

## HOME DISCIPLESHIP GUIDE

*Week of February 15th - February 21st, 2025*

### SUNDAY, FEBRUARY 15th, 2025

Daily Verse: John 10:8, 10-21

#### Weekly Catechism

4. Q. What is God?

A. God is Spirit (Jn. 4:24), infinite (Job 11:7), eternal (Ps. 90:2; 1 Tim. 1:17), and unchangeable (Jas. 1:17) in his being (Exod. 3:14), wisdom, power (Ps. 147:5), holiness (Rev. 4:8), justice, goodness and truth (Exod. 34:6-7).

Spurgeon, C. H. A Catechism, With Proofs. Bellingham, WA: Logos Bible Software, 2009.

#### Sermon Notes

The Good and Almighty Shepherd

John 10:1-21

Joshua Troester

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#### INTRODUCTION

- This passage explains the dynamics of our relationship: we are the \_\_\_\_\_, He is our \_\_\_\_\_.
- We are completely and entirely \_\_\_\_\_ upon Jesus for everything.
- We can turn our trust to the only One with the ability to carry out our deepest \_\_\_\_\_, and is \_\_\_\_\_ enough to do it in the exact way that's best for us.

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1. THE GOOD SHEPHERD IS OUR \_\_\_\_\_

- He protects us ultimately from the \_\_\_\_\_ for our sin.
- He also protects us from the \_\_\_\_\_.

## 2. THE GOOD SHEPHERD IS OUR \_\_\_\_\_

- Under His watchful eye, we are able to \_\_\_\_\_ and have everything we need.
- He provides for our \_\_\_\_\_ needs, our \_\_\_\_\_ needs, and most importantly our \_\_\_\_\_ needs.

## 3. THE GOOD SHEPHERD IS NOT A \_\_\_\_\_ SHEPHERD

- Western thinking is \_\_\_\_\_—a series of thoughts arriving at a conclusion.
  - Eastern thinking logics around the truth by \_\_\_\_\_ what is not true.
- John 10:8 – "All who came before me are \_\_\_\_\_ and \_\_\_\_\_..."
- These are men that have made their way into the church but are not actually \_\_\_\_\_ of the Church.
  - They climbed in because they refused to come through \_\_\_\_\_.
- John 10:10 – "The thief comes only to \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_."

### Greek Word Study:

- Kleptes = a \_\_\_\_\_ type of thief (like a false teacher)
- Lestes = a \_\_\_\_\_ robber that plunders by force
- The root word kleptō means literally to "\_\_\_\_\_"

### Characteristics of False Teachers/Spiritual Thieves:

- They operate in \_\_\_\_\_ mode
- They are often surrounded by their \_\_\_\_\_ that protect them
- Unable to be \_\_\_\_\_, and outraged when they are
- They get you to \_\_\_\_\_ them, then \_\_\_\_\_ through that trust
- There is always a hidden \_\_\_\_\_

Jeremiah 7:11 / Mark 11:17 – "Has this house... become a \_\_\_\_\_ of \_\_\_\_\_?"

## PERSONAL TESTIMONY

- Pastor Troester left ministry for a \_\_\_\_\_ because of spiritual abuse and fraud.
- "The \_\_\_\_\_ of God is without repentance." (Romans 11:29)
- God used the supposed "-" to develop skills for better ministry.
- Don't let the bad shepherd steal from you \_\_\_\_\_—once is unfortunate, but don't let him continue.
- The "steal, kill, destroy" includes drowning you in \_\_\_\_\_, \_\_\_\_\_, defeat, and \_\_\_\_\_.

#### 4. THE GOOD SHEPHERD \_\_\_\_\_ HIS LIFE

John 10:11 – "The good shepherd \_\_\_\_\_ his \_\_\_\_\_ for the sheep."

- Jesus knows \_\_\_\_\_ about you—and He still laid down His life for you.

The Hired Hand vs. The Owner (John 10:12-13):

- The hired hand will not fight the \_\_\_\_\_ at his own risk.

- At the end of the day, it's just a \_\_\_\_\_ to him.

- Jesus says: "These sheep \_\_\_\_\_ to me. I \_\_\_\_\_ them."

John 10:14-15:

- "I \_\_\_\_\_ my own and my own \_\_\_\_\_ me."

- "Know" is a strictly \_\_\_\_\_ term.

- Jesus' love for the sheep flows from His perfect love from the \_\_\_\_\_.

John 10:16 – "I have \_\_\_\_\_ sheep that are not of this fold."

- This was \_\_\_\_\_ to the Israelites—the idea that Gentiles could receive God's mercy.

- Jesus came to save both the \_\_\_\_\_ and the \_\_\_\_\_.

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#### 5. THE GOOD SHEPHERD HAS ALL \_\_\_\_\_

John 10:17-18:

- "No one \_\_\_\_\_ it from me, but I lay it down of my own \_\_\_\_\_."

- "I have \_\_\_\_\_ to lay it down, and I have \_\_\_\_\_ to take it up again."

- Jesus willfully \_\_\_\_\_ Himself to the process.

- Our \_\_\_\_\_ made His death necessary.

- We all drove the \_\_\_\_\_ into His skin.

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THE RESPONSE (John 10:19-21)

- There was a \_\_\_\_\_ among the Jews.

- Some said: "He has a \_\_\_\_\_ and is \_\_\_\_\_."

- Others said: "Can a demon open the \_\_\_\_\_ of the \_\_\_\_\_?"

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CONCLUSION

- You either \_\_\_\_\_ Him or \_\_\_\_\_ Him—there is no \_\_\_\_\_

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"Do you \_\_\_\_\_ Him?"

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## Referenced Bible Verses

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### DIRECTLY QUOTED VERSES

| Reference | Quoted Text (ESV) |

| **Jeremiah 7:11** | "Has this house, which is called by my name, become a den of robbers in your eyes? Behold, I myself have seen it, declares the LORD." |

| **Mark 11:17** | "And he was teaching them and saying to them, 'Is it not written, "My house shall be called a house of prayer for all the nations"? But you have made it a den of robbers.'" |

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### ALLUDED / REFERENCED VERSES (Not Directly Quoted)

| Reference | How Referenced in Sermon | Quoted Text |

| **Romans 11:29** | "The call of God is without repentance." | Not quoted directly; paraphrased |

| **Matthew 21:13** | Mentioned as synoptic parallel to Mark 11:17 ("den of robbers") | Not quoted |

| **Luke 19:46** | Implied as synoptic parallel to Mark 11:17 ("den of robbers") | Not quoted |

| **John 18:10** | Alluded to: "repairing Peter's violent act against the Roman soldier" | Not quoted

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## INTERESTING NOTES

Jesus identifies the Pharisees as the false shepherds condemned in [Ezekiel 34](#), positioning himself as the Davidic shepherd fulfilling that messianic prophecy<sup>[1]</sup>. What makes this particularly sharp is the rhetorical structure: rather than confronting the Pharisees directly, Jesus addresses them indirectly through antithetical parallelism that contrasts who is not the shepherd with who is<sup>[2]</sup>.

The passage also accomplishes something structurally sophisticated. This discourse functions as theological commentary on the healing of the blind man in chapter 9, continuing without interruption from Jesus' previous discussion with the Pharisees<sup>[2]</sup>. The Pharisees had rejected the formerly blind man by expelling him, while Jesus—the true shepherd—found him and brought him safely into the fold<sup>[3]</sup>. The contrast isn't merely theological; it's personal and immediate.

The imagery itself carries unexpected depth. A thief works by stealth and cunning, while a robber operates through violence<sup>[3]</sup>—two different modes of predation that characterize false leadership. More intriguingly, the Jewish officials function simultaneously as thieves, robbers, and hired hands who care nothing for the sheep, whereas Jesus serves as the gate providing both access to God and genuine care and safety<sup>[1]</sup>.

Perhaps most theologically significant is the universalizing conclusion. Jesus mentions other sheep not of the current fold whom he must bring, so that there will be one flock and one shepherd ([John 10:1–21](#))—a statement that transcends the immediate Jewish context and hints at the inclusion of Gentiles into God’s people.

[1] Grant R. Osborne, [John: Verse by Verse](#), ed. Jeffrey Reimer et al., Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2018), [248](#).

[2] Gail R. O’Day and Susan E. Hulen, [John](#), ed. Patrick D. Miller and David L. Bartlett, Westminster Bible Companion (Louisville, KY: Westminster John Knox Press, 2006), [103–104](#).

[3] Murray J. Harris, [John](#), Exegetical Guide to the Greek New Testament (B&H Academic, 2015), [194](#).

Monday, February 16th, 2025

✓ Daily Verse: John 10:14

✓ Review Weekly Catechism

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✓ DEVOTIONAL

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There is something deeply comforting and deeply confronting about being called a sheep. Sheep are not known for their intelligence, their strength, or their independence. They are known for wandering, for vulnerability, and for their absolute need of a shepherd. This is exactly why Jesus uses this imagery. He is not insulting us—He is telling us the truth about our condition and, more importantly, about His commitment to us.

The relationship between the Good Shepherd and His sheep is defined by mutual knowing. Jesus says, "I know my own and my own know me." This is not casual acquaintance. The Greek concept of "knowing" here is deeply relational and intimate. Jesus knows everything about you—your history, your struggles, your secret sins, your deepest longings. And remarkably, He invites you to know Him in return. This is the heartbeat of Christianity: not religion, not ritual, but relationship. The sheep who thrive are those who have learned to recognize their Shepherd's voice, who have spent enough time in His presence that they can distinguish Him from every imposter.

The sermon reminds us that being completely dependent on Jesus for everything makes some people uncomfortable. Our culture worships autonomy and self-determination. But for those with faith, this dependence is not a burden—it is a blessing. We can turn our trust to the only One with the ability to meet our deepest needs, and who is good enough to do it in exactly the way that is best for us. Today, lean into your identity as a sheep. It is not weakness to need a Shepherd. It is wisdom to have the right One.

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Questions for Reflection

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1. How do you typically respond to the idea of being completely dependent on someone else? Does it bring you comfort or discomfort? Why?
2. What does it mean to you personally that Jesus "knows" you? How does this differ from how others know you?
3. How would you describe your current ability to recognize the voice of Jesus? What helps you hear Him more clearly?
4. In what areas of life are you tempted to be your own shepherd rather than following Christ?
5. What is one way you can cultivate a deeper "knowing" relationship with Jesus this week?

Tuesday, February 17th, 2025

✓ Daily Verse: John 10:1

✓ Review Weekly Catechism

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✓ DEVOTIONAL

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Jesus spends significant time in this passage describing what the Good Shepherd is not. This reflects an Eastern way of thinking that was common in biblical times—you define something by first eliminating what it is not. To understand the beauty of the Good Shepherd, you must also understand the danger of the bad shepherds, the thieves, and the robbers who seek to exploit the flock.

The sermon makes an important distinction using two Greek words. Kleptes refers to a deceptive thief—one who operates in stealth, who pick-pockets your wallet without you noticing. Lestes refers to a violent robber who plunders by force. False teachers are typically kleptes. They do not storm into the church with obvious evil intent. They climb over the walls quietly. They gain trust, build platforms, and then manipulate through that trust. There is always a hidden agenda—whether it is financial gain, personal fame, feeding their ego, or preying on the vulnerable. They come to steal, kill, and destroy, and they will devastate entire flocks if left unchecked.

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Questions for Reflection

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1. Why do you think Jesus spent so much time describing what a Good Shepherd is not? How does contrast help us understand truth more clearly?
2. What are some warning signs of a kleptes-type false teacher—one who operates through deception rather than obvious force?
3. Have you ever experienced or witnessed spiritual abuse? Without dwelling on the pain, what did that experience teach you about discernment?
4. How can you better equip yourself to recognize the voice of the true Shepherd and flee from the voice of strangers?

Wednesday, February 18th, 2025

Prayer Nights at 7pm

Thursday, February 19th, 2025

✓ Daily Verse: John 10:11

✓ Review Weekly Catechism

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✓ DEVOTIONAL

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The difference between the Good Shepherd and the hired hand comes down to one thing: ownership. The hired hand does not own the sheep. To him, shepherding is just a job. When the wolf appears, he does a quick cost-benefit analysis and decides the sheep are not worth the risk. He flees, and the wolf snatches and scatters the flock. But the Good Shepherd owns the sheep. They belong to Him. They matter to Him. So when the wolf comes, He does not run—He fights. He places His own body between the predator and His flock. He lays down His life.

This is not hypothetical language for Jesus. He literally laid down His life for the sheep. On the cross, He absorbed the full wrath of God against sin so that we would not have to. He took the attack of the wolf so that we could go free. And here is what makes this even more staggering: Jesus knows everything about you. Every failure. Every hidden sin. Every shameful thought. Most people, if they knew everything about us, would want nothing to do with us. But Jesus knows, and He laid down His life anyway.

The love of the Good Shepherd is not passive. It is not sentimental. It is sacrificial. It cost Him everything. And it flows from the perfect love He shares with the Father. Jesus says, "I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for the sheep." The same intimacy that exists within the Trinity is extended to you. Today, let the reality of His sacrifice move you from passive observation to active worship.

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Questions for Reflection

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1. What is the difference between a hired hand and an owner when it comes to caring for sheep? How have you seen this principle play out in other areas of life—work, leadership, relationships?
2. How does it impact you to know that Jesus, who knows everything about you, still chose to lay down His life for you?
3. In what ways has Jesus "fought the wolf" on your behalf—protecting you from danger you may not have even seen?
4. The sermon says Jesus' love for the sheep flows from His perfect love with the Father. How does understanding the Trinity help you understand the depth of God's love for you?
5. How does the sacrificial love of the Good Shepherd challenge the way you love and serve the people in your life?

Friday, February 20th, 2025

✓ Daily Verse: John 10:17-18

✓ Review Weekly Catechism

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✓ DEVOTIONAL

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The cross was not an accident. It was not a defeat. It was not something that happened to Jesus against His will. Jesus makes an extraordinary claim: "No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again." The Good Shepherd was not overpowered—He was in complete control. Every lash, every nail, every breath on that cross was part of a sovereign plan that had been in place since before the foundation of the world. And three days later, He exercised His authority to take His life up again. This is not the language of a victim. This is the declaration of a King executing a mission with absolute precision.

This authority reveals the full identity of Jesus. He is not merely a wise teacher, a compassionate healer, or a moral example to follow. He is the eternal Son of God, operating in perfect union with the Father, carrying out a rescue mission of cosmic proportions. The charge He received from the Father was not a burden imposed upon Him—it was a mission embraced in love. The Father loves the Son because the Son willingly lays down His life to save the sheep. And the Son, in perfect obedience and perfect freedom, accomplishes what no one else could. This is the divine exchange at the heart of the gospel: the Shepherd dies so the sheep can live.

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Questions for Reflection

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1. What does it mean to you that Jesus laid down His life "of His own accord"? How does understanding His authority reshape the way you view the cross—not as tragedy but as triumph?
2. How does the sovereign authority of Jesus—over life, death, and resurrection—give you confidence as you face the uncertainties and fears of your own life?
3. The sermon states that "we all drove the nails into His skin." Spend a moment in honest reflection: How does personally owning your participation in the need for the cross affect your gratitude and worship today?
4. Why do you think there is no neutral ground when it comes to Jesus? Why does He demand a decision rather than allowing people to remain comfortably indifferent?
5. As you conclude this devotional, take time to honestly answer the question the sermon asks of every heart: Do you love Him? What evidence of that love is present in your life? What might need to change for your love to be more than words?

## UPCOMING EVENTS

### SUNDAY FEBRUARY 15TH

*Morning Services*

*9:15am*

*9:30am - Men's Group*

*11:00am*

### WEDNESDAY FEBRUARY 18TH

*Wednesday Night Services*

*7:00pm*

### SUNDAY FEBRUARY 22ND

*Morning Services*

*9:15am*

*9:30am - Men's Group*

*11:00am*

### WEDNESDAY FEBRUARY 25TH

*Wednesday Night Services*

*7:00pm*

### SUNDAY MARCH 1ST

*Morning Services*

*9:15am*

*9:30am - Men's Group*

*11:00am*

### WEDNESDAY MARCH 4TH

*Wednesday Night Services*

*7:00pm*

### SATURDAY MARCH 7TH

*Church Work Day*

*9:00am*

