

An Exposition of the
GOSPEL OF JOHN



“The Door”

John 10:7-10

Theme: The singular entrance into the security of salvation is through the Lord Jesus Christ.

Introduction: There is a comforting, yet weighty reality that every believer must accept: we are not left alone to navigate this world spiritually, but neither are we without danger. The Christian life is not lived in a vacuum. There are voices constantly calling, influences constantly pressing, and pathways constantly presented as “good” or “helpful” or even “spiritual.” And if we are honest, at times it can feel difficult to discern what is truly from the Lord and what is not.

This has long been a challenge. God’s people have always faced the struggle between truth and error. There have always been those who sincerely point others toward God—and those who subtly, or sometimes boldly, lead people away from Him. What makes this especially serious is that deception rarely signals itself. It often sounds almost like the truth, appeals to our desires, and is wrapped in religious language.

But here is the encouragement: **God has not left His people defenseless.** In John 10, Jesus speaks not only to expose false shepherds but also to comfort His sheep. And He does so with remarkable clarity and tenderness. He says, *“I am the door of the sheep”* (John 10:7, NASB95). In other words, He Himself is the place of safety, the means of access, and the guarantee of security for all who belong to Him.

For those who belong to Him, this means you are not at the mercy of every voice you hear. There is protection in Christ. There is discernment that develops from knowing Him. As Jesus says elsewhere, *“My sheep hear My voice, and I know them, and they follow Me”* (John 10:27, NASB95). That relationship—personal, growing, rooted in His Word—is what enables you to recognize what is true and reject what is false.

And more than that, Jesus does not merely protect—He provides. He says, *“If anyone enters through Me, he will be saved, and will go in and out and find pasture”* (John 10:9, NASB95). That is the language of rest, of provision, of a settled and secure life under the care of a faithful Shepherd. And then He adds this gracious promise: *“I came that they may have life, and have it abundantly”* (John 10:10, NASB95).

Not just life—but fullness of life.

Not just rescue—but rich provision.

Not just survival—but a soul satisfied in Him.

As we come to this passage, we are both warned and comforted. We are warned about real dangers that try to pull us away from Christ, but we are also comforted by the fact that in Christ, we have everything we need. **The singular entrance into the security of salvation is through the Lord Jesus Christ.** In our text we this is clarified by Christ **[Read Text]**. In these verses, we see three clarifications by Christ:

- I. **The Protection from Seduction – 10:7-8**
- II. **The Promise of Salvation – 10:9**
- III. **The Purpose of Saints – 10:10**

And that leads us to a very personal question: **Are you resting in Christ as your only door—and are you learning to recognize His voice above all others?**

I. The Protection from Seduction – 10:7-8

A. Our Defense Is in the Power of Christ – v. 7

1. In the previous section, Jesus gave a clear analogy of how the Prophets had attempted to protect Israel from the spiritual predators that threatened their spiritual vitality.
2. He indicated that they kept watch over the spiritual leadership with a view to the Messiah who would come as the shepherd of God's people, and they would identify Him for the people.
3. John the Baptist ("the doorkeeper") had the luxury of seeing the shepherd arrive and provide genuine spiritual leadership to Israel.
4. However, the Pharisees couldn't grasp what was being taught to them, so Jesus shifts to yet another analogy – that of a door: *"So Jesus said to them again, 'Truly, truly, I say to you, I am the door of the sheep.'"*
5. "In light of what I just said—and because you missed it—here is **the direct theological reality** ..."
6. In the early verses of this chapter, the door symbolizes the biblical expectations for the character of the Messiah that the prophets conveyed through their ministries.
7. Here, Jesus states that He himself is *"the door"* – I would take it to refer to the personification of God's Word – the Living Word.
8. It would be through Him that the sheep would be able to pass out of the fold to the fulfillment of their hearts' desire for fellowship with God.
9. The door speaks of the means of entry to and exit from the fold – guaranteeing the safety of the sheep.
10. Christ, therefore, is the One who watches out for those sheep who belong to Him, powerfully keeping the threats and dangers of falsehood from ravaging the people of God

B. Our Discernment Is in Our Perspective of Christ – v. 8

1. When we belong to Christ through faith, we learn how to discern between truth and error, so we can tell when what we hear is truly the voice of God.
2. The impact of Jesus' words is that since Jesus is the *"door of the sheep,"* every other entrance is illegitimate, and seeking an alternative is spiritually fatal.

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3. Jesus indicates that *“All who came before Me are thieves and robbers, but the sheep did not hear them.”*
4. Because of their knowledge of Christ, they knew when the ones calling them were impostors – whose priority was to take all they could from the sheep.
5. This discernment is predicated on an ability to recognize Christ’s voice through a pattern and history of intimacy and obedience to Him.
6. Jesus indicates here that throughout the history of the people of God, there has always been a remnant who truly sought the Messiah and relied upon the promise of God to save.
7. Additionally, there would remain among the people of God [now the church] those who are given the ability to recognize truth from falsehood, those representing Christ Jesus from those who would seek to draw men after themselves away from Christ – cp. ***1 John 4:1-6***.

II. The Promise of Salvation – *10:9*

A. The Availability of Salvation – *“I am the door, if anyone enters through Me, he will be saved.”*

1. Not only is Jesus the door to the sheep, but He is also the door for the sheep – they will come through Him to gain what is needed for their souls.
2. The problem of sin builds walls of separation between God and us, so that we are alienated from God.
3. As such, we are barred from fellowship with God and unable to access Him.
4. Men might probe and circle the fold looking for some way in, but will find no other means of entry than the door.
5. The door that allows us to enter a relationship with God is the single entrance, the door which is Jesus Christ – ***Ephesians 2:13; Acts 4:12; John 14:6***.
6. He has changed somewhat by talking about allowing other sheep, not originally of the fold, to gain entrance through Him into the fold (or the people of God) – cp. v 16.
7. Thus, this “opens the door” to Gentiles to be saved – the salvation Jesus is promising is available to all who would come to Him – *“if anyone enters through Me, he will be saved.”*
8. The door represents different things through these verses:

- a) **v. 1** – God’s appointed way for the Shepherd to legitimately **enter** Judaism;
- b) **v. 7** – God’s appointed way **out of** Judaism, by Christ leading His elect in separation unto Himself;
- c) **v. 9** – God’s way of providing salvation to Jew and Gentile alike to a new fold.

B. The Assurance of Salvation – “... he will be saved, and will go in and out and find pasture.”

1. In The Assurance of Salvation is provided through the promise of God Himself in His Word – “**he will be saved.**”
 - a) There is no uncertainty about God’s willingness to save those who come to Him through the Door – Jesus Christ.
 - b) God promises that He will save us “to the uttermost” who come to God through Him – cp. **Hebrews 7:25.**
 - c) So, it is the promise of God in His Word that provides us our absolute confidence in our salvation – cp. **1 John 5:12-15.**
2. In addition, the Assurance of our salvation can be underscored or verified through our “grazing” – “... and will go in and out and find pasture.”
 - a) The ability to “**go in and come out**” portrays the perfect freedom that exists in Christ – the safety that we enjoy from the dangers of our enemies of the sheep – an idiom for a safe and normal life under God’s blessing – cp. **Deuteronomy 28:6; Psalm 121:8.**
 - b) In addition, it addresses the ability to “graze” on the provision of God for our souls – the time in the Scriptures – and the place of rest obtained in the Word – cp. **2 Corinthians 4:16; Psalm 23:1-2.**

III. The Purpose for Saints – **10:10**

A. The Protection from the Threat of Falsehood – “The thief comes only to steal and kill and destroy ...”

1. Those false teachers who try to lead the sheep away from the Good Shepherd are revealed as thieves with malicious motives – to “**steal and kill and destroy ...**”
2. There is a clear understanding that the sheep that enjoy the tenderness of the Good Shepherd are protected from the threat and do not yield to their call to follow them – cp. **v. 8.**
3. Ultimately, there will be a “shepherd” raised up who will fulfill this description – one who will falsely tend the flock of God – cp. **Zechariah 11:16.**
4. Ultimately, this refers to the Antichrist during the 7-Year Tribulation known

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as the Time of Jacob's Trouble.

5. Yet, there are already those infiltrating the church who possess the "spirit of antichrist" – cp. **1 John 4:3**.

B. The Provision of the Treat of Fullness – "... I came that they may have life, and have it abundantly."

1. In contrast to the stealing, killing, and destruction by the enemies of truth is the provision of abundant life through the Lord.
2. He summarizes His purpose for coming – in order that sheep who were lost and unworthy might be granted "life" and that "abundantly."
3. This abundant life is based on His provisions of grace that are available through the atonement – cp. **Romans 5:17**.
4. His provision for us always far exceeds our need – cp. **2 Corinthians 9:8**:
 - a) *The extra wine made at the wedding at Cana in John 2.*
 - b) *The extra water that satisfies the thirsty souls of men in John 4.*
 - c) *The extra bread available at the feeding of the 5,000 symbolizes spiritual food in John 6.*
5. The Good Shepherd isn't interested in merely providing the essentials of the needs of His flock, but in providing for them "abundantly" [περισσός] – "an extraordinary amount, profuse" - through:
 - a) *Reconciliation with God – **Romans 5:1**.*
 - b) *Righteousness – **2 Corinthians 5:21**.*
 - c) *Resources – **Ephesians 3:16-17**.*
 - d) *Rejoicing – **John 15:11**.*
 - e) *Richness (fruitfulness) – **John 15:5**.*
 - f) *Reassurance - **John 10:28**.*
 - g) *Resurrection - to Eternal Life – cp. **John 6:40**.*

So What?

1. How intentionally are you placing yourself under the protection of Christ through His Word, rather than assuming you are safe?
2. How does your life reflect the exclusivity of Christ as the only way of salvation?
3. In what areas are you settling for spiritual mediocrity instead of pursuing the fullness Christ provides?

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