

Expository Thoughts On John - JOHN 10:1-9

by J.C. Ryle

Transcript

Jesus as the Good Shepherd

"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. The one who enters by the door is the shepherd of the sheep. The doorkeeper opens the door for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought all his own sheep out, he goes ahead of them, and the sheep follow him because they recognize his voice. They will never follow a stranger, but will run away from him, because they do not recognize the stranger's voice." Jesus told them this parable, but they did not understand what he was saying to them.

So Jesus said to them again, "I tell you the solemn truth, I am the door for the sheep. All who came before me were thieves and robbers, but the sheep did not listen to them. I am the door. If anyone enters through me, he will be saved, and will come in and go out, and find pasture.

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," were denounced with holy boldness, as "thieves and robbers."

We have, for one thing, in these verses, a vivid picture of a false teacher of religion. Our Lord says that he is one who "enters not by the door into the sheepfold, but climbs up some other way."

The "door," in this sentence, must evidently mean something far more than outward calling and commission. The Jewish teachers, at any rate, were not deficient in this point--they could probably trace up their orders in direct succession to Aaron himself. Ordination is no proof whatever that a man is fit to show others the way to heaven. He may have been regularly set apart by those who have authority to call ministers, and yet all his life may never come near the door, and at last may die nothing better than "a thief and a robber."

The true sense of the "door" must be sought in our Lord's

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