

Expository Thoughts On John - JOHN 10:10-18

by J.C. Ryle

Transcript

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

"I am the good shepherd. The good shepherd lays down his life for the sheep. 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. Because he is a hired hand and is not concerned about the sheep, he runs away.

"I am the good shepherd. I know my own and my own know me-- just as the Father knows me and I know the Father--and I lay down my life for the sheep. 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. This is why the Father loves me--because I lay down my life, so that I may take it back again. 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."

These verses show us, for one thing, the great object for which Christ came into the world. He says, I have come that men "might have life, and that they might have it more abundantly."

The truth contained in these words is of vast importance. They supply an antidote to many crude and unsound notions which are abroad in the world. Christ did not come to be only a teacher of new morality, or an example of holiness and self-denial, or a founder of new ceremonies, as some have vainly asserted. He left heaven, and dwelt for thirty-three years on earth for far higher ends than these. He came to procure eternal life for man, by the price of His own vicarious death. He came to be a mighty fountain of spiritual life for all mankind, to which sinners coming by faith might drink; and, drinking, might live for evermore. By Moses came laws, rules, ordinances, ceremonies. By Christ came grace, truth, and eternal life.

Important as this doctrine is, it requires to be fenced with one word of caution. We must not overstrain the meaning of our Lord Jesus Christ\

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