Grow Group Resources

Sermon Summary

Series: According to John
Title: Abundant Life
Text: John 10

The sermon is built around John 10:7–10, where Jesus declares, "I am the door…The thief comes only to steal and kill and destroy. I have come that they may have life, and have it abundantly."
The speaker explains that this passage comes in the middle of an ongoing confrontation between Jesus and the religious leaders, following the healing of the blind man in John 9. Jesus is patiently, like a parent, repeating and reshaping his message so people will understand who he truly is.

The message is structured around three main truths.

First, Jesus again claims to be divine.
When Jesus says, "I am the door," he is not merely using a metaphor about guidance or morality. He claims to be the only access point to God and salvation. In the shepherding imagery of Jesus' time, there was one opening to the sheepfold, and the shepherd himself guarded that entrance. Jesus is declaring that access to the Father comes only through him. This reinforces the core Christian conviction that Jesus is not simply a teacher but God himself, and the only Saviour. The speaker connects this to Jesus' later words in John 14 that no one comes to the Father except through him.

Second, Jesus exposes the schemes of the enemy.
The phrase "the thief comes to steal and kill and destroy" is explained in its immediate context as referring to false spiritual leaders who oppose Jesus. However, the speaker shows that Jesus has already connected these leaders to Satan earlier in the conversation, particularly in the Gospel of John 8:44, where Jesus calls the devil their true father. Because of that connection, the description of "the thief" ultimately reflects the work and character of the enemy behind all opposition to God.

The sermon carefully unpacks the three verbs Jesus uses.
To "steal" describes a subtle, quiet loss—like a pickpocket—where joy, faith, relationships, and spiritual effectiveness are taken away over time.
To "kill" is explained as leading a person toward despair and self-destruction, often through lies that a person is worthless, unwanted, or better off giving up.
To "destroy" means to reduce someone to uselessness—to convince them that their life has no value or purpose.

The speaker illustrates this through a personal story of serving homeless individuals and recognizing how visibly many of them have had nearly everything stolen from their lives. He then challenges the congregation to realize that the same spiritual theft can occur quietly in ordinary homes and churches—through broken relationships, lost joy, and growing discouragement.

He reminds the church that Scripture warns believers not to be unaware of the enemy's strategies, echoing Paul's teaching in his second epistle to the Corinthians. Even Christians, while secure in salvation, can lose their influence, confidence, and spiritual vitality if they believe these lies.

Third, Jesus clearly contrasts the enemy's purpose with his own purpose.
While the enemy's agenda is loss, shame, and destruction, Jesus' intention is radically different: "that they may have life, and have it abundantly." The sermon explains that this "life" is not merely existence or future heaven, but a present, active, God-centered life that begins in the soul and continues forever. Abundant life is described as overflowing, rich, and deeply satisfying—not because circumstances become easy, but because a relationship with God restores hope, identity, and purpose.

The speaker emphasizes that abundant life is not a promise of wealth or comfort, but of spiritual renewal, forgiveness, joy, and ongoing transformation through Christ. Jesus fills the deepest need people have—not better circumstances, but a restored relationship with God.

The sermon concludes by stressing the choice Jesus places before every person. Either a person lives under the leadership of the thief, who slowly drains life and hope, or under the leadership of Jesus, who brings restoration and true life. Both unbelievers and believers are called to make that choice deliberately.

The final appeal is simple and personal: admit the need for a Saviour, believe in Jesus' death and resurrection, and confess Jesus as Lord. For those already following Christ but feeling defeated or depleted, the invitation is the same—turn again to Jesus, reject the lies of the enemy, and receive the life Jesus offers.

The central message is clear:
Jesus alone is the door to God, the enemy's work is real and destructive, and Christ's purpose for every person is a full, restored, and overflowing life.

Grow Group Questions

1. Start your group discussion time with a word of prayer for guidance and wisdom as you study the Scriptures.

2. Take turns reading John 10:1-21 out loud. What stands out to you? What questions come to mind?

3. When Jesus says, "I am the door" (John 10:7,9), what do you think he is claiming about himself—and why would that have been so confronting to the religious leaders?

4. The sermon emphasized that Jesus is not just offering guidance, but claiming to be the only way to salvation. How does that shape the way you personally understand faith and following Jesus?

5. Jesus says that "the thief comes to steal, kill, and destroy" (John 10:10). Which of those three do you think people are most vulnerable to today—and why?

6. The speaker described "stealing" as something subtle and gradual (like a pickpocket). Where in your own life do you think joy, hope, or spiritual effectiveness can slowly be stolen without you noticing?

7. In the sermon, "abundant life" was described as a deep, soul-level life with God—not simply comfort, success, or ease. How would you describe the difference between cultural ideas of a "good life" and Jesus' idea of an "abundant life"?

8. John 10 presents a strong contrast between two influences in our lives: the thief and the shepherd. What practical signs help you recognize whose voice or influence you are listening to day-to-day?

9. Jesus places a clear choice before people in this passage: life under his leadership or life shaped by other voices. What would it look like this week for you to intentionally choose Jesus' leadership in one specific area of your life?

10. Close your time in prayer. This is a great space to ask for prayer needs in the group.

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