

The Dispersed of Israel

**A Biblical Examination
of the Diaspora**

By: Matthew D. Dyer

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The identity of Israel today is an especially important topic, and who a Christian identifies as Israel will greatly affect how they understand the Bible. There are some who believe the modern-day Jewish people make up all modern Israel, there are some who believe that the Church makes up a “spiritual Israel,” and then there are some who believe the Anglo-Saxon and kindred people are the physical descendants of the Israel people. I adhere to the later belief, believing that the Anglo-Saxon people are the only people who fulfill the promises given to Abraham, Isaac, and Jacob/Israel in the Abrahamic Covenant. This would include them becoming a multitude of people (Genesis 13:16), a multitude of nations (Genesis 17:5), and with those nations having a multitude of kings (Genesis 17:6) through history, just to name a few of those promises. Another promise that was given to Israel is if they continued to transgress God’s Law that they would be taken out of their land and dispersed through the Earth as punishment for their sin. This promise first appears in Deuteronomy 28:25 where the listing of the blessings and curses that would come upon Israel if they obeyed and disobeyed the law of God is found.

Deuteronomy 28:25 states:

“The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.”

In the King James Version, the English word removed is rendered from the Hebrew word *za‘āvâ*. In the Greek Septuagint¹ the word diaspora is the counterpart to the Hebrew word *za‘āvâ*. The word diaspora is translated in both the Old and New Testament as “scattered,” “dispersed,” and “dispersion” in the King James Version. The Greek Septuagint renders Deuteronomy 28:25 the following way:

¹ The Septuagint (LXX) is the Hebrew Old Testament translated into Greek around 200 years before Christ.

Deuteronomy 28:25 (Brenton Septuagint Translation) states:

“The Lord give thee up for slaughter before thine enemies: thou shalt go out against them one way, and flee from their face seven ways; and thou shalt be a dispersion in all the kingdoms of the earth.”²

In this book I will demonstrate how this Greek word diaspora when used in Scripture is only ever referring to the Israelite people in the Old and New Testament. This is important to realize because often in the New Testament in passages such as 1st Peter 1:1, many Bible teachers state that this book is written to and about non-Israelite Christian converts, sometimes referred to as “spiritual Israel,” rather than being specifically addressed to New Covenant Christian Israelites. Before we examine some more Scriptures where this Greek word diaspora appears, I want to quote a few concordances and lexicons concerning how this Greek word diaspora is defined.



James Strong in his *The Exhaustive Concordance of the Bible* defines this Greek word as:

“διασπορά diasporá, dee-as-por-ah'; from G1289; dispersion, i.e. (specially and concretely) the (converted) Israelite resident in Gentile countries:—(which are) scattered (abroad).”

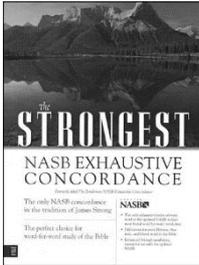
James Strong defines this Greek word as referring to Israelites living in “gentile” countries. The Greek word ethnos is often translated as “gentiles” in most English translations, but the Greek word simply means nations and is translated that way a lot throughout the Old and New Testament. So, I assume Strong means Israelites scattered in foreign countries when he uses the English word “gentiles.”

² Brenton's Septuagint is a translation of the Greek Old Testament by Sir Lancelot Charles Lee Brenton, published in 1851. There is also the Charles Thomas translation (1808), the Apostolic Bible Polyglot (2003), among others.

Joseph Henry Thayer in his *Thayer's Greek Lexicon* defines diaspora as:



“διασπορά, διασπορᾶς, ἢ (διασπείρω, cf. such words as ἀγορά, διαφθορά) (Vulg.dispersio), a scattering, dispersion: ἀτομων, opposed to σύμμικτος καὶ παραζευξίς, Plutarch, mor., p. 1105 a.; in the Sept. used of the Israelites dispersed among foreign nations...”



In *The NAS Exhaustive Concordance* published by The Lockman Foundation defines diaspora as:

“a dispersion (Israel in Gentile countries)”

George Abbott Smith in his book *Abbott-Smith Manual Greek Lexicon of the New Testament* defines *diaspora* as:



“In LXX (Septuagint) of Israelites dispersed and exiled in foreign lands, as Deuteronomy 28:25...”



Ethelbert William Bullinger in his *The Companion Bible* he states the following concerning the word diaspora:

“Greek Diaspora = the Dispersion. Occurs three times; here, 1Pe_1:1 (“scattered ”), and Jam_1:1 (“which are scattered abroad”; literally “in the Dispersion”).”

We can see that all these men defined the Greek word diaspora in the Bible as being connected with the Israelite promise of dispersion among foreign lands outside their own. We have already looked at Deuteronomy 28:25, which no one argues is speaking about the Israelites, but now let us look at the other places in the Old Testament where this word is found and see if it is used exclusively for Israelites.

Deuteronomy 30:3 (Brenton Septuagint Translation) states:

“If thy dispersion be from one end of heaven to the other, thence will the Lord thy God gather thee, and thence will the Lord thy God take thee.”

The English word “dispersion” is translated from the Greek word diaspora in this passage, and we see the word being used in the context of Israelites being gathered after the Lord had scattered them for their sins. Now let’s look in the book of Nehemiah where the prophet Nehemiah quotes part of Deuteronomy 30:3 where it says:

Nehemiah 1:8-9 (Brenton Septuagint Translation) states:

“Remember, I pray thee, the word wherewith thou didst charge thy servant Moses, saying, If ye break covenant with me, I will disperse you among the nations. But if ye turn again to me, and keep my commandments, and do them; if ye should be scattered under the utmost bound of heaven, thence will I gather them, and I will bring them into the place which I have chosen to cause my name to dwell there.”

The English word “scattered” in this passage is translated from the Greek word diaspora and is referring to the Israelites. The next time this word is used is in the Book of Psalms where it speaks of the promise of regathering dispersed Israelites back together again:

Psalms 147:3 (Brenton Septuagint Translation) states:

“The Lord builds up Jerusalem; and he will gather together the dispersed of Israel.”

The English word “dispersed” is translated from the Greek word diaspora in this passage, and even more clearly is referring to Israelites. In the King James Version, this verse is rendered as **“the outcasts of Israel.”** Now let’s look in the Book of Isaiah where diaspora appears next:

Isaiah 49:6 (Brenton Septuagint Translation) states:

“And he said to me, It is a great thing for thee to be called my servant, to establish the tribes of Jacob, and to recover the dispersion of Israel: behold, I have given thee for the covenant of a race, for a light of the Gentiles³, that thou shouldst be for salvation to the end of the earth.”

The English word “dispersion” is translated from the Greek word diaspora in this passage and is referring only to Israelites. It is also important to point out the usage of the Greek word *genos* in the Septuagint in this passage which is translated into the English word “race,” which is clearly speaking of the race of Israel in the context. This would mean that the context of both words being used is not referring to a “spiritual Israel,” rather a flesh and blood Israel. The Greek word *genos* is defined by James Strong as **“γένος *génos*, ghen'-os; from G1096; "kin" (abstract or concrete, literal or figurative, individual or collective):—born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.”** This Greek word *genos* appears in the New Testament in the book of 1st Peter concerning the Israelites of the dispersion, and is translated as “generation” in the King James Version.

³ The English word “Gentiles” here is translated from the Greek word *ethnos*, which means simply nations, and one must look at the context to determine which nations the passage is speaking about. The Greek word *ethnos* is NOT a universal word for “non-Jew.” More on the subject of “Gentiles” on page 26.

1st Peter 2:9 states:

“But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:”

The *New America Standard Bible*, *Legacy Standard Bible*, *The Amplified Bible*, *English Standard Version*, *Christian Standard Bible*, *Holman Christian Standard Bible*, *American Standard Version*, *English Revised Version*, *Young's Literal Translation*, *The Ferrar Fenton Bible*, *The Apostolic Bible Polyglot* all translate this Greek word *genos* as “race” in this passage. Sadly, this verse is often taught to be referring to a “spiritualized” Israel made up of anyone who is a believer in Jesus, even though this Greek word being used is speaking of a race of people, and Peter is quoting Deuteronomy 7:6 which is speaking about the Israelites, and in 1st Peter 2:10 the Apostle is quoting a verse from the book of Hosea⁴ concerning the Israelite people. So those who say that the “concept” of race is not in the Bible, are incorrect.⁵ We see the idea of the race of Israel plainly laid out in these passages. Now let’s look at the book of Jeremiah where the Greek word *diaspora* appears next:

Jeremiah 15:7 (Brenton Septuagint Translation) states:

“And I will completely scatter them; in the gates of my people they are bereaved of children: they have destroyed my people because of their iniquities.”

The English word “scatter” here is translated from the Greek word *diaspora* in this passage and is referring to the Judean Israelites of Jerusalem. *The Apostolic Bible Polyglot* translation renders this verse in the following manner which I believe is a little clearer:

⁴ Read Hosea 1:9, 1:10, 2:23

⁵ For more information concerning race in the Bible please read *A Case for Biblical Kinism* by Matthew D. Dyer. A hardcopy can be ordered or read for free at www.ChristianAmericaMinistries.org.

Jeremiah 15:7 (The Apostolic Bible Polyglot) states:

“And I will scatter them in a dispersion in the gates of my people. They were made childless; they destroyed my people because of their evils.”

In this translation diaspora is translated as “dispersion” which is consistent with the other passages we have already examined. Now let’s look at the last verse in the Old Testament to use the Greek word diaspora.

Jeremiah 34:17 (The Apostolic Bible Polyglot) states:

“On account of this, thus said *the* LORD, You hearkened not to me to call a release -- each for his brother, and each for his neighbor. Behold, I call a release to you -- to *the* sword, and to the plague, and to the famine; and I will give you for dispersion unto all the kingdoms of the earth.”

The English word “dispersion” is translated from the Greek word diaspora in this passage, and once again it is speaking of the Israelite people. So, throughout the Old Testament every time this word is used it is speaking of Israel **ONLY**. So, by using this reasoning it would make sense that in the New Testament this same Greek word would also be used exclusively for Israelites. Before looking at where this word appears in the New Testament, I want to point out that this Greek word is consistently used for Israelites in the Apocrypha as well. I do not believe the Apocrypha is inspired Scripture, but it does give us more witnesses to how this Greek word diaspora was being used in literature in the 2nd century B.C. up to the 1st century A.D.

Judith 5:19 (Brenton Septuagint Translation) states:

“But now are they returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is, and are seated in the hill country; for it was desolate.”

The English word “scattered” is translated from the Greek word diaspora in this passage in the Book of Judith and is speaking of the Israelites. If we look at the book of 2nd Maccabees it says this concerning the Israel people:

2nd Maccabees 1:26-27 (Brenton Septuagint Translation) states:

“Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it. Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God.”

As you have probably guessed it, the English word “scattered” is translated from the Greek word diaspora in this passage. We have examined every verse in the Greek Old Testament and the Apocrypha where the word diaspora appears and revealed that it is always used referring to dispersed Israelites. It is never used for non-Israelite people. Now let us examine the passages in the New Testament where this word appears, starting in the Gospel of John.

John 7:32-35 states:

“The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. 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?”

The English word “dispersed” is translated from the Greek word diaspora. In this passage the Judahites of Jesus’ day were wondering whether Jesus would go to the “dispersed” that were among the “Gentiles” and teach them. As I have demonstrated, this word always means Israelites that are scattered in other countries outside of the land

of Israel. If you are reading this verse out of the King James Version, it possesses a stumbling block because of the two words translated as “Gentiles” that should have been translated as Greeks. The two Greek words here are the word *hellēn*, which is the Greek word for Greeks. This mistake wasn’t made by the translators of the *1599 Geneva Bible*, and is corrected in most other translations.

John 7:35 (1599 Geneva Bible) states:

“Then said the Jews among themselves, Whither will he go, that we shall not find him? Will he go unto them that are dispersed among the Greeks, and teach the Greeks?”

What this verse is telling us is the Judahites of the time of Jesus believed and knew that dispersed Israelites were among the Greeks. They were not thinking of a non-Israelite people, rather they were thinking of people from their own lineage that had been dispersed. It’s interesting to note that in the Apocrypha, in the Book of 1st Maccabees, it is said that the Greek Lacedemonians, better known as Spartans, were brethren to the Judahites.

1st Maccabees 12:21 (Brenton Septuagint Translation) states:

“It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham.”

In the Book of James, chapter 1, verse 1, which is the next time the word diaspora appears, we see that James is addressing his book to the twelve tribes which had been dispersed/scattered like God promised long ago in the Old Testament.

James 1:1 states:

“James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.”

The English word “scattered” is translated from the Greek word diaspora in this passage. This verse is clear that James is addressing his

book to the twelve tribes of Israel, which is consistent with every verse we have looked at so far that uses this word. This also means the northern house of Israel (Ten Tribes of Israel) which had been divorced from God and dispersed had not gone out of existence like many teach today, and that they were understood to be among the Greeks like seen in John chapter 7. The last book in the New Testament to use diaspora is 1st Peter.

1st Peter 1:1 states:

“Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, ”⁶

The English word “scattered” is translated from the Greek word diaspora in this passage. Peter chose to use this word because his epistle was addressed to scattered flesh and blood Christian Israelites in the regions of “**Pontus, Galatia, Cappadocia, Asia, and Bithynia**” rather than the commonly



Map showing where these regions were at the time of Peter's writings.

held belief that Peter is addressing his epistle to a “spiritual Israel” or just Christians in general. Peter was using this Greek word the same way he would have read it in the Greek Old Testament, which was used during his day, which he would have been familiar with. This is even further demonstrated by what he says in 1st Peter 2:9-10 which we discussed earlier in this book.

⁶ The word translated as “strangers” in the King James Version simply means sojourner.



Eusebius of Caesarea, who was the bishop of Caesarea Maritima in the Roman province of Syria Palaestina during the 2nd & 3rd century A.D., considered 1st Peter to be addressed to Israelites/Hebrews in his book *Ecclesiastical History* where he uses the Greek word diaspora speaking of the people that Peter ministered to during his ministry in these regions and identifies them as “Hebrews.”

“And in how many provinces Peter preached Christ and taught the doctrine of the new covenant to those of the circumcision is clear from his own words in his epistle already mentioned as undisputed, in which he writes to the Hebrews of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia.”⁷

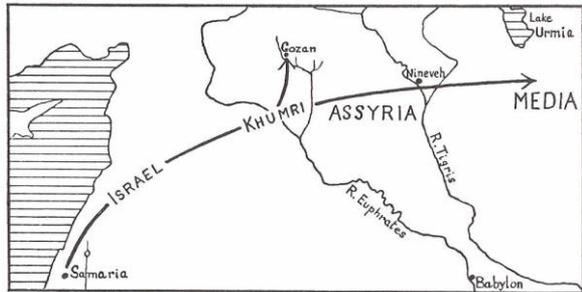
If we look back through Biblical history, we know that the nation of Israel was split into two nations (1st Kings 11:29-36) and the northern part of Israel became known as the Kingdom/House of Israel, and the southern part was known as the Kingdom/House of Judah. The other two tribes of Judah and Benjamin, with most of the tribe of Levi, formed the southern kingdom, with the majority of the remainder of the Israelites forming the northern kingdom of Israel. After this division of the kingdom of Israel into two kingdoms, the Israelite people went deeper into sin, and they forgot or did not care about the warnings that God had given them back in Deuteronomy chapter 28. The first verse we looked at in this book that contained the Greek word diaspora was Deuteronomy 28:25 where God said he would disperse/scatter Israel among the kingdoms of the earth for being disobedient unto the covenant that He made with them.

⁷ Ecclesiastical History, Book 3, Chapter 4

Deuteronomy 28:25 (Brenton Septuagint Translation) states:

“The Lord give thee up for slaughter before thine enemies: thou shalt go out against them one way, and flee from their face seven ways; and thou shalt be a dispersion in all the kingdoms of the earth.”

God Almighty kept His promise when the Assyrians came against the northern Kingdom of Israel and defeating them in battle and carried them away captive



732-700 B.C. Israel was taken into exile by the Assyrians who called the Israelites Khumri, later corrupted to Gimira.

into Assyria. These Israelites were put into Halah, and Habor by the river Gozan, and in the cities of the Medes. God made these people a diaspora people, or in other words an Israelite people in a foreign country other than their own as a punishment for their sins. The House of Israel was divorced from God when this happened, but the nation of Judah remained in covenant with God even though she was not any better than her sister Israel (Jeremiah 3:8-10).⁸ Even though all this happened, there was a promise for these scattered Israelites that they would be brought back together under a New Covenant and redeemed (which means to buy back).

Jeremiah 31:31-33 states:

“Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto

⁸ Referring to the Old Covenant. The Northern House of Israel was still under the unconditional Abrahamic Covenant.

them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”

In Ezekiel 34:1-16, we have the prophet speaking about God’s sheep, who are the Israel people, and how these sheep are “**scattered upon all the face of the earth**” and needed a shepherd. Later in verse 11-12 it says:

“For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.”

God Almighty is saying in these verses that He would come and seek out His scattered sheep which were lost. This is also promised in Jeremiah 31:10 where it says:

“Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.”

Jesus Christ being God in the flesh came to the earth as this shepherd to gather up His sheep.⁹ It was Jesus who said in John 10:11 that He was “**...the good shepherd: the good shepherd giveth his life for the sheep.**” Later, in that chapter Jesus also stated that He had other sheep in another fold.

⁹ For more Scriptural proof that Jesus is God please read [Is Jesus God? Or A god?](#) by Matthew D. Dyer. A hardcopy can be ordered or read for free at www.ChristianAmericaMinistries.org.

John 10:16 states:

“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.”

Throughout Scripture the word sheep is only ever used to refer to the Israelites. In the Gospel of John, Jesus is speaking to the Judean Israelites from the House of Judah. The other fold of sheep Jesus is speaking of is the dispersed House of Israel that was promised to be regathered and given a New Covenant along with Judah. We read about this regathering of the Israelite people and them coming together under one head (one shepherd) again in the book of Hosea where it says:

Hosea 1:9-11 states:

“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.”

In the context of the Bible there is only one people who are called God’s sheep, who were “scattered” and not in the land of Judah at the time of the New Testament, which were promised to be regathered under one head/shepherd and would be given a New Covenant. That was the Israelite people from the northern House of Israel, which after they left their Assyrian captivity changed their names over the centuries and migrated into western Europe. The 1st century Judahite historian Flavius Josephus confirmed the fact that the House of Israel (The ten tribes of Israel) were still in existence when he said:

“The ten tribes are beyond the Euphrates till now, and are an immense multitude and not to be estimated in numbers”¹⁰

There was only one group of people who had traveled beyond the area of the Euphrates, near where they were held captive, and had grown into an immense multitude of people like was prophesied in the Scriptures. It was the Anglo-Saxon, Celtic, Germanic, Scandinavian, and kindred peoples of Europe. These people had become a large population (Genesis 13:16) only comparable to the stars of heaven (Genesis 26:4) and the sand of the seashore (Isaiah 10:22). They became a multitude of nations (Genesis 17:5) and produced a multitude of kings through those nations (Genesis 17:6). These were the same people that accepted Christianity, and it grew among them for the last two thousand years, the Word of God was kept, guarded, printed, and sent out to the world by them. Even though it may not be something that our modern culture wants to accept, no one can deny that the Gospel of Jesus Christ went north-west into Europe right after the death, burial, and resurrection of our Lord and was accepted by those sheep that heard their shepherd’s voice like Jesus said they would:

John 10:27 states:

“My sheep hear my voice, and I know them, and they follow me.”



¹⁰ Antiquities of the Jews 11:133

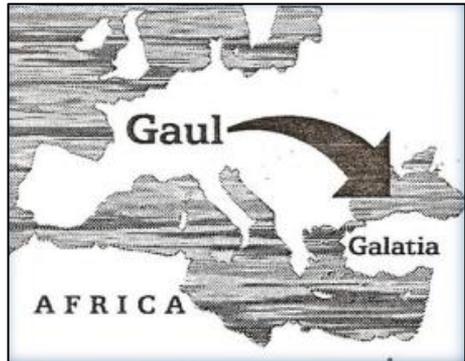
Who Were the Galatians?

In 1st Peter 1:1, the Apostle addresses his book to the *diaspora*, which we know is a Greek word only used in Scripture for dispersed flesh and blood Israelites. Peter then goes on to say that these dispersed Israelites were located in “**Pontus, Galatia, Cappadocia, Asia, and Bithynia.**” Since the Apostle Paul wrote an epistle to the people of Galatia, and Peter is identifying them as dispersed Israelites, let us examine who these people were more closely.



Philip Schaff wrote in *Philip Schaff's Popular Commentary on the New Testament* the following concerning the people of Galatia in his introduction to the Epistle of the Galatians:

“GALATIA or GALLO-GRÆCIA was a mountainous but fertile province in the interior of Asia Minor. It had its name from the Gallic or Celtic tribes which inhabited it. Their ancestors, on invitation of Nicomedes, king of Bithynia, had come from the left banks of the Rhine and the Moselle, and, in company with a small number of Germans, settled in Asia about 280 before Christ.... Galatians, Gauls, Celts, are often used synonymously by ancient writers. The Scotch Highlanders still call their own country Galatia (Gaëldachd), the land of the Gauls (Gaels).”



This means the people who Paul and Peter were addressing their epistles to were Caucasian people of Celtic Galic ancestry, identified as dispersed Israelites. If the people Paul wrote to in Galatia were

indeed Israelites, then we should be able to find some hints of their identity in his epistle to the Galatians.

Galatians 3:7 states:

“Know ye therefore that they which are of faith, the same are the children of Abraham.”

The above verse is often quoted to allegedly prove a spiritualized Israel, but this verse taken alone does not prove this. If the word “they” spoken of in this verse refers to Non-Israelite “Gentiles,” then one must conclude that all children of Abraham throughout the Bible are spiritual children, and not a physical people. But we know that God made a covenant with a physical flesh and blood Israel. On the other hand, if the word “they” refers to literal flesh and blood Israelites from either the House of Judah or the House of Israel, then only those physical Israelites who are of faith are to be considered TRUE children of Abraham. This means all non-Christian Israelites in the world are not true children of Abraham under the New Covenant and are just like the House of Israel that God divorced and cutoff.

Jeremiah 3:8 states:

“And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.”

The Apostle Peter addressing the dispersed Israelites said the following concerning Israel later in his epistle.

1 Peter 3:6 states:

“Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.”

These people whom he was writing to were flesh and blood Israelites identified as diaspora. Therefore, what Peter was saying could be paraphrased the following fashion: **“...you (who are the physical daughters of Sarah) have (truly) become her children if you do what is right without being frightened by any fear.”**

What Paul and Peter both are saying in these passages is that to be a TRUE Israelite one must be a Christian first. The Scriptures teach you are saved BY GRACE, NOT RACE. An Israelite must be a Christian in order to be a true child of Abraham. But how do we know the Greeks in this passage were Israelites and not just “spiritual Israel” made up of any people?

Galatians 3:23-28 states:

“But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.”

Who are the “we” that Paul is speaking to in verses 23-25? They have to be the same people that Paul is speaking to in verses 26 and 27. It would only make sense that the “ye” in verses 26 and 27 are the “Jew” and “Greek” in verse 28; thus, the “we” in verses 23-25 are both Jews and Greeks. Now let us ask ourselves who in Scripture was given the Law and considered under the Law? This description fits only one group of people in the Bible, and that is the Israel people.

Leviticus 26:46 states:

“These are the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.”

Psalm 78:5 states:

“For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children”

Romans 9:4 states:

“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”

It cannot be denied that the Law was given to the Israelites and belonged to them, and they were under its requirements under the Old Covenant. By understanding this, it allows us to identify both the Jews and the Greeks in Galatians 3 as flesh and blood racial Israelites, because only Israelites were given the Law at Mount Sinai. There is another witness to this in the Gospel of John when the Judahites said they believed the diaspora of Israel were among the Greeks at that time, and obviously these Galatians as well.

John 7:35 (1599 Geneva Bible) states:

“Then said the Jews among themselves, Whither will he go, that we shall not find him? Will he go unto them that are dispersed among the Greeks, and teach the Greeks?”

In Galatians 3:28-29 Paul is explaining to both groups of Israelites that being a Judahite Israelite or an Israelite from the dispersion is not what makes you a TRUE child of Abraham, but becoming a Christian and following King Jesus DOES.

Were the Romans Israelites?

As pointed out previously in the book that the Greeks of John 7:35 were Israelites of the dispersion, and that the King James Version mistranslates the Greek word *hellēn* as “gentiles” when it should have been Greeks. Sadly, this mistranslation happens four more times in the New Testament, two times is in the Epistle to the Romans.

Romans 2:10 states:

“But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:”

Romans 3:9 states:

“What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;”

In both verses the Greek word *hellēn* is incorrectly translated as “gentile” and “gentiles,” when it should be translated Greeks. In both passages Paul is referring to two groups of people, and he addresses these two groups of people throughout the epistle as Jews (Judeans) and Greeks/Gentiles.



Bible scholar and author, Dr. William Pascoe Goard, in his book *The Epistle to the Romans* identifies who these Greeks/Gentiles are that Paul is addressing with the Judeans:

“The “Gentiles” are not the heathen! We are saved the trouble of wondering over the matter by the fact that the Apostle Paul goes to great pains to make it absolutely clear that he is talking of the Israel which separated from Judah and dwelt as a separate kingdom in the land of Israel, and which was still separate and distinct from Judah in his day (A.D. 60.). In order to make this trebly sure for

the student of his writings then and now, he calls three witnesses as to the identity of Israel. These three witnesses are:

**The Prophet Osee [Hosea]
The Prophet Esaias [Isaiah]
the Prophet Elias [Elijah]**

Each of these witnesses gives his testimony in such a clear-cut manner that there can be no doubt and no gainsaying them.

Inasmuch as the Apostle puts Judah over against Israel in his day, there can logically arise no question as to an earlier fusion of Judah and Israel, either at the time of the return of the Jews from Babylon, or after. Those who have been busy asserting such a fusion should have given more careful heed to the Apostle Paul's clear statement, and his clearer proof, and thus have avoided falling into such manifest error... Let us now look at the proof adduced by the Apostle: First, he calls Osee; or as it is spelt in the Old Testament, Hosea:

Romans 9:25-26: "As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God."

How shall we assured that Osee, or Hosea, was talking of the ten-tribed Israel and not of Judah? Let us turn to Hosea and read the original passage, referred to by St. Paul in the quotation given above:

Hosea 1:6-7, 9-11: "And she conceived again, and bare a daughter. And God said unto him, Call her name Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have

mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen... 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.”

Can anything be clearer than this separation of the ten-tribed Israel from Judah? It is this ten-tribed house of Israel, of whom St. Paul speaks as Gentiles. This should be conclusive. But the Apostle knows well how hard it is to establish the simple facts of truth in the mind which has been preoccupied with error; therefore he calls his second witness:

Romans 9:27,29: “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: And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.”

Let us now turn to the passage in Isaiah:

Isaiah 10:5-23: “O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart

think so; but it is in his heart to destroy and cut off nations not a few. For he saith, Are not my princes altogether kings? Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood. Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them. And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in

truth. 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.”

What people was it against which God sent the Assyrian as herein recorded? It was against ten-tribed Israel. When the Assyrian carried the war to Jerusalem against Judah and the house of David, the angel of the God destroyed his army in a night. Thus, there is no manner of doubt as to what branch of Israel family Isaiah speaks in his testimony called for by the Apostle Paul. Still following this general theme of Israel, the Apostle Paul calls in the testimony of the Prophet Elijah, who was a prophet of the ten-tribes exclusively:

Romans 11:1-5: “I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 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, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace.”¹¹

...Thus, the identity of the “Gentiles” of the Apostle Paul in these Israel chapters is settled; they are the ten-tribed Israel”¹²

¹¹ The Epistle to the Romans, W. Pascoe Goard, 1924, Page 47-53

¹² The Epistle to the Romans, W. Pascoe Goard, 1924, Page 58

A Study into the Meaning of the Word “Gentile” As Used in The Bible

[The following article is one written by the late Cutis Clair Ewing (1910-1991), who was the Pastor of the Church of the Covenants in Los Angeles, California. This article has been printed in tract form for several decades by many ministries, and I thought it would be appropriate to place here to further explain the word “gentile.”]

A great deal of confusion and misunderstanding has been caused by the use of the word "gentile" in the English translation of the Bible. Let us take up a brief study of it. It should always be remembered that foreign languages often lose the strength of their meaning through translation. Then it should also be remembered that some words have many meanings.

Take the word *man* as an illustration. Generically speaking it means mankind generally, both men and women. But if it is used in the same sentence with the word woman, it means the male of the species. If it is used in the same sentence with boy it means the mature of the species. Thus, the word man has three meanings, the meaning of the word being determined by its use in the context.

Now the word gentile is a translation of the Hebrew word *goi* (singular) and *goyim* (plural) and the Greek word *ethnos* (singular) and *ethne* (plural). Using the word gentile to translate these words is often misleading because it is a misapplication of the Hebrew and Greek words as used in the Bible. The modern use of the word has come to mean non-Jew or non-Israel, but that meaning cannot be maintained in the face of the evidence I will present in this study.

The Hebrew word *goi* is a collective noun meaning nation or sometimes a collective body of people. But it has been translated into English many different ways. The word occurs 557 times in the Old

Testament. The Authorized Version of the Bible translates it gentile 30 times; heathen 142 times; nation 373 times; people 11 times; another once. But the American Standard Revised Version cuts the occurrence of gentile from 30 to 9 times, and then shows in the footnotes of 5 of those 9 times that the word nations should be used.

Of course, the word nation is not always an exact equivalent term because there is too much of a political significance attached to it. But it is much better than the word gentile and some of our best translators prefer the word nations. This is also shown by the way the Revised Version eliminates the word gentiles.

The same thing is true of the Greek word *ethnos*. It occurs 164 times in the New Testament. In the Authorized Version it is translated gentile 93 times; heathen 5 times; nation or nations 64 times; and people twice. In the American Standard Revised Version, it is gentile 96 times in the text and 7 times in the footnotes, making 103 occurrences altogether. But in the footnotes it is corrected 15 times to read nations making the final occurrence 88. So not only the Hebrew word *goi* but also the Greek word *ethnos* has been translated to read nations more than any other word. Though the word gentile and the word heathen are used many times in the Bible. We must face the facts that there are no Hebrew or Greek words that would demand this translation.

If the reader will consult a good dictionary, you will find that the word gentile is derived from the Latin word *gentilis* and properly understood means non-something. As used by a Jew or an Israelite it would mean non-Jew or non-Israelite. But they are not the only people who have a right to use the word.

For instance, supposed a Buddhist priest spoke Latin and he wanted to refer to the nations that were not Buddhist, he would call them *gentilis*. In Hebrew and Greek, there is no exact equivalent to the Latin word *gentilis* or the English word gentile. Nevertheless, if this same priest spoke Hebrew and Greek along with his Latin and wanted to refer

to the nations that were not Buddhist, he would call them *goyim* if speaking Hebrew and *ethne* if speaking Greek, and each time he would naturally include the Jewish and Israel people. Likewise a Muslim priest could use the three languages and refer to the Jews and Israel as *gentilis*, *goyim*, and *ethne*.

One important thing to always keep in mind is that *goi* and *ethnos* are collective nouns and cannot properly be translated to mean an individual person. They always refer to a group. **There is no such thing as A GENTILE**; it is always plural. Gentiles in its plural sense may at times be used to translate *goi* and *ethnos* but its use gives an added thought not intended in the original word which cannot in every case be justified.

Another important word found in the Hebrew text which needs only passing notice is the Hebrew word "*am*" and is found many times in the Old Testament text. It is translated people, for it occurs that way 1,835 times in our English text. Occasionally it is qualified by the phrase, "every people," but when it is rendered "the people" it usually means Israel. But this is not the word that has been the source of misunderstanding. Translations of the Hebrew word *goi* and the Greek word *ethnos* have caused the trouble.

The Hebrew word *goi* and the Greek word *ethnos* in their singular and plural forms are used three ways in the Bible:

1. In referring to the Israelite and Jewish people, the verses below in the Old Testament and New Testament which refer either to Israel or the Jews [Judeans] as a nation and use the Hebrew word *goi* and the Greek word *ethnos*. To demonstrate the absurdity of always translating the word *goi* or *ethnos* as gentile we suggest that you read the following verses substituting the word gentile or heathen, for nation or nations.

Genesis 12:2: **"I will make of thee a great nation."**

Genesis 17:4,5: **"A father of many nations have I made thee."**

Genesis 20:4: **"Lord, wilt thou slay a righteous nation?"** (heathen).

Genesis 25:23: **"Two nations are in thy womb."** (Try the word heathen or gentile in that verse).

Genesis 35:11: **"A nation and a company of nations."**

Genesis 48:19: **"They seed shall become a multitude of nations."**

Isaiah 1:4: **"A sinful nation. A people laden with iniquity."**

Isaiah 10:6: **"Send him against an hypocritical nation."**

Jeremiah 31:36: **"Shall cease from being a nation before me."**

Luke 7:5: **"He loveth our nation and hath built us a synagogue."**

John 11:48: **"The Romans will come and take our place and nation."**

John 11:50: **"That one man should die for the people and that the whole nation perish not."**

Acts 24:2: **"Worthy deeds are done unto this nation by the providence."**

Acts 24:17 **"I came to bring alms to my nation."**

From the forgoing verses and many other that could be given, it can easily be seen that the Hebrew word *goi* and the Greek word *ethnos* do not always refer to non-Israel people.

2. Now let us read a few verses where the same words are used and, as can be seen, refer very definitely to non-Israel people.

Genesis 14:9: **"With Chedorlaomer the King of Elam, and with Tidal king of nations."**

Genesis 21:13: **"And also the son of the bond woman will I make a nation."**

Genesis 21:18: **"For I will make of him a great nation."**

Exodus 9:21: **"...There was none like it in all the land of Egypt since it became a nation."**

Exodus 34:24: **"...For I will cast out the nations before thee."**

Isaiah 37:12: **"Have the gods of the nations delivered them which my fathers have destroyed?"**

Matthew 10:5 **"Go not in the way of the gentiles."**

Matthew 24:7 **"For nation shall rise against nation."**

Luke 21:24 **"They shall fall by the edge of the sword, and be led away captive into all nations."**

Acts 7:7 **"And the nation to whom they shall be in bondage will I judge, said God."**

Acts 10:45 **"...Because that on the Gentiles also was poured out the gift of the Holy Ghost."**

In the above verses three words have been used to translate the same Greek word *ethnos* and they are nations, gentiles, and people.

3. Now we come to the third way in which the words have been used, and that is to describe all nations, which of course always includes Israel and non-Israel nations.

Genesis 22:18: **"And in thy seed shall all the nations of the earth be blessed."**

Genesis 25:23: **"Two nations are in thy womb."**

1st Chronicles 16:23-24: **"Declare his glory among the heathen...his marvelous works among the nations."**

Psalms 9:19-20: **"...Let the heathen be judged in thy sight. Put them in fear, oh Lord; that the nations may know themselves to be but men."**

Notice the last two verses have used the words heathen and nations to translate the same word in one passage.

Matthew 24:9,14: **"...And ye shall be hated of all nations for my names sake." "This gospel of the kingdom shall be preached for a witness to all nations."**

Matthew 28:19: **"Go ye therefore and teach all nations."**

Acts 10:35 **"But in every nation he that feareth him, and worketh righteousness, is accepted with him."**

Attention should also be called to another Greek word erroneously translated gentiles. The word is *hellēn* and means Greeks. It is used 27 times in the New Testament. In 20 places it is properly translated Greeks, but in 7 other places in the Authorized Version it is erroneously translated gentiles. This has been corrected in the Revised Version and nearly all subsequent translations. For example, the Authorized Version translates John 7:35 to read: **"Will he go unto the dispersed among**

the Gentiles, and teach the Gentiles?" Nearly all revised versions translate this to read: **"Will he go unto the dispersed among the Greeks and teach the Greeks?"** Take as another example I Corinthians 10:32, **"Give none offense, neither to the Jews, nor to the Gentiles, nor to the Church of God."** Now the writer has read several articles by well-known Bible teachers who reject the Israel identity of the Anglo-Saxon people because they say that this verse gives the only classes that God now recognizes. In other words, they claim on the authority of this verse that the human race is divided into Jew, Gentiles and the Church of God.

That is a good example of how anything can be proved by taking a verse out of its context. The context shows that Paul was admonishing people to be conscientious in their walk so as not to offend a weak brother. The division made in the text is only incidental to the point he was trying to make. And then too, the text does not say that there are only three classes of people. what it does say is, **"Give none offense, neither to the Jew, nor to the Gentiles, nor to the Church of God."**

Now if this text were given to show a division of humanity, then it leaves the vast majority of the race out entirely, because the word that is translated gentiles is a palpable mistranslation and should be translated Greeks. This is exactly the way the Revised Version gives it, as is also true of most private translations. But you do not even need a Revised Version to discover this error. Any good Bible with a marginal reading will show this to be true. The Greek word that has been translated gentile in this verse is *hellēn* and means Greeks. So, if, as these men have claimed, this verse proves there is only three classes of people in the world which God now recognizes, then they are the Jews, the Greeks and the Christians. Everybody else is left out.

By using the same method of reasoning we could quote Galatians 3:28 and prove that God does not recognize any distinction in the human race; then we could go to the other extreme and quote Colossians 3:11 to prove that God recognizes eight divisions of

mankind. In both cases we would be taking verses out of their context just as these men have done. But all of the confusion over this text would have been avoided if the word Greeks had been used instead of gentiles. Paul was writing to the Corinthians. Corinth was in Greece. They had three classes of people there — Jew, Greek and Christian. Had Paul been writing to the Romans he no doubt would have said **"Give none offense, neither to the Jew, nor to the Romans, nor to the Church of God."**

Besides these two examples, there are four other places where *hellēn* has been translated gentiles where it should have been translated Greeks. These are found in Romans 2:9,10; 3:9; and 1st Corinthians 12:13.

While on this subject a few words should be said about the way the word gentile has been used in the Epistle to the Romans, one of the important books in the New Testament. And on this matter, I will borrow some thoughts from the late Dr. Wm. Pascoe Goard.

In Dr. Goard's book *Epistle to the Romans*, he has given some illuminating comments on how the word *ethne* refers to the ten-tribe Israel. These are found in the fourth and fifth chapters of his book. He shows very clearly that chapter 9,10 and 11 of Romans refer to ten-tribe Israel. In these chapters the Apostle Paul quotes quite freely from Hosea, Isaiah and Elijah, and as Dr. Goard shows, all these quotations refer to fact in the history of ten-tribe Israel, and not in the history of Judah nor in the history of any other nation. Thus, when the word gentiles (Greek word *ethne*) is used in these three chapters it definitely is ten-tribe Israel. It is not a contrast between Israel and non-Israel people. It is a contrast between Israel in 975 B.C. and Israel known as the nations in A.D. 60.

Do not let the word gentile mislead you. The Greek word is *ethne* and means nations. The Apostle Paul in this Israel section of his epistle is merely contrasting Israel's former state when she was known as Israel

with her state in his day when she was known as the nations. To use the popularized meaning of the word, they had become “gentilized” in the sense that they were not known as Israel. Israel was one nation God had called out from among the other nations; now she was just like the other nations.

She had lost her identity so much that the Apostle Paul said that blindness was to stay on Israel until the **"fullness of the gentiles"** (nations) become in. (Romans 11:25). This fullness of the gentiles should be fullness of nations. It is a direct reference to Genesis 48:19, where it is stated that Ephraim was to become a **"multitude of nations"** in the last days. This is confirmed by the fact that both Dr. Delitzsch's translation of the New Testament into Hebrew—sold by the British and Foreign Bible Society—and Ginsburg-Salkinson's New Testament, published by the Trinitarian Bible Society, for the use of the Jews, have the very same Hebrew words, *me lo haggoyim*, in Romans 11:25, that we find in Genesis 48:19, in the Hebrew Old Testament, and in this verse only. We use the expression **"multitude of nations"** because it is given as the corrected reading in most Bibles in preference to fullness of nations. In other words, Israel was to be blind to her identity until the tribe of Ephraim became a multitude of nations. That time has arrived now and that is the reason our identity as Israel is becoming known. As Isaiah 25:7 reads, **"He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations."** That veil is being lifted now and our real identity and the identity of other nations is becoming known.

Some scholars, in translating Genesis 48:19, where the Hebrew is *me lo hag-goyim* render it a company of gentile nations. The writer is convinced that a company or multitude of nations is the better translation. However, there is nothing wrong with the translation if the right meaning is attached to the word gentile. That is, they would become so much like other nations that they would not be recognized as Israel. That, of course, is a different meaning given to the word than is meant in the original text.

To Summarize: the word gentile is derived from the Latin word *gentilis* and is only one of several words that are used to translate the Hebrew word *goi* and the Greek word *ethnos* into English. The best word to use is **nations**. It would have been better if the word gentile had never appeared in the English text. Neither *goi* nor *ethnos* necessarily mean non-Israel, as has been shown above.

Recommended books concerning Anglo-Israel:

Discover the Story of Your Biblical Heritage: Book 1

Identifying Biblical Israel Today: Book 2

By: Dr. Lawrence Blanchard

Website: www.yourbiblicalheritage.com

(Dr. Blanchard has other books, as well as a Bible course called The Bible Mastery Bootcamp that I would highly recommend on this subject)

God's Covenant People: Yesterday, Today and Forever

The Mystery of the Gentiles

By: Ted R. Weiland

Website: www.missiontoisrael.org

(Both of these books can be read for free online or ordered at the website below)

Missing Links Discovered in Assvrian Tablets

By: E. Raymond Capt

Website: www.artisanpublishers.com

(Capt has written dozens of books related to Israel's identity, this being one of the best. All can be purchased at the website below)

Uncovering the Mysteries of Your Hidden Inheritance

By: Robert Alan Balaicius

Website: www.sacredtruthministries.com

(Balaicius has authored over 180 books, many related to Israelite identity as well as publishes 100s of books on the subject.)

Who Hath Believe Our Report?

By: Pastor Charles Jennings

Website: www.truthinhistory.org

The Greatest Love Story Never Told

Website: www.scripturesforamerica.org

By: Pastor Peter J. Peters

Heirs of the Promise

The Marks of Israel

Website: www.americaspromiseministries.org

By: Pastor Sheldon Emry

(This booklet is a transcript of a documentary made by Pastor Sheldon Emry and E. Raymond Capt in the 1970s concerning Israel's identity. It can be watched at Christian America Ministries YouTube channel.)

About The Author:

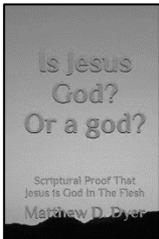


Matthew Dyer is a Pastor, head of Christian America Ministries, and host of a weekly shortwave radio show and online podcast. Dyer is a student of both the Bible and history. He and his wife, Cassie, are the parents of four children

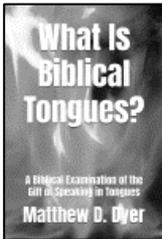
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