

What and Who is the Gentile?!

Understanding “the Gentile” Biblically
and
rightly divided

*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

“... and as many as were ordained to eternal life believed.

Here we have evidence as to why Calvinism teaches some are predestined to be saved...while others are predestined to be lost!

Proposition: John Calvin had a very limited Biblical understanding of what and who is a Gentile.

The Bible makes no mistake in its statement: some Gentiles were ordained to eternal life.

Who then were these Gentiles that were ordained to eternal life?

“... and as many as were ordained to eternal life believed.

Second Proposition: both uncircumcised Hebrews, and those of other ethnic lineages are included as “the Gentiles” with priority to the uncircumcised Hebrew.

Part One

A Biblical understanding of what is:

- Of Israel: the name of a land and a nation given to Abram.
- An Hebrew: the identity of an ethnicity: Abram was a Hebrew.
- A Jew: one that is under the Mosaic Law including, at least, circumcision, the keeping of the sabbath, diet, and follows certain traditions and customs: all together the Jew's religion.
- A Gentile: anyone uncircumcised; the heathen. One that is a Jew could be regarded as, "heathen". (Matthew 18:15-17)
- A dog: Not Hebrew, and one that is uncircumcised. (Ex 11:7, 1Sam 17:43, Mat 15:26)

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 been taught by 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.

Before we continue:

- Question: When one believes and is saved by the gift of God (Eph 2:8-9), what is one supposed to do?
 - Salvation during the present Dispensation of the Grace of God (Eph 3:2) is ALL grace.
 - Salvation during the present Dispensation of the Grace of God does NOT require one to “do”.
 - Romans through Philemon provides extensive wisdom to the believer.
 - Ephesians 1:8 Wherein he hath abounded toward us in all wisdom and prudence
 - Colossians 4:5 Walk in wisdom toward them that are without, redeeming the time.
 - 2 Corinthians 6:3 Giving no offence in any thing, that the ministry be not blamed

Before we continue:

- Question: To whom does judgment and reward pertain?
 - To the “saints”:
 - 1 Corinthians 3:8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.
 - Colossians 3:24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.
 - To those “called” to a “vocation” to a “walk”, and given “gifts”:
 - Ephesians 4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called
 - 1Timothy 4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Before we continue:

- Question: What about the body over which Christ is head...to what does it have to look forward?!
 - Ephesians 2:6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus
 - Colossians 3:1-4 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

Part Two

A Biblical understanding of who is:

- Of Israel
- An Hebrew
- A Jew
- A Gentile
- Plus...who are the “sheep”, and who is the “dog”?
 - Hint: it’s not the church/body over which Christ is head!

Part Two

A Biblical understanding of who is:

- Of Israel: Paul
 - Romans 11:1 “...For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.”
 - Judges 2:6 And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

Part Two

A Biblical understanding of who is:

- An Hebrew: a lineage and language: Paul
 - Phil 3:5b “...an Hebrew of the Hebrews...”
 - Acts 21:40b “...he spake unto *them* in the Hebrew tongue...”
 - Acts 26:14b “saying in the Hebrew tongue, Saul, Saul, why persecutest thou me?”
 - Jonah 1:9 “And he said unto them, I *am* an Hebrew...”
 - Exodus 1:19 “the Hebrew women *are* not as the Egyptian women; for they *are* lively”

Part Two

A Biblical understanding of who is:

- A Jew: Paul
 - Acts 21:39a “But Paul said, I am a man *which am a Jew...*”
 - 1 Corinthians 9:20a “And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law...”
 - Galatians 1:13-14 “For ye have heard of my conversation in time past in the Jews' religion...”
 - John 18:35a “Pilate answered, Am I a Jew?”
 - Acts 10:28b “...it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation...”
- A Gentile: Timothy
 - Acts 16:3b “... and circumcised him because of the Jews...”

Part Two

A Biblical understanding of who is:

- The sheep: Israel
 - Psalm 79:13a “So we thy people and sheep of thy pasture...”
 - Jeremiah 50:17a “Israel *is* a scattered sheep”
- A dog:
 - Exodus 11:7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.
 - 1 Samuel 17:43 “And the Philistine said unto David, *Am I a dog*, that thou comest to me with staves?”
 - Mark 7:27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

The Greek woman of Canaan
(referred to as a “dog”, not a Gentile)

Jesus speaks of “other sheep”,
and
the Jews wonder whether Jesus will go to “the
dispersed”.

Matthew 15:22 And, behold, a woman of Canaan came out of the same coasts...

Mark 7:26-27 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

“other sheep”

?

John 10:14-16 I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

John 7:33-35 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me. Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

Note: “the Jews” considered “the dispersed among the Gentiles” as “Gentiles”.

Peter in Jerusalem speaks of “the promise”

and to whom it applies...

Acts 2:38-39 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

- Who are “...all that are afar off”?
- Who are they whom “...the Lord our God shall call”?

Deuteronomy 32:21, 43 They have moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and I will move them to jealousy with *those which are not a people*; I will provoke them to anger with a foolish nation. ... Rejoice, O ye nations, *with his people*: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

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.

Isaiah 65:1-5 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. I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was not good*, after their own thoughts; A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable *things is in* their vessels; Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day.

Part Two

(Continued...)

A Biblical understanding of who is:

- Of Israel
- An Hebrew
- A Jew
- A Gentile
- Plus...who are the “sheep”, and who is the “dog”?
 - Hint: it’s not the church/body over which Christ is head!

Paul in the synagogue of

Antioch in Pisidia

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 dispensation 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 13:44-46... 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...

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 9:6-8 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 9:30-32 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 their 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.