



Bible Student's Notebook™

The Herald of His Grace

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

Volume 42
Issue 1035

“Gentile”

by — Charles H. Welch (1880-1967)

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to this article](#)

The English word *Gentile* comes from the 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, and the word *Gentile* in the 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 Hebrew word translated is *goi*, a word derived from a root meaning to form into a mass or a body. It is used in Job 30:5, where it is rendered “among (men).” *Goi* indicates a congregation of men associated together. The word *goi*, in the plural, occurs six times in Genesis 10.

We find the word translated “*heathen*” on occasion (Deuteronomy 4:27), and “*people*” as in Joshua 3:17, but after considering all 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*” [in the KJV].

Luke 2:32 renders the word “*Gentiles*,” while Luke 7:5 when referring to Israel renders it “*nation*,” as does also John 11:48. Acts 4:25 translates it “*heathen*” and Ro-



mans 10:19 translates it “*people*.” The epistle to the Galatians uses “*heathen*,” “*Gentiles*” and “*nations*” for the one word (Galatians 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 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 extra-ordinary 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*” [and her “*lost sheep*”] in this command to the Twelve.

A special note of comparison to which the reader is referred is that which sets [\(continued on page 870\)](#)

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Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 42, No. 1035 – September 2, 2024

Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- 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 through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the universality of death and resurrection (I Corinthians 15:21);
- the unique gospel of Paul – which he calls "my gospel" (Romans 2:16; 16:25; II Timothy 2:8; I Corinthians 15:1-4; Acts 13-28; Acts 20:24);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- the epistles of the present Secret Administration being Ephesians & Colossians (Ephesians 3:2, 9; Colossians 1:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the One Body (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the One Body (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- 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 and ascended seated position among the celestials (Ephesians 2:6);
- adult sonship position (Ephesians 1:5);

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God's storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

We are always open for discussion, but never for disputation. – André Sneidar

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Clyde L. Pilkington, III, Nathan H. Pilkington, Stephen Hill
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out the distinctive differences of Matthew and Luke, and we will not repeat ourselves here, except to give the references that Luke makes to the *Gentiles*, and which indicate the peculiar trend of his gospel.

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

Upon reaching the Acts of the Apostles, it is not until we reach the seventh occurrence of *ethnos*, namely in Acts 9:15, that we find the term used with any sense of favor.¹

In Matthew 12:18, 21, which immediately follows the rejection indicated in Matthew 11:20-24 and immediately precedes the introduction of [a Kingdom] “*mystery*” into Matthew 13, 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*, and the introduction of “*the Mystery*” that followed Acts 28:17-31.²

It is the three-times asserted claim of Paul 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 1:15-16) and that this peculiar office was recognized by Peter, James and John at Jerusalem (Galatians 2:8-9).

1. See the series entitled, “*The People*” in *Contrast to “the Nations”* – *A Preliminary Examination of the Word “People”*, Charles Welch, *Bible Student’s Notebook*, [Part 1 – 564](#); [Part 2 – 565](#); [Part 3 – 566](#).
2. [The Dispensational Frontier of Acts 28](#), Charles Welch, on the [order form](#) under “Charles Welch.”

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).

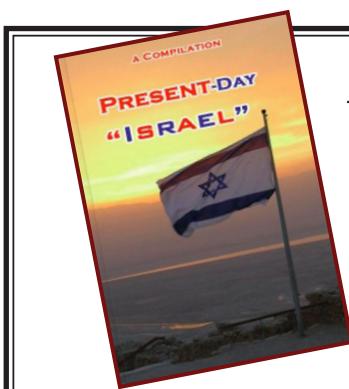
The door of faith was opened to the *Gentiles* at Paul’s first missionary journey (Acts 14:27). The times of the *Gentiles*, which refers rather to the political, than the ecclesiastical element, will come to an end when the kingdoms of this world become the kingdom of our Lord and of His Christ.³

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*. As this interpretation impinges upon the teaching of Ephesians and does not allow the normal meaning of the word *Gentile* (*ethnos*) 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 Acts 2:5; 4:25; 7:7, 45; 11:1, 18; 13:19, 42, 46-47 as a test.

(see **GENTILE**, last page)

3. For more information on this theme, see,
– [Rightly Dividing Israel’s Prophetic Kingdom – With Special Emphasis on The Overlooked Pre-Millennial “Kingdom of the Heavens” \(A Comprehensive Compilation\)](#), editors: Clyde L. Pilkington, Jr., André Sneider, *Bible Student’s Press* (on the [order form](#) under “Compilation.”



Present-Day Israel

A Compilation

Is the present-day nation known as “*Israel*” really the restoration of God’s favored nation? A collection of works by four authors: Clyde L. Pilkington, Jr., John H. Kessler, Tom L. Ballinger and Richard Jordan.

See [order form](#) under “*Compilations*.”



God's Holiness

Bible Student's Courses

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Course 1: GOD / Unit 5: The Attributes of God / Lesson 7: God's Holiness

by — Clyde L. Pilkington, Jr.

For the Lord our God is holy (Psalm 99:9).

He appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, "Praise the Lord; for His mercy endures for the ages" (II Chronicles 20:21).

Key Points:

Holiness does not mean what most of us have been taught.... 8702
Holiness is about mercy, not wrath. 8703

Many misrepresent God to mankind as a harsh, stern, angry god, full of wrath. In part, this is the byproduct of the religious system's faulty estimation of God's "holiness." We have been seriously misled as to the *true* nature and character of our Creator.

The Hebrew word¹ for "holiness" in II Chronicles 20:21 means "uncommon" (i.e., "special"²), as *distinct* and *separate* (i.e., "set apart from the rest"³) from the common. It's defined as "apartness" and "separateness."⁴ The idea of "holiness" is "one who is set apart as special."⁵



Truly, God is uncommon, and special. He is set apart, and distinct from all of His creation. In what way? In many ways! In every way!

However, scripturally, in what way is God said to be "holy"? What is the quality of contrast and distinction? It is God's "mercy."

When the choir of Israel sang the praises of God, it is quite interesting to note what they specifically magnified about Him:

... He appointed singers unto the LORD, and that they should praise the beauty of holiness
... (II Chronicles 20:21).

Yet, to demonstrate the true beauty of God's holiness, here is what they actually sang:

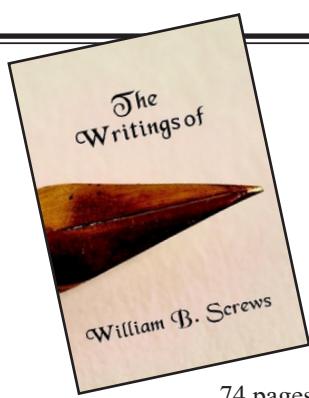
1. קָדֵשׁ (qôdesh), H6944 (SEC).

2. AHL.

3. AHL.

4. BDB.

5. AHL.



See [order form](#) under
"Other Authors."

The Writings of W.B. Screws

Screws, of Glennville, GA, a former Primitive Baptist pastor, was an able advocate of the Pauline gospel and staunch defender of the ultimate salvation of all mankind. He had an extensive teaching ministry that was concentrated, but not limited to, the southeastern United States. He was also the long-time editor of the monthly periodical, *The Pilgrim's Messenger*.

An associate of A.E. Knoch (1874-1965), he conducted a regular circuit ministry throughout Georgia and South Carolina. He co-labored regionally with many brothers including W.H. Bundy (1881-1952). He taught in Bible conferences as far away as San Antonio, TX, and El Centro, Oakland, and Los Angeles, CA.



... Praise the **LORD**; for His **mercy** endures for the ages (II Chronicles 20:21).

Man's many systems of religion would lead us to believe that the holiness of God overflows with sternest severity, anger and wrath; but when the choir of Israel sang the praises of God's holiness, they specifically sang about His *enduring mercy*. This is so contrary to religious thinking.

The *holiness* of God actually overflows with kindness, compassion, love, gentleness and mercy! We learn this from the pages of the Scriptures themselves. We see this clearly within the context of our passage at hand. God's holiness is unmistakably associated with divine mercy.

Here is another passage that clearly shows the relationship between the true character of God's holiness and His abundant mercy.

*I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim: for I am God, and not man; the **Holy One** in the midst of thee ... (Hosea 11:9).*

Why would God not execute the fierceness of His "anger"? The verse tells us why: because He is *not* man, He is "*the Holy One*"!

We are often led to believe that the very reason that God can't have a relationship with man is because of His holiness. Yet we can see from this passage that it is just the opposite. After all, He is truly a God Who "delights in mercy" (Micah 7:18).

We can also see the connection between the holiness

of God and His mercy in the earthly life of the Lord Jesus Christ. He was Emmanuel – "*God with us*." Thus, the truth is, that the one "*Who is holy*" and "*separate from sinners*" was here on Earth as "*a friend of Publicans and sinners*" (cf. Hebrews 7:26; Matthew 11:19).

One telling passage about the true nature of holiness can be seen in the admonition of Paul, the apostle:

*I will therefore that men pray everywhere, lifting up **holy** hands, **without wrath** and **doubting** (I Timothy 2:8).*

Ultimately, wrath and holiness are *incompatible* in the mind of Paul (and in the mind of God!).

God's holiness is predominantly connected with His Saviorhood. He is the compassionate and loving Savior *because of* His holiness, not in spite of it!

*For I am the **LORD** thy God, **the Holy One** of Israel, **thy Savior** (Isaiah 43:3).*

Yet further, Paul goes on to reveal to us that, not only was God the Savior of Israel but, He is indeed,

*the living God, Who is **the Savior of ALL men** (I Timothy 4:10).*

This is the biblical view of the true and living God! This is the scriptural view of the holiness of God!

Rejoice in Him! He is a wonderful God! His holiness is beautiful! **BSN**

TOPICS:

Major: God; God, Attributes of; Holy; Holiness, Mercy

Minor: Salvation of All

Concordant Version: Paul's Epistles – Large Print

This is a page-for-page photographic enlargement of the typeset pages of Paul's epistles taken from The *Concordant Literal New Testament*, reproduced on 8-1/2×11 sheets. Wide margins are afforded for notes. This edition is useful not only for partially sighted readers but as well for those wishing to have study sheets of Paul's epistles available for notebook use.

144 pages

See [order form](#) under "Bibles."

The Christianity Maintenance Program

by — Steve Martin

[Click here to listen to this article](#)

Key Point:

There really is no maintenance program!

When you get a shiny new lawn mower, the first thing you learn is how to keep it purring like a kitten. You change the oil, clean the air filter, sharpen the blade, and give it regular tune-ups. Skip these steps, and you'll have a sad, sputtering mower on your hands, or worse, a mower fit for the junkyard. Thankfully, they give you a manual with all of the instructions.

Well, Christianity has a bit of that vibe too. Once you've signed up by "accepting Jesus," they hand you a to-do list to keep your spiritual engine running. There's often a manual (no, not the Bible) that outlines your maintenance tasks. Daily Bible reading, prayer, and confessing sins are just the basics. Add in regular church attendance, tithing, witnessing, speaking in tongues, and dressing the right way. Every church has its own list, but trust me, there's always a list.

If you slack off, you might get a friendly visit from the

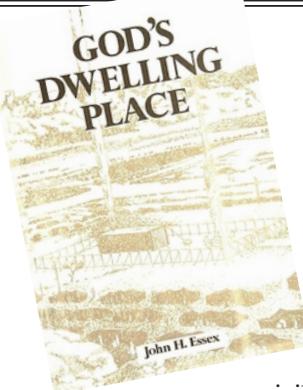


preacher, face rejection from fellow members, or, worst-case scenario, get booted out with a side of hellfire. It's up to you to know the list and stick to it. Ignore it at your own risk!

GOD'S MAINTENANCE-FREE PROVISION

But here's the good news: you do not need to maintain what God Himself has provided. God's work in you is maintenance-free.¹ After all, you *are* God's work.² You have no need to jump through hoops. No maintenance list to worry about. God, through Christ, has dismantled any to-do list anyone might try to impose on you. Sure, you might study, teach and read your Bible if you want; but the key is, *you don't have to* – as a means of maintenance – no upkeep is required. *You're free!*³

1. "... He who began a good work in you [He] will perform it ..." (Philippians 1:6).
2. "For we are His workmanship..." (Ephesians 2:10; "His achievement," CV).
3. "For freedom Christ frees us! Stand firm, then, and be not again enthralled with the yoke of slavery." (Galatians 5:1).



184 pages

See [order form](#) under "Essex."

God's Dwelling Place

by — John H. Essex (1907-1991)

"Amongst the countless thousands of books on Biblical subjects there are very few indeed (if any) which deal with the subject of "God's Dwelling Place," and there is not one known to the writer which deals with the subject in the manner of this book. The subject is surveyed in relation to the purpose of God and His ways with humanity. It shows that God was not reacting to a crisis situation in His dealings with mankind, but that the God Who planned the end also planned the beginning. The

visible and temporary aspects of God's dwelling place are reviewed, from the tabernacle in the wilderness to the temples of Solomon, Zerubabel and Herod, through to the New Jerusalem. The spiritual aspects are shown to be from before the creation, through the present church, until the point when death is swallowed up in victory, and God becomes All in all."





For everyone else, don't worry: it's all taken care of. They might not realize it yet, but they're busy trying to fill a God-shaped hole with all sorts of things. This is God's current design for them, so that they will eventually see that only He can fill that void. Their lists and activities just aren't cutting it. Some-day, God will reveal the truth to them, and they'll see that there's no list at all. They were "in" from the start.

So, we can kick back with peace and assurance, knowing that there's no maintenance program, no

checklist, and no need to figure out how to please God.⁴ He's already very pleased with us, faults and all, because that's the way He made us.⁵

BSN

TOPICS:

Major: Grace; Law; Legalism

Minor: Christianity; Salvation of All

4. "Therefore, don't let anyone judge you... If you have died together with Christ ... why... are you submitting to decrees— 'Do not handle, nor taste, nor touch' — ... according to the commandments and teachings of men?" (Colossians 2:16, HCSB; 2:20-22, REB).
5. "... You [God] will be pleased with me, Your creature" (Job 14:15, GNB).



What a wonderful BSN [1031] ... I have NEVER read a deeper or more inclusive brief article that contains such profound pinnacle truth. I am serious when I say that this writer had God-given enlightenment. This precious article will bind the heart and minds of those that have been given a glimpse into what awaits us as those among the first to enjoy life beyond this present evil age. I thought Myers was going to be a little hard to read but, by staying with him as he unfolded his understanding, I was completely refreshed and further solidified in our glorious identity as those seated far above in joint identity with our Head in the Super Heavens. WOW!!! – IN

I wanted to let you know that the book by Bert Bauman, *The Gospel*,¹ was a very good book, I thought. As a matter of fact, I will be buying a bulk supply of these in preparation for my funeral some day! This book really spells out Good News, yet in brevity!

One more very good book that I finished, but a little large by most people's standards, was *The Absolute Sovereignty of God*.² Fantastic chapters!

I particularly noted these and thoroughly enjoyed

1. [Editor:] Bible Student's Press (on the [order form](#) under "Other Authors.")
2. [Editor:] Bible Student's Press (on the [order form](#) under "Compilations.")

their content:

Chapter 1: Right out of the chute was a very insightful chapter "God's Will, Counsel and Intention" by William B. Screws.

Chapter 9: "The Cornerstone Truth" by Clyde Pilkington, Jr.

Chapter 12: "The Greatest Author of All Time" by Clyde Pilkington, Jr.

Chapter 19: "The Election Was Rigged" by Clyde Pilkington, Jr.

Chapter 50: "Trusting Others to Father" by Clyde Pilkington, Jr.

Chapter 51: "God Determines, Not Permits" by Norman P. Grubb ... I really enjoy this guy!

Appendix 6: "The Sovereignty of God" by George Addair ... excellent insight!

Appendix 9: "The Absolute and the Relative" by Clyde Pilkington Jr.

Appendix 11 "Everything Is Under Control" by Clyde Pilkington, Jr.

Appendix 20 "Giving Thanks for Obama" by Clyde Pilkington, Jr.

So many others were excellent too, but I made special notations on these because they spoke to me in a special way! Thanks again for your labor of love in ministering to our hearts out here in "reader land"! – NE BSN





GENTILE (continued from page 8701)

Acts 2:5 speaks of the “nations” (*ethnoi*) 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.

Acts 4:25 quotes from Psalm 2, “*Why do the heathen rage?*” and in :27 these “heathen” or “*Gentiles*” are differentiated from Israel and linked with Herod and Pontius Pilate. The writer of the 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*” and **7:45**, 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 and 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 *allophulos*, and is found in the Septuagint of Exodus 34:15, Isaiah 2:6 and 61:5, as well as six times in Judges as the equivalent of “*Philistines*.”

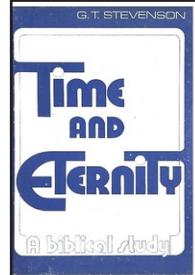
It is impossible therefore to believe that the acknowledgment of Acts 11:18, “*Then hath God also to the Gentiles [ethnos] granted repentance unto life*,” can refer to *Gentiles* as such, but that a similar testimony in Acts 14:27 may not.

Acts 13:42, 46-47 are associated with Isaiah 49:6, which can only mean *Gentiles* in the generally accepted sense. **BSN**

— *Alphabetical Analysis* (edited abridgement)

TOPICS:

Major: *Ethnos*; Gentile; *Goi*; Nations
Minor: Acts Period; Paul; Right Division



Time and Eternity:
A Biblical Study
by — G.T. Stevenson

The research in this book is offered in the hope that it may contribute a little to the strengthening of faith in the readers as it has done for the writer.

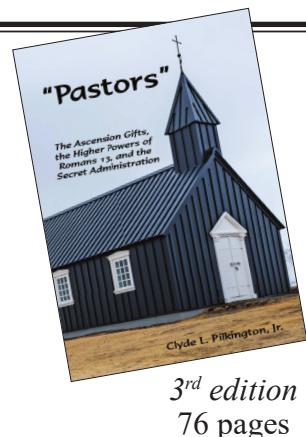
74 pages (See [order form](#) under “Other Authors.”)

IT IS NOT
EASY TO CLEAR
OUR MINDS FROM
TRADITION,
NOR CAN IT BE DONE
IN A MOMENT.

A.E. KNOCH (1874-1965)

“Pastors” – The Ascension Gifts, the Higher Powers of Romans 13, and the Secret Administration

by — Clyde L. Pilkington, Jr.



See [order form](#) under
“Clyde Pilkington.”

The modern role of “pastor” is not founded on Scripture, but instead is an institutional fabrication of Protestantism. The Ascension Gifts of Ephesians 4 were prophetically a part of Israel’s Old Testament promises. The “*higher powers*” of Romans 13 were not a reference to civil authorities, but rather the spiritual rulers over the Acts-period churches. Since Acts 28 (the dispensational boundary line) the “*powers that be*” have been withdrawn. Under the current Secret Administration, all of these “*gifts*” are inoperative. The One Body has no flesh-and-blood rulers. We are to be submissive only to our Head: the Lord Jesus Christ. To Him alone do we owe our allegiance.