

Romans 9:22-24 Commentary

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Romans 9:22 What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction ?

Greek: [ei de thelon](#) (PAPMSN) [o theos](#) [endeixasthai ten orgen kai gnorisai](#) (AAN) [to dunaton autou enegken](#) (3SAAI) [en polle| makrothumia| skeue orges katertismena](#) (RMPNPA) [eis apoleian](#).

Amplified: What if God, although fully intending to show [the awfulness of] His wrath and to make known His power and authority, has tolerated with much patience the vessels (objects) of [His] anger which are ripe for destruction? [Pr 16:4]

Barclay: What if God, although it was his will to demonstrate his wrath and to make known his power, did nonetheless treat with long patience the objects of his wrath, although they were ripe and ready for destruction?

ESV: What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction,

ICB: It is the same way with what God has done. God wanted to show his anger and to let people see his power. But God patiently stayed with those people he was angry with--people who were ready to be destroyed.

NIV: What if God, choosing to show his wrath and make his power known, bore with great patience the objects of his wrath--prepared for destruction?

NKJV: What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction,

NLT: God has every right to exercise his judgment and his power, but he also has the right to be very patient with those who are the objects of his judgment and are fit only for destruction.

Phillips: Can we not assume that God has the same control over human clay? May it not be that God, though he must sooner or later expose his wrath against sin and show his controlling hand, has yet most patiently endured the presence in his world of things that cry out to be destroyed?

Wuest: But if, as is the case, God desiring to demonstrate His wrath and to make known His power, endured with much long-suffering instruments of wrath fitted for destruction,

Young's Literal: And if God, willing to shew the wrath and to make known His power, did endure, in much long suffering, vessels of wrath fitted for destruction,

ROMANS ROAD to RIGHTEOUSNESS				
Romans 1:18-3:20	Romans 3:21-5:21	Romans 6:1-8:39	Romans 9:1-11:36	Romans 12:1-16:27
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Summary of Romans 9-11		
Romans 9	Romans 10	Romans 11
Past Election	Present Rejection	Future Reception
God's Sovereignty Israel's Election by God	Man's responsibility Israel's Rejection of God	God's Ways Higher God Not Rejecting Israel

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Are you confused about God's plan for Israel? Then I highly recommend Tony Garland's 12 Hour Course on **Romans 9-11** in which he addresses in depth the question of **What Will Happen to Israel?** (**click**) or see the individual lectures below)

- [Romans 9:1-5 Paul's Sorrow Concerning Israel](#)
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- [Romans 9:14-24 The Potter and the Clay](#)
- [Romans 9:25-33 A Remnant Will be Saved](#)
- [Romans 10:1-13 The Righteousness of God](#)
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- [Romans 11:7-15 Life from the Dead](#)
- [Romans 11:16-24 Two Olive Trees](#)
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Note that when you click the preceding links, each link will in turn give you several choices including an **Mp3 message** and brief transcript notes. The Mp3's are long (avg 70+ min) but are in depth and thoroughly Scriptural with many quotations from the Old Testament, which is often much less well understood than the NT by many in the church today. Tony Garland takes a **literal approach** to Scripture, and his love for the Jews and passion to see them saved comes through very clearly in these 12 hours of teaching! Take your home Bible Study group through this series if you dare! Take notes on the tapes as the transcripts are a very abbreviated version of the audio messages. **This course is highly recommended for all who love Israel!** I think you will agree that Tony Garland, despite coming to faith after age 30 as an engineer, clearly has been given a special anointing by God to proclaim the truth concerning Israel and God's glorious future plan for the Jews. Garland has also produced more than 20 hours of superb audio teaching in his verse by verse commentary on the **Revelation** (in depth transcripts also available) which will unravel (in a way you did not think was possible considering the plethora of divergent interpretations) God's final message of the triumph and return of the our Lord Jesus Christ as the King of kings and Lord of lords! Maranatha!

WHAT IF GOD, ALTHOUGH WILLING TO DEMONSTRATE HIS WRATH AND TO MAKE HIS POWER KNOWN: ei de thelon (PAPMSN) o theos endeixasthai (AMN) ten orgen:

Ro 9:17; 1:18; 2:4,5; Exodus 9:16; Psalms 90:11; Pr 16:4; Rev 6:16,17

What if God, although fully intending to show [the awfulness of] His wrath and to make known His power and authority, has tolerated with much patience the vessels (objects) of [His] anger which are ripe for destruction? (Amplified)

"But if, as is the case, God desiring to demonstrate His wrath and to make known His power, endured with much long-suffering instruments of wrath fitted for destruction" (Wuest)

Willing (2309)(thelo) refers to an active decision of the will, implying volition and purpose; conscious willing and denotes a more active resolution urging on to action.

Wrath (3709) (orge from orgaô = to teem, to swell) is God's settled opposition to and displeasure with sin. As noted orge is derived from orgaô which conveys the idea of a swelling which eventually bursts. God's anger that proceeds from one's settled nature. **Orge** is used primarily of God's holy, righteous wrath, His holy hatred of all that is unholy. It is His righteous indignation at everything that is unrighteous. It is the temper of God towards sin. It is not God's uncontrollable rage, vindictive bitterness or a losing of His temper, but the wrath of righteous reason and holy law.

John MacArthur - Orge does not refer to an explosive outburst of temper but to an inner, deep resentment that seethes and smolders, often unnoticed by others" (MacArthur, J. James. Chicago, Ill.: Moody Press) MacArthur adds that **orge...** signifies the strongest kind of anger, that which reaches fever pitch, when God's mercy and grace are fully exhausted. It will mark the end of God's patience and tolerance with unregenerate, unrepentant mankind in the swelling of His final, furious anger which He will vent on those whose works evidence their persistent and unswerving rebellion against Him. (MacArthur, J. Romans. Chicago: Moody Press)

Paul introduces a statement of fact in the form of a rhetorical question. **"Willing"** (2309) speaks of divine intention, not passive resignation. God could justifiably destroy sinners the first time they sin. But He patiently endures their rebellion rather than giving them what every sin immediately deserves... death and eternal punishment. His wrath will be clearly demonstrated in the day of judgment at the Great White Throne.

Paul is not teaching that God took vessels and prepared them for destruction. These vessels (from the same lump) were themselves prepared for destruction. For example, as discussed earlier, Pharaoh heard God's Word and clearly saw God's mighty power and yet he steadfastly refused to bow his knee to God, thus "fitting" (preparing) himself for destruction.

Demonstrate (1731)(endeiknumi from preposition en = in, to + deiknumi = to show) means to point out, to demonstrate, to put on display, to prove, to show proof, to show forth, to show oneself, to give visible proof, to show in anything and implies an appeal to facts. The preposition (in) in the compound suggests more than the simplest demonstration. It is like laying the index finger, as it were, on the object. It means to to show something in someone.

Power (1415)(dunatos from dunamai = referring to power one has by virtue of inherent ability and resources; see study of dunamis) means powerful, able, strong.

Newell recalls the astonishing words of Job which describe "God's **power** as seen in creation and providence (adding): "Lo, these are but the outskirts of His ways ("the fringes of His ways"): And how small a whisper do we hear of Him! But the thunder of His

power who can understand?" (Job 26:14.) But the day is coming when His **power** will be publicly exhibited in overwhelming and eternal visitation upon the vessels of wrath.

Make... known (1107) (**gnorizo** from **ginosko** = acquire information by whatever means but often with the implication of personal involvement or experience) means to cause information to be known by someone (make known, reveal, point out, explain, cause information to be known by someone), communicating things before unknown or reasserting things already known (Jn 15:15, Acts 7:13). To make clear.

ENDURED WITH MUCH PATIENCE VESSELS OF WRATH PREPARED FOR DESTRUCTION: kai gnorisai (AAN) to dunaton autou enegken (3SAAI) en polle makrothumia skeue orges katertismena (RPPNPA) eis apoleian:

- Ro 9:21; 1Thessalonians 5:9; 2Timothy 2:20) (Ge 15:16; Matthew 23:31, 32, 33; 1Thessalonians 2:16; 1Peter 2:8; Jude 1:4

Patience (3115) (**makrothumia** from **makros** = long, distant, far off, large + **thumos** = temper, passion, emotion or **thumoomai** = to be furious or burn with intense anger) is literally long-temper (as opposed to "short tempered"), a long holding out of the mind before it gives room to passion.

Makrothumia is often used in the OT to translate the Hebrew phrase ('erekh 'appayim) which is literally "long of nose" (or "breathing"), and, as anger was indicated by rapid, violent breathing through the nostrils, "long of anger," or "slow to anger." It reflects an emotional calm in face of provocation or misfortune. **Makrothumia** is the capacity to be wronged and not retaliate. It is the ability to hold one's feeling in restraint or bear up under the oversights and wrongs afflicted by others without retaliating. It is manifest by the quality of forbearance under provocation.

God did not enjoy watching a tyrant like Pharaoh but He did endure it (He maintained a "long fuse" so to speak). God said to Moses, "I have surely seen the affliction of My people... and have heard their cry... for I know their sorrows" (Ex 3:7). The fact that God was long-suffering indicates that He gave Pharaoh opportunities to be saved (see similar sentiment in 2Pe 3:9-note).

Denney - Although it is God's will to display His wrath and to show what He can do, still He does not proceed precipitately, but gives ample opportunity to the sinner to repent and escape. We are entitled to say "the sinner," though Paul does not say so explicitly, for orge, the wrath of God, is relative to sin, and to nothing else: except as against sin, there is no such thing as wrath in God. ([Expositor's Greek Testament](#))

Vessels (4632) (**skeuos**) is literally a hollow vessel for containing things, such as a potter's vessel. Skeuos was also used of any material used for a specific purpose, with the meaning varying according to the context - utensil, jar, dish, gear (e.g., translated an anchor in Acts 27:17 in NAS). Figuratively skeuos is used of the human body as formed of clay thus frail and feeble. Of a human being exercising a function, as one who is chosen for specific divine service (Paul as an instrument in Acts 9:15). Of the body as a "container" of the soul (2Cor 4:7). Of people as vessels who would be recipients of either God's wrath or mercy (Ro 9:22 = the unregenerate lost men or Ro 9:23 referring to born again men).

Wrath (3709) (**orge**) refers to to an inner, deep resentment that seethes and smolders. **Orge** as used of God refers to His constant and controlled indignation toward sin. It is His settled opposition to and displeasure with sin. God's wrath is His holy hatred of all that is unholy. It is His righteous indignation at everything that is unrighteous. **Orge** is not God's uncontrollable rage, vindictive bitterness or a losing of His temper, but the wrath of righteous reason and holy law.

And so continuing his picture of God as a potter, Paul refers to those whom God has not chosen for salvation, but rather allowed to incur the just penalty for their sin (God's wrath). **Vessels of wrath** are those whose sins make them subject to God's wrath. They are prepared for destruction by their own sin, disobedience, and rebellion, and not by some arbitrary decree of God. (see below also)

Denney - Paul does not say how the **vessels of wrath** (skeue orges) came to be what they are, the objects upon which the wrath and power of God are to be revealed; he only says that such as they are, God has shown great patience with them. ([Expositor's Greek](#))

Prepared (fitted) (2675) (**katartizo** [word study] from **katá** = intensifies meaning + **artizo** = fit, finish) means to make someone completely adequate or sufficient for something, causing them to be fully qualified, in this case for God's just wrath. The **perfect tense** emphasizes the state or condition that was the result of their rejection of God's internal and external revelation of His nature. They rejected God at some point in time and they were still in that state. They were ripe (fitted) for destruction because of their own actions of rejecting the truth.

Destruction ([684](#))(*apoleia* from **apo** = marker of separation, away from + **olethros** = ruin, death but not annihilation <> from **ollumi** = to destroy) means utter and hopeless loss of all that gives worth to existence. Note that contrary to popular opinion **apoleia** does not refer to extinction or annihilation or an end of existence, but to total ruin so far as the purpose of existence is concerned.

God did not create men for destruction but men because of their sin **fitted themselves** for destruction. Cp God not creating hell for man but for the devil and his angels (Mt 25:41).

Warren Wiersbe - The word "**fitted**" in Romans 9:22 does not suggest that God made Pharaoh a "vessel of wrath." The verb is in what the Greek grammarians call the **middle voice**, making it a reflexive action verb. So, it should read: **fitted himself for destruction.**" God prepares men for glory (Ro 9:23), but sinners prepare themselves for judgment. In Moses and Israel God revealed the riches of His mercy; in Pharaoh and Egypt He revealed His power and wrath. Since neither deserved any mercy, God cannot be charged with injustice. (Bible Exposition Commenary)

MacArthur - The Greek verb rendered **prepared** is passive. God is not the subject doing the preparing. There is the very clear sense in this use of the **passive voice** to relieve God of the responsibility and to put it fully on the shoulders of those who refuse to heed His Word and believe in His Son. They are prepared by their own rejection for a place (hell) prepared by God, not originally for them but "for the devil and his angels" (Mt 25:41). (**Ed**: In other words if the verb prepared had been active voice, the picture would be of God actively preparing men for destruction, which is not the case! Substantiating this point is the fact that "prepared beforehand" in Ro 9:23 is active voice, indicating God did in fact actively prepare them for glory.) (Romans Commentary. Moody).

Bible Knowledge Commentary - The **perfect** participle "**prepared**" describes past action with a continuing result or state. "Prepared" may be reflexive ("prepared themselves"), but it seems preferable to take it as passive ("were prepared"). The thought is that they have been and are in a state of readiness or ripeness to receive God's wrath. The objects of God's wrath are the unsaved (Ro 1:18), who will suffer eternal judgment (Jn 3:36). God has patiently endured their antagonism to Him (cf. Acts 14:16 Ro 3:25), but their judgment is coming. Those who oppose Him and refuse to turn to Him (Mt 23:37) are then "prepared" by Him for condemnation. They are "storing up [God's] wrath" against themselves (Ro 2:5). In hell they will experience His wrath, and His power will be made known (cf. Ro 9:17). God does not delight in wrath, and He did not choose some people to go to hell. Some are prepared by God for eternal judgment not because He delights to do so, but because of their sin. In view of their sin, which makes them "ripe" for destruction, God is willing to exhibit His wrath, and He will do so at the proper time.

Charles Hodge entitles his comment "Prepared for destruction" and writes that "This phrase has two possible interpretations. The passive participle prepared (kiv, "fitted") may be taken as a verbal adjective: "fit for destruction." This leaves the agency by which this fitness was effected unspecified. (Cp 2Co 10:10 1Pe 1:8) In favor of this view is the change of expression adopted in Ro 9:23. Of the objects of His wrath it is simply said that they are **fit for destruction**, but of the objects of ... mercy, that **God prepares** them for glory. Why this change if the apostle did not intend to suggest that the agency of God is very different in the one case from what it is in the other? Besides, as it is the writer's purpose to vindicate the justice of God in these dispensations, it is especially pertinent to represent the objects of wrath as fit for destruction in the sense of deserving it. The other interpretation assumes that the reference is to God and that prepared has its full meaning as a participle: "prepared by God for destruction." This is adopted not only by the majority of Augustinians, but also by many Lutherans and Neologists. This sense, they say, is demanded by the context. God is compared to a potter who prepares one vessel for honor and another for dishonor. So God prepares some for wrath and some for mercy. **This, however, is not to be understood as meaning that God creates men in order to destroy them The preparation meant is illustrated in the case of Pharaoh. God did not make Pharaoh wicked and obdurate, but in punishment for his sin God so dealt with him that the evil of his nature revealed itself in a form and under circumstances which made him a fit object of the punitive justice of God.** ([Romans 9 - Hodge's Commentary on Romans](#))

Romans 9:23 And He did so to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, (NASB: Lockman)

Greek: [kai hina gnorise \(3SAAS\) ton plouton tes](#) doxes [autou epi skeue eleous, a proetoimasen \(3SAAI\) eis](#) doxan,

Amplified: And [what if] He thus purposes to make known and show the wealth of His glory in [dealing with] the vessels (objects) of His mercy which He has prepared beforehand for glory, ([Amplified Bible - Lockman](#))

Barclay: Yes, and what if he did it because it is his will to make known the wealth of his glory to the objects of his mercy, which he had prepared beforehand for glory— ([Westminster Press](#))

ESV: in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand

for glory-- ([ESV](#))

ICB: God waited with patience so that he could make known his rich glory. He wanted to give that glory to the people who receive his mercy. He has prepared these people to have his glory, and

NIV: What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory-- ([NIV - IBS](#))

NKJV: and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory,

NLT: He also has the right to pour out the riches of his glory upon those he prepared to be the objects of his mercy-- ([NLT - Tyndale House](#))

Phillips: Can we not see, in this, his purpose in demonstrating the boundless resources of his glory upon those whom he considers fit to receive his mercy, and whom he long ago planned to raise to glorious life? ([Phillips: Touchstone](#))

Wuest: and in order that He might make known the wealth of His glory upon instruments of mercy which were previously prepared for glory, even us whom He called, not only from among Jews but also from among Gentiles. (Eerdmans)

Young's Literal: and that He might make known the riches of His glory on vessels of kindness, that He before prepared for glory, whom also He did call -- us--

AND HE DID SO IN ORDER THAT HE MIGHT MAKE KNOWN THE RICHES OF HIS GLORY UPON VESSELS OF MERCY: kai hina gnorise (3SAAS) ton plouton tes doxes autou epi skeue eleous:

- Ro 2:4; 5:20,21; Eph 1:6, 7, 8,18; 2:4,7,10; 3:8,16; Col 1:27; 2Th 1:10, 11, 12) (1Chr 29:18; Luke 1:17; Eph 2:3, 4, 5; Col 1:12; 1Th 5:9; 2Th 2:13,14; 2Ti 2:21; Titus 3:3, 4, 5, 6, 7; 1Pe 1:2-5)

And He did so in order that - Denney explains that "God's purpose is regarded as twofold. It is on the one hand to show His wrath and make known His power; it is on the other hand to make known the riches of His glory (cf. Ephesians 3:16). The first part of it is carried out on those who are **vessels of wrath**, the latter on those who are **vessels of mercy**; but, in carrying out both parts alike, God acts in a way which is so far from giving man room to complain that it commands his wonder and adoration; for the **vessels of wrath** there is much long-suffering, for the **vessels of mercy** a preparation and a calling in which God's free unmerited mercy is conspicuous." ([Expositor's Greek Testament](#))

Might ma ke known (Jn 15:15, Acts 7:13). To make clear. **Gnorizo** is used especially of something unknowable by natural means but communicated by divine initiative (Eph 1:9-note).

Riches (4149) (**ploutos [word study]** from the verb **pletho** = to fill) means wealth, money, possessions, abundance, richness, valuable bestowment. Here ploutos is used to describe the abundance of God's grace to sinners, so that vessels of mercy become receptacles of His rich mercy, kindness, grace and forgiveness. God gives us from the "riches of His glory" and so does not give us subsistence (or "minimum wage") forgiveness that barely covers our sins!

God endured these **Vessels of Wrath** and did not destroy them immediately. Why has God endured them with much patience all these years? He had a purpose -- in order to make known the **riches of His glory upon vessels of mercy**. We fail to view the truths about God's sovereignty in salvation from His perspective but usually choose to view it from man's vantage point presupposing that we have rights, and forgetting that God can do as He pleases and be justified no matter what He does.

When God looks down on mankind, He sees **all men under sin** (Ro 5:12 all are in Adam and in desperate condition and need for His mercy and compassion). In view of that truth what does He have the right to do? Obviously as the Sovereign Creator He has the justifiable right to condemn all mankind to an eternal hell because all are sinners. If you think that this would make God an unfair Judge, then think back for a moment to what Paul taught in Romans 1.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, 19 because that which is known about God is evident within them; for God made it evident to them. 20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that **they are without excuse**. 21 For even though they knew God, they did not honor Him as God, or give thanks; but they

became futile in their speculations, and their foolish heart was darkened. 22 Professing to be wise, they became fools, 23 and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. 24 Therefore God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them. 25 For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. (See notes on Romans 1:18-19, Romans 1:20-21, Romans 1:22-23, Romans 1:24-25)

God has given every man a chance to know Him. But rebellious mankind although knowing about God through His natural revelation, made a deliberate, conscious choice not to **honor Him as God or give thanks**. The upshot is that all like sheep have gone astray from their Creator and **all are without excuse**. But here in Romans 9 Paul explains that even though we are all sinners deserving eternal death, God in His mercy, in His love, in His sovereignty has condescended to choose some and has prepared (aorist tense = a definite event and active voice = He did this independent of the creatures, especially independent of any merit they might think they have) them beforehand for glory.

Glory (1391)(*doxa* from *dokeo* = to think) in simple terms means to give a proper opinion or estimate of something and thus the glory of God expresses all that He is in His Being and in His nature, character, power and acts. He is glorified when He is allowed to be seen as He really is. To be where God is will be glory. To be what God intended will be glory. To do what God purposed will be glory.

And so you reason that if He has chosen some for glory, then He had to also have chosen others for hell. Is that what Paul has taught. No. Then don't put words in God's mouth. Don't say what God's word does not say. Bow your knee. Thank Him that you are made a **vessel of mercy**. His ways are not our ways. His thoughts are not our thoughts. We need to bow before His throne of grace and mercy in humble adoration and thanksgiving.

Vessels (4632)(*skeuos* refers to a hollow vessel or container of any material used for a specific purpose, in this context speaking figuratively of men and women, made in the image of God but marred by rebellion against God.

Mercy (1656)(*eleos*) is the outward manifestation of pity and assumes need on the part of those who are recipients of the mercy and sufficient resources to meet the need on the part of the One who shows mercy. The idea of mercy is to show kindness or concern for someone in serious need or to give help to the wretched, to relieve the miserable. Here the essential thought is that mercy gives attention to those in misery.

WHICH HE PREPARED BEFOREHAND (“He made ready beforehand”) FOR GLORY: a *proetoimasen* (3SAAI) eis *doxan*:

- 1Chronicles 29:18; Luke 1:17; Ephesians 2:3, 4, 5; Colossians 1:12; 1Thessalonians 5:9; 2Thessalonians 2:13,14; 2Timothy 2:21; Titus 3:3, 4, 5, 6, 7; 1Peter 1:2, 3, 4, 5

Prepared beforehand (4282) (*proetoimazo* from *pró* = before + *hetoimazo* = to make ready... carries idea of willingness and eagerness as well as of readiness) means literally to prepare beforehand, make fit in advance, ordain before, "predestinate" or appoint before/ The only two times this verb is used in the NT, it is used of God's foreordaining for good, referring to glory and to good works.

For we are His workmanship, created in Christ Jesus for good works, which God **prepared beforehand**, that we should walk in them. (Ephesians 2:10-note; see sermon notes)

For Glory (1391)(see *doxa*)

How did He make them ready beforehand? By bestowing salvation. When did He do this? Paul writes that...

He chose us in Him (Christ) before the foundation of the world, that we should be holy and blameless before Him. (Ephesians 1:4-note)(see sermon Chosen in Christ)

And so we learn that before God ever created the heavens and the earth, He prepared some men and women for glory, choosing them in Christ before the foundation of the world. He was not obligated to choose any in Christ!

In mystery of mysteries, God caused us to be created by natural birth and then in His perfect timing He opened our eyes to see the glorious gospel and be re-created by a supernatural birth (in a sense the first was also "supernatural").

Paul alludes to this in his letter to the Galatians writing...

But when He who had set me apart, even from my mother's womb, and called me through His grace, was

pleased to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood (Galatians 1:15-16-note)

There Paul describes the day it pleased God to reveal His Son in him and he turned from darkness to light, from Satan to God. Salvation is of the Lord. Paul (and you and I) came to Him because He chose to have mercy on some. He is God. We cannot dispute His right to do this. We cannot judge Him as unjust. We are to simply bow to this truth about the sovereignty of God in salvation.

What some people try to do to justify God's sovereignty in salvation and say that God knew that someday I would be saved and so He predestined me to be saved. If that is true than the "control" for salvation rests in man not God and He orders the events based on what I will do. This faulty reasoning stems from trying to rationalize God's sovereignty and man's free will. Don't go there beloved! It is holy ground!

Praise God that He does not prepare vessels of wrath for destruction, but He does prepare vessels of mercy for glory.

Romans 9:24 even us, [whom He also called](#), not from [among Jews only](#), but [also from among Gentiles](#).

Greek: [ous kai ekalesen \(3SAAI\) hemas ou monon ex loudaion alla kai ec ethnon?](#)

Amplified: Even including ourselves whom He has called, not only from among the Jews but also from among the Gentiles (heathen)?

Barclay: I mean us whom he called not only from among the Jews but also from among the Gentiles?

ESV: even us whom he has called, not from the Jews only but also from the Gentiles?

ICB: we are those people whom God called. He called us from the Jews and from the non-Jews.

NIV: even us, whom he also called, not only from the Jews but also from the Gentiles?

NKJV: even us whom He called, not of the Jews only, but also of the Gentiles?

NLT: even upon us, whom he selected, both from the Jews and from the Gentiles.

Phillips: And by these chosen people I mean you and me, whom he has called out from both Jews and Gentiles.

Wuest: even us whom He called, not only from among Jews but also from among Gentiles.

Young's Literal: not only out of Jews, but also out of nations,

EVEN US, WHOM HE ALSO CALLED: Ous kai ekalesen (3SAAI) hemas:

Called (2564) (kaleo) (Click note on "the called") in this context refers to what theologians refer to as God's "**effectual** (producing or able to produce a desired effect) **call**" of the elect or those who had been chosen. That is the call equates with or results in the leading of a person by the Holy Spirit to repentance, faith, and salvation.

Easton's Dictionary has a succinct discussion of **effectual call** as opposed to a "**universal call**" (eg, **many are called but few are chosen** Matthew 22:14... this call in Matthew is distinct from the "call" described in other uses in the NT - see below to help understand this somewhat confusing distinction):

God **calls** with respect to men when he designates them to some special office (Exodus 31:2; Isaiah 22:20; Acts 13:2), and when he invites them to accept his offered grace (Matthew 9:13; 11:28; 22:4).

In the message of the gospel his call is addressed to all men, to Jews and Gentiles alike (Matthew 28:19; Mark 16:15; Romans 9:24,25). But this **universal call** is not inseparably connected with salvation, although it leaves all to whom it comes inexcusable if they reject it (John 3:14, 15, 16, 17, 18, 19; Matthew 22:14).

An **effectual call** is something more than the outward message of the Word of God to men. It is internal, and is the result of the enlightening and sanctifying influence of the Holy Spirit (John 16:14; Acts 26: 18; John 6:44), effectually drawing men to Christ, and disposing and enabling them to receive the truth (John 6:45; Acts 16:14; Ephesians 1:17)

God's Word not only did not fail just because all Jews did not believe in Jesus Christ. In fact the OT has always stated that this would happen (a remnant of Jews & the salvation of the Gentiles.) Paul will show that the vessels of mercy include not only Jews but Gentiles and he does so by quoting from (Ho 2:23 & Ho 1:10)

- [Call, Calling - Baker's Evangelical Dictionary of Biblical Theology](#)
- [Call, Calling - Holman Bible Dictionary - Bible Dictionary](#)
- [Call, Calling - Hastings' Dictionary of the New Testament](#)
- [Call, Called, Calling - Hastings' Dictionary](#)

NOT FROM AMONG JEWS ONLY, BUT ALSO FROM AMONG GENTILES: ou monon ex loudaion alla kai ex ethnon

- Ro 3:29,30; 4:11,12; 10:12; 11:11-13; 15:8-16; Ge 49:10; Ps 22:27; Acts 13:47,48; 15:14; 21:17, 18, 19, 20; Gals 3:28; Eph 2:11-13; 3:6, 7, 8; Col 3:11)

From among Jews... from among Gentiles - Denney says "Those who are called know that the antecedents of their calling, the processes which lead up to and prepare for it, are of God. They know that in all these processes, even in the remote initial stages of them, to the significance of which they were blind at the time, glory was in view. The fact that both Jews and Gentiles are called shows that this preparation is not limited to any one nation; the fact that the called are from among both Jews and Gentiles shows that no one can claim God's mercy as a right in virtue of his birth in some particular race." ([Expositor's Greek Testament](#))

Jews (2453)(**loudaios** ultimately derived from Hebrew Yehudi = a member of the tribe of Judah) is an adjective refers to one who belongs to the Jewish race with focus on adherence to Mosaic tradition (Acts 10:28, 22:3, 21:39). A Jew in respect to race or religion (as opposed to Gentiles). In the plural, it means the Jews, the people of ancient Palestine. In John's Gospel loudaios was used of those hostile to Jesus, especially the Jewish leaders (Jn 2:18, 5:16ff, 6:41, 7:1, 10:31ff, 19:7). Jesus is referred to as **King of the Jews** (Mt 2:2, Mt 27:11, Mk 15:2, Lk 23:3, Jn 18:33). Jews hated the Samaritans (Jn 4:9) and the missionary activity of Paul (Acts 9:23, 13:45, 14:19, 20:3, 21:27, 23:12, 25:7).

See [Wikipedia article on loudaios](#)

Paul qualified the meaning of **loudaios** in light of the New Covenant in his discourse on Romans 2, explaining that there are "Jews" and then there are "real Jews." In so doing he did not say that Jews or Israel ceased to exist, nor that the promises first given to Israel and the Jews would now be transferred to the Church. What he said is

Ro 2:28-note For (term of explanation - explains Ro 2:27-note) he is not a **Jew** who is one outwardly; neither is circumcision that which is outward in the flesh. 29 But he is a **Jew** who is one inwardly; and **circumcision is that which is of the heart (click for "Excursus on Circumcision" - External versus Internal)**, by the Spirit, not by the letter; and his praise is not from men, but from God.

Zodhiates - All the posterity of Jacob were called "**Israel**" or "**children of Israel**" from the surname of the patriarch, until the time of King Rehoboam. Ten tribes, revolting from this prince and adhering to Jeroboam, became known from then on as the **House of Israel**. The two tribes of **Judah** and **Benjamin**, remaining faithful to the family of David, were called the **House of Judah**. Therefore, after the defection of the ten tribes, **loudaioi**, Jews, signified subjects of the kingdom of Judah (2Kgs 16:6; 25:25; Jer. 38:19; 40:11). After the Babylonian captivity, the name "**Jews**" was extended to **all the descendants of Israel** who retained the Jewish religion, whether they belonged to the two or the ten tribes and whether or not they returned to Judah as no doubt some of them did. **It is in this extensive sense that the word is applied in the NT** (Acts 2:5, 10 [cf. Acts 26:7; James 1:1]). **The Apostle Paul distinguishes between the one who is a Jew outwardly and the one who is a Jew inwardly** (Ro 2:29; 3:1). By the former he means a person descended from Abraham, Isaac, and Jacob according to the flesh and observing the outward ordinances of the Mosaic Law, but destitute of the faith of Abraham, not believing in the seed which is Christ. By one who is a Jew inwardly Paul means one who, whether Jew or Gentile by natural descent, is a child of Abraham through faith in Christ, the promised seed (cf. Rom. 4:16; Gal. 3:7, 29), and consequently is a true confessor of Jehovah. Christ also speaks of the apostate unbelieving Jews of Asia Minor, i.e., those which say they are Jews, but are not (Rev. 2:9; 3:9). Luke also makes a similar allusion to the importance of Judas who betrayed Jesus in Luke 22:47. He was called Judas which means a confessor of Jehovah, but was far from deserving the glorious name. (BORROW [The Complete Word Study Dictionary: New Testament](#))

loudais - 195x in 186v - Usage: Jew(21), Jewess(1), Jewish(8), Jews(163), Judea(46). Matt. 2:2; Matt. 27:11; Matt. 27:29; Matt. 27:37; Matt. 28:15; Mk. 1:5; Mk. 7:3; Mk. 15:2; Mk. 15:9; Mk. 15:12; Mk. 15:18; Mk. 15:26; Lk. 7:3; Lk. 23:3; Lk. 23:37; Lk. 23:38; Lk. 23:51; Jn. 1:19; Jn. 2:6; Jn. 2:13; Jn. 2:18; Jn. 2:20; Jn. 3:1; Jn. 3:22; Jn. 3:25; Jn. 4:9; Jn. 4:22; Jn. 5:1; Jn. 5:10; Jn. 5:15; Jn. 5:16; Jn. 5:18; Jn. 6:4; Jn. 6:41; Jn. 6:52;

Jn. 7:1; Jn. 7:2; Jn. 7:11; Jn. 7:13; Jn. 7:15; Jn. 7:35; Jn. 8:22; Jn. 8:31; Jn. 8:48; Jn. 8:52; Jn. 8:57; Jn. 9:18; Jn. 9:22; Jn. 10:19; Jn. 10:24; Jn. 10:31; Jn. 10:33; Jn. 11:8; Jn. 11:19; Jn. 11:31; Jn. 11:33; Jn. 11:36; Jn. 11:45; Jn. 11:54; Jn. 11:55; Jn. 12:9; Jn. 12:11; Jn. 13:33; Jn. 18:12; Jn. 18:14; Jn. 18:20; Jn. 18:31; Jn. 18:33; Jn. 18:35; Jn. 18:36; Jn. 18:38; Jn. 18:39; Jn. 19:3; Jn. 19:7; Jn. 19:12; Jn. 19:14; Jn. 19:19; Jn. 19:20; Jn. 19:21; Jn. 19:31; Jn. 19:38; Jn. 19:40; Jn. 19:42; Jn. 20:19; Acts 2:5; Acts 2:10; Acts 2:14; Acts 9:22; Acts 9:23; Acts 10:22; Acts 10:28; Acts 10:39; Acts 11:19; Acts 12:3; Acts 12:11; Acts 13:5; Acts 13:6; Acts 13:43; Acts 13:45; Acts 13:50; Acts 14:1; Acts 14:2; Acts 14:4; Acts 14:5; Acts 14:19; Acts 16:1; Acts 16:3; Acts 16:20; Acts 17:1; Acts 17:5; Acts 17:10; Acts 17:13; Acts 17:17; Acts 18:2; Acts 18:4; Acts 18:5; Acts 18:12; Acts 18:14; Acts 18:19; Acts 18:24; Acts 18:28; Acts 19:10; Acts 19:13; Acts 19:14; Acts 19:17; Acts 19:33; Acts 19:34; Acts 20:3; Acts 20:19; Acts 20:21; Acts 21:11; Acts 21:20; Acts 21:21; Acts 21:27; Acts 21:39; Acts 22:3; Acts 22:12; Acts 22:30; Acts 23:12; Acts 23:20; Acts 23:27; Acts 24:5; Acts 24:9; Acts 24:18; Acts 24:24; Acts 24:27; Acts 25:2; Acts 25:7; Acts 25:8; Acts 25:9; Acts 25:10; Acts 25:15; Acts 25:24; Acts 26:2; Acts 26:3; Acts 26:4; Acts 26:7; Acts 26:21; Acts 28:17; Acts 28:19; Rom. 1:16; Rom. 2:9; Rom. 2:10; Rom. 2:17; Rom. 2:28; Rom. 2:29; Rom. 3:1; Rom. 3:9; Rom. 3:29; Rom. 9:24; Rom. 10:12; 1 Co. 1:22; 1 Co. 1:23; 1 Co. 1:24; 1 Co. 9:20; 1 Co. 10:32; 1 Co. 12:13; 2 Co. 11:24; Gal. 2:13; Gal. 2:14; Gal. 2:15; Gal. 3:28; Col. 3:11; 1 Thess. 2:14; Rev. 2:9; Rev. 3:9

loudais - over 200v in the Septuagint - 2 Ki. 16:6; 2 Ki. 25:25; Ezr. 4:12; Ezr. 5:1; Ezr. 6:7; Ezr. 6:8; Ezr. 6:14; Neh. 2:16; Neh. 4:1; Neh. 4:2; Neh. 4:12; Neh. 5:1; Neh. 5:8; Neh. 5:17; Neh. 6:6; Neh. 13:23; Est. 1:1; Est. 2:5; Est. 3:4; Est. 3:6; Est. 3:10; Est. 3:13; Est. 4:3; Est. 4:7; Est. 4:13; Est. 4:14; Est. 4:16; Est. 5:9; Est. 5:13; Est. 6:10; Est. 6:13; Est. 8:3; Est. 8:5; Est. 8:7; Est. 8:9; Est. 8:12; Est. 8:13; Est. 8:16; Est. 8:17; Est. 9:1; Est. 9:3; Est. 9:6; Est. 9:10; Est. 9:12; Est. 9:13; Est. 9:14; Est. 9:15; Est. 9:16; Est. 9:18; Est. 9:19; Est. 9:20; Est. 9:22; Est. 9:23; Est. 9:25; Est. 9:27; Est. 9:29; Est. 10:3; Isa. 19:17; Jer. 26:2; Jer. 32:12; Jer. 38:19; Jer. 40:11; Jer. 41:3; Jer. 44:1; Dan. 3:8; Dan. 3:12; Dan. 3:30; Zech. 8:23;

- Nave Topical Bible [Jews](#)
- Scofield Reference Index [Jews](#)
- Thompson Chain Reference [Israel-The Jews Return of the Jews Jews](#)
- Treasury of Biblical Knowledge [Slaves & Rights: & Jews Sold. Jubilee Poor Jews a Blessing](#)
- American Tract Society [Jews](#)
- Bridgeway Bible Dictionary [Jew](#)
- Charles Buck Dictionary [Jews](#)
- CARM Theological Dictionary [Jews](#)
- Easton's Bible Dictionary [Jew](#)
- Fausset Bible Dictionary [Jew](#)
- Holman Bible Dictionary [Jews in the New Testament](#)
- Hitchcock Bible Names [Jew](#)
- Hastings' Dictionary of the NT [King of the Jews Jews](#)
- King James Dictionary [Jew](#)
- Morrish Bible Dictionary [Jew](#)
- Hawker's Poor Man's Dictionary [Jews](#)
- People's Dictionary of the Bible [Jew](#)
- Smith Bible Dictionary [Jew Dispersion, the Jews of the, Captivities of the Jews](#)
- Webster Dictionary [Jew](#)
- Watson's Theological Dictionary [Jews](#)
- 1911 Encyclopedia Britannica [Jews The Wandering Jew](#)
- International Standard Bible Encyclopedia [Jews King of the Jews](#)
- Kitto Biblical Cyclopedia [Diseases of the jews Jew](#)
- McClintock and Strong's Bible Encyclopedia [Demonology of Later Jews Jew Alexandria, Jews In.](#)
- The Nuttall Encyclopedia [Wandering Jew](#)
- The Jewish Encyclopedia [Antislavery Movement and the Jews Aramaic Language among the Jews](#)

Trench's Synonyms of the New Testament (online) compares **Hebrew, Jew and Israelite** -

Hebraios Hebrew (1445), loudaios (2453) Jew, Israelites (2475) Israelite. Although all of these names are used to designate members of the elect family and chosen race, the terms may be distinguished. Because it is the oldest term, Hebraios deserves to be considered first. Most likely Hebraios is derived from 'eber (5676), the same word as hyper (5228) and the Latin super (beyond). Hebraios alludes to the passing over of

Abraham from the other side of the Euphrates. In the language of the Phoenician tribes among whom he came to live, he was "Abram the Hebrew," or he operates as it appears in the Septuagint (Genesis 14:13), because he was from beyond (peran, Strong's #4008) the river. Thus Origen correctly spoke of "Hebrews, which is translated foreigners [peratikoi]." Therefore Hebraios is not a name the chosen people adopted for themselves but one that others gave them. It is not a name they have taken but one that others have imposed on them. The use of Hebraios throughout the Old Testament is entirely consistent with this etymology. In every case Hebraios is either a title foreigners use to designate the chosen race or one the chosen people use to designate themselves to foreigners or when they set themselves in tacit opposition to other nations. Hebraios is never used without either a latent or an expressed sense of national antagonism. Later when loudaios came into use, the meaning of Hebraios changed. Frequently when a new term appears, a related word's meaning will contract and be more narrowly defined. This happens when new terms arise and all the various meanings of related older terms are no longer needed. At the same time, such older words lend themselves to new shades of meaning, as was the case with Hebraios. In the New Testament the "external perspective" on the Hebrew nation no longer existed. Not every member of the chosen family was a Hebraios, only those who retained Hebrew as their native language (whether they lived in Palestine or elsewhere). The true complement and antithesis to Hebraios is Hellenistes (1675), a word that first appeared in the New Testament to designate a Jew of the Dispersion who spoke Greek, not Hebrew, and who read or heard the Septuagint version of the Scriptures in the synagogue.

The distinction between Hebraios and Hellenistes first appears in Acts 6:1 and is probably intended in the two other New Testament passages where Hebraios occurs (2Corinthians 11:22; Philippians 3:5), as well as in the superscription of the Epistle to the Hebrews. It is important to remember that the language one spoke, not the place where one lived, was the defining factor in being considered a "Hebrew" or a "Hellenist." As long as a person's mother tongue was Hebrew, he was considered a "Hebrew," regardless of where he lived. Thus Paul, though settled in Tarsus, a Greek city in Asia Minor, described himself as a "Hebrew" of "Hebrew" parents and as "a Hebrew of Hebrews" (Philippians 3:5; cf. Acts 23:6). Although the greatest number of "Hebrews" were resident in Palestine, it was their language, not their place of residence, that gave them this title. The distinction between Hebraios and Hellenistes is a distinction within the nation and not between it and other nations. This distinction is exclusively a scriptural one, though it was hardly recognized by later Christian writers and not at all by Jewish and heathen ones. Thus Eusebius said of Philo, an Alexandrian Jew who wrote exclusively in Greek, "By race he was a Hebrew [Hebraios]." Clement of Alexandria always made Hellenes (1672) and ethne (Strong's #1484), not Hellenistai, the antithesis to Hebraioi. Theodoret styled the Greek-writing historian Josephus as "a Hebrew [Hebraios] author." No traces of the New Testament distinction between Hebraios and Hellenistes exist in Josephus, Philo, or in heathen writers. Hebraios, however, though rarer than loudaios, always refers to the people in terms of their language, a rule observed by Jewish, heathen, and Christian writers alike. Even today we speak of the Jewish nation but of the Hebrew tongue.

The name **loudaios** is of much later origin. It did not originate at the birth of the chosen people, when Abram passed over the river and entered the land of inheritance, but later at a time of national disruption and decline when the Jewish tribes separated into the rival kingdoms of Israel and Judah. At that time the ten tribes assumed "Israel" as their title, and the other two tribes took the name yihdāim (Strong's #3064), or loudaioi, from the more important of the two. Josephus's first use of loudaioi was in reference to Daniel and his young companions, not in the earlier history of the Jewish people. In reference to Daniel, however, Josephus used loudaioi by anticipation namely, that it first arose after the return from Babylon, because the earliest colony to return was of that tribe: "They were called by this name from the day they went up out of Babylon, [taken] from the tribe of Judah as it was the first to enter those regions; both they and the land adopted this very name." But Josephus's account is clearly erroneous, loudaioi, or its Hebrew equivalent, first appears in biblical books that were composed before or during the captivity as a designation of those who belonged to the smaller group of the tribes, the kingdom of Judah, not first in Ezra, Nehemiah, and Esther, though the term occurs more frequently in these books (especially in Esther).

It is easy to see how **loudaioi** was extended to the nation as a whole. When the ten tribes were carried into Assyria and were absorbed and lost among the nations, the smaller group of Jews who remained behind came to represent the entire Jewish nation. Thus it was only natural that loudaios should refer to any member of the nation "Jew" in the wider sense of one who was not a Gentile and not just to someone from the kingdom of Judah as distinguished from the kingdom of Israel. In fact loudaioi underwent a process exactly the converse of the one Hebraios had undergone earlier. On the one hand, Hebraios initially referred to the nation as a whole but later came to refer only to a part of the nation. On the other hand, loudaios initially referred only

to a part of the nation and later to the nation as a whole. The later use of loudaios, like the earlier use of Hebraios, was employed as a national self-designation to distinguish a descendant of Abraham from other peoples (Romans 2:9-10). Consequently the Scriptures contrast "Jew and Gentile" but never "Israelite and Gentile." Additionally, loudaios was used by others to maintain the distinction between Jews and Gentiles. Thus the wise men from the East inquired, "Where is He that is born King of the Jews?" (Matthew 2:2). The form of this question implies that the wise men were Gentiles. Had they been Jews, they would have asked for the King of Israel. So, too, the Roman soldiers and governor gave Jesus the mocking title "King of the Jews" (Matthew 27:29; Matthew 27:37), but his own countrymen challenged him to prove by coming down from the cross that he is the "King of Israel" (Matthew 27:42).

Israelites is the absolute name used to express the dignity and glory of a member of the theocratic nation in a unique covenant relation with God. Israelites rarely occurs in the Septuagint but often was used by Josephus in his earlier history as a synonym for Hebraios. In the middle period of his history, Josephus used Israelites to refer to a member of the ten tribes and toward the end of his history as a synonym for loudaios. We will only consider the last meaning here. Israelites was the Jew's special badge and title of honor. The honor of being descendants of Abraham was shared with the Ishmaelites (Genesis 16:15), and the honor of being descendants of Abraham and Isaac was shared with the Edomites (Genesis 24:25). Only the Jews, however, are descended from Jacob, a name that is declared in the title Israelite. The Jews did not trace their descent from Jacob as Jacob but from Jacob as Israel, who as a prince had power with God and with men and prevailed (Genesis 32:28). There is ample proof that this title was the noblest of them all. When the ten tribes cast off their allegiance to the house of David, they pridefully and pretentiously took the title "the kingdom of Israel" thus implying that their kingdom was heir to the promises and the true successor of the early patriarchs. Jesus could not have given a more noble title to Nathanael than to have called him "an Israelite indeed" (John 1:47), one in whom all that the name involved might be found. When Peter and Paul wanted to obtain a hearing from the men of their own nation, they addressed them with the name they would most welcome, andres Israelitai, by whose use they sought to secure their favor.

By restricting ourselves to the New Testament usage and distinctions among these three words, we may say that Hebraios refers to a Hebrew-speaking as contrasted with a Greek-speaking or Hellenizing Jew, that loudaios refers to a Jew nationalistically in distinction from Gentiles, and that Israelites, the most majestic title of all, refers to a Jew as a member of the theocracy and heir of the promises. The first word predominantly refers to a Jew's language, the second to his nationality, and the third to his theocratic privileges and glorious vocation.

Edwin Yamauchi writes that

"The word **Jew** is derived ultimately from the tribe of Judah through Middle English lewe , Old French leu , Latin Iudaeus , and Greek loudaios (compare the woman's name Judith , which originally meant "Jewess")... The term loudaios occurs relatively rarely in the Synoptic Gospels (but) 70 times in the Gospel of John. Some of these references are quite positive, especially in the dialogue between Jesus and the woman of Samaria (John 4:1). In John 4:9 the woman says to Jesus, "thou, being a Jew," and in John 4:22 Jesus says, "salvation is of the Jews." Many of the Jews believed in Jesus (John 8:31; John 11:45; John 12:11). Other references are neutral as in John 3:1, where Nicodemus is described as a ruler of the Jews. The description of Jesus' opponents reveals a striking difference between the Synoptic Gospels and John. Whereas the former names Jesus' enemies as scribes and Pharisees, high priests and Sadducees, the Gospel of John simply uses the general term "Jews." The term often implies Jewish authorities as in John 7:13 ; John 9:22 ; John 19:38 ; John 20:19 . The Jews impugned Jesus' birth and His sanity (John 8:48), and even alleged that He was demon possessed (John 8:52). The Jews questioned His statements about the Temple (John 2:20) and were scandalized at His claim to be the bread from heaven (John 6:41). They regarded His affirmations of equality with the Father as blasphemous and picked up stones to kill Him (John 5:18 ; John 7:1 ; John 10:31 , John 10:31,10:33 ; John 11:8)... Acts Paul was a Jew from Tarsus (Acts 21:39 ; Acts 22:3). After his dramatic conversion on the road to Damascus, his fellow Jews sought to kill him (Acts 9:23). King Herod Agrippa I arrested Peter and killed the Apostle James, believing this would please the Jews (Acts 12:1-3). Following his conviction that the gospel should be preached first to the Jews (Romans 1:16), Paul on his missionary journeys began his preaching in the Jewish synagogues—at Salamis on Cyprus (Acts 13:5), at Iconium (Acts 14:1), at Thessalonica (Acts 17:1), at Athens (Acts 17:15-17), and at Corinth (Acts 18:1). Though he made some converts among the Jews, even converting the synagogue ruler at Corinth (Acts 18:8), and no doubt had success among the "god fearers" or proselytes who were interested in converting to Judaism (Acts 13:43 ; Acts 17:4), the majority of the Jews reacted violently against Paul's message (Acts 13:50 ; Acts 14:2 ; Acts

17:5 ; Acts 18:12). Paul therefore turned his efforts increasingly toward the Gentiles, the non-Jews. Pauline Letters As the "apostle to the Gentiles," Paul argued against "Judaizers" that Gentile converts did not have to be circumcised, that is, become Jews first, before they became Christians (Acts 15:1-5). His arguments were accepted by James and the church council at Jerusalem held about A.D. 49. Paul, who had been "an Hebrew of the Hebrews; as touching the law, a Pharisee" (Philippians 3:5) and had been more zealous in his pursuit of Judaism than his peers (Galatians 1:13-14), came to the radical conclusion that a true Jew is not one who was physically descended from Abraham (compare John 8:31-41), adhered to the Torah or Law of Moses (Romans 2:17 ,Romans 2:17,2:28) and was circumcised. For Paul a true Jew is one who believes that Jesus is the Messiah or Christ (Galatians 3:26-29), relies on God's grace and not works of the law (Ephesians 2:8-9), and has been circumcised in his heart by the Holy Spirit (Galatians 2:2-9 ; Galatians 5:6). In spite of his grief that most of his fellow Jews did not accept his message, Paul did not teach that God had abandoned the Jews but believed that God still has a plan for them (Romans 9-11). (Note: the word loudaios is not found in any of the non-Pauline letters of the New Testament.) ([Holman Bible Dictionary](#))

loudaios - 195x in 186v - **Usage:** Jew(21), Jewess(1), Jewish(8), Jews(163), Judea(46).-

Matthew 2:2 "Where is He who has been born King of the Jews? For we saw His star in the east and have come to worship Him."

Matthew 27:11 Now Jesus stood before the governor, and the governor questioned Him, saying, "Are You the King of the Jews?" And Jesus said to him, "It is as you say."

29 And after twisting together a crown of thorns, they put it on His head, and a reed in His right hand; and they knelt down before Him and mocked Him, saying, "Hail, King of the Jews!"

37 And above His head they put up the charge against Him which read, "THIS IS JESUS THE KING OF THE JEWS."

Matthew 28:15 And they took the money and did as they had been instructed; and this story was widely spread among the Jews, and is to this day.

Mark 1:5 And all the country of Judea was going out to him, and all the people of Jerusalem; and they were being baptized by him in the Jordan River, confessing their sins.

Mark 7:3 (For the Pharisees and all the Jews do not eat unless they carefully wash their hands, thus observing the traditions of the elders;

Mark 15:2 Pilate questioned Him, "Are You the King of the Jews?" And He answered him, "It is as you say."

9 Pilate answered them, saying, "Do you want me to release for you the King of the Jews?"

12 Answering again, Pilate said to them, "Then what shall I do with Him whom you call the King of the Jews?"

18 and they began to acclaim Him, "Hail, King of the Jews!"

26 The inscription of the charge against Him read, "THE KING OF THE JEWS."

Luke 7:3 When he heard about Jesus, he sent some Jewish elders asking Him to come and save the life of his slave.

Luke 23:3 So Pilate asked Him, saying, "Are You the King of the Jews?" And He answered him and said, "It is as you say."

37 and saying, "If You are the King of the Jews, save Yourself!"

38 Now there was also an inscription above Him, "THIS IS THE KING OF THE JEWS."

51 (he had not consented to their plan and action), a man from Arimathea, a city of the Jews, who was waiting for the kingdom of God;

John 1:19 This is the testimony of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, "Who are you?"

John 2:6 Now there were six stone waterpots set there for the Jewish custom of purification, containing twenty or thirty gallons each.

13 The Passover of the Jews was near, and Jesus went up to Jerusalem.

18 The Jews then said to Him, "What sign do You show us as your authority for doing these things?"

20 The Jews then said, "It took forty-six years to build this temple, and will You raise it up in three days?"

John 3:1 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews;

22 After these things Jesus and His disciples came into the land of Judea, and there He was spending time with them and baptizing.

25 Therefore there arose a discussion on the part of John's disciples with a Jew about purification.

John 4:9 Therefore the Samaritan woman said to Him, "How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?" (For Jews have no dealings with Samaritans.)

22 "You worship what you do not know; we worship what we know, for salvation is from the Jews.

John 5:1 After these things there was a feast of the Jews, and Jesus went up to Jerusalem.

10 So the Jews were saying to the man who was cured, "It is the Sabbath, and it is not permissible for you to carry your pallet."

15 The man went away, and told the Jews that it was Jesus who had made him well.

16 For this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath.

18 For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.

John 6:4 Now the Passover, the feast of the Jews, was near.

41 Therefore the Jews were grumbling about Him, because He said, "I am the bread that came down out of heaven."

52 Then the Jews began to argue with one another, saying, "How can this man give us His flesh to eat?"

John 7:1 After these things Jesus was walking in Galilee, for He was unwilling to walk in Judea because the Jews were seeking to kill Him.

2 Now the feast of the Jews, the Feast of Booths, was near.

11 So the Jews were seeking Him at the feast and were saying, "Where is He?"

13 Yet no one was speaking openly of Him for fear of the Jews.

15 The Jews then were astonished, saying, "How has this man become learned, having never been educated?"

35 The Jews then said to one another, "Where does this man intend to go that we will not find Him? He is not intending to go to the Dispersion among the Greeks, and teach the Greeks, is He?"

John 8:22 So the Jews were saying, "Surely He will not kill Himself, will He, since He says, 'Where I am going, you cannot come '?"

31 So Jesus was saying to those Jews who had believed Him, "If you continue in My word, then you are truly disciples of Mine;

48 The Jews answered and said to Him, "Do we not say rightly that You are a Samaritan and have a demon?"

52 The Jews said to Him, "Now we know that You have a demon. Abraham died, and the prophets also; and You say, 'If anyone keeps My word, he will never taste of death.'

57 So the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?"

John 9:18 The Jews then did not believe it of him, that he had been blind and had received sight, until they called the parents of the very one who had received his sight,

22 His parents said this because they were afraid of the Jews; for the Jews had already agreed that if anyone confessed Him to be Christ, he was to be put out of the synagogue.

John 10:19 A division occurred again among the Jews because of these words.

24 The Jews then gathered around Him, and were saying to Him, "How long will You keep us in suspense? If You are the Christ, tell us plainly."

31 The Jews picked up stones again to stone Him.

33 The Jews answered Him, "For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God."

John 11:8 The disciples said to Him, "Rabbi, the Jews were just now seeking to stone You, and are You going there again?"

19 and many of the Jews had come to Martha and Mary, to console them concerning their brother.

31 Then the Jews who were with her in the house, and consoling her, when they saw that Mary got up quickly and went out, they followed her, supposing that she was going to the tomb to weep there.

33 When Jesus therefore saw her weeping, and the Jews who came with her also weeping, He was deeply moved in spirit and was troubled,

36 So the Jews were saying, "See how He loved him!"

45 Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him.

54 Therefore Jesus no longer continued to walk publicly among the Jews, but went away from there to the country near the wilderness, into a city called Ephraim; and there He stayed with the disciples.

55 Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover to purify themselves.

John 12:9 The large crowd of the Jews then learned that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He raised from the dead.

11 because on account of him many of the Jews were going away and were believing in Jesus.

John 13:33 "Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, 'Where I am going, you cannot come.'

John 18:12 So the Roman cohort and the commander and the officers of the Jews, arrested Jesus and bound Him,

14 Now Caiaphas was the one who had advised the Jews that it was expedient for one man to die on behalf of the people.

20 Jesus answered him, "I have spoken openly to the world; I always taught in synagogues and in the temple, where all the Jews come together; and I spoke nothing in secret.

31 So Pilate said to them, "Take Him yourselves, and judge Him according to your law." The Jews said to him, "We are not permitted to put anyone to death,"

33 Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, "Are You the King of the Jews?"

35 Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You to me; what have You done?"

36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm."

38 Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews and said to them, "I find no guilt in Him.

39 "But you have a custom that I release someone for you at the Passover; do you wish then that I release for you the King of the Jews?"

John 19:3 and they began to come up to Him and say, "Hail, King of the Jews!" and to give Him slaps in the face.

7 The Jews answered him, "We have a law, and by that law He ought to die because He made Himself out to be the Son of God."

12 As a result of this Pilate made efforts to release Him, but the Jews cried out saying, "If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar."

14 Now it was the day of preparation for the Passover; it was about the sixth hour. And he said to the Jews, "Behold, your King!"

19 Pilate also wrote an inscription and put it on the cross. It was written, "JESUS THE NAZARENE, THE KING OF THE JEWS."

20 Therefore many of the Jews read this inscription, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin and in Greek.

21 So the chief priests of the Jews were saying to Pilate, "Do not write, 'The King of the Jews'; but that He said, 'I am King of the Jews.'"

31 Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and that they might be taken away.

38 After these things Joseph of Arimathea, being a disciple of Jesus, but a secret one for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. So he came and took away His body.

40 So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews.

42 Therefore because of the Jewish day of preparation, since the tomb was nearby, they laid Jesus there.

John 20:19 So when it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you."

Acts 2:5 Now there were Jews living in Jerusalem, devout men from every nation under heaven.

10 Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes,

14 But Peter, taking his stand with the eleven, raised his voice and declared to them: "Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words.

Acts 9:22 But Saul kept increasing in strength and confounding the Jews who lived at Damascus by proving that this Jesus is the Christ.

23 When many days had elapsed, the Jews plotted together to do away with him,

Acts 10:22 They said, "Cornelius, a centurion, a righteous and God-fearing man well spoken of by the entire nation of the Jews, was divinely directed by a holy angel to send for you to come to his house and hear a message from you."

28 And he said to them, "You yourselves know how unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; and yet God has shown me that I should not call any man unholy or unclean.

39 "We are witnesses of all the things He did both in the land of the Jews and in Jerusalem. They also put Him to death by hanging Him on a cross.

Acts 11:19 So then those who were scattered because of the persecution that occurred in connection with Stephen made their way to Phoenicia and Cyprus and Antioch, speaking the word to no one except to Jews alone.

Acts 12:3 When he saw that it pleased the Jews, he proceeded to arrest Peter also. Now it was during the days of Unleavened Bread.

11 When Peter came to himself, he said, "Now I know for sure that the Lord has sent forth His angel and rescued me from the hand of Herod and from all that the Jewish people were expecting."

Acts 13:5 When they reached Salamis, they began to proclaim the word of God in the synagogues of the Jews; and they also had John as their helper.

6 When they had gone through the whole island as far as Paphos, they found a magician, a Jewish false prophet whose name was Bar-Jesus,

43 Now when the meeting of the synagogue had broken up, many of the Jews and of the God-fearing proselytes followed Paul and Barnabas, who, speaking to them, were urging them to continue in the grace of God.

45 But when the Jews saw the crowds, they were filled with jealousy and began contradicting the things spoken by Paul, and were blaspheming.

50 But the Jews incited the devout women of prominence and the leading men of the city, and instigated a persecution against Paul and Barnabas, and drove them out of their district.

Acts 14:1 In Iconium they entered the synagogue of the Jews together, and spoke in such a manner that a large number of people believed, both of Jews and of Greeks.

2 But the Jews who disbelieved stirred up the minds of the Gentiles and embittered them against the brethren.

4 But the people of the city were divided; and some sided with the Jews, and some with the apostles.

5 And when an attempt was made by both the Gentiles and the Jews with their rulers, to mistreat and to stone them,

19 But Jews came from Antioch and Iconium, and having won over the crowds, they stoned Paul and dragged him out of the city, supposing him to be dead.

Acts 16:1 Paul came also to Derbe and to Lystra. And a disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek,

3 Paul wanted this man to go with him; and he took him and circumcised him because of the Jews who were in those parts, for they all knew that his father was a Greek.

20 and when they had brought them to the chief magistrates, they said, "These men are throwing our city into confusion, being Jews,

Acts 17:1 Now when they had traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

5 But the Jews, becoming jealous and taking along some wicked men from the market place, formed a mob and set the city in an uproar; and attacking the house of Jason, they were seeking to bring them out to the people.

10 The brethren immediately sent Paul and Silas away by night to Berea, and when they arrived, they went into the synagogue of the Jews.

13 But when the Jews of Thessalonica found out that the word of God had been proclaimed by Paul in Berea also, they came there as well, agitating and stirring up the crowds.

17 So he was reasoning in the synagogue with the Jews and the God-fearing Gentiles, and in the market place every day with those who happened to be present.

Acts 18:2 And he found a Jew named Aquila, a native of Pontus, having recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. He came to them,

4 And he was reasoning in the synagogue every Sabbath and trying to persuade Jews and Greeks.

5 But when Silas and Timothy came down from Macedonia, Paul began devoting himself completely to the word, solemnly testifying to the Jews that Jesus was the Christ.

12 But while Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him before the judgment seat,

14 But when Paul was about to open his mouth, Gallio said to the Jews, "If it were a matter of wrong or of vicious crime, O Jews, it would be reasonable for me to put up with you;

19 They came to Ephesus, and he left them there. Now he himself entered the synagogue and reasoned with the Jews.

24 Now a Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was mighty in the Scriptures.

28 for he powerfully refuted the Jews in public, demonstrating by the Scriptures that Jesus was the Christ.

Acts 19:10 This took place for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks.

13 But also some of the Jewish exorcists, who went from place to place, attempted to name over those who

had the evil spirits the name of the Lord Jesus, saying, "I adjure you by Jesus whom Paul preaches."

14 Seven sons of one Sceva, a Jewish chief priest, were doing this.

17 This became known to all, both Jews and Greeks, who lived in Ephesus; and fear fell upon them all and the name of the Lord Jesus was being magnified.

33 Some of the crowd concluded it was Alexander, since the Jews had put him forward; and having motioned with his hand, Alexander was intending to make a defense to the assembly.

34 But when they recognized that he was a Jew, a single outcry arose from them all as they shouted for about two hours, "Great is Artemis of the Ephesians!"

Acts 20:3 And there he spent three months, and when a plot was formed against him by the Jews as he was about to set sail for Syria, he decided to return through Macedonia.

19 serving the Lord with all humility and with tears and with trials which came upon me through the plots of the Jews;

21 solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ.

Acts 21:11 And coming to us, he took Paul's belt and bound his own feet and hands, and said, "This is what the Holy Spirit says: 'In this way the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles.'"

20 And when they heard it they began glorifying God; and they said to him, "You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous for the Law;

21 and they have been told about you, that you are teaching all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to walk according to the customs.

27 When the seven days were almost over, the Jews from Asia, upon seeing him in the temple, began to stir up all the crowd and laid hands on him,

39 But Paul said, "I am a Jew of Tarsus in Cilicia, a citizen of no insignificant city; and I beg you, allow me to speak to the people."

Acts 22:3 "I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated under Gamaliel, strictly according to the law of our fathers, being zealous for God just as you all are today.

12 "A certain Ananias, a man who was devout by the standard of the Law, and well spoken of by all the Jews who lived there,

30 But on the next day, wishing to know for certain why he had been accused by the Jews, he released him and ordered the chief priests and all the Council to assemble, and brought Paul down and set him before them.

Acts 23:12 When it was day, the Jews formed a conspiracy and bound themselves under an oath, saying that they would neither eat nor drink until they had killed Paul.

20 And he said, "The Jews have agreed to ask you to bring Paul down tomorrow to the Council, as though they were going to inquire somewhat more thoroughly about him.

27 "When this man was arrested by the Jews and was about to be slain by them, I came up to them with the troops and rescued him, having learned that he was a Roman.

Acts 24:5 "For we have found this man a real pest and a fellow who stirs up dissension among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.

9 The Jews also joined in the attack, asserting that these things were so.

18 in which they found me occupied in the temple, having been purified, without any crowd or uproar. But there were some Jews from Asia--

24 But some days later Felix arrived with Drusilla, his wife who was a Jewess, and sent for Paul and heard him speak about faith in Christ Jesus.

27 But after two years had passed, Felix was succeeded by Porcius Festus, and wishing to do the Jews a favor, Felix left Paul imprisoned.

Acts 25:2 And the chief priests and the leading men of the Jews brought charges against Paul, and they were

urging him,

7 After Paul arrived, the Jews who had come down from Jerusalem stood around him, bringing many and serious charges against him which they could not prove,

8 while Paul said in his own defense, "I have committed no offense either against the Law of the Jews or against the temple or against Caesar."

9 But Festus, wishing to do the Jews a favor, answered Paul and said, "Are you willing to go up to Jerusalem and stand trial before me on these charges?"

10 But Paul said, "I am standing before Caesar's tribunal, where I ought to be tried. I have done no wrong to the Jews, as you also very well know.

15 and when I was at Jerusalem, the chief priests and the elders of the Jews brought charges against him, asking for a sentence of condemnation against him.

24 Festus said, "King Agrippa, and all you gentlemen here present with us, you see this man about whom all the people of the Jews appealed to me, both at Jerusalem and here, loudly declaring that he ought not to live any longer.

Acts 26:2 "In regard to all the things of which I am accused by the Jews, I consider myself fortunate, King Agrippa, that I am about to make my defense before you today;

3 especially because you are an expert in all customs and questions among the Jews; therefore I beg you to listen to me patiently.

4 "So then, all Jews know my manner of life from my youth up, which from the beginning was spent among my own nation and at Jerusalem;

7 the promise to which our twelve tribes hope to attain, as they earnestly serve God night and day. And for this hope, O King, I am being accused by Jews.

21 "For this reason some Jews seized me in the temple and tried to put me to death.

Acts 28:17 After three days Paul called together those who were the leading men of the Jews, and when they came together, he began saying to them, "Brethren, though I had done nothing against our people or the customs of our fathers, yet I was delivered as a prisoner from Jerusalem into the hands of the Romans.

19 "But when the Jews objected, I was forced to appeal to Caesar, not that I had any accusation against my nation.

Romans 1:16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

Romans 2:9 There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek,

10 but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek.

17 But if you bear the name "Jew " and rely upon the Law and boast in God,

28 For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh.

29 But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

Romans 3:1 Then what advantage has the Jew? Or what is the benefit of circumcision?

9 What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin;

29 Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also,

Romans 9:24 even us, whom He also called, not from among Jews only, but also from among Gentiles.

Romans 10:12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him;

1 Corinthians 1:22 For indeed Jews ask for signs and Greeks search for wisdom;

23 but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness,

24 but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God.

1 Corinthians 9:20 To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law;

1 Corinthians 10:32 Give no offense either to Jews or to Greeks or to the church of God;

1 Corinthians 12:13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

2 Corinthians 11:24 Five times I received from the Jews thirty-nine lashes.

Galatians 2:13 The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy.

14 But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, "If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews?"

15 "We are Jews by nature and not sinners from among the Gentiles;

Galatians 3:28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

Colossians 3:11 a renewal in which there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.

1 Thessalonians 2:14 For you, brethren, became imitators of the churches of God in Christ Jesus that are in Judea, for you also endured the same sufferings at the hands of your own countrymen, even as they did from the Jews,

Revelation 2:9 'I know your tribulation and your poverty (but you are rich), and the blasphemy by those who say they are Jews and are not, but are a synagogue of Satan.

Revelation 3:9 'Behold, I will cause those of the synagogue of Satan, who say that they are Jews and are not, but lie-- I will make them come and bow down at your feet, and make them know that I have loved you.

loudaios - 68 verses in the non-apocryphal Septuagint - 2 Kgs 16:6; 25:25; Ezra 4:12; 5:1; 6:7f, 14; Neh 2:16; 4:1f, 12; 5:1, 8, 17; 6:6; 13:23; Esther 1:1; 2:5; 3:4, 6, 10, 13; 4:3, 7, 13f, 16; 5:9, 13; 6:10, 13; 8:3, 5, 7, 9, 12f, 16f; 9:1, 3, 6, 10, 12ff, 18ff, 22f, 25, 27, 29; 10:3; Isa 19:17; Jer 26:2; 32:12; 38:19; 40:11; 41:3; 44:1; Dan 3:8, 12, 30; Zech 8:23;

Gentiles (1484) (**ethnos** gives us our word "ethnic") in general refers to a multitude (especially persons) associated with one another, living together, united in kinship, culture or traditions and summed up by the words nation, Gentiles (especially when **ethnos** is plural), people (much like "people groups" in our modern missionary vernacular). In somewhat of a negative sense **ethnos** conveys the meaning of godless (generally idol worshipping) pagans (heathens, cp Eph 4:17, Mt 6:32), foreign nations not worshipping the true God (Mt 4:15). Often **ethnos** stands in clear contradistinction to Jew (**loudaios**) (Gal 2:14). **Ethnos** sometimes refers to Gentile Christians (Ro 11:13, Ro 15:27, 16:4, Gal 2:12). **Ethnos** is used in the singular of the Jewish Nation (Lk 7:5; 23:2; Jn 11:48, 50-53; Jn 18:35; Acts 10:22; 24:2, 10; Acts 26:4; 28:19). Plato used **ethnos** of a special class of men, a caste, tribe. In the Septuagint **ethnos** was used for nation, people Ge 10:5; non-Jews, Gentiles Ps 2:1.

Related Resources:

- [Nations - Baker's Evangelical Dictionary of Biblical Theology](#)
- [Gentiles - International Standard Bible Encyclopedia](#)
- [Gentiles - Holman Bible Dictionary](#)
- [Gentiles - Hastings' Dictionary of the New Testament](#)
- [Gentiles \(2\) - Hastings' Dictionary of the New Testament](#)

TDNT - **ethnos**, which probably comes from **ethos**, means "mass," "multitude," "host," and may be used for a "herd" or "swarm" as well as a human group. Applied to humans, it means a "people" but is a weaker term than, e.g., **laos** or **glossa**. Of some 160 NT instances, 40 are quotations from the OT. This does not affect the general usage but may give a special nuance in context. In 64 passages **ethnos** has no specialized sense. The reference is to a people or peoples (including the Jewish people; cf. Acts 10:22;

1Pet. 2:9, ethnos being used interchangeably with laos in this regard). panta ethne denotes all nations... (In the Septuagint, ethnos is) The main Hebrew terms for "people," 'am and goy (plural goyim), both denote human groups, but historically the former comes to be used for the holy people and the latter (in the plural) for the Gentiles. In the LXX demos is rare, being used only for smaller clan-like societies, laos is the rendering of 'am and ethnos of goy. There is a marked tendency to avoid the plural laoi, but ethne is common for the plural "peoples."

Vine - denotes, firstly, "a multitude or company;" then, "a multitude of people of the same nature or genus, a nation, people;" it is used in the singular, of the Jews, e.g., Luke 7:5 ; 23:2 ; John 11:48,50-52 ; in the plural, of nations (Heb., goyim) other than Israel, e.g., Matthew 4:15 ; Romans 3:29 ; 11:11 ; 15:10 ; Galatians 2:8 ; occasionally it is used of gentile converts in distinction from Jews, e.g., Romans 11:13 ; 16:4 ; Galatians 2:12,14 ; Ephesians 3:1 . ([Gentiles - Vine's Expository Dictionary of NT Words](#))

Trench's Synonyms of the New Testament - Study on comparison of **laos** ([2992](#)) People; **ethnos** ([1484](#)) Nation, Gentiles; **demos** ([1218](#)) Multitude; **ochlos** ([3793](#)) Crowd

Although **laos** rarely is used in Attic prose, it is used between one and two thousand times in the Septuagint, where it usually is reserved for the **elect people, the Israel of God**. There are, however, some exceptions. The Philistines are described as a laos (Genesis 26:11), as are the Egyptians (Exodus 9:16), the Moabites (Ruth 1:15), and others. Occasionally the plural hoi laoi is used as an equivalent for ta ethne. Sometimes laoi is used with ethne as an exhaustive way to refer to the whole human race. In all the passages from Revelation, the exhaustive enumeration is fourfold; phylai ([5443](#)) and glossai ([1100](#)) are added to laoi and ethne. On one occasion, phylai gives way to basileis ([935](#) ; Revelation 10:11) and on another to ochloi (Revelation 17:15). The use of laoi and ethne to refer to the whole human race in an exhaustive sense may be contrasted with a distributive use of these terms, where laos is used in the singular (Luke 2:32; Acts 27:17; Acts 27:23). In such constructions, the two terms refer to the whole of mankind, **laos** to the chosen people of God only, and **ethne** to all mankind outside of the covenant, a distinction that generally is true when the terms are used separately. In such cases, **laos** refers to the chosen people, **ethne** to the rest of mankind. In the singular, ethnos has no such restriction but was a name given to the Jews by others, who intended no slight by its use. Thus we read to ethnos ton loudaion ([2453](#); Acts 10:22). Because it was not a dishonorable title, the Jews freely applied ethnos to themselves in the phrases to ethnos hemon (our nation) and to ethnos touto (this nation). Sometimes, and with certain additions, ethnos is a title of highest honor. Thus the Jews were ethnos hagion ([40](#) , a holy nation) and ethnos ek mesou ethnon (a nation in the midst of Gentiles). If ethnos is used with ethos ([1485](#)) to indicate a group of people who live according to one set of customs and rules, then no nation deserves this title more than the Jews. The lives of the citizens of Israel probably were ordered according to more distinctive and rigidly defined customs than those of any other nation in history.

Demos is used four times, all in Acts, in the section where Luke described the varied conditions of the heathen world (Acts 12:22; Acts 17:5; Acts 19:30; Acts 19:33). Each of these passages exemplifies Luke's accurate and precise use of technical terms, which is characteristic of so highly educated a man. The Greek demos is equivalent to the Latin populus (a people), which Cicero defined this way: "Populus is not every assembly of people gathered in any manner, but an assembly of a large number uniting together with consent of the law and for mutual benefit." Very often demos refers to an assembled group of people who are actively exercising their rights as citizens. This idea so dominates demos that en to demo is equivalent to "in a popular assembly," which is the way Luke invariably used demos. The exact opposite to demos is **ochlos**, the disorganized or unorganized multitude. In classical Greek, ochlos often has a certain tinge of contempt and designates those who share neither in the duties nor the privileges of free citizens. This contempt, however, is not necessarily part of ochlos's meaning (Acts 1:15; Revelation 7:9), and there is no hint of it in Scripture, where a man is held worthy of honor even though the only politeuma ([4175](#), citizenship) he can claim is that which is eternal in the heavens (Philippians 3:20).

Ethnos - 162x in 150v - Usage: Gentiles (93), nation (30), nations (37), pagans (1), people (2).

Matthew 4:15 "THE LAND OF ZEBULUN AND THE LAND OF NAPHTALI, BY THE WAY OF THE SEA, BEYOND THE JORDAN, GALILEE OF THE GENTILES--

Matthew 6:32 "For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things.

Matthew 10:5 These twelve Jesus sent out after instructing them: "Do not go in the way of the Gentiles, and do not enter any city of the Samaritans;

18 and you will even be brought before governors and kings for My sake, as a testimony to them and to the

Gentiles.

Matthew 12:18 "BEHOLD, MY SERVANT WHOM I HAVE CHOSEN; MY BELOVED IN WHOM MY SOUL IS WELL-PLEASSED; I WILL PUT MY SPIRIT UPON HIM, AND HE SHALL PROCLAIM JUSTICE TO THE GENTILES.

21 "AND IN HIS NAME THE GENTILES WILL HOPE."

Matthew 20:19 and will hand Him over to the Gentiles to mock and scourge and crucify Him, and on the third day He will be raised up."

25 But Jesus called them to Himself and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them.

Matthew 21:43 "Therefore I say to you, the kingdom of God will be taken away from you and given to a people, producing the fruit of it.

Matthew 24:7 "For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes.

9 "Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations because of My name.

14 "This gospel of the kingdom shall be preached in the whole world as a testimony to all the nations, and then the end will come.

Matthew 25:32 "All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats;

Matthew 28:19 "Go therefore and **make disciples** (command) of all the **nations**, baptizing them in the name of the Father and the Son and the Holy Spirit,

Mark 10:33 saying, "Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and the scribes; and they will condemn Him to death and will hand Him over to the Gentiles.

42 Calling them to Himself, Jesus said to them, "You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them.

Mark 11:17 And He began to teach and say to them, "Is it not written, 'MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS'? But you have made it a ROBBERS' DEN."

Mark 13:8 "For nation will rise up against nation, and kingdom against kingdom; there will be earthquakes in various places; there will also be famines. These things are merely the beginning of birth pangs.

10 "The gospel must first be preached to all the nations.

Luke 2:32 A LIGHT OF REVELATION TO THE GENTILES, And the glory of Your people Israel."

Luke 7:5 for he loves our nation and it was he who built us our synagogue."

Luke 12:30 "For all these things the nations of the world eagerly seek; but your Father knows that you need these things.

Luke 18:32 "For He will be handed over to the Gentiles, and will be mocked and mistreated and spit upon,

Luke 21:10 Then He continued by saying to them, "Nation will rise against nation and kingdom against kingdom,

24 and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled.

25 "There will be signs in sun and moon and stars, and on the earth dismay among nations, in perplexity at the roaring of the sea and the waves,

Luke 22:25 And He said to them, "The kings of the Gentiles lord it over them; and those who have authority over them are called 'Benefactors.'

Luke 23:2 And they began to accuse Him, saying, "We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that He Himself is Christ, a King."

Luke 24:47 and that repentance for forgiveness of sins would be proclaimed in His name to all the nations,

beginning from Jerusalem.

John 11:48 "If we let Him go on like this, all men will believe in Him, and the Romans will come and take away both our place and our nation."

50 nor do you take into account that it is expedient for you that one man die for the people, and that the whole nation not perish."

51 Now he did not say this on his own initiative, but being high priest that year, he prophesied that Jesus was going to die for the nation,

52 and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad.

John 18:35 Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You to me; what have You done?"

Acts 2:5 Now there were Jews living in Jerusalem, devout men from every nation (here **ethnos** = Jews) under heaven.

Acts 4:25 who by the Holy Spirit, through the mouth of our father David Your servant, said, 'WHY DID THE GENTILES RAGE, AND THE PEOPLES DEVISE FUTILE THINGS?

27 "For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel,

Acts 7:7 "'AND WHATEVER NATION TO WHICH THEY WILL BE IN BONDAGE I MYSELF WILL JUDGE,' said God, 'AND AFTER THAT THEY WILL COME OUT AND SERVE ME IN THIS PLACE.'

45 "And having received it in their turn, our fathers brought it in with Joshua upon dispossessing the nations whom God drove out before our fathers, until the time of David.

Acts 8:9 Now there was a man named Simon, who formerly was practicing magic in the city and astonishing the people of Samaria, claiming to be someone great;

Acts 9:15 But the Lord said to him, "Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel;

Acts 10:22 They said, "Cornelius, a centurion, a righteous and God-fearing man well spoken of by the entire nation of the Jews, was divinely directed by a holy angel to send for you to come to his house and hear a message from you."

35 but in every nation the man who fears Him and does what is right is welcome to Him.

45 All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also.

Acts 11:1 Now the apostles and the brethren who were throughout Judea heard that the Gentiles also had received the word of God.

18 When they heard this, they quieted down and glorified God, saying, "Well then, God has granted to the Gentiles also the repentance that leads to life."

Acts 13:19 "When He had destroyed seven nations in the land of Canaan, He distributed their land as an inheritance-- all of which took about four hundred and fifty years.

46 Paul and Barnabas spoke out boldly and said, "It was necessary that the word of God be spoken to you first; since you repudiate it and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles.

47 "For so the Lord has commanded us, 'I HAVE PLACED YOU AS A LIGHT FOR THE GENTILES, THAT YOU MAY BRING SALVATION TO THE END OF THE EARTH.'"

48 When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed.

Acts 14:2 But the Jews who disbelieved stirred up the minds of the Gentiles and embittered them against the brethren.

5 And when an attempt was made by both the Gentiles and the Jews with their rulers, to mistreat and to stone

them,

16 "In the generations gone by He permitted all the nations to go their own ways;

27 When they had arrived and gathered the church together, they began to report all things that God had done with them and how He had opened a door of faith to the Gentiles.

Acts 15:3 Therefore, being sent on their way by the church, they were passing through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and were bringing great joy to all the brethren.

7 After there had been much debate, Peter stood up and said to them, "Brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles would hear the word of the gospel and believe.

12 All the people kept silent, and they were listening to Barnabas and Paul as they were relating what signs and wonders God had done through them among the Gentiles.

14 "Simeon has related how God first concerned Himself about taking from among the Gentiles a people for His name.

17 SO THAT THE REST OF MANKIND MAY SEEK THE LORD, AND ALL THE GENTILES WHO ARE CALLED BY MY NAME,'

19 "Therefore it is my judgment that we do not trouble those who are turning to God from among the Gentiles,

23 and they sent this letter by them, "The apostles and the brethren who are elders, to the brethren in Antioch and Syria and Cilicia who are from the Gentiles, greetings.

Acts 17:26 and He made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation,

Acts 18:6 But when they resisted and blasphemed, he shook out his garments and said to them, "Your blood be on your own heads! I am clean. From now on I will go to the Gentiles."

Acts 21:11 And coming to us, he took Paul's belt and bound his own feet and hands, and said, "This is what the Holy Spirit says: 'In this way the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles.'"

19 After he had greeted them, he began to relate one by one the things which God had done among the Gentiles through his ministry.

21 and they have been told about you, that you are teaching all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to walk according to the customs.

25 "But concerning the Gentiles who have believed, we wrote, having decided that they should abstain from meat sacrificed to idols and from blood and from what is strangled and from fornication."

Acts 22:21 "And He said to me, 'Go! For I will send you far away to the Gentiles.'"

Acts 24:2 After Paul had been summoned, Tertullus began to accuse him, saying to the governor, "Since we have through you attained much peace, and since by your providence reforms are being carried out for this nation,

10 When the governor had nodded for him to speak, Paul responded: "Knowing that for many years you have been a judge to this nation, I cheerfully make my defense,

17 "Now after several years I came to bring alms to my nation and to present offerings;

Acts 26:4 "So then, all Jews know my manner of life from my youth up, which from the beginning was spent among my own nation and at Jerusalem;

17 rescuing you from the Jewish people and from the Gentiles, to whom I am sending you,

20 but kept declaring both to those of Damascus first, and also at Jerusalem and then throughout all the region of Judea, and even to the Gentiles, that they should repent and turn to God, performing deeds appropriate to repentance.

23 that the Christ was to suffer, and that by reason of His resurrection from the dead He would be the first to proclaim light both to the Jewish people and to the Gentiles."

Acts 28:19 "But when the Jews objected, I was forced to appeal to Caesar, not that I had any accusation against my nation.

28 "Therefore let it be known to you that this salvation of God has been sent to the Gentiles; they will also listen."

Romans 1:5-note through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for His name's sake,

13 I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented so far) so that I may obtain some fruit among you also, even as among the rest of the Gentiles.

Romans 2:14-note For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves,

24 For "THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES BECAUSE OF YOU," just as it is written.

Romans 3:29-note Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also,

Romans 4:17-note (as it is written, "A FATHER OF MANY NATIONS HAVE I MADE YOU") in the presence of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist.

18 In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, "SO SHALL YOUR DESCENDANTS BE."

Romans 9:24-note even us, whom He also called, not from among Jews only, but also from among Gentiles.

30 What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith;

Romans 10:19-note But I say, surely Israel did not know, did they? First Moses says, "I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU."

Romans 11:11-note I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous.

12 Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fulfillment be!

13 But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry,

25 For I do not want you, brethren, to be uninformed of this mystery-- so that you will not be wise in your own estimation-- that a partial hardening has happened to Israel until the fullness of the Gentiles has come in;

Romans 15:9-note and for the Gentiles to glorify God for His mercy; as it is written, "THEREFORE I WILL GIVE PRAISE TO YOU AMONG THE GENTILES, AND I WILL SING TO YOUR NAME."

10 Again he says, "REJOICE, O GENTILES, WITH HIS PEOPLE."

11 And again, "PRAISE THE LORD ALL YOU GENTILES, AND LET ALL THE PEOPLES PRAISE HIM."

12 Again Isaiah says, "THERE SHALL COME THE ROOT OF JESSE, AND HE WHO ARISES TO RULE OVER THE GENTILES, IN HIM SHALL THE GENTILES HOPE."

16 to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that my offering of the Gentiles may become acceptable, sanctified by the Holy Spirit.

18 For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed,

27 Yes, they were pleased to do so, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things.

Romans 16:4-note who for my life risked their own necks, to whom not only do I give thanks, but also all the churches of the Gentiles;

26 but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal

God, has been made known to all the nations, leading to obedience of faith;

1 Corinthians 1:23 but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness,

1 Corinthians 5:1 It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife.

1 Corinthians 12:2 You know that when you were pagans, you were led astray to the mute idols, however you were led.

2 Corinthians 11:26 I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren;

Galatians 1:16-note to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood,

Galatians 2:2 It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run, in vain.

8 (for He who effectually worked for Peter in his apostleship to the circumcised effectually worked for me also to the Gentiles),

9 and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, so that we might go to the Gentiles and they to the circumcised.

12 For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision.

14 But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, "If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews?"

15 "We are Jews by nature and not sinners from among the Gentiles;

Galatians 3:8 The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "ALL THE NATIONS WILL BE BLESSED IN YOU."

14 in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.

Ephesians 2:11-note Therefore remember that formerly you, the Gentiles in the flesh, who are called "Uncircumcision" by the so-called "Circumcision," which is performed in the flesh by human hands--

Ephesians 3:1-note For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles--

6 to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel,

8 To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ,

Ephesians 4:17-note So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind,

Colossians 1:27-note to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

1 Thessalonians 2:16-note hindering us from speaking to the Gentiles so that they may be saved; with the result that they always fill up the measure of their sins. But wrath has come upon them to the utmost.

1 Thessalonians 4:5-note not in lustful passion, like the Gentiles who do not know God;

1 Timothy 2:7 For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth.

1 Timothy 3:16 By common confession, great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken

up in glory.

2 Timothy 4:17-note But the Lord stood with me and strengthened me, so that through me the proclamation might be fully accomplished, and that all the Gentiles might hear; and I was rescued out of the lion's mouth.

1 Peter 2:9-note But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;

12 Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe them, glorify God in the day of visitation.

1 Peter 4:3-note For the time already past is sufficient for you to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousing, drinking parties and abominable idolatries.

Revelation 2:26-note 'He who overcomes, and he who keeps My deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS;

Revelation 5:9-note And they sang a new song, saying, "Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation.

Revelation 7:9-note After these things I looked, and behold, a great multitude which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands;

Revelation 10:11-note And they said to me, "You must prophesy again concerning many peoples and nations and tongues and kings."

Revelation 11:2-note "Leave out the court which is outside the temple and do not measure it, for it has been given to the nations; and they will tread under foot the holy city for forty-two months.

9 Those from the peoples and tribes and tongues and nations will look at their dead bodies for three and a half days, and will not permit their dead bodies to be laid in a tomb.

18 "And the nations were enraged, and Your wrath came, and the time came for the dead to be judged, and the time to reward Your bond-servants the prophets and the saints and those who fear Your name, the small and the great, and to destroy those who destroy the earth."

Revelation 12:5-note And she gave birth to a son, a male child, who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne.

Revelation 13:7-note It was also given to him to make war with the saints and to overcome them, and authority over every tribe and people and tongue and nation was given to him.

Revelation 14:6-note And I saw another angel flying in midheaven, having an eternal gospel to preach to those who live on the earth, and to every nation and tribe and tongue and people;

Comment: Beloved, contrary to popular, prevalent teaching, this verse is the fulfillment of Jesus' words in Mt 24:13-14. This is the last chance for sinful men, the final fulfillment of the Great Commission. After this event which occurs in the middle of the last seven years, the end will come quickly as the Bowl Judgments are poured out on the earth. See Revelation 14:8 which follows in short order!

Revelation 14:8-note And another angel, a second one, followed, saying, "Fallen, fallen is Babylon the great, she who has made all the nations drink of the wine of the passion of her immorality."

Revelation 15:3-note And they sang the song of Moses, the bond-servant of God, and the song of the Lamb, saying, "Great and marvelous are Your works, O Lord God, the Almighty; Righteous and true are Your ways, King of the nations!

4 "Who will not fear, O Lord, and glorify Your name? For You alone are holy; For ALL THE NATIONS WILL COME AND WORSHIP BEFORE YOU, FOR YOUR RIGHTEOUS ACTS HAVE BEEN REVEALED."

Revelation 16:19-note The great city was split into three parts, and the cities of the nations fell. Babylon the great was remembered before God, to give her the cup of the wine of His fierce wrath.

Revelation 17:15-note And he said to me, "The waters which you saw where the harlot sits, are peoples and

multitudes and nations and tongues.

Revelation 18:3-[note](#) "For all the nations have drunk of the wine of the passion of her immorality, and the kings of the earth have committed acts of immorality with her, and the merchants of the earth have become rich by the wealth of her sensuality."

23 and the light of a lamp will not shine in you any longer; and the voice of the bridegroom and bride will not be heard in you any longer; for your merchants were the great men of the earth, because all the nations were deceived by your sorcery.

Revelation 19:15-[note](#) From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty.

Revelation 20:3-[note](#) and he threw him into the abyss, and shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.

8 and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore.

Revelation 21:24-[note](#) The nations will walk by its light, and the kings of the earth will bring their glory into it.

26 and they will bring the glory and the honor of the nations into it;

Revelation 22:2-[note](#) in the middle of its street. On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations.

Ethnos - 730 verses in non-apocryphal Septuagint - Ge 10:5, 20, 31-32 (all previous passages refer to the **nations**); Ge 12:2 (make you a great **nation**); Ge 14:1, 5, 9; 15:14; 17:4ff, 16, 20, 27; 18:18; 20:4; 21:13, 18; 22:18; 25:16, 23; 26:4; 27:29; 28:3; 35:11; 36:40; 46:3; 48:4, 19; 49:10; Exod 1:9; 9:24; 15:14; 19:5f; 21:8; 23:11, 18, 22, 27; 32:10; 33:13, 16; 34:10, 24; Lev 18:24, 28; 19:16; 20:2, 23f, 26; 21:1; 25:44; 26:33, 38, 45; Num 13:28, 31; 14:12, 15; 21:18; 23:9; 24:7f, 20; 25:15; Deut 1:28; 2:10, 21, 25; 4:6ff, 19, 27, 33f, 38; 6:14; 7:1, 6f, 14, 16f, 19, 22; 8:20; 9:1, 4f, 14; 10:15; 11:23; 12:29f; 13:7; 14:2; 15:6; 17:14; 18:9, 14; 19:1; 20:15f; 26:5, 19; 28:1, 10, 12, 32f, 36f, 49f, 64f; 29:16, 18, 24; 30:1, 3; 31:3; 32:8, 21, 28, 43; 33:17, 19; Josh 4:24; 23:3f, 7, 9, 12f; 24:4, 17f, 33; Judg 2:12, 20f, 23; 3:1; 4:2, 13, 16; 1 Sam 8:5, 20; 2 Sam 7:23; 22:44, 50; 1 Kgs 11:2; 14:24; 18:10; 2 Kgs 6:18; 16:3; 17:8, 11, 15, 26, 29, 32f, 41; 18:33; 19:12, 17; 21:2, 9; 1 Chr 14:17; 16:20, 26, 28, 31, 35; 17:21; 18:11; 29:11; 2 Chr 7:20; 15:6; 20:6; 28:3; 32:7, 13ff, 17, 23; 33:2, 9; 36:14; Ezra 4:10; 6:21; 9:7, 11; Neh 5:8f, 17; 6:6, 16; 13:26; Esth 1:1, 3, 5, 11; 3:8, 11ff; 4:1, 11, 17; 8:12, 17; 10:3; Job 12:23; 17:6; 34:29; 41:6; Ps 2:1, 8; 9:5, 11, 15, 17, 19f; 10:16; 18:43, 49; 22:27f; 33:10, 12; 43:1; 44:2, 11, 14; 46:6, 10; 47:1, 3, 8; 49:1; 57:9; 59:5, 8; 65:7; 66:7f; 67:2, 4; 68:30; 72:11, 17; 78:55; 79:1, 6, 10; 80:8; 82:8; 83:4; 86:9; 89:50; 94:10; 96:3, 5, 7, 10; 98:2; 102:15; 104:35; 105:13, 44; 106:5, 27, 34f, 41, 47; 108:3; 110:6; 111:6; 113:4; 115:2, 4; 116:19; 118:10; 126:2; 135:10, 15; 147:20; 149:7; Pr 11:26; 14:28, 34; 24:24; 26:3; 28:15, 17; 29:9, 18; 30:26, 31; Isa 1:4; 2:2ff; 5:26; 8:9, 19; 9:1; 10:6f, 13; 11:10, 12; 12:4; 13:4; 14:2, 6, 9, 12, 18, 26, 32; 16:8; 17:12f; 18:2, 7; 23:3; 24:13; 25:6f; 29:7f; 30:6, 28; 33:3, 8, 12; 34:1f; 36:18, 20; 37:12, 26; 40:15, 17; 41:2, 5, 28; 42:1, 4, 6; 43:9; 45:1, 20; 49:1, 6ff, 22; 51:4f; 52:5, 10, 15; 54:3; 55:4f; 56:7; 60:2f, 5, 11f, 16, 22; 61:6, 9, 11; 62:2, 10; 63:3; 64:2; 65:1; 66:8, 12, 18ff; Jer 1:5, 10; 2:11; 3:17, 19; 4:2, 7, 16; 5:9, 15, 29; 6:18, 22; 7:27; 9:16, 26; 10:2f, 25; 12:17; 14:22; 16:19; 18:7ff, 13; 22:8; 25:9, 11ff, 15, 17, 31f; 26:6; 27:8, 11; 28:11, 14; 31:7, 10, 36; 36:2; 44:8; 46:12, 28; 48:2; 49:14f, 31, 34, 36; 50:2f, 9, 12, 23, 41, 46; 51:7, 20, 27f, 41, 44, 58; Lam 1:1, 3, 10; 2:9; 4:15, 17, 20; Ezek 4:13; 5:5ff, 15; 6:8f; 11:16f; 12:15f; 16:14; 19:4, 8; 20:9, 14, 22f, 32; 22:4, 15f; 23:30; 25:7f; 26:2f, 5, 7, 16; 27:33, 36; 28:7, 19, 25; 29:12f, 15; 30:3, 11, 23, 26; 31:6, 11f, 16; 32:2, 9f, 12, 16, 18; 34:13, 28f; 35:10; 36:3ff, 13ff, 19ff, 30, 36; 37:21f, 28; 38:6, 8f, 12, 15f, 22f; 39:4, 7, 21, 23, 27f; Dan 2:44; 3:2, 4, 7, 29; 4:1, 21, 34; 5:1; 6:25; 7:14; 8:22; 9:6, 26; 11:14, 23, 33, 37; 12:1; Hos 8:8, 10; 9:17; Joel 1:6; 2:17, 19; 3:2, 8f, 11f; Amos 6:1, 14; 9:9, 12; Obad 1:1f, 15f; Mic 4:2f, 7, 11, 13; 5:7f, 15; 7:16; Nah 3:3ff; Hab 1:6, 17; 2:5, 8, 13; 3:6, 12; Zeph 2:1, 9, 11; 3:8; Hag 2:7, 14, 22; Zech 1:15, 21; 2:8, 11; 7:14; 8:13, 22f; 9:10; 12:3, 9; 14:2f, 16, 18f; Mal 1:11, 14; 2:9; 3:9, 12