds of Israel—the blind, self-appointed leaders who drew the people away from the true knowledge and kingdom of their Messiah (John 9:39-41). Then in chapter 10, He explains at great length the nature of true sheep, those who follow the Good Shepherd, sent and appointed by God. True sheep are those who listen to the voice of the Shepherd (v. 3) and follow Him (v. 4) and know Him (v. 14). He can only be speaking here of the true sheep of Israel because, up to that point, His ministry was confined to the sheep of Israel.

In verse 16, Jesus refers to the “other sheep,” and those can only be sheep that are outside of Israel, in other words, Gentiles. But the Gentiles who would follow Him are no less sheep than the true sheep of Israel. In fact, Jesus makes it clear that the Gentile sheep would also hear His voice and follow Him, and, eventually, there would be only one flock and one Shepherd. This is the mystery of the universal body of Christ, the church, which Paul refers to in Ephesians 3:6, “This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus.” A mystery in Scripture is usually something not revealed previously, and this mystery—one universal church with both Jews and Gentiles brought together in one body in the Messiah—was so shocking to the Pharisees that they accused Jesus of being a demon-possessed lunatic (John 10:20-21).

Paul’s commission from Christ was to “preach to the Gentiles the unsearchable riches of Christ” (Ephesians 3:8) because the Gentiles, the “other sheep,” needed to be brought into the fold of the true Shepherd. Paul explains in Romans 11:16-36 the mystery of the church by using the imagery of a branch (the Gentiles) being grafted into the tree (Israel). Israel has been temporarily set aside until the “full number of the Gentiles has come in” (Romans 11:25). This is occurring now in the Church Age, but eventually both Jews and Gentiles will live in glorious harmony in the Millennial Kingdom and then in eternity when all true sheep will follow their Shepherd forever as one body. GotQuestions.org

David Reed - [Mormons: Answered Verse by Verse - page 74](#) -

John 10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Mormons see in this verse a reference to the alleged visit of Christ to the inhabitants of the Western Hemisphere, as related in the Book of Mormon. Who else could these “other sheep” be, they ask, than Israelites living in the New World?

Christian commentators apply this expression to Gentiles, people not of the house of Israel. But Mormons answer that this could not be, since Jesus was sent only “unto the lost sheep of the house of Israel” (Matt. 15:24 - [see page 68](#)). They reason that Jesus preached only to the descendants of Israel’s son Judah during his ministry in Palestine, and that “a remnant of the house of Joseph” heard his voice when he visited them in the Western Hemisphere. (A Marvelous Work And A Wonder, by LeGrand Richards, 1979 edition, p. 60.)

In discussions with Christians who, of course, do not believe in the Book of Mormon, LDS missionaries may use the above line of reasoning to support their interpretation of John 10:16. But the real reason they believe this interpretation is that it is spelled out for them in the Book of Mormon. The words of Jesus at John 10:16 are repeated (following the King James Bible word for word) in the Book of Mormon at 3 Nephi 15:17 and again at 3 Nephi 15:21 and are discussed in detail throughout the fifteenth and sixteenth chapters of 3 Nephi. The speaker is alleged to be Jesus himself during a visit in the year A.D. 34 to the Nephite people of America, whom he identifies as the “other sheep” referred to in his earlier talk at Jerusalem. See the discussion of 3 Nephi 15:17, 21, 22 for more on this portion of Mormon scripture.

When Jesus started his ministry it was aimed at the “lost sheep of the house of Israel” (Matt. 15:22–28). He traveled through Judea, Galilee, and Samaria, and the Jews who eventually put faith in him were not limited to descendants of Judah but also included members of the Israelite tribes of Benjamin (Rom. 11:1) and Asher (Luke 2:36), indeed individuals from “all the house of Israel” (Acts 2:36).

In addition, God had said through the Hebrew prophets that “I will provoke you [Israel] to jealousy by them that are no people, and by a foolish nation I will anger you.... I was found of them that sought me not; I was made manifest unto them that asked not after me” (Rom. 10:19, 29). This description would not fit the Nephite or Lamanite peoples claimed by the Mormons to have received a visit from Christ in the New World. But it would fit the Gentiles. And the Scriptures show clearly that the sheep flocking to Christ as their shepherd would eventually include Gentiles:

Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.... And in his name shall the Gentiles trust (Matt. 12:18,

21).

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles (Acts 9:15).

Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it (Acts 28:28).

See also the discussion of [Matthew 15:24 - page 68](#).

Norman Geisler - [When Critics Ask - see page 143](#) -

JOHN 10:16—Does this verse refer to the “other sheep” who will live forever on a paradise earth?

MISINTERPRETATION: Jehovah’s Witnesses say there are two flocks of God’s people. “The ‘little flock’ in one fold will rule with Christ in heaven, and the ‘other sheep’ in the other fold will live on the Paradise earth” (The Greatest Man Who Ever Lived, 1991, section 80).

Mormons believe the “other sheep” mentioned in this verse are displaced Israelites who migrated to America (Smith, 1975, 3:214).

CORRECTING THE MISINTERPRETATION: The “other sheep” in John 10:16 are Gentile believers as opposed to Jewish believers. The lost Jews in the Gospels had been called “the lost sheep of Israel” (Matt. 10:6; 15:24). The Jews who followed Christ were called his “sheep” (John 10). When Jesus said “I have other sheep, which are not of this [Jewish] fold” (insert added), he was clearly referring to non-Jewish, Gentile believers. The Gentile believers, along with the Jewish believers, “shall become one flock with one shepherd,” not one flock on earth and one flock in heaven (see John 10:16).

David Reed - BORROW [Jehovah's Witnesses Answered Verse by Verse page 78](#)-

John 10:16 “And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.” (NKJV)

If Jesus was here calling the future Gentile believers his “other sheep,” as is commonly understood, then he was hinting to his Jewish disciples about the time when his flock would embrace a worldwide body of believers from all nationalities. But the Watchtower Society attaches a different meaning to this text. They contrast the “other sheep” with the “little flock” mentioned at Luke 12:32, where the Lord said, “Do not fear, little flock, for it is your Father’s good pleasure to give you the kingdom” (NKJV). The “little flock,” Witnesses say, are 144,000 spirit-anointed believers who make up the body of Christ and will go to heaven, while the “other sheep” include all other believers—those who will receive everlasting life on earth. The opportunity to become part of the “little flock” ended back in the year 1935, so their story goes; thus, better than 99 percent of the Jehovah’s Witnesses today consider themselves to be of the “other sheep” class.

This matter might almost seem academic, except for the fact that those who see themselves as “other sheep” thereby exclude themselves not only from heaven, but also from the New Covenant mediated by Christ and from all that the Bible promises to members of the body of Christ.

To refute the doctrine that Christians are divided into heavenly and earthly classes, see the discussions at Revelation 7:4 (about the “little flock” of 144,000) and Revelation 7:9 (about the “great crowd” of “other sheep”).

Besides the vast majority of JW’s, the Watchtower Society also throws all pre-Christian believers into the “other sheep” class with an earthly hope. Thus, Witnesses believe that Abraham, Isaac, Jacob, the prophets, and so on, do not go to heaven. The best response to this is to read the eleventh chapter of Hebrews, which refers to several faithful pre-Christian men and women (including the patriarchs and the prophets) and then says of them that “they were strangers and exiles on the earth.... But as it is, they desire a better country, that is, a heavenly one. Therefore God ... has prepared for them a city” (Heb. 11:13, 16, RSV). What city in a heavenly country? Evidently, the “city of the living God, the heavenly Jerusalem” (Heb. 12:22, RSV).

See also the discussions of Psalm 37:9, 11, 29; Psalm 115:16; Luke 23:43; and Revelation 7:9.

Rob Morgan - Other Sheep September 11- BORROW [From this verse : 365 inspiring stories about the power of God's word](#)

Peter Cameron Scott was born in Scotland in 1867 but emigrated to America with his parents when he was thirteen. In Philadelphia, young Peter was attracted to the stage. He had a powerful voice, and his training under a renowned Italian maestro convinced him he had a brilliant career with the opera. Overruling his parents’ objections, he set out one day to respond to an advertisement for chorus singers.

On the steps of the opera house, he paused. It was a moment of life-changing decision. Should he pursue stage and fame, or should he respond to that nagging inner call of God to overseas church planting? His feet turned and walked away from the building, and shortly thereafter Peter and his brother John sailed for Africa.

It was a nightmare. John contracted a deadly tropical disease, and Peter was unable to save him. Constructing a crude coffin, Peter buried his brother with his own hands. Soon afterward, Peter himself fell ill to malaria and was forced to England, broken in both body and spirit.

While in London, badly needing hope and inner revival, Peter visited Westminster Abbey. As he walked through the vast cathedral, he came across the tomb of David Livingstone, the great African missionary and explorer. On Livingstone's tomb were engraved the words: "Other sheep I have which are not of this fold; them also I must bring."

Peter seemed to discover deep strength in that sentence, and he knelt there in prayer to rededicate himself to God's service in Africa, even if it meant his life. In 1895, along with A. T. Pierson and C. E. Hurlburt, Peter Cameron Scott founded the Africa Inland Mission with an initial missionary force of seven. Today 850 missionaries serve AIM International, advancing the gospel throughout Africa and around the globe.

John 10:17 "For this reason the Father loves Me, because I lay down My life so that I may take it again."

BGT John 10:17 Δι το τ με πατ ρ γαπ τι γ τθημι τ ν ψυχ ν μου, να π λιν λ βω α τ ν.

KJV John 10:17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

NET John 10:17 This is why the Father loves me— because I lay down my life, so that I may take it back again.

CSB John 10:17 This is why the Father loves Me, because I am laying down My life so I may take it up again.

ESV John 10:17 For this reason the Father loves me, because I lay down my life that I may take it up again.

NIV John 10:17 The reason my Father loves me is that I lay down my life--only to take it up again.

NLT John 10:17 "The Father loves me because I sacrifice my life so I may take it back again.

- John 3:25 15:9,10 Jn 17:4,5,24-26 Isa 42:1,21 53:7-12 Heb 2:9
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

Hebrews 2:9+ But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.

Matthew 26:52-54 (JESUS LAID DOWN HIS LIFE VOLUNTARILY-HE COULD HAVE STOPPED HIS ARREST, TRIAL, CRUCIFIXION) Then Jesus *said to him, "Put your sword back into its place; for all those who take up the sword shall perish by the sword. 53 "Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels? 54 "How then will the Scriptures be fulfilled, which say that it must happen this way?"

John 19:10-11 So Pilate said to Him, "You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?" 11 Jesus answered, "**You would have no authority over Me, unless it had been given you from above;** for this reason he who delivered Me to you has the greater sin."

THE REASON THE FATHER LOVES THE SON

For this reason (therefore) **the Father** ([pater](#)) **loves** ([agapao](#)) **Me** - This (**for this reason**) begs the question "for what reason?" In context it is Jesus' selflessness and willingness to bear the sin of the world despite the fact that He was perfect and pure. In so doing Jesus showed the world His incomprehensible, amazing love, and **for this reason** the Father loves Him all the more. It is important to note that Jesus' words should not be interpreted that His Father has rewarded Him for His obedience, a heresy known as

[adoptionism](#) (or see [ADOPTIONISM](#))

John MacArthur - Two attitudes define the relationship of the incarnate Christ to the Father: love and obedience. The two are inseparably linked, since it is impossible to love God without obeying Him (John 15:9; 1 John 2:3-5; 5:3). The Father loves the Son because He laid down His life for the sheep, all of whom the Father had chosen in eternity past and given to the Son in time; the Son demonstrated His love to the Father "by becoming obedient to the point of death, even death on a cross" (Phil. 2:8+). (See [The MacArthur Commentary](#)) (OH, TO BE SO CONTINUALLY ENABLED BY GOD'S SPIRIT WHO ENABLES US TO IMITATE THE SON'S OBEDIENCE TO THE FATHER. AMEN.)

William Barclay - Jesus saw his whole life as an act of obedience to God. God had given him a task to do, and he was prepared to carry it out to the end ([John 10 Commentary](#))

Because - Term of explanation. Jesus is explaining the "for this reason."

*The resurrection was like the Father's "AMEN"
to the Son's "It is Finished"* (Jn 19:30+).

I lay down My life ([psuche](#)) **so that** ([hina](#) - purpose clause) **I may take it again** - Jesus is clearly not saying He earned the love of His Father by laying down His life, for the Father and the Son have eternally loved One Another with an infinite, perfect love (Jn 17:24). So how do we understand Jesus' words in this passage?

D A Carson explains it this way - "It is not that the Father withholds His love until Jesus agrees to give up His life on the cross and rise again. Rather, the love of the Father for the Son is eternally linked with the unqualified obedience of the Son to the Father, His utter dependence upon Him, culminating in this greatest act of obedience now just before him [the cross]." (BORROW [The Gospel According to John - Pillar Commentary Series - see page 388](#))

Note the verb **I lay down** which speaks of Jesus making the conscious, volitional choice to give up His life. Men exercised power in arresting, trying (falsely) and crucifying (murdering) Him, but they could have done none of this evil had He not willingly submitted. He did it for His sheep! So that is a purpose clause, which indicates that one of the purposes of His death was that He might come back to life in the resurrection, in so doing opening the way for resurrection life for all of His sheep. While we know the Father and the Spirit were active in Jesus' resurrection, here again we see that Jesus Himself was active in bringing about resurrection power to His dead body.

The NLT paraphrase says

"And Jesus Christ our Lord was shown to be the Son of God when God powerfully raised him from the dead by means of the Holy Spirit." (Ro 1:4NLT+).

Warren Wiersbe points out that "Sometimes the Scriptures teach that it was the Father Who raised the Son (Acts 2:32+; Ro 6:4+; Heb 13:20+). Here, the Son stated that He had authority to take up His life again. Both are true, for the Father and the Son worked together in perfect harmony (John 5:17, 19+). In a previous sermon, Jesus had hinted that He had power to raise Himself from the dead (John 5:26+). Of course, this was a claim that the Jews would protest; because it was tantamount to saying "I am God!" [Bible Exposition Commentary](#))

ESV Study Bible on **I may take it up again** - It also implies that the divine nature of Christ was active in his resurrection: he was able to "take up" his life again. (Borrow [ESV Study Bible](#))

Loves (25) [agapao](#) see [agape](#)) means to love unconditionally and sacrificially as God Himself loves sinful men (John 3:16), the way He loves the Son (John 3:35, 15:9, 17:23, 24). **Agapao** expresses the purest, noblest form of love, which is volitionally driven, not motivated by superficial appearance, emotional attraction, or sentimental relationship.

Agapao in John's Gospel, Epistles and the Revelation - Jn. 3:16; Jn. 3:19; Jn. 3:35; Jn. 8:42; Jn. 10:17; Jn. 11:5; Jn. 12:43; Jn. 13:1; Jn. 13:23; Jn. 13:34; Jn. 14:15; Jn. 14:21; Jn. 14:23; Jn. 14:24; Jn. 14:28; Jn. 14:31; Jn. 15:9; Jn. 15:12; Jn. 15:17; Jn. 17:23; Jn. 17:24; Jn. 17:26; Jn. 19:26; Jn. 21:7; Jn. 21:15; Jn. 21:16; Jn. 21:20; 1 Jn. 2:10; 1 Jn. 2:15; 1 Jn. 3:10; 1 Jn. 3:11; 1 Jn. 3:14; 1 Jn. 3:18; 1 Jn. 3:23; 1 Jn. 4:7; 1 Jn. 4:8; 1 Jn. 4:10; 1 Jn. 4:11; 1 Jn. 4:12; 1 Jn. 4:19; 1 Jn. 4:20; 1 Jn. 4:21; 1 Jn. 5:1; 1 Jn. 5:2; 2 Jn. 1:1; 2 Jn. 1:5; 3 Jn. 1:1; Rev. 1:5; Rev. 3:9; Rev. 12:11; Rev. 20:9

C H Spurgeon - from sermon [The Father's love to his dying Son](#)

'Therefore doth my Father love me, because I lay down my life, that I might take it again.' John 10:17

The connection of our text enhances our Lord's love. It stands connected with the Good Shepherd. It is he that lays down his life; he gives it for the sheep. Will a man die for sheep? Yes, that may be. But could the Son of God die for such base creatures as we are? We were, of ourselves, by no means so great a treasure to Christ as a sheep is to a man, yet he thought far more of us than shepherds do of their flocks. We were by nature only as so many foxes, or serpents, or creeping things, but the Lord Christ, having set his love upon us, would not rest till he had laid down his life for us. Alas! We were as ungrateful as we were unworthy. We even opposed the efforts of our Saviour. We acted more like goats than sheep, for we butted with our horns against our Shepherd. We were stray sheep and did not return at his call: we did not follow him, but we went farther and farther away. We were lame as to returning; but 'when we were yet without strength, in due time Christ died for the ungodly.' We are sheep, too, that still go astray very grievously. Woe is me that this should be true of me! After having been brought back on his shoulders, after having been pastured by his care, yet still we go astray! We are sheep that were lost; we are sheep that would lose themselves again, if they could, sheep that make a very poor return to him that shepherds us. 'Is this thy kindness to thy friend?' is a question which might often awake sad memories in our hearts. Beloved, let us love our Lord more! Surely we cannot help it, as we perceive our own undeserving and the greatness of his love whereby he laid down his life for us.

John 10:18 "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."

BGT John 10:18 ο δε ς αρει ατν π μο , λλ γ τθημι ατν π μαυτο . ξουσαν χω θε ναι ατν , κα ξουσαν χω π λιν λαβε ν ατν· τατην τν ντολ ν λαβον παρ το πατρ ς μου.

KJV John 10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

NET John 10:18 No one takes it away from me, but I lay it down of my own free will. I have the authority to lay it down, and I have the authority to take it back again. This commandment I received from my Father."

CSB John 10:18 No one takes it from Me, but I lay it down on My own. I have the right to lay it down, and I have the right to take it up again. I have received this command from My Father."

ESV John 10:18 No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father."

NIV John 10:18 No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father."

NLT John 10:18 No one can take my life from me. I sacrifice it voluntarily. For I have the authority to lay it down when I want to and also to take it up again. For this is what my Father has commanded."

- **man:** John 18:5,6 Jn 19:11 Mt 26:53-56
- **but:** John 2:19-21 Isa 53:10-12 Acts 2:24,32 Acts 3:15 Php 2:6-8 Titus 2:14 Heb 2:9,14,15
- **This:** John 6:38 Jn 14:31 Jn 15:10 Ps 40:6-8 Heb 5:6-9 Heb 10:6-10
- John 10 Resources - Multiple Sermons and Commentaries

JESUS' WILLINGNESS TO LAY DOWN HIS LIFE

No one ([oudeis](#) - absolutely no one) **has taken it** (His life) **away** ([airo](#)) **from Me, but I lay it down on My own initiative**- This verse in effect reiterates that Jesus was in full control of the events concerning His crucifixion and resurrection.

Of course while Jesus was in control of His crucifixion, it does not say men did not kill Him. Clearly men were responsible (and were allowed to kill Him) as described in the passages below...

Acts 2:23+ this Man, delivered over by the predetermined plan and foreknowledge of God, you (JEWS) nailed to a cross by the hands of godless men (ROMANS) and put Him to death.

1 Thessalonians 2:15+ (Jews) who both killed the Lord Jesus and the prophets, and drove us out. They are not pleasing to God, but hostile to all men,

Later in John we read

Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and

(VOLUNTARILY) gave up His spirit. (John 19:30+)

Steven Cole writes that "the main point Jesus is making is that His death was not a tragic accident where He was a helpless victim. As Acts 4:27-28+ puts it: "For truly in this city there were gathered together against Your holy servant Jesus, Whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever Your hand and Your purpose predestined to occur." The sinners who crucified Jesus were responsible for their sin, but at the same time, God used them to fulfill His purpose to save Jesus' sheep from their sins. ([Why Follow Jesus?](#))

Brian Bell - In the OT the sheep died for the shepherd; Christ is the Shepherd who dies for the sheep! The story of the Good Shepherd is not the tragic story of a Victim but the tremendous story of a Victor! One who voluntarily laid down His life on our behalf. Pilate tried to intimidate Jesus w/the authority to release Him or crucify Him. Peter tried to protect Him w/his sword a Gethsemane. But Jesus' death was voluntary. He told Peter "put away your sword, do you think I cannot ask My Father, & He will at once put at my disposal more than 12 legions of angels?" & He told Pilate "you would have no authority over Me, unless it had been given you from above."

I have authority ([exousia](#)) to lay it down, and I have authority ([exousia](#) - legal right, power) to take it up again - Authority ([exousia](#)) speaks of Jesus having both the right and the might to carry out these actions, referring to His death and resurrection (because **to take it up again alludes to His resurrection.) While we normally think of the Father as having the power to raise Jesus from the dead, here we see that Jesus Himself also had that power.**

Bob Utley - This phrase (**I have the authority...**) is an excellent opportunity to show that the NT often attributes the works of redemption to all three persons of the Godhead.

1. God the Father raised Jesus (Acts 2:24; 3:15; 4:10; 5:30; 10:40; 13:30,33,34,37; 17:31; Rom. 6:4,9; 10:9; 1 Cor. 6:14; 2 Cor. 4:14; Gal. 1:1; Eph. 1:20; Col. 2:12; 1 Thess. 1:10)
2. God the Son raised Himself (John 2:19-22; 10:17-18)
3. God the Spirit raised Jesus (cf. Ro 8:11 cf Ro 1:4)

Steven Cole notes that "His resurrection verifies that the Father accepted His sacrifice (Ro 4:25)." ([Why Follow Jesus?](#))

Spurgeon - When any ordinary man dies he only pays 'the debt of nature.' If he were even to die for his friend, he would simply pay a little earlier that debt which he must pay ultimately, but the Christ was immortal, and he needed not to die except that he had put himself under covenant bonds to suffer for his sheep." (Full sermon [Personal and Effectual Calling](#))

David Guzik on **take it up again** - It doesn't surprise us that the Watchtower (the Jehovah's Witnesses) deny that Jesus could take His own life up again. Yet some others (such as modern faith movement teachers [Kenneth Copeland](#), [Kenneth Hagin](#), [Fred Price](#), [and others](#)) teach that Jesus suffered as a victim in hell, and was saved only by the intervention of God the Father – that Jesus did *not* have power to take it again.

For more discussion of the error of Jehovah's Witnesses on John 10:16 you can borrow David Reed's excellent book [Jehovah's Witnesses : Answered Verse by Verse, page 78](#).

This commandment ([entole](#)) I received ([lambano](#)) from My Father ([pater](#)) - What commandment? That He lay down His life and rise from the dead. In perfect obedience to His Father, Jesus carried out His Father's will that He give His life for the world and rise from the dead.

Phil 2:8+ Being found in appearance as a man, He humbled Himself by **becoming obedient to the point of death**, even death on a cross.

Bob Utley - [SPECIAL TOPIC: "COMMANDMENT" IN JOHN'S WRITINGS](#)

1. Once used of the Mosaic Law, John 8:5
2. Commandments from the Father to Jesus
 1. control over His own redemptive sacrifice, John 10:18; 14:31
 2. the Father sent Jesus and gave Him what to say, John 12:49-50
 3. the world would know Jesus' love for the Father by His obedience, John 14:31
 4. Jesus obeyed the Father's command and abided in His love, John 15:10
3. Commandments from Jesus to believers
 1. abide in His love, John 14:15; 15:10 (see [SPECIAL TOPIC: "Abiding" in John's Writings](#))
 2. love one another, even as He loved them, John 13:34-35; 15:12,17; 1 John 2:7-8; 3:11,23; 4:21; 2 John 5

(see [SPECIAL TOPIC: Love \[agapē\]](#))

3. Keep His commandment, John 14:15; 15:10,14; 1 John 2:3,4; 3:22,24; 5:1-3; 2 John 6 (see [SPECIAL TOPIC: Keep](#))
4. Commandments from the Father to believers
 1. believe in Jesus, 1 John 3:23 (cf. John 6:29; see [SPECIAL TOPIC: Faith, Believe, or Trust](#))
 2. love one another, 2 John 3:23 (i.e., the major theme of 1 John)

Taken away (142) [airo](#) literally means to lift up something (Mt 17:27) and to carry it (Lxx - Ge 44:1, Ex 25:28 = the Ark). Essentially it means "to lift from the ground," hence "to carry, to take." In the first Septuagint use of **airo** in Ge 35:2 Jacob told his household "**Put away** (airo) the foreign gods." To take up and place on oneself, to take up and bear, meaning to bear, carry (Matt. 4:6) To take up and carry away, meaning to take away, to remove by carrying, spoken of a bed (Mt. 9:6; Jn 5:8); a dead body, a person, and so forth (Mt. 14:12; 22:13; Acts 20:9); bread with the idea of laying up, making use of (Mt. 14:20; 15:37; Mk 8:8, 19, 20). In a metaphorical sense, to take away sin, (Jn 1:29; 1Jn 3:5).

Gilbrant - The New Testament follows the general pattern of usage set by classical and Septuagint Greek. It evidences both a literal and figurative understanding. Literally, it may convey the lifting up of stones (John 8:59), fish (Matthew 17:27), or a small boat (lifted onto the deck of a larger ship, Acts 27:17). It can even refer to the act of weighing anchor, and thus it means "to depart" (Acts 27:13). This sense can further suggest the idea of taking or carrying along for the purposes of removal. **Figuratively** *airo* communicates the sense of "lifting up" or "raising" one's voice, "holding" someone or something in suspense, or "raising" one's face up to a person in order to speak to them. In such cases the object raised is intended to gain attention. **This figurative sense** leads to the use of *airo* in the religious language found in the New Testament. The word functions to signify the raising of the hands in an oath (Revelation 10:5; cf. Deuteronomy 32:40; Daniel 12:7). John tells that Jesus lifted His eyes to heaven in prayer (11:41). It is also used in reference to the raising of one's voice in prayer.

Jesus spoke of taking up or carrying His yoke, which He contrasted with the yoke of the Law (Matthew 11:28-30). His yoke is easy and light; He implied that the yoke of the Pharisees was heavy, cumbersome, and actually impossible to bear. Service to God can therefore be understood as "taking up" a burden. Finally, in two passages *airo* refers to physical death as a "taking up" from the earth. Jesus, speaking of His life said, "No one takes it from me, but I lay it down of my own accord" (John 10:18, NIV). Reading from the prophet Isaiah, the Ethiopian eunuch stated that the Messiah's life was "taken" from the earth (Acts 8:33). ([Complete Biblical Library](#))

Airo in John's Gospel - Jn. 1:29; Jn. 2:16; Jn. 5:8; Jn. 5:9; Jn. 5:10; Jn. 5:11; Jn. 5:12; Jn. 8:59; Jn. 10:18; Jn. 10:24; Jn. 11:39; Jn. 11:41; Jn. 11:48; Jn. 15:2; Jn. 16:22; Jn. 17:15; Jn. 19:15; Jn. 19:31; Jn. 19:38; Jn. 20:1; Jn. 20:2; Jn. 20:13; Jn. 20:15

Authority (1849) [exousia](#) from *éxesti* = it is permitted, it is lawful) means the power to do something and was a technical term used in the law courts, of a legal right. "Authority or right is the dominant meaning (of *exousia*) in the New Testament." (Vincent) *Exousia* refers to delegated authority and combines the idea of the "right and the might", these attributes having been granted to someone. *Exousia* is an important term in the Gospels. Many conflicts in Jesus' life and ministry turn on debates about authority or the idea that Jesus taught with an unparalleled authority (Mt 7:29; 8:9; 9:6, 8; 21:23-27; 28:18; Mk 1:22, 27; 2:10; 3:15; 11:28-33; Lk 4:32, 36; 5:24; 7:8; 20:2-8).

See Bob Utley's [SPECIAL TOPIC: AUTHORITY \(exousia\)](#)

Like A Lamb

He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth. —Isaiah 53:7

Today's Scripture: John 15:9-17

In 1602, Italian artist Caravaggio produced a painting called The Taking of Christ. This work, an early example of the Baroque style, is compelling. Created in dark hues, it allows the viewer to contemplate Jesus' arrest in the Garden of Gethsemane. Two main elements of the scene depicted in the painting demand the observer's attention. The first is Judas as he delivers the traitor's kiss. Immediately, however, the viewer's focus is drawn toward Jesus' hands, which are passively clasped together to show that He offered no resistance to this injustice. Although He possessed the power to create a universe, Christ gave Himself up voluntarily to His captors and to the waiting cross.

Long before this scene took place, Jesus told His listeners that no one could take His life from Him—He would lay it down willingly (John 10:18). This heart of voluntary surrender was prophesied by Isaiah, who wrote, “He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth” (Isa. 53:7).

Christ’s lamblike self-sacrifice is a grand indicator of His powerful love. “Greater love has no one than this,” He explained, “than to lay down one’s life for his friends” (John 15:13). Think of it. Jesus loved you that much! By: Bill Crowder

Love sent the Savior to die in my stead.
Why should He love me so?
Meekly to Calvary’s cross He was led.
Why should He love me so?
—Harkness

The nail-pierced hands of Jesus reveal the love-filled heart of God.

([Click to go to the full devotional](#) including a related picture and a link at the bottom of the page to one of their excellent devotional booklets. Reprinted by permission from Our Daily Bread Ministries. Please do not repost the full devotional without their permission.)

John 10:19 A division occurred again among the Jews because of these words.

BGT John 10:19 Σχισμα π λιν γ νετο ν το ς ουδα οισ δι το ς λ γους το τους.

KJV John 10:19 There was a division therefore again among the Jews for these sayings.

NET John 10:19 Another sharp division took place among the Jewish people because of these words.

CSB John 10:19 Again a division took place among the Jews because of these words.

ESV John 10:19 There was again a division among the Jews because of these words.

NIV John 10:19 At these words the Jews were again divided.

NLT John 10:19 When he said these things, the people were again divided in their opinions about him.

NRS John 10:19 Again the Jews were divided because of these words.

NJB John 10:19 These words caused a fresh division among the Jews.

MIT John 10:19 These statements produced another rift among the Jews.

- John 7:40-43 Jn 9:16 Mt 10:34,35 Lu 12:51-53 Ac 14:4 23:7-10 1Co 3:3 1Co 11:18
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

John 6:52+ Then the Jews **began to argue with one another**, saying, “How can this man give us His flesh to eat?”

John 7:12, 25+ **There was much grumbling among the crowds concerning Him**; some were saying, “He is a good man”; others were saying, “No, on the contrary, He leads the people astray.”25 So some of the people of Jerusalem were saying, “Is this not the man whom they are seeking to kill?”

John 7:40-43+ Some of the people therefore, when they heard these words, were saying, “This certainly is the Prophet.” 41 Others were saying, “This is the Christ.” Still others were saying, “Surely the Christ is not going to come from Galilee, is He? 42 “Has not the Scripture said that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?” 43 So a **division** ([schisma](#)) occurred in the crowd because of Him.

John 9:16+ Therefore some of the Pharisees were saying, “This man is not from God, because He does not keep the Sabbath.” But others were saying, “How can a man who is a sinner perform such signs?” And there was a **division** ([schisma](#)) among them.

John 11:36-37+ So the Jews were saying, “See how He loved him!” 37 **But some of them said**, “Could not this man, who opened the eyes of the blind man, have kept this man also from dying?”

JESUS' REMARKS RESULT IN RIFT

A division ([schisma](#)) occurred again (see related passages above) among the Jews ([Ioudaios](#)) because of these words ([logos](#)) - Why another division? Because what He had just stated was something that only God could do (especially "I have authority to take it up again," to give life to a dead man!) In addition when we think of Jesus' description as the Door, one can expect division, for a door let's some people in and shuts others out! **Again** points out what we have seen repeatedly, when Jesus comes on the scene, there is almost invariably division among the group, whether the common people (Jn 7:40-43+) or the leaders (John 9:16+) (See [related passages above](#)). The Word of God, the sword of the Spirit always divides people. One recalls Hebrews 4:12-13+ which explains that

"the Word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do."

Jesus made it crystal clear that neutrality regarding Himself was not an option, declaring

"He who is not with Me is against Me; and he who does not gather with Me scatters." (Mt 12:30+, Mk 9:40+, Lk 9:50+, Lk 11:23+).

"No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth." (Mt 6:24+)

Division ([4978](#)) [schisma](#) from [schizo](#) = to cleave, split) literally a split, a rift, and in a garment a tear or rent. Figuratively, of doctrinal differences and divided loyalties within a group schism, division of opinion, discord (Jn 7.43; 1Co 12.25).

Schisma - 8v - division(4), divisions(2), tear(2) - Mt 9:16; Mk 2:21; Jn 7:43; Jn 9:16; Jn 10:19; 1Co 1:10; 1Co 11:18; 1Co 12:25

CHRIST PROVES HIS DIVINITY John 10:19–42 - Croft Pentz - Expository Outlines on the Gospel of John

I. THE CONFUSION—vv. 19–21

- A. Division—v. 19. Christ's healing of the blind man, and His statements concerning His power to give or withhold His life caused a division among the Jews.
- B. Demon—v. 20. "Some of them said, 'He has a demon or else is crazy. Why listen to a man like that?'"—LB.
- C. Divine—v. 21. How could a demon heal a man? Only the Son of God could do such a miracle. Satan has power, but he doesn't use his power to help or to do good.

II. THE CHRIST—vv. 22–30

- A. Probing—vv. 22–24. The Jews kept asking Christ, "Are you the Son of God, the Messiah?" Jesus had told them before, but they refused to accept His statements.
- B. Proof—v. 25. The proof He was the Messiah was in the miracles He performed. He did these miracles with the power of God, to convince the people He was the Messiah, the Son of God.
- C. Problem—vv. 26–27. They could not believe because they were not of Christ. Those who know Christ will follow His voice.
- D. Promise—vv. 28–29. Eternal life in Christ. No one can take us out of the Father's hand. However, we can remove ourselves by our indifference and sin.
- E. Personality—v. 30. Both Christ and God are ONE. One in unity—John 17:11, 21–23. Christ is equal to God in power!

III. THE CONFLICT—vv. 31–38

- A. Scriptures—vv. 34–36. Verse 34 is a quote of Psalm 82:6. "Gods" means Hebrew judges of the Old Testament. If the Jews could believe these judges, why not believe Him?
- B. Signs—v. 37. "Don't believe me unless I do miracles of God"—LB.
- C. Sacred—v. 38. Seeing the miracles and believing were necessary to believe in God. Note Jesus' words in John 14:1.

IV. THE CONVERSION—vv. 40–42

- A. Arrest—vv. 39–40. They tried to arrest Christ. Christ escaped. He went to where John was baptizing in water.
- B. Attention—v. 41. Attention was called to the fact that all the predictions of John concerning Christ were true. John did no miracle, though he had power to do so—Luke 1:17.
- C. Acceptance—v. 42. Many accepted. We do not know the exact number.

John 10:20 Many of them were saying, "He has a demon and is insane. Why do you listen to Him?"

BGT John 10:20 λεγον ο πολλο ξατν· δαιμονιον χει κα μα νεται· τ α το κο ετε;

KJV John 10:20 And many of them said, He hath a devil, and is mad; why hear ye him?

NET John 10:20 Many of them were saying, "He is possessed by a demon and has lost his mind! Why do you listen to him?"

CSB John 10:20 Many of them were saying, "He has a demon and He's crazy! Why do you listen to Him?"

ESV John 10:20 Many of them said, "He has a demon, and is insane; why listen to him?"

NIV John 10:20 Many of them said, "He is demon-possessed and raving mad. Why listen to him?"

NLT John 10:20 Some said, "He's demon possessed and out of his mind. Why listen to a man like that?"

MIT John 10:20 Many of them were saying, "He has a demon that is making him psychotic. Why do we listen to him?"

- **He has a demon:** John 7:20 Jn 8:48,52 Mt 9:34 Mt 10:25 Mk 3:21 Ac 26:24
- **Why do you listen:** John 7:46-52 8:47 9:28,29 Isa 53:8 Ac 18:14,15 25:19,20 26:30-32
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

John 7:20+ The crowd answered, "**You have a demon!** Who seeks to kill You?"

John 8:48+ The Jews answered and said to Him, "Do we not say rightly that **You are a Samaritan and have a demon?**"

John 8:52+ The Jews said to Him, "**Now we know that You have a demon.** Abraham died, and the prophets also; and You say, 'If anyone keeps My word, he will never taste of death.'

Matthew 9:34+ But the Pharisees were saying, "**He casts out the demons by the ruler of the demons.**"

Mark 3:21+ When His own people heard of this, they went out to take custody of Him; for they were saying, "**He has lost His senses.**"

THE NAY SAYERS: JESUS IS A LUNATIC

Many of them were saying, "He has a demon ([daimonion](#)) and is insane ([mainomai](#)). Why do you listen ([akouo](#)) to Him - Many blasphemed Jesus with this demonic accusation (I cannot imagine their reaction of horror when they are judged by Jesus for uttering these words! Rev 20:11-15+) This is not the first time Jesus was accused of having a **demon** and being out of His mind (see Related Passages above). Many responded to Jesus' message with ridicule rather than repentance! It was a common belief in Jesus' day that insanity was associated with demon possession, which of course is not true. Demon possessed people can act "insane," but not all mentally handicapped people are demon possessed.

If you doubt the depravity of man, this horrid declaration by men who witnessed the greatest Man Who ever lived should convince you otherwise!

Bob Utley on **He has a demon** - This was a common charge made against Jesus from two different perspectives. (1) in John 10:20, as in Jn 7:20, it was used to say that Jesus had a mental illness and (2) this same charge is used by the Pharisees to try to explain the source of Jesus' power (cf. John 8:48,52) (See [THE DEMONIC IN THE NT](#))

William Barclay on **He has a demon** -- "Either Jesus was a megalomaniac madman, or he was the Son of God....And what was he doing to merit all this? Why, he was instructing the ignorant, and telling the wretched that he was just going to die to save their souls! Amazing love of God, and ingratitude and obduracy of men!" ([John 10 Commentary](#))

Warren Wiersbe comments on the blasphemous, absurd accusations hurled at Jesus that "People will do almost anything to avoid facing the truth!" Since Jesus Christ is "the Door," we would expect a division, because a door shuts some people in and others out!

He is the Good Shepherd, and the shepherd must separate the sheep from the goats. It is impossible to be neutral about Jesus Christ; for, what we believe about Him is a matter of life or death (John 8:24). ([Bible Exposition Commentary](#))

Insane (3105) (**mainomai**) gives us our English "maniac" to rage, rave, be mad. This verb pictures a person speaking and acting in such a way that they appear to others that they are "out of their mind" or "lost their senses." In fact each occurrence of **mainomai** in the New Testament uses the term as **hyperbole**: "You must be stark raving mad!" Many of the Jews said about Jesus He has "a demon and is **insane**." (Jn 10:20) When Paul confronted Festus with Truth, he responded with a loud voice saying, "Paul, you are out of your mind! Your great learning is driving you **mad**." (Acts 26:24) Paul denied the charge saying "I am not **out of my mind**, most excellent Festus, but I utter words of sober truth." Have you ever been accused of being "out of your mind" because of your "fanatical" belief in Jesus as the only way to eternal life? If so, you are in good company! If not, then perhaps you need to be a bit more bold in your witness (with boldness enabled by the Spirit)! The last NT use relates to speaking in tongues (1Co 14:23).

John 10:21 Others were saying, "These are not the sayings of one demon-possessed. A demon cannot open the eyes of the blind, can he?"

BGT John 10:21 ἄλλοι λεγόν· ταῦτα τὸ ματὰ οὐκ ἐστὶν δαιμονίζου· μὴ δαίμονιον ὀνομάζεται τυφλοῦ φθαλμοῦ νοῦξαι;

KJV John 10:21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

NET John 10:21 Others said, "These are not the words of someone possessed by a demon. A demon cannot cause the blind to see, can it?"

CSB John 10:21 Others were saying, "These aren't the words of someone demon-possessed. Can a demon open the eyes of the blind?"

ESV John 10:21 Others said, "These are not the words of one who is oppressed by a demon. Can a demon open the eyes of the blind?"

NIV John 10:21 But others said, "These are not the sayings of a man possessed by a demon. Can a demon open the eyes of the blind?"

NLT John 10:21 Others said, "This doesn't sound like a man possessed by a demon! Can a demon open the eyes of the blind?"

- **Can he:** John 9:6,32 Ex 4:11 8:19 Ps 94:9 146:8 Pr 20:12 Isa 35:5,6 Mt 11:5
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

John 9:30-33+ The man answered and said to them, "Well, here is an amazing thing, that you do not know where He is from, and yet He opened my eyes. 31 "We know that God does not hear sinners; but if anyone is God-fearing and does His will, He hears him. 32 "Since the beginning of time it has never been heard that **anyone opened the eyes of a person born blind.** 33 "If this man were not from God, He could do nothing."

THE YEA SAYERS

Others were saying - This group is at least moving the right general direction. Whether we will see some of them in heaven remains to be seen. In any event, in this passage they function much like apologists for Jesus, giving two reasons He could not be demon possessed or stark raving mad.

"These are not the sayings (rhema) of one demon-possessed (daimonizomai) - This group realized that the words of Jesus were not those of a man who was **demon-possessed** for He backed up what He declared with His signs in this case His healing of the man born blind.

Bob Utley on were saying... - There are two questions in John 10:21. (1) John 10:21a has ouk, which expects a "yes" answer. (2) John 10:21b has mē, which expects a "no" answer. The healing of the blind was a Messianic sign (cf. Ex 4:11; Ps. 146:8; Isa. 29:18; Isa 35:5; Isa 42:7). There is a sense in which the blindness of Israel (cf. Isa. 42:19) is being shown here as it was in John 9.

A demon ([daimonion](#)) cannot ([dunamai](#)) open ([anoigo](#)) the eyes of the blind ([tuphlos](#)), can he - Perhaps some had heard the reasoning of the healed blind man in John 9 (see related passages above). Jesus had opened the eyes of many blind souls, repeatedly demonstrating that He was the long awaited Messiah. Such signs were associated with the advent of the Messiah.

John 10:22 At that time the Feast of the Dedication took place at Jerusalem;

- John 10 Resources - Multiple Sermons and Commentaries

BGT John 10:22 γ νετο τ τε τ γκα νια ν το ς εροσολ μοις, χειμ ν ν,

KJV John 10:22 And it was at Jerusalem the feast of the dedication, and it was winter.

NET John 10:22 Then came the feast of the Dedication in Jerusalem.

CSB John 10:22 Then the Festival of Dedication took place in Jerusalem, and it was winter.

ESV John 10:22 At that time the Feast of Dedication took place at Jerusalem. It was winter,

NIV John 10:22 Then came the Feast of Dedication at Jerusalem. It was winter,

NLT John 10:22 It was now winter, and Jesus was in Jerusalem at the time of Hanukkah, the Festival of Dedication.

FEAST OF DEDICATION - "[Festival of Lights](#)"

THE TIME OF HANUKKAH

Most (but not all) commentators feel that in this passage John now moves on to another scene approximately 2-3 months later, John 7:1-10:21+ having taken place during and after the time of the **Feast of Tabernacles**. Where Jesus was (remaining in or leaving Jerusalem) during this 2-3 months is not stated in the Scripture.

Ray Stedman for example writes "That Feast, which we call by the much more familiar term "Hanukkah," is celebrated when we Christians celebrate Christmas, in late December, so there is a gap in time between Verse 21 and Verse 22 of approximately three months duration." ([Mad Man or God-Man | John 10:22-42](#))

At that time the [Feast of the Dedication](#) took place at Jerusalem - NLT paraphrases it accurately "It was now winter, and Jesus was in Jerusalem at the time of Hanukkah, the Festival of Dedication." The **Feast of Dedication** is also known as [Hanukkah](#) and the **Festival of Lights** (because of the lighting of lamps and candles in Jewish homes to celebrate the Feast) and began in the [intertestamental period](#) when the temple was rededicated after the Maccabean revolt (led by Judas Maccabaeus = 'Judas the Hammer'), that threw off the rule of evil [Antiochus Epiphanes](#) and recaptured the temple and reconsecrated it to God on 25 [Kislev](#) (the lunar month that approximately coincides with December), 164 BC. ([1 Maccabees 4:52-59](#)). This feast is mentioned only here and was not one of the feasts sanctioned in the Old Testament.

See [William Barclay's](#) background on the the **Feast of the Dedication**. Excerpt - "It was told that when the Temple had been purified and the great seven branched candlestick re-lit, only one little cruse of unpolluted oil could be found. That cruse was still intact, and still sealed with the impress of the ring of the High Priest. By all normal measures, there was only oil enough in that cruse to light the lamps for one single day. But by a miracle it lasted for eight days, until new oil had been prepared according to the correct formula and had been consecrated for its sacred use."

NET NOTES on **Feast of Dedication** - The feast of the Dedication (also known as Hanukkah) was a feast celebrating annually the Maccabean victories of 165-164 b.c.—when Judas Maccabeus drove out the Syrians, rebuilt the altar, and rededicated the temple on 25 Kislev (1 Macc 4:41-61). From a historical standpoint, it was the last great deliverance the Jewish people had experienced, and it came at a time when least expected. Josephus ends his account of the institution of the festival with the following statement: "And from that time to the present we observe this festival, which we call the festival of Lights, giving this name to it, I think, from the fact that the right to worship appeared to us at a time when we hardly dared hope for it" (Ant. 12.7.6 [12.325]). **Hanukkah or the 'Festival of Lights.'** The Greek name for the feast, τ γκαϊνια (ta enkainia/egkainia), literally means "**renewal**" and was used to translate **Hanukkah** which means "**dedication**." The Greek noun, with its related verbs, was the standard term used in the LXX for the consecration of the altar of the Tabernacle (Nu 7:10-11+), the altar of the temple of Solomon (1Ki 8:63; 2Ch 7:5), and the altar of the second temple (Ezra 6:16-17, Neh 12:27 where "*dedication*" = *egkainia*). The word is thus connected with the consecration of all

the houses of God in the history of the nation of Israel.

John MacArthur on **Feast of the Dedication**. The Jewish celebration of Hanukkah, which celebrates the Israelite victory over the Syrian leader [Antiochus Epiphanes](#), who persecuted Israel. In ca. 170 b.c. he conquered Jerusalem and desecrated the Jewish temple by setting up a pagan altar to displace the altar of God. Under the leadership of an old priest named Mattathias (his family name was called the Hasmoneans), the Jews fought guerrilla warfare (known as the [Maccabean Revolt](#)—166-142 b.c.) against Syria and freed the temple and the land from Syrian dominance until 63 b.c. when Rome (Pompey) took control of Palestine. It was in 164 b.c. on 25 Chislev ([Dec. approximately](#)), that the Jews liberated the temple and rededicated it. The celebration is also known as the "Feast of Lights" because of the lighting of lamps and candles in Jewish homes to commemorate the event. (BORROW [The MacArthur Study Bible page 1604](#))

Bob Utley points out that "John uses the feasts of Judaism as occasion for Jesus to use their symbolism to reveal Himself to the Jewish leadership, the citizens of Jerusalem, and the crowds of pilgrims (cf. John 7-11)."

Merrill Tenney (BORROW [The Gospel of Belief - page 166](#)) - The discourse (Jn 10:22-42) was introduced by the direct question: "If thou art the Christ [Messiah], tell us plainly" (24). The division of opinion concerning Jesus had created a tension, and the Jews requested a categorical answer. The previous teaching had been plain to those who were spiritually alert, but the half-veiled references to prophecy and the parabolic message did not satisfy the people. They wanted an open declaration. In answer, Jesus first described the nature of true believers. They are characterized by the following:

Sensitivity	They "hear my voice"	Jn 10:27
Fellowship	"I know them"	Jn 10:27
Obedience	"They follow me"	Jn 10:27
Life	"I give them eternal life"	Jn 10:28
Assurance	"They shall never perish"	Jn 10:28
Security	"No one shall snatch them out of My hand"	Jn 10:28

These are the qualities that distinguish believers from unbelievers, and are both the basis and the result of belief.

QUESTION - [What is the Feast of Dedication?](#)

ANSWER - The **Feast of Dedication**, which was once also called the **Feast of the Maccabees**, was an eight-day winter festival celebrated by the Jews in the month of December or sometimes late November, depending on when it fell in the lunisolar Jewish calendar. Today, this festival is called [Hanukkah](#) or the Festival of Lights.

The history of the **Feast of Dedication** goes back to the [intertestamental period](#) and the Maccabean Revolt. After the Seleucid king [Antiochus Epiphanes](#) profaned the Jewish temple (**ED**: by sacrificing a pig on the altar, setting up a pagan altar in its place, and erecting a statue of Zeus in the most holy place) and forced the Jews to abandon their sacrifices and adopt pagan rituals (**ED**: Jews were required to offer sacrifices to pagan gods, were not allowed to own or read the Old Testament Scriptures, and copies of it were destroyed; and were forbidden to perform religious practices such as keeping Sabbath and circumcising children), a group of Jewish freedom fighters rose up, defied the oppressive pagan regime, and overthrew the Seleucids (**ED**: See [2 Maccabees 10:1-8](#)). The temple in Jerusalem was re-dedicated to God; ever since then, the Feast of Dedication has been celebrated to commemorate this meaningful event in Jewish history.

The original **Feast of Dedication** involved a miracle, according to rabbinic tradition. When the Jews re-entered the temple they could only find one small, sealed jug of olive oil that had not been profaned or contaminated by the Seleucids. They used this to light the [menorah](#) in the temple, and though the oil was only enough to last one day, it miraculously lasted eight days—time for more oil to be made ready. This is the reason Hanukkah lasts for eight days.

The Bible mentions the **Feast of Dedication** by name in the Gospel of John. "Then came the **Festival of Dedication** at Jerusalem. It was winter, and Jesus was in the temple courts walking in Solomon's Colonnade" (John 10:22–23). This is the scene in which Jesus claims oneness with the Father, for which the unbelieving Jews try to apprehend and stone Him (John 10:24–39).

The **Feast of Dedication**, with its roots in the miracle of the menorah, has always been associated with lights; it is sometimes called the Festival of Lights. Illuminating houses and synagogues is a tradition that was probably carried over from the Feast of

Tabernacles. The recitation of Psalm 30:1–12 is also an important part of the **Feast of Dedication** because of its themes of God-given victory over enemies and the replacement of mourning and sorrow with hope and joy (Psalm 30:5, 11).

Hanukkah, or the **Feast of Dedication**, is not one of the festivals instituted by God through Moses as part of the Law. That is not to say, however, that the festival is unbiblical or unpleasing to God. From Daniel to Jesus' disciples to Jews persecuted under Hitler's power and Christians persecuted in the Orient, both Jews and Christians have a long history of showing extraordinary courage in the face of intense persecution, just as the Jews did during the Seleucid oppression. The **Feast of Dedication** is about the darkness of persecution and the light of God that leads His people through the darkness of those figurative nights with a promise of joy in the morning (Psalm 30:5).

Most Jews today do not believe in Jesus Christ as the incarnation of Yahweh. However, the Maccabees were followers of Yahweh, and Jesus' disciples were still Jewish, even though they believed that the Great I Am had revealed Himself in the person of Jesus (Exodus 3:14; John 8:58). Christianity has its roots in Judaism, and Christians can look to the **Feast of Dedication** as a celebration of God's protection and the victory He gives His faithful people who are willing to bravely continue to worship Him in the face of persecution. GotQuestions.org

Related Resource:

- [What is Hanukkah? Should a Christian celebrate Hanukkah \(Christmaskah\)? | GotQuestions.org](http://GotQuestions.org)

Larry Richards - Tug-of-War with God (John 10:22–29) - BORROW [The 365 day devotional commentary page 768](#)

I remember when my oldest son was about four. We used to play tug-of-war: him against my thumb. Not surprisingly, no matter how he heaved and pulled, and pulled and panted, my thumb always won.

At four, Paul, now in his mid-30s, just couldn't understand that my three-inch thumb was attached to a 230-pound man. Try as he would, his 40-pound body never could win.

The contests I remember are just about as unequal as one Jesus mentioned in John 10. "I give them eternal life," He said of those who have faith in Him. "And no one can snatch them out of My hand. My Father, who has given them to Me, is greater than all; no one can snatch them out of My Father's hand. I and the Father are One."

Yet Christians, standing secure in the palm of God's hand, often play "snatch." They find some 40-pound sin has a hold on them, and they're terrified that it will snatch them out of God's hand, and that they'll lose eternal life. Or they note some 40-pound doubt skipping around in their head, and they're frightened that it will snatch them away from salvation. Others worry about their own 40-pound will, anxious that it may run wild and catapult them from God's grip.

Well, Jesus has good news, "My Father . . . is greater than all; no one can snatch them out of My Father's hand."

Jesus has given us eternal life. And God the Father keeps us in the hollow of His almighty hand.

James Smith - THE SAFETY OF THE SHEEP JOHN 10:22–30

It was winter, and Jesus was walking in the porch of the temple called "Solomon's," when the Jews, who were bewildered about the character and doings of Jesus, came about Him, saying, "How long do you mean to keep us in suspense? If Thou be the Christ tell us plainly" (v. 24). He had been telling them all along by His words and works, but they believed not (v. 25). Never man spoke more plain than He, but to those who are wilfully or judicially blind, such evidence is of little value. "Ye believe not," said Jesus, "because ye are not of My sheep" (v. 26). By their persistent unbelief they proved themselves unfit to enter the sheepfold of His chosen ones. "They could not enter in because of their unbelief" (Heb. 3:19). This question of the Jews gives Him an opportunity of explaining more fully the relationship and privilege of His sheep.

I. Their Relationship. They are His by—

1. SOVEREIGN GRACE. "My sheep hear My voice, and I know them" (v. 27). "All we like sheep have gone astray; we have turned every one to his own way." The Lord might have passed us by in our waywardness and misery, but in love and in mercy He spoke. If He did not speak, the sheep would never hear His voice, and never follow Him. "My voice!" There is no other voice like His. To hear it is to turn and live, or die in sin. "By grace are ye saved through faith."

2. DELIBERATE CHOICE. "They follow Me." They hear Him, believe Him, and follow Him. They choose to obey His voice, rather than the voices of the world, or the whisperings of their own heart. To follow Christ is to renounce self and forsake all that would hinder the soul from abiding in His presence and obeying His Word.

II. Their Security. They are perfectly safe, because—

1. THEY HAVE ETERNAL LIFE. “I give unto them eternal life” (v. 28). The verb is in the present, and might be read, “I am giving them the life of the ages.” This life is the gift of Him who laid down His life for the sheep—a gift that is continuous, running on into the endless ages of futurity. Who but the Eternal One could make such a promise and bestow such a blessing? “The gift of GOD is eternal life” (Rom. 6:23).

2. THEY ARE THE GIFT OF THE FATHER. “My Father ... gave them Me” (v. 29). The sheep of Christ are the “elect according to the foreknowledge of God the Father” (1 Peter 1:2). “All that the Father hath given Me shall come to Me” (John 6:37). They are secure because they are possessed with a life suited for the ages of eternity, and because they are the chosen ones of the Father “before the foundation of the world, that they should be holy and without blame before Him in love ... to the praise of the glory of His grace” (Eph. 1:3–6). It was for such Christ prayed when He said, “Holy Father, keep through Thine own Name those whom Thou hast given Me.”

3. THEY ARE IN CHRIST’S HAND. “Neither shall any pluck them out of My hand.” Of them which Thou hast given Me have I lost none (John 18:9). His hand stands here for the almightiness of His power—a power as gentle as a mother’s touch, as strong as the eternal God. No foe is able to wrest us from His hand. The sheep are saved by the gift of Divine life, and by the grip of Divine power. They are made partakers of a new nature and the subject of a new environment. They are in His heart of grace and in His hand of safety.

4. THEY ARE IN THE FATHER’S HAND. “None is able to pluck them out of My Father’s hand” (v. 29). “My Father is greater than all ... I and My Father are one.” The sheep are in the all-embracing power of the Son, as the Son is in the all-embracing power of the Father. “The glory which Thou gavest Me I have given them, that they may be one, even as We are” (John 17:22). The security of the Son is virtually the security of the sheep. As He is in the hand of the Father, so are we in the hand of the Son. Accepted and kept in the Beloved, the oneness of the Son with the Father is a powerful guarantee (v. 30).

5. THEY HAVE HIS PROMISE. “They shall never perish.” The negative here is doubly strong, and might be rendered, “They shall never, NEVER perish” (v. 28). The infallible Word of the eternal Son stands like an adamant wall between the helpless sheep of His fold and perdition. The breaking of that Word would be the breaking down of His own character. One “jot or tittle” of His Word cannot possibly fail. Thus we have strong consolations who have fled to Him as the Refuge and Shepherd of our souls.

John 10:23 it was winter, and Jesus was walking in the temple in the portico of Solomon.

BGT John 10:23 κα περιεπαι ησο ς ντ ερ ντ στο το Σολομ νος.

KJV John 10:23 And Jesus walked in the temple in Solomon's porch.

NET John 10:23 It was winter, and Jesus was walking in the temple area in Solomon's Portico.

CSB John 10:23 Jesus was walking in the temple complex in Solomon's Colonnade.

ESV John 10:23 and Jesus was walking in the temple, in the colonnade of Solomon.

NIV John 10:23 and Jesus was in the temple area walking in Solomon's Colonnade.

NLT John 10:23 He was in the Temple, walking through the section known as Solomon's Colonnade.

NRS John 10:23 and Jesus was walking in the temple, in the portico of Solomon.

NJB John 10:23 and Jesus was in the Temple walking up and down in the Portico of Solomon.

NAB John 10:23 And Jesus walked about in the temple area on the Portico of Solomon.

YLT John 10:23 and Jesus was walking in the temple, in the porch of Solomon,

MIT John 10: 23 Jesus was moving about in Solomon's colonnade of the temple.

- **Solomon's:** Ac 3:11 Acts 5:12
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

Acts 3:11+ While he was clinging to Peter and John, all the people ran together to them at the so-called **portico of Solomon**, full of amazement.

Acts 5:12+ At the hands of the apostles many signs and wonders were taking place among the people; and they were all with one accord in **Solomon's portico**.

JESUS WALKING ON PORTICO IN THE WINTER

it was winter - This statement suggests it was an eyewitness detail (by John and if he was there, the other disciples must have also been present). This is a significant time phrase, because it indicates we are now only a few months from the most important event in human history, Jesus' crucifixion and resurrection three days later. The season presumably is mentioned to explain why Jesus was walking under the covered colonnade which would provide protection from the winter weather (the picture of the portico above is very accurate).

Trench on it was winter - "His meaning must be, 'it was stormy weather,' or 'there was a storm blowing.'" (Quoted by [Guzik](#))

MacArthur on it was winter - Some see in John's reference to winter a metaphor for the Jews' spiritual state—that it described not only the season of the year, but also Israel's spiritual coldness. "The thoughtful reader of the Gospel understands that time and temperature notations in John are reflections of the spiritual condition of the persons in the stories (cf. John 3:2; 13:30; 18:18; 20:1, 19; 21:3–4)" (See Gerald L. Borchert, [John 1-11: An Exegetical and Theological Exposition](#) 337–38). (See [John Commentary](#))

And Jesus was walking in the temple in the portico of Solomon- It was winter and this covered colonnade located on the east side of the temple area and overlooking the Kidron Valley below would offer some protection from the cold or other elements (rain, wind). **Walking** is imperfect tense suggesting Jesus was walking back and forth probably to help Him stay warm. Some thought this **portico** had been part of Solomon's Temple, e.g., Josephus said it had survived the Babylonian destruction of 586 BC.

MacArthur on portico of Solomon - Some walked there to meditate, and rabbis sometimes taught their students there. Later, the early Christians would gather in the portico of Solomon to proclaim the gospel (Acts 3:11+; Acts 5:12+). (See [John Commentary](#))

Ray Stedman writes "Winter in Israel is the rainy season. The "portico of Solomon" was a large roofed-in enclosure supported by beautiful columns that filled one side of the temple arena. There, sheltered from the rain, our Lord resumed his teaching ministry during the Feast of Hanukkah." ([Mad Man or God-Man | John 10:22-42](#))

Bruce on portico of Solomon - "Solomon's colonnade was the name given to the portico which ran along the east side of the outer court of Herod's temple. It is mentioned in Acts as the place where Peter addressed the crowd that congregated to see the man who had been cured of his lifelong lameness at the Beautiful Gate, and again as the place where the Jerusalem believers regularly gathered for their public witness to Jesus as the Christ (Acts 3:11; 5:12)." (Quoted by [David Guzik](#))

NET NOTE - Solomon's **Portico** was a covered walkway formed by rows of columns supporting a roof and open on the inner side facing the center of the temple complex.

QUESTION - [What was Solomon's Porch?](#)

ANSWER - Solomon's Porch was the name of two porches associated with the temple in Jerusalem. The [original temple](#), constructed by King Solomon, is described in 1 Kings: "As for the house which King Solomon built for the LORD, its length was sixty cubits [90 feet] and its width twenty cubits [30 feet] and its height thirty cubits [45 feet]. The porch in front of the nave of the house was twenty cubits [30 feet] in length, corresponding to the width of the house, and its depth along the front of the house was ten cubits [15 feet]" (1 Kings 6:2–3, NASB).

The reconstructed [temple](#) was later modified by King Herod, and it included an area also known as **Solomon's Porch** (Acts 5:12KJV), **Solomon's Portico** (ESV), or **Solomon's Colonnade** (NIV). This structure was on the east side of the temple and was covered with a roof, thus providing more protection from the weather than the temple courtyards. Passing west through Solomon's Porch (toward the temple) would place one in the [Court of the Gentiles](#).

The Jewish historian [Josephus](#) describes Solomon's Porch this way:

"There was a porch without the temple, overlooking a deep valley, supported by walls of four hundred cubits, made of four square stone, very white; the length of each stone was twenty cubits, and the breadth six; the work of king Solomon, who first founded the whole temple" (Antiquities I. 20. c. 8. sect. 7).

One winter, at the [Festival of Dedication](#) (or Hanukkah), Jesus was in Jerusalem, and John describes Him as "in the temple courts

walking in Solomon's Colonnade" ([John 10:23](#)). The KJV says, "Solomon's porch." In Acts 5:12, Solomon's Porch was the gathering place for believers in Jerusalem before the [Diaspora](#). Earlier, in Acts 3:11, Peter and John had healed a lame man at Solomon's Porch and preached to a large crowd that had gathered there.

Solomon's Porch, along with the rest of Herod's temple, was destroyed by the Romans in [A.D. 70](#). [GotQuestions.org](#)

John 10:24 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."

BGT John 10:24 κ κλωσαν ο ν α τ ν ο ουδα οι κα λεγον α τ · ως π τε τ ν ψυχ ν μ ν α ρεις; ε σ ε χριστ ς, ε π μ ν παρρησ .

KJV John 10:24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

NET John 10:24 The Jewish leaders surrounded him and asked, "How long will you keep us in suspense? If you are the Christ, tell us plainly."

CSB John 10:24 Then the Jews surrounded Him and asked, "How long are You going to keep us in suspense? If You are the Messiah, tell us plainly."

ESV John 10:24 So the Jews gathered around him and said to him, "How long will you keep us in suspense? If you are the Christ, tell us plainly."

NIV John 10:24 The Jews gathered around him, saying, "How long will you keep us in suspense? If you are the Christ, tell us plainly."

NLT John 10:24 The people surrounded him and asked, "How long are you going to keep us in suspense? If you are the Messiah, tell us plainly."

NRS John 10:24 So the Jews gathered around him and said to him, "How long will you keep us in suspense? If you are the Messiah, tell us plainly."

NJB John 10:24 The Jews gathered round him and said, 'How much longer are you going to keep us in suspense? If you are the Christ, tell us openly.'

NAB John 10:24 So the Jews gathered around him and said to him, "How long are you going to keep us in suspense? If you are the Messiah, tell us plainly."

YLT John 10:24 the Jews, therefore, came round about him, and said to him, 'Till when our soul dost thou hold in suspense? if thou art the Christ, tell us freely.'

MIT John 10:24 The Jews cornered him and kept saying, "For how long will you keep us in suspense? If you are the messiah, tell us outright."

- **How:** 1Ki 18:21 Mt 11:3 Lu 3:15
- **If:** John 1:19 Jn 8:25,53 Jn 9:22 Lu 22:67-70 2Co 3:12
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

Matthew 11:3+ and said to Him, "Are You the Expected One (**ED**: AKA "THE MESSIAH"), or shall we look for someone else?"

Luke 22:67-71+ "If You are the Christ, tell us." But He said to them, "If I tell you, you will not believe; 68 and if I ask a question, you will not answer. 69 "But from now on THE SON OF MAN WILL BE SEATED AT THE RIGHT HAND of the power OF GOD." 70 And they all said, "Are You the Son of God, then?" And He said to them, "**Yes, I am.**" 71 Then they said, "What further need do we have of testimony? For we have heard it ourselves from His own mouth."

**CIRCLE OF CONFRONTATION:
ARE YOU THE CHRIST?**

The Jews ([Ioudaios](#)) then gathered around ([kukloo](#) - encircled) Him, and were saying to Him - **The Jews** were likely still smarting from Jesus' implication that they were thieves and robbers of the sheep (Jn 10:8±), so it is very possible that some of these **Jews** included those from the religious hierarchy. They literally surrounded or encircled ([kukloo](#)) Jesus, bringing about a "showdown"! (cf disciples encircling Paul after he was stoned at Lystra - Acts 14:19-20+) Was this to keep Him from escaping? It is almost like "We've got you now!" It is clear that this was not a friendly gathering as shown by their responses to Jesus in Jn 10:31 and Jn 10:39! **Saying** is in the imperfect tense suggesting one after another where addressing Jesus.

It was not lack of information but lack of willingness to believe.

-- [Brian Bell](#)

[A T Robertson](#) - Evidently the hostile Jews cherished the memory of the stinging rebuke given them by Jesus when here last, particularly the allegory of the Good Shepherd (John 10:1-19), in which he drew so sharply their own picture.

"How long will You keep us in suspense?" - "How long are you going to annoy us?" (Carson) "Do not keep us on tenterhooks" or "Do not keep us hanging in the air" (Hendriksen) More literally this reads "*How long will you take away our life?*" (an idiom which meant to keep one from coming to a conclusion about something). The use of the phrase "*ten psuchen hemon aireis*" meaning "to keep in suspense" is not well attested, although it certainly fits the context here. In modern Greek the phrase means "to annoy, bother." (NET NOTE)

[Adam Clarke](#) points out that "The Jews asked this question through extreme perfidiousness (faithlessness, treacherousness): they wished to get him to declare himself king of the Jews, that they might accuse him to the Roman governor; and by it they insolently insinuated that all the proofs he had hitherto given them of his Divine mission were good for nothing."

If You are the Christ ([Christos](#) - the Messiah), **tell aorist imperative** **us plainly** ([parrhesia](#)) - While He did not claim to be Messiah, His words and works gave clear evidence that He was the One Who fulfilled the many Messianic Prophecies ([see note below](#)). Note **"the"** Christ, the one and only, **the** Messiah. As explained by Uteley below, they are phrasing this sentence in a way that assumes Jesus is declaring He is the Christ, or the Messiah, which of course, they did not accept or believe. They make this declaration for the sake of argument. These Jews were not interested in truth but were seeking a way to bring about Jesus' destruction! The problem was not that Jesus was unclear but that the hearts were uncircumcised! Several weeks later Stephen made this clear as he addressed the hostile Jews declaring "You men who are **stiff-necked** and **uncircumcised in heart and ears** are **always resisting the Holy Spirit**; you are **doing just as your fathers did.**" (Acts 7:51+)

Ray Stedman: "Their idea of what the Messiah would do and Jesus' fulfillment of the predictions of the Messiah were wide apart. They pictured the Messiah as a conquering hero who, like the family of Judas Maccabeus, would drive out the Romans, free the temple and enable the Jewish nation to again gain control of the land. But Jesus gave no indication that he ever intended to do that. Therefore, for him to say to them, "I am the Messiah" would have been to arouse totally false hopes in their minds. But he did tell them by other means that he was the Messiah. ([Mad Man or God-Man | John 10:22-42](#))

Bob Uteley on If You are the Christ... - "IF" This is a first class conditional sentence which is assumed to be true from the author's perspective or for his literary purposes. There are several first class conditional sentences in this context (cf. John 10:24, 35, 37, 38). This usage in John 10:24 shows how this construction can be used in a literary sense. These Pharisees did not really believe Jesus was the Messiah; they were baiting him. Uteley adds this note on **tell us plainly**" - There are several things to discuss in this verse. First, Jesus taught in parables, figurative language, and ambiguous dualistic statements. This crowd in the temple wanted Him to express Himself clearly. Second, the Jews of Jesus' day did not expect the Messiah to be Deity incarnate. Jesus had seemingly alluded to His oneness with God on several occasions (cf. John 8:56-59), but in this context they are asking specifically about the Messiah. The Jews expected this Anointed One to act like Moses (cf. Deut. 18:15,19). Jesus had done exactly that in chapter six. His works fulfilled OT prophecies, especially the healing of the blind (John 9). They had all the evidence needed. The problem was that Jesus did not fit their traditional military, nationalistic expectations of the Messiah.

William Hendriksen - The question may be asked, "Why had not Jesus told them plainly (i.e., in so many words), 'I am the Christ'?" He had revealed himself as such to the Samaritan woman (Jn 4:25, 26+); why had he not used the same clear language in speaking to the Jews?" Although various answers have been given to this question, the best, it would seem to us, is the traditional one; namely, that to the mind of the Jews (particularly, the Jewish religious leaders, hostile to Jesus) being the Christ meant being the political (even more than spiritual) king of Israel, in rebellion against the Roman government. Cf. Matt. 26:63+ and Luke 23:2+. Had Jesus used the plain language which they now demanded, it would have been completely misunderstood. See also on Jn 6:15+. In this connection it must be borne in mind that even to the Samaritan woman Jesus did not make himself known as the Christ until He had given her a much needed lesson in the spiritual character of religion. (Borrow [Exposition of the Gospel according to John - see page 238](#))

[A T Robertson](#) adds "Jesus declined to use the word [Christos](#) (Messiah) then as now because of the political bearing of the word in

their minds. The populace in Galilee had once tried to make him king in opposition to Pilate (John 6:14-15+). When Jesus does confess on oath before Caiaphas that he is the Christ the Son of God (Mark 14:61-62+; Matthew 26:63-64), the Sanhedrin instantly vote him guilty of blasphemy and then bring him to Pilate with the charge of claiming to be king as a rival to Caesar. Jesus knew their minds too well to be caught now.

John 10:25 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.

BGT John 10:25 πεκρθη ατο ς ησο ς επον μν κα ο πιστε ετε· τ ργα γ ποι ν τ ν ματι το πατρ ς μου τα τα μαρτυρε περ μο ·

KJV John 10:25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

NET John 10:25 Jesus replied, "I told you and you do not believe. The deeds I do in my Father's name testify about me.

CSB John 10:25 "I did tell you and you don't believe," Jesus answered them. "The works that I do in My Father's name testify about Me.

ESV John 10:25 Jesus answered them, "I told you, and you do not believe. The works that I do in my Father's name bear witness about me,

NIV John 10:25 Jesus answered, "I did tell you, but you do not believe. The miracles I do in my Father's name speak for me,

NLT John 10:25 Jesus replied, "I have already told you, and you don't believe me. The proof is the work I do in my Father's name.

NRS John 10:25 Jesus answered, "I have told you, and you do not believe. The works that I do in my Father's name testify to me;

NJB John 10:25 Jesus replied: I have told you, but you do not believe. The works I do in my Father's name are my witness;

NAB John 10:25 Jesus answered them, "I told you and you do not believe. The works I do in my Father's name testify to me.

YLT John 10:25 Jesus answered them, 'I told you, and ye do not believe; the works that I do in the name of my Father, these testify concerning me;

MIT John 10:25 Jesus replied to them, "I have informed you, and you do not believe. The works I do in the name of my father certify my identity.

- **I told:** John 5:17-43 John 8:12,23-25,58
- **the works:** John 10:32,38 Jn 3:2 Jn 5:36 Jn 7:31 Jn 11:47 Jn 12:37 Jn 14:11 Jn 20:30-31 Ac 2:22 10:38 Heb 2:3
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

John 8:12+ Then Jesus again spoke to them, saying, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life."

John 8:23-25+ And He was saying to them, "You are from below, I am from above; you are of this world, I am not of this world. 24"Therefore I said to you that you will die in your sins; for unless you believe that I am He, you will die in your sins." 25 So they were saying to Him, "Who are You?" Jesus said to them, "What have I been saying to you from the beginning?"

John 8:58+ Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am."

John 20:30-31 Therefore **many other signs** Jesus also performed in the presence of the disciples, which are not written in this book; 31 but **these have been written** so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

JESUS' WORDS AND WORKS REPEATEDLY TESTIFIED

Jesus answered them, "I told you, and you ("ou" = absolutely) **do not believe** ([pisteuo](#) = see lengthy note in John 8 Commentary) - Jesus boldly calls those who question Him "unbelievers!" (cf Jn 10:26) Jesus says "I DID tell you!" For example read John 5:17-43+ (and see the **Related Passages** above). The problem was not in Jesus' words, but in the hearer's hearts! This is always the case! Jesus had made a similar declaration to the Jews who professed belief in Him in John 8:30+, declaring "Why do you not understand what I am saying? It is because **you cannot hear My word**" (Jn 8:43+)

Merrill Tenney - By way of contrast, Jesus called His questioners unbelievers. "Ye believe not" appears three times in this context (Jn 10:25, 26, 38). Although He had spoken in their ears the same truths that had been presented to believers, and although He had done the same works before them that He had done before others, they still did not receive Him as the Messiah. Instead of sensitivity, they had obduracy; instead of fellowship, alienation; instead of obedience, rebellion; instead of life, death (Jn 8:24); instead of assurance, danger; instead of security, perdition. By implied antitheses Jesus drew a graphic picture of the consequences of unbelief. (BORROW [The Gospel of Belief - page 166](#))

A T Robertson adds "It was useless to say more. In John 7:14-10:18 Jesus had shown that he was the Son of the Father as he had previously claimed (John 5:17-47+), but it was all to no purpose save to increase their rage towards him.

The works ([ergon](#)) **that I** (present tense - continually) **do** ([poieo](#)) **in My Father's Name, these** (present tense - continually) **testify** ([martureo](#)) **of Me - MIT** (MacDonald Idiomatic Translation) = "The works I do in the Name of My Father certify My identity." In other words, Jesus **works** (e.g. works in Jerusalem including the paralytic healed at Bethsaida in John 5, blind man healed in John 9) confirmed His **words**. Judge the tree by its fruit, but this is something the Jews were unwilling to do! My mother used to say the "[proof of the pudding is in the eating](#)." Jesus had given them "pudding" to eat but they refused to eat! Jesus said essentially the same thing in John 5:36+ declaring "the works which the Father has given Me to accomplish—the very works that I do—testify about Me, that the Father has sent Me." But there too, they denied that His works revealed His origin.

Bob Utley on **the works** He did - Jesus asserted that His actions verified His claims (cf. John 2:23; 5:36; 10:25,38; 14:11; 15:24).

Hendriksen - Jesus was constantly doing works in the name of his Father; i.e., by his direction, in co-operation with him, especially: with the purpose of revealing his power, love, and glory. (BORROW [Exposition of the Gospel according to John](#) page 120)

David Guzik - **I told you, and you do not believe:** Jesus did not often specifically refer to Himself among the Jews as the Christ, the Messiah. He did this because messiah was a word with political and even military implications that Jesus wished to avoid. Yet Jesus could rightly say that in many ways, I told you and you do not believe.

- I told you, I am the one who came from heaven (John 3:13, 6:38).
- I told you, whoever believes on Me has eternal life (John 3:15).
- I told you, I am the unique Son of God (John 5:19-23).
- I told you, I will judge all humanity (John 5:19-23).
- I told you, all should honor Me just as they honor God the Father (John 5:19-23).
- I told you, the Hebrew Scriptures all speak of Me (John 5:39).
- I told you, I perfectly reveal God the Father (John 7:28-29).
- I told you, I always please God and never sin (John 8:29, 8:46).
- I told you, I am uniquely sent from God (John 8:42).
- I told you, before Abraham was, I Am (John 8:58).
- I told you, I am the Son of Man, prophesied by Daniel (John 9:37).
- I told you, I will raise Myself from the dead (John 10:17-18).
- I told you, I am the Bread of Life (John 6:48).
- I told you, I am the Light of the World (John 8:12).
- I told you, I am the Door (John 10:9).
- I told you, I am the Good Shepherd (John 10:11).

The problem wasn't that Jesus was unclear about who He was and where He came from. The problem was that the religious leaders had hearts of unbelief that they wanted to blame on Jesus. (**ED:** cf Acts 7:51+)

John 10:26 "But you do not believe because you are not of My sheep.

BGT John 10:26 ἄλλ' οὐ πιστεύετε, ὅτι οὐκ ἐστὶν πρόβατα τῶν τῶν μου.

KJV John 10:26 But ye believe not, because ye are not of my sheep, as I said unto you.

NET John 10:26 But you refuse to believe because you are not my sheep.

CSB John 10:26 But you don't believe because you are not My sheep.

ESV John 10:26 but you do not believe because you are not among my sheep.

NIV John 10:26 but you do not believe because you are not my sheep.

NLT John 10:26 But you don't believe me because you are not my sheep.

NRS John 10:26 but you do not believe, because you do not belong to my sheep.

NJB John 10:26 but you do not believe, because you are no sheep of mine.

NAB John 10:26 But you do not believe, because you are not among my sheep.

YLT John 10:26 but ye do not believe, for ye are not of my sheep,

MIT John 10:26 But you do not believe because you are not my sheep.

- **because:** John 10:4,27 Jn 6:37,44,45,65 Jn 8:47 Jn 12:37-40 Ro 11:7,8 2Co 4:3,4 1Jn 4:6
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

John 6:37+ "All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out.

John 6:44+ "No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day. 45 "It is written in the prophets, 'AND THEY SHALL ALL BE TAUGHT OF GOD.' Everyone who has heard and learned from the Father, comes to Me.

John 6:65 And He was saying, "For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father."

JESUS EXPLAINS WHY THEY DO NOT BELIEVE

[David Guzik](#) summarizes John 10:26-29 - Jesus speaks plainly to the religious leaders about their condition and here He spoke more plainly than they probably wanted. Jesus previously told them they were not true shepherds (John 10:5, 10:8, 10:10, 10:12-13). Here Jesus told them they were not even true **sheep!**

But (a sad, tragic contrast) **you do not believe** ([pisteuo](#)) **because** (term of explanation) **you are not of My sheep** - Did you notice the order. He does not say, "*You are not of My sheep because you do not believe,*" but rather the reverse! The reason they **do not believe** is because they are not His **sheep**. They cannot believe! They are not the ones the Father has given to the Son! They have not been drawn by the Father to the Son (Jn 6:44+) Note the verb **believe** is in the active voice, indicating that their disbelief reflected their choice, a decision of their will. So the first half of the verse is a picture of [free will](#). The second part of the passage is [God's sovereignty in salvation](#). These men were not of the [elect of God](#) and were not [predestined](#)! This mysterious juxtaposition of **Man's Responsibility** and **God's Sovereignty** is very difficult (impossible) for our finite minds to grasp. One can only imagine the rage building in the Jews with this clear declaration!

Warren Wiersbe - He revealed to the Jewish leaders *why* they did not understand His words or grasp the significance of His works: they were not His sheep. From the human standpoint, we become His sheep by believing; but from the divine standpoint, we believe because we are His sheep. There is a mystery here that we cannot fathom or explain, but we can accept it and rejoice (Ro 11:33-36+). God has His sheep and He knows who they are. They will hear His voice and respond. [Bible Exposition Commentary](#)

D A Carson - What then can explain the obtuseness of so many hearers? **It is that they do not belong to Jesus' sheep** It is not just that his own sheep do hear his voice, that he knows them, and that they follow him (points made in Jn 10:1-18 and here repeated), but that those who are not his sheep do not hear his voice, that he does not know them, and that therefore they do not follow him. **Neither Jesus nor John means to reduce the moral responsibility of the opponents in the slightest. That they are**

not Jesus' sheep does not excuse them; it indicts them. But the predestinarian note ensures that even their massive unbelief is not surprising: it is to be expected, and falls under the umbrella of God's sovereignty (cf. notes on Jn 6:44; 12:37ff.).(BORROW [The Gospel According to John page 392](#)) (Bolding added)

C H Spurgeon on not My sheep - "Even to his brutish opponents he exhibited but little reserve. He flashed in the faces of his adversaries this grand, but humbling truth, "Ye believe not, because ye are not of my sheep." Your unbelief is just an evidence that you were not chosen, that you have not been called by the Spirit of God, and that you are still in your sins. The Jews had said to him, "If thou be the Christ, tell us plainly." They professed that they wanted to know more certainly concerning him. This was a vain pretence, for he had told them all they needed to know, and they had not believed him. Therefore he answered them to a large degree by making them know more about themselves. Sometimes the point in which a man is deficient is not as to the gospel, but as to his own need of it. He may know all of Christ that is needful for his salvation, but he may not know enough about himself and his own lost condition; and therefore he is not in the way in which Christ becomes precious to him, because he is ignorant of his deep and terrible need. So the Saviour began to talk to them, not so much about himself as about his people, and what they were to be. "My sheep hear my voice, and I know them, and they follow me." (Full sermon [The Security of Believers; or, Sheep Who Shall Never Perish](#))

Steven Cole writes that "**R. C. Sproul** (BORROW [Chosen by God](#) page 96) gives a helpful illustration of why God can hold unbelievers accountable for their unbelief, even though they are incapable of believing. He pictures God saying to a man, "I want you to trim these bushes by 3 p.m. But be careful. There's a large pit at the edge of the garden. If you fall into the pit, you won't be able to get yourself out. So stay away from the pit." As soon as God leaves the garden, the man runs over and jumps into the pit. At 3 p.m. God returns and finds the bushes untrimmed. He goes over to the pit and sees the man at the bottom. He can't get out. God says to the man, "Why haven't you trimmed the bushes?" The man replies angrily, "How do you expect me to trim these bushes when I'm trapped in this pit? If you hadn't left this pit here, I wouldn't be in this predicament!" Sproul explains that Adam jumped into the pit and in Adam, we all jumped in with him. God imputed Adam's sin to the entire human race. We're helplessly incapacitated by our sin, but at the same time God holds us responsible to repent and believe. ([Secure Forever](#))

A T Robertson on **because you are not My sheep** - This had been the point in the allegory of the Good Shepherd. In fact, they were the children of the devil in spirit and conduct (John 8:43), pious ecclesiastics though they seemed, veritable wolves in sheep's clothing (Matthew 7:15).

Hendriksen on **do not believe...not of My sheep** - You do not believe what these works so clearly teach. That failure to believe, that open hostility, is their sin. For this they—and they alone—are fully responsible. Nevertheless, there is also the factor of divine predestination: "you do not believe because you are not of my sheep." The sheep of the good shepherd are those who had been given to him by the Father (John 10:29; cf. Jn 6:37+, Jn 6:44+). They listen to the shepherd's voice and follow him (John 10:3, 4+). Returning to the angle of the divine decree, note the following: Whereas all men have sinned in Adam, lie under the curse, and are deserving of everlasting death, no one can ever charge God with injustice for having left some to perish, while he chose others out of this mass of corruption to be his own. We confess, of course, that it is not possible for us to harmonize the two lines which run parallel in Scripture (and sometimes, as here, even in one verse: Jn 10:26!): human responsibility, on the one hand, and divine predestination, on the other. To deny either is foolish. Both lines are clearly drawn by Jesus, by John (and by Scripture in general; cf. Luke 22:22+; Acts 2:23+), and this again and again. (BORROW [Exposition of the Gospel according to John](#) PAGE 120)

Steven Cole explains that "This truth is often misunderstood and attacked because it is alleged that if Jesus died only for His **sheep**, then we can't offer the gospel to all people. But that is a false allegation. Jesus is "the Lamb of God Who takes away the sin of the world" (John 1:29+). John 3:16+: "For God so loved the world, that He gave His only begotten Son, that **whoever believes** in Him shall not perish, but have eternal life." Jesus is the Savior of the world (John 4:42+). The almost final verse of the Bible appeals (Rev. 22:17+), "The Spirit and the bride say, **Come.**' And let the one who hears say, **Come.**' And **let the one who is thirsty come; let the one who wishes take the water of life without cost.**" So this truth in no way limits the invitation to all people to be saved. God pleads with all to be saved. Rather, this truth looks at the death of Christ from the standpoint of God's intent or purpose. Jesus died actually to pay for all the sins of His **sheep**, whom the Father had given Him from all eternity. And He promises that He will not lose even one of them (John 6:39+; Jn 10:28). So this truth should assure us: If you believe in Christ, you're one of His **sheep** for whom He died. And He promises to keep you unto eternity. His purpose will not fail (Eph. 1:11+). ([Why Follow Jesus?](#))

John 10:27 "My sheep hear My voice, and I know them, and they follow Me;

BGT John 10:27 τ πρ βατα τ μ τ ς φων ς μου κο ουσιν, κ υ γιν σκω α τ κα κολουθο σ ν μοι,

KJV John 10:27 My sheep hear my voice, and I know them, and they follow me:

NET John 10:27 My sheep listen to my voice, and I know them, and they follow me.

CSB John 10:27 My sheep hear My voice, I know them, and they follow Me.

ESV John 10:27 My sheep hear my voice, and I know them, and they follow me.

NIV John 10:27 My sheep listen to my voice; I know them, and they follow me.

NLT John 10:27 My sheep listen to my voice; I know them, and they follow me.

NRS John 10:27 My sheep hear my voice. I know them, and they follow me.

NJB John 10:27 The sheep that belong to me listen to my voice; I know them and they follow me.

NAB John 10:27 My sheep hear my voice; I know them, and they follow me.

YLT John 10:27 according as I said to you: My sheep my voice do hear, and I know them, and they follow me,

MIT John 10:27 My sheep listen to my voice. I know them and they follow me.

- **sheep**: John 10:4,8,16 5:25 Jn 8:43 Mt 17:5 Ac 3:23 Heb 3:7 Rev 3:20
- **and I**: John 10:3,14 Mt 7:23 Mt 25:12 Lu 13:27 1Co 8:3 Ga 4:9 2Ti 2:19
- **and they**: John 10:4 8:12 12:26 21:22 1Ki 18:21 Mt 16:24 Mk 8:34 10:21 Lu 9:23 Rev 14:4
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

John 10:4 "When he puts forth all his own, he goes ahead of them, and the sheep follow him because **they know his voice**.

John 10:8 "All who came before Me are thieves and robbers, but the sheep did not hear them.

John 10:16 "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.

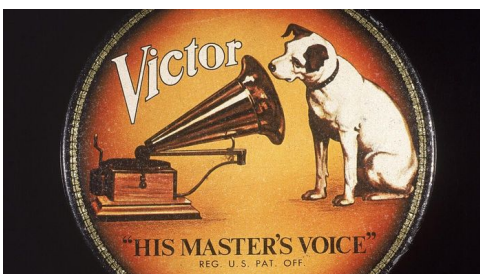
John 5:25+ "Truly, truly, I say to you, an hour is coming and now is, when **the dead will hear the voice of the Son of God**, and **those who hear** will live.

John 8:43+ "Why do you not understand what I am saying? It is because you cannot hear My word.

Acts 3:23 'And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people.'

Hebrews 3:7 Therefore, just as the Holy Spirit says, "TODAY IF YOU HEAR HIS VOICE,

Revelation 3:20 'Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me.



SHEEP KNOW THE SHEPHERD'S VOICE

Are you a good listener like the famous RCA Dog above (adapted from [Francis Barraud's 1898 painting](#))? Are you too listening for your "Master's voice?" See related article [Are You Listening?](#)

While there is no contrast term like "but," clearly there is a striking contrast between Jn 10:26 (**you are not of My sheep**) and Jn 10:27 (**My sheep**). Or one might see it as an explanation as to why these Jews cannot believe. It is because they don't have ears to hear His voice.

My sheep hear ([akouo](#)) My voice ([phone](#)) - **My** indicates that the sheep personally belong to Jesus! As believers we not their own (1Co 6:19+) but have been purchased by Jesus with His precious blood (Acts 20:28+, Titus 2:14+, 1Pe 1:18-19+, 1Co 6:20+) to be His possession forever and ever. Amen! Jesus essentially repeats teaching similar to what He had taught earlier (Jn 10:4,8,16).

THOUGHT - Since Jesus' sheep hear and respond to HIS VOICE, what should be our priority when sharing the Gospel with others? Yesterday I had to make an insurance payment over the phone to a customer representative. When the transaction was complete, I asked if they were going to Heaven? The gentleman said "I think so." When I asked on what did he base his hope and he answered that it was by the things he had done (WORKS). I then briefly shared the Gospel and ended by speaking the Good Shepherd's words in John 14:6. I would like to say He received those words and believed, but that did not happen. The point is that he heard the voice of Jesus in John 14:6, and if he is a sheep of Jesus, one day he will respond. I left him with the words, "Now it is up to the Holy Spirit to accomplish His work." He was cordial and we said "Good-bye," but of course my prayer was that I would see him a thousand years from now in Heaven. His sheep hear His voice. Let us speak His voice when we share the Gospel.

Chuck Swindoll points out that "God's sheep are sensitive to His leading (Jn 10:27a). If you were to travel the world and hold an informal conversation with Christians in different countries and from different cultures, you will eventually hear them describe a common experience: the inner prompting of the Holy Spirit leading them to do certain things or to go certain places. I'm amazed by the similarities in the descriptions of people living on opposite sides of the globe. (BORROW [Insights on John, page 194](#))

Brian Bell adds are you Sensitive to His voice? - "Are you listening even when He speaks through your conscience? Through other people? Through a mean employee or boss? Through a strong willed child?"

One might ask how do Jesus' sheep recognize His voice? Just as one cannot read the Word of God without having one's eyes supernaturally opened, one cannot hear the Word of the Lord without having their ears supernaturally opened. In short, it is a gift from God, based solely on His matchless, amazing grace and having nothing to do with merit on the sheep's part. As we have noted before to **hear** Jesus' voice means more than to **hear** "sound waves," but means to **hear** with an intent to obey what is heard (enabled by His Spirit). Notice also that **hear** is in the present tense indicating this is the sheep's habitual practice to listen to the Shepherd's voice.

THOUGHT - Of course sheep wander ([grass always looks greener](#) on the other side of the fence), but they return to the fold to hear their Shepherd's voice. If someone claims to be Jesus' sheep but has no interest in hearing His voice (aka, reading His Word), then it is possible that they are not truly His sheep (see 2Co 13:5+). Compare a similar teaching in John 8:31-32+ where abiding in His Word is the mark of a true follower (sheep) of Christ. Are you daily feeding in His green pastures of His living and active Word?

R C H Lenski - In the shepherd's word, wherever and whenever it is spoken, the sheep hear the shepherd's voice, and it is inexpressibly sweet and attractive to them. "This lovely, delightful picture you may, if you wish, see for yourself among sheep. When a stranger calls, whistles, coaxes: Come, sheep! come, sheep! it runs and flees, and the more you call, the more it runs, as if a wolf were after it, for it knows not the strange voice; but where the shepherd makes himself heard a little, they all run to him, for they know his voice. This is how all true Christians should do, hear no voice but their shepherd's, Christ, as he himself says." Luther. (BORROW [The Interpretation of St. John's Gospel](#))

Klink points out that "In Jn 10:1–21 the emphasis was placed on the sheep's knowledge of the shepherd (Jn 10:4); now the emphasis is placed on the Shepherd's knowledge of the sheep: "and I know them" (κ γ γινώσκω α τὰ). While there was certainly an implied mutual knowledge in the previous pericope (cf. Jn 10:14), the primary focus was the sheep's recognition of the Shepherd. The reversed emphasis here serves to carry forward the rebuke of the Jews. It is not just their (passive) inability to recognize him as their shepherd; it is also his (active) rejection of them as his sheep. Not only are the Jewish authorities declared incompetent as shepherds (Jn 10:1–21), but they are now no longer even able to call themselves sheep! (See [John - Page 477](#))

And I know ([ginosko](#)) them (cf Jn 10:3, 14) - Jesus of course is omniscient and thus knows everyone in one sense. Here **Know** means more than just to know by experience. Another meaning of [ginosko](#) which bears emphasis is its use in relationships where it speaks of an intimate knowing between the parties. For example, [ginosko](#) is the verb used to describe Joseph not "knowing" Mary before Jesus was born and thus maintaining her virginity (cf Mt 1:25KJV+ = "knew her not..."). In the Septuagint of Psalm 1:6 we read "the LORD **knows** (Lxx = [ginosko](#)) the way of the righteous, but the way of the wicked will perish." Notice that the fate of those whom the LORD does not "know" is destruction (perish, ruin, doom, loss). So the fact that Jesus knows His sheep speaks of intimate knowledge and a personal relationship. As an aside, [ginosko](#) is a key verb in John 10 occurring 5x (Jn. 10:6, 14, 15, 27, 38) In short, **I know** indicates Jesus acknowledges them (all believers) as His very own.

The celebrated W. Jay of Bath was wont to say, that Christ's sheep were marked in the ear and the foot: "They hear My voice, and

follow Me.”

And they follow ([akoloutheo](#)) **Me** (cf Jn 10:4, 5) - Why do they **follow** Him? Is it because He has a rope around their necks? Of course not! They **follow** Him because they know from **His voice** that He is their true Shepherd. They **follow** Him because the Spirit of Christ in them energizes them supernaturally to desire to follow Him. They follow Him because they love Him. Like the verb for **hear** ([akouo](#)), **follow** ([akoloutheo](#)) is in the present tense, describing following as one's general lifestyle or habitual practice. And remember, we are not speaking of perfection but of general direction. Sheep are sheep and so from time to time we will all stray, but the Shepherd always seeks us and brings us home.

THOUGHT- Dear sheep, are you following your Good Shepherd? Do you have a desire to obey Him, a desire motivated by love, not fear? To enter into the abundant life of John 10:10b, a sheep must obediently follow their Shepherd! If you are not experiencing the abundant life in Christ, then guess who is the reason for this failure? Following the Shepherd's advice (note the 3 commands) in Revelation 2:4-5+ is a good way to get back on the sheep path to abundant life in Christ!

R C H Lenski on they follow Me - I call, they come; I choose the path, they trust and come after; I lead, they are safe in my care; I command in love, they respond in obedience and love. If this at times means the cross, they do not waver. One cannot hear without following, nor follow except he hear. It is all so simple and natural—just as in the case of sheep and their shepherd. (BORROW [The Interpretation of St. John's Gospel](#))

Related Resources:

- Sermon by J C Ryle - [The Privileges of the True Christian](#) on John 10:27-28
- Sermon by J C Ryle - [The Character of the True Christian](#) on John 10:27-28
- George Whitefield: [The Good Shepherd: A Farewell Sermon](#) on John 10:27-28 (The last sermon which Whitefield preached in London, on Wednesday, August 30th, 1769, before his final departure to America.)

Know (1097) [ginosko](#) means to acquire information through some modality, as through sense perception. However [ginosko](#) involves experiential knowledge, not merely the accumulation of known facts. **Ginosko** is one of the major verbs of the Bible and because of its numerous uses, it is not surprising that Greek lexicographers ascribe a number of nuances of meaning including to get to know, come to understand, to ascertain, to have intimate relations with another, etc. (See [in depth analysis](#) of this important verb for a better grasp of its many nuances in the NT). John's uses of [ginosko](#) often convey more than just knowledge of facts, but also speaks of trust and intimacy.

Ginosko in the Gospel of John, his epistles and the Revelation - Jn. 1:10; Jn. 1:48; Jn. 2:24; Jn. 2:25; Jn. 3:10; Jn. 4:1; Jn. 4:53; Jn. 5:6; Jn. 5:42; Jn. 6:15; Jn. 6:69; Jn. 7:17; Jn. 7:26; Jn. 7:27; Jn. 7:49; Jn. 7:51; Jn. 8:27; Jn. 8:28; Jn. 8:32; Jn. 8:43; Jn. 8:52; Jn. 8:55; Jn. 10:6; Jn. 10:14; Jn. 10:15; Jn. 10:27; Jn. 10:38; Jn. 11:57; Jn. 12:9; Jn. 12:16; Jn. 13:7; Jn. 13:12; Jn. 13:28; Jn. 13:35; Jn. 14:7; Jn. 14:9; Jn. 14:17; Jn. 14:20; Jn. 14:31; Jn. 15:18; Jn. 16:3; Jn. 16:19; Jn. 17:3; Jn. 17:7; Jn. 17:8; Jn. 17:23; Jn. 17:25; Jn. 19:4; Jn. 21:17; 1 Jn. 2:3; 1 Jn. 2:4; 1 Jn. 2:5; 1 Jn. 2:13; 1 Jn. 2:14; 1 Jn. 2:18; 1 Jn. 2:29; 1 Jn. 3:1; 1 Jn. 3:6; 1 Jn. 3:16; 1 Jn. 3:19; 1 Jn. 3:20; 1 Jn. 3:24; 1 Jn. 4:2; 1 Jn. 4:6; 1 Jn. 4:7; 1 Jn. 4:8; 1 Jn. 4:13; 1 Jn. 4:16; 1 Jn. 5:2; 1 Jn. 5:20; 2 Jn. 1:1; Rev. 2:23; Rev. 2:24; Rev. 3:3; Rev. 3:9

C H Spurgeon from his sermon [The sheep and their shepherd](#)

‘My sheep hear my voice, and I know them, and they follow me.’ John 10:27

What sweet music there is to us in the name which is given to our Lord Jesus Christ—‘the good shepherd’! It not only describes the office he holds, but it sets forth the sympathy he feels, the aptness he shows and the responsibility he bears to promote our wellbeing. What if the sheep be weak, yet is the shepherd strong to guard his flock from the prowling wolf or the roaring lion. If the sheep suffer privation because the soil is barren, yet is the shepherd able to lead them into pasturage suitable for them. If they be foolish, yet he goes before them, cheers them with his voice and rules them with the rod of his command. There cannot be a flock without a shepherd; neither is there a shepherd truly without a flock. The two must go together. They are the fulness of each other. As the church is ‘the fulness of him that filleth all in all’, so we rejoice to remember that ‘of his fulness have all we received, and grace for grace.’ That I am like a sheep is a very sorry reflection, but that I have a shepherd charms away the sorrow and creates a new joy. It even becomes a gladsome thing to be weak that I may rely on his strength, to be full of wants that I may draw from his fulness, to be shallow and often at my wit's end that I may be always regulated by his wisdom. Even so does my shame redound to his praise. Not to you, you great and mighty, who lift your heads high and claim for yourselves honour, not for you is peace, not to you is rest; but unto you, you lowly ones, who delight in the valley of humiliation and feel yourselves to be taken down in your own

esteem, to you it is that the Saviour becomes dear, and to you will he give 'to lie down in green pastures ... beside the still waters.'

Knowing and Loving

My sheep listen to my voice; I know them, and they follow me. John 10:27

Today's Scripture & Insight: John 10:7–16

"Jesus loves me, this I know, for the Bible tells me so" is the message of one of Christian music's most enduring songs, particularly for children. Written by Anna B. Warner in the 1800s, this lyric tenderly affirms our relationship with Him—we are loved.

Someone gave my wife a plaque for our home that gives these words a fresh twist by flipping that simple idea. It reads, "Jesus knows me, this I love." This provides a different perspective on our relationship with Him—we are known.

In ancient Israel, loving and knowing the sheep distinguished a true shepherd from a hired hand. The shepherd spent so much time with his sheep that he developed an abiding care for and a deep knowledge of his lambs. Little wonder then that Jesus tells His own, "I am the good shepherd; I know my sheep and my sheep know me. . . . My sheep listen to my voice; I know them, and they follow me" (John 10:14, 27).

He knows us and He loves us! We can trust Jesus's purposes for us and rest in the promise of His care because His Father "knows what [we] need before [we] ask him" (Matthew 6:8). As you deal with the ups and downs of life today, be at rest. You are known and loved by the Shepherd of your heart. By: Bill Crowder

Dear Lord, thank You for how You tenderly love and care for me. Help me to trust You in all areas of my life.

The wonder of it all—just to think that Jesus loves me!

[\(Click to go to the full devotional](#) including a related picture and a link at the bottom of the page to one of their excellent devotional booklets. Reprinted by permission from Our Daily Bread Ministries. Please do not repost the full devotional without their permission.)

QUESTION - [What does it mean that "my sheep hear my voice" \(John 10:27\)?](#)

ANSWER - One of the Bible's most informative images of Jesus is as the [Good Shepherd](#). Part of that image involves His leadership or lordship of the flock. Jesus expresses that role by saying, "My sheep hear My voice." Only the Lord's true sheep follow and obey Him because they know and recognize His voice. Jesus said, "My sheep listen to my voice; I know them, and they follow me" (John 10:27).

In John 10:1–30, as Jesus faces growing opposition from His enemies, He draws His followers ever closer by introducing them to the kind and caring leader He embodies—the Good Shepherd. Jesus wants His disciples to recognize that He is not like the abusive religious leaders who were in constant conflict with Him and His ministry. He shows them that they must follow Him as sheep follow their shepherd.

In this illustration, the sheepfold represents a place of security, a protective shelter of the family of God. No one can enter the fold except through the Good Shepherd (John 10:7–9). He alone determines who may come in. He protects His sheep and leads them, and even lays down His life for them (verse 11). Only true sheep follow His leadership: "After he has gathered his own flock, he walks ahead of them, and they follow him because they know his voice" (John 10:4, NLT). Christ leads by example. His life illustrates how we ought to live. He doesn't have to push or prod us to follow Him but guides us by walking ahead of us. And His sheep hear His voice, that is, we know His voice and recognize Him as our leader.

The simple statement *My sheep hear My voice* is packed full of Christian doctrine. It expresses personal intimacy between the shepherd and his sheep. In the first century, a single sheep pen held multiple flocks, so it was essential for the sheep to know and recognize their own shepherd's voice. There had to be an unmistakable familiarity between sheep and shepherd for the sheep to feel safe and know which voice to follow. Jesus said, "I am the good shepherd; I know my sheep and my sheep know me" (John 10:14). Knowing the Lord's voice indicates experiential knowledge through a relationship with Him.

My sheep hear My voice also highlights the call of Jesus Christ that brings believers into a new and [abundant life](#) of fellowship with Him (Romans 8:28–30). Jesus as the Good Shepherd calls us by name (John 10:3; Isaiah 45:3–4), and He knows us by name (Exodus 33:17).

My sheep hear My voice speaks of those who listen with obedient attention—this kind of listening results in faith. Paul taught the Romans, "Faith comes from hearing the message, and the message is heard through the word about Christ" (Romans 10:17). One primary way we hear the Lord's voice is through the Word of God. By hearing His voice in Scripture, we get to know Him, and

knowing Him produces faith, and that faith causes us to follow and obey.

First John 2:3–6 explains that to know God is to obey Him: “We know that we have come to know him if we keep his commands. Whoever says, ‘I know him,’ but does not do what he commands is a liar, and the truth is not in that person. But if anyone obeys his word, love for God is truly made complete in them. This is how we know we are in him: Whoever claims to live in him must live as Jesus did.” True sheep know the Lord’s voice and prove it by [obeying His commands](#). They live as Jesus did.

My sheep affirms that there are true sheep and false sheep. True sheep know, listen to, and obey the Good Shepherd’s voice; false sheep pay no mind. *My sheep* also communicates the reality of our union with Christ: “But whoever is united with the Lord is one with him in spirit” (1 Corinthians 6:17). We belong to our Good Shepherd (John 17:6).

Of His sheep, Jesus said, “I give them eternal life, and they shall never perish; no one will snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father’s hand. I and the Father are one” (John 10:28–30). Those who belong to the Good Shepherd belong to God the Father. They are His forever. Jesus laid down His life on the cross to give His followers [eternal life](#), and they are safe in His sheepfold for all eternity (John 6:37, 39; 17:2, 9; 18:9).

The Good Shepherd says, “My sheep hear My voice.” These sheep have heard the call of Christ to enter the sheepfold. By grace, the Good Shepherd has saved them through faith, and now they belong to the family of God forever (Ephesians 2:1–10). [GotQuestions.org](#)

C H Spurgeon - Morning and Evening - We should follow our Lord as unhesitatingly as sheep follow their shepherd, for he has a right to lead us wherever he pleases. We are not our own, we are bought with a price—let us recognize the rights of the redeeming blood. The soldier follows his captain, the servant obeys his master, much more must we follow our Redeemer, to whom we are a purchased possession. We are not true to our profession of being Christians, if we question the bidding of our Leader and Commander. Submission is our duty, cavilling is our folly. Often might our Lord say to us as to Peter, “What is that to thee? Follow thou me.” Wherever Jesus may lead us, he goes before us. If we know not where we go, we know with whom we go. With such a companion, who will dread the perils of the road? The journey may be long, but his everlasting arms will carry us to the end. The presence of Jesus is the assurance of eternal salvation, because he lives, we shall live also. We should follow Christ in simplicity and faith, because the paths in which he leads us all end in glory and immortality. It is true they may not be smooth paths—they may be covered with sharp flinty trials, but they lead to the “city which hath foundations, whose builder and maker is God.” “All the paths of the Lord are mercy and truth unto such as keep his covenant.” Let us put full trust in our Leader, since we know that, come prosperity or adversity, sickness or health, popularity or contempt, his purpose shall be worked out, and that purpose shall be pure, unmingled good to every heir of mercy. We shall find it sweet to go up the bleak side of the hill with Christ; and when rain and snow blow into our faces, his dear love will make us far more blest than those who sit at home and warm their hands at the world’s fire. To the top of Amana, to the dens of lions, or to the hills of leopards, we will follow our Beloved. Precious Jesus, draw us, and we will run after thee.

John MacArthur - INTIMATE COMMUNION

My sheep hear My voice, and I know them, and they follow Me. JOHN 10:27

The apostle Paul taught the Ephesians that one of the functions of the church is to build up the people in “the knowledge of the Son of God” (4:13). The word knowledge refers to full knowledge that is correct and accurate. That is the knowing of which Jesus spoke in today’s verse. He was not speaking of merely knowing their identities but of knowing them intimately, and that is the way He wants His people to know Him.

Paul’s desire is for every believer to develop this deep knowledge of Christ by building a relationship with Him through prayer and faithful study of and obedience to God’s Word. Growing in this deeper knowledge of Christ is a lifelong process that will not be complete until we see the Lord face-to-face. (BORROW [Truth for today: a daily touch of God’s grace](#))

[David Rudolph in the Voice of the Lord](#) -- My sheep listen to my voice (John 10:27).

Many believers wish they could hear God’s voice better, but most fail to realize that the Ruach HaKodesh (Holy Spirit) often speaks to us through the words he has already inspired.

King Shlomo (Solomon) articulated this principle of spiritual life when he wrote, “My son, obey your father’s command, and don’t abandon your mother’s teaching. Bind them always on your heart, tie them around your neck. When you walk, they will lead you; when you lie down, they will watch over you; and when you wake up, they will talk with you” (Prov. 6:20–22). If we desire to hear God’s voice more clearly, we must internalize more of God’s Word through Scripture meditation and memorization. The believer who

does this will find the Ruach HaKodesh illuminating verses throughout the course of the day.

A lifestyle of Scripture meditation also helps us to better recognize the voice of God. Have you ever entered a room full of people talking and suddenly heard a voice you recognized? Similarly, the more we meditate on God's Word, the more we learn to differentiate between God's voice and our own thoughts.

As part of the Good Shepherd's flock, let us train our ears to better hear what Yeshua is saying to us.

The voice! James Smith, "he Voice of Christ" 1861

"Truly, truly, I say unto you: the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and those who hear shall live!" John 5:25

Every believer hears the voice of Jesus, and becomes spiritually alive. He becomes deeply, intensely concerned about the things of God—to know them, to possess them, and to enjoy them.

To please Jesus, becomes his delight.

To be like Jesus, becomes his highest desire.

To be with Jesus, becomes his Heaven.

See then what we need—that Jesus should speak:

 speak to sinners, and convert them;

 speak to drowsy professors, and arouse them.

Ministers may speak, but none will heed them.

Teachers may teach, but none will be aroused by them.

It is the omnipotent voice of Jesus which is needed!

His sheep hear His voice, and follow Him!

See why some are quickened—it is because Jesus speaks to them! He may speak with the preacher, or without him. He speaks just as He pleases, and to whom He pleases.

See the dignity and power of the Redeemer—He has the power of life and death. It is but for Him to speak, and those who hear shall live! He quickens whomever He will. He gives eternal life, to as many as the Father has given Him.

O the millions to whom He has effectually spoken—and every one of those millions has heard and responded! They lived a life of faith on earth, and they are now living a life of unspeakable joy in Heaven!

See to Whom we should look. Do we want . . .

 our children converted,

 our churches revived,

 our neighbors brought to God,

 the heathen turned from darkness to light,

 or our own souls quickened?

We must look to Jesus!

O Jesus, speak to my soul and revive it!

Means without Jesus, are powerless! As the lame man lay for years at the pool of Bethesda, without a cure until Jesus came—so may we. It is Jesus, and Jesus alone, who can infuse life into the means we use, and render them effectual!

See then, Who should have the praise. Have we been quickened? Are we living by faith in the Son of God? Then Jesus has spoken to us! He has done the work, and to Him belongs all the glory! Let us praise His holy name!

"The dead shall hear the voice of the Son of God,
and those who hear shall live!"

Christ's sheep - Charles Simeon

 "I am the Good Shepherd. The Good Shepherd lays down His life for the sheep." John 10:11

 "My sheep hear My voice; I know them, and they follow Me." John 10:27

Christ's sheep hear His voice.

Christ speaks to us in His Word as truly as ever He spoke to His disciples in the days of His flesh—and it is the delight of all His people to hear and obey His Word. The inspired volume is to them an inexhaustible source of comfort.

They read it,
they meditate upon it,
they pray over it,
they "esteem it more than their necessary food."

When they open it, they look up to their Divine Master and say, "Speak Lord, for Your servant is listening. Open my eyes, that I may see wondrous things out of Your law." Directions, warnings, precepts, promises—are all alike acceptable to them. Everything that conveys to them the mind and will of their Good Shepherd, is received with implicit faith and unreserved obedience.

Christ's sheep follow His steps.

In the written Word they behold the path their Savior trod. Wherever they see the traces of His feet, they endeavor to follow. They inquire not whether the way is arduous and self-denying, or perilous and beset with enemies. All that they desire is to ascertain precisely the path of duty; and then to walk in it with steadiness and perseverance.

They follow Jesus regardless of all dangers, indifferent to all the things of this world, and intent only on executing His will; and thither they direct their steps, cultivating in everything "the mind that was in Him," and endeavoring "to walk as He walked."

"I give them (His sheep) eternal life, and they shall never perish; no one can snatch them out of My hand!"
John 10:28

J C Ryle -This verse gives the character of true Christians. (from ["The Privileges of the True Christian"](#))

1. God's children, His real believing people, are compared to sheep, because they are gentle, quiet, harmless and inoffensive; because they are useful and do good to all around them; because they love to be together, and dislike separation; and because they are very helpless and wandering and liable to stray.
2. Jesus calls them "My sheep," as if they were His peculiar property. "Mine," He would have us know, by election; "Mine" by purchase; and "Mine" by adoption.
3. Christ's sheep hear His voice, they listen humbly to His teaching, they take His word for their rule and guide.
4. Christ's sheep follow Him, they walk in the narrow path He has marked out, they do not refuse because it is sometimes steep and narrow--but wherever the line of duty lies they go forward without doubting.

C H Spurgeon - from his sermon [The security of believers; or sheep who shall never perish](#) John 10:27–30

I could not tell you exactly in English words, but the Greek gives here a kind of personality to the whole company. 'My sheep hear my voice,' that is, the whole of the flock of God. 'I know them,' that is, again, the whole flock of them, altogether. But, 'they follow me' is in the plural number. It is as though it said, 'They, each one, follow me'. We, who are the Lord's chosen, hear en masse and the Lord knows the whole church, for, as a whole, it is redeemed by Christ, but we individually follow, each one for himself, through grace. We each one follow him. 'They follow me'. I like that singular personal pronoun. It is not written, 'they follow my commandments', though they do. It is not said, 'they follow the route that I have mapped for them', though they do that, but, 'they follow me', distinctly. In their individual personality they follow their Lord in his individual personality. They have recognized himself above his words, above his ways and even above his salvation. 'They follow me', says he. This is a grand mark of a Christian, not merely a life of morality, a life of integrity, a life of holiness, but a life of all these in connection with Christ. They follow him, not holiness, nor morality, nor integrity, apart from Christ, but they follow their Lord. A good life is good in any man. We cannot speak evil of virtue, even when we find it in the ordinary moralist, but this is not the complete mark of Christ's sheep. The virtues of Christ's sheep are in connection with himself. The Christian is holy and all that, but that is because he follows his perfect Master and keeps close to him. This is one of the peculiar and unfailing marks of the child of God.

A W Tozer - ENJOYING GOD FOREVER

My sheep hear my voice...and they shall never perish. John 10:27–28

It should be illuminating to us that the difference between unbelief and faith, between man's point of view and God's, often comes to light as the believer faces death.

We are told that when John Wesley was dying, he tried to sing but his voice was nearly gone. Although his own theology was Armenian, he was trying to sing the words of an old Calvinist hymn:

I will praise my Maker while I've breath,

And when my soul is lost in death,

Praise shall employ my nobler powers.

That is at least one reason why I cannot get all heated up about contending for one theological position over another.

If Isaac Watts, a Calvinist, could write such praise to God and John Wesley, an Armenian, could sing it with yearning in his last moments, why should I allow anyone to force me to confess, "I don't know which I am!"

I was created and redeemed that I should worship Him and enjoy Him forever. That is the primary issue in our Christian walk!

Hearing Christ, Not Chaos

My sheep listen to my voice. John 10:27

Today's Scripture & Insight: John 10:1–6, 27

After watching TV news for hours each day, the elderly man grew agitated and anxious—worried the world was falling apart and taking him with it. "Please turn it off," his grown daughter begged him. "Just stop listening." But the man continued to spend an excessive amount of time on social media and other news sources.

What we listen to matters deeply. We see this in Jesus' encounter with Pontius Pilate. Responding to criminal charges brought against Jesus by religious leaders, Pilate summoned Him and asked, "Are you the king of the Jews?" (John 18:33). Jesus replied with a stunning question: "Is that your own idea . . . or did others talk to you about me?" (v. 34).

The same question tests us. In a world of panic, are we listening to chaos or to Christ? Indeed, "my sheep listen to my voice," He said. "I know them, and they follow me" (10:27). Jesus "used this figure of speech" (v. 6) to explain Himself to doubting religious leaders. As with a good shepherd, He said that "his sheep follow him because they know his voice. But they will never follow a stranger; in fact, they will run away from him because they do not recognize a stranger's voice" (vv. 4–5).

As our Good Shepherd, Jesus bids us to hear Him above all. May we listen well and find His peace. By: Patricia Raybon

What do you hear on the news or social media that makes you feel anxious? How can you give more time to hearing the voice of God?

Loving God, in a noisy world, when You speak to my heart, mind, and spirit in and through the Scriptures, may I hear You over all.

For further study, read [Being Jesus Online](#).

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Herd Instinct

My sheep hear My voice, and I know them, and they follow Me. — John 10:27

Today's Scripture: John 10:14-30

Near the village of Gevas in eastern Turkey, while shepherds ate their breakfast, one of their sheep jumped off a 45-foot cliff to its death. Then, as the stunned shepherds looked on, the rest of the flock followed. In all, 1,500 sheep mindlessly stumbled off the cliff. The only good news was that the last 1,000 were cushioned in their fall by the growing woolly pile of those who jumped first. According to The Washington Post, 450 sheep died.

The Bible often refers to human beings as sheep (Ps. 100:3; Isa. 53:6; Matt. 9:36). Easily distracted and susceptible to group influence, we would rather follow the crowd than the wisdom of the Shepherd.

I'm glad the Bible also describes sheep in a positive way. Jesus said, "I am the Good Shepherd . . . My sheep hear My voice, and I know them, and they follow Me" (John 10:14,27).

So the big question for us is: Whom are we following? One another? Self-centered shepherds? Or the voice and direction of the

Good Shepherd?

Our challenge is to avoid the mistake of the sheep who blindly followed one another over a cliff. We must make it our daily purpose to ask ourselves: Am I listening for the voice of the Good Shepherd? Am I following Him? By: Mart DeHaan

Savior, like a shepherd lead us,
Much we need Thy tender care;
In Thy pleasant pastures feed us,
For our use Thy folds prepare.
—Thrupp

Follow Christ, not the crowd.

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Stop Talking, Start Listening Part 1

"My sheep listen to my voice; I know them, and they follow me." John 10:27

When was the last time you heard the voice of God? Most of us spend so much time talking to God, we don't take the time to listen! This week Joe Stowell begins a new series titled Hearing God's Voice by taking a look at the first of five habits of effective listeners. Joe points out that as followers of Christ we've been given the equipment we need to hear God speak. But the equipment can't work properly if we allow Satan's noise to silence the voice of God. This is illustrated in Jesus' story of the shepherd and his flock in John 10. As you strive to develop these essential listening skills, you'll find yourself more in tune with God's leading in your life. - Joe Stowell

Known In Heaven

My sheep hear My voice, and I know them, and they follow Me. — John 10:27

Today's Scripture: John 20:11-18

Mary stood by the entrance to the empty tomb and wept in misery that her Lord had died. She longed for "the touch of the vanished hand," as Tennyson lyrically described death's cold finality, "the sound of the voice that was still."

Then Jesus appeared. In her grief, Mary's eyes deceived her, for she thought He was the gardener. But when He called her name, she knew Him immediately. She cried, "Rabboni!" which means Teacher (John 20:16).

People ask me if we'll know one another in heaven. I believe that we will know and be known there. When Jesus received His glorified body, His followers recognized Him (John 20:19-20). And someday we too will have a glorified body (1 Cor. 15:42-49; 1 John 3:2).

"Rejoice," said Jesus to His disciples, "because your names are written in heaven" (Luke 10:20). Someday we'll hear again the voices of loved ones whose names are written in heaven—voices now still. We will hear the father who spoke our name with rough affection, the mother who called us in from play.

There's one voice, however, that I long to hear above all others—my Lord Jesus, calling my name: "David." And, like Mary, I will know Him at once. My Savior! By: David H. Roper

I will meet thee again in that deathless land,
Whenever thy foot shall imprint the strand;
And the loveliest things that have here been mine
Shall there in eternal beauty shine.
—MacDonald

Goodbyes are the law of earth—reunions are the law of heaven.

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WE KNOW WITH WHOM WE GO - NIV - Once a Day, Walk with Jesus

My sheep listen to my voice; I know them, and they follow me. John 10:27

A musician who ignores the conductor, a soldier who disobeys his commander, a reporter who covers his eyes and ears—such situations are hard to imagine. But no one has any trouble at all thinking about sheep who fail to follow their shepherd. Everybody knows that sheep are just that dumb.

Charles Spurgeon points out why Christ's use of the shepherd-sheep imagery in John 10 is both appropriate and compelling.

WALK WITH CHARLES SPURGEON

"We should follow our Lord as unhesitatingly as sheep follow their shepherd, for he has a right to lead us wherever he pleases.

"We are not our own; we are bought with a price (see 1 Corinthians 6:19–20). Let us recognize the rights of the redeeming blood.

"The soldier follows his captain, the servant his master. Much more must we follow our Redeemer, to whom we are a purchased possession.

"We are not true to our profession of being Christians if we question the bidding of our leader and commander. Submission is our duty; making excuses is not.

"Wherever Jesus may lead us, he goes before us. If we do not know where we go, we know with whom we go. With such a companion, who will dread the perils of the road?"

WALK CLOSER TO GOD

Think back to the familiar phrases of Psalm 23. What does the Good Shepherd whom you follow do for you?

Provision: "He makes me lie down in green pastures" (verse 2).

Refreshment: "He refreshes my soul" (verse 3).

Leadership: "He guides me along the right paths" (verse 3).

Following the Shepherd is not a chore, but the way to an abundant life. When the shepherd calls, be quick to follow. After all, you are his!

The Language Of Whistling

I will whistle for them and gather them, for I will redeem them. — Zechariah 10:8

Today's Scripture: Zechariah 10:1-8

On La Gomera, one of the smallest of the Canary Islands, a language that sounds like a bird song is being revived. In a land of deep valleys and steep ravines, schoolchildren and tourists are learning how whistling was once used to communicate for distances up to 2 miles. One goat herder who is using this ancient language once again to communicate with his flock said, "They recognize my whistle as they recognize my voice."

The practice of whistling also shows up in the Bible, where God is described as a shepherd whistling for His sheep. This image could be what the prophet had in mind when he described how God will one day whistle to bring a wandering and scattered people back to Himself (Zech. 10:8).

Many years later Jesus said, "My sheep hear My voice, and I know them, and they follow Me" (John 10:27). That may be the whistle of a shepherd. Sheep don't understand words, but they know the sound that signals the shepherd's presence.

Misleading voices and distracting noises still compete for our attention (cf. Zech. 10:2). Yet God has ways of signaling us, even without words. By events that can be alarming or encouraging, He reminds us of His guiding, protecting, and reassuring presence.

By: Mart DeHaan

Father, it is a noisy world. Thank You for
always calling to us above the din and
ruckus that distracts us. Help us to recognize
Your voice and follow Your leading.

The call of God can always be heard.

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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.

BGT John 10:28 **κ**ϒ δ δωμι α το ς ζω ν α νιον **κα** ο μ π λωνται ε ς τ ν α να **κα** ο χ ρ π σει τις α τ κ τ ς χει ς μου.

KJV John 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

NET John 10:28 I give them eternal life, and they will never perish; no one will snatch them from my hand.

CSB John 10:28 I give them eternal life, and they will never perish-- ever! No one will snatch them out of My hand.

ESV John 10:28 I give them eternal life, and they will never perish, and no one will snatch them out of my hand.

NIV John 10:28 I give them eternal life, and they shall never perish; no one can snatch them out of my hand.

NLT John 10:28 I give them eternal life, and they will never perish. No one can snatch them away from me,

NRS John 10:28 I give them eternal life, and they will never perish. No one will snatch them out of my hand.

NJB John 10:28 I give them eternal life; they will never be lost and no one will ever steal them from my hand.

NAB John 10:28 I give them eternal life, and they shall never perish. No one can take them out of my hand.

YLT John 10:28 and life age-during I give to them, and they shall not perish -- to the age, and no one shall pluck them out of my hand;

MIT John 10:28 I give eternal life to them, and surely they will never be destroyed for all time to come. Nor will anyone grab them out of my control.

- **I give:** John 3:16, Jn 3:36 Jn 5:39,40 Jn 6:27,40,47,68 Jn 11:25 Jn 17:2 Ro 5:21 6:23 1Ti 1:16 1Jn 2:25 1Jn 5:13-20 Jude 1:21
- **they:** John 3:15 4:14 5:24 6:37,39,40 14:19 17:12 18:9 1Sa 2:9 Job 17:9 Ps 37:28 103:17,18 125:1,2 Pr 4:18 24:16 Isa 45:17 54:17 55:3 Jer 31:3,34 32:40 Mk 13:22 Ro 5:2,9,17 8:1,29,33-39 Php 1:6 Col 3:3,4 2Th 2:13 1Pe 1:5 Heb 7:25 1Jn 2:19 5:13,18 Jude 1:1,24
- **no one:** John 17:11,12 De 33:3 Ps 31:5 Lu 22:31,32 23:46 Ac 7:59 2Ti 1:12 Heb 7:25
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

John 3:16+ “For God so loved the world, that He gave His only begotten Son, that **whoever believes in Him shall not perish, but have eternal life.**”

John 3:36+ “**He who believes in the Son has eternal life;** but he who does not obey the Son will not see life, but the wrath of God abides on him.”

John 5:39-40+ “You search the Scriptures because you think that in them you have **eternal life;** it is these that testify about Me; 40 and you are unwilling to come to Me so that you may have life.

John 6:27+ “Do not work for the food which perishes, but for the food which endures to **eternal life, which the Son of Man will give to you,** for on Him the Father, God, has set His seal.”

John 6:40+ “For this is the will of My Father, that everyone who beholds the Son and **believes in Him will have eternal life,** and I Myself will raise him up on the last day.”

John 6:47+ “Truly, truly, I say to you, **he who believes has eternal life.**”

John 6:68+ Simon Peter answered Him, “Lord, to whom shall we go? **You have words of eternal life.**”

1 John 2:25 This is the promise which He Himself made to us: **eternal life.**

1 John 5:11-13 And the testimony is this, that **God has given us eternal life,** and this life is in His Son. 12 **He who has the Son has the life;** he who does not have the Son of God does not have the life. 13 These things I have written to you who believe in the name of the Son of God, so that **you may know that you have eternal life.**

THE GREATEST GIFT IN ETERNITY: ETERNAL LIFE, ETERNALLY SECURE!

And I (present tense - continually) **give eternal** ([aionios](#)) **life** ([zoe](#)) **to them** (cf Jn 10:10, Jn 3:16, Jn 3:36, Jn 11:24-26) - **And** (kai) links this great truth with the three truths in Jn 10:27. **Eternal life** is the gift of gifts -- Living now and then forever with the Shepherd!

Eternal security is based on a fact, not a feeling!

And they will (absolutely) **never perish** ([apollumi](#)) - Again **and** (kai) is like a chain linking these incredible truths together! Eternal life does not end which is emphasized by **will never perish**. **No** is an emphatic, strong double negative (*ou me*), the strongest way in Greek to emphasize that the Good Shepherd's sheep will absolutely **never perish**, never come to ruin, never be lost, never be destroyed.

And then Jesus addresses the question for how long (it is difficult to see this in most of the English translations). The literal Greek reads "*and they shall not perish -- to the age*" which means to all eternity! One English translation, the CSB, picks up this truth rendering it "they will never perish-- **ever!**" The **MIT** is good also as it says "surely they will never be destroyed **for all time to come.**" Or to paraphrase it "They shall not ever perish forever!"

In summary, these two phrases give a double emphasis regarding the absolute security of every sheep of the Lord! Of course, Jesus is not saying His sheep will never experience earthly afflictions, adversities, disasters (hurricanes, floods, etc), but assures us that we will never experience an eternal disaster! "The Good Shepherd has made it His mission that we all arrive home safely!" [Bell](#)

This is one of the strongest passages on the security of the believer anywhere in the NT.

Mark it down beloved "*stinky sheep*," our Good Shepherd continually watches over us because we belong to Him! If we are genuinely born again, new creatures in Christ, since we were not saved by our "good" works, we cannot lose our salvation by our bad works. Of course "bad works" will undoubtedly have some impact on our eternal rewards! Most of us know individuals who professed to be saved and later went back into sin as their lifestyle. They did not lose their salvation. Do not be deceived, for they were never saved in the first place! Their return to wallow in sin only proves that they never truly trusted Jesus as their Savior. In short, eternal security is reserved for true sheep!

Warren Wiersbe - As you review our Lord's teaching about His ministry as the Good Shepherd, you note that He has a threefold relationship to His sheep. He has a **loving** relationship because He died for the sheep, as well as a **living** relationship because He cares for the sheep. It is also a **lasting** relationship, for He keeps His sheep and not a one is lost. [Bible Exposition Commentary](#)

Keep in mind that there are only 2 eternal destinies according to Jesus Who declared "These ("GOATS") will go away into **eternal punishment**, but the righteous ("SHEEP") into **eternal life.**" (Mt 25:46) There are no other options!

Note the future tense (**will**), indicating a "prophetic" promise that believers will absolutely never experience the wrath of God or be banished from His presence!

*Our eternal security is a result of God keeping us,
not us maintaining our own salvation.*

-- [Gotquestions](#)

THOUGHT - If you wrestle with your [eternal security](#) in Christ, memorize John 10:28-29! Mediate often on these verses and even ponder the strong double negative to which is added the thought of "to the age," "for all time to come!" If you fear losing your salvation, take those fearful feelings captive (2Co 10:5+) and replace them with Jesus' words of truth in Jn 10:28-29 even as Paul call on us to do in Php 4:8+. Let the Spirit use this truth to renew your mind (Eph 4:23+) and undergird your faith (Ro 10:17+), so that you can then take up the shield of faith (Eph 6:16+) and extinguish all the flaming missiles of the devil, who aims at your mind, seeking to make you doubt the truth that you will live forever with the Chief Shepherd and that nothing and no one can alter your future with Him (read Ro 8:35-39+)!

*No stronger passage in all the Word of God can be found
guaranteeing the **absolute** security of every child of God*
-- A W Pink

And (absolutely) **no one will snatch** ([harpazo](#)) **them out of My hand** - Finally, a third **and** (kai) links **eternal** (life) with **never** (perish) to **no one** (snatch)! Another prophetic (**will**) promise! Note again that this **No** is the strongest word for "no" (Gk = "ou") in the Greek language! Jesus makes a similar "prophetic" promise in John 6:37+ declaring "All (HOW MANY?) that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out." Can a believer ever be lost? Jesus is very clear that no

sheep will ever be lost! It cannot happen!

Our salvation is secure because God's Word is sure.

A T Robertson on absolutely **no one** -- No wolf, no thief, no bandit, no hireling, no demon, not even the devil can pluck the sheep out of my hand. Cf. Col. 3:3 (Your life is hid together with Christ in God).

Brian Bell - "No wolf, no thief, no bandit, no hireling, no demon, not even the devil can pluck the sheep out of this Shepherds hand!"

Christ, who gave Himself to save me,
Now will keep me to the end;
In His care securely resting,
On His promise I depend.
—Bosch

J C Ryle makes an excellent point - Let it be noted, that to be safe in Christ's hand, and so never to perish, is one thing; but to feel that we are safe is quite another. Many true believers are safe, who do not realize and feel it....all Christ's sheep are in Christ's hand. His hand holding them, and not their hand holding Him, is the true secret of their safety and perseverance. The importance of the doctrine contained in this text cannot, in my judgment, be overrated. The Christian who does not hold it is a great loser. It is one of the grand elements of the good news of the Gospel. It is a safeguard against much unsound doctrine.

Bob Deffinbaugh: You may remember the slogan the Allstate Insurance Company promoted (and to my knowledge still uses): **"You're in good hands with Allstate."** John tells us that our Lord's sheep could not be in better hands—the hand of the Son and the hand of the Father. No one could be more secure than one of His sheep. Here John emphasizes the relationship between our Lord's sheep, the Good Shepherd, and God the Father. He makes it very clear that the salvation and (eternal) security of the sheep are not the result of our sheepish efforts, but rather the sovereign will and working of God. It is the Father who chose us for salvation and gave us to the Son. It is the Father who purposed to save us through the sacrifice of His Son. It is the sovereignty of God which assures our salvation. No one overrules His will. No one overpowers Him. No one nullifies what He has achieved. No one takes away those He has purchased. **Why is the subject of the sovereignty of God such a sensitive matter to some, and even viewed as offensive, when it is the sovereignty of God which is the basis for our salvation and our security?** These strong words concerning His sovereignty and our security are not my words, these are John's words, and ultimately God's words. ([The Sovereign Shepherd -- John 10:19-42](#)) (Bolding added)

Chuck Swindoll observes that "Domestic sheep and sheep in the wild behave very differently while grazing. Wild sheep remain ever vigilant against predators; they chew with their heads up, constantly scanning their surroundings for danger. Domestic sheep graze with their heads down, popping up only when a noise draws their attention. When sheep have a good shepherd, they feel secure; they don't live in constant fear. Believers rest in the confidence that Christ has done everything to secure their eternal safety for them. Because He is completely faithful, we may rest in the confident assurance that we will be preserved from evil until evil no longer exists." (BORROW [Insights on John, page 194](#))

William MacDonald on our sure assurance - Does this mean then that a person may be saved and then live the way he pleases? Can he be saved and then carry on in the sinful pleasures of this world? No, he no longer desires to do these things. He wants to follow the Shepherd. We do not live the Christian life in order to become a Christian or in order to retain our salvation. We live a Christian life because *we are* Christians. We desire to live a holy life, not out of fear of losing our salvation, but out of gratitude to the One who died for us. The doctrine of eternal security does not encourage careless living, but rather is a strong motive for holy living. (BORROW [Believer's Bible Commentary, page 1526](#))

Jesus' words should give every sheep blessed assurance. You might want to sing it out now....

Blessed Assurance

Blessed assurance, Jesus is mine!
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God
Born of his Spirit, washed in His blood

*This is my story, this is my song
Praising my Savior all the day long
This is my story, this is my song
Praising my Savior all the day long*

Perfect submission, perfect delight,

Visions of rapture now burst on my sight;
Angels descending, bring from above
Echoes of mercy, whispers of love.

Perfect submission, all is at rest,
I in my Savior am happy and blest;
Watching and waiting, looking above,
Filled with His goodness, lost in His love.

Perish (ruin, destroy) (622) **apollumi** from **apo** = away from or wholly + **olethros** = state of utter ruin <> **ollumi** = to destroy) means to destroy utterly but not to cause to cease to exist. Thus **apollumi** as it relates to men, is not the loss of being per se, but is more the loss of well-being. It means to ruin so that the person ruined can no longer serve the use for which he was created (to glorify God and enjoy Him forever!) It means to render one's life useless and utterly ruined! The Gospel promises everlasting life for the one who believes. The failure to possess this life will result in utter ruin and eternal uselessness but not a cessation of existence as is sometimes falsely taught. In sum **apollumi** then has the basic meaning of describing that which is ruined and is no longer usable for its intended purpose. This is a very sad word!

Apollumi uses in the Gospel of John - Jn. 3:16; Jn. 6:12; Jn. 6:27; Jn. 6:39; Jn. 10:10; Jn. 10:28; Jn. 11:50;
Jn. 12:25; Jn. 17:12; Jn. 18:9

Warren Wiersbe on secure sheep - We are in Christ's care and the Father's hand, a double assurance of eternal preservation for His sheep. We are the Father's gift to the Son, and the Father will not take back a gift. **Sheep** are a beautiful illustration of Christians. **Sheep** are clean animals, and Christians have been cleansed from their sin. **Sheep** flock together, and so do true believers. **Sheep** are harmless, and Christians should be blameless and harmless. **Sheep** are given to wandering—and so are we! **Sheep** need a shepherd for protection, guidance, and food; and we need Christ for spiritual protection, daily guidance, and spiritual food. **Sheep** are useful and productive; so are true Christians. Finally, **sheep** were used for sacrifices; and Christians are willing to yield themselves for Christ as "living sacrifices" (Ro 12:1+). (Borrow [Wiersbe's Expository Outlines on the New Testament](#))

[You Never Let Go of Me](#) -

Even though I walk through the valley of the shadow of death
Your perfect love is casting out fear
And even when I'm caught in the middle of the storms of this life
I won't turn back
I know You are near

And I will fear no evil
For my God is with me
And if my God is with me
Whom then shall I fear?
Whom then shall I fear?

Oh no, You never let go
Through the calm and through the storm
Oh no, You never let go
In every high and every low
Oh no, You never let go
Lord, You never let go of me

And I can see a light that is coming for the heart that holds on
A glorious light beyond all compare
And there will be an end to these troubles
But until that day comes
We'll live to know You here on the earth

And I will fear no evil
For my God is with me
And if my God is with me
Whom then shall I fear?

Whom then shall I fear?

Oh no, You never let go
Through the calm and through the storm
Oh no, You never let go
In every high and every low
Oh no, You never let go
Lord, You never let go of me

Yes, I can see a light that is coming for the heart that holds on
And there will be an end to these troubles
But until that day comes
Still I will praise You, still I will praise You

Yes, I can see a light that is coming for the heart that holds on
And there will be an end to these troubles
But until that day comes
Still I will praise You, still I will praise You

Oh no, You never let go
Through the calm and through the storm
Oh no, You never let go
In every high and every low
Oh no, You never let go
Lord, You never let go of me
Oh, You never let go, You never let go

Oh no, You never let go
Through the calm and through the storm
Oh no, You never let go
In every high and every low
Oh no, You never let go
Lord, You never let go of me
You never let, You never let go
You never let go of me

Brian Bell - Are you sure you know where you are going? Some one said, Man's life is made up of: 20 years of his mother asking him where he is going; 40 years of his wife asking him where he has been; and 1 hour at his funeral when everyone wonders where he is going. Don't just wonder, KNOW! 1. Q: Do you know w/out a doubt where you will spend your eternity? You can!

Golden Gate Bridge Illustration: 23 workers fell to their deaths in the San Francisco Bay. After that, the city erected huge nets beneath the bridge. After they were in place, only a handful fell, and they were safe, and the work was completed in record time and with record safety. Why? The workers could concentrate on their jobs & not have to worry about dying! To be a productive Christian you need to know that your future is absolutely secure. You need to be able to focus on the task at hand, instead of always worrying about your future.

Brian Bell shares 8 reasons why he hold so strongly to eternal security for true believers...

1. God's Promise - Nothing can separate us from the love of God (Ro 8:38,39)
2. God's Perseverance (His not mine) He is the Convictor, He is the Convertor and He is the Completor! He always finishes what He starts.
3. God's Predestination - Those who receive Christ are predestined to go to Heaven Ro 8:29. He saw it, He planned it, He predestined it and He brought it to pass. He sees us as already being in Heaven. Think about it! That which is settled in eternity can never be undone in time!
4. Our Perfection - Heb 10:14 For by one offering He has perfected forever those who are being sanctified. He made us perfect by His sacrifice. [Not perfect for a time, but perfect forever!] As a Christian, I did not get a fresh start, I got a new life. Not a new beginning, a new nature! We are not perfect in the flesh! Only in the soul! If I step out of line, I will be chastened, but I will still be viewed as perfect by the Father. We are not saved by good works and we cannot lose it by bad ones.

5. Our Position - 2Co 5:17 When a person receives Christ, he becomes a new creation. They literally become a part of Christ. The only way that a believer can lose his relationship with the Father is for the Son to do so first. That is a total impossibility! Illus: Noah and his family were secure because of their position (In the Ark)! Noah probably fell many times in the Ark, but he never fell out! He was in the place of safety. We, as believers, enjoy a greater measure of safety than Noah!

6. Our Possession - Jn 5:24 We were given eternal life when we were saved. Not "10 year life", not "until I sin life". We possess it right now, not at death! It is the present, eternal possession of every child of God!

7. Christ's Prayer - Jesus never prayed a prayer that wasn't answered. Jn 17:24 Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me. He prayed for your keeping & for your home going. Therefore, you can rest assured & walk secured in the knowledge that you are saved by the grace of God & secure in the love of Christ.

8. God's Power - Read 1Pe1:3-5. God's power is greater than any other and it is that power that keeps us saved!

How can we ever doubt His Upholding Grace?

QUESTION - [Eternal security - is it biblical? Watch the accompanying video.](#)

ANSWER - When people come to know Christ as their Savior, they are brought into a relationship with God that guarantees their eternal security. Jude 24 declares, "To Him who is able to keep you from falling and to present you before His glorious presence without fault and with great joy." God's power is able to keep the believer from falling. It is up to Him, not us, to present us before His glorious presence. **Our eternal security is a result of God keeping us, not us maintaining our own salvation**

The Lord Jesus Christ proclaimed, "I give them eternal life, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all, no one can snatch them out of my Father's hand" ([John 10:28-29b](#)). Both Jesus and the Father have us firmly grasped in their hand. Who could possibly separate us from the grip of both the Father and the Son?

Ephesians 4:30 tells us that believers are "sealed for the day of redemption." If believers did not have eternal security, the sealing could not truly be unto the day of redemption, but only to the day of sinning, apostasy, or disbelief. John 3:15-16 tells us that whoever believes in Jesus Christ will "have eternal life." If a person were to be promised eternal life, but then have it taken away, it was never "eternal" to begin with. If eternal security is not true, the promises of eternal life in the Bible would be in error.

The most powerful argument for eternal security is Romans 8:38-39, "For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord." Our eternal security is based on God's love for those whom He has redeemed. Our eternal security is purchased by Christ, promised by the Father, and sealed by the Holy Spirit. [GotQuestions.org](#)

Related Resources:

- [Is once saved, always saved biblical? | GotQuestions.org](#)
- [What are some of the signs of genuine saving faith? | GotQuestions.org](#)
- [Is eternal security a "license" to sin? | GotQuestions.org](#)
- [If our salvation is eternally secure, why does the Bible warn so strongly against apostasy? | GotQuestions.org](#)
- [Can a Christian lose salvation? | GotQuestions.org](#)
- [Can a Christian lose salvation? Once saved always saved? Eternal security? - GotQuestions.org Podcast Episode 68](#)
- [Can a Christian lose salvation? \(Part 2\) License to sin? What about apostasy? - GotQuestions.org Podcast Episode 69](#)
- [Perseverance of the Saints - is it biblical? | GotQuestions.org](#)
- [What is the relationship of faith, works, and security in salvation? | GotQuestions.org](#)
- [Does the vine and branches passage in John 15 mean that salvation can be lost? | GotQuestions.org](#)
- [Did Old Testament believers have eternal security? | GotQuestions.org](#)
- [What is conditional security? | GotQuestions.org](#)
- Sermon by J C Ryle - [Perseverance on John 10:28](#)

D L Moody - Jn 10:28-30 - THESE are precious verses to those who are afraid of falling, who fear that they will not hold out. It is God's work to hold. It is the Shepherd's business to keep the sheep. Whoever heard of the sheep going to bring back the shepherd? People have an idea that they have to keep themselves and Christ too. It is a false idea. It is the work of the Shepherd to look after

them, and to take care of those who trust Him. He has promised to do it.

A sea captain, when dying said, "Glory to God, the anchor holds." He trusted in Christ. His anchor had taken hold of the solid Rock.

Our Place of Safety

The Lord watches over you—the Lord is your shade at your right hand. Psalm 121:5

Today's Scripture & Insight: Psalm 121

Retired teacher Debbie Stephens Browder is on a mission to convince as many people as possible to plant trees. The reason? Heat. Extreme heat in the United States is the number one weather-related cause of death. In response, she says, "I'm starting with trees." The canopy of heat protection that trees provide is one significant way to protect communities. "It's life or death. It's not just about beautifying the community."

The fact that shade isn't just refreshing but potentially lifesaving would have been well known to the psalmist who wrote Psalm 121; in the Middle East, the risk of sunstroke is constant. This reality adds depth to the psalm's vivid description of God as our surest place of safety, the One in whose care "the sun will not harm [us] by day, nor the moon by night" (v. 6).

This verse can't mean that believers in Jesus are somehow immune to pain or loss in this life (or that heat isn't dangerous!). After all, Christ tells us, "In this world you will have trouble" (John 16:33). But this metaphor of God as our shade does vividly reassure us that, whatever comes our way, our lives are held in His watchful care (Psalm 121:7–8). There we can find rest through trusting Him, knowing that nothing can separate us from His love (John 10:28; Romans 8:39). By: Monica La Rose

How have you experienced life-saving shade in God's care? How does remembering you're always held in His care give you courage?

Loving God, thank You for being my place of shade and safety. Help me to find rest and courage as I grow in trusting You.

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C H Spurgeon - WE believe in the eternal security of the saints. First, because they are Christ's, and he will never lose the sheep which he has bought with his blood, and received of his Father.

Next, because he gives them eternal life, and if it be eternal, well then, it is eternal, and there can be no end to it, unless there can be an end to hell, and heaven, and God. If spiritual life can die out, it is manifestly not eternal life, but temporary life. But the Lord speaks of eternal life, and that effectually shuts out the possibility of an end.

Observe, further, that the Lord expressly says, "They shall never perish." As long as words have a meaning, this secures believers from perishing. The most obstinate unbelief cannot force this meaning out of this sentence.

Then, to make the matter complete, he declares that his people are in his hand, and he defies all their enemies to pluck them out of it. Surely it is a thing impossible even for the fiend of hell. We must be safe in the grasp of an Almighty Saviour.

Be it ours to dismiss carnal fear as well as carnal confidence, and rest peacefully in the hollow of the Redeemer's hand

John MacArthur - ETERNAL SECURITY IS SURE

I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. JOHN 10:28

Today's verse is a wonderful promise from the Lord Jesus Himself that the believer's salvation is forever secure in Him. Furthermore, the first three words of Romans 8:28, "And we know," express the absolute certainty you can have, verified by the Holy Spirit, that you will never lose your salvation.

Based on divinely revealed authority, the apostle Paul asserts to the Roman church and to us that, as Christians, we can know beyond all doubt that we are secure in God's hands. As you walk with Him, He will display His glory in your salvation and work out everything in your sanctification for your ultimate blessing. (BORROW [Truth for today: a daily touch of God's grace](#))

John 10:22-30 Feelings and Doubting

A NEW Christian confided to another believer that he was doubting his salvation. "Yesterday I was filled with joy, and I thought I would never be in the dark again. But now it's all gone, and I'm in the depths. What's the matter with me?"

"Have you ever passed through a tunnel?" asked his friend.

"Sure," said the new believer.

"When you were in the tunnel, did you think the sun had been blotted out of the sky?"

"No, I knew it was there even though I couldn't see it." "Were you distressed when you were in the tunnel?" "No, I knew I'd soon be out in the light again."

"And did you get out?"

"Of course!" replied the new Christian. Then he paused as the truth dawned on him. "I see what you mean. God's promises remain the same no matter how I feel about myself. I should trust God, not my feelings!"

Emotions change. The tides of enthusiasm are often controlled by daily happenings. But based on what Christ has done and what the Bible says, we can have a settled assurance about our relationship with God. Tunnels are only temporary!

C H Spurgeon from his sermon [Life eternal](#)

'And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.' John 10:28

'They shall never perish.' There is a way of explaining away everything, I suppose, but I really do not know how the opponents of the perseverance of God's saints will get over this text. They may do with it as they will, but I shall still believe what I find here, that I shall never perish if I am one of Christ's people. If I perish, then Christ will not have kept his promise; but I know he must abide faithful to his word. 'He is not a man that he should lie, nor the son of man that he should repent.' Every soul that rests on the atoning sacrifice is safe, and safe for ever; 'they shall never perish.'

Then comes the third sentence, in which we have a position guaranteed—'in Christ's hand.' It is to be in a place of honour: we are the ring he wears on his finger. It is a place of love: 'I have graven thee upon the palms of my hands; thy walls are continually before me.' It is a place of power: his right hand encloses all his people. It is a place of property: Christ holds his people; 'all the saints are in thy hand.' It is a place of discretion: we are yielded up to Christ, and Christ wields a discretionary government over us. It is a place of guidance, a place of protection: as sheep are said to be in the hand of the shepherd, so are we in the hand of Christ. As arrows in the hand of a mighty man, to be used by him, as jewels in the hand of the bride to be her ornament, so are we in the hand of Christ.

C H Spurgeon from his sermon [Perseverance without presumption](#)

'I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.'
John 10:28

'They shall never perish'. I am very thankful for this word, because there have been some who have tried to do away with the force of the entire passage—'neither shall any man pluck them out of my hand.' 'No,' they have said, 'but they may slip between the fingers and, though they cannot be plucked out, yet they may go out of their own accord.' But here is a short sentence that puts all such thoughts out of the question—'they shall never perish'—in his hands or out of his hands, under any supposition whatever—'they shall never perish'. Observe that there is no restriction here; it includes all time—'they shall never perish'. Are they young believers with strong passions and weak judgment? Have they little knowledge, small experience and tender faith? May they not die while they are yet lambs and perish while they are so feeble? 'They shall never perish'. But in middle life, when men too often lose the freshness of early grace, when the love of their espousals may perhaps have lost its power, may they not get worldly? May they not, somehow or other, then be led aside? 'They shall never perish'. Perish they would, could worldliness destroy them; perish they would, could evil utterly and entirely get the mastery of grace, but it shall not. 'They shall never perish'. But may they not grow older and yet not wiser? May they not be surprised by temptation, as so many have been in times when they have become carnally secure, because they thought their experience had made them strong? 'They shall never perish,' neither if they are beginners, nor if they have all but finished their course. 'They shall never perish'. It shuts out all time and all reference to time, by taking the whole range of possible periods into the one word 'never'. 'They shall never perish'.

C H Spurgeon - John 10:28

The Christian should never think or speak lightly of unbelief. For a child of God to mistrust his love, his truth, his faithfulness, must

be greatly displeasing to him. How can we ever grieve him by doubting his upholding grace? Christian! it is contrary to every promise of God's precious Word that thou shouldst ever be forgotten or left to perish. If it could be so, how could he be true who has said, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I never forget thee." What were the value of that promise—"The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Where were the truth of Christ's words—"I give unto my sheep eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Where were the doctrines of grace? They would be all disproved if one child of God should perish. Where were the veracity of God, his honour, his power, his grace, his covenant, his oath, if any of those for whom Christ has died, and who have put their trust in him, should nevertheless be cast away? Banish those unbelieving fears which so dishonour God. Arise, shake thyself from the dust, and put on thy beautiful garments. Remember it is sinful to doubt his Word wherein he has promised thee that thou shalt never perish. Let the eternal life within thee express itself in confident rejoicing.

"The gospel bears my spirit up:
A faithful and unchanging God
Lays the foundation for my hope,
In oaths, and promises, and blood."

J J Knapp - Pluck Them Out of My Hand John 10:28

As often as we look at the unsteadiness and faithlessness of our own heart, we can hardly believe, that, once we are taken by God's grace, we shall never perish till all eternity; rather, that our salvation is certain and sure. We continually stumble and we have to pray daily for forgiveness of guilt. Our heart is, even when it has initially been renewed, still inclined by nature to all evil and in itself incapable of any good. Yes, many a one, as child of God, has fallen deeply, so that in his own perception no restoration seemed possible any more. Then to believe that we shall not be cast away,—behold, our own heart spells out the contrary for us, it cannot grasp it.

Everything changes, however, when we look away from ourselves, and fix our glance upon the faithful God, who does not allow the work of His hand to fail, upon the faithful Redeemer, who does not allow him to slip away whom He once embraced with the hand of His almightiness. He says it so comfortingly in the words printed above: "Neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Christ speaks here of a twofold hand, first of His own hand of power, and afterwards of the hand of the power of His Father. In essence these two are one, of course. Nevertheless, in this distinction is contained a rich comfort for the burdened soul. It seems like the Lord wants to say unto us that we are not only borne by the hand of Christ, but that under the hand of Christ also the hand of the Father has been placed to keep us and to sustain us. A hand under a hand! Borne by a double almightiness. Kept by the grace of the Son and by the grace of the Father,—yes, now we understand the message that we shall not go lost in all eternity!

Let us watch that we do not sin upon this truth, saying, "Once grace, always grace," and that it does not matter what ways we walk in. In such a way we would give our souls in the hand of the Evil One with a text upon our lips. Christ never promised to keep His sheep in a way of carelessness and reckless trust, but rather in a way of obedience and holy conduct, like it precedes: "My sheep hear my voice, and I know them, and they follow me." Where this hearing and following is found, there, and there only, may we comfort ourselves with the keeping by Him, who is more than all, more also than our constrained heart; by Him, from whose hand nobody can pluck us in all eternity.

In His Grip

I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. — Philippians 3:12

Today's Scripture: Romans 8:31-39

When we cross a busy street with small children in tow, we put out our hand and say, "Hold on tight," and our little ones grasp our hand as tightly as they can. But we would never depend on their grasp. It is our grip on their hand that holds them and keeps them secure. So Paul insists, "Christ Jesus has also laid hold of me" (Phil. 3:12). Or more exactly, "Christ has a grip on me!"

One thing is certain: It is not our grip on God that keeps us safe, but the power of Jesus' grasp. No one can take us out of His grasp—not the devil, not even ourselves. Once we're in His hands, He will not let go.

We have this assurance: "I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand" (John 10:28-29).

Doubly safe: Our Father on one side and our Lord and Savior on the other, clasping us in a viselike grip. These are the hands that

shaped the mountains and oceans and flung the stars into space. Nothing in this life or the next “shall be able to separate us from the love of God which is in Christ Jesus our Lord” (Rom. 8:39). By: David H. Roper

Father, I thank You for the nail-pierced hands
that reached out in love and took me by my hand.
You have led me by Your right hand throughout life.
I trust You to hold me and keep me safe to the end.

The One who saved us is the One who keeps us.

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No Snatching

I give them eternal life, and they shall never perish. —John 10:28

Today's Scripture: John 10:25-39

In the mid-1950s, General Motors displayed more at their auto shows than just cars. At one show in Miami, GM featured a display of a million one-dollar bills, as well as the Hope Diamond (the largest blue diamond in the world).

One afternoon a thunderstorm came through the city, lightning flashed, and the lights went out. Immediately truckdrivers with their flashlights rushed to the special display and formed a circle around the armed guards who were already there. The diamond and the cash were now safely guarded with two levels of security.

In John 10, Jesus described the security of His people: “I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand” (v.28). When we know Jesus as Savior, we’re secure in His hands; we cannot lose our salvation. But there’s another level of security. Jesus continued, “My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father’s hand” (v.29).

The Hope Diamond and the large sum of cash were quite safe with their two levels of security. How much more are we eternally safe in the hands of Jesus and His Father, the Almighty God! By: Anne Cetas

For Further Study - What is the basis for our security in Jesus? Get some answers by reading [Safe And Secure](#).

Christ’s work makes us safe; God’s Word makes us sure.

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The Great Earthquake

I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. —John 10:28

Today's Scripture: John 10:22-30

On December 26, 2004, an earthquake shook the whole earth. Many people didn’t feel it, but the South Asian region and parts of Africa suffered a devastating tsunami as a result. According to reporter Randolph Schmid, however, “No point on Earth remained undisturbed.” That earthquake, he tells us, “shook the ground everywhere on Earth’s surface.”

The 19th-century Danish philosopher Søren Kierkegaard says that his world was rocked when his religious father told him he had cursed God for the mistreatment he was getting from others. His father’s actions shook Søren so much that he called the event “The Great Earthquake.” He wondered for the rest of his life if his family was cursed by God for his father’s actions.

We too have had or possibly will have “earthquakes” in our lives. But it’s comforting to know that under the worst of circumstances, our faith in God can—and will—hold us fast. After all, “He’s got the whole world in His hands,” and that means “He’s got you and me, brother and sister, in His hands.”

No one, nor any disaster, can snatch us out of our heavenly Father’s hands (John 10:28-29). His grip will hold us into all eternity. By: Vernon Grounds

Neither life nor death can ever

From the Lord His children sever,
For His love and deep compassion
Comforts them in tribulation.
—Berg

Our unknown future is secure in the hands of our all-knowing God.

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THE HANDS OF GOD - Ian MacPherson - Usable Outlines and Illustration -

No man is able to pluck them out of my Father's hand. —John 10:28

There is a familiar story of how once Heinrich Heine, the German-Jewish poet, was observed standing before the famous statue of the Venus de Milo in the Louvre, Paris, said to be the finest sculptured representation of the female human form ever made. It represents the Greek goddess of love, the work of an unknown genius who has imparted to the cold dead marble almost the properties of living warm flesh. But the figure, though the torso is perfect, is armless. After contemplating it for some time and reflecting that it depicted a deity, the poet was heard to exclaim: "Yes, you're beautiful, but you have no arms to reach down to me!"

The love of God has arms and hands.
Think of those hands particularly today.

Think of the gifts they bear.

The hands of God were never empty hands except when nailed to the cross, and then they were empty because they had nothing more to give.

The hands of God are giving hands. They have grasp but no clutch.

Think of the lift they give.

Many years ago a Unitarian preacher was holding forth in the open air commending his creed to a crowd. Among those listening was a poor painted prostitute, who for a while listened to him. Presently, however, she moved off unimpressed, commenting: "Your rope's not long enough for the likes of me!"

But in Christ the hands of God reach down to lift the least, the lowest, the last, and the lost.

Think of the grip they have.

An old lady who late in life had accepted Christ as Savior was always praising God for her spiritual security. One day a friend said to her: "You seem pretty confident about this Savior of yours! I wouldn't be so sure about it, if I were you. What if He lets you slip through His fingers?" "But," protested the old lady with a quiet smile, "that can never happen. I am one of His fingers!"

Let me no more my comfort draw
From my frail hold of Thee;
In this alone rejoice with awe,
Thy mighty grasp of me.

—Principal Shairp

"Sire," said one of Napoleon's veterans to his emperor, "give me a grasp of your conquering hand, and I will dare the impossible!"

ASSURANCE, A NEW BLESSING FROM GOD JOHN 10:28, 29 - Billy Apostolon - Preach the Word

I. THE MEANING OF ASSURANCE.

1. It means the believer has security; John 10:28, 29.
2. It means the knowledge of eternal life; 1 John 5:12, 13.
3. It means there is knowledge of being God's child; 1 John 3:1–3.

II. THE NECESSITY OF ASSURANCE.

1. It is necessary to know the forgiveness of sins; 1 Peter 2:24.
2. It is necessary to please God; Heb. 11:5, 6.
3. It is necessary when facing life; Rom. 8:38, 39.

III. THE MEANS OF ASSURANCE.

1. Assurance comes by the Holy Ghost; Eph. 4:30; 1 John 5:10.

2. Assurance comes by believing on the Son; John 3:36.
3. Assurance comes by the Word of God; John 5:24.

IV. THE PERSONS WHO CAN HAVE ASSURANCE.

1. Those who are kings ... David; Ps. 23:4–6.
2. Those who are suffering persecution ... Job; Job 19:25–27.
3. Those who are believers in Christ ... Paul; 2 Tim. 1:12.

V. THE TRAGEDY OF NOT HAVING ASSURANCE.

1. Without assurance there is no peace; Col. 3:15.
2. Without assurance there is no blessedness; Ps. 32:1, 2.
3. Without assurance there can be no true witnessing; Acts 8:35.

VI. THE TIME WHEN ASSURANCE COMES.

1. It comes when the gospel is understood; Col. 2:2; 1 Thess. 1:5.
2. It comes when there is faith; Heb. 10:22.
3. It comes when God's Word is kept; 1 John 2:5.

VII. THE JOY THAT COMES WITH ASSURANCE.

1. Assurance produces the knowledge of Christ's presence; Matt. 28:20.
2. Assurance produces the fearlessness of death; John 11:26.
3. Assurance produces the certainty of the resurrection; Ps. 17:15.

John 10:29 "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."

BGT John 10:29 πατ ρ μου ὁ ὄκ ν μοι π ντων με ζ ν σιν, κα ο δε ς ὀ νται ρπ ζειν κ τ ς χειρ ς το πατρ ς.

KJV John 10:29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

NET John 10:29 My Father, who has given them to me, is greater than all, and no one can snatch them from my Father's hand.

CSB John 10:29 My Father, who has given them to Me, is greater than all. No one is able to snatch them out of the Father's hand.

ESV John 10:29 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.

NIV John 10:29 My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand.

NLT John 10:29 for my Father has given them to me, and he is more powerful than anyone else. No one can snatch them from the Father's hand.

NRS John 10:29 What my Father has given me is greater than all else, and no one can snatch it out of the Father's hand.

NJB John 10:29 The Father, for what he has given me, is greater than anyone, and no one can steal anything from the Father's hand.

NAB John 10:29 My Father, who has given them to me, is greater than all, and no one can take them out of the Father's hand.

YLT John 10:29 my Father, who hath given to me, is greater than all, and no one is able to pluck out of the hand of my Father;

MIT John 10:29 My father who gave them to me is greater than all, and no one can extricate them from the father's hand.

- **Who:** John 6:37 17:2,6,9,11

- **is greater:** John 14:28 Ex 18:11 Ps 145:3 Da 4:3 Mal 1:14
- John 10 Resources - Multiple Sermons and Commentaries

THE FATHER'S GIFT TO HIS SON....YOU!

My Father, Who has given them to Me - This is an amazing, humbling thought, that the Father gave each believer to His Son.

My Father...is greater than all - "Is superior to all." Jesus speaks of His Father's infinite omnipotence and surpassing sovereignty. There is no one higher, no one stronger, no one greater! Period! Case closed! This truth about the Father serves to substantiate the following declaration regarding the eternal security of every saint.

Father, I thank You for the nail-pierced hands
that reached out in love and took me by my hand.
You have led me by Your right hand throughout life.
I trust You to hold me and keep me safe to the end.

The One who saved us is the One who keeps us.

John Phillips - There is something magnificent about the picture of the Lord wrapping his omnipotent hand around us, and of the Father wrapping his own almighty hand around his. Thus we are ensphered in Christ in God. An Old Testament example is that of Noah. When the ark was finished, God shut him in. The storms of judgment fell in all their fury. The windows of heaven were opened. The fountains of the deep were broken up. But Noah was safe. He was in the ark. The waters of judgment fell on the ark, not on him. Thus our "life is hidden (perfect tense = hidden in the past and enduring forever!) with Christ in God" (Colossians 3:3+). (BORROW [Exploring the Gospels. John](#), page 202).

A T Robertson on **Father...is greater than all** - The greatness of the Father, not of the flock, is the ground of the safety of the flock. Hence the conclusion that "no one is able to snatch them out of the Father's hand."

Adam Clarke on **Father...is greater than all** - More powerful than all the united energies of men and demons. He who loves God must be happy; and he who fears him need fear nothing on this side eternity.

And no one (oudeis) is able (dunamai) to snatch (harpazo) them out of the Father's hand - **No one** is [oudeis](#) which mean absolutely no one! **Is able** is the verb [dunamai](#) which speaks of power or ability to accomplish something. In this case Jesus is saying **no one** has the power to force open the Father's hand (so to speak). Believers are forever safe in the omnipotent grip of our Father! In summary, in light of the greatness of the Father, Jn 10:29 fortifies the security of every saint He describes in Jn 10:28. This reminds me of two bookends with us in the middle, kept safe and secure because of the bookends of verses 28-29.

There's an old song that says "He's got the whole world in His hands," but here Jesus is saying that "He's got His whole flock in His hands."

Paul alludes to the security described by Jesus writing that you as a believer in Christ "have died and your life is **hidden (krupto) with Christ in God.**" The Greek tense even makes this truth more encouraging, for **hidden** is in the perfect tense, signifying that we were **hidden** in the past (when we were justified by grace through faith) and we remain **hidden** in the present (and the future)! **Hidden** is our enduring state or condition!

Every believer is in the hand of the Father and the hand of the Son doubly emphasizing the impossibility of anyone snatching us away! A believer absolutely cannot lose their salvation, despite what some writers falsely teach.

Calvin remarks: "Our salvation is certain, because it is in the hand of God. Our faith is weak, and we are prone to waver: but God, who hath taken us under His protection is sufficiently powerful to scatter with a breath all the power of our adversaries. It is of great importance to turn our eyes to this."

QUESTION - [What did Jesus mean when He said, "No one can snatch them out of my Father's hand" \(John 10:29\)?](#)

ANSWER - At the [Festival of Dedication](#), the Jews asked Jesus to tell them plainly if He was the Messiah. His response was not "Yes" or "No" but rather, "I did tell you, but you do not believe. The works I do in my Father's name testify about me" (John 10:25). But then Jesus continued with a reason why they did not believe: "You do not believe because you are not my sheep. My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one will snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. I and the Father are one" (John 10:26-30).

Jesus states that the eternal life He offers is permanent. He holds His sheep—believers—in His hand, and no one can snatch them out of His hand. Jesus’ sheep were given to Him by the Father, who is greater than all and who also holds the sheep in His hand. No one can snatch believers out of the Father’s hand, either. Believers are eternally secure, held by the power of God.

In an extended metaphor, Jesus compares believers to sheep. A sheep without a shepherd can easily be snatched from the fold. “To snatch” refers to attacking, scattering, and stealing sheep like a wolf (John 10:12). There are people who claim to have truth but are really seeking to deceive believers (Matthew 24:5). The devil is described as a roaring lion seeking whom he may devour (1 Peter 5:8) and as a thief who comes to steal, kill, and destroy (John 10:10). Yet believers are part of Jesus’ flock and cannot be taken away by spiritual wolves, lions, or anything else because Jesus is the [Good Shepherd](#) protecting His sheep (John 10:11). Those who belong to Christ are safe from anyone or anything seeking their destruction: no one can snatch them out of the Father’s hand.

Jesus is God, and no one can take the sheep out of Jesus’ hand, either (John 10:28). Romans 8:38–39 assures us, “For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.” Absolutely nothing can separate a child of God from the Father’s love, and absolutely nothing can take that believer’s salvation away.

*A believer’s eternal security is purchased by Christ,
promised by the Father,
and sealed by the Holy Spirit.*

A believer’s eternal security is purchased by Christ, promised by the Father, and sealed by the Holy Spirit. It is given and maintained by God’s hand, and it is permanent and irrevocable. The eternal life granted by Jesus to His “sheep” cannot and will never be stolen, revoked, or lost. A Christian who has trusted in Jesus Christ as the Savior is declared righteous before God for all eternity (John 3:16; Acts 16:31; Romans 5:1) and cannot lose his salvation. The Good Shepherd protects His sheep and ensures that no one and nothing snatches them from the fold. [GotQuestions.org](#)

He Won’t Let Us Go

I give them eternal life, and they shall never perish; no one will snatch them out of my Hand. -John 10:28

Today’s Scripture: John 10:22–30

Julio was biking across the George Washington Bridge—a busy, double-decked thoroughfare connecting New York City and New Jersey—when he encountered a life-or-death situation. A man was standing on a ledge over the Hudson River preparing to jump.

Knowing that the police wouldn’t arrive in time, Julio acted quickly. He recalls getting off his bike and spreading out his arms, saying something like: “Don’t do it. We love you.” Then, like a shepherd with a crook, he grabbed the distraught man, and with the help of another passerby, brought him to safety. According to reports, Julio wouldn’t let go of the man, even after he was safe.

Two millennia earlier, in a life-or-death situation, Jesus, the Good Shepherd, said He would lay down His life to save and never let go of those who believed in Him. He summarized how He would bless His sheep: they would know Him personally, have the gift of eternal life, would never perish, and would be secure in His care.

This security didn’t depend on the ability of the frail and feeble sheep—or depend on people—but on the sufficiency of the Shepherd who’ll never let one be snatched “out of [His] hand” (John 10:28–29).

When we were distraught and feeling hopeless, Jesus rescued us; now we can feel safe and secure in relationship with Him. He loves us, pursues us, finds us, saves us, and promises to never let us go. Marvin Williams

How are you experiencing the security found in your Savior?

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John MacArthur - GOD THE GUARANTOR

My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father’s hand. JOHN 10:29

Sadly, many believers throughout church history, including many today, have refused to believe that God guarantees their eternal security. Such denial derives from the erroneous conviction that salvation is a cooperative endeavor between people and God. Such

reasoning says that an almighty God will not fail to do His part, but that a fallible Christian might fail to do his part.

But belief in what Scripture says about salvation—that it comes from a sovereign God alone—will lead you to the confidence that your salvation is secure. If salvation is all of God, then you can know with certainty that He will not fail to secure it. Anyone who is truly God's child need never fear losing his citizenship in heaven. And if that describes you, you can surely trust Christ's words from today's verse that "no one is able to snatch them out of My Father's hand." (BORROW [Truth for today: a daily touch of God's grace](#))

In His Hand

No one is able to snatch them out of My Father's hand. — John 10:29

Today's Scripture: Psalm 145:14-21

Author Henri Nouwen writes about Jean Vanier, who liked to tell a story illustrating our need for intimacy with God. Nouwen comments, "When Jean Vanier speaks about that intimate place, he often stretches out his arm and cups his hand as if it holds a small, wounded bird. He asks, 'What will happen if I open my hand fully?' We say, 'The bird will try to flutter its wings, and it will fall and die.'

"Then he asks, 'But what if I close my hand?' We say, 'The bird will be crushed and die.' Then he smiles and says, 'An intimate place is like my cupped hand, neither totally open nor totally closed. It is the space where growth can take place.'"

Certainly God's powerful hand is to be feared and respected. But for the faithful believer, God's hand is also a place of rest and refuge. When we realize that we are safe in His hand, we can enjoy the secure and untroubled calm He intends for us.

In the hollow of God's hand we are in the place of intimacy and growth and security. God will neither crush us nor let us fall abandoned. No one—not the devil nor our enemies—can take us out of His hand (Jn. 10:29). In the intimacy of His presence, we need not be afraid. By: David C. Egner

My times are in my Father's hand;
How could I wish or ask for more?
For He who has my pathway planned
Will guide me till my journey's o'er.
—Fraser

When we trust God, His power is not frightening but comforting.

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C H Spurgeon - A swallow having built its nest upon the tent of Charles V, the emperor generously commanded that the tent should not be taken down when the camp removed, but should remain until the young birds were ready to fly. Was there such gentleness in the heart of a soldier towards a poor bird which was not of his making, and shall the Lord deal hardly with his creatures when they venture to put their trust in Him! Be assured He hath a great love to those trembling souls that fly for shelter to His royal courts. He that buildeth his nest upon a Divine promise shall find it abide and remain until he shall fly away to the land where promises are lost in fulfillments.

John 10:30 "I and the Father are one."

GT John 10:30 γ κα πατρ ν σμεν.

KJV John 10:30 I and my Father are one.

NET John 10:30 The Father and I are one."

CSB John 10:30 The Father and I are one."

ESV John 10:30 I and the Father are one."

NIV John 10:30 I and the Father are one."

NLT John 10:30 The Father and I are one."

NRS John 10:30 The Father and I are one."

NJB John 10:30 The Father and I are one.

NAB John 10:30 The Father and I are one."

YLT John 10:30 I and the Father are one.'

MIT John 10:30 I and the father are one."

- John 1:1,2 5:17,23 8:58 14:9,23 16:15 17:10,21 Mt 11:27 28:19 1Ti 3:16 Titus 2:13 1Jn 5:7,20
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

John 14:9-11; 20 Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? **He who has seen Me has seen the Father**; how can you say, 'Show us the Father'? 10 "Do you not believe that **I am in the Father, and the Father is in Me**? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. 11 "Believe Me that **I am in the Father and the Father is in Me**; otherwise believe because of the works themselves. 20 "In that day you will know that I am in My Father, and you in Me, and I in you.

John 17:11 "I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, **that they may be one even as We are**.

John 17:21-23 that they **may all be one; even as You, Father, are in Me and I in You**, that they also may be in Us, so that the world may believe that You sent Me. 22 "The glory which You have given Me I have given to them, **that they may be one, just as We are one**; 23 I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me.

JESUS DECLARES HE IS ONE IN ESSENCE WITH THE FATHER

Ryle - In order to explain how it is that the Father should take as much interest in the sheep as the Son, our Lord here declares, in the plainest and most explicit terms, the deep truth of the essential unity between Himself and His Father. Hence, in the matter of securing the safety of my sheep, what I do, my Father does likewise. I do not act independently of Him."

In John 10:24 the Jews had actually commanded Jesus "If you are the Christ, **tell** us plainly." John 10:30 is Jesus' plain response!

I and the Father are (present tense - continually) **one** (**heis**) - Why did Jesus make this statement in this context? Notice that He has just stated both He and the Father are committed to assure the eternal salvation of every believer. **John MacArthur** ([see his Study Bible note](#)) explains "The sentence, stressing the united purpose and action of both in the security and safety of the flock, presupposes unity of nature and essence (see Jn 5:17-23; 17:22)."

To His hearers, this statement would have at first reminded them of their famous **Shema** in Dt 6:4+ "Hear, O Israel! The LORD is our God, the LORD is **one**!" (compare similar phrase in 1Co 3:8+ "Now he who plants and he who waters are one") However there was a subtle but significant difference between "**one**" in the Shema and "**one**" in Jn 10:30. It is somewhat technical, but this distinction in the Greek word for "**one**" results in very different meanings. The Greek word for one is *heis* (numeral one) and was used in the Septuagint of Dt 6:4+ in the masculine singular. Here in John 10:30 "heis" is **neuter**, not masculine. You are probably asking, "So what?" In simple terms, the neuter form of "**one**" (**heis**) Jesus used in Jn 10:30 indicates singleness in essence. In other words, He is not saying He and the Father are **One** Person, but is saying they are **One** in essence or nature. Simple reading of the English translations does not allow one to discern the subtle distinction Jesus intended, but it is clear that His Jewish audience grasped what Jesus was saying, because they grasped stones to stone Him (Jn 10:31)! And why were they preparing to stone Him? What Jesus had just declared is that He was one in essence with the Father! He was clearly stating that He Himself was God and to the Jews this was blasphemy which called for stoning!

Jesus' statement that He and the Father are One does not mean that they are one person.

-- Steven Cole

A T Robertson on **one** - Neuter, not masculine (**heis**). Not one person (cf. heis in Galatians 3:28), but **one essence or nature**. By

the plural sumus (separate persons) Sabellius is refuted, by unum Arius. So Bengel rightly argues, though Jesus is not referring, of course, to either Sabellius or Arius. The Pharisees had accused Jesus of making himself equal with God as his own special Father (John 5:18). Jesus then admitted and proved this claim (John 5:19-30). Now he states it tersely in this great saying repeated later (John 17:11, 21). Note hen used in 1 Cor. 3:3 of the oneness in work of the planter and the waterer and in John 17:11, 23 of the hoped for unity of Christ's disciples. This crisp statement is the climax of Christ's claims concerning the relation between the Father and himself (the Son). They stir the Pharisees to uncontrollable anger.

Henry Alford on **are one** - "One in *essence* primarily, but therefore also one in *working*, and power, and in *will*." ([Greek Testament Critical Exegetical Commentary](#))

Bishop Trench - "In the sentence, 'I and the Father are One,' the word 'One' is neuter, and means one Essence: it is not masculine, which would have been one Person."

NET NOTE on **are one** - The phrase *hen esmen* is a significant assertion with trinitarian implications. **en** is neuter, not masculine, so the assertion is not that Jesus and the Father are one person, but one "thing." **Identity** of the two persons is not what is asserted, but **essential unity (unity of essence)**.

Klink - Jesus has given the Jews a syllogistic response to their challenge: (a) I have the authority to protect the sheep; (b) the authority I have has been given to me by my Father; therefore, (c) the Father and I are doing the same work. Jesus has already declared himself to be coworking with God (Jn 5:17), which the Jews interpreted rightly as a claim that he was "making himself equal with God" (Jn 5:18). This time, however, the integrated nature of their cooperation is being stressed. The work of the Father and Son are so intertwined that it can only be one work. In the same way, the identity of the Father and Son are so intertwined that they must be described as one God, without denying their distinction as persons. (See [John - Page 479](#))

John Phillips - This is the climax of the Lord's claim to oneness with the Father (John 10:18, 25, 28, 29). His answer was more than they bargained for. He was not just the Christ of messianic expectation; he claimed identity of substance with God. That was his answer to their question. (BORROW [Exploring the Gospels. John](#), page 202).

Augustine remarks that this text alone overthrows both the doctrine of the **Sabellians** and the **Arians**. It silences the Sabellians, who say there is only one Person in the Godhead, by speaking of two distinct Persons. It silences the Arians, who say the Son is inferior to the Father, by saying that Father and Son are "one."

David Guzik - Opponents of the deity of Jesus say that the oneness Jesus had with the Father was nothing more than a unity of purpose and mission – even as a husband and wife or father and son may have a unity of purpose of mission, yet still they are not the same person. This however misses the point. First, we never argue that the Bible teaches that the Father and the Son are the same Person – they are one God, but distinct in their Persons. Second, it misses the most obvious point: that even true unity of purpose and mission between a husband and wife or father and son exist only because they are each equally and totally human. The Father and the Son have this unique unity because they are equally and totally God – that is, Divine Being. Jesus wanted us to be one as He and the Father are one (John 17:11, 17:21). Such oneness cannot exist without an equality of essence, and all believers have this equality (Galatians 3:26-28), even as the Father and Son have this equality.

WHY HE'S SO SPECIAL

I and My Father are one. —John 10:30

Some pretty good people have founded religions over the centuries. One religious leader spent a good portion of his life trying to find truth—an admirable quest.

Another religious leader was a teacher and a civil servant who drew up an honour code for his people—a respectable venture.

No matter how good any originators of world religions may have been, they cannot in any way compare with the founder of Christianity. The major reason is simply this: They are all in the category of 'good men', while Jesus is in a category by Himself—God in human form.

Jesus alone is Immanuel (God with us; Matt. 1:23), the Living Word (John 1:14), the Saviour (Luke 2:11) and the Messiah (John 1:41). Only Jesus could truthfully assert His equality with His heavenly Father. "I and my Father are one," He said (John 10:30). Only Jesus' words are divine. His life was the only perfect one. Only Jesus' death and resurrection provide everlasting life.

Jesus is unique throughout all the world. He alone is worthy of our worship, adoration and awe. He alone is the perfect Man. The divine One. The provider of salvation. Don't settle for anything—or anyone—less. Dave Branon

ONLY JESUS CAN ERASE MANKIND'S GUILT.

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Norman Geisler - JOHN 10:30—Was Christ one with the Father? (BORROW [When Critics Ask](#) see page 416)

PROBLEM: Jesus said here, “I and My Father are one.” But on other occasions He distinguished Himself from the Father, saying “I came forth from the Father and ... I leave the world and go to the Father” (John 16:28). Further, He prayed to the Father as one person to another (John 17), and even said, “the Father is greater than I.”

SOLUTION: Jesus was one with the Father in nature, but distinct from Him in person. The triune Godhead has one essence, but three distinct persons (see comments on John 14:28). So, Jesus was both the same in substance and yet was a different individual from the Father.

Norman Geisler - JOHN 10:30—Was Christ one with the Father, or “one in purpose” with the Father? (See [When Cultists Ask - page 144](#))

MISINTERPRETATION: Jesus said, “I and the Father are one.” The Jehovah’s Witnesses do not believe this means that Jesus and the Father are one in essence, having the same divine nature. They point to John 17:21–22 where Jesus prayed to the Father that the disciples “may all be one, just as you, Father, are in union with me and I am in union with you” (New World Translation). “Obviously, Jesus’ disciples do not all become part of the Trinity. But they do come to share a oneness of purpose with the Father and the Son, the same sort of oneness that unites God and Christ” (Reasoning from the Scriptures, 1989, 424).

CORRECTING THE MISINTERPRETATION: Jesus was one with the Father in nature, but distinct from him in person. The triune Godhead has one essence, but three distinct persons (see comments on John 14:28). So, Jesus was both the same in substance and yet was a different individual from the Father.

The context makes it very clear that Jesus is not just referring to being “one in purpose” with the Father. We know this is true because as soon as the Jews heard Jesus say he was “one” with the Father, they immediately picked up stones to put him to death for committing blasphemy. They didn’t understand Jesus to be saying he was merely “one in purpose” with the Father (for, indeed, they considered themselves to be “one in purpose” with the Father). Rather they understood Jesus to be claiming to be God in an unqualified sense. The Jews understood precisely what Jesus intended to communicate.

Norman Geisler - JOHN 10:30—Does this verse prove that Jesus and the Father are the same Person, as Oneness Pentecostals believe? (See [When Cultists Ask - page 144](#))

MISINTERPRETATION: In John 10:30 Jesus affirmed, “I and the Father are one.” [Oneness Pentecostals](#), who deny the doctrine of the Trinity, believe this verse means that Jesus is God the Father (Bernard, 1983, 67).

CORRECTING THE MISINTERPRETATION: When Jesus said “I and the Father are one,” he used the first person plural esmen (“we are”). If Jesus intended to say that he and the Father were one person, he certainly would not have used the first person plural, which implies two persons. Also, the Greek word for “one” (hen) in this verse refers not to personal unity (i.e., the idea that the Father and Son are one person) but to unity of essence or nature (i.e., that the Father and Son have the same divine nature). This is evident in the fact that the form of the word in the Greek is neuter, not masculine.

Contextually, the verses that immediately precede and follow John 10:30 distinguish Jesus from the Father (e.g., John 10:25, 29, 36, 38). It is also the uniform testimony of the rest of John’s Gospel (not to mention the rest of the Bible) that the Father and Jesus are distinct persons (within the unity of the one God). For example, the Father sent the Son (John 3:16–17); the Father and Son love one another (3:35); the Father and Son speak to one another (11:41–42); and the Father knows the Son just as the Son knows the Father (7:29; 8:55; 10:15)

Related Resources:

- [What is Oneness doctrine? | GotQuestions.org](#) - Those who hold to Oneness doctrine believe that the Father, Son, and Holy Spirit are all God. But instead of one God who exists eternally in ... (ED: **BEWARE** - THIS IS A VERY SUBTLE AND DANGEROUS HERESY FOR IT LOOKS AT FIRST GLANCE LIKE IT CONCURS WITH ORTHODOX TRUTH. SEE [ARE ONENESS PENTECOSTALS SAVED?](#))
- [What are the beliefs of Jesus only / oneness Pentecostals? | GotQuestions.org](#) (BEWARE: THIS ABERRATIONAL TEACHING IS VERY SUBTLE AND POTENTIALLY DANGEROUS - [HERE IS A REASONABLE ASSESSMENT](#) - [HERE'S A YOUTUBE ANSWER](#))
- [What is the United Pentecostal Church? | GotQuestions.org](#)

- [What is modalism / Modalistic Monarchianism? | GotQuestions.org](#)
 - [What is nontrinitarianism? | GotQuestions.org](#)
 - You might want to read [Chapter 14 God in Three Persons: The Trinity in Dr Wayne Grudem's Systematic Theology](#) - see page 183 (See page 199 for discussion **Modalism Claims That There Is One Person Who Appears to Us in Three Different Forms**)
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QUESTION - [What did Jesus mean when He said, "I and the Father are one" \(John 10:30\)?](#)

ANSWER - In John 10 Jesus presents Himself as the Good Shepherd and, in a debate with the Jewish leaders, makes the claim, "I and the Father are one" (John 10:30). It was a bold statement—one His audience found quite audacious—and it reveals much about who Jesus is.

Five key observations can be made concerning this passage. First, Jesus claimed to be one with God in the sense of being equal to Him. Jesus did not claim to be merely a messenger or prophet of God, but of equal power with God.

Second, His audience understood that Jesus was claiming equality with God the Father. In verse 31, "The Jews picked up stones again to stone him." Why? Blasphemy was a crime punishable by death according to the Jewish Law. When Jesus asked why they were planning to kill Him, they answered, "For blasphemy, because you, being a man, make yourself God" (John 10:33). If Jesus had been lying or deceived, His statement *would* have been blasphemous. In fact, the only way His words were *not* blasphemy is if Jesus was telling the truth about His equality with God.

Third, Jesus referred to Himself as God's Son and to God as His Father (John 10:36–37). He used Psalm 82:6 to show that the Messiah has the right to claim the title "Son of God."

Fourth, Jesus claimed that that Father sent Him: "the one whom the Father set apart as his very own and sent into the world" (John 10:36). In this statement, Jesus claimed preexistence in the Father's presence. No biblical prophet had ever made such a claim before; yet Jesus claimed to exist before Abraham (John 8:58).

Fifth, Jesus only stated that the Jews did not believe Him; He never said they misunderstood His claim to be God. John 10:38 notes, "Even though you do not believe me, believe the works, that you may know and understand that the Father is in me, and I in the Father." Jesus was not correcting a misunderstanding. They understood what He said perfectly. He was correcting their willful rejection of Him.

Colossians 1:16–17 affirms Jesus' same teaching: "In him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. He is before all things, and in him all things hold together." John 1:1 explicitly notes that Jesus was both *with* God in the beginning and *was* God.

In summary, Jesus claimed to be one with the Father as part of a larger argument to note that He had existed from eternity past, lived in perfect oneness with the Father, held the same power as God, and was sent by God the Father's authority. Unfortunately, He was rejected as divine by the Jewish leaders. Jesus' claim to have equal power as the Father was not blasphemy. It was the plain truth. [GotQuestions.org](#)

QUESTION - [What is Sabellianism? | GotQuestions.org](#)

ANSWER - A third-century presbyter named Sabellius began to emphasize in his church (probably in Rome) the oneness of God, as opposed to God's tri-unity. In fact, Sabellius went so far as to say that there are no distinctions between the "persons" of the Godhead—the one God manifests Himself at different times and for different purposes in three different "modes" or "aspects." This teaching, called "Sabellianism," grew out of earlier forms of [Modalistic Monarchianism](#).

None of the writings of Sabellius have survived to this day, so what we know of his teaching comes from the writings of those who refuted his errors. It seems that, according to Sabellianism, God manifested as the Father at creation, as the Son in redemption, and as the Spirit in sanctification. For years, Sabellianism was quite popular in some parts of the world, but it was finally declared a heresy, and Sabellius was excommunicated in AD 220.

One opponent of Sabellianism was [Hippolytus of Rome](#), a contemporary of Sabellius. Hippolytus wrote against the heresy of Sabellianism in his *Philosophumena (Refutation of All Heresies)*. Tertullian also strongly opposed Sabellianism, pointing out its error of [Patripassianism](#) (the teaching that the Father suffered with the Son on the cross). Other Christian leaders who had to fight against Sabellianism include Dionysius of Alexandria and [Basil the Great](#). Sabellianism cropped up again during the time of the Reformation in the teaching of [Michael Servetus](#) and more recently in [Swedenborgianism](#). Different labels, same lie.

[Sabellian baptisms](#) were performed in one name only, not in the name of the Father, Son, and Holy Spirit. Insisting upon a non-Trinitarian formula ignores Jesus' words that emphasize God's triune nature in Matthew 28:19, "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

Sabellianism is an unbiblical denial of the eternal distinctions among the Persons of the [Trinity](#). On one level, it is easy to see why Sabellianism has been so popular throughout the centuries—it is certainly much easier to understand Sabellianism than it is to understand the biblical doctrine of the Trinity. However, the Bible presents God as one God and also speaks of three Persons. As difficult as it is to understand, the Trinity is the truth. The [Athanasian Creed](#) puts it well: "We worship one God in Trinity, and Trinity in Unity; Neither confounding the persons nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Spirit. . . . So the Father is God, the Son is God, and the Holy Spirit is God; And yet they are not three Gods, but one God."

MISTAKEN IDENTITY

"The Father and I are one." —John 10:30

In the 2002 football World Cup, Brazilian superstar striker Ronaldo changed his hairstyle after Brazil defeated England. He did so because his infant son confused him with another teammate, Roberto Carlos—a rather unfortunate case of mistaken identity!

Jesus also suffered from mistaken identity. On earth He taught the Word and ways of God with authority. He healed the sick, raised the dead and did many miracles before the people. But when He claimed to be one with God, and said that He had been sent to die for the world and lead us to new life, many rejected Him. They accused Him, saying "He's demon possessed and out of His mind. Why listen to a man like that?" (John 10:20).

There seems to be some logic in this. Jesus' claim is huge! It requires us to give our whole lives to Him. Yet some of His listeners said, "Can a demon open the eyes of the blind?" (v.21).

It was important for Ronaldo to make his identity clear to his son; it is far more crucial that Jesus made Himself clear to us. God proved Jesus' words beyond doubt when He raised Him from the dead, just as Jesus promised. We must carefully consider Jesus' identity and words to know whether we want to trust Him with our lives. Chris Wale

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One God—Not Three

I and My Father are one. — John 10:30

Today's Scripture: John 10:22-33

It is said that Augustine (354-430), a leader in the early church, was walking on the ocean shore one day and pondering the mystery of the Trinity. He saw a little boy who was playing with a seashell. The youngster scooped a hole in the sand, then went down to the waves and filled his shell with water and poured it into the hole he had made.

Augustine asked, "What are you doing?" The boy replied, "I am going to pour the sea into the hole." Then Augustine thought, That is what I have been trying to do. Standing at the ocean of infinity, I have attempted to grasp it with my finite mind.

The concept of the Trinity does not fit the framework of common logic, nor can it be fully analyzed by our intellect. But this is no reason to say it is the invention of theologians. To declare that the one and only God has made Himself known as Father, Son, and Holy Spirit is simply an attempt to define what the Scriptures teach (John 10:29-30; Acts 5:3-4).

To commit our lives to this triune God is to begin to see with the eye of faith His greatness as our Creator, Redeemer, and Sustainer. Doesn't it make sense that the One we worship, and to whom we entrust our lives, should be vastly greater than our limited understanding? By: Dennis J. DeHaan

FOR FURTHER STUDY

- Read Matthew 3:16-17;28:19; Peter 1:2.
- And check out [Do Christians Believe In Three Gods?](#)

The idea of a triune God staggers the mind, but to know Him satisfies the heart.

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Beyond Our Understanding

I and My Father are one. — John 10:30

Today's Scripture: John 10:22-33

It is said that Augustine (354-430), a leader in the early church, was walking on the shore of the ocean one day and pondering the mystery of the Trinity. He noticed a little boy playing with a seashell. The youngster would scoop a hole in the sand, then go down to the waves and get his shell full of water and pour it into the hole he had made.

Augustine walked over to the boy and asked, "What are you doing?" The boy replied, "I am going to pour the sea into that hole."

"Ah," said Augustine to himself, "that is what I have been trying to do. Standing at the ocean of infinity, I have attempted to grasp it with my finite mind."

The Trinity does not fit the framework of logic, nor can it be fully analyzed with the microscope of our intellect. But that's no reason to conclude that theologians invented the idea. To declare that the one and only God has made Himself known as Father, Son, and Holy Spirit—three distinct but not separate persons—is simply expressing what the Scriptures teach (Jn. 10:29-30; Acts 5:3-4).

Doesn't it make sense that the One we worship and to whom we entrust our lives must be far beyond our limited ability to understand Him? By: Dennis J. DeHaan

Father, Son, and Holy Spirit,
O Thou blessed Trinity—
One in essence yet three persons—
Thou art God, we worship Thee.
—DJD

The truth of a triune God staggers the mind, but to know Him satisfies the heart.

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John 10:31 The Jews picked up stones again to stone Him.

BGT John 10:31 β στασαν π λιν λ θους ο ουδα οι να λιθ σωσιν α τ ν.

KJV John 10:31 Then the Jews took up stones again to stone him.

NET John 10:31 The Jewish leaders picked up rocks again to stone him to death.

CSB John 10:31 Again the Jews picked up rocks to stone Him.

ESV John 10:31 The Jews picked up stones again to stone him.

NIV John 10:31 Again the Jews picked up stones to stone him,

NLT John 10:31 Once again the people picked up stones to kill him.

NRS John 10:31 The Jews took up stones again to stone him.

NJB John 10:31 The Jews fetched stones to stone him,

NAB John 10:31 The Jews again picked up rocks to stone him.

YLT John 10:31 Therefore, again, did the Jews take up stones that they may stone him;

MIT John 10:31 Again the Jews snatched up stones ready to pelt him.

- John 5:18 John 8:59 John 11:8 Ex 17:4 1Sa 30:6 Mt 21:35 23:35 Ac 7:52,58,59
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

Exodus 17:4+ So Moses cried out to the LORD, saying, "What shall I do to this people? A little more and they will stone me."

1 Samuel 30:6+ Moreover David was greatly distressed because the people spoke of stoning him, for all the people were embittered, each one because of his sons and his daughters. But David strengthened himself in the LORD his God.

John 5:18+ For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.

John 8:59+ Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple.

John 11:8+ The disciples said to Him, "Rabbi, the Jews were just now seeking to stone You, and are You going there again?"

Acts 7:58-59+ When they had driven him out of the city, they began stoning him; and the witnesses laid aside their robes at the feet of a young man named Saul. 59 They went on stoning Stephen as he called on the Lord and said, "Lord Jesus, receive my spirit!"

Acts 14:19+ But Jews came from Antioch and Iconium, and having won over the crowds, they stoned Paul and dragged him out of the city, supposing him to be dead.

JEWS PREPARE TO STONE JESUS...AGAIN!

The Jews picked up ([bastazo](#)) stones ([lithos](#)) again to ([hina](#) - purpose) stone Him - (cf Jn 5:16–18; Jn 7:1; Jn 8:59) - The verb **picked up ([bastazo](#))** describes something borne as a heavy weight. They did just pick up a few small stones to pelt Him with! **The Jews** knew exactly what Jesus had just declared in John 10:30, specifically that He had said **He was God** (Read their statement in Jn 10:33b). They saw Him only as a Man and thus sought to stone Him for blaspheming (Lev 24:16+, 1Ki 21:10, 13, Nu 15:30ff+, cf Dt 21:22+) by calling Himself God.

Stones ([lithos](#)) can refer to small stones (cf Mt 4:6+) or larger stones (cf Mt 28:2), but clearly of substantial enough size to cause serious bodily harm (especially in context of using the verb [bastazo](#) as explained above). **Again** refers to the recent attempt to stone Him when He announced that He was the "I Am" a clear claim that He was God (cf Ex 3:14+, John 8:58, 59+ cf episode in Jn 5:18+). This was the third attempt to stone Jesus which recalls an old saying ["the third time's the charm"](#)! But that is a human saying, not a divine principle, and thus God trumped their angry actions once again because there was still about 3-4 months until His hour would be consummated on the Cross.

One might ask why these angry Jews did not hurl their **stones**? As alluded to above, the simple answer is that it was not the specific time for Him to die (Jn 7:6-7+). Furthermore, it was not the specific modality by which He was prophesied to die (cf Ps 22:16+ Jn 3:14+, Jn 2:4+, Jn 8:28+, Jn 12:32-34+) God's Word always takes precedence!

Keep in mind that the Romans had not granted the Jews the right to carry out capital punishment, so the willingness of this mob to go against the Roman edict shows how intense their anger had become!

Lenski points out "They picked them up where the building operations of reconstructing parts of the Temple were going on and brought them to the Porch of Solomon as they had done once before (Jn 8:59+). Thus their action is their answer. (BORROW [The Interpretation of St. John's Gospel](#))

Augustine remarks: "Behold the Jews understood what **Arians** do not understand."

Brian Bell - Instead of being compliant sheep they remain rebel goats and continue to butt heads like stubborn nanny goats.

Bob Utley - [SPECIAL TOPIC: STONE TO DEATH](#)

The MT has the verb for "stoning to death" (BDB 709, KB 768, *Qal* perfect) and the term for "stone" (BDB 6), which literally would be "stone him with stones." Stoning was a capital punishment which was done by the whole covenantal community (cf. Lev. 20:2,27; 24:13-23; Num. 15:32-36; Deut. 13:10; 21:21; Jos. 7:22-26) to rid itself of evil.

This is not the regular term used for judicial capital punishment. This term speaks of the urgency of immediate, radical purging of evil (cf. Exod. 32:27; Lev. 20:15,16; Num. 25:5; Deut. 13:10; Ezek. 9:6).

Persons were stoned by the community for:

1. idolatry, Lev. 20:2-5 (also possibly 6-8); Deut. 13:1-5; 17:2-7
2. blasphemy, Lev. 24:10-23; 1 Kings 11-14; Luke 4:29; Acts 7:58 (both reflect Exod. 22:28); also note John 8:59; 10:31; 11:8
3. rejection of parental authority, Deut. 21:18-21 (possibly Lev. 20:9)
4. marital unfaithfulness, Deut. 22:22,23-27 (possibly Lev. 20:10-16)
5. treason (known disobedience to YHWH), Joshua 7

QUESTION - [What does the Bible say about stoning? | GotQuestions.org](#)

ANSWER - Stoning is a method of execution during which a group of people, usually peers of the guilty party, throws stones at the condemned person until he or she dies. Death by stoning was prescribed in the Old Testament Law as a punishment for various sins. Both animals and people could be the subjects of stoning (Exodus 21:28), and stoning seems to have been associated with sins that caused irreparable damage to the spiritual or ceremonial purity of a person or an animal.

Some sins that resulted in stoning in the Old Testament were murder (Leviticus 24:17), idolatry (Deuteronomy 17:2–5), approaching near to Mount Sinai while the presence of God was there (Exodus 19:12–13), practicing necromancy or the occult (Leviticus 20:27), and blaspheming the name of the Lord (Leviticus 24:16). Stoning was probably the punishment for various types of sexual sin, as well (Deuteronomy 22:24); the related passages in Leviticus 20 do not specify the method of execution, only that the guilty party was to be “put to death.”

The Mosaic Law specified that, before anyone could be put to death by stoning, there had to be a trial, and at least two witnesses had to testify: “On the testimony of two or three witnesses a person is to be put to death, but no one is to be put to death on the testimony of only one witness” (Deuteronomy 17:6). Those witnesses “must be the first in putting that person to death, and then the hands of all the people” (verse 7). In other words, those who testified against the condemned person in court had to cast the first stone. Examples of stonings in the Old Testament are the deaths of Achan and his family (Joshua 7:25) and Naboth, who was condemned by false witnesses (1 Kings 21).

Stoning was the method of execution chosen by the unbelieving Jews who persecuted the early Christians. Stephen, the church’s first martyr, was stoned to death outside of Jerusalem by the Sanhedrin. On that occasion, a young man named Saul, who later became the apostle Paul, held the coats of those who cast the stones (Acts 7:54–60).

In another famous passage of Scripture, the Pharisees tried to entrap Jesus into granting approval for the stoning of a woman caught in the act of adultery. Significantly, the adulterous man was absent—the Law prescribed death for *both* the guilty parties. Jesus’ response is interesting. The woman was clearly guilty, but Jesus understood the duplicity of His enemies. Instead of giving them a direct answer, Jesus turned to those who had dragged the woman before Him and said, “Whichever of you is free from sin, throw the first stone” (John 8:1–11). By this, Jesus is asking for the witnesses to step forward—the witnesses, bound by an oath, were the ones to cast the first stones. He also shows the compassionate heart of God toward the sinner and silences the mob’s hypocritical allegations.

Another mode of execution that was also considered stoning involved throwing the guilty party headlong down a steep place and then rolling a large stone onto the body. This is exactly what a mob in Nazareth tried to do to Jesus after His speech in their synagogue. Hearing His claim to be the Messiah, “they got up, drove [Jesus] out of the town, and took him to the brow of the hill on which the town was built, in order to throw him off the cliff” (Luke 4:29). Jesus’ deliverance from this angry mob was miraculous: “He walked right through the crowd and went on his way” (verse 30). It was not the Lord’s time to die (see John 10:18), and He could never have died by stoning because the prophecy said none of His bones would be broken (John 19:36).

Stoning is a horrible way to die. That particular manner of execution must have been a strong deterrent against committing the sins deemed offensive enough to merit stoning. God cares very much about the purity of His people. The strict punishment for sin during the time of the Law helped deter people from adopting the impure practices of their pagan neighbors and rebelling against God. The wages of sin is death (Romans 6:23), and Israel was given a stern commandment to stay pure: “You must purge the evil from among you” (Deuteronomy 17:7).

John 10:32 Jesus answered them, "I showed you many good works from the Father; for which of them are you stoning Me?"

BGT John 10:32 πεκρθη ατο ς ησο ς· πολλ ργα καλ δειξα μν κ το πατρ ς· δι πο ον ατν ργον μ λιθ ζετε;

KJV John 10:32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

NET John 10:32 Jesus said to them, "I have shown you many good deeds from the Father. For which one of them are you going to stone me?"

CSB John 10:32 Jesus replied, "I have shown you many good works from the Father. Which of these works are you stoning Me for?"

ESV John 10:32 Jesus answered them, "I have shown you many good works from the Father; for which of them are you going to stone me?"

NIV John 10:32 but Jesus said to them, "I have shown you many great miracles from the Father. For which of these do you stone me?"

NLT John 10:32 Jesus said, "At my Father's direction I have done many good works. For which one are you going to stone me?"

NRS John 10:32 Jesus replied, "I have shown you many good works from the Father. For which of these are you going to stone me?"

NJB John 10:32 so Jesus said to them, 'I have shown you many good works from my Father; for which of these are you stoning me?'

NAB John 10:32 Jesus answered them, "I have shown you many good works from my Father. For which of these are you trying to stone me?"

YLT John 10:32 Jesus answered them, 'Many good works did I shew you from my Father; because of which work of them do ye stone me?'

MIT John 10:32 Jesus replied to them, "I have demonstrated for you many beneficial accomplishments from the father. For which of these in particular are you going to stone me?"

- **Many:** John 10:25,37 Jn 5:19,20,36 Mt 11:5 Ac 2:22 10:38
- **for:** 1Sa 19:4-6 2Ch 24:20-22 Ps 35:12 109:4,5 Ec 4:4 1Jn 3:12
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

John 5:36+ But the testimony which I have is greater than the testimony of John; for the works which the Father has given Me to accomplish—the very works that I do—testify about Me, that the Father has sent Me.

John 6:65+ And He was saying, "For this reason I have said to you, that no one can come to Me unless it has been granted him **from** the Father."

Acts 2:22+ "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which **God performed through Him** in your midst, just as you yourselves know—

JESUS' STRIKING SERENITY IN FACE OF MEN WITH STONES

Jesus answered them, "I showed ([deiknuo/deiknumi](#)) you many good ([kalos](#) - beautiful) works ([ergon](#)) from (ek - out of) the Father - MIT = "I have demonstrated for you many beneficial accomplishments from the Father." Notice Jesus' tactic is often to answer His adversaries question with a question of His own. And so He does not flinch or panic at the sight of the stones in their hands, but reminds these "prospective stoners" that His works validated His words and were visible proof of His oneness with His Father (Jn 10:30). His divine works should have been sufficient proof that He was not a blasphemer as they claimed. But they were spiritually deaf and blind to the truth He revealed.

The good ([kalos](#)) Shepherd does good ([kalos](#)) works from the good Father

Jesus had clearly stated His works were done at the direction of His Father declaring "Truly, truly, I say to you, the Son can do

(absolutely) nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner." (John 5:19+)

The verb Jesus uses for **showed** ([deiknuo/deiknumi](#)) means to show so as to prove something is true. The **good** ([kalos](#) - beautiful) **works** of the **Good** ([kalos](#)) **Shepherd** were many, but in John most recently He had healed a paralytic in John 5:1-9+ and restored sight to a blind man in John 9:1-7+. Jesus is saying the Source of His works is the Father the One the Jews claim as their Father!

Barrett comments on **good** ([kalos](#)) - "It is impossible to find a single English word equivalent to the Greek, which suggests deeds of power and moral excellence, resulting in health and well-being."

Whitacre calls "This is a most amazing scene. They are standing there with stones and are ready to kill Him, and He calmly tries to help them see their error. Here is sovereign calmness that comes from being centered in God's will, the will of the Father Who is greater than all. And by continuing to try to help them come to faith even as they are seeking to stone Him Jesus manifests amazing grace. He is graciously calling them to reconsider, for they know not what they do. These men are seeking to kill the One Who is offering them life, offering it to them even in the midst of their attack against Him. The glory of God, which is His grace, continues to shine brightly at this point." ([Jesus Claims to Be the Messiah and to Be One with God](#))

Lenski makes an excellent point about the **good works** - The pertinency of the assertion and the question of Jesus is lost when the emphasis is placed only on the object "**many excellent works**" and not equally on the modifier "**from the Father**." The point is not merely that these many works are [kalos](#), "excellent," [praeclara](#), and that Jesus showed these works to the Jews, so that they could not but see this excellence; but that by their very excellence these excellent works show that they are and must be "**from the Father**." In other words, these works reveal in an actual, visible manner, that Jesus and the Father are one, just as he has said. (BORROW [The Interpretation of St. John's Gospel](#))

*His words which interpret His deeds
and in His deeds which corroborate His words*

R V G Tasker: If the deeds of Jesus were not essentially good, possessing a goodness that was so unmistakably good that it could only be an expression of God's goodness; or if there were a radical contradiction between what He was doing and the claims He was making; or if there were not evidence that He had been set apart and commissioned by God for the discharge of his holy mission, **then** He would indeed be a blasphemer and a pretender, unworthy to demand or to receive the homage of mankind. **If I do not the works of my Father, believe me not** (Jn 10:37). A man is known both by his words and his deeds. And Jesus is perceived, with a perception which becomes a permanent understanding, to be living in unbroken union with the Father by all who are not blind to the evidence that God's creative and redemptive power is present in all that He says and does – not in what He says apart from what He does, nor in what He does apart from what He says, but in His words which interpret His deeds and in His deeds which corroborate His words. (BORROW [The Gospel according to St. John, PAGE 134](#))

For which of them are you stoning Me - MIT = "For which of these (GOOD WORKS) in particular are you going to stone me?" Note the illogical aspect of hatred. Jesus had done many good (God) works, but their hatred was so strong that His good (God) works did not pacify their enmity toward Him (cf Acts 7:51+).

John Phillips - Do you stone me because I gave sight to a man born blind? Do you stone me because I healed a man at the pool of Bethesda who had been ill for thirty-eight years? Do you stone me because I have cleansed lepers and raised the dead and cast out evil spirits and made the dumb speak and the deaf hear and the lame walk? Do you stone me because I fed your hungry multitudes? He pointed to his good works, works of almighty power, as the credentials to back his claim. He was fully accredited. (BORROW [Exploring the Gospels. John](#), page 202).

MacArthur points out that "The Lord's question also put the Jewish leaders in the awkward position of opposing the very public and popular good things He had done in healing the sick, feeding the hungry, liberating the demon-possessed, and even raising the dead (cf. Luke 7:14–15; 8:52–56; John 11)." (See [John Commentary](#))

Robertson may be correct - They had the stones in their hands stretched back to fling at him, a threatening attitude.

Matthew Henry: The divine grace of his works convicted them of the most base ingratitude. The works he did among them were not only miracles, but mercies; not only works of wonder to amaze them, but works of love and kindness to do them good, and so make them good, and endear himself to them. He healed the sick, cleansed the lepers, cast out devils, which were favours, not only to the persons concerned, but to the public; these he had repeated, and multiplied: "Now for which of these do you stone me? You cannot say that I have done you any harm, or given you any just provocation; if therefore you will pick a quarrel with me, it must be for some good work, some good turn done you; tell me for which." Note, (1.) The horrid ingratitude that there is in our sins against God and Jesus Christ is a great aggravation of them, and makes them appear exceedingly sinful.

Showed (1166) **deiknuo/deiknumi** means to show and has the sense of (1) to draw attention to, to point out, to show, to make known, to exhibit something (by visual, auditory, gestural, or linguistic means) so that it can be apprehended by the senses, to cause to see (Mt 4:8, Lk 4:5, Mt 8:4) or (2) to show so as to prove something is true or to make clear by evidence or reasoning. Show in the sense of demonstrate or prove as in Jas 3:13). To exhibit or present to the view of others. To explain the meaning or significance of something by demonstration. Note the concentration of **deiknuo** in the most "graphic" NT book, the Revelation, or the revealing. How interesting that in the "revealing" we repeatedly encounter the verb to show, and specifically to show what God's plan is for the rest of the ages.

Deiknuo/deiknumi - 31v - Matt. 4:8; Matt. 8:4; Matt. 16:21; Mk. 1:44; Mk. 14:15; Lk. 4:5; Lk. 5:14; Lk. 20:24; Lk. 22:12; Lk. 24:40; Jn. 2:18; Jn. 5:20; Jn. 10:32; Jn. 14:8; Jn. 14:9; Jn. 20:20; Acts 7:3; Acts 10:28; 1 Co. 12:31; 1 Tim. 6:15; Heb. 8:5; Jas. 2:18; Jas. 3:13; Rev. 1:1; Rev. 4:1; Rev. 17:1; Rev. 21:9; Rev. 21:10; Rev. 22:1; Rev. 22:6; Rev. 22:8

John 10:33 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."

BGT John 10:33 πεκρθησαν ατ ο ουδα οι· περ καλο ργου ο λιθ ζομ ν σε λλ περ βλασφημ ας, κα τι σ νθρωπος ν ποιε ς σεαυτ ν θε ν.

KJV John 10:33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

NET John 10:33 The Jewish leaders replied, "We are not going to stone you for a good deed but for blasphemy, because you, a man, are claiming to be God."

CSB John 10:33 "We aren't stoning You for a good work," the Jews answered, "but for blasphemy, because You-- being a man-- make Yourself God."

ESV John 10:33 The Jews answered him, "It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God."

NIV John 10:33 "We are not stoning you for any of these," replied the Jews, "but for blasphemy, because you, a mere man, claim to be God."

NLT John 10:33 They replied, "We're stoning you not for any good work, but for blasphemy! You, a mere man, claim to be God."

NRS John 10:33 The Jews answered, "It is not for a good work that we are going to stone you, but for blasphemy, because you, though only a human being, are making yourself God."

NJB John 10:33 The Jews answered him, 'We are stoning you, not for doing a good work, but for blasphemy; though you are only a man, you claim to be God.'

NAB John 10:33 The Jews answered him, "We are not stoning you for a good work but for blasphemy. You, a man, are making yourself God."

YLT John 10:33 The Jews answered him, saying, 'For a good work we do not stone thee, but for evil speaking, and because thou, being a man, dost make thyself God.'

MIT John 10:33 The Jews answered, "For a good deed we would not stone you, but for blasphemy, because you—a human being—make yourself out to be a god."

- **but for blasphemy:** Lev 24:14 1Ki 21:10
- **make Yourself:** John 10:30 Jn 5:18 Ps 82:6 Ro 13:1 Php 2:6
- John 10 Resources - Multiple Sermons and Commentaries

**"WE WILL STONE YOU FOR
YOUR WORDS NOT YOUR WORKS"**

The Jews answered Him, "For a good (**kalos**) work (**ergon**) we do not stone You, but for blasphemy (**blasphemia**) and because You, being a man, make (**poieo**) Yourself out to be God - They could not prove any evil work by Jesus! So they try to

"cover their tracks" somewhat by saying they were not stoning Him because of His good works, but His "God" words by which He a mere mortal made Himself out to be God. "We're stoning You for Your words not Your works!" They totally missed Jesus' point in John 10:32 that His miracles clearly demonstrated His oneness with His Father. They simply did not have ears to hear that truth! Had they heard it, they would have dropped the stones, realizing He was God and not a blasphemer. And of course the irony is that they themselves were the ones actually guilty of blasphemy against God, for Jesus was God and they were slandering Him (cf Mt 12:31+)!

Note the inaccuracy of their accusation **You, being a man, make (poieo) Yourself out to be God** - He is not **making** Himself God but showing He is God by His words and His works which they could not receive.

Spurgeon quips "If they cannot answer holy arguments with fair reasonings, they can give hard answers with stones. If you cannot destroy the reasoning, you may, perhaps, destroy the reasoner; and this naturally suggests itself to the heart which is rendered cruel by obstinate unbelief. He who hates truth soon hates its advocate. You must not consider yourself to have been unsuccessful in your proofs when your opponent waxes wroth at them: peradventure it is your success which has startled his conscience, and rendered it needful for him to become malicious to retain his obstinacy. Yet it is a very wretched business when a man knows that he is wrong, and therefore attacks the person who has convinced him." ([A Cheering Incident at Bethabra](#))

Guzik - The Jews of Jesus' day clearly understood what the Jehovah's Witnesses and others seem to miss – that Jesus *clearly* claimed to be God.

Bruce Barton - Ironically, Jesus' greatest critics (especially in modern times) have considered Him to be nothing more than a man, while the greatest enemies of His time recognized that He was claiming to be God. (BORROW [Life Application Study Bible, Gospel of John](#))

THOUGHT - The next time you are sharing the Gospel and the skeptic rebuts God's Word confidently declaring Jesus never claimed to be God, you might pull out your Bible (or your phone) and have them read John 10:30-33. This was one of many times Jesus left no doubt with the Jewish audience that He was claiming to be equal with God the Father!

The Jews had leveled a similar charge in John 5:18+

"For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also **was calling God His own Father, making Himself equal with God**"

Adam Clarke observes: "That had the Jews, as many called Christians do, understood our Lord only to mean, by being 'one with the Father,' that He had unity of sentiment with the Father, they would not have attempted to treat Him as a blasphemer. In this sense Abraham, Isaac, Moses, David, and all the prophets were one with God. But what irritated them was that they understood him to speak of unity of nature. Therefore they say, 'Thou makest Thyself God.' " ([Quoted by J C Ryle](#))

John 10:34 Jesus answered them, "Has it not been written in your Law, 'I SAID, YOU ARE GODS'?"

BGT John 10:34 πεκρθη ατο ς [] ησο ς ο κ στιν γεγραμμ νον ν τ ν μ μ ν τι γ ε πα θεο στε;

KJV John 10:34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

NET John 10:34 Jesus answered, "Is it not written in your law, 'I said, you are gods'?"

CSB John 10:34 Jesus answered them, "Isn't it written in your scripture, I said, you are gods?"

ESV John 10:34 Jesus answered them, "Is it not written in your Law, 'I said, you are gods'?"

NIV John 10:34 Jesus answered them, "Is it not written in your Law, 'I have said you are gods'?"

NLT John 10:34 Jesus replied, "It is written in your own Scriptures that God said to certain leaders of the people, 'I say, you are gods!'"

NRS John 10:34 Jesus answered, "Is it not written in your law, 'I said, you are gods'?"

NJB John 10:34 Jesus answered: Is it not written in your Law: I said, you are gods?

NAB John 10:34 Jesus answered them, "Is it not written in your law, 'I said, "You are gods'"?"

YLT John 10:34 Jesus answered them, 'Is it not having been written in your law: I said, ye are gods?'

MIT John 10:34 Jesus answered them, "Has not it been written in your law: I said: You are gods?"

- **in:** John 12:34 15:25 Ro 3:10-19
- **I said:** Ps 82:1,6,7
- **gods:** Ex 4:16 7:1 22:28 Ps 138:1
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

Psalms 82:6-7+ I said, "You are gods ([elohim](#); Lxx = [theos](#)), And all of you are sons of the Most High. 7
"Nevertheless you will die like men And fall like any one of the princes."

JESUS APPEALS TO THE OLD TESTAMENT

Rather than deny the Jews' accusation that He had claimed deity, Jesus proceeds to defend His claims to be God in Jn 10:34-36 using a well-known rabbinical technique of arguing from the lesser to the greater (as explained in the following notes).

John Phillips - Now John shows us what he attempted (John 10:34-38). He came down to their level and introduced the kind of argument dear to the Pharisaic mind. Moreover he referred them back to their Scriptures. It is worth noting the Lord's reverence for the written word of God. He always appealed to the Scriptures as divine, inspired, authoritative, and inerrant. (BORROW [Exploring the Gospels. John](#), page 202).

Steven Cole points out that Jesus now uses "a rabbinic form of argument that some (including the Jehovah's Witnesses) misunderstand. They claim that Jesus was toning down His claim to deity by showing that the term "gods" can legitimately be used of men in certain ways. Thus He, a man, may be called "the Son of God." But if Jesus had been toning down His claim to deity, the Jews **would not still have tried to seize Him** (Jn 10:39) **after His explanation.** ([Reasons To Believe](#))

Jesus answered them, "Has it not been written ([grapho](#) in perfect tense - "Does it not stand written") in your Law, 'I SAID, YOU ARE GODS ([theos](#))' - All caps in the NASB indicates a direct OT quote, in this case from Psalm 82:6 in which Asaph (author of the psalm) says "I said, "You are gods ([elohim](#); Lxx = theos), and all of you are sons of the Most High." (explained below).

Jesus designates it as **your Law** because He knew these "Biblical scholars" held it in such high esteem and had to accept it. **Your Law** refers in context to the entire Old Testament. In other words, in this statement Jesus uses **your Law** to stand for "your OT Scriptures." (cf Jn 12:34, Ro 3:19) These hypocrites proudly posed as the special custodians of the **Law**, the "legal eagles" so to speak! So Jesus is appealing to their very own Scriptures which they claim to revere. As explained below, Jesus used this OT quotation to reason from the lesser to the greater. "Jesus meets the rabbis on their own ground in a thoroughly Jewish way." ([Robertson](#))

Steven Cole - Jesus' argument is from the lesser to the greater: "If mere men can be called 'gods' because of their position as judges, then how much more should I, whom the Father sanctified and sent into the world, be called the Son of God?" Leon Morris (*The Gospel According to John* [Eerdmans], p. 528) adds, "Jesus is not classing Himself among men.... He separates and distinguishes Himself from men." ([Reasons To Believe](#))

John MacArthur explains this somewhat difficult verse this way - The very **Law** (a reference here to the entire Old Testament, not just the Pentateuch) that the Jews prized so highly used the term **gods** to refer to others than God Himself. The reference is to Psalm 82:6, where God rebuked Israel's unjust judges, calling them **gods** (in a far lesser sense) because they ruled as His representatives and spokesmen (cf. Ex. 4:16+; Ex 7:1+). The Jewish leaders could not dispute the fact that those judges were called **gods**, because the **Scripture cannot be broken**—a clear and unambiguous declaration of the absolute authority and [inerrancy of the Bible](#). Scripture can never be nullified or set aside (see the discussion of Matt. 5:17-19+ in [see Matthew 1-7. The MacArthur New Testament Commentary \[Chicago: Moody, 1985\]. 249-273](#)), though the Jews often tried (cf. Mark 7:13+). Since God called the unjust judges **gods**, Jesus' argument ran, how could His opponents say of Him, whom the Father sanctified and sent into the world, "You are blaspheming," because He said, "I am the Son of God?" If mere men, who were evil, could in some sense be called **gods**, how could it be inappropriate for Jesus, the One whom the Father sanctified and sent into the world (Jn 10:36), to call Himself the Son of God (cf. Jn 5:19-27+)? The point is not to add to the evidence of His deity; it is simply a rebuke on the level of their overreaction to the use of the word **God** in reference to Jesus. He had proven that He was entitled to that title in the full divine sense, as He would affirm again in Jn 10:37-38. They were merely those to whom the word of God came; Jesus was the Incarnate Word of God (Jn 1:1+, Jn 1:14+). (See [John Commentary](#))

Leon Morris adds that "This passage is sometimes misinterpreted as though Jesus was simply classing Himself with men in general. He appeals to the psalm that speaks of men as "**gods**," so runs the reasoning, and thus justifies His speaking of himself as

Son of God. He is "god" in the same sense as others. But this is not taking seriously enough what Jesus actually says. **He is arguing from the less to the greater.** If the word **god** could be used of people who were no more than judges, how much more could it be used of one with greater dignity, greater importance and significance than any mere judge, one "whom the Father sanctified and sent into the world" (Jn 10:36)? **He is not placing Himself on a level with men, but setting Himself apart from them!**" (BORROW - [see page 396 in Reflections on the Gospel of John](#))

NET NOTE - A quotation from Ps 82:6. Technically the Psalms are not part of the OT "**law**" (which usually referred to the five books of Moses), but occasionally the term "**law**" was applied to the entire OT, as here. The problem in this verse concerns the meaning of Jesus' quotation from Ps 82:6. It is important to look at the OT context: The whole line reads "I say, you are gods, sons of the Most High, all of you." Jesus will pick up on the term "sons of the Most High" in Jn 10:36, where he refers to himself as the Son of God. The psalm was understood in rabbinic circles as an attack on unjust judges who, though they have been given the title "**gods**" because of their quasi-divine function of exercising judgment, are just as mortal as other men. What is the argument here? It is often thought to be as follows: If it was an OT practice to refer to men like the judges as **gods**, and not blasphemy, why did the Jewish authorities object when this term was applied to Jesus? This really doesn't seem to fit the context, however, since if that were the case Jesus would not be making any claim for "divinity" for Himself over and above any other human being - and therefore He would not be subject to the charge of blasphemy. **Rather, this is evidently a case of arguing from the lesser to the greater, a common form of rabbinic argument.** The reason the OT judges could be called **gods** is because they were vehicles of the word of God (cf. Jn 10:35). But granting that premise, Jesus deserves much more than they to be called God. He is the Word incarnate, Whom the Father sanctified and sent into the world to save the world (Jn 10:36). In light of the prologue to the Gospel of John, it seems this interpretation would have been most natural for the author. **If it is permissible to call men "gods" because they were the vehicles of the word of God, how much more permissible is it to use the word "God" of Him who is the Word of God?**

John Phillips - The word [elohim](#), then, was used in Psalm 82 of earthly judges, to whom the word of God was entrusted by virtue of their high office. The same word is used of Moses. "See I have made thee a god (elohim) to Pharaoh" (Exodus 7:1), because Moses stood in the place of God to that wicked king. The word is also used of judges in general (Exodus 21:6; 22:8, 9, 28). It is clear that the Holy Spirit had so clothed with dignity the office of a judge in Israel that those who functioned as judges were called "elohim" because they represented God in this capacity. The word is used even of unjust judges because of the awesome responsibility of the office itself. (BORROW [Exploring the Gospels. John](#)).

Guzik has an interesting explanation - Jesus did *not* take the statement "**you are gods**" in Psalm 82 and apply it to all humanity or to all believers. The use of **gods** in Psalm 82 was a metaphor. Jesus spoke of that metaphor to expose both the ignorance and inconsistency of His accusers.

David Reed - Borrow [Mormons Answered Verse by Verse](#) page 74 - John 10:34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

Jesus was quoting here from Psalm 82:6. Was he thus expressing support for the LDS doctrine of the plurality of Gods? Let's look at the context. Certain Jews picked up stones to throw at Jesus, accusing him of blasphemy "because that thou, being a man, makest thyself God" (John 10:33). Jesus responded with the words quoted above and then continued: "If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (Jn 10:35, 36).

Rather than testifying to the plurality of Gods, Jesus was here making a contrast. He was contrasting himself with those who were called gods in Psalm 82. The Jews listening were familiar with the psalm and knew that the word of God was spoken against those individuals who were thus referred to (ED: THEY WERE "UNJUST JUDGES"). The point Jesus made, in effect, was "If individuals like that can be called 'gods,' how can you object to my saying I am God's Son?" He was not teaching polytheistic theology.

- See the [discussions of Psalm 82:1, 6 - page 52](#)
- See [1 Corinthians 8:5 - page 82](#);
- See also chapter 2, "[What the Mormon Church Teaches - Page 20](#) (click page if it does not load text)."

Gleason Archer - What did Jesus mean by saying that men are "gods" (John 10:34)?- see [page 377 in New International Encyclopedia of Bible Difficulties](#)

John 10:34 reads: "Jesus answered them, 'Is it not written in your Law, "I said, you are gods"?' " This remark came right after the Jews had made preparations to stone the Lord because of His affirmation in v.30: "I and the Father are one." Jesus' audience rightly understood Him as asserting His deity, in terms suggestive of the Trinity. They therefore concluded that He had blasphemed God; for though He was only a man (as they supposed), He was making Himself out to be God (v.33). To counter their hostility and rejection,

Jesus quoted from Psalm 82:6, which reads as follows: "I said, 'You are gods, and all of you are sons of the Most High God.' "

In citing Psalm 82:6, Jesus was appealing to a verse from the infallible Scriptures (infallible because they cannot be broken) that attaches the name or title "god" to certain men, not to all men, of course, but only "those to whom the word of God came" (John 10:35). A divine dimension was added to those people who had been especially chosen by God to be bearers of His saving truth and administrators of His holy law. In Psalm 82 God is addressing judges and administrators who have been chosen to serve as His representatives in teaching and enforcing His holy law. To be sure, some of these solemnly commissioned judges exercised their office unjustly and showed partiality to the rich, even though they were in the wrong (v.2). Essentially the psalm expresses a condemnation of these unjust jurists, saying, in effect, "Although you have the status of membership in the family of God, and although you have been called after His name, nevertheless because of your unfaithfulness to sacred duty you will die like other men and will fall to ruin like one of the princes of the unsaved world."

In using Psalm 82:6 as an a fortiori argument for affirming His own unique status as the Son of God, Jesus draws a significant distinction or contrast between Himself and redeemed mankind, saying, in John 10:35–36: "If He called them 'gods,' to whom the word of God came—and the Scripture cannot be broken—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?" (NASB). That is to say, those Old Testament believers who had entered into covenant relationship with God on the basis of His gracious promises had attained the status of membership within the family of God. God the Father had adopted them into His holy family. It was not an essential and eternal status that they possessed by right or by way of reward for their virtue and obedience; it was simply a privilege conferred on them by God's sheer grace. Their sonship was derivative, not inherited. (For other passages in which Old Testament believers under the covenant are called [benê elohim](#), cf. Gen. 6:2—which truly refers to believers from the line of Seth rather than to angels, as some have suggested—Deut. 14:1; 32:5; Ps. 73:15 ["your children"]; Hos. 1:10 [Heb. 2:1]).

In John 10:36 Jesus draws a distinction between redeemed sinners under the old covenant and Himself as the Son who ever existed with the Father in glory—the Son who was "sanctified" (or solemnly set apart) for His task as Messiah and Redeemer of the people of God. It was after He had been so sanctified up in heaven that the Father sent Him down to earth, into the world lost in sin and in need of a Savior. Throughout the Gospel of John, special emphasis is laid on Jesus' status as the one sent down from God the Father (John 4:34; 5:23–24,30; 6:38–40,44,57; 7:16, 18; John 8:16,18; 9:4; 10:36; 11:42; 12:45, 49, 14:24; 15:21; 16:5; John 17:3,18, 21, 23, 25; 20:21). In this sense He is absolutely unique, for though prophets like John the Baptist might be sent from God to men (John 1:6), they were sent from earth to earth; only Christ was sent from heaven (His proper home) to earth. In that sense He is the Son of God by virtue of His innate status as God; believers are sons of God only by the gracious calling of God and by His act of adoption. By no means, then, does our Lord imply here that we are sons of God just as He is—except for a lower level of holiness and virtue. No misunderstanding could be more wrongheaded than that. But what He does affirm here is that His hearers should not be shocked at His imputing deity to Himself, when even their own Holy Scriptures accord them the status of divinity by the adoption of grace.

One additional observation is in order concerning this occasional employment of Elohim in the Old Testament to refer to believers under the covenant. This seems to operate by the analogy of national designations like [benê Yisrā'ēl](#) ("the sons of Israel"), [benê 'Ammôn](#) ("the sons of Ammon"), [benê Yehūdāh](#) ("the sons of Judah"), [benê Bāḇel](#) ("the sons of Babylon"), etc. Any or all of these tribes or nations could also be referred to without the [benê](#) ("sons of"), as [Yisrā'ēl](#), 'Ammon, or Yehūdāh. By analogy, then, the combination [benê elohim](#) could be shortened to simple [elohim](#) alone—i.e., a member of the sons (or people) of God. (Other passages of this class, referring to Israelite rulers and judges as God's representatives on earth, include Exod. 21:6; 22:7–8,27; Ps. 8:5; 82:1; 138:1 [or else "angels"]. Ps. 82:1b [NASB mg: "gods," but "rulers" in the text] belongs to this same category.)

Related Resource:

- For another shorter discussion of Jesus' use of Psalm 82:6 see [page 250 in Hard Sayings of the Bible by Walter Kaiser](#) (et al), in the article labeled "Ps 82:1 God Presides Among the Gods?"

Norman Geisler - JOHN 10:34—Did Jesus advocate that people could become God? (See [When Cultists Ask](#) - page 145)

MISINTERPRETATION: Jesus answered a group of Jews and said, "Is it not written in your law, 'I said, you are gods.' " Does this mean that humans can become God? New Agers tell us that "we can be the God that Jesus proclaimed us to be: 'Ye are Gods' " (Spangler, 1978, 47). Mormons also cite this verse to support their view on the plurality of gods (McConkie, 1977, 24).

CORRECTING THE MISINTERPRETATION: This text should not be used to support the view that we are (or can become) little gods, for such an interpretation is contrary to the overall context. Jesus is not speaking to pantheists (who believe that God is everything and everything is God) or polytheists (who believe in many gods). Rather, he is addressing strict Jewish monotheists who believe that only the Creator of the universe is God. So, his statement should not be wrenched out of this monotheistic context and

given a pantheistic or polytheistic twist.

Jesus' statement must be understood as part of his overall reasoning here which is an a fortiori argument: "If God even called human judges 'gods,' then how much more can I call myself the Son of God." Christ had just pronounced himself one with the Father, saying, "I and My Father are one" (10:30). The Jews wanted to stone him because they thought Christ was blaspheming, making himself out to be equal with God (vv. 31–33). Jesus responded by quoting Psalm 82:6 which says, "I said, you are gods." So, Jesus reasoned, if human judges could be called "gods," then why can't the Son of God be called "God"?

Note that not everyone is called "gods" but only a special class of persons, namely, judges about whom Jesus said, they are those to "whom the word of God came" (v. 35). Jesus was showing that if the Old Testament Scriptures could give some divine status to divinely appointed judges, why should they find it incredible that he should call himself the Son of God?

These judges were "gods" in the sense that they stood in God's place, judging even life and death matters. They were not called "gods" because they were divine beings. Indeed, the text Jesus cites (Ps. 82) goes on to say that they were "mere men" and would "die" (v. 7). It also affirms that they were "the sons of the Most High," but not because they were of the essence of God himself.

It is possible, as many scholars believe, that when the psalmist Asaph said to the unjust judges, "You are gods," he was speaking in irony. He was saying, "I have called you 'gods,' but in fact you will die like the men that you really are." If this is so, then when Jesus alluded to this psalm in John 10, he was saying that what the Israelite judges were called in irony and in judgment, he is in reality. Jesus was giving a defense for his own deity, not for the deification of man.

Norman Geisler - JOHN 10:34—Did Jesus advocate that man could become God? (BORROW [When Critics Ask](#) see page 416 OR see page 354 in [this source](#))

PROBLEM: Jesus answered a group of Jews and said, "Is it not written in your law, 'I said, you are gods'?" Does this mean that humans can become God as pantheistic religions and New Age advocates claim?

SOLUTION: The context of this passage reveals that Christ had just pronounced Himself one with the Father saying, "I and My Father are one" (10:30). The Jews wanted to stone Him because they thought Christ was blaspheming since He was making Himself out to be equal with God (vv. 31–33).

Jesus responded by quoting Psalm 82:6 which says, "I said, you are gods." This psalm addresses judges who are judging unjustly. The title of "gods" is not addressed to everyone, but only to these judges about whom Jesus said are those to "whom the word of God came" (v. 35). Jesus was showing that if the OT Scriptures could give some divine status to divinely appointed judges, why should they find it incredible that He should call Himself the Son of God? Thus, Jesus was giving a defense for His own deity, not for the deification of man.

John 10:35 "If he called them gods, to whom the word of God came (and the Scripture cannot be broken),

BGT John 10:35 ε κε νους ε πεν θεο ς πρ ς ο ς λ γος το θεο γ νετο, κα ο δ ναται λυθ ναι γραφ ,

KJV John 10:35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

NET John 10:35 If those people to whom the word of God came were called 'gods' (and the scripture cannot be broken),

CSB John 10:35 If He called those whom the word of God came to 'gods'-- and the Scripture cannot be broken--

ESV John 10:35 If he called them gods to whom the word of God came-- and Scripture cannot be broken--

NIV John 10:35 If he called them 'gods,' to whom the word of God came--and the Scripture cannot be broken--

NLT John 10:35 And you know that the Scriptures cannot be altered. So if those people who received God's message were called 'gods,'

NRS John 10:35 If those to whom the word of God came were called 'gods'-- and the scripture cannot be annulled--

NJB John 10:35 So it uses the word 'gods' of those people to whom the word of God was addressed -- and

scripture cannot be set aside.

NAB John 10:35 If it calls them gods to whom the word of God came, and scripture cannot be set aside,

YLT John 10:35 if them he did call gods unto whom the word of God came, (and the Writing is not able to be broken,)

MIT John 10:35 Because he used the term 'gods' for those to whom the word of God came—and the Scripture is irrefutable—

John 10 Resources - Multiple Sermons and Commentaries

- **to:** Ge 15:1 De 18:15,18-20 1Sa 14:36,37 15:1 23:9-11 28:6 30:8 2Sa 7:5 1Ch 22:8 2Ch 11:2,3 19:2 Ro 13:1
- **the Scripture:** John 12:38,39 Jn 19:28,36,37 Mt 5:18 Mt 24:35 Mt 26:53-56 Mt 27:35 Lu 16:17 Lu 24:26,27,44-46 Ac 1:16

Related Passages:

Matthew 5:18+ "For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.

Matthew 24:35+ "Heaven and earth will pass away, but My words will not pass away.

JESUS CONTINUES HIS PEERLESS LOGIC

If He called them gods (theos), to whom the word (logos) of God (theos) came (and the Scripture [graphe] [ou = absolutely] cannot be broken [luo - "untied", "undone", in Mt 5:19+ = annul]) - Jesus is unpacking for their "dull minds" what He has just stated in John 10:34. **IF** is a first class condition, assumed to be true and connects with His conclusion in Jn 10:36. In other words, read the "If He called..." as closely connected to "do you say of Him..." in Jn 10:36. Remember that virtually all of the 51 uses of "Scripture" in the New Testament actually refer to the OT (one exception includes allusion to NT - 2Pe 3:16+) because that is the only "Bible" they had at this time in history.

The International Children's paraphrase version links Jesus' argument in nicely in the two passages in Jn 10:35-36 - "This Scripture called those people gods, the people who received God's message. And Scripture is always true. So why do you say that I speak against God because I said, 'I am God's Son'? I am the one God chose and sent into the world."

The declaration **the Scripture cannot be broken** emphasizes that the **Scripture** ("your Law") is [fully inspired](#), [infallible](#), absolutely accurate and fully authoritative.

John Gill adds on **cannot be broken** "This is a Jewish way of speaking, much used in the Talmud. When one doctor has produced an argument, another says, 'It may be broken,' or objected to, or refuted. But the Scripture cannot be broken." ([Quoted by J C Ryle](#))

John Phillips - Once again he endorsed the sanctity of Scripture. "The scripture cannot be broken," he said. Down through the centuries many evil people have tried to break the Scriptures, but in vain. Diocletian harnessed the might of a world empire to get rid of the Bible. Voltaire held up a copy of the Scriptures and boasted he would put the Bible in the morgue. Before long he was in the morgue, and the Geneva Bible Society used his house as a Bible warehouse. The communists have done their best to reeducate generations of people and have poured scorn on the Scriptures but cannot destroy them. For centuries, the Roman church kept the Bible out of the hands of the people. Modern liberals fill the minds of millions with their God-dishonoring, rationalistic theories about the Scriptures, but in vain. "The scriptures cannot be broken." I am reminded of an old anvil that stood in my father's workshop when I was a boy. That anvil over many years had broken many a hammer. But no hammer ever used on it ever broke it. (BORROW [Exploring the Gospels. John](#)).

If he called them refers to judges, those who were representatives of divine justice because it was to them that the Word of God had come. For example, they used (or were supposed to use) the moral law of Moses as the basis for their decisions. His implication is that you "scholars" have not protested this passage (Ps 82:6), and have never said God made an error in referring to these judges as "[elohim](#)" (**gods - theos**). He is reasoning from this lesser example (human beings) to the greater, calling Himself God. The Jews should not protest that He called Himself the Son of God.

Mounce - "If OT judges could be called "**gods**" because they were vehicles of the word of God, Jesus deserves much more to be called God because he is the Word incarnate." ([The Expositor's Bible Commentary - Volume 10 - Google Book](#))

Bob Deffinbaugh: Can they not see what both our Lord and this psalm are saying? This psalm is not just a text Jesus has chosen

to stump His adversaries. It is not a cute trick, which shames those who would pose trick questions to Messiah. He is the fulfillment of this psalm, as they are. They are the "gods" whom God is coming to judge. They are the "gods" who will die like men; He is the God who will die to save His sheep, only to rise again from the dead. This text says it all, but they cannot see it, for they are blind, while He is the light of the world. They cannot hear, for He is not their shepherd. ([The Sovereign Shepherd \(John 10:19-42\)](#))

Here is the logic of **William Hendriksen** - The Word of God (in written form) had come to the judges, but Jesus is himself, in very person, the Word of God (the Word Incarnate)! The judges were born, just like other men, but Jesus was sent into the world (having come from above). The judges were sons of God in a general sense only, Jesus is God's only-begotten (see on Jn 1:14, 18; 3:16). The judges received an important but, as compared with Jesus, an inferior task, but Jesus (**ED: REFERRING TO NEXT VERSE** - Jn 10:36) was consecrated [**ED: SANCTIFIED** - [hagiazo](#)] and **sent** ([apostello](#)) into the world to be the Savior. Hence, the Jews have no right whatever to say to Jesus, "You are blaspheming," when he says, "I am the Son of God." (BORROW - [The Exposition of the Gospel of John - page 128](#))

Leon Morris explains **cannot be broken** - It means that Scripture cannot be emptied of its force by being shown to be erroneous. Jesus' point is that the Bible calls "gods" those who were no more than men. They were themselves the recipients of "the word of God," that is they were required to hear and heed and obey that word, primarily of course in connection with their calling as judges. Yet these men were on this occasion called "gods." (BORROW [The Gospel according to John - see page 526](#))

*The word of God can't be broken;
it breaks whatever opposes it.*
-- David Guzik (see Jer 23:29)

J C Ryle on **cannot be broken** - Every word of Scripture must be allowed its full weight, and must neither be clipped, passed over, nor evaded.

Bob Utley on the apparently parenthetical statement **the Scripture cannot be broken** - John often comments on Jesus' dialogues. It is uncertain whether this is a statement of Jesus or John. However, since both are equally inspired, it does not matter. The thrust of the quote is the trustworthiness of Scripture. Jesus and the Apostles viewed the OT and their interpretations of it as the very words of God (cf. Matt. 5:17-19; 1 Cor. 2:9-13; 1 Thess. 2:13; 2 Tim. 3:16; 1 Pet. 1:23-25; 2 Pet. 1:20-21; 3:15-16). Bishop H. C. G. Moule in *The Life of Bishop Moule* says, "He [Christ] absolutely trusted the Bible, and, though there are in it things inexplicable and intricate that have puzzled me so much, I am going, not in a blind sense, but reverently to trust the Book because of Him" (p. 138). [SPECIAL TOPIC: THE BIBLE \(its uniqueness and inspiration\)](#)

F F Bruce on **cannot be broken** - 'Scripture cannot be annulled' or 'made void' (Mark 7:13+); it cannot be set aside when its teaching is inconvenient. What is written remains written." ([Quoted by David Guzik](#))

NET NOTE - The parenthetical note **And the Scripture cannot be broken** belongs to Jesus' words rather than the author's. Not only does Jesus appeal to the OT to defend Himself against the charge of blasphemy, but He also adds that the Scripture cannot be "broken." In this context he does not explain precisely what is meant by "**broken**," but it is not too hard to determine. Jesus' argument depended on the exact word used in the context of Ps 82:6. If any other word for "**judge**" (**ED: OTHER THAN "ELOHIM"**) had been used in the psalm, His argument would have been meaningless. Since the Scriptures do use this word in Ps 82:6, the argument is binding, because they cannot be "**broken**" in the sense of being shown to be in error.

Rob Morgan - White Blood? November 25 (BORROW [On this day : 365 amazing and inspiring stories about saints, martyrs & heroes](#))

The truth of the Bible is hard and clear as diamonds, providing a solid basis for both life and death. "**You can't argue with the Scriptures**," Jesus said in John 10:35. But you can argue with some of the legends and half-truths of church history. Take, for example, the remarkable story of Saint Catherine of Alexandria.

Born in the third century to a noble Christian family in Alexandria, the beautiful Catherine gave herself to Christ and refused to sacrifice to pagan gods. Emperor Maxentius, lusting after her, offered her pardon if she would sleep with him. She refused, saying she was the bride of Christ. Hoping to dissuade her, Maxentius summoned 50 brilliant scholars to debate her. She conquered all of them, winning all 50 to the Christian faith. They paid for their conversions by being burned alive, compliments of the emperor.

Catherine, meanwhile, converted the emperor's wife, his top general, and 200 of his best troops. These, too, were immediately executed. Maxentius, enraged, ordered Catherine attached to a spiked wheel to be tortured and broken. When the wheel fell apart, Maxentius demanded the executioner behead her. Milk rather than blood flowed from her severed neck.

The virgin martyr became one of the most venerated women of antiquity, and November 25 was appointed Catherine's feast day on the church calendar. She was admired and adored without measure by medieval worshipers, becoming the patron saint of young

women, wheelwrights, attorneys, and scholars.

But how much of her story is true? Perhaps not much. Behind the legends, there may have been a beautiful martyr whose full story is known only in heaven. But the earliest mention of Catherine dates from the ninth century when her bones were reportedly transferred to the monastery of Mount Sinai, and the earliest biographies of her date from the tenth century. Though she was among the greatest heroes to the masses of the Middle Ages, there is scant evidence that Catherine of Alexandria ever existed.

Truth That Endures

The Scripture cannot be broken. — John 10:35

Today's Scripture: Psalm 119:89-96

Is the Bible grossly outdated? Must it “be rewritten to be of value today”? That’s the opinion of a Texas businessman who has donated \$1.5 million to Oregon State University.

The man, an alumnus of the school, gave the money to further the work of Marcus Borg, a professor who contends that most of the words attributed to Jesus in the Gospels were not spoken by our Lord.

Although it is sad that so much money is being devoted to such a cause, we need not be unduly alarmed. The Bible has been attacked throughout the centuries. And many powerful people have dedicated their enormous resources to wiping out our faith.

All such efforts have failed, however. The teachings of Scripture, including the priceless words of Jesus, are indestructible, timeless, and transcultural, giving needed guidance to all peoples in all centuries.

Scripture doesn’t need to be rewritten. It needs only to be gratefully embraced as God’s age-abiding truth and then obediently put into practice. By: Vernon Grounds (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

We search the world for truth;
We cull the good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower-fields of the soul;
And weary seekers of the best,
We come back laden from our quest
To find that all the sages said
Is in the Book our mothers read.
—Whittier

The Bible may be old but its truths are always new.

([Click to go to the full devotional](#) including a related picture and a link at the bottom of the page to one of their excellent devotional booklets. Reprinted by permission from Our Daily Bread Ministries. Please do not repost the full devotional without their permission.)

John 10:36 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'?

BGT John 10:36 ν πατρ γ ασεν κα π σπειλεν ε ς τ ν κ σμον με ς λ γετε τι βλασφημε ς, τι ε πον· υ ς το θεο ε μι;

KJV John 10:36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

NET John 10:36 do you say about the one whom the Father set apart and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?

CSB John 10:36 do you say, 'You are blaspheming' to the One the Father set apart and sent into the world, because I said: I am the Son of God?

ESV John 10:36 do you say of him whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?

NIV John 10:36 what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, 'I am God's Son'?

NLT John 10:36 why do you call it blasphemy when I say, 'I am the Son of God'? After all, the Father set me apart and sent me into the world.

NRS John 10:36 can you say that the one whom the Father has sanctified and sent into the world is blaspheming because I said, 'I am God's Son'?

NJB John 10:36 Yet to someone whom the Father has consecrated and sent into the world you say, 'You are blaspheming' because I said, 'I am Son of God.'

NAB John 10:36 can you say that the one whom the Father has consecrated and sent into the world blasphemes because I said, 'I am the Son of God'?

YLT John 10:36 of him whom the Father did sanctify, and send to the world, do ye say -- Thou speakest evil, because I said, Son of God I am?

MIT John 10:36 how can you say the one whom the father consecrated and sent into the world blasphemes, because I said I am God's son?

- **whom:** John 3:34 6:27 Ps 2:2,6-12 Isa 11:2-5 42:1,3 49:1-3,6-8 55:4 Isa 61:1-3 Jer 1:5
- **sent:** John 3:17 5:30,36,37 6:38,57 8:42 17:4,5,8,18,21 Ro 8:3 Ga 4:4 1Jn 4:9-14
- **I am:** John 10:30-33 5:17,18 9:35-37 19:7 20:28,31 Mt 26:63-66 27:43,54 Lu 1:35 Ro 1:4 9:5
- John 10 Resources - Multiple Sermons and Commentaries

JESUS CONCLUDING QUESTION TO HIS ACCUSERS

Do you say of Him, Whom the Father sanctified ([hagiazō](#)) and sent ([apostello](#)) into the world ([kosmos](#)) - As explained under notes on Jn 10:34 Jesus is reasoning from the lesser to the greater. He is speaking of Himself as the One Whom His Father had set apart and sent on mission into the world to redeem those dead in their trespasses and sins. Note two things accomplished by the Father: (1) He set Jesus apart for a mission, to redeem the lost world. In a similar but less profound way, He set aside men to accomplish His purposes - men like Moses, Jeremiah, etc. (2) He sent Him into the world as One Who was fully Man that He might be the sacrifice for sins of man.

The fact that the Father sanctified Him and sent Him supports the premise that He surely then has the right to be called **Son of God.**" As the judges of Israel represented God (Ps. 82:6), He represents the Father in word and deed.

THOUGHT - Beloved disciple of Christ, the Father has set you apart from this fallen world to be His light in the spiritual darkness (Mt 5:14-16+). How's your little light shining? Don't put it under a bushel basket, for time is short and the need is great. He has sent you into the world (you are on mission wherever you are -- you do not have to go to the pygmies in darkest Africa, for it is just as dark spiritually in your school, your workplace, etc.)

Tasker - The judges as well as the lawgivers and prophets of the old dispensation, as it is pointed out in verse 35, were those *unto whom the word of God came*, while Jesus is *Himself* sent by God, the very Word of God made flesh." (BORROW [The Gospel According to St John](#) page 134)

Warren Wiersbe - John 10:36 is crucial because it gives a double affirmation of the deity of Christ. First, the Father sanctified ([hagiazō](#) - set apart) the Son and sent Him into the world, and second, Jesus stated boldly, "I am the Son of God" (see John 5:25+). He gave them the "plain answer" they asked for, but they would not believe it! Could they have believed? Jesus *invited* them, urged them, to believe, if only on the basis of His miracles (John 10:37-38). If they would believe the miracles, then they would know the Father, and that would open the way for them to know the Son and believe on Him. It was simply a matter of **examining the evidence honestly** and **being willing to accept the truth.** ([Bible Exposition Commentary](#))

THOUGHT - When I witness to people, I do not try to convince them of the truth of the Bible and Gospel. More often I will explain the Gospel and the danger of rejecting the Gospel. I will ask them if they have a Bible? If they do, I ask them to read the Gospel of John, first being willing to ask God to show them truth and if the Bible is really true. Then it is up to the individual for like Wiersbe says it is "simply a matter of **examining the evidence honestly** and **being willing to accept the truth.**" Of course the Holy Spirit is superintending the entire process!

'You are blaspheming,' because I said, 'I am the Son of God' - Based on His previous argument discussed in John 10:34-35,

Jesus is challenging their accusation of blasphemy because He has made the claim that He is the **Son of God**. Notice that they (as is usually the case) have no answer to Jesus' question. It is notable that the Jewish leaders will later make this very charge before Pilate that Jesus "made Himself out to be the Son of God." (John 19:7).

James Smith - In light of Ps 82:6, how could it be blasphemy for Christ to take to Himself a title to which he had a better claim than Old Testament magistrates? The Jews regarded the Scripture as final authority in religious matters, and so did Jesus. Scripture could not be undone or set aside. Jesus applied these words to a Scripture where the essential point rested on ONE WORD "GOD" used to refer to human judges. It is a remarkable demonstration that the specific words of Scripture are inspired, not only the broad themes and ideas.

Leon Morris adds "It is sometimes said that this verse classes Jesus as a man among men, and shows that his claims to divinity are not to be taken seriously. But we should notice that his argument is not "Psalm 82 speaks of men as gods; therefore I in common with other men may use the term of myself," but rather, "If in any sense the Psalm may apply this term to men, then much more may it be applied to him whom the Father sanctified and sent into the world." (BORROW [The Gospel according to John - see page 526](#))

John 10:37 "If I do not do the works of My Father, do not believe Me;

BGT John 10:37 ε ο ποι τ ργα το πατρ ς μου, μ πιστε ετ μοι·

KJV John 10:37 If I do not the works of my Father, believe me not.

NET John 10:37 If I do not perform the deeds of my Father, do not believe me.

CSB John 10:37 If I am not doing My Father's works, don't believe Me.

ESV John 10:37 If I am not doing the works of my Father, then do not believe me;

NIV John 10:37 Do not believe me unless I do what my Father does.

NLT John 10:37 Don't believe me unless I carry out my Father's work.

NRS John 10:37 If I am not doing the works of my Father, then do not believe me.

NJB John 10:37 If I am not doing my Father's work, there is no need to believe me;

NAB John 10:37 If I do not perform my Father's works, do not believe me;

YLT John 10:37 if I do not the works of my Father, do not believe me;

MIT John 10:37 If I do not perform my father's works, do not believe me.

- John 10:25,32 5:31 12:37-40 14:10 15:24 Mt 11:20-24
- John 10 Resources - Multiple Sermons and Commentaries

Related Passage:

John 5:19-23+ Therefore Jesus answered and was saying to them, "Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner. 20 "For the Father loves the Son, and shows Him all things that He Himself is doing; and the Father will show Him greater works than these, so that you will marvel. 21 "For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes. 22"For not even the Father judges anyone, but He has given all judgment to the Son, 23 so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

John 10:25 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.

John 10:32 Jesus answered them, "I showed you many good works from the Father; for which of them are you stoning Me?"

**JESUS' CHALLENGE:
LET MY WORKS BE THE CRITERION**

If I do not do the works of My Father, do not believe ([pisteuo](#) - see lengthy note in John 8) **Me - If** introduces a first class conditional sentence, stating that He in fact did the works of the Father. So what is Jesus saying in this final appeal to the religious leaders? He is telling them that if His works are not the **works** of His Father, they would not back up His **words**. In that case, the refusal of the Jews to believe would be justified. Jesus repeatedly appeals to His works, for they emphasize the unity between He and the Father (Jn 10:30).

Bob Utley - This is exactly what John 10:19-21 are saying. Jesus' miracles reflected the activity of God.

William MacDonald - Again the Savior appealed to the miracles which He performed as proof of His divine commission. However, note the expression "the works of My Father." Miracles, in themselves, are not a proof of deity. We read in the Bible of evil beings having the power at times to perform miracles. But the miracles of the Lord were the works of His Father. They proved Him to be the Messiah in a twofold way. First, they were the miracles which the OT predicted would be performed by the Messiah. Second, they were miracles of mercy and compassion, works that benefited mankind and which would not be performed by an evil person. (BORROW [Believer's Bible commentary - see page 1528](#))

J C Ryle - Here our Lord once more appeals to the evidence of His miracles, and challenges attention to them. "I do not ask you to believe that I am the Son of God and the Messiah, if I do not prove it by my works. If I did no miracles, you might be justified in not believing Me to be the Messiah, and in calling Me a blasphemer."

John 10:38 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."

BGT John 10:38 ε δ ποι , κ ν μο μ πιστε ητε, το ς ργοις πιστε ετε, να γν τε κα γιν σκητε τι ν μο πατρ κ γ ν τ πατρ .

KJV John 10:38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

NET John 10:38 But if I do them, even if you do not believe me, believe the deeds, so that you may come to know and understand that I am in the Father and the Father is in me."

CSB John 10:38 But if I am doing them and you don't believe Me, believe the works. This way you will know and understand that the Father is in Me and I in the Father."

ESV John 10:38 but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father."

NIV John 10:38 But if I do it, even though you do not believe me, believe the miracles, that you may know and understand that the Father is in me, and I in the Father."

NLT John 10:38 But if I do his work, believe in the evidence of the miraculous works I have done, even if you don't believe me. Then you will know and understand that the Father is in me, and I am in the Father."

NRS John 10:38 But if I do them, even though you do not believe me, believe the works, so that you may know and understand that the Father is in me and I am in the Father."

NJB John 10:38 but if I am doing it, then even if you refuse to believe in me, at least believe in the work I do; then you will know for certain that the Father is in me and I am in the Father.

NAB John 10:38 but if I perform them, even if you do not believe me, believe the works, so that you may realize (and understand) that the Father is in me and I am in the Father."

YLT John 10:38 and if I do, even if me ye may not believe, the works believe, that ye may know and may believe that in me is the Father, and I in Him.'

MIT John 10:38 But if I do—even if you would not trust me—believe on the basis of the works so that you might begin to perceive and continue to know that the father and I are mutually inherent."

- **believe**: John 3:2 5:36 Ac 2:22 4:8-12
- **that** : John 10:30 Jn 14:9-11,20 Jn 17:11,21-23
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

John 14:9-11; 20 Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? **He who has seen Me has seen the Father**; how can you say, 'Show us the Father'? 10 "Do you not believe that **I am in the Father, and the Father is in Me**? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. 11 "Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves. 20 "In that day you will know that I am in My Father, and you in Me, and I in you.

John 17:11 "I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, **that they may be one even as We are**.

John 17:21-23 21 that they **may all be one; even as You, Father, are in Me and I in You**, that they also may be in Us, so that the world may believe that You sent Me. 22 "The glory which You have given Me I have given to them, **that they may be one, just as We are one**; 23 I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me.

JESUS APPEALS ONE LAST TIME TO HIS HARD HEARTED ACCUSERS!

But if I do them - If introduces another first class conditional sentence stating that it is true -- He did do these works. "If so, then they should believe in Him, being confident that He and the Father are one (cf. John 10:30,38)." (Uteley)

though you do not believe ([pisteuo](#)) **Me, believe** ([pisteuo](#)) **the works** ([ergon](#)), **so that** ([hina](#) - purpose clause) **you may know** ([ginosko](#)) **and understand** ([ginosko](#)) **that the Father** ([pater](#)) **is in Me, and I in the Father** ([pater](#)) - The fact that Jesus does the works of the Father validates His claims and makes their refusal to believe inexcusable. This is another example of Jesus showing amazing grace. These are the very ones Jesus earlier had stated could not believe because they were not of his sheep (Jn 10:26+), but now He calls for them to **believe the works** which is a command in the [present imperative](#)! It is so sad that they refuse to obey this command which would have changed their eternal destiny! In context, He is calling for them to **believe** His claim to oneness with the Father. If they believed that, they would believe that He was God. And if they believed He was God, they might believe He is the Savior of the world and be saved!

John MacArthur on **believe the works** - Since He did the same things that the Father does (see 5:19 [notes]), His enemies should consider this in their evaluation of Him. The implication is, however, that they were so ignorant of God that they could not recognize the works of the Father or the One whom the Father sent (see also John 14:10, 11). (Borrow [The MacArthur Study Bible page 1605](#))

Note the repetition of [ginosko](#) in **know** ([ginosko](#)) **and understand** ([ginosko](#)). The first **know** is aorist tense, to come to know at a point in time, such as when one believes and is justified. The second use rendered as **understand** is in the present tense which would describing continuing knowledge, e.g., as one should experience in progressive sanctification.

Morris explains **know and understand** this way - Jesus is looking for them to have a moment of insight and then to remain permanently in the knowledge that that moment has brought them.

J C Ryle comments - If I do the works of my Father, then, though ye may not be convinced by what I say, be convinced by what I do. Though ye resist the evidence of my words, yield to the evidence of my works. In this way learn to know and believe that I and my Father are indeed one, He in me and I in Him, and that in claiming to be His Son, I speak no blasphemy.

Robert Mounce explains Jesus' challenge (or appeal) to the religious leaders who were about to stone Him (and will soon seek to seize Him again) - "But if I am acting as My Father would, even though you don't trust Me, at least except the evidence of my deeds." While miracles were never intended to make people believe, they do provide strong evidence that the One able to perform the miracle is telling the truth. The argument runs like this: "The works that I do are the kinds of things My Father does, and if you can't accept that, then at least believe that the miracles I do substantiate My claims. Those who accept the evidence of the miracles come to know and understand the mutual indwelling of the Father and the Son." (The verbs are aorist, "come to know," and present, "grow in that knowledge.") What Jesus referred to in Jn 10:30 ("I and the Father are one") is spelled out in Jn 10:38b ("the Father is in me, and I in the Father"). (See [The Expositor's Bible Commentary](#))

NET Note - Jesus says that in the final analysis, the deeds he did should indicate whether he was truly from the Father. If the authorities could not believe in him, it would be better to believe in the deeds he did than not to believe at all.

Barton - At least three different kinds of evidence were given to convince people about Jesus: (1) Verbal proof convinced some, such as the people who said "No man has ever taught like this one!" (2) Character proofs convinced others who spent time with Jesus and observed his life. (3) Signs and miracles demonstrated his power. Jesus recognized that some who might not be convinced one way might be open to other evidence. He invited his listeners to consider his miracles if they found his words too difficult to believe. After all, it was prophesied that the Messiah would do great works (Isaiah 35:4-6). (BORROW [Life Application Study Bible, Gospel of John](#))

The Father ([pater](#)) is in Me, and I in the Father ([pater](#)) speaks of their beautiful reciprocal supernatural relationship. They are one in essence, while being distinct in persons.

D A Carson on Father is in Me and I in the Father - This is offered in explanation of Jn 10:30, which provoked the running debate of Jn 10:31–38. (BORROW [The Gospel according to John](#) see page 400)

William Hendriksen in essence paraphrases Jesus' words - Even if you should not directly accept Me as your Savior and Lord, continue to ponder My works in order that at last, by seeing that these are the very works of the Father, you are brought to genuine abiding faith in Me. (BORROW [Exposition of the Gospel according to John](#))

Andreas Kostenberger - The Jews are challenged to believe, if not in Jesus, at least in his works: obedience out of inferior motives is better than outright disobedience. (BORROW [Encountering John : the Gospel](#))

John MacArthur adds "As He had so many other times before, with annoying patience (cf. Jn 10:25, 32; 5:19–20, 36; Jn 14:10–11) the Lord appealed to His works as proof of His indivisible union with the Father (Jn 10:30). But incredibly, the religious leaders of Israel were so spiritually blind that they could not recognize God's works. If Jesus did not do the works of the Father, they would have been right in refusing to believe Him. On the other hand, because He did do them, they should have put aside their reluctance to believe His words, and chosen instead to believe the clear testimony of His works. As supposed men of God, they should have been willing to follow the evidence to its logical conclusion." (See [John Commentary](#))

THOUGHT - There is a lesson for all of us in this passage. Is there someone who has falsely accused you and/or persecuted you without just cause? Have you considered sharing the Gospel with them or would you rather that they die in their sins? The first is a work of the Spirit in a hurt heart, while the latter is a work of the fallen, vengeful flesh! The Gospel is to be shared with everyone, even our persecutors, for who knows when one of the persecutors may turn out to be a Saul (Acts 9:1-19+)!

Steven Cole - It's no accident that liberal theologians and skeptics invariably attack the miracles in the Bible, including the miracles of Christ. Sometimes they sneer, "*Just show me a miracle and I'll believe*" But these Jews saw many miracles, yet they did not believe. In John 11 they will witness Jesus raising Lazarus from the dead, but their response is not to fall before Jesus in faith and worship, but rather to intensify their plans to kill Him. You have to ask, "Why is this? Why did people in Jesus' day reject miracles that they witnessed with their own eyes? Why do people in our day reject the eyewitness testimony of credible witnesses who reported the miracles of Jesus?" I think the only answer is that they realize that if Jesus really did these things, then He is Lord and they will have to repent of their sins and submit their lives to Him. In the case of the Jewish leaders, they liked their place of power, so they didn't want to yield to Jesus as Lord. In the case of modern liberal scholars, they take pride in their intellectual abilities and in the recognition that they get by writing books that attack the credibility of the New Testament. But in both cases, the skeptics don't want to repent of their sins and bow before Jesus as Lord. So they attack His miracles. But those miracles are a powerful witness to Jesus' deity. ([Reasons To Believe](#))

Magic Or Miracle?

Though you do not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in Him. — John 10:38

Today's Scripture: John 10:22-39

Magician Harry Houdini often performed an amazing escape. He was handcuffed, put inside a sack, and locked in a trunk—but he always managed to free himself. Some claimed that he had supernatural powers, but Houdini himself said that all his tricks could be explained.

When a museum in Wisconsin opened an exhibit that showed the secret of Houdini's famous escape act, many magicians said it violated their code of ethics that prohibits revealing how tricks are performed. The exhibit proved Houdini was a magician, not a miracle worker.

Jesus, however, was a miracle worker. He attributed His supernatural acts to the power of God. He performed them to heal people

and to prove that He was who He claimed to be—the Son of God. He said, “The works [miracles] that I do in My Father’s name, they bear witness of Me. . . . Though you do not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in Him” (John 10:25,38).

The wonderful works of Jesus established His identity in history. The marvelous works He performs through all who trust Him reveal His identity in the world today. Have you found that to be true in your life? By: David C. McCasland

Sometimes we see a miracle,
And faith in God revives;
Yet we should see God's gracious hand
At work throughout our lives.
—Hess

In a world of smoke and mirrors, Jesus offers the miracle of salvation.

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Miracle Or Magic?

Though you do not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in Him. — John 10:38

Today's Scripture: John 10:24-42

Did Jesus really walk on water or simply use some nearby sandbars? Did He actually multiply bread and fish to feed 5,000 or just hypnotize the crowd into thinking He did? Was it miracle or magic?

When Christian illusionist Brock Gill explored those questions for a BBC television program, he set aside his personal beliefs to examine the biblical miracles with an open mind. Producer Jean-Claude Bragard said, “Even if an atheist had been chosen as host, the conclusions wouldn’t have changed.” In every case, Gill concluded that Jesus could not have tricked people into believing they had witnessed a miracle.

But many who actually saw Jesus’ miracles refused to believe that He was the Messiah. They were ready to execute Him for claiming to be God (John 10:30-31). Jesus told them, “If I do not do the works of My Father, do not believe Me; but if I do, though you do not believe Me, believe the [miracles], that you may know and believe that the Father is in Me, and I in Him” (vv.37-38).

The miracles of Jesus identified Him as the Son of God, the Savior who had come to give His life for the sins of the world. His works and resurrection were not magic tricks, but miracles of love and grace. By: David C. McCasland

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John 10:39 Therefore they were seeking again to seize Him, and He eluded their grasp.

BGT John 10:39 ζ τουν [ο ν] α τ ν π λ ι ν π ι σ α ι, κ α ξ λ θ ε ν κ τ ς χ ε ι ρ ς α τ ν.

KJV John 10:39 Therefore they sought again to take him: but he escaped out of their hand,

NET John 10:39 Then they attempted again to seize him, but he escaped their clutches.

CSB John 10:39 Then they were trying again to seize Him, yet He eluded their grasp.

ESV John 10:39 Again they sought to arrest him, but he escaped from their hands.

NIV John 10:39 Again they tried to seize him, but he escaped their grasp.

NLT John 10:39 Once again they tried to arrest him, but he got away and left them.

NRS John 10:39 Then they tried to arrest him again, but he escaped from their hands.

NJB John 10:39 They again wanted to arrest him then, but he eluded their clutches.

NAB John 10:39 (Then) they tried again to arrest him; but he escaped from their power.

YLT John 10:39 Therefore were they seeking again to seize him, and he went forth out of their hand,

MIT John 10:39 Again they sought to arrest him, but he slipped out of their control.

- John 10:31 7:30,44 8:59 Lu 4:29,30
- John 10 Resources - Multiple Sermons and Commentaries

THE JEWS MAKE ANOTHER ATTEMPT TO SEIZE JESUS

Therefore - Term of conclusion. This is quite amazing! Recall that this hostile group had encircled Him making escape virtually impossible! And then ponder the truth that Jesus has just offered them the way they could receive eternal life, and what is their conclusion? They realize that instead of denying His claim to be the Son of God, He in effect only strengthened that claim.

They were seeking ([zeteo](#), imperfect tense) **again to seize** ([piazo](#)) **Him** - Since they failed to grasp His message, they sought to grasp the Messenger! Note the "**again**" which recalls their seeking to stone Him in Jn 10:31! Their hearts were recalcitrant and hard and their necks were stiff and they were continuing to resist the work of the Holy Spirit just like their ancestors (read Acts 7:51+ which in part resulted in Stephen's stoning!).

Augustine wrote "They failed to apprehend Him, because they lacked the hand of faith."

And He eluded ([exerchomai](#) - got away from) **their grasp** (hand) - It was not Jesus' time to die. John 10:29 had spoken of the Father's protection of the sheep, so how much greater the Father's protection for the Son, the Good Shepherd!

Trench - "He went forth out of that closing circle – the power that emanated from Him preventing their laying hands on Him: it was the same power that he allowed to issue from Him on the night of His arrest."

John Phillips - They took up stones but could not throw them. Now they were going to arrest him and arraign him before the Sanhedrin with the capital charge of blasphemy. But they could not touch him. His time was not yet come. (BORROW [Exploring the Gospels. John](#)).

Seize (catch)([4084](#)) [piazo](#) related to **piezo** = to press) originally meant to press or squeeze, and then to take hold of with a firm grasp as here in Acts 3:7. More often **piazo** speaks of seizing someone with a hostile intent so as to overpower them or to gain control. Most often **piazo** is used to describe the hostile attempts to seize Jesus (Jn 7:30, 32, 44, Jn 8:20, 10:39, 11:57). In 2 Cor 11:32 used of the attempt "to **seize**" Paul at "the city of the Damascenes." In Acts 12:4 of Herod who **seized** him (Peter and), he put him in prison."

Piazo - 12v most in Gospel of John - Jn. 7:30; Jn. 7:32; Jn. 7:44; Jn. 8:20; Jn. 10:39; Jn. 11:57; Jn. 21:3; Jn. 21:10; Acts 3:7; Acts 12:4; 2 Co. 11:32; Rev. 19:20

Spurgeon - [A cheering incident at Bethabara](#) - sermon John 10:39–42

I suppose it was a lovely quiet spot by the banks of the Jordan, with only a little village or hamlet, named Bethany, close by. The word Bethany was altered by Origen into Bethabara, I suppose for distinction's sake. It really was Bethany, and so our Lord had two Bethanias. It was there, in a rural retreat, that many believed on his name. O hills of Piedmont, when the Vaudois preached the Christ amidst your valleys, it may be said of you 'many believed on him there!' O mosses and hill-sides of Scotland, in the Covenanting times, 'many believed on him there!' Talk not so exceeding proudly, O cathedrals or great tabernacles, for many have believed on Jesus by the highway side, out on the village green or under the spreading oak. Out in the desert of southern France, where men fled for their lives to hear the gospel, many believed on Jesus. In what place cannot Jesus triumph? He needs no Solomon's temple; in its porch he finds critics; but yonder by the willows of the Jordan he finds a people that believe on him. Go forth, heralds of the cross, and preach the gospel everywhere beneath the arch of heaven. At the corners of the street or on the hillside publish the proclamation of the Great King. Let the trees of the wood sing out and the inhabitants of the rock sing. In all ears proclaim the gospel, till by river, sea and plain it shall be said, 'many believed on him there.' Thus have we seen that it is pleasant to note the place where we first believed in Jesus.

John 10:40 And He went away again beyond the Jordan to the place where John was first baptizing, and He was staying there.

BGT John 10:40 Κα π λθεν π λιν π ραν το ορδ νου ε ς τ ν τ πον που ν ω ννης τ πρ τον βαπτ ζων κα μινεν κε .

KJV John 10:40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

NET John 10:40 Jesus went back across the Jordan River again to the place where John had been baptizing at an earlier time, and he stayed there.

CSB John 10:40 So He departed again across the Jordan to the place where John had been baptizing earlier, and He remained there.

ESV John 10:40 He went away again across the Jordan to the place where John had been baptizing at first, and there he remained.

NIV John 10:40 Then Jesus went back across the Jordan to the place where John had been baptizing in the early days. Here he stayed

NLT John 10:40 He went beyond the Jordan River near the place where John was first baptizing and stayed there awhile.

NRS John 10:40 He went away again across the Jordan to the place where John had been baptizing earlier, and he remained there.

NJB John 10:40 He went back again to the far side of the Jordan to the district where John had been baptising at first and he stayed there.

NAB John 10:40 He went back across the Jordan to the place where John first baptized, and there he remained.

YLT John 10:40 and went away again to the other side of the Jordan, to the place where John was at first baptizing, and remained there,

MIT John 10:40 So he went away again to the east bank of the Jordan, to the place where John at first was baptizing, and he remained there.

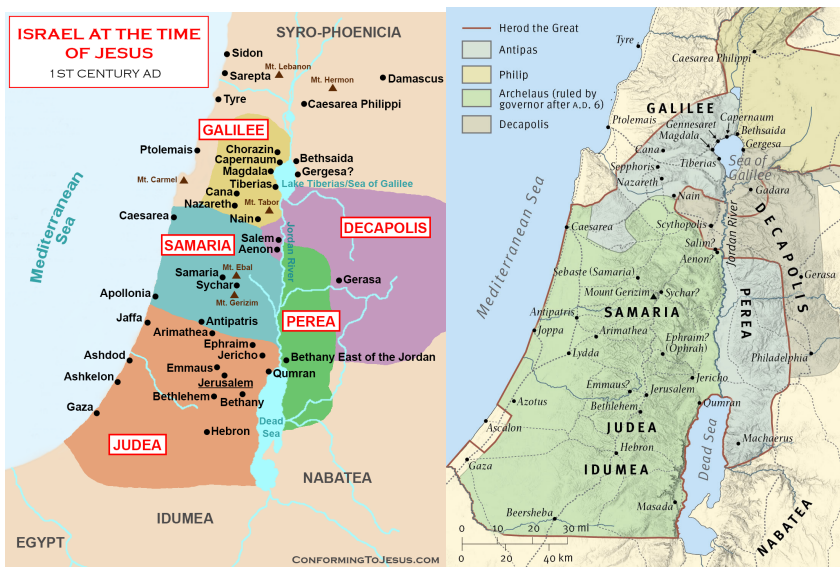
- **the place:** John 1:28 Jn 3:26
- **there:** John 7:1 Jn 11:54
- John 10 Resources - Multiple Sermons and Commentaries

Related Passages:

John 1:28+ These things took place in Bethany beyond the Jordan, where John was baptizing.

John 3:26+ And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have testified, behold, He is baptizing and all are coming to Him."

John 11:54+ Therefore Jesus no longer continued to walk publicly among the Jews, but went away from there to the country near the wilderness, into a city called Ephraim; and there He stayed with the disciples.



Region of Perea

HE WENT AWAY

And (kai) links the increasing hostility of the Jews in the previous section with His departure from Jerusalem to a less hostile region, which proved to be much more receptive to His message.

He went away are such sad words because He would not return to Jerusalem again until [Palm Sunday](#), to present Himself as Israel's King and then as the Passover Lamb, the One Who takes away the sin of the world (Jn 1:29+, 1Cor 5:7+).

And He went away again beyond (east of) **the Jordan to the place where John was first baptizing** ([baptizo](#) - "beyond the Jordan" = Jn 1:28+, cf Mt 3:1-6+; Mk 1:2-6+; Lk 3:3-6+) - We are not sure exactly where this site east of the Jordan River was located, but it was probably about 18-20 miles east of Jerusalem in the [region of Perea](#) (see maps above). Recall that Jesus' public ministry had begun with His baptism by John, Peter explaining "you yourselves know the thing which took place throughout all Judea, starting from Galilee, after the baptism which John proclaimed. "You know of Jesus of Nazareth, **how God anointed Him with the Holy Spirit and with power**, (see Mt 3:15-17+) and how He went about doing good and healing all who were oppressed by the devil, for God was with Him." (Acts 10:37-38+)

MacArthur on the place where John was first baptizing - The statement is ironic, since the area where John first began became the last area in which Jesus stayed before He left for Jerusalem and crucifixion. The people remembered John's testimony to Christ and affirmed their faith in Him (Jn 10:41, 42). (Borrow [The MacArthur Study Bible page 1605](#))

And He was staying there - NLT - "stayed there awhile." Note in the [timeline above \(Jesus' Public Ministry\)](#), this passage brings to a conclusion Jesus' late Judean ministry. In fact His public ministry is drawing to a close as the opposition has steadily increased to the point the Jews are now determined to kill Him. They will get their opportunity a few months later at the Passover in Jerusalem!

Merrill Tenney points out that "Perea was the domain of Herod Antipas, where the rulers in Jerusalem had no authority. Jesus would be safe from harassment there – at least temporarily." (Expositor's Bible Commentary, first edition)

Leon Morris - "In the place where one might have thought He would be welcomed men tried to stone Him. Now in despised Perea men believed on Him." (BORROW [The Gospel according to John, PAGE 530](#))

THOUGHT - ESPECIALLY TO PREACHERS - "If, my dear brother, speaking in Christ's name, you find that you have no place in such and such a town, it may be the Spirit's will that you should remove to a people who will receive you. Possibly in a place which promises less you may gain more. Bethabara may yield converts when Jerusalem only yields persecutors." (Spurgeon [A Cheering Incident at Bethabara](#)) (**ED**: One could apply this to a church where you find no ready reception and role for ministry).

John 10:41 Many came to Him and were saying, "While John performed no sign, yet everything John said about this man was true."

BGT John 10:41 κα πολλοι λθον πρς ατν κα λεγον τι ω ννης μν σημειον πο ησεν ο δν, πντα δ σα

ε πεν ω ννης περ το του ληθ ν.

KJV John 10:41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

NET John 10:41 Many came to him and began to say, "John performed no miraculous sign, but everything John said about this man was true!"

CSB John 10:41 Many came to Him and said, "John never did a sign, but everything John said about this man was true."

ESV John 10:41 And many came to him. And they said, "John did no sign, but everything that John said about this man was true."

NIV John 10:41 and many people came to him. They said, "Though John never performed a miraculous sign, all that John said about this man was true."

NLT John 10:41 And many followed him. "John didn't perform miraculous signs," they remarked to one another, "but everything he said about this man has come true."

NRS John 10:41 Many came to him, and they were saying, "John performed no sign, but everything that John said about this man was true."

NJB John 10:41 Many people who came to him said, 'John gave no signs, but all he said about this man was true';

NAB John 10:41 Many came to him and said, "John performed no sign, but everything John said about this man was true."

YLT John 10:41 and many came unto him, and said -- 'John, indeed, did no sign, and all things, as many as John said about this one were true;'

MIT John 10:41 Many came to him and would say, "John did not do a miracle, but everything John said about him is true."

- **many:** John 3:26 Mt 4:23-25 Mk 1:37 Lu 5:1 12:1
- **John:** Mt 14:2 Lu 7:26-28
- **but:** John 1:29,33,34 3:29-36 Mt 3:11,12 Lu 7:29,30
- John 10 Resources - Multiple Sermons and Commentaries

JOHN'S WITNESS RECEIVED

Many came to Him and were saying, "While John performed no sign- Is this not ironic? The Jews in Jerusalem had seen miraculous signs including healing a paralytic and restoring sight to a man born blind and yet they rejected Jesus' witness! Here, despite performing no miracles, the Jews accept John's testimony and in the next verse believe in the Messiah.

David Guzik observes that "This shows us something about the place of miracles in the normal Christian life. John didn't do any miracles, but he had a high character. John didn't do any miracles, but he had special work to do. John didn't do any miracles, but he had a deep and lasting influence. John didn't do any miracles, but he won the highest praise of Jesus.

Warren Wiersbe makes a great point that "It is worth noting that John the Baptist's witness was still bearing fruit long after he was dead!"

THOUGHT - Beloved disciple of Jesus, Wiersbe's insightful comment begs several question of each of us: Will my ministry endure long after I am gone? Will I leave a legacy to my children, my family (Need a little motivation? Listen to the poignant words of Steve Green's "[Find Us Faithful](#)")? Where is my focus in this short time I have to run the race (Jas 4:14+) (See Vertical Vision Empowers Horizontal Living)? Am I seeking to redeem the opportunities God places in my path (See Redeem the Time. Watch [youtube video](#))? What are you doing in time that will last forever in eternity (Mt 6:19-21+, 2Co 5:9-10+, Rev 22:12+, 2Jn 1:9, Col 4:17+, Eccl 9:10)?

"You may never live to see how God uses your witness, but you should faithfully try to point people to Jesus anyway. John did not live to see these people come to faith, but his witness was a key factor in their faith." (Steven Cole - [Reasons To Believe](#))

Yet everything John said about this man was true - What did they recognize as **true**? Clearly one thing they accepted was John's testimony "I myself have seen, and have testified that this is the Son of God." (John 1:34+) And based on John's testimony, they believed. Note the juxtaposition of man's responsibility (privilege) and God's sovereignty in the miracle of salvation.

THOUGHT - Have you shared your personal testimony of miraculous redemption (every testimony is a miracle!)? If not let, be encouraged by John's testimony and share your's. Skeptics can argue apologetics but one thing they cannot dispute is your personal testimony that you are now a new creation in Christ (2Co 5:17+). That is your privilege and your mission. It is not your responsibility to save them. That is up to the miraculous, mysterious working of the Holy Spirit. (John 3:3, 7, 8+)

Brian Bell - Oh to have said at your funeral, "He was a good man. He never performed miracles, but he told me about Christ, which led me to know Him for myself."

John Phillips - John," they said, "did no miracle." That was part of the greatness of John. God never places much premium on miracles. In only a few transitional periods are miracles evident in Scripture. There were miracles to get Israel out of Egypt, through the wilderness, and into Canaan; then they stopped. There were miracles in the days of Elijah and Elisha, as protest against the apostasy that would lay both Israel and Judah in the dust; then they stopped. There was a brief flurry of miracles in the days of Daniel, marking the transition of Judah from a monarchy into a dependency; then they stopped. There were miracles during the days of Christ and his apostles, to accredit both him and the church; then they stopped. There will be a brief battle of miracles after the rapture of the church, when God's two witnesses and the devil's two beasts will produce their signs; but then they will stop. The greater part of time has been marked by lack of miracles. For, when all is said and done, miracles are a sign to unbelief. They can be explained away. We have just seen how obdurate the Jews were in refusing to believe the evidence of Christ's miracles. (BORROW [Exploring the Gospels. John](#)).

Bob Utley - [SPECIAL TOPIC: WITNESSES TO JESUS \(in John\)](#)

The noun ([marturia](#)) and its verb ([martureo](#)) "witness" are key terms in John. There are many witnesses to Jesus.

1. John the Baptist (cf. John 1:7,8,15; 3:26,28; 5:33)
2. Jesus Himself (cf. John 3:11; 5:31; 8:13-14)
3. the Samaritan woman (cf. John 4:39)
4. God the Father (cf. John 5:32,34,37; 8:18; 1 John 5:9)
5. Scripture (cf. John 5:39)
6. the crowd at Lazarus' raising (cf. John 12:17)
7. the Spirit (cf. John 15:26-27; 1 John 5:10,11)
8. the disciples (cf. John 15:27; 19:35; 1 John 1:2; 4:14)
9. the author himself (cf. John 21:24)

Epitaph

John performed no sign, but all the things that John spoke about this Man were true. —John 10:41

Today's Scripture: John 10:40-42

John the Baptist had been dead for at least 2 years and the memory of his ministry had begun to fade. That's the way it is when a public figure leaves the scene and is eclipsed by a more illustrious successor.

As the crowds gathered around Jesus near the spot where John had taught, they remembered the baptizer's life and words, and they remarked, "John performed no sign, but all the things that John spoke about this Man were true" (John 10:41).

Like John, we don't need to perform miracles to tell people about Jesus. We can tell what we have learned about Him from the Bible, what He has done to change our hearts and lives, and what He has done for others. If we faithfully pass on the good news about Jesus, we will have served our life's purpose well.

Even long after we're dead and gone, our words may come to the minds of those to whom we've witnessed and may be the means of bringing them to faith in the Lord Jesus. Like seed buried in the ground, God's Word that we've sown can lie dormant for many years and then spring up to eternal life.

It's a great epitaph for one's life: "He did no miracles, but everything he said about Jesus was true." By: David H. Roper

Even after we have left
This earthly scene below,
The witness of our life still speaks
Of Christ, Whom all can know.
—D. De Haan

Walking with Jesus leaves footprints for others to follow.

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George Morrison - [The Man Who Does No Miracle](#)

John did no miracle: but all things that John spake of this man were true--Joh 10:41

The Brilliant and the Average

The kind of man who does no miracle is the kind we are meeting every day. He is the man who never makes us marvel. There are men like Shakespeare who cannot take up a pen without enriching us with miracles of wisdom. There are women who delight us with miracles of song. But the average man is different from that. One can reckon on the thing that he will do. It is the sort of thing that we can do ourselves. Now, brilliance may be perilous; but mediocrity also has perils. Remember that in the Master's story it was the man of the one talent who made shipwreck. So it may help us to consider briefly what Scripture has to teach about a man who never did a miracle.

Even Though John Didn't Do Any Miracles. He Had a Lofty Character

First, the Baptist did no miracle, yet he had a lofty character. Perhaps we should be aware of that more vividly if the Baptist did not stand so close to Jesus. A flower is apt to blossom unobserved if it be near one that is altogether lovely. And our blessed Lord, in that perfect poise of His, was "altogether lovely." So that often we are likely to miss, from its very proximity to what was perfect, the grandeur of the character of John. How true he was in every relationship! How wise in the midst of tumultuous excitements! How brave both in the desert and the dungeon! How exquisitely and gloriously humble!--and all this loftiness and moral worth found, not in the child of genius, but in the man who never did a miracle. Character does not demand great gifts. Character can ripen in the commonplace. Men who have no wonder-working genius can "come smiling from the world's great snare uncaught." And to do that, when life is difficult, and skies are dark and temptations are insistent is to reach the sunrise and the crown.

John Had a Special Work to Do

Again, the Baptist did no miracle, yet God gave him a special work to do. It was the work of witnessing to Christ, and John fulfilled it in the noblest way. Others dreamed that the Messiah would come in splendor: John witnessed that He was in their midst. Others dreamed that He would appear in sovereignty: John witnessed that He was the Lamb of God. And this great mission, of such supreme importance in the loving purposes of heaven, was given to a man who did no miracle.

We are so apt to think that special service is only given to very special people, that great tasks are not for common folk but for men of wonder-working gifts.

And the beautiful lesson of our text is this, that though you may have no power to do a miracle, for you, too, there is a special service--something that only you can do; something that won't be done unless you do it; something the world needs, which you and you only can supply--you, not dowered with any gift of miracle. Business men in a humble way of business, mothers in undistinguished homes, riveters working in the shipyards, clerks and typists in the city offices--such do no miracles and never will save the one miracle of patient drudgery; yet God for each has a special work to do.

John's Influence

Then the Baptist did no miracle, yet he exercised a deep and lasting influence. It was of that, in part, our Lord was thinking when He said that John was greater than the prophets. In the long history of Israel none were

more influential than the prophets. They stirred the conscience; they revived the state; they brought God to bear on daily life. But even greater than that prophetic influence was the influence of John the Baptist--yet John was a man who never did a miracle. Is not that true of human life? Most of us in our journey through the years have met with some who had the gift of miracle--some who could take a common thing and touch it, and it would blossom into a world of beauty. And for all these wonderful gifts we shall be grateful, for every good and perfect gift is from above, but--are these the folk who have influenced us most? Is it not far more often common, humble people, dowered with no extraordinary gifts?--a wife or mother, a wise and faithful friend, a minister whom none would call a genius? It is one of life's most perfect compensations that influence does not depend on brilliance but comes to those (like John) who do no miracle.

God's "Well Done" Is for the Faithful Man

Lastly, the Baptist did no miracle, yet he won the highest praise of Christ. "Among them that are born of women there hath not risen a greater than John." A man may lead a false and rotten life and yet win the praise of men. The acid test of the successful life is this: does it win the praise of Christ? And the fine thing is that to win that praise one does not need to be wonderful or striking: it is given to those who may do no miracle--to those who trust Him when everything is dark; to those who keep their faces towards the morning; to those who, through headache and through heartache, quietly and doggedly do their appointed bit; to those who "endure" with a smile upon their lips; to those who help a brother by the way; to those who look for a city which hath foundations. In this big world there is room for every gift and for every genius who has the power of miracle. But in this big world there is room and power and victory for the great multitude who do no miracle. It is not "Well done, thou good and brilliant servant," else would there be little hope for millions. It is "Well done, thou good and faithful servant."

An Ordinary Guy

John performed no sign, but all the things that John spoke about [Jesus] were true. —John 10:41

Today's Scripture: John 10:31-42

Steve was just an ordinary guy. He quietly served in a church I attended years ago. He helped prepare communion, shoveled the church sidewalks in the winter, and mowed the lawn in the summer. He spent time with teenage boys who had no fathers in the home. I often heard him telling people at church in his quiet way how good the Lord was to him. During prayer meeting he didn't talk much about himself but would ask us to pray for those he was telling about Jesus' forgiveness and love.

A verse in John 10 about John the Baptist makes me think of Steve. People said of him: "John performed no sign, but all the things that John spoke about this Man [Jesus] were true" (v.41). John didn't perform miracles as Jesus did. He didn't talk about himself but came to "bear witness of the Light, that all through him might believe" (Jn 1:7). He said of Jesus, "Behold! The Lamb of God who takes away the sin of the world!" (Jn 1:29). My friend Steve bore witness of that Light as well.

Our aim, as followers of Jesus, is to do the same—to "bear witness of the Light." We're just ordinary people, serving God in our little corner of the world. With our quiet deeds and words, let's point others to the Light! By: Anne Cetas

Just what do Christians look like?

What sets their lives apart?

They're ordinary people

Who love God from the heart.

—D. De Haan

Christians are ordinary people who are committed to the extraordinary person of Christ.

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Gone But Not Forgotten

John performed no sign, but all the things that John spoke about this Man were true. — John 10:41

Today's Scripture: John 10:31-42

John the Baptist had been dead at least 2 years and the memory of his ministry had begun to fade. But as the crowds gathered around Jesus near the place where John had taught, they remembered what he had said about Jesus and remarked, "All the things

that John spoke about this Man were true” (John 10:41).

Most of us live fairly unremarkable lives. We’re not miracle workers. We’re not noted for anything in particular. We’re ordinary and commonplace. But we can tell people about Jesus wherever we go. We can point to Him and say, “Behold! The Lamb of God who takes away the sin of the world!” (1:29).

Our duty is to tell people what we have come to know about Jesus and then leave the results with God. If we do so, we will have served one of life’s essential purposes. After we’re dead and gone, our words may come to someone’s mind and bring that person to the Lamb of God. Like seed buried in the ground, God’s Word may seem to lie dormant for years and then spring up to eternal life.

So let us be faithful in pointing others to Jesus. Then, after we are gone, the epitaph on our gravestone could read, “He did no miracles, but everything he said about Jesus was true.” By: David H. Roper

Lord, help me make my witness clear,
And labor faithfully,
So friends and neighbors turn to Christ
Through what they hear from me.
—Anon.

We sow the seed—God produces the harvest.

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F B Meyer - John 10:41 John did no miracle; but all things that John spake of this Man were true.

This is full of rare interest and beauty. John the Baptist had been dead some two years at least, and the memory of good men is apt quickly to pass from the mind of their contemporaries, especially when they are eclipsed by some greater successor. Who thinks of the morning star when the sun has risen! But as the crowds came back again on the spot so closely identified with Christ’s forerunner, he was recalled to mind; and they used of him the words ascribed to them in our text.

Your life may be without miracle. — It may pass on with nothing to distinguish it above the lives of myriads around. There is no sensation-making note in your voice; no extraordinary intellectual calibre in your mind; no aptitude for wielding vast influence over the crowds. The years pass on with even monotony. Life is one dead level.

But mind you speak true words of Jesus Christ. — Point to Him and say, Behold the Lamb of God! Say of Him, This is He that baptizeth with the Holy Ghost. Announce Him as the Bridegroom, and be content to be the Bridegroom’s friend. Say that He has his winnowing-fan and axe in hand. Be careless what men think of your accent, your gestures, your way of stating the truth; but go on bearing witness to what you have known, tasted, and handled of the Word of Life.

After your death, your words may come to mind again, and be the means of bringing souls to the Lamb of God. — As corn-seeds, buried in mummy-cases, now bloom on English soil, so may words be carried in the memory through long years, and bear fruit after the speakers death. What an epitaph for the grave of a Christian minister or teacher!

James Butler - COMMENDATION John 10:41 “Many resorted unto Him and said, John did no miracle but all things that John spoke of this man were true” (John 10:41).

The comments and conduct of those that came to Christ at the time of our text were a high commendation of the ministry of John the Baptist.

FIRST—THE FEATLESSNESS OF JOHN’S MINISTRY

“John did no miracle.” This is not a criticism of John the Baptist. It is a statement that describes with accuracy the work of John the Baptist. While His ministry was something special, it did not include the sensational miracle business. We, today, must have miracles or we reject the minister. He must perform the sensational or we do not want him. However, most of us are in the ordinary. We do not work miracles. But that is not a deficiency. You can accomplish much and have a sterling performance in life without ever coming close to a miracle. In order to be a saint in the RCC you must have performed some miracle. They do not realize that many great saints of God never performed miracle one. It is not necessary to perform a miracle in order to have a life of success in God’s sight. John the Baptist certainly had a great ministry, yet it did not include any great feats of miracles.

SECOND—THE FIDELITY OF JOHN’S MINISTRY

“All things that John spoke of this man were true.” This says much about the fidelity of John’s ministry. You do not have to work miracles to have an honest and faithful ministry. But you must have a truthful message. It is not always easy to speak the truth about Jesus. Many are the preachers who preach what the people want to hear, not what is the truth. John’s popularity with Herod disappeared because John dared to speak the truth about morality and Herod’s adulteress marriage. Speaking the truth is more important than miracles. Speaking the truth says you are faithful. Anyone can have a spectacular day and do great feats but it takes character to speak the truth about Jesus. Many of the famous healers, who claim healing miracles, are men who do not speak the truth about Jesus or much of anything else. Speaking the truth is a high commendation. Lack of miracles is not a criticism.

THIRD—THE FRUITFULNESS OF JOHN’S MINISTRY

“Many resorted unto Him.” John prepared the way for Christ. He did not work miracles but he spoke the truth about Jesus. This eventually resulted in many coming to Christ, as our text reports. The next verse said that many believed on Him. Many times speaking the truth does not cause a church to have record breaking attendance overnight. But later it will result in people coming to Christ. So the emphasis of your ministry does not need to be in doing the spectacular and sensational in a short period of time but to have a truthful message about Christ. Such a ministry will not be well received today, for our day and many of our churches want miracles and are not interested in the message. But speaking the truth about Jesus is the important thing in your ministry.

J J Knap - Loins Girded - John Did No Miracle John 10:41

Does the verse that precedes our text not contain a world of thoughts, when we read that Jesus went across the River Jordan to the place where John had baptized during his life, to stay there for a while? He wanted to wander through the well-known region where the footsteps of the Baptist remained, with whom He had been so close, to concentrate on the memory of him who had prepared His way, but who had fallen already by the sword of the executioner. The region was still full of John, just like our house can be full of one of us who has been taken away from our side; it touches us deeply to see here that Jesus’ love reaches beyond the grave. How much everything reminded of the Baptist can be learned from the multitude that followed Jesus, when it is remarked: “John did no miracle: but all things that John spoke of this man, that is spoken of Jesus, were true.”

It is a lovely confession that addresses us. It is an enviable judgment that the voice of the people pronounced upon one of the Lord’s servants! John did no miracles. He did not cleanse lepers, did not cure any sick and did not revive any dead. He completed his calling in all simplicity. Nothing in his life was surprising, exceptional, nothing that would blind the eyes... but after his death it was admitted: Everything that John had told of Jesus was true!

Most of us, much like John, are very common people, in whose lives there is nothing miraculous that attracts the attention of the large multitudes. We do not excel by special gifts or shattering talents, that might make the world speak of us. Nothing special. Nothing exceptional. Nothing shocking that might bring our name upon everyone’s lips. Only forgotten citizens, who fulfil their everyday obligations and who go out every morning to their monotonous daily tasks. We may sometimes think that our lives pass without leaving a single trace, and sometimes envy enters our soul, when we hear of men and women who glitter like first class stars on the firmament of the world. It should not be so. A life without sign, that continues in all simplicity, may be of greater blessing than a life full of miracles, of talent, or of genius, that makes a perplexing impression on the multitude. As long as it is a life that knows the communion with the Lord our God! As long as it is a life that gives a clear testimony of the love of Christ! As long as our mouth overflows with the praise of our Saviour! What reason of holy thankfulness shall it be if our child, our brother or sister shall testify, long after our death, from personal experience of heart: “He did no miracle, but all things that he said of Jesus were true!”

Streams in the Desert - “John did no miracle: but all things that John spake of this man were true.” (John 10:41.)

YOU may be very discontented with yourself. You are no genius, have no brilliant gifts, and are inconspicuous for any special faculty. Mediocrity is the law of your existence. Your days are remarkable for nothing but sameness and insipidity. Yet you may live a great life.

John did no miracle, but Jesus said that among those born of women there had not appeared a greater than he.

John’s main business was to bear witness to the Light, and this may be yours and mine. John was content to be only a voice, if men would think of Christ.

Be willing to be only a voice, heard but not seen; a mirror whose surface is lost to view, because it reflects the dazzling glory of the sun; a breeze that springs up just before daylight, and says, “The dawn! the dawn!” and then dies away.

Do the commonest and smallest things as beneath His eye. If you must live with uncongenial people, set to their conquest by love. If you have made a great mistake in your life, do not let it becloud all of it; but, locking the secret in your breast, compel it to yield strength and sweetness.

We are doing more good than we know, sowing seeds, starting streamlets, giving men true thoughts of Christ, to which they will refer one day as the first things that started them thinking of Him; and, of my part, I shall be satisfied if no great mausoleum is raised over my grave, but that simple souls shall gather there when I am gone, and say,

“He was a good man; he wrought no miracles, but he spake words about Christ, which led me to know Him for myself.”—George Matheson.

“THY HIDDEN ONES” (Psa. 83:3.)

“Thick green leaves from the soft brown earth,
Happy springtime hath called them, forth;
First faint promise of summer bloom
Breathes from the fragrant, sweet perfume,
Under the leaves.

“Lift them! what marvelous beauty lies
Hidden beneath, from our thoughtless eyes!
Mayflowers, rosy or purest white,
Lift their cups to the sudden light,
Under the leaves.

“Are there no lives whose holy deeds—
Seen by no eye save His who reads
Motive and action—in silence grow
Into rare beauty, and bud and blow
Under the leaves?

“Fair white flowers of faith and trust,
Springing from spirits bruised and crushed;
Blossoms of love, rose-tinted and bright,
Touched and painted with Heaven’s own light
Under the leaves.

“Full fresh clusters of duty borne,
Fairest of all in that shadow grown;
Wondrous the fragrance that sweet and rare
Comes from the flower-cups hidden there
Under the leaves.

“Though unseen by our vision dim,
Bud and blossom are known to Him;
Wait we content for His heavenly ray—
Wait till our Master Himself one day
Lifteth the leaves.”

“God calls many of His most valued workers from the unknown multitude.” (Luke 14:23.)

John 10:42 Many believed in Him there.

BGT John 10:42 κα πολλοι πιστευσαν ες αυτον κε .

KJV John 10:42 And many believed on him there.

NET John 10:42 And many believed in Jesus there.

CSB John 10:42 And many believed in Him there.

ESV John 10:42 And many believed in him there.

NIV John 10:42 And in that place many believed in Jesus.

NLT John 10:42 And many who were there believed in Jesus.

NRS John 10:42 And many believed in him there.

NJB John 10:42 and many of them believed in him.

NAB John 10:42 And many there began to believe in him.

YLT John 10:42 and many did believe in him there.

MIT John 10:42 As a result, many believed in him there.

- John 2:23 4:39,41 8:30 11:45 12:42
- John 10 Resources - Multiple Sermons and Commentaries

MANY BELIEVED!

Many believed ([pisteuo](#)) in Him there - Rejected by the Jewish leaders, He is now received by many Jews. This is a wonderful way to end this chapter. We can only hope that this "many" was not like the "many" in John 8:30-31+ whose belief was merely a profession of belief and not a possession of (personal relationship with) the One believed.

THOUGHT - I share the Gospel of Jesus Christ with many individuals and am surprised at how many affirm "I believe in Jesus," but on further discussion they manifest no indicators of the validate that they are truly in a personal relationship with Him. For example, they often express little or no desire to "hear His voice" in His Word, which raises a serious question about whether they are truly His disciples (based on Jesus' Own criterion in John 8:31-32+)! Remember, if one has truly been born again, and "is in Christ, he/she is a new ([kainos](#) - brand new, never existed before) creature; the old things passed away; **behold**, new ([kainos](#)) things have come." (2Co 5:17+). If there has never been a point in your life where "the old things passed away" and "new things have come," then you would be wise to take Paul's test in 2Co 13:5+! Your eternal destiny is at stake!

Warren Wiersbe closes out this great chapter in Jesus' life with several questions:

Have you responded personally to our Lord's three great declarations recorded in this chapter?

He is the Door. Have you "entered in" by faith so that you are saved?

He is the Good Shepherd. Have you heard His voice and trusted Him? After all, He laid down His life for you!

He is the Son of God. Do you believe that? Have you given yourself to Him and received eternal life?

Remember His stern warning: "If ye believe not that I am He, ye shall die in your sins" (John 8:24+).

QUESTION - [What are some of the signs of genuine saving faith?](#)

ANSWER - This is one of the most important questions in the Christian life. Many believers doubt their salvation because they don't see signs of genuine faith in their lives. There are those who say we should never doubt our decision to follow Christ, but the Bible encourages us to examine ourselves to see if we are truly "in the faith" (2 Corinthians 13:5+). Thankfully, God has given us ample instruction for how we can know for sure that we have eternal life. The first epistle of John was actually written for that purpose, as it states in 1 John 5:13+, "I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life."

There is a series of tests in 1 John that we can use to examine ourselves and our faith. As we look at them, remember that no one will perfectly fulfill all of them all the time, but they should reveal a consistent trend that characterizes our lives as we grow in grace.

1. Do you enjoy having fellowship with Christ and His redeemed people? (1 John 1:3+)
2. Would people say you walk in the light, or walk in the darkness? (1 John 1:6-7+)
3. Do you admit and confess your sin? (1 John 1:8+)
4. Are you obedient to God's Word? (1 John 2:3-5+)
5. Does your life indicate you love God rather than the world? (1 John 2:15+)
6. Is your life characterized by "doing what is right"? (1 John 2:29+)
7. Do you seek to maintain a pure life? (1 John 3:3+)
8. Do you see a decreasing pattern of sin in your life? (1 John 3:5-6+) [**Note:** this refers to not continuing in sin as a way of life, not a total absence of sin.]
9. Do you demonstrate love for other Christians? (1 John 3:14+)

10. Do you "walk the walk," versus just "talking the talk"? (1 John 3:18-19+)
11. Do you maintain a clear conscience? (1 John 3:21+)
12. Do you experience victory in your Christian walk? (1 John 5:4+)

If you are able to truthfully answer "Yes" to these questions (or a majority of them, and are working on the others), then your life is bearing the fruit of true salvation. Jesus said that it is by our fruits that we are known as His disciples (Matthew 7:20+). Fruitless branches—**professing believers** who do not display the fruit of the Spirit (Galatians 5:22-23+) are cut off and thrown into the fire (John 15:6). A genuine faith is one that not only believes in God (the demons themselves do that - James 2:19+), but leads to open confession of sin and obedience to Christ's commands. Remember, we are saved by grace through faith, not by our works (Ephesians 2:8-9+), but our works should display the reality of our salvation (James 2:17-18+).

**Genuine saving faith will always produce works;
a faith that is perpetually without works is no faith at all and saves no one.**

In addition to these confirmations, we need to remember God's promises and the reality of the war we are in. Satan is just as real as Jesus Christ, and he is a formidable enemy of our souls. When we turn to Christ, Satan will look for every opportunity to deceive and defeat us. He will try to convince us that we are unworthy failures or that God has given up on us. When we are in Christ, we have the assurance that we are kept by Him. Jesus Himself prayed for us in John 17:11 that the Father would "protect them by the power of your name—the name you gave me—so that they may be one as we are one." Again in verse 15, He prayed, "keep them from the evil one."

In John 10:27-29+, Jesus said, "My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand." If you hear and obey the voice of Jesus, then you are one of His sheep, and He will never let you go. Jesus gave a wonderful word picture here of Christians securely held within His loving hands and the Father's almighty hands wrapping themselves around His, giving us a double assurance of eternal security. GotQuestions.org