

## THE BLESSED LIFE

### ***John 10: 1-10***

This discourse seems plainly to be a continuation of the closing verses of the ninth chapter. The figure was familiar to the Jewish ear (from [Jeremiah 23:1-40](#) ; [Ezekiel 34:1-31](#) ; and [Zechariah 11:1-17](#)). "This simple creature [the sheep] has this special note among all animals, that it quickly hears the voice of the shepherd, follows no one else, depends entirely on him, and seeks help from him alone--cannot help itself, but is shut up to another's aid" [LUTHER in STIER].

**1, 2. He that entereth not by the door**-the legitimate way (without saying what that was, as yet) **into the sheepfold** (the sacred enclosure of God's true people) **climbeth up some other way**-not referring to the assumption of ecclesiastical office without an external call, for those Jewish rulers, specially aimed at, had this ( [Matthew 23:2](#) ), but to the want of a true spiritual commission, the seal of heaven going along with the outward authority; it is the assumption of the spiritual guidance of the people *without this* that is meant.

**2. He that entereth in by the door is the shepherd of the sheep**-a true, divinely recognized shepherd.

**3. To him the porter openeth**-that is, *right of free access* is given, by order of Him to whom the sheep belong; for it is better not to give the allusion a more specific interpretation, **and the sheep hear his voice**-This and all that follows, though it admits of important *application* to every faithful shepherd of God's flock, is in its direct and highest sense true only of "the great Shepherd of the sheep," who in the first five verses seems plainly, under the simple character of a true shepherd, to be drawing His own portrait.

**7-14. I am the door of the sheep**-that is, *the way in* to the fold, with all blessed privileges, both for shepherds and sheep (compare [John 14:6](#) , [Ephesians 2:18](#) ).

**8. All that ever came before me**-the false prophets; not as claiming the prerogatives of Messiah, but as perverters of the people from the way of life, all pointing to Him.

**The sheep did not hear them**-the instinct of their divinely taught hearts preserving them from seducers, and attaching them to the heaven-sent prophets, of whom it is said that "the Spirit of Christ was in them" ( [1 Peter 1:11](#) ).

**9. By me if any man enter in**-whether shepherd or sheep, **shall be saved**-(the great object of the pastoral office, as of all the divine arrangements towards mankind) **and shall go in and out and find pasture**-*in*, as to a place of *safety* and *repose*; *out*, as to "green pastures and still waters" ([Psalms 23:2](#) ) for nourishment and refreshing, and all this only transferred to another clime, and enjoyed in another manner, at the close of this earthly scene ( [Revelation 7:17](#) ).

**10. I am come that they might have life, and . . . more abundantly**-not merely to *preserve* but *impart* LIFE, and communicate it in rich and unfailing 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"-there can be no middle course.

1. Have I done anything to perpetuate “Ghetto Living”?
2. If God wants me to live abundantly, when will it start for me?
3. Do I hang out with people with a Ghetto mentality?
4. How many times will I have to go through the same things before I get to the “Blessed Life”?
5. What will the Blessed/Abundant Life look like for me?