

The background of the entire image is a photograph of a person, likely Jesus, walking on water. The person is wearing a white robe and is captured from the waist down, with their feet visible on the surface of the water. The scene is set during a sunset or sunrise, with a bright, glowing sun low on the horizon, creating a warm, golden light that reflects off the water's surface. The water appears calm with gentle ripples. The overall mood is serene and miraculous.

# THE GOSPEL OF JOHN

**PART TWENTY-SIX**

*The Word Made Flesh*

JOHN 10:1-10





# 1. Proper Access (vv.1-6)

a. Jesus escorts us into the field of agriculture

b. The manner in which Jesus begins, makes this monologue an extension of chapter 9, where the blind man has been mishandled

c. This courtyard (αὐλή) described by Jesus would have been considered private property



d. The door (θύρα) would have been the single access point into the sheepfold

e. The one who enters "another way" is a thief and robber (synonyms for describing the same person)

f. However, the Shepherd enters this private space through the door



g. Access is granted to the shepherd who belongs in the courtyard

i. The way one enters reveals their intentions for the sheep

ii. But also, it displays authorization to be there

iii. It's not just about getting into the sheepfold, but how it was accomplished.



iv. Did you lie, cheat and steal and then say, "Look at how God has blessed me" or did you say, "I'll do it God's way if it kills me and all forsake me"

h. There is a previous relationship established that indicates the following (v.3)

i. Voice recognition of the shepherd by the sheep



ii. Intimate knowledge of the sheep by the shepherd--he knows them by name; akin to Adam in the garden (Gen 2:19-20), this indicates authority and intimacy

iii. An authorized shepherd ought to smell like sheep

iv. He leads them out, which means they follow the shepherd



i. After leading them all out, he goes ahead of them (v.4)

i. The language tells us that he ensures all make it out--none are left behind

ii. How many times have you heard it said (or witnessed) "that you have to sacrifice some for the sake of the others"--or, "yeah, some will end up as collateral damage"



iii. Those words are not the language or convictions of a genuine shepherd (those are the ones that need to work with robots and inanimate things)

iv. A shepherd is defined not by how most are treated but by how all are treated--in shepherding, a batting average .600 is not the goal



v. The position of the shepherd is key--he is not driving the sheep by force, but directing them with his voice

j. Sheep don't follow strangers because they don't recognize the voice (v.5)

i. If you belong to the Lord, you should never get too comfortable following another...



k. John gives us an explanation in verse 6 that Jesus uses a form of discourse that was not normal; it is best compared to the synoptic Gospel use of the word parable



## 2. I AM the Door (vv. 7-10)

a. This is where Jesus begins to interpret verses 1-5

b. This is the third of his formal statements; each functions as a bold proclamation about himself and connects him to the YHWH of Exodus 3



c. With this statement, Jesus refers to himself as the point of access into the sheepfold or courtyard

d. But also the one who mediates access to the sheep

e. Those who have come before him were thieves and robbers

i. Does this refer to Moses, Elijah, and David?



ii. This is best understood contextually to mean, anyone who has come attempting to be only what Jesus is to the sheep or violating proper entry--none of the above ever did that--they were sheep too

f. Jesus promises salvation, mobility, and pasture (v.9)

i. Psalm 100:3

ii. Psalm 23:2



g. The thief can only offer death and destruction  
(v.10)

i. Steal: taking what does not belong to him

ii. Kill: A warped view of human life and who  
owns it

iii. Destroy: a fatalistic perspective that  
lacks vision



h. Jesus comes to offer life

i. The meaning of abundance has to do with a life of a certain kind as opposed to a degree of life

ii. It is the promise of understanding what true life is and the promise of its quality



# DQs:

1. Who are the thieves and robbers in Jesus' story?
2. Who is the ultimate thief?
3. Who would qualify as thieves in the 21st century?

