

Part Two

(Continued...)

A Biblical understanding of who is:

- Of Israel – Paul
- An Hebrew – Paul
- A Jew – Paul
- A Gentile – Timothy (Acts 16:3)
- The sheep – Israel (more than one fold: John 10:16)
- The dog – Egypt, Philistines, Syrians, Greeks, etc and all those uncircumcised other than uncircumcised Hebrews.

Before we continue:

- Purpose is NOT to tell you what to understand.
 - The purpose is to examine the words of the Bible, rightly divided.
 - Scripture is the believer's authority, not what the believer has heard from others. Do your own study:
 - Acts 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

Paul in the synagogue of

Antioch in Pisidia

*And when the Gentiles
heard this, they were
glad, and glorified the
word of the Lord: and as
many as were ordained
to eternal life believed.*

Acts 13:48

Acts 13:14-16 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye men and brethren*, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience. ...

(**Note:** Verses 17-41 Paul declares (v23-24) God's Promise to Israel, the Gospel of God: Jesus is the Christ, and (v30-34) the Gospel of Christ: God raised Christ. There is no preaching here of the Gospel of the grace of God: Acts 20:24; Ephesians 2:8-9, 3:2)

Acts 13:42-43... And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

Note: “the grace of God”, not the “dispensation of the grace of God”.

Acts 13:43 “proselyte”:

Lexicon: Strong’s G4339 – *proselytos*

I. a newcomer

A. a stranger, alien

II. a proselyte

A. one who has come over from a Gentile religion to Judaism

Mark 16:14-18 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Mark 16:15 “creature”:

Lexicon: Strong’s G2937 – *ktisis*

- I. the act of founding, establishing, building etc
 - A. the act of creating, creation
 - B. creation i.e. thing created
 - i. of individual things, beings, a creature, a creation
 - a. anything created
 - b. after a rabbinical usage (by which a man converted from idolatry to Judaism was called)

Acts 13:44-46... And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

Acts 13:47-48... For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

Note: “the Gentiles” were primarily uncircumcised Hebrews.

Note: “as many as” which is to say not all the “Gentiles” were Hebrew Gentiles “ordained to eternal life...”.

Ephesians 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Note: “ordained” – to prepare by order/decreed.

The Saints: Exodus 18:20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

The church/body over which Christ is head: Ephesians 2:15a Having abolished in his flesh the enmity, even the law of commandments contained in ordinances...

Paul addresses Jews and Gentiles in Romans

Romans 11:2 God hath not cast away his people
which he foreknew. Wot ye not what the scripture
saith of Elias? how he maketh intercession to God
against Israel...

Romans 9:1-5 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

Romans 9:6-8 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel: Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

Romans 9:11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;))

Romans 9:14, 23-25 What shall we say then? *Is there* unrighteousness with God? God forbid. ... And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in **Osee**, I will call them my people, which were not my people; and her beloved, which was not beloved.

Hosea 1:9-11 Then said *God*, Call his name Loammi: for ye are not my people, and I will not be your *God*. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, *Ye are not my people*, *there* it shall be said unto them, *Ye are the sons of the living God*. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.

Romans 9:27-28 Esaias also crieth concerning Israel,
Though the number of the children of Israel be as the
sand of the sea, a remnant shall be saved: For he will
finish the work, and cut *it* short in righteousness:
because a short work will the Lord make upon the
earth.

Isaiah 10:21-23 The remnant shall return, *even* the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

Romans 9:30-32 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone

Note: this “righteousness” required Israel’s obedience be “of faith”, not “by the works of the law”.

Romans 10:12-13, 19 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. ... But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are no people*, and by a foolish nation I will anger you.

Romans 11:11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

Ephesians 2:11-13, 19 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. ... Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God

Note: also true for Gentiles that are of the dogs.

We look again at the account of the woman of
Canaan...

Matthew 15:23-28 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Jesus said:

Matthew 15:24 “I am not sent but unto the lost sheep of the house of Israel”.

The resurrected Jesus said to his disciples:

John 20:21 “Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you”.

Question: To whom was Jesus sent?

Answer: unto the lost sheep of the house of Israel.

Question: To whom were Jesus’ disciples sent?

Answer: unto the lost sheep of the house of Israel.

Romans 15:8-12 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers: And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

Note: “mercy”: something deserved was withheld.

Romans 15:15-16 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

Note: “grace”: something given that was not deserved.

Isaiah 65:1 I am sought of *them that* asked not *for me*;
I am found of *them that* sought me not: I said, Behold
me, behold me, unto a nation *that* was not called by
my name.

Matthew 21:43 Therefore say I unto you, The
kingdom of God shall be taken from you, and given to
a nation bringing forth the fruits thereof.