



LESSON 5

CHRIST'S SHEEP

TRUE ISRAEL

We learned in Lesson 4 that the news of Christ and his Reign was being sent to the lands where dispersed Israel had relocated. Some of their early stops were in Asia Minor, Greece, and Italy. They were migrating to and through “the nations” (mistranslated “Gentiles” in the KJV). These were the nations spoken of in the New Scriptures where Christ sent Paul and the disciples to “bear his name.” From there the Good News spread throughout Europe, Britain, North America, and the rest of the world. Yes, the gospel of Jesus circulated through the nations where our Israel forefathers migrated. Some accepted it, some didn’t. But in those nations can be seen the marks of Israel and the unfolding of the New Covenant.

Interestingly, the majority of these modern-day Israelites today are blinded to their genetic origins, to the truth of the Gospel of the Kingdom of God and present Reign of King Jesus, and the meaning of the New Covenant. They are living as “children of the flesh” rather than “children of promise.” What do these terms mean? What did Paul mean when he said in Romans 9:6 that “they are not all Israel which are of Israel?” Are all genetic Israelites “children of promise” and “heirs of the kingdom”? Jesus said that his sheep would hear his voice and follow Him. Just who are his sheep? Who are the “called” and the “elect” spoken of in the New Scriptures? These questions are the subject of this lesson.



WHO ARE JESUS' SHEEP?

We saw in Lesson 3 that God often refers to the “**sheep** of his pasture.” his “elect” among the people of Israel are compared to **sheep** and **a flock**. Jesus used these terms as well. Let us read what He had to say about “his sheep.”

FIND THE ANSWERS

1. Jesus said in John 10:14, “I am the good shepherd, and know my **sheep**, and am _____ of mine.”
2. In John 10:27 Jesus says, “My **sheep** _____ my voice, and I know them, and they _____ me.”

The above words of Jesus clearly show that **his** “sheep” are those that **know** Him, **hear** his voice, and **follow** Him. Do all physical Israelites today know, hear, and follow Jesus? If they do not, then by Jesus’ own words they are not all **his** sheep. Many Israel descendants have lived in rebellion to Jesus, and many continue to do so even today. In fact, the majority of the so-called “Christians” today are following false “Christs” and choosing to believe in pagan doctrines. Therefore, many Israelites are “blind.”

FIND THE ANSWERS

3. John 12:37-40 reiterates Isaiah’s prophecy about faithless Israelites whose eyes were _____ and whose hearts were _____. (See Isaiah 6:10.)
4. In both Romans 11:5-8 and 2 Corinthians 3:14-16, Paul says that blindness is upon part of _____ and that only a “remnant” (those who turn to Christ) could grasp what the purpose was for the Old Covenant.

Some became “sheep of **his** pasture,” and some remained “blind” and “lost.” How do we recognize the difference?

FIND THE ANSWERS

5. In Luke 9:23 Jesus says, “If any man will come after me, let him _____ himself, and take up his _____ daily, and **follow** me.”
6. In Matthew 10:38, Jesus says, “And he that taketh not his cross, and **followeth** after me, is not _____ of me.”

The word “**follow**” in the above verses is translated from the Greek *akoloutheo* (Strong’s #190): “To be in the same way with; i.e., to accompany (especially as a disciple).” *Thayer’s Lexicon* defines it: “To cleave steadfastly to one, conform wholly to his example.”

To follow someone is to be that person’s disciple. Next are more Scriptures to illustrate this point.

FIND THE ANSWERS

1. In Luke 14:27 Jesus says, "And whosoever doth not bear his cross, and come after me, cannot be my _____."
2. Jesus said in John 8:31, "If ye continue in my _____, then are ye my **disciples** indeed."

DISCIPLE

The Greek word for "disciple" is *mathetes* (#3101) defined as "a learner; i.e., a pupil." It comes from the Greek word *manthano* (#3129), meaning "to learn."

A disciple is a learner; a pupil: one who follows another's teaching.

In the above verses, Jesus calls those who believe on Him and follow Him **disciples**. He also says that they must "continue" in his words. This suggests that they must obey, live, and continue to learn by his words. To do so, they must hear his voice and follow Him. Thus, we can see a connection between **disciples** and **sheep**.

Obedience seems to be a key ingredient in being a disciple or sheep of Christ's flock. This can be seen from the following Scriptures.

FIND THE ANSWERS

3. According to Jesus in John 14:15, if we love Him we will _____ his commandments. The Greek word here is "entole" (#1745) which means instruction or objective. Jesus did not make law. Only Yahweh is the Lawmaker.
4. In John 14:23 Jesus says, "If a man love me, he will **keep** my _____."
5. Jesus says in John 15:14, "Ye are my _____, if ye **do** what I command (instruct) you."
6. Concerning Jesus' mother and brethren, Jesus states in Matthew 12:50, "For whosoever shall **do** the _____ of my Father which is in heaven, the same is my brother, and sister, and mother."
7. Concerning entrance into the Kingdom, Revelation 22:14 tell us, "Blessed are they that wash their robes (repent) that they may have right to the _____, and may _____ in through the gates into the city (new Jerusalem)."
8. We are told in James 1:22, "But be ye _____ of the word, and not hearers only, deceiving your own selves."

Here we seem to see a narrowing down of who Jesus' sheep are. Those who hear his voice (instructions, sayings) and follow (obey) Him are called his disciples, friends, and brethren. They are the ones who receive eonian life and enter into the Kingdom (New Jerusalem). Do all genetic Israelites today meet this standard?

Obviously not all Israelites today acknowledge Jesus Christ as their reigning King. Not all listen to his voice or follow after Him. However, some do accept Him and believe on Him.

FIND THE ANSWERS

Read John 1:11-13.

1. Verse 11 tells us that Jesus “came unto his own, and his own (people) _____ him not.”
2. According to verse 12, Jesus gave to those who received Him and believed on his name the authority to become the _____ of God.
3. Verse 13 tells us that these believers were “born (begotten), not of blood, nor of the will of the flesh, nor of the will of man, but of _____.”

These verses tell of the “children of God” who received Jesus. They were mostly Israelites. However, being “born of God” is not accomplished through genetics but rather by God’s spirit. Some of the descendants of Jacob accepted Jesus and believed on Him. The other Israelites (the goats) rejected Him. Thus, we see that there were Israelite “sheep” who heard his voice and followed Him, but there were also Israelite “goats” who did not follow Him.

We have already seen that Jesus stated He was sent only to the “lost sheep of the House of Israel” (Matthew 15:24). Jesus did NOT say that he was sent to the lost “goats” of the House of Israel. Jesus sought out the sheep who looked for Him. He did not seek out the “goats” who rejected Him. This speaks to the judgment Jesus brought (Mtt. 10: 32-34; 25:31-34).

FIND THE ANSWERS

Read Matthew 9:35-38.

4. Looking upon the multitudes (verse 36), Jesus was “moved with compassion on them, because they fainted, and were scattered abroad as _____ having no _____.”
5. In verse 37, Jesus tells his disciples, “The _____ is plenteous, but the _____ are few.”

Read Matthew 10:1-15.

6. In verses 5-7 Jesus sent forth his _____ and told them to preach “the Kingdom of Heaven is at hand.” Their first mission was not to the nations or even to Samaria. They were to start in Judea, and then afterwards they were sent to the nations as well (Acts 1:8).
7. According to verse 14, would all of these lost Judean Israelites accept Jesus’ disciples and hear his Gospel of the Kingdom? _____ Yes _____ No

The preceding verses clearly show that there were lost Israelites in the Judea area as well as scattered abroad in the nations. Jesus sent his good news first to the Judean Israelites (the disciples were later sent to the other Israelites in the nations). Not all of these Israelites accepted Jesus and the Gospel of the Kingdom. Further evidence exists to show that Jesus had Israelite “sheep” both in Judea and in “the nations.”

FIND THE ANSWERS

Read John 10:14-18.

1. In verse 16 Jesus states, “And _____ sheep I have, which are not of this _____.”
2. Jesus continues in verse 16, “them also I must bring and they shall **hear my voice**; and there shall be one _____, and one _____.”

Here Jesus is speaking of scattered sheep (Israelites). The Judean Israelites who first heard the Gospel, as well as the Israelite sheep who were scattered into the nations. Jesus makes a prophecy that all his sheep will hear his voice. Although his voice has reached all nations, not all Israelites accepted Him and his Gospel. Not all were “sheep.” Some Israelites were “goats” and “tares” (Matt. 13:24-30; 25:32-33).

FIND THE ANSWERS

Read Luke 12:31-32.

3. In verse 32 Jesus refers to his sheep as a _____ flock.
4. Also in verse 32, Jesus states that it is God’s desire to give them the _____.

In the above verse, the word **flock** is translated from the Greek word *poimnion*. *Strong’s Concordance* defines this word (#4168) as “figuratively, a group of believers.” That would be “a group of Christ’s disciples.” Here we see that those who believed on, and followed, Christ were the **little** (but growing) **flock** that received the Kingdom. This “flock” was not determined by genetics, but rather by their willingness to hear and follow. Paul makes reference to this “flock” in Acts, chapter 20.

FIND THE ANSWERS

Read Acts 20:17-38.

5. In verse 17 Paul is speaking to the _____ of the ecclesia in Ephesus.
6. In verse 28 Paul instructs elders of the **flock** to _____ the ecclesia of God.
7. Paul warns them in verse 29 that grievous _____ would come in and draw some of the flock away with perverse teaching.

In the foregoing verses, Paul is comparing the **flock** to the **ecclesia** of God. (The word **church** is a wrong and misleading translation for **ecclesia**. The Greek word *ekklesia* [#1577] in *Strong's Concordance* is defined as "the called-out ones" who chose to separate themselves from the "wolves" and "goats." This refers to Christ's "one flock" of scattered believers rather than the typical modern-day understanding of a "religious" organization. This term will be studied in more detail in later lessons. Paul is admonishing these "elders" (shepherds) to watch over and feed these "called-out ones" and protect them from being led astray by false teaching. The word **overseers** is translated from the Greek word *skopos* (#4649), meaning "a watchman (sentry or scout)" and *epi* (#1909), meaning "over." Thus, an "overseer" is one who "watches over" or guards. Rebellious, disobedient Israelites were not included as part of the **flock** or **ecclesia** – only the "called out ones."

Peter makes reference to the **sheep** in 1 Peter 1:1-2, Peter states that he is writing to the "strangers" (resident foreigners [#3927]) scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. These were dispersed Israelites who had escaped the persecution of the Jews in Judea and migrated to other nations in Asia Minor.

FIND THE ANSWERS

Read 1 Peter 1

1. In verse 2, Peter calls these strangers " _____ according to the foreknowledge of God the Father."
2. In verses 14-15 Peter calls them " _____ children" "called" to be holy (meaning separate).
3. Peter says in verse 23 they are "being _____ again" by the word of God.

Read 1 Peter 2

4. In verse 2 Peter refers to these Israelites as "newborn _____," desiring the "sincere milk of the _____."
5. He compares them in verse 5 to "living _____" of a spiritual house (the Kingdom), and he calls them a "holy _____."
6. In verse 9 he says, "Ye are a _____ generation, a _____ priesthood, a holy _____, a _____ people."
7. In verse 25, Peter says of them, "For ye were as _____ being led astray; but are now returned to the _____ and overseer of your souls (lives)."

Peter describes Christ's **sheep**. They hear his voice and follow Him. The sheep hear Him whereas the goats don't hear Him. They are the wheat as opposed to the tares. In 1 Pet. 2:9 where the KJV uses the word "*peculiar*" the Greek literally says "*a people in his making.*" They were "*the new creation*" (2 Cor. 5:17) being called out of death into new life. As new creatures (newborn babes) they began growing spiritually. This was/is the New Covenant offered through Christ (Jeremiah 31:31-34).

NOT ALL OF ISRAEL ARE CHRIST'S SHEEP

We are beginning to see a picture that not all of physical Israel qualify as Christ's sheep. Many Bible students have erroneously believed that those who did not hear Jesus' voice were only non-Israelites and were, therefore, not considered "sheep" on account of their race. Scripture, however, indicates that many of the literal flesh-and-blood Israelites also refused to hear Jesus and rejected Him and his teachings.

FIND THE ANSWERS

Read Romans 9:1-33

1. In verse 3 Paul is talking about his "brethren," his "kinsmen according to the _____."
2. He identifies these kinsmen in verse 4 as _____.
3. In verse 6 Paul says, "For they are not all _____, which are of Israel."
4. He states in verse 7, "Neither, because they (Israelites) are the _____ of Abraham, are they all _____."
5. In verse 8 Paul says, "That is, they which are the children of the _____, these are not the children of _____."
6. In verse 8 Paul also states that the true seed (offspring) of God are children of the _____.
7. In verse 27 Paul quotes Isaiah, "Though the number of the children of Israel be as the sand of the sea, a _____ shall be saved."

These verses contain some extremely important statements. Speaking about Israelites, Paul says that not all those who came from Israel (genetic descendants of Jacob) are Israel ... thus showing that "Israel" is more than a genetic term. God told Abraham that "in Isaac shall your seed be called" (Romans 9: 7 and Genesis 21:12). Isaac was a miracle child of faith representing all children of faith. Thus, all true children of God are children of faith (not flesh) called by God after the example of Isaac. The term "Israel," therefore, is a spiritual term, not a genetic term. "Israel" literally means "led by God." So genetic descendants of Jacob who are not "led by God" (i.e., of the faith of Isaac) are not true Israelites, even though they are descendants according to the flesh. Paul says that being "seeds" (offspring) of Abraham does not make them "children," (i.e., being a "fleshly" child does not make one a child of the promise). Being a literal, physical descendant of Israel is no automatic "guarantee" of being a child of God and one of Christ's sheep. Therefore, only those who are "called out" of fleshly/dead Israel are Christ's flock.

Again, we see this idea of genetic Israel divided into two portions: There are those who hear Jesus' voice and follow Him (children of God and children of the promise), and there are those who refuse to hear Him and live in rebellion to God and remain children of the flesh. This truth is repeated over and over throughout the new Scriptures.

ALLEGORY OF THE TWO ISRAELITES

Paul, by means of an allegory, describes the two kinds of Israelites in the fourth chapter of Galatians: Those “in bondage” (children of the flesh) and those who are “the free” (children of promise). Both are physical Israelites, yet there is a stated difference between them.

ALLEGORY

“A figurative sentence or discourse, in which the principal subject is described by another subject resembling it in its properties and circumstances. The principal subject is thus kept out of view, and we are left to collect the intentions of the writer or speaker, by the resemblance of the secondary to the primary subject. We have a fine example of an allegory in the eighteenth Psalm, in which God’s chosen people are represented by a vineyard.

(Webster’s 1828 Dictionary.)

FIND THE ANSWERS

Read Galatians 4:23-31. (Compare to Romans 9:6-9)

1. According to verse 23 the son of the bondmaid was “born after the _____,” whereas the son of the freewoman was “by _____.”
2. Verse 24 tells us that Hagar represents Old Jerusalem after the flesh “gendereth to” (leads into) _____.
3. Verse 26 says that New Jerusalem (the Bride of promise) is _____.
4. Verse 29 tells us he that is “born after the _____” persecutes him that is “born after the _____.”
5. In verse 30 we see that the son of the _____ woman (New Jerusalem) is **heir** (to the Kingdom), while the son of the _____ woman (physical Jerusalem – flesh) is to be cast out.
6. In Galatians 5:1 Paul tells us that Christ sets us _____, and to stand firm and do not entangled ourselves again with the yoke of _____.”

Here we see a picture of unregenerate Israelites (children of the flesh) in bondage to the flesh (spiritually dead) as opposed to regenerate Israelites (children of the promise) made free and thus capable of receiving the New Covenant (through faith in Christ). The Israelites born after the flesh were persecuting those Israelites born after the spirit ... even as they do today. We also see that the Israelites of promise are heirs (inheritors) of Kingdom life while the others are cast out. This allegory brings out two kinds of Israelites. Both are of the same genetics, the same seed line, but some are Christ’s sheep and some are not. We see again that merely being a genetic descendant of Israel is not enough in itself to inherit freedom and enjoy New Jerusalem life today.

CHILDREN OF FLESH vs. CHILDREN OF PROMISE

Paul makes clear the difference between these two types of Israelites. In Romans 10 he describes these “children of the flesh” who live in bondage.

FIND THE ANSWERS

Read Romans 10:1-4.

1. In verse 1 we see that Paul’s desire and prayer for _____ is that they might be saved.
2. In verse 2 Paul say they “have a zeal of God, but not according to _____.”
3. He says in verse 3 that they are _____ of God’s righteousness and are going about trying to establish their own _____.
4. Continuing in verse 3, Paul says that they “do not _____ themselves unto the righteousness of God.”

Israelites of the flesh trust in themselves to succeed in life instead of trusting Christ’s instructions. They are not submitting to God – they are living in rebellion. They are racial Israelites, but they are not following after Christ. In contrast, Paul describes in Galatians 3 the “children of God” (children of promise) that live in the freedom of Christ under the New Covenant.

FIND THE ANSWERS

Read Galatians 3:26-29.

5. Verse 26 tells us that we become sons of God by _____ in Christ.
6. We read in verse 29, “And if ye be Christ’s (his sheep), then are ye Abraham’s seed, and _____ according to the _____.”

Here we see what makes an Israelite a son of God (an heir – freeman): **Faith in Christ Jesus.** Ancestry alone does not accomplish this. Faith in the flesh always fails. The promise is to those of faith in the spirit of King Jesus. (This process will be covered in more detail in future lessons.)

FLESH vs. SPIRIT

The terms “flesh” and “spirit” are used often in the Scriptures to describe two types of Israelites: those who have faith in Christ and those who do not. Romans 8 illustrates the use of these terms.

FIND THE ANSWERS

Read Romans 8:1-17.

1. In verse 1 we see that those who are in Christ Jesus (believe and follow Him) are those who “walk not after the _____, but after the _____.”
2. Verse 4 tells us that the _____ of the law is fulfilled in those who walk not after the **flesh**, but after the **spirit**.
3. In verse 5 we read, “For they that are after the **flesh** mind the things of the _____; but they that are after the **spirit**, the things of the _____.”
4. We read in verse 8, “they that are in the **flesh** cannot _____ God.”
5. Verse 9 states those you are in the **spirit** if you have the Spirit of _____ dwelling in you.
6. Verse 9 also says, “Now if any man have not the Spirit of Christ, he is _____ of his.”
7. According to verse 14, the **sons** of God are those led by the _____ of God.
8. Verse 16-17 tells us that the children of God are _____ of God and **joint-heirs** with _____.

Here we see that Israelites walking (trusting) in the flesh cannot please God. They do not have the spirit of Christ and are not of Him (not his sheep). However, those Israelites walking after the spirit are led by the spirit of God dwelling in them and are the sons of God. As God’s sons, we are heirs of God and joint-heirs with Christ. Repentant and obedient Israelites are God’s true sheep – the sheep of his pasture. Only those who hear and follow Christ can be his sheep; his chosen people.

We have seen in this lesson what it means to be one of Christ’s sheep. We have also discovered that not all Israelites want to be “his sheep.” It is obvious that not all Israelites hear Jesus’ voice and follow Him. We have seen a number of examples from Scripture showing that many Israelites continue to reject Him and remain lost (spiritually dead).

An additional false teaching which is promoted by some churches today is that none of those people called “Jews” in modern Bible translations and versions were Israelites. Some say they were all Edomites from the lineage of Esau, while others go so far as to say Jews were literal offspring of a supernatural demon called “Satan.” This, they claim, is why they could not “hear” Jesus’ words and refused to believe on Him. We have already learned in lesson one that the word “Jew” in the New Scriptures should have been rendered “Judean” (a national term, not a racial term), and that some who lived in Judea were Israelites. We also know that the majority of people called “Jews” today have little or nothing in common with the Israelites of Scripture. The next lesson will examine in more detail just who these people were that were called **Judeans**.



LESSON 5

CHRIST'S SHEEP

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1. known (Jesus' sheep know Him.)
2. hear; follow (indicates commitment)
3. blinded; hardened
4. Israel
5. deny; cross
6. worthy (or deserving)

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1. disciple
2. word (referring to his teachings)
3. keep (indicates obedience)
4. words (his sayings)
5. friends (suggests a close personal relationship)
6. will (God's purpose and desire)
7. tree of life; enter
8. doers (This would indicate that those who understand the word are expected to act upon that knowledge.)

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1. received (or accepted)
2. sons (*KJV*) (children — #5043 in *Strong's Concordance*)
3. God (God caused the rebirth)
4. sheep; shepherds
5. harvest; labourers
6. disciples (NOTE: The Gospel was preached first to the Judean Israelites and later to other Israelites.)
7. No (compare to John 1:11)

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1. other; fold (This indicates other Israelites living beyond the immediate area.)
2. fold; shepherd (This indicates that all his followers would be united with Him.)
3. little
4. kingdom (Christ's Reign)
5. elders (referring to older men)
6. feed (with the idea of watching over)
7. wolves (referring to false teachers)

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1. elect (selected or chosen (#1588))
2. obedient (doers of the word)
3. begotten or born (#313)
4. babes; word (infants in need of spiritual understanding)
5. stones; priesthood (refers to the New Covenant)
6. chosen; royal; holy; peculiar (a reference to the New Covenant)
7. sheep; Shepherd (referring to Christ) (NOTE: These verses are an excellent description of the implementation of the New Covenant through King Jesus. Compare them with chapters 8-10 of Hebrews.)

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1. flesh (indicating ancestry)
2. Israelites (descendants of Jacob)
3. Israel
4. seed; children
5. flesh; God (spiritual children)
6. promise (through Isaac's example)
7. remnant

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1. flesh; promise
2. bondage
3. free (from bondage of flesh)
4. flesh; spirit
5. free; bond
6. free; bondage (to flesh)

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1. Israel (Israelites)
2. knowledge (spiritual discernment)
3. ignorant; righteousness
4. submit (obey or yield)
5. faith
6. heirs; promise

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1. flesh; spirit
2. righteousness
3. flesh; spirit
4. please
5. God
6. none (not his sheep)
7. spirit
8. heirs; Christ

NOTES