



### LESSON 3

# WHO'S WHO?

## THE LOST SHEEP

We have learned in Lesson 2 that the word **Gentiles** should have been translated “nations” or “people,” with the particular people spoken of being determined by the context. We can now proceed to the task of identifying what people Paul referred to in Acts 18:6 when he said, “... *from henceforth I will go unto the Gentiles (ethnos; i.e., nations).*” Also, Jesus said in Acts 9:15 that Paul “... *is a chosen vessel unto me, to bear my name before the Gentiles (ethnos; i.e., nations).*” Just who were these Nations to whom Jesus was referring? And, when Jesus said to His disciples in Matthew 28:19, “*Go ye therefore, and teach all nations (ethnos),*” who were these nations of whom He was speaking? Are these three passages identifying the same people? If so, who are they?



In Matthew 15:24, Jesus said, “*I am not sent but unto the lost sheep of the house of Israel.*” In John 10:27, Jesus said, “*My sheep hear my voice, and I know them, and they follow me.*” Then, in John 21:16-17, Jesus twice tells Peter to “*Feed my sheep.*” Who are these sheep to whom Jesus is referring? Is it possible that these “sheep” are the same people as the “Gentiles” and “nations” mentioned above?

## SHEEP

The word **sheep** appears in both the Old and New Scriptures. Many times this term is used to describe a certain group of people. Let's examine the use of this word in Scripture and see to whom it refers.

### OLD TESTAMENT USAGE

In the Old Testament the word **sheep** is translated from six different Hebrew words. The Hebrew word used most often (80% of the time) is *Strong's #6629*. The *Englishman's Hebrew Concordance* indicates that the two primary translations of this word (#6629) are “sheep” and “flock.” Let us now look at some Scripture verses using this Hebrew word.

### STRONG'S CONCORDANCE DICTIONARY:

“**tsōn** or **ts'ōwn**, a collective name for a *flock* (of sheep or goats); also figuratively (of men).”

### HEBREW TO ENGLISH TRANSLATION:

#6629  sheep  
flock(s)

The book of Psalms was the hymn book and prayer book of Israel and later of the early Christians. The authors wrote the Psalms to and about God's people Israel. Let's examine a few verses and see how the Psalmists described God's people.

The name "Psalms" comes from the Greek word **psalmoi**, which means "songs." Sometimes the book of Psalms is called the Psalter. It has also been called the "*Hebrew Prayer and Praise Book*."

### FIND THE ANSWERS

1. In Psalms 79:13, God's people Israel are called the "\_\_\_\_\_ of thy pasture."
2. In Psalms 95:7, God's people are called the "**sheep** of his \_\_\_\_\_."
3. In Psalm 100:3, the Israel people are called the **sheep** of God's \_\_\_\_\_.
4. In the verses above, the word **sheep** was translated from what Hebrew word? \_\_\_\_\_

The above verses clearly show that the Psalmists used the word **sheep** in speaking about the Israel people. Let's now look at the writings of the Israelite prophets Isaiah and Jeremiah to see if they, too, made the same comparison.

### FIND THE ANSWERS

**Read Isaiah 53.** (This is a tremendous prophecy of Jesus' sacrifice for Israel.)

5. In verse 6, the prophet Isaiah compares God's people Israel to \_\_\_\_\_ that "have gone astray" (speaking of their iniquity, lawlessness, and following after false shepherds).

**Read Jeremiah 23:1-8.** (This is a powerful prophecy of the regathering of the Israel people and King Jesus' reign over His Kingdom.)

6. In verse 1, the God of Israel speaks against "the pastors that \_\_\_\_\_ and scatter the **sheep** of my pasture!"
  7. In verse 2, the God of Israel says to the pastors who were supposed to feed His people, "Ye have scattered my \_\_\_\_\_."
  8. In verse 3, God says He "will gather the remnant of my **flock** out of all countries whither I have driven them, and will bring them again to their \_\_\_\_\_."
- Read Jeremiah 50:6.**
9. In verse 6, it says "My people hath been lost \_\_\_\_\_: their shepherds have caused them to go astray, they have turned them away on the mountains (nations) ..."
  10. In the above verses, "sheep" and "flock" are from what Hebrew word? \_\_\_\_\_

The prophet Ezekiel also likened the Israel people to sheep. Let's take a look at the 34th chapter of Ezekiel for some examples.

Ezekiel, like Isaiah and Jeremiah, was an Israelite prophet. He went to Babylon in the second deportation in 597 B.C. and spent his entire prophetic career there.

## FIND THE ANSWERS

### Read Ezekiel 34.

1. In verse 2, God asks the shepherds of Israel who feed themselves, "should not the shepherds feed the \_\_\_\_\_?"
2. In verse 3, God says to these same shepherds, "ye \_\_\_\_\_ them that are fed: but ye feed not the **flock**."
3. God says in verse 6, "My \_\_\_\_\_ wandered through all the mountains, and upon every high hill: yea, my \_\_\_\_\_ was scattered upon all the face of the earth, and none did search or seek after them."
4. In verses 8 and 10, one word appears seven separate times. That word is \_\_\_\_\_. Each of these times this word is translated from the Hebrew word **tson** (#6629).
5. In verses 11 and 12, who does God say will search out His **sheep**, as a shepherd seeketh out his **flock**, and deliver them? \_\_\_\_\_
6. In verses 12 – 34 the words **sheep** and **flock** appear how many times? \_\_\_\_\_
7. Verse 31 says "And ye my **flock**, the **flock** of my pasture, are \_\_\_\_\_."
8. Who are these **sheep** (people) of God? (verse 30) \_\_\_\_\_

The Israelite prophet Micah also used **sheep** figuratively when writing about the Israel people.

## FIND THE ANSWERS

9. In Micah 2:12, who is compared to **sheep**? \_\_\_\_\_
10. In Micah 7:14, he refers to "the **flock** of thine heritage." Who is the flock? \_\_\_\_\_

From the Scriptures we have just examined, it is clear that God often refers to His people Israel as **sheep**. He called them the "**sheep** of his pasture" and His "**flock**." He also said that they had "gone astray," were "lost," and "scattered." He said He would search His **sheep** and "seek" them out and give them pastors and shepherds to "feed" them. Let us see if any of these ideas are to be found in the New Testament.

It is interesting to note that in the Old Scriptures the words **pastors**, **shepherds**, and **feed** are all translated from forms of the Hebrew word **raah** (#7462). The lexicon defines this word as “to feed a flock, to pasture, to tend.” The figurative meaning includes “to lead, to nourish, to guide.” In the New Scriptures the words **pastors** and **shepherds** are also translated from the same Greek word **poimen** (#4166). The lexicon defines this word as “a herdsman, especially a shepherd.” The figurative meaning includes “a guide, director, leader.”

## NEW TESTAMENT USAGE

In the New Testament the word **sheep** is translated from the Greek word **probaton**, #4263 in *Strong's Concordance*. It appears 41 times. Let's look at a few of these occurrences.

The lexicon defines **probaton** as “a follower.” (A probaton is someone who follows a leader. The leader can be good or bad.)

### FIND THE ANSWERS

1. In Matthew 10:6, Jesus told His disciples to go to “the \_\_\_\_\_ **sheep** of the house of \_\_\_\_\_.” (In Jeremiah 23:4, God said He would send shepherds to feed His sheep.)
2. What good news did Jesus want His disciples to proclaim to His sheep? (verse 7) \_\_\_\_\_. (Could this be considered as “feeding the sheep?”)
3. In Matthew 15:24, Jesus said, “I am not sent but unto the lost \_\_\_\_\_ of the house of Israel.” (Isaiah 53, Jeremiah 23, and Ezekiel 34 all prophesied of Jesus' coming to save His people [Israel] who had gone astray and were lost.)
4. In 1 Peter 2:25, Peter says, “For ye were as \_\_\_\_\_ going astray (following the wrong leaders); but are now returned unto the \_\_\_\_\_ and Bishop of your souls.”
5. In 1 Peter 1:1, we see that Peter was writing to “the strangers \_\_\_\_\_ throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.” (Could these be part of the “scattered” and “lost” **sheep** [Israel] spoken of in Jeremiah and Ezekiel?)
6. In Hebrews 13:20, Jesus is called “that great \_\_\_\_\_ of the **sheep**.” (Could this be the same shepherd spoken of in Ezekiel 34:23 and 1 Peter 2:25?)
7. In John 21:16-17, Jesus twice tells Simon Peter to “\_\_\_\_\_ my **sheep**.” (Could this be what Peter was doing when he wrote to the “scattered strangers” in 1 Peter 1:1?)

## SIMILARITIES BETWEEN THE SHEEP OF THE OLD AND NEW SCRIPTURES

1. Both had “gone astray,” (followed wrong leaders).
2. Both were “scattered” and “lost.”
3. Both were to be “fed” by shepherds (pastors).

By examining these New Scriptures and comparing them to the Old Scripture passages, we see a connection between the people called **sheep** (Israel) in the Old Testament and the people called **sheep** in the New Testament. The similarities are summarized in the diagram at the left.

Let’s continue our study by looking at additional New Scripture verses that may give us more evidence of a connection between these people called **sheep**.

## FIND THE ANSWERS

### Read John 10.

1. In verses 1-5, Jesus tells a parable in which he says, “... the \_\_\_\_\_ follow him” (shepherd): for “they know his voice.” (Compare with Isaiah 53; Jeremiah 23; Ezekiel 34.)
2. In verse 7, who does Jesus say is the “door of the **sheep**”? \_\_\_\_\_
3. According to verse 9, who is “saved” and finds “pasture” if they enter in by Jesus? \_\_\_\_\_
4. In verse 10, Jesus said He came “that they might have \_\_\_\_\_.”
5. According to verse 11, Jesus identifies Himself as the “good \_\_\_\_\_,” “who “giveth his life for the **sheep**.”
6. Jesus says, in verse 14, “I am the good shepherd, and know my \_\_\_\_\_, and am known of mine.”
7. In verse 27, Jesus says, “My **sheep** hear my voice, and I know them, and they \_\_\_\_\_ me.”

“Having had my attention directed to the words in John x. 3, I asked my man if it were usual in Greece to give names to the sheep. He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to the servant, and he gave me the same answer. I then bade him call one of his sheep. He did so, and it instantly left its pasture and its companions, and ran up to the hands of the shepherd, with signs of pleasure, and with prompt obedience which I had never before observed in any other animal.

It is also true that in this country, ‘a stranger will they not follow, but will flee from him.’ The shepherd told me that many of his sheep were still wild, that they had not learned their names, but that by teaching them they would all learn them.”

(A passage from *Researches in Greece and the Levant*, as quoted by J.G. Wood in *Bible Animals*, 1877 Edition, page 197.)

Considering the preceding verses in chapter 10 of John, we see a very close similarity to Isaiah 53, Jeremiah 23, and Ezekiel 34. It appears that the **sheep** mentioned in these three Old Scripture books may be the same **sheep** Jesus talks about in John 10: Israelites. Additional evidence of this connection can be found in the meaning and use of the word **lost**.

## LOST

### OLD TESTAMENT USAGE

In the Old Testament the word **lost** appears 17 times and is translated from three different Hebrew words. 13 times this word is translated from the Hebrew word **abad** (#6 & #9). Let's look at some examples of the use of this word.

The lexicon defines the Hebrew word **abad** as follows:

1. To be lost, to lose oneself, to wander.
2. To perish, to be destroyed.
3. To be ready to perish, to be wretched, unfortunate.

### FIND THE ANSWERS

1. In Psalms 119:176, we read, "I have gone astray like a **lost** \_\_\_\_\_: seek thy servant; for I do not forget thy commandments."
2. In Jeremiah 50:6, we read, "My people hath been \_\_\_\_\_ sheep: their shepherds have caused them to go astray..." (speaking of the Israelites in captivity in Babylon)."
3. Speaking to the shepherds of captive Israel, God says in Ezekiel 34:4, "... neither have ye brought again that which was driven away, neither have ye sought that which was \_\_\_\_\_."
4. In Ezekiel 34:16, speaking again to captive Israel, God says, "I will \_\_\_\_\_ that which was **lost**, and bring again that which was driven away."
5. God warns His people for their iniquity and prophesies their captivity in Jeremiah 15:7, "... I will destroy my people, since they return not from their ways." From what Hebrew word is **destroy** translated? \_\_\_\_\_
6. God tells the Israel pastors in Jeremiah 23:1, "Woe be unto the pastors that destroy and scatter the sheep of my pasture!" The word **destroy** is translated from what Hebrew word? \_\_\_\_\_

In light of the above verses, we can see that the words **lost** and **destroy** are translated from the same Hebrew word. We have also seen that these words are used in reference to Israel's wickedness in turning away from God, their captivity and scattering among other nations. Let's now turn to the New Testament and see how the word **lost** is used.

## NEW TESTAMENT USAGE

The lexicon defines the Greek word **apollumi** as:

1. To destroy, to put out of the way, put an end to, ruin.
2. To perish, to be lost, ruined, destroyed.
3. To destroy, to lose, to stray from.

In the New Testament the word **lost** appears 16 times and is translated from three different Greek words. Thirteen times the word is translated from the Greek word **apollumi** (#622). Let's look at some examples of the use of this word.

### FIND THE ANSWERS

1. Jesus declared in Matthew 15:24, "I am not sent but unto the \_\_\_\_\_ sheep of the House of Israel."

2. In the verse above, to what specific **lost** people was Jesus sent? \_\_\_\_\_

#### Read Matthew 18:10-14.

3. In verse 11, Jesus said, "For the Son of man is come to \_\_\_\_\_ that which was **lost**."

4. The word **perish** in verse 14 is translated from what Greek word? \_\_\_\_\_

#### Read Luke 19:1-10.

5. In verse 10, Jesus said, "For the Son of man is come to \_\_\_\_\_ and to save that which was **lost**." (Compare with Matthew 18:11.)

6. Who was Jesus speaking to in verses 9 and 10? \_\_\_\_\_

7. What did Jesus call him in verse 9? \_\_\_\_\_

8. In Luke 9:56, Jesus said, "For the Son of man is not come to **destroy** men's lives, but to \_\_\_\_\_ them."

9. In the verse above, the word **destroy** is translated from what Greek word? \_\_\_\_\_

#### Read Mark 8:34-38.

10. In verse 35, the word **lose** is used twice. From what Greek word is it translated? \_\_\_\_\_

11. In verse 34, Jesus speaks to those that follow Him. Who follows him? (John 10:27) \_\_\_\_\_

From the verses above, we see that the Greek word **apollumi** is translated as **lost**, **destroy**, and **lose**. Jesus was sent to seek and to rescue a people who were "lost" like sheep who had wandered away from the fold. He identified those people as the "House of Israel." He also said that His sheep would hear His voice and follow Him. Let us now examine three of Jesus' parables for more evidence.

## PARABLE OF THE LOST SHEEP

### FIND THE ANSWERS

Read Luke 15:1-7.

1. Who is Jesus speaking to in these parables (verse 1)? \_\_\_\_\_ & \_\_\_\_\_
2. The words **lose** and **lost** in verses 4 and 6 are translated from what Greek word? \_\_\_\_\_
3. The “lost sheep” that was found is symbolic of whom (verse 7)? \_\_\_\_\_

## PARABLE OF THE LOST COIN

### FIND THE ANSWERS

Read Luke 15:8-10.

4. The words **lose** and **lost** in verse 8 & 9 are translated from what Greek word? \_\_\_\_\_
5. The “lost piece of silver” that was found is symbolic of whom (verse 10)? \_\_\_\_\_

## PARABLE OF THE LOST SON

### FIND THE ANSWERS

Read Luke 15:11-32.

6. Being **lost** (Greek word **apollumi**, verses 24 and 32) was likened to being \_\_\_\_\_.
7. Being **found** (verses 24 and 32) is likened to being \_\_\_\_\_.
8. **The son** who was “lost” (dead) was “found” (made alive, verses 18 and 21) is symbolic of whom? \_\_\_\_\_

The above three parables clearly show that sin caused Israel to become **lost** (spiritually dead due to wandering away from God’s protection). Repentance, then, indicates that they are again **found** (made spiritually alive). Jesus declared He was sent to Israel. His disciples also were sent to Israel. The “lost sheep” were lost (spiritually dead) Israelites. When they are “found,” they receive new life, become HIS **sheep**, hear HIS voice, and follow HIM instead of false shepherds (see Ez. 37).



## WHAT WAS LOST

Now that we have identified the sheep of the Scriptures as Israel (Israelites), we can turn our attention to the question of what caused them to get “lost.” Why did Jesus refer to Israel as **lost sheep**? We will look at this question from three different perspectives.

## SPIRITUALLY LOST

The first aspect of this “lost” condition deals with the spiritual\* state of the Israelites. The preceding three parables of Jesus gives us a strong clue of this primary problem. Let’s see what additional facts the Scriptures give us about this particular type of “lost” condition.

“Spiritual” means: *Having to do with one’s motivation or disposition.* This has nothing to do with imaginary invisible beings or realms.

### FIND THE ANSWERS

#### Read Romans 5:12-21.

1. According to verse 12, what “enters into the world” because of sin? \_\_\_\_\_
2. As a result of sin, what “passes upon all men” (verse 12)? \_\_\_\_\_
3. According to verse 17, death (spiritual death) is replaced by \_\_\_\_\_ through Jesus Christ.
4. In 1 Corinthians 15:22, we read that we are made \_\_\_\_\_ in Christ.
5. In John 10:10, what was it that Jesus said He came to bring? \_\_\_\_\_

From the above verses we can see that Adam’s sin (not trusting God) makes man spiritually dead (lost; without spiritual life). This is the **lost** condition. We also see that Jesus came to give life: to restore the faith that had been which **lost**. This subject will be covered in more detail in later lessons.

## LOST KING, NATION, AND COVENANT RELATIONSHIP

The second aspect of this “lost” condition deals with the divorced (put away) state in which Israel found itself. God had made great promises and covenants through Abraham and his descendants Isaac and Jacob who entered a covenant relationship with God. He described it as a “marriage” arrangement between husband and wife. (These promises and covenants will be covered in more detail in later lessons). Because of Israel’s wickedness (harlotry – seeking other gods/systems) and turning away from God, He divorced her and left her on her own. This led to her complete captivity and enslavement to the Assyrians and Babylonians. Thus, Israel **lost** her King (Yahweh), her kingdom, her freedom, and her covenant relationship with God (see 1 Sam. 8).

## FIND THE ANSWERS

### Read Jeremiah 3:1-11.

1. According to verse 8, backsliding Israel committed \_\_\_\_\_ and God put her away and gave her a bill of \_\_\_\_\_.
2. Who else, according to verse 8, played the harlot? \_\_\_\_\_
3. According to 2 Kings 17:23, Israel was carried away (captive) to \_\_\_\_\_.
4. 2 Kings 18:13 tells us that Assyria also took the cities of \_\_\_\_\_.
5. 2 Kings 25:1-2 and 8-10 says Jerusalem was besieged and taken captive by \_\_\_\_\_.

### Read Luke 1:67-73.

6. In verse 68, prophesying of the birth of Jesus, Zacharias said that the Lord God of Israel "... hath visited and \_\_\_\_\_ his people."
7. In verses 72-73, Zacharias prophesied that Jesus came "to perform the mercy promised to Israel's fathers (Abraham, Isaac, and Jacob) and to remember God's holy \_\_\_\_\_: the oath which He swore to father Abraham."
8. In Romans 15:8, who did Paul say would confirm the promises made unto the fathers (Israel's fathers)? \_\_\_\_\_ (See also Daniel 9:20-27.)

From the above verses we see all Israel (both Israel and Judah) divorced and sent into captivity because they abandoned and betrayed God. She **lost** her status as a free nation and was without a husband protector. It appears that the covenant promises made to Israel's forefathers are **lost**. However, in the New Scriptures we see Israel rescued and the promises confirmed through King Jesus. That which was lost (dead) is found (raised to new life).

## LOST IDENTITY

The third aspect of this "lost" condition involves the question of what happened to the millions of Israelites that were taken captive and removed from their lands. The remnant of Israelites that returned to Jerusalem (about 50,000) by Persian King Cyrus, accounts for only a fraction of the multitude of people. What happened to the remaining vast numbers of Israelites? Where did they go, and where can their many descendants be found today? They were **lost** ... but not lost to God.

Is it possible that these seemingly **lost** Israelites can be identified today? Is it possible that the vast majority of them are still "lost" and do not realize who they are? Could these people be the "Nations" (Gentiles) to which Jesus sent His apostles? Could they be the "Nations" (Gentiles) that the apostle Paul said he would go to? Could these so-called "Gentiles" really be the **lost sheep of the House of Israel** that Jesus came to seek and redeem? Could they be the **sheep** that would hear His voice and follow Him? Could that the Gospel of the Kingdom (Reign of Christ) was sent to the nations where these sheep had wondered? These questions will be the subject of our next lesson.



## ANSWER KEY

### LESSON 3

# WHO'S WHO?

#### Page 22

1. sheep
2. hand
3. pasture
4. #6629, **tson**
5. sheep
6. destroy
7. flock
8. folds
9. sheep
10. #6629, **tson**

#### Page 23

1. flocks
2. kill
3. sheep; flock
4. flock
5. God Himself
6. 9 times
7. men
8. the house of Israel
9. Jacob-Israel
10. Jacob (Israel), the descendants of Abraham

#### Page 24

1. lost; Israel
2. the kingdom message
3. sheep
4. sheep; shepherd

#### Page 24 (continued)

5. scattered
6. shepherd
7. feed

(Note the connection between the words **pastors**, **shepherds**, **feed**, and **pasture**. This is an area where additional study may prove most interesting.)

#### Page 25

1. sheep
2. Jesus Himself
3. any man
4. life
5. shepherd
6. sheep
7. follow

#### Page 26

1. sheep
2. lost
3. lost
4. seek
5. #6, **abad**
6. #6, **abad**

(Note: The words **lost** and **destroy** both come from this same Hebrew word.)

### Page 27

1. lost
2. Israel
3. save
4. #622, **apollumi**
5. seek
6. Zacchaeus, a publican
7. son of Abraham - indicating that Zacchaeus was not only an Israelite but also a spiritual son of Abraham and thus he could "hear Jesus' voice" (John 10:27).
8. save
9. #622, **apollumi**
10. #622, **apollumi**
11. His sheep who hear His voice

### Page 28

1. publicans and sinners
2. #622, **apollumi**
3. a sinner that repenteth
4. #622, **apollumi**
5. a sinner that repenteth
6. dead (spiritually)
7. alive (spiritually)
8. a repentant sinner

### Page 29

1. sin
2. death (spiritual death; i.e., loss of Godly disposition)
3. life (spiritual life; i.e., Godly disposition)
4. alive (spiritually)
5. life (spiritual)  
(Note: This is NOT to deny the raising to immortality, which is future. This subject will be studied in more detail in later lessons.)

### Page 30

1. adultery; divorce
2. Judah (This indicates Judah also committed adultery and was divorced.)
3. Assyria
4. Judah
5. Babylon (under Nebuchadnezzar)
6. redeemed
7. covenant
8. Jesus Christ

## NOTES