



# Bible Student's Notebook™

## The Herald of His Grace

### Weekly

Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume 22  
Issue 540

## What Is a "Gentile"?

by — Charles H. Welch (1880-1967)

The English word "Gentile" comes from Latin, and means one belonging to the same class or clan (*gens*). *Gens* in Latin indicates the race and surname, and in Roman law a Gentile indicated a member of the same *gens*.



The scriptural standpoint, however, is that of the Hebrew (*goi*), and the word "Gentile" in the English Bible refers to the non-Jewish nations of the earth. The Greek word translated "Gentile" is *ethnos*, and this has given rise to a number of words in English such as ethnology, the science which treats of the various races of mankind. *Ethnos* is probably derived from *ethos*, "custom, manners," etc., and means "a people bound together by similar habits, manners and customs."

The word "Gentiles" (*goi*) meets us in the Old Testament first in Genesis 10:5, where the progeny of Japheth, the son of Noah, is given:

*By these were the isles of the Gentiles [goi] divided in their lands; every one after his tongue, after their families, in their nations [goi].*

The Revised Version corrects this by reading, "of these were the isles of the nations divided," for until we have a "Jew," we cannot have a "Gentile," the one being used to distinguish the rest of the population of the earth from the Hebrew nation, and the Hebrew nation did not exist until after the call of Abraham in Genesis 12.

*Goi*, a word derived from a root, means "to form into a mass or a body." *Goi* indicates a congrega-

tion of men associated together. The word *goi*, in the plural, occurs six times in Genesis 10, being translated "nations," with the exception of the rendering of :5 already noted. It is evident that the word "Gentile" could not be used in Genesis 12:2, in the promise to Abraham, "I will make of thee a great nation," neither could it be used in such a passage as Exodus 19:6, "an holy nation."

We find the Hebrew *goi* translated "heathen" on occasion (as in Deuteronomy 4:27), and "people" (as in Joshua 3:17), but after considering all of the factors in the case, there can be no doubt but that "nation" or "nations" is the most satisfactory translation of the singular *goi* and the plural *goyim*.

The same can be said of *ethnos* in the New Testament. There it is translated "Gentiles," "heathen," "nation" and "people." Luke 2:32 renders the Hebrew *goi* as "Gentiles," while Luke 7:5, when referring to Israel, renders it "nation," as does also John 11:48.

Acts 4:25 translates *goi* as "heathen" and Romans 10:19 translates it as "people." The epistle to the Galatians uses "heathen," "Gentiles" and "nations" for the one word (1:16; 2:2; 3:8).

What we found to be true in the Old Testament we find to be true in the New Testament. In the plural

(see LOST GENTILE, page 4723)

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## Bible Student's Notebook™ Weekly

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
  - total freedom from sins (Colossians 1:14);
  - union in His death, burial and resurrection (Romans 6);
  - adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

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### ABBREVIATION KEY

<i>Scripture Version</i>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the Bible Student's Version).	CL: A Critical Lexicon and Concordance (Bullinger)
CV: Concordant Literal Version	CWS: Complete Word Study Dictionary (Zodhiates)
DAR: Darby Translation	FoS: Figures of Speech (Bullinger)
DT: Dabhar Translation	SEC: Strong's Exhaustive Concordance
FF: Ferrar Fenton Bible	TGL: Thayer's Greek-English Lexicon
KJV: King James Version	UR: Unsearchable Riches
RE: Rotterdam's Emphasized Bible	VED: Vine's Expository Dictionary
WT: Weymouth Translation	YAC: Young's Analytical Concordance
YLT: Young's Literal Translation	
<i>Reference Sources</i>	<i>Reference Notations</i>
AA: Analytical Analysis (Welch)	cf. – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	e.g. – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	et al. – and others
CC: Concordant Commentary (Knoch)	etc. – et cetera (and so on)
CKC: Concordant Keyword	ff. – and the following
	i.e., – that is

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GENTILES (continued from front page)

the word indicates the non-Jewish nations, which we may call “Gentiles,” but when used of Israel in the singular it must keep its primitive signification of “nation.”

There are one or two outstanding passages where the use of the word “Gentile” is of dispensational significance. In Matthew 10, the twelve apostles were given their first commission, a commission that was concerned with preaching the kingdom of heaven, a preaching which was confirmed by extraordinary miracles. This commission was severely limited:

*Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel (Matthew 10:5-6).*

It is patent, therefore, that the term “Gentile” was opposed to “Israel” in this command to the twelve. It is moreover made evident from Matthew 16, both from our Lord’s own statement and “from that time forth began” (:21), and from Peter’s reaction (:22), that those who had thus preached the gospel of the kingdom with signs following had done so without knowing that Christ must suffer and die!

However, note the distinctive difference of Matthew when compared to Luke:

*A light to lighten the Gentiles, and the glory of Thy people Israel (Luke 2:32).*

The significance of this passage will be appreciated when it is remembered that Simeon was “waiting for the consolation of Israel” (Luke 2:25), yet under the power of the Holy Spirit, God put the “Gentile” first:

*Until the times of the Gentiles be fulfilled (Luke 21:24).*

If the corresponding section of Matthew 24 is read, it will be observed that Luke adds the reference to the “times of the Gentiles,” a feature which Matthew does not include.

In Matthew 12:18, 21, which immediately follows the rejection indicated in Matthew 11:20-24 and immediately precedes the introduction of “mysteries” in Matthew 13:11, we have a reference to the “Gentiles” which is similar to that of Acts 13:46-47, and for similar reasons, culminating as it does at Acts 28, with the complete setting aside of “Israel,” the full and independent evangelizing of the “Gentiles” (Acts 28:17-31), and the introduction of “the Mystery” in the prison epistles that followed.

Three times Paul asserted that he was the apostle to the “Gentiles” (Romans 11:13; I Timothy 2:7; II Timothy 1:11). In addition to these passages Paul declared that he was the “minister of Jesus Christ to the Gentiles” (Romans 15:16), that he was separated to preach Christ among the “Gentiles” (Galatians 1:16) and that this peculiar office was recognized by Peter, James and John at Jerusalem (Galatians 2:8-9).

Further, Paul claimed that “the dispensation of the grace of God” had been entrusted to him “for you Gentiles,” and that he had been commissioned to preach among the Gentiles “the unsearchable riches of Christ, and to make known the riches of the glory of this Mystery among the Gentiles” (Ephesians 3:1-2, 8; Colossians 1:27).

The door of faith was opened unto the “Gentiles” at Paul’s first missionary journey (Acts 14:27). “The times of the Gentiles,” which refers to the political rather than the ecclesiastical element, will come to an end when the kingdoms of this world become the kingdom of our Lord and of His Christ.

It has been suggested that the word *ethnos*, translated “Gentile,” refers in many instances to the dispersed of Israel, who had so long lived among the heathen as to have become in the eyes of their more orthodox fellows “uncircumcision” and “aliens from the commonwealth of Israel,” terms that we have generally accepted as a description of the “Gentiles” before their conversion.

As this new interpretation impinges upon the teaching of Ephesians and does not allow the ►

normal meaning of the word “Gentile” to appear until Ephesians 3, no one can object if this interpretation is suspect; or that it should be subjected to criticism, so long as the enquiry is conducted in the interests of truth.

Let us use the references to *ethnos* in the “New Testament” as a test. Acts 2:5 speaks of the “nations” (*ethnos*) among which the “Jews” who came to Pentecost lived. Some of them, namely Parthians, Medes and Elamites (Acts 2:9-11) are undoubtedly “Gentiles” in the accepted sense. The writer of Acts gives no indication that he believed that the word *ethnos* could, and did, refer to some of the dispersion of Israel.

Acts 7:7 uses the word *ethnos* to indicate the “Egyptians,” :45, like 13:19, refers to the “Canaanites” as indicated in Genesis 15:19-21. Here “Gentiles” as differentiated from “Israel” must be intended.

Acts 11:1, 18 refer to Cornelius who was a centurion of the Italian band, and called by Peter “one of another nation” (Acts 10:28). The word Peter employed is *alloghulos*, and is found in the Septuagint of Exodus 34:15; Isaiah 2:6; 61:5, as well as six times in Judges, as the equivalent of “Philistines.”

It is impossible therefore to believe that the acknowledgment of Acts 11:18, “Then hath God also to the **Gentiles** granted repentance unto life,” can refer to “Gentiles” as such, but that a similar testimony in Acts 14:27 may not. Acts 13:42, 46-47 are associated with Isaiah 49:6, which can mean only “Gentiles” in the generally accepted sense. While we must encourage every believer to exercise the Berean spirit (Acts 17:11), we must not close our eyes to the Satanic travesty, equally mentioned in the same chapter of Acts (namely the Athenian spirit), of ever telling or hearing “something newer” (*kainoteron*) (:21).

Where the *Authorized Version* reads “Gentiles” in Genesis 10:5, the *Revised Version* reads “nations.” There is no question that “nations” is a good rendering, as :20, 31-32 reveal. Why, it may be asked, did the *Authorized Version* choose to translate the first occurrence of the Hebrew *goyim* by the word “Gentiles”? May it not be that, instead of accusing them of ignorance, we should credit them with intelligent insight? True, there can be no “Gentiles” where there are no “Jews”; yet knowing what was written in Deuteronomy 32:8, they may have intended to indicate that all of these “nations” would

(see **GENTILES**, page 4727)



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# Judgment

by — Jack E. Jacobsen

The Greek word for “judgment” is *krisis*, meaning “a critical period of time, decisive moment, turning point or deciding time.”

When judgment arrives for any individual, class of individuals or the world, it is a cause for *great rejoicing* and thanksgiving. There are many verses in the Bible which speak of the *blessings* which come from God’s judgments.

*Let the heavens rejoice, and let earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for He comes to judge the earth with righteousness, and the people with truth* (Psalm 96:11-13).

Some have had the idea that there is only one judgment at the great White Throne; and there everyone, good and bad, believer and non-believer, will meet and be separated as sheep and goats. However, there are various judgments indicated in the Scriptures:

- The judgment of the world in Jesus Christ (John 16:11).
- The judgment of the saints now (II Corinthians 5:10; I Corinthians 3:15; 11:31-32).

- The judgment of Israel during the next age (Matthew 19:29).
- The judgment of the nations (Matthew 25). This is a judgment unto an “age” correction. The Greek word for punishment here is *kolasis*, a “cutting off” of the blessings of the coming age.
- The judgment of the “world” (Greek, *kosmos*, i.e., universe; I Corinthians 6:2-3). According to Scripture, the mature saints who go through their judgments now will qualify to be in that great company who, in cooperation with Christ, judge the “world.”
- The Great White Throne Judgment (Revelation 20:11-15).

The reign of Christ culminates in the Great White Throne Judgment. The hidden things are brought to light and things are set in their true order. Heaven and earth are fled away and, as an open book, man’s life is scrutinized and exposed for deliverance – not destruction.

All of the dead of all of the past ages stand before this marvelous tribunal. This will be the first time that many will be made aware of the Gospel of God. ►

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This Great White Throne Judgment, setting all things right, will actually be a glorious time of rejoicing for all as God now begins to deal with all men.

This is the event for which Jesus longed while here on earth. Jesus said,

*For judgment am I come into the world* (John 9:39).

For a few glimpses, we see how Christ ministered judgment in His days on the earth 2,000 years ago. Knowing what is in the heart of man, Jesus exposed quickly and easily the hypocrisy of the men who accused the woman taken in adultery. One by one her accusers left her because of their guilty conscience. However, the woman was forgiven and set free. Jesus said,

*Neither do I condemn you; go, and sin no more* (John 8:11).

*I am come to send fire on the earth, and how I wish it were already kindled* (Luke 12:49).

He longed for purification and for the fire of God's Spirit to permeate the souls of humanity.

The effect of the Great White Throne Judgment is that death and Hades are cast into the Lake of Fire. All rebellion, death and, Hades are cast into the very nature of God Himself, for Scripture tells us that,

*Our God is a consuming fire* (Hebrews 12:29).

Fire is the expression of the nature of God. This lake is God's sphere of purifying fire for cleaning. Brimstone is used for cleansing, purifying, fumigating or preserving purposes. In like manner, God's fire will continue to burn until all sin is removed from His universe.

Death is destroyed! How is death destroyed? By making all things alive! Jesus said,

*I came to bring life and that much more abundantly* (John 10:10).

How do we destroy darkness? By turning on the light. The light will swallow up the darkness. Even so, Jesus is the true light of life that,

*Lights every man that comes into the world* (John 1:9).

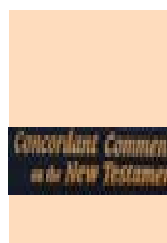
The basic promise of life to humanity of this Judgment is given by Paul in I Corinthians 15. In :22-24, Paul says,

*For as in Adam all die, so in Christ shall all be made alive; but every man [person] in his own order; Christ the first fruits; afterward they that are Christ's at His coming. Then comes the end when He shall have delivered up the Kingdom to God, even the Father, when He shall have put down all rule and all authority and power. For He must reign, till He has put all enemies under His feet.*

At the Judgment, which concludes the history of humanity, Paul says that those in the first Adam are the same in the last Adam. In geometry there is a theorem, "things equal to the same thing are equal to each other." Thus, the mankind in Adam are the same in Christ.

We are in the order God has ordained for us – as we have no power over the color of our hair or our stature, so God determines our order. When all of the orders of humanity have come to life in Christ then comes the "end." It is then that Christ hands back to the Father the Kingdom that God may be "All in all."

I Corinthians 15:28 tells us plainly that when all things are subdued to Christ, then shall the Son also



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by — A.E. Knoch (1874-1965)

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Himself be subject to Him (the Father) Who put all things under Him (Christ), that God may be All in all. In the Dutch translation, the last part of this verse reads, "That God may be everything in everybody." Paul says in Philippians 3:21,

*Who [Christ] shall change our vile [humbled, Rotherham] body, that it may be fashioned like His glorious body, according to the working whereby He is able to subdue all things unto Himself.*

Jesus was a partaker of flesh and blood (humanity) in order to die, that,

*Through death He could destroy him who had the power of death, that is the devil (Hebrews 2:14).*

I Corinthians 15:22 states, "For in Adam all die ..." thus death entered Adam's seed. He could bring forth only his Adamic nature upon all of his posterity. However, the Life of God is the greatest power in the world – it swallows up death:

*For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His LIFE [within us] (Romans 5:10).*

Thus,

*... even so in Christ shall all be made alive (I Corinthians 15:22). ■*

— *The Concept of Circularity*  
(edited & abridged)

GENTILES (continued from page 4724)

be "Gentiles" as soon as Israel came into view.

*When the Most High divided to the nations their inheritance [a reference to Genesis 10:5, 32], when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel.*

The Greeks made a similar distinction, calling the other nations of the world "Barbarians," which is accepted without comment by the writers of the New Testament.

The accepted meaning of the word "Gentile" in the English tongue is *any nation other than the people of Israel*. It is impossible that any objection we may lodge at this time could or should dislodge this word from the dictionary and literature of the centuries. The wiser course is to use the term with discrimination: in other words, to practice right division even in the terms we are compelled to employ. ■

— *An Alphabetical Analysis*, Volume 2, pages 56-61  
(edited & abridged)



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