STUDY BIBLE WORKBOOK

John 10

The Good Shepherd

QUICK STUDY + DEEP DIVE

Jesus is the Good Shepherd who knows His sheep by name, gives His life for them, and offers eternal life. At the Feast of Dedication, He reveals His unity with the Father and calls people to believe.

Scripture quotations: World English Bible (WEB)

HOW TO USE THIS WORKBOOK

Quick Study: Begin with the overview, chapter movements, Bible words, Greek pronunciation notes, Gospel Connection, and a guided prayer.

Deep Dive: Ten Scripture-first SOAP passages include all 42 WEB verses, substantial observation, application, and prayer.

WESTERN GRACE MEDIA

John 10 — Geographic Setting

John 10 describes Jesus teaching as the Good Shepherd, walking in the Jerusalem Temple at the Feast of Dedication, and later staying beyond the Jordan. Jerusalem is highlighted, while a dashed region indicates the general Jordan setting without pinning a disputed baptismal site.



Original WGM atlas: Jerusalem highlighted and Jordan region approximate; no exact route or site is claimed.

Regional location



COUNTRIES IN YEAR 2020

Jerusalem (10:22–39): The Temple setting in winter.

Solomon’s porch (10:23): A covered walkway in the Temple precincts; its precise first-century outline is uncertain.

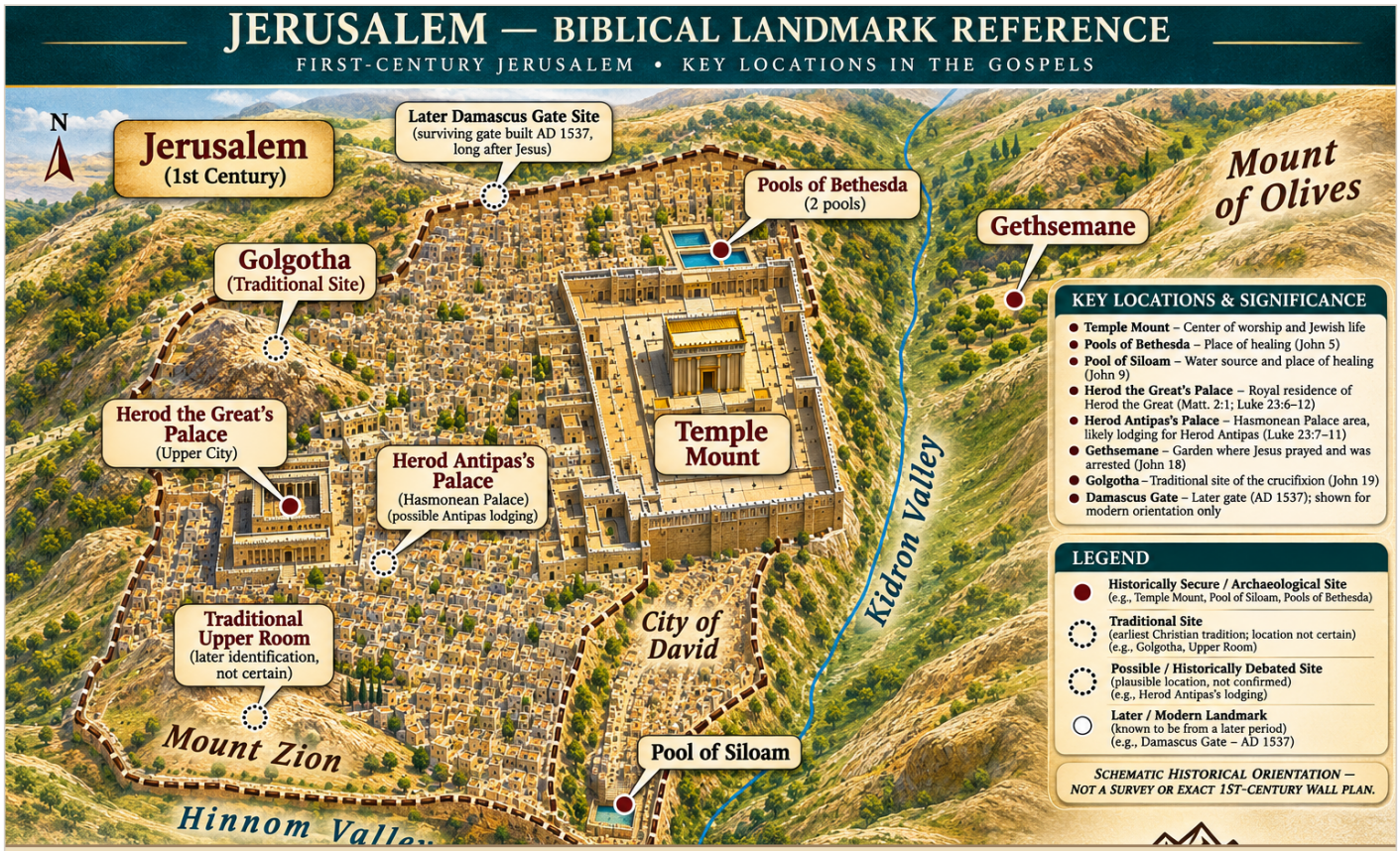
Beyond the Jordan (10:40): Jesus returned to the area where John earlier baptized; the exact site is disputed.

Shepherd imagery (10:1–18): The teaching gives a vivid pastoral picture without identifying a sheepfold on the map.

Map caution: Historical borders and ancient locations are approximate; the dashed oval is a general region, not a confirmed site.

Jerusalem: Feast of Dedication at the Temple

John 10:22–23 places Jesus at the Temple during the Feast of Dedication, specifically in Solomon’s porch. The master map provides the Temple’s relationship to surrounding Jerusalem landmarks.



JOHN 10 — KEY LANDMARKS AND LIMITS OF CERTAINTY

Temple (10:22–23): John identifies Solomon’s porch in the complex. The map does not reconstruct the exact colonnade.

Beyond the Jordan (10:40–42): The setting later changes outside Jerusalem. Use the regional atlas on the preceding page for that broader location.

Other city sites: Gethsemane, Golgotha, the pools, and palaces provide context, but are not named in John 10.

Map standard: Original WGM schematic, not to scale. Traditional sites, uncertain palace use and the later Damascus Gate are identified as context, not first-century proof.

My notes about the setting:

John 10 — The Good Shepherd

MAIN VERSE

John 10:11, WEB: “I am the good shepherd. The good shepherd lays down his life for the sheep.

BIG PICTURE

Jesus teaches that His sheep know His voice, He is their door of salvation, and He is the Good Shepherd who lays down His life. The people divide in response. At the Feast of Dedication in Jerusalem, Jesus promises eternal life to His sheep and declares His unity with the Father. After a conflict over that claim, He goes beyond the Jordan, where many believe in Him.

The Shepherd’s Voice (10:1–6)

Jesus knows and calls His own; His sheep know His voice.

The Door of Salvation (10:7–10)

Jesus is the door who grants salvation and abundant life.

The Good Shepherd (10:11–15)

Unlike a hired hand, Jesus gives His life for the sheep.

One Flock, One Shepherd (10:16–18)

Jesus gathers other sheep and willingly lays down His life.

QUICK STUDY NOTES

The Chapter’s Major Movements

Different Reactions (10:19–21)
His hearers are divided over His words and works.

Feast of Dedication (10:22–26)
In Jerusalem during winter, Jesus is confronted about His identity.

Eternal Security (10:27–30)
The Son gives eternal life; no one can snatch His sheep away.

The Father and the Son (10:31–39)
Jesus answers a blasphemy charge from Scripture and His works.

Beyond the Jordan (10:40–42)
John’s earlier testimony leads many to believe in Jesus.

QUICK STUDY FLOW

The Shepherd knows His sheep by name
↓
The Door gives life and pasture
↓
The Good Shepherd lays down His life
↓
One flock is gathered in Him
↓
Hearers divide over His words
↓
At Dedication He speaks in Jerusalem
↓
No one can snatch His sheep away
↓
He answers from Scripture and His works
↓
Across the Jordan many believe

QUICK STUDY NOTES

Important Bible Words

Word / Phrase	Simple Meaning	Why It Matters
Shepherd	One who leads, protects, and tends sheep	Jesus reveals His personal and sacrificial care for His people.
Door / Gate	The proper entryway to safety and pasture	Jesus identifies Himself as the way of salvation.
Abundant life	Fullness of life from Jesus	Not a promise of riches or a trouble-free life.
Hired hand	Someone serving for wages	Contrasted with the Shepherd who gives His life for the sheep.
One flock	The people gathered under one Shepherd	Believers from different backgrounds belong to Christ.
Feast of Dedication	Hanukkah, Temple rededication remembrance	Establishes the Jerusalem winter setting in verse 22.
Eternal life	The life Jesus gives to believers	The Shepherd’s promise is grounded in His saving power.
Blasphemy	Speech judged as insulting or dishonoring God	The charge in verse 33 reveals how opponents hear Jesus’ claim.
One with the Father	Jesus’ unity with His Father	Read alongside His distinction from the Father in John 1 and 5.

Which word in John 10 most clearly explains Jesus as our Good Shepherd?

Translation Word Notes

Pronunciations are approximate classroom-style Biblical Greek. CAPITAL letters show the stressed syllable. Greek helps clarify meaning but is not required for understanding Scripture. NKJV/NIV/NLT phrases are brief comparisons; full Scripture quotations remain WEB.

Verse	Greek & pronunciation	NKJV	NIV	NLT	Meaning in context
10:3	phōnē foh-NAY	voice	voice	voice	The sheep hear and recognize the Shepherd’s call.
10:4	akoloutheō ah-koh-loo-THEH-oh	follow	follow	follow	Faith responds to Jesus by following Him.
10:7	thyra THOO-rah	door	gate	gate	Jesus presents Himself as the entry to salvation.
10:10	perissos peh-ris-SOSS	abundantly	to the full	rich and satisfying	Abundant life describes His gift, not material luxury.
10:11	poimēn poy-MAYN	shepherd	shepherd	shepherd	The central picture of Christ’s sacrificial care.
10:11	kalos kah-LOSS	good	good	good	Goodness fitting the faithful and true Shepherd.
10:16	poimnē poym-NAY	flock	flock	flock	One flock under one Shepherd.
10:22	enkainia en-KYE-nee-ah	Dedication	Dedication	Dedication	The winter festival also called Hanukkah.
10:28	aiōnios eye-OH-nee-oss	everlasting	eternal	eternal	Life from Christ that endures.
10:30	hen HEN	one	one	one	The unity of Father and Son is central to this claim.
10:33	blasphēmia blahs-FAY-mee-ah	blasphemy	blasphemy	blasphemy	The accusation made against Jesus.
10:35	graphē grah-FAY	Scripture	Scripture	Scriptures	Jesus affirms the enduring authority of Scripture.

Word-study notes:

The Gospel Connection

John 10 joins salvation, personal care, and the cross. Jesus is the door by whom anyone enters and is saved (10:9), the Good Shepherd who lays down His life (10:11), and the risen Lord who has authority to take it up again (10:17–18). He gives eternal life to His sheep (10:28), and their security rests in the Son and the Father. Our response is not merely admiration of shepherd imagery but believing Christ, hearing His Word, and following Him. This is consistent with John's purpose: that we may believe Jesus is the Christ, the Son of God, and have life in His name (John 20:31).

Reflection: Will I follow Jesus with humble faith and speak truthfully about Him?

A Short Prayer from John 10

Father, thank You for sending Jesus, the Good Shepherd. Forgive me when I follow competing voices or seek life apart from Him. Thank You that He laid down His life for sinners and gives eternal life. Help me listen to His Word, obey with joy, and trust Your faithful care. In Jesus' name, amen.

Pray this in your own words:

QUICK STUDY COMPLETE

One Truth to Carry With You

Jesus is the Good Shepherd and the door of salvation: He knows His sheep, lays down His life, gives eternal life, and calls us to hear and follow Him.

READY TO GO DEEPER — NEXT PAGE

Ready to Go Deeper?

This Deep Dive follows S.O.A.P.: Scripture, Observation, Application, and Prayer. Begin with the complete WEB passage. Let the text set the terms of our study, then consider the explanation, respond personally, and pray.

S — Scripture

Read every verse slowly; note changes in speaker, setting, and what Jesus reveals about Himself.

O — Observation

What does John teach about the Son, the Father, eternal life, judgment, faith, and testimony?

A — Application

What should I believe, confess, obey, trust, or share in response to the passage?

P — Prayer

Pray from the passage’s truth rather than from imagined details about the characters.

Before I begin, what do I need to learn about hearing and following the Good Shepherd?

Questions and repeated words to watch for:

JOHN 10:1–6

The Shepherd Calls His Own

S — Scripture

1 “Most certainly, I tell you, one who doesn’t enter by the door into the sheep fold, but climbs up some other way, is a thief and a robber.
2 But one who enters in by the door is the shepherd of the sheep.
3 The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out.
4 Whenever he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.
5 They will by no means follow a stranger, but will flee from him; for they don’t know the voice of strangers.”
6 Jesus spoke this parable to them, but they didn’t understand what he was telling them.

John 10:1–6, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus pictures a shepherd who enters rightly, knows his sheep, calls them by name, and leads them out. The sheep know his voice and do not follow a stranger. The contrast emphasizes the true Shepherd’s relationship with His people, not a method for identifying private voices or impressions.

This teaching follows the dispute over the man born blind in John 9. Jesus’ words challenge false spiritual leadership and call His hearers to recognize who He is. The imagery also recalls God’s promise to shepherd His flock in Ezekiel 34.

Verse 6 records that His listeners did not understand the illustration. Jesus therefore explains its meaning in the next section.

My observations:

A — Application

How can Scripture help me distinguish the true Shepherd’s teaching from competing voices?

P — Prayer

Good Shepherd, teach me to recognize Your words in Scripture and to follow You faithfully.

Pray this in your own words:

JOHN 10:7–10

The Door and Abundant Life

S — Scripture

7 Jesus therefore said to them again, “Most certainly, I tell you, I am the sheep’s door.
8 All who came before me are thieves and robbers, but the sheep didn’t listen to them.
9 I am the door. If anyone enters in by me, he will be saved, and will go in and go out and will find pasture.
10 The thief only comes to steal, kill, and destroy. I came that they may have life, and may have it abundantly.

John 10:7–10, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus identifies Himself as the door through which the sheep find salvation and pasture. He is not offering one option among many equal ways to God; His claim is personal and exclusive.

The thief comes to steal and destroy, but Jesus comes to give life abundantly. In John’s Gospel, this life begins in trusting Christ and extends to eternity; it is not a guarantee of luxury or freedom from hardship.

The warning about thieves describes false and destructive claimants to spiritual leadership, not every person who lived before Christ.

My observations:

A — Application

Am I looking for abundant life primarily in comfort, or in knowing and trusting Christ?

P — Prayer

Lord Jesus, thank You for being the door of salvation. Shape my hopes around the life You give.

Pray this in your own words:

JOHN 10:11–15

The Good Shepherd Lays Down His Life

S — Scripture

11 “I am the good shepherd. The good shepherd lays down his life for the sheep.
12 He who is a hired hand, and not a shepherd, who doesn’t own the sheep, sees the wolf coming, leaves the sheep, and flees. The wolf snatches the sheep and scatters them.
13 The hired hand flees because he is a hired hand and doesn’t care for the sheep.
14 I am the good shepherd. I know my own, and I’m known by my own;
15 even as the Father knows me, and I know the Father. I lay down my life for the sheep.

John 10:11–15, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus is the good Shepherd who willingly lays down His life for the sheep. The hired hand flees danger because his relationship is merely transactional; Jesus does not abandon His own.

The Shepherd’s care is personal: He knows His sheep and is known by them. Jesus compares that relationship—without making us equal to God—to the intimate knowledge between the Father and the Son.

The cross is already in view. Jesus’ death is not an accident that interrupts His mission; His self-giving love is central to it (see John 1:29 and Isaiah 53).

My observations:

A — Application

Where do I need to trust the Shepherd’s faithful care rather than my own ability to protect myself?

P — Prayer

Jesus, thank You for laying down Your life for sinners. Help me rest in Your faithful care.

Pray this in your own words:

JOHN 10:16–18

One Flock and a Willing Sacrifice

S — Scripture

16 I have other sheep which are not of this fold. I must bring them also, and they will hear my voice. They will become one flock with one shepherd.
17 Therefore the Father loves me, because I lay down my life, that I may take it again.
18 No one takes it away from me, but I lay it down by myself. I have power to lay it down, and I have power to take it again. I received this commandment from my Father.”

John 10:16–18, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

The “other sheep” are not yet of this fold but will hear Jesus’ voice and join one flock under one Shepherd. In the wider New Testament, this points naturally to God gathering believers from the nations, without erasing the historical place of Israel.

Jesus says He lays down His life and takes it again by His own authority and in obedience to the Father. His sacrifice is voluntary, and His resurrection belongs to the saving mission He received.

The unity of the flock rests on Christ the Shepherd, not on cultural uniformity or an earthly organization.

My observations:

A — Application

How does the one Shepherd change the way I treat fellow believers from different backgrounds?

P — Prayer

Father, thank You for gathering one flock through Your Son. Teach me to love those who belong to Him.

Pray this in your own words:

JOHN 10:19–21

The Crowd Is Divided

S — Scripture

19 Therefore a division arose again among the Jews because of these words.
20 Many of them said, “He has a demon and is insane! Why do you listen to him?”
21 Others said, “These are not the sayings of one possessed by a demon. It isn’t possible for a demon to open the eyes of the blind, is it?”

John 10:19–21, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus’ words produce a division. Some dismiss Him with hostile accusations; others ask whether such speech fits the sign of opening the blind man’s eyes.

John deliberately ties this response to the previous chapter. His readers should examine Jesus’ words and works rather than accept an accusation at face value.

The question is not whether Jesus will win everyone’s approval, but whether the evidence leads us to believe Him.

My observations:

A — Application

When others disagree sharply about Jesus, will I return to His words and works in Scripture?

P — Prayer

God of truth, protect me from careless judgments. Help me weigh testimony in the light of Your Word.

Pray this in your own words:

JOHN 10:22–26

Winter at the Temple

S — Scripture

22 It was the Feast of the Dedication at Jerusalem.
23 It was winter, and Jesus was walking in the temple, in Solomon’s porch.
24 The Jews therefore came around him and said to him, “How long will you hold us in suspense? If you
are the Christ, tell us plainly.”
25 Jesus answered them, “I told you, and you don’t believe. The works that I do in my Father’s name,
these testify about me.
26 But you don’t believe, because you are not of my sheep, as I told you.

John 10:22–26, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

John marks a new scene: winter during the Feast of Dedication (Hanukkah) in Jerusalem. Jesus walks in Solomon’s porch, an area of the Temple precincts. The season and festival are textual facts; an exact route is not given.

Some opponents ask Him to say plainly whether He is the Messiah. Jesus points back to His words and the works done in the Father’s name. Their refusal to believe is not simply a lack of information.

The festival commemorated the rededication of the Temple. John reports this setting without saying that Jesus was instituting a new Christian festival.

My observations:

A — Application

Do I seek more signs while overlooking what the Gospels already reveal about Jesus?

P — Prayer

Lord Jesus, help me attend carefully to Your testimony and to believe what You have made known.

Pray this in your own words:

JOHN 10:27–30

Known, Secure, and One with the Father

S — Scripture

27 My sheep hear my voice, and I know them, and they follow me.
28 I give eternal life to them. They will never perish, and no one will snatch them out of my hand.
29 My Father who has given them to me is greater than all. No one is able to snatch them out of my Father’s hand.
30 I and the Father are one.”

John 10:27–30, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus describes His sheep as those who hear His voice and follow Him. He knows them personally and gives them eternal life. The promise is a gift from Jesus, not a reward earned by flawless performance.

No one can snatch the sheep from Jesus’ hand or the Father’s hand. Christians differ about how this assurance relates to warnings against falling away elsewhere in Scripture; the text here clearly emphasizes God’s saving strength and the Shepherd’s care.

“I and the Father are one” affirms a profound unity that His opponents regard as a claim to divine status. Read this with John 1:1–18, 5:18–23, and the teaching of the Trinity: Father and Son are distinct persons, not rival gods.

My observations:

A — Application

Does my assurance rest on the Shepherd’s faithfulness, and is that assurance leading me to follow Him?

P — Prayer

Father, thank You that Your Son gives eternal life and knows His sheep. Strengthen my trust and obedience.

Pray this in your own words:

JOHN 10:31–36

Scripture Cannot Be Broken

S — Scripture

31 Therefore the Jews took up stones again to stone him.
32 Jesus answered them, “I have shown you many good works from my Father. For which of those works do you stone me?”
33 The Jews answered him, “We don’t stone you for a good work, but for blasphemy, because you, being a man, make yourself God.”
34 Jesus answered them, “Isn’t it written in your law, ‘I said, you are gods’?
35 If he called them gods, to whom the word of God came (and the Scripture can’t be broken),
36 do you say of him whom the Father sanctified and sent into the world, ‘You blaspheme,’ because I said, ‘I am the Son of God’?

John 10:31–36, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Some of the people present pick up stones because they understand Jesus’ claim as blasphemy. Their charge that He makes Himself God is part of the narrative and shows the seriousness of the controversy.

Jesus cites Psalm 82:6 (“you are gods”) and reasons from Scripture. The psalm addresses human representatives who are accountable to God; faithful interpreters debate the precise referent. His argument challenges the inconsistency of the accusation, not the unique authority of the Son.

Jesus explicitly says “the Scripture can’t be broken.” Our conclusion should follow His full argument and the wider Gospel, not isolate the word “gods” as proof that humans share Jesus’ divine nature.

My observations:

A — Application

When a biblical phrase is difficult, do I study the full passage and its Old Testament context?

P — Prayer

Lord, make me a careful reader of Your Word. Keep me from wrenching verses out of context.

Pray this in your own words:

JOHN 10:37–39

Believe the Father’s Works

S — Scripture

37 If I don’t do the works of my Father, don’t believe me.
38 But if I do them, though you don’t believe me, believe the works, that you may know and believe that the Father is in me, and I in the Father.”
39 They sought again to seize him, and he went out of their hand.

John 10:37–39, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus again points to the works of the Father as testimony about who He is. The invitation to examine those works stands alongside His claim that the Father is in Him and He in the Father.

The leaders attempt to seize Jesus, but John says He escapes. The chapter does not explain the physical mechanics of His escape, and we do not need to invent them.

Jesus’ claims cannot be reduced to a lesson in kindness: He is revealing His unique identity and relationship with the Father.

My observations:

A — Application

What do Jesus’ works persuade me to believe about His identity and authority?

P — Prayer

Father, help me see Your Son truly through the works and words You have given in Scripture.

Pray this in your own words:

JOHN 10:40–42

Many Believe Beyond the Jordan

S — Scripture

40 He went away again beyond the Jordan into the place where John was baptizing at first, and he stayed there.
41 Many came to him. They said, “John indeed did no sign, but everything that John said about this man is true.”
42 Many believed in him there.

John 10:40–42, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus goes beyond the Jordan to the place where John had first been baptizing. The Gospel does not give a universally confirmed archaeological coordinate for this site. The map identifies the general region only.

People remember John the Baptist’s truthful testimony even though John himself performed no sign. His witness prepares them to believe Jesus, just as John 1:19–34 showed.

The chapter closes with many people believing in Christ. Their faith centers on the One to whom the witness pointed.

My observations:

A — Application

Whom could I invite to consider what Scripture says about Jesus, rather than simply my opinion?

P — Prayer

Lord, make my witness humble and true. Lead others to trust Jesus, the Good Shepherd.

Pray this in your own words:

Hard Questions

Does “abundant life” mean Jesus promises wealth and perfect health?

No. John 10:10 promises the life Jesus gives as Savior and Shepherd. The rest of John portrays suffering, rejection, the cross, and persevering faith. Abundance is rooted in knowing Christ, not in guaranteed comfort or money.

Who are the “thieves and robbers”?

In context, Jesus contrasts His care with deceptive or abusive spiritual leadership. He is not condemning Moses, the prophets, or everyone who came before Him. Read this in light of Ezekiel 34 and the religious dispute in John 9.

Who are the “other sheep” in verse 16?

A widely held Protestant Evangelical reading is that Jesus gathers people beyond the immediate Jewish fold, including Gentiles, into one flock. The passage does not name every group or describe an alternate way of salvation.

Can a genuine believer lose salvation if no one can snatch the sheep?

John 10:27–29 strongly grounds believers’ assurance in the Son and the Father. Evangelicals disagree over how this promise relates to biblical warnings against apostasy. The chapter itself joins the promise to hearing and following the Shepherd, without depicting salvation as a license for indifference.

Questions and study notes:

Hard Questions (continued)

What is the Feast of Dedication?

The Feast of Dedication, known today as Hanukkah, celebrates the rededication of the Jerusalem Temple following its desecration in the second century BC. John 10:22–23 identifies a winter setting and Solomon's porch but not the exact position of every conversation.

Does "I and the Father are one" mean the Father and Son are the same person?

No. In John, the Father sends the Son and the Son speaks of the Father as distinct. Their oneness is profound and essential to Jesus' divine claim, consistent with the traditional Christian doctrine of the Trinity: one God in three persons.

Why does Jesus quote "you are gods" from Psalm 82?

Jesus appeals to Scripture while answering a charge of blasphemy. Psalm 82 concerns those who are called gods yet stand under God's judgment. The exact identification of those people is debated. Jesus' argument does not teach that ordinary humans share His unique divine nature; read verses 34–38 together.

Why does John refer to "the Jews" when Jesus and His followers are also Jewish?

In the conflict scenes, John often uses the phrase for the particular opponents or leaders in the encounter, not the entire Jewish people. Jesus, His disciples, and many believers were Jewish. The passage must not be used to justify prejudice against Jews.

Questions and study notes:

Reflection

What voices or influences compete with the teaching of Jesus in my life?

How does the Shepherd laying down His life change my confidence in His love?

Where do I need both the assurance of His care and the obedience of following Him?

What can I learn from Jesus' use of Scripture when answering difficult questions?

A Prayer to Follow the Good Shepherd

Lord Jesus, You are the door and the Good Shepherd. Thank You for knowing Your own, leading us in truth, and giving Your life for the sheep. Make me attentive to Your voice in Scripture and discerning toward teachings that pull me away from You. Teach me to rest in Your promise without taking grace lightly. Give me a heart for the one flock You gather, courage to confess who You are, and a humble spirit when Scripture challenges my assumptions. May my life bear witness to Your faithfulness. In Your holy name, amen.

Pray this in your own words:

ONE TRUTH TO CARRY WITH YOU

Jesus is the Good Shepherd and the door of salvation: He knows His sheep, lays down His life, gives eternal life, and calls us to hear and follow Him.

Final Notes