



THE GOSPEL ACCORDING TO **JOHN** **LESSON 10** John Chapter 10



Brief Recap

John has been steadily building his case that **Jesus Christ is the eternal Son of God**, presenting signs, witnesses, and increasingly explicit claims of deity so that we might believe and have life through His name (John 20:30–31). We have watched Jesus revealed as the **Logos made flesh**, the Lamb of God, the giver of living water, the Bread of Life, and the Light of the World, while the religious leadership has steadily moved from skepticism to hostility and finally to deliberate spiritual blindness.



Chapter 9 brought that conflict into sharp focus. A man **born blind receives sight and ultimately worships Christ**, while the Pharisees—men possessing Scripture, education, and religious authority—become progressively more blind as they reject the evidence standing before them. The chapter closes with Jesus declaring that because they insist “*We see*,” their sin remains (John 9:39–41).

John Chapter 10

The first thing to notice is that **John 10 does not really begin a new conversation**. Jesus is still confronting the religious leadership exposed in Chapter 9. The Pharisees had just demonstrated what corrupt spiritual shepherds look like: they interrogated the healed man, reviled him, rejected his testimony, and finally **cast him out**; Jesus then found him and received him (John 9:34–38).

That makes the opening imagery of Chapter 10 devastating. Jesus now speaks of **shepherds, sheep, thieves, robbers, strangers, and the sheepfold**—and the Pharisees are standing there listening. Against these false shepherds, Jesus presents Himself as both “**the door of the sheep**” and, more famously, “**the good shepherd**” (John 10:7, 11).



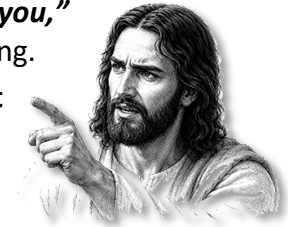
The “Good Shepherd” phrase is so well known that most people don’t really listen to what is actually being said. But Chapter 10 goes even deeper. It becomes one of John’s great chapters on **eternal security**: Christ knows His sheep individually— they hear His voice, He gives them eternal life, they shall “**never perish**,” and no one can remove them from either Christ’s hand or the Father’s hand—the remarkable “**two hands of God**” analogy.

The chapter then drives the confrontation to its theological climax when Jesus declares, ***“I and my Father are one,”*** and His opponents again become murderous because they understand precisely what He is claiming. The chapter centers on three great themes: Jesus the Good Shepherd, Eternal Security, and Jesus' rejection **by the Jews**.

 **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.”*

Jesus begins emphatically: ***“Verily, verily,”*** followed by ***“I say unto you,”*** meaning that He demands attention and something foundational is coming.

The **sheepfold** in the immediate context is not Heaven and **should not** initially be read as the Church. The sheepfold, specifically, is **Judaism**—the covenant enclosure of Israel into which the Messiah legitimately entered. Jesus was born in Bethlehem, born under the Law, circumcised on the eighth day, and presented at the Temple; He entered Israel exactly as Scripture prescribed and prophecy foretold (Gal. 4:4; Luke 2:21-22).



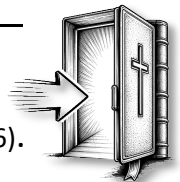
Jesus then warns, ***“He that entereth not by the door... but climbeth up some other way...”*** is not a legitimate shepherd, **because he attempts to enter by another way**. He comes through God's appointed entrance; the counterfeit seeks access and authority by another route. The religious leaders who possessed offices, titles, and institutional authority failed the very sheep entrusted to them.

So when Jesus calls illegitimate shepherds ***“a thief and a robber,”*** the Pharisees are not hearing a pleasant pastoral illustration. They are hearing an indictment.



Remez — The One Door - Notice the recurring biblical pattern:

- **One door into Noah's Ark** — deliverance from judgment (Gen. 6:16).
- **One entrance into the Tabernacle** — access to God's dwelling (Ex. 27:16).
- **One Door into salvation** — Jesus Christ Himself (John 10:7, 9).



The architecture keeps pointing toward a Person. What was pictured in wood, curtains, gates, and sacred space ultimately finds its fulfillment in Christ.



John 10:2-3] *“But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.”*

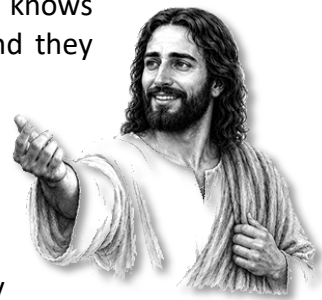


John 10:4-5] *“And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.”*

Jesus first establishes the Shepherd's legitimacy: unlike the thief who climbs over the wall, the true Shepherd enters through the proper entrance. As we saw in verse 1, Messiah entered Israel's sheepfold legitimately.

Then Jesus introduces another, ***“...the porter...”*** Several excellent possibilities for the porter have been suggested by scholars, the two main ones being John the Baptist and the Holy Spirit, but the absolute identity remains unknown. The central point is clear: the Shepherd is recognized and admitted legitimately; He does not enter by deception or force. Jesus shifts the narrative from the false shepherd to the **true Shepherd and His relationship with His sheep**.

Jesus uses intensely personal language—the sheep hear His voice, He knows them individually, He calls them by name, He goes before them, and they follow because they recognize (know) Him. The contrast is unmistakable—the false religious shepherds (Pharisees) drove the healed man away, while the true Shepherd **finds, calls, and leads His own**.



Scripture repeatedly shows Christ knowing and calling people personally—Matthew, Zacchaeus, Philip, Lazarus, and Mary Magdalene, to name a few. A biblical shepherd does not merely point toward the destination and send the flock ahead. **He goes first.** Jesus never calls His sheep to walk a road He Himself refuses to walk; the Shepherd leads, and the sheep follow.

Notice that the sheep “...**know his voice.**” That word “**know**” is crucial. The sheep's security rests in a genuine relationship with the Shepherd, and this anticipates Jesus' later declaration: “**My sheep hear my voice, and I know them, and they follow me.**” John 10:27.

Sheep

We can become so accustomed to biblical sheep imagery that we stop noticing what that concept communicates. Scripture's description of sheep provides an unexpectedly accurate picture of believers.

- **Clean animals** — ritually clean under the Law (Lev. 11).
- **Harmless and dependent** — vulnerable without their shepherd (Matt. 10:16).
- **Prone to wander** — yet extraordinarily valuable to their owner.



Sheep may not be terribly bright, **but if there is a hole in the fence, they will find it.** Christ's description of us as sheep may be considerably more accurate than we would like to admit.

The Voice of the Stranger – John 10:5

The Pharisees are standing before Jesus. They are supposed to be **the shepherds of Israel**, yet Jesus calls them **strangers** whose voices His sheep do not recognize; later, He will call these false shepherds thieves, robbers, and hirelings (John 10:5, 8, 12-13).

True Christians **can** temporarily follow false teachers (remember sheep sometimes take time to figure things out). History, especially Church history, demonstrates that false teaching attracts followers, sometimes in enormous numbers. Yet there is an ultimate boundary beyond which Christ's **elect** cannot finally be deceived away from Him (Matt. 24:24). That is both very comforting and sobering when you think of the modern world and the state of the church!

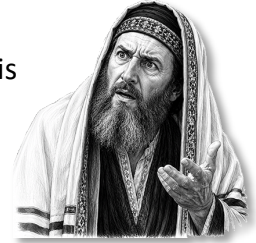


Our world is becoming saturated with competing voices—religious authorities, political movements, algorithms, artificial intelligence, social media personalities, and global institutions all demanding trust and allegiance. John 10 gives the believer's defense against that multiplying confusion: **know the Shepherd's voice so well that the stranger sounds immediately foreign.** End-time deception **will become extraordinarily persuasive**, but Christ's sheep ultimately belong to Him, hear Him, and follow Him; all others will be carried by the wind of deception (Matt. 24:24; John 10:27-29).



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

Jesus has just given the Pharisees a vivid picture of the true Shepherd, His sheep, and the strangers they refuse to follow. The irony is sharp: **the men appointed to shepherd Israel do not understand a shepherding illustration aimed directly at them.** Their failure to understand continues the spiritual blindness exposed at the end of Chapter 9 (John 9:39-41).



Unlike the classic **parables of the Synoptic Gospels**, which usually develop a comparison through a short story—such as the Sower, the Good Samaritan, or the prodigal son—John 10 uses a different form. John 10:6 calls Jesus' shepherd illustration a **“parable”** in the KJV, but the Greek word used (*paroimia*) means a **figure, proverb, or cryptic saying**, rather than the Synoptic *parabolē*. Jesus is therefore not telling a conventional story-parable; He is presenting an extended **shepherding figure** whose elements—the sheepfold, door, shepherd, sheep, thieves, and voice—must be spiritually understood and therefore misunderstood by the Pharisees (John 10:1-6; cf. John 16:25, 29).



John 10:7-9] *“Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.”*

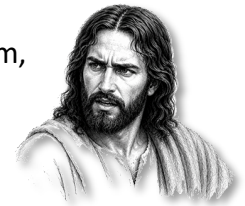
Because the Pharisees failed to understand the shepherd illustration, Jesus repeats the emphatic formula **“Verily, verily,”** leading into another great **“I AM”** declaration, **“I am the door of the sheep.”** Jesus does not say, *I know where the door is*, or even *I will show you the door*. He says, **“I am the door.”** **He Himself is the entrance**, the **exclusive access** to salvation, security, freedom, and spiritual nourishment.

Jesus, turning directly toward the counterfeit shepherds standing before Him, delivers one of Scripture's strongest denunciations of false spiritual leaders:

“All that ever came before me are thieves and robbers: but the sheep did not hear them.” He does not mean Moses, David, Isaiah, John the Baptist,

or the genuine prophets of God. Jesus is speaking in context about **those**

who claimed spiritual authority over God's flock apart from God's appointed Shepherd—the false messianic claimants and corrupt religious leaders represented immediately by the Pharisees confronting Him.



Please Notice This



Please note that some of the **severest denunciations in Scripture are reserved for false teachers.** Jesus' language is deliberately severe because spiritual counterfeiting does not merely involve intellectual error; it endangers the flock entrusted to God's care (Matt. 23:14; 3:7; 2 Cor. 11:13; 2 Pet. 2:17; Jude 12-13).

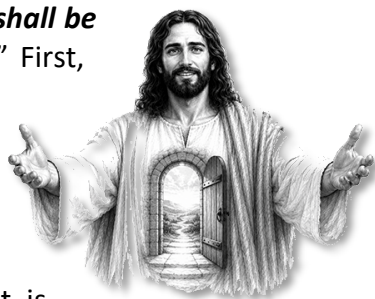
There is also a deliberate distinction between Jesus' two words:

- **Thief — *kleptēs*:** one who operates by stealth.
- **Robber — *lēstēs*:** one who takes by violence.



One deceives his way into the flock; the other forces his way upon it. By verse 10, Jesus will gather the destructive purpose behind this imagery into the terrible sequence: **“to steal, and to kill, and to destroy.”**

In v. 9, Jesus says, “***I am the door: by me if any man enter in, he shall be saved...***” Initially, He repeats the phrase that He is “***...the door.***” First, notice the phrase: “***...if any man...***” The invitation is universal: **Jew or Gentile** may enter. The religious leaders were still thinking primarily within the enclosure of Israel, but Jesus is already preparing the ground for something He will state explicitly in verse 16—He has “**other sheep**” which are not of this fold.



Second, notice another phrase just as carefully: “***by me.***” That is Christianity's **exclusive claim** in its simplest form. Salvation is not through any other religion, religious institutions, moral achievement, ritual, ancestry, or human philosophy. **Christ Himself is the entrance** (Acts 4:12; John 14:6). Any other path is destined for the wide gate and on to destruction (Matt. 7:13-14).



Notice the recurring architecture:

- **Ark:** one door into safety (Gen. 6:16).
- **Tabernacle:** one entrance to God's presence (Ex. 27:16).
- **Sheepfold:** one legitimate entrance (John 10:1-2).

Christ: “I am the door.”
John 10:7, 9.

There is no contradiction between the exclusivity and universality of the Gospel. The entrance is extraordinarily narrow—**there is only one Door**—yet the invitation is extraordinarily broad: “***if any man enter in***” (John 10:9).



Modern culture increasingly insists that all spiritual roads are equally legitimate, while global religious movements continually seek common ground by minimizing the exclusive claims of Christ. John 10 leaves no room for that construction: Jesus does not present Himself as **one door among many**, but as **the Door**. The great dividing question is therefore not whether a person is religious, sincere, or spiritually interested, but whether he has entered “***by me***” (John 10:9; 14:6; Acts 4:12).



DEEPER

The Door Will Not Remain Open Forever: The biblical pattern includes something more sobering than simply the existence of the Door. **There comes a moment when entrance ends.** God shut Noah's door before judgment fell, Jesus speaks of the Master eventually shutting the door, and Revelation announces the arrival of the great day of His divine wrath (Gen. 7:16; Luke 13:25; Rev. 6:17).

The Greek word translated ‘***saved***’ (*sōthēsetai*) also in v.9 carries the sense of being **saved, delivered, made safe and sound**. Salvation in Christ has three dimensions:

- ✓ Saved from **the penalty of sin** (justification) – The Cross.
- ✓ Being saved from **the power of sin** (sanctification) – Our walk.
- ✓ Ultimately saved from **the presence of sin** (glorification) – With God.

Salvation does not exchange one form of bondage for another, as the world tries to teach. Instead, Christ liberates His sheep, most fundamentally from the bondage of sin.



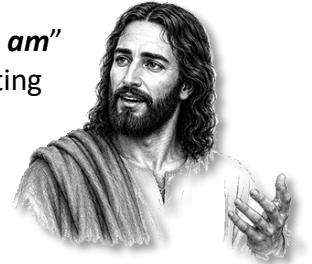
John 10:10] “*The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.*”

Verse 10 brings the contrast into its sharpest form: **the thief destroys; Christ gives life**. Notice an important shift from the plural “**thieves and robbers**” of verse 8 to the singular “**the thief**” here, seeing behind the false shepherds their ultimate spiritual source—**Satan himself**. Notice Satan’s progression: **steal → kill → destroy**.

Jesus does not merely teach about eternal life—**life resides in Him and comes through Him**. But Jesus adds something remarkable: “...**and that they might have it more abundantly**.” The Greek (*perissos*) carries the idea of something **beyond the ordinary measure—overflowing, exceeding, more than sufficient**.

 **John 10:11]** *“I am the good shepherd: the good shepherd giveth his life for the sheep.”*

Jesus now moves from “**I am the door**” to His fourth great “**I am**” declaration: “**I am the good shepherd**.” This is far more than comforting pastoral imagery; Israel knew from Scripture that **YHWH Himself was Israel's Shepherd**, so Jesus is again making a profound claim concerning His identity. And He immediately defines what makes Him the Good Shepherd: **He gives His own life in the place of the sheep** (Ps. 23:1; 80:1; John 10:11).



Notice the word “**for**.” The idea is not merely that Christ dies *on behalf of* the sheep in some inspirational sense; He gives His life **in the place of the sheep**. The statement is substitutionary. Jesus did not die merely as **a martyr for truth**, nor merely to leave humanity **a moral example of sacrificial love**. Christ's death accomplished something theirs could never accomplish—**He took the place of those He came to save** (Isa. 53:4-6; Matt. 20:28; 2 Cor. 5:21; 1 Pet. 2:24).

Psalm 22–24 form a remarkable shepherd trilogy, and John 10:11 opens the door to the pattern.



PATTERN

- **Psalm 22 — Good Shepherd:** the Savior's **Cross**. Psalm 22 presents the suffering Shepherd who gives His life.
- **Psalm 23 — Great Shepherd:** the Shepherd's **crook**. Psalm 23 presents the living Shepherd caring for His flock.
- **Psalm 24 — Chief Shepherd:** the King's **crown**. Psalm 24 presents the returning King of glory.

Cross → Crook → Crown.

The Shepherd who dies is the Shepherd who lives—and the Shepherd who lives is the King who will return.



John 10:12-13] *“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. The hireling fleeth, because he is an hireling, and careth not for the sheep.”*

Jesus now introduces a third kind of shepherd figure: **the hireling**. Unlike the thief, the hireling may appear to serve the flock, but his true character is exposed when danger arrives—because the sheep are not his, he abandons them to save himself. The central observation is simple and penetrating: **character is revealed by crisis**.

Jesus does not explicitly identify the wolf here, but elsewhere Scripture uses wolves as pictures of **predatory false teachers and destructive spiritual influences** (Matt. 7:15; Acts 20:29). Paul's final briefing to the Ephesian elders in **Acts 20** is a key companion passage. There, Paul warned the shepherds of that church that the threat would come not only from outside but also from within.



The wolf imagery opens another window into the spiritual conflict underlying John's Gospel. Christ's flock exists in territory where hostile powers seek to **scatter, deceive, and destroy**, and this is very apropos to today. Jesus does not promise His sheep will never encounter the wolf. He promises something stronger: **the wolf cannot ultimately take them away from Him**.



John 10:14-15] *"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."*

Jesus now returns to His declaration, **"I am the good shepherd,"** but adds another defining characteristic: **the Shepherd and His sheep know one another**. This is not merely intellectual recognition; it describes a real, personal relationship belonging to those the Father has given to the Son. Jesus then connects that relationship to the astonishing fellowship between **the Father and the Son**.

Then, Jesus again returns to the Cross: **"...and I lay down my life for the sheep."** John is helping us understand that Calvary is **voluntary and deliberate**. Jesus is not being swept helplessly toward death; the Shepherd is intentionally moving toward the place where He will give Himself for His flock.



"I Never Knew You": Matthew 7:21-23 deserves emphasis here because it sharpens the entire sheep metaphor. The people rejected in Matthew 7 aren't former sheep whom the Shepherd somehow lost. **Christ says He never knew them.** The condemned appeal to their impressive religiosity, calling it *"many wonderful works."* Yet these outward religious activities—even spectacular ones—are not the evidence Jesus emphasizes. Like the Pharisees, they rely on their works to attain their righteousness. Relying completely on the finished work of Christ is the only basis upon which He will say, **"I know you."** (Matt. 7:21-23).



Modern Christianity can easily substitute **religious visibility for genuine relationship**—church attendance, online ministries, theological vocabulary, public professions, and even impressive works can all exist without the reality Jesus describes. John 10 cuts through every external credential: **the Good Shepherd knows His sheep, and His sheep know Him**. In an age increasingly capable of manufacturing convincing religious appearances, personal relationship with Christ and recognition of His voice become more important, not less (Matt. 7:22-23; John 10:14, 27).



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."*

These **"other sheep"** are **Gentiles**. The immediate sheepfold has been Judaism; now Jesus announces that His saving work will extend beyond Israel to people from among the nations. That was hardly a welcome emphasis among the Pharisees who were confronting Jesus.

This was not a new idea suddenly introduced in the New Testament. Missler specifically notes that the Old Testament—especially Isaiah—had already foretold Gentile participation in God's salvation. The Messiah would become **“a light to the Gentiles,”** and God's salvation would reach **“unto the end of the earth”** (Isa. 42:6; 49:6; 60:1-3).

Also note that the phrase **“...and there shall be one fold, and one shepherd”** does not picture Gentiles becoming Jews or the Church replacing Israel; rather, Christ gathers believing Jews and Gentiles into **one new body under one Shepherd** (Eph. 2:14-16; 3:4-6).



One Shepherd, Not One Human Institution: The unity Jesus describes centers upon **Himself:** “one shepherd.” Christian unity is therefore not ultimately created through ecclesiastical structures, denominational consolidation, or institutional alliances. The flock is one because its members belong to **one Shepherd**, share one salvation, and are joined into one body by the Spirit (John 10:16; 1 Cor. 12:13; Eph. 4:4-6). God's program gathers people from every nation into Christ while still preserving His distinct prophetic purposes for Israel and the nations (John 10:16; Eph. 2:14-16; Rev. 5:9).



John 10:17-18] *“Therefore doth my Father love me, because I lay down my life, that I might take it again. 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.”*

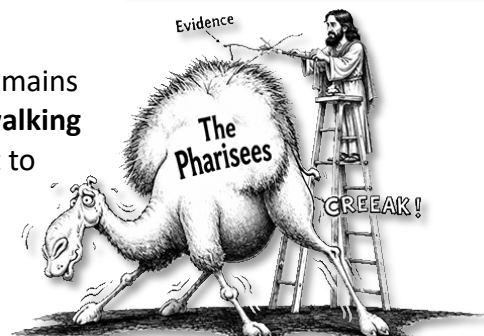
Jesus now makes explicit what has been implicit throughout the Good Shepherd discourse: **His death will be voluntary, deliberate, and followed by resurrection.** Calvary will not be an unexpected defeat or a plan gone wrong; Christ will consciously lay down His life and consciously take it again. These two verses are an **“encapsulation of exactly what's coming”**—a plan established before the foundation of the world (Eph. 1:4).



John 10:19-21] *“There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?”*

Jesus' claims force another division among the religious leadership: some dismiss Him as demon-possessed and insane, while others cannot reconcile that accusation with either **His words or His works.** The healing of the man born blind in Chapter 9 is still controlling the conversation—the evidence has not gone away. John again presents the same fundamental division produced whenever the Light confronts darkness: **what will men do with Jesus Christ?**

Whatever accusations are being thrown at Jesus, there remains an awkward problem: **the formerly blind man is walking around seeing.** If that's not bad enough, things are about to become even more difficult for Christ's opponents. The upcoming seventh and climactic sign will be the straw that breaks the camel's back, so to speak.





John 10:22-24] *“And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. 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.”*

John now gives us what initially looks like a simple timestamp: **“the feast of the dedication, and it was winter.”** Why does the Holy Spirit tell us it was winter? And why Does the Holy Spirit Call Attention to Hanukkah? These details open an important historical



Always remember, seemingly incidental details in Scripture deserve investigation.

and prophetic doorway—the feast is **Hanukkah (Feast of Dedication)**, born out of Antiochus IV Epiphanes' desecration of the Temple and its subsequent rededication by the Maccabees. That history becomes especially important because Jesus will later use the same historical pattern—the **Abomination of Desolation**—to describe a still-future event. John 10:22 is almost a **prophetic flagpost** saying, *Learn this history—you are going to need it later.* (Dan. 9:27; 11:31; 12:11; Matt. 24:15).

Solomon's Porch was a covered colonnade associated with the eastern side of the Temple complex. In winter, the sheltered portico provides a natural setting for Jesus to walk and teach. **Solomon's Porch stood outside the sacred enclosure proper.** This is a developing theme on Israel's rejection of the Messiah and the coming declaration that Israel's house would be left desolate (Luke 19:40-44; Matt. 23:38). Solomon's Porch will later become an important gathering place for the earliest believers in Jerusalem. Peter will preach there following the healing of the lame man, and believers will gather there in Acts (Acts 3:11; 5:12).

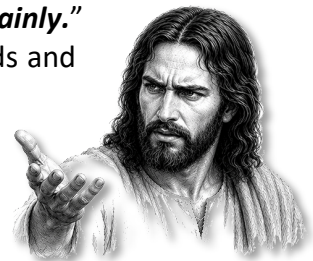
The **religious leadership** confronts and demands, literally, *How long do you keep our souls hanging?* Their wording makes **their unbelief His responsibility.** Although Jesus has not generally made a public political-style proclamation about His identity, He has not kept His identity secret.



John 10:25-26] *“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. But ye believe not, because ye are not of my sheep, as I said unto you.”*

The religious leaders have demanded, **“If thou be the Christ, tell us plainly.”** Jesus answers that their problem is not insufficient evidence: His words and His Messianic works have already testified unmistakably concerning His identity.

Then Jesus makes the much heavier statement: **“But ye believe not, because ye are not of my sheep...”** The order is important. Jesus does not say: *You are not My sheep because you refuse to believe.* He says: *You refuse to believe because you are not My sheep.*



John 10:27-29] *“My sheep hear my voice, and I know them, and they follow me: And I give unto them 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.”*

We now arrive at one of the strongest passages on **eternal security anywhere in Scripture**, and it is one of my favorite passages on the subject.

Jesus describes His sheep with three realities

- ✓ They hear His voice,
- ✓ He knows them,
- ✓ They follow Him

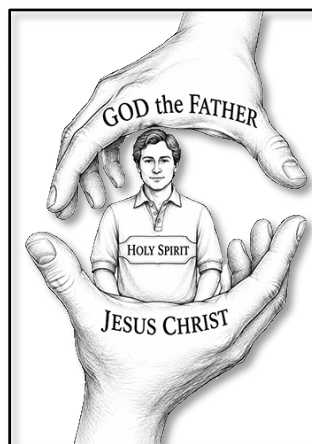


Now Jesus tells us what the Shepherd gives His sheep: ***“And I give unto them eternal life...”*** Notice the verb: **give**. Eternal life is not earned, achieved, maintained by merit, or awarded after sufficient performance. It is Given. **It is not merited; therefore, it cannot be demerited** (John 3:16; 5:24; 6:47; Eph. 2:8-9).

The life Jesus gives is **“not probationary”**; it is **eternal**. If eternal life could finally be terminated or forfeited, then "eternal" would cease to describe the life Christ actually gave.

Jesus makes the promise even stronger: ***“...and they shall never perish...”*** Since **God cannot lie**, if Jesus says those to whom He gives eternal life shall *never perish*, then their final destruction is impossible (Num. 23:19; Titus 1:2; John 10:28). This does not merely imply security—it **expresses complete security**. The subject is Christ's accomplishment, Christ's gift, and Christ's promise to us.

This level of security is accomplished through the eternal fist of the Father and Son. Jesus says, ***“...neither shall any man pluck them out of my hand.”*** Then He continues: ***“...and no man is able to pluck them out of my Father's hand.”*** This is **“a fist made of two hands”**—the Son's hand and the Father's hand surrounding the believer. This is the eternal fist of the Father and the Son.



Once we truly belong to Jesus Christ, ***“I don't believe you, or I could get out of there if we tried.”*** I mean that seriously. If salvation ultimately depended upon our ability to preserve ourselves, our security would rest upon the weakest participant in the arrangement—**us**. Instead, it rests upon the Father and the Son.

Please Notice This



If eternal destiny depended upon flawless human performance, assurance would be impossible. But Jesus places assurance where it belongs: **His gift, His promise, His hand, and His Father's hand.**



John 10:30-32] *“I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?”*



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.”*

No one can pluck the sheep from **Christ's hand**, and no one can pluck them from **the Father's hand**; now Jesus explains the divine unity behind those two hands: ***“I and my Father are one.”*** **The Father and Son are personally distinct, yet one in divine nature and power** (John 1:1-2; 5:17-23; 14:9-11; 17:5).

“Then the Jews took up stones again to stone him.” Notice that word **“again.”** We have seen this before. When Jesus declared, ***“Before Abraham was, I am,”*** they likewise took up stones to kill Him. The Pharisees repeatedly help us recognize the significance of Jesus' claims precisely because **they understand what He is saying and hate Him for it.**

It is amazing that some detractors of Christianity argue that Jesus never claimed to be God. Regardless of how they try to twist verse 30, the Pharisees standing directly in front of Jesus understood His claim to be **Deity**. Under the Mosaic Law, genuine blasphemy was indeed a capital offense (Lev. 24:16).



John 10:34-35] *“Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken;”*



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?”*

Verses 34 and 35 have been widely misunderstood. Jesus is responding from **Psalm 82:6** and is not suggesting that men possess deity or can become gods. Psalm 82 concerns **human rulers or magistrates exercising delegated judicial authority**.

Here is Jesus' argument. If Scripture itself can use elevated language for **fallible human judges receiving God's Word**, then their charge of blasphemy cannot rest simply upon the use of divine terminology. They must deal with **who Jesus actually is**.

These “**gods**” (small ‘g’) in Psalm 82 refer to corrupt judges whom God rebukes for judging unjustly and favoring the wicked (Ps. 82:2-4). Paraphrased, Jesus is saying, *“If Scripture can legitimately use ‘gods’ of those temporary representatives to whom God's Word came, how much more legitimate is the title claimed by the unique Son whom the Father Himself consecrated and sent?”*

Please Notice This



Right in the middle of the argument, Jesus gives us an extraordinary declaration: **“...and the scripture cannot be broken.”** This reaches far beyond Psalm 82. Jesus just **authenticated the entire Old Testament**. Christ's argument with the Pharisees rests on the authority of Scripture's exact wording; what God has written stands and cannot simply be dismissed when it is inconvenient!

Jesus does not argue that Psalm 82 reflects an outdated cultural convention. He treats its wording as **authoritative enough to settle a theological and legal argument centuries after its writing**.



LESSON

Do Not Build a Doctrine from a Phrase Detached from Context: “Ye are gods” is an excellent example of what happens when a biblical phrase is severed from its context. Psalm 82 itself identifies these figures as accountable judges who **“shall die like men,”** while Jesus uses the passage as a legal argument against His accusers—not as a declaration of human deity (Ps. 82:2-7). The lesson is straightforward: **let Scripture define its own terminology**. A dramatic phrase detached from its setting can produce an entirely different doctrine from the one the passage actually teaches.



Watch

Something to Watch: “Ye are gods” continues to be detached from Psalm 82 and used to support humanist and pagan ideas, focusing on human divinity, spiritual self-exaltation, and man as his own ultimate authority. Jesus' own argument points in precisely the opposite direction: **human rulers are accountable to God, while Christ uniquely comes from the Father as the sanctified Son**. In an age increasingly centered on the elevation of man to godhood, remember Christ's immovable standard: **“the scripture cannot be broken”** (Ps. 82:1-8; John 10:35-36).



John 10:37-38] *"If I do not the works of my Father, believe me not. 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."*



John 10:39-40] *"Therefore they sought again to take him: but he escaped out of their hand, And went away again beyond Jordan into the place where John at first baptized; and there he abode."*



John 10:41-42] *"And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there."*

John closes the chapter with a striking contrast. In Jerusalem, men surrounded by Messianic evidence attempt to seize Jesus; beyond Jordan, people remember **John the Baptist's testimony**, compare it with what Jesus has actually done, and believe. This withdrawal beyond Jordan is a major transition: **Christ's public ministry is essentially closing, and the narrative is moving rapidly toward Lazarus, Jerusalem, and the Cross.**

John's pacing is about to change dramatically. The first ten chapters have covered years of ministry focusing on signs as evidence; beginning with Lazarus and especially Chapter 12, John increasingly slows the clock as the Cross approaches.



DEEPER

The Shepherd Outside the Camp: There is a deeper pattern in Jesus leaving Jerusalem and going beyond Jordan. Throughout Scripture, God often reveals Himself and prepares His servants away from established religious centers—Moses in Midian, Elijah in the wilderness, John the Baptist beyond the Jordan, and now the sheep gathering around Jesus outside Jerusalem. Hebrews later gives this pattern a theological expression: Jesus suffered **"without the gate,"** followed by the invitation, **"Let us go forth therefore unto him without the camp."** Religious institutions may possess buildings, scholarship, traditions, and authority structures, but **none of these guarantees the presence or truth of God.** Sometimes the clearest place to hear the Shepherd's voice is away from the religious hierarchy, simply gathering around Him and His Word (Ex. 3:1-6; 1 Kings 19:4-13; John 1:28; 10:40-42; Heb. 13:12-13). It is no wonder that Jesus rhetorically asks, **"Nevertheless, when the Son of man cometh, shall he find faith on the earth?"** (Luke 18:8)

Next Lesson: Read John Chapter 11: The raising of Lazarus. If you get a chance, read Luke 16:19-31 about the 'Other Lazarus'.

Hermeneutics, Figures of Speech, and Caveats



God communicates through many literary forms—history, poetry, prophecy, parables, symbols, and types. Sound interpretation of Scripture begins by taking the text literally unless the context clearly indicates figurative language. Even figures of speech communicate literal truth.



Lesson materials can be found at:
www.TrustingInGrace.com

