

Jew

Romans 2:1-11 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. 2 But we are sure that the judgment of God is according to truth against them which commit such things. 3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? 4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? 5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 Who will render to every man according to his deeds: 7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11 For there is no respect of persons with God.

- Tribulation and anguish, upon every soul of man that doeth evil
- of the Jew first, and also of the Gentile
- But glory, honour, and peace, to every man that worketh good
- to the Jew first, and also to the Gentile

Romans 2:25-29 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. 26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? 27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? 28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

- For he is not a Jew, which is one outwardly
- neither is that circumcision, which is outward in the flesh
- But he is a Jew, which is one inwardly
- and circumcision is that of the heart, in the spirit, and not in the letter

Context is everything and keeping chapters 1-3 of Romans, in Paul's context of distinguishing the difference between justification 'by faith' from that of 'through faith', resolves so many conflicting ideas surrounding introductory texts.

Promises of a Physical Seed and Land

It is undeniable that Abraham was promised a physical seed that would inherit a physical land.

Genesis 12:1-3 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. **Genesis 12:7** And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

- I will make of thee a great nation
- Unto thy seed will I give this land

This fact of a covenanted physical seed coupled with a covenanted physical land is reinforced throughout the scriptures: Gen 13:14-17; 15:7-21; 17:1-8; 24:1-7; 26:1-5; 28:1-14; 35:10-12; 48:1-4; Ex 6:1-8; 13:1-5; 33:1; Num 32:1-11; Dt 1:1-8; 6:1-10, 22-25; 30:1-20; Ps 105:6-11.

Confusion creeps in when not discerning the difference between the Abrahamic Covenant, which covenanted a promised seed and land, from that of the Mosaic Covenant, which covenanted for righteousness and privilege, for that covenanted seed, to remain in that covenanted land (Dt 6:1-10, 22-5; 30:1-20).

Deuteronomy 30:19-20 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: 20 That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

- therefore choose life, that both thou and thy seed may live
- that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them

The scriptures, along with history, reveal the trail of Israel's rebellion that led to the scattering among the nations, as foretold and warned by the prophets. Israel now awaits her regathering in anticipation of the establishment of a New Covenant and fulfillment of the Abrahamic and Davidic Covenants (Ez 36:22-39; Heb 8:7-13).

Ezekiel 36:23-24 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you

before their eyes. 24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. **Ezekiel 36:27-28** And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. 28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

- For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land
- And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God

Hebrews 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: Hebrews 8:13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

- For this is the covenant that I will make with the house of Israel after those days
- A new covenant, he hath made the first old
- Now that which decayeth and waxeth old is ready to vanish away

God is not through with the nation of Israel to whom the New Covenant will yet be established. That which was vanishing away, during the Acts period, was to be replaced with the new at Israel's acceptance of the kingdom gospel and return of Christ, after great tribulation. Israel rejected, as a whole, but another assertive effort will be made on behalf of God to bring all to past... "Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. **4** And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." **Revelation 7:3-4**

- and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel

The Term 'Jew'

Before taking a closer look, at the context in which the Jew is referred to in the opening texts, we'll consider some history on the usage of the word 'Jew' itself.

Originally, the word referenced a particular group of Israelites, to later be more inclusive after the captivities. Though I restrain in quoting other resources to prove a point, in this case, in trying to both define the word with inclusive lineage, we'll default to others who have:

Webster's 1828 Dictionary

jew

JEW, n. a contraction of Judas of Judah. A Hebrew or Israelite.

Webster's Revised Unabridged Dictionary 1913

Jew

Jew, n. [OF. Juis, pl., F. Juif, L. Judaeus, Gr. Ιουδαίος , fr. Ιουδαία the country of the Jews, Judea, fr. Heb. Yěhūdāh Judah, son of Jacob. Cf. Judaic.]

1. Originally, one belonging to the tribe or kingdom of Judah; after the return from the Babylonish captivity, any member of the new state; a Hebrew; an Israelite.

Easton's Bible Dictionary

Jew

The name derived from the patriarch Judah, at first given to one belonging to the tribe of Judah or to the separate kingdom of Judah (2Ki 16:6; 25:25; Jer 32:12; 38:19; 40:11; 41:3), in contradistinction from those belonging to the kingdom of the ten tribes, who were called Israelites.

During the Captivity, and after the Restoration, the name, however, was extended to all the Hebrew nation without distinction (Es 3:6,10; Da 3:8,12; Ezr 4:12; 5:1,5).

Originally this people were called Hebrews (Ge 39:14; 40:15; Ex 2:7; 3:18; 5:3; 1Sa 4:6,9, etc.), but after the Exile this name fell into disuse. But Paul was styled a Hebrew (2Co 11:22; Php 3:5).

The history of the Jewish nation is interwoven with the history of Palestine and with the narratives of the lives of their rulers and chief men. They are now [1897] dispersed over all lands, and to this day remain a separate people, "without a king, and without a prince, and without a sacrifice, and without an image [R.V. 'pillar,' marg. 'obelisk'], and without an ephod, and without teraphim" (HO 3:4). Till about the beginning of the present century [1800] they were everywhere greatly oppressed, and often cruelly persecuted; but now their condition is greatly improved, and they are admitted in most European countries to all the rights of free citizens. In 1860 the "Jewish disabilities" were removed, and they were admitted to a seat in the British Parliament. Their number in all is estimated at about six millions, about four millions being in Europe.

There are three names used in the New Testament to designate this people, (1.) Jews, as regards their nationality, to distinguish them from Gentiles. (2.) Hebrews, with regard to their language and education, to distinguish them from

Hellenists, i.e., Jews who spoke the Greek language. (3.) Israelites, as respects their sacred privileges as the chosen people of God. "To other races we owe the splendid inheritance of modern civilization and secular culture; but the religious education of mankind has been the gift of the Jew alone."

International Standard Bible Encyclopedia

JEW, JEWESS, JEWISH

ju, joo, ju'-ish, joo'-ish (yehudhi plural yehudhim; Ioudaioi; feminine adjective yehudhith; Ioudaikos): "Jew" denotes originally an inhabitant of Judah (2Ki 16:6 applies to the two tribes of the Southern Kingdom), but later the meaning was extended to embrace all descendants of Abraham. In the Old Testament the word occurs a few times in the singular. (Es 2:5; 3:4, etc.; Jer 34:9; Zec 8:23); very frequently in the plural in Ezra and Nehemiah, Esther, and in Jeremiah and Daniel. The adjective in the Old Testament applies only to the "Jews' language" or speech (2Ki 18:26,28 parallel Ne 13:24; Isa 36:11,13). "Jews" (always plural) is the familiar term for Israelites in the Gospels (especially in John), Acts, Epistles, etc. "Jewess" occurs in 1Ch 4:18; Ac 16:1; 24:24. In Tit 1:14 a warning is given against "Jewish fables" (in Greek the adjective is found also in Ga 2:14). The "Jews' religion" (Ioudaismos) is referred to in Ga 1:13-14. On the "Jews' language," see LANGUAGES OF THE OLD TESTAMENT ; on the "Jews' religion," see ISRAEL ,RELIGION OF.

James Orr

It would be very interesting to see the reaction of these contributing authors if they were alive today (2019), especially in light of historical events such as the Holocaust (Jan 30, 1933 – May 8, 1945) and reckoning of Israel as a nation in 1948.

Strangers of Rome, Jews and Proselytes

In Acts 2, we see three categories of men that were in attendance at Jerusalem on the day of Pentecost.

Acts 2:4-11 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? 8 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

- strangers of Rome
- Jews
- and proselytes

I find the breakdown of strangers of Rome, Jews and proselytes here quite interesting! Most commentaries blend strangers of Rome as Jews and/or proselytes from Rome. The first thing that comes to my mind is the usage of the word 'stranger'. Found from the very beginning of the institution of the Covenant of Circumcision to then within the birth of the nation of Israel.

Strangers

Genesis 17:12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

- or bought with money of any stranger

Leviticus 22:18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;

- Whatsoever he be of the house of Israel
- or of the strangers in Israel

There is Obviously a tie of these strangers from Rome to the Jew's religion, regardless if they were born a Jew, a Gentile proselyte or perhaps in some cases as seen, simply a friend of Israel (a centurion Mt 8:5-10; Cornelius Acts 10:1-3).

Gentiles Becoming Jews

For seemingly self-survival reasons, there were Gentiles in the OT that became 'Jews'.

There is an account in the book of Esther as to how God turned the table on Haman's attempt of revenge on Mortdecai's show of disrespect when Haman planned the demise of the Jews throughout the provinces. The table was turned to such extent that it is recorded that many of the people, of the land, became Jews for the fear of the Jews fell upon them (Es 8:1-17).

Esther 8:17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

- And many of the people of the land became Jews
- for the fear of the Jews fell upon them

Though it doesn't go into any detail, as to what exact steps were taken by these people, it has already been pointed out how that under the Covenant of Circumcision, males outside of the physical seed of Abraham, had to be circumcised (Gen 17) and thus were identified with Abraham's household.

However, having pointed that out, in Revelation there are those who claim to be Jews, but aren't and are actually identified with the synagogue of Satan!

Revelation 2:9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

- I know the blasphemy of them which say they are Jews, and are not
- but are the synagogue of Satan

Revelation 3:9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

- I will make them of the synagogue of Satan, which say they are Jews
- and are not, but do lie

Proselytes

What is a proselyte?

Matthew 23:15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

- for ye compass sea and land to make one proselyte

Though the word proselyte is shown in a negative connotation here, the idea is conversion from one or no religion, to another.

Webster's 1828 Dictionary proselyte

PROS'ELYTE, n. Gr. to come. A new convert to some religion or religious sect, or to some particular opinion, system or party. Thus a Gentile converted to Judaism is a proselyte; a pagan converted to christianity is a proselyte; and we speak familiarly of proselytes to the theories of Brown, of Black, or of Lavoisier. The word primarily refers to converts to some religious creed.

PROS'ELYTE, v.t. To make a convert to some religion, or to some opinion or system.

A proselyte was one of the appointed, by the Apostles, to 'serve tables' in Acts 6. Certain proselytes were intrigued by the ministry of Paul and encouraged him & Barnabas to continue in the grace of God.

Acts 6:1-6 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. 2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word. 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 Whom they set before the apostles: and when they had prayed, they laid their hands on them.

- and Nicolas a proselyte of Antioch

Acts 13:43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

- and religious proselytes followed Paul and Barnabas

Peter's First Epistle

It is not without significance that Peter's first epistle is addressed to strangers, within context of being identified with a chosen generation, a royal priesthood and holy nation. This is exactly in line with the commission given to the Apostles after Jesus' resurrection. The kingdom offer was start in Jerusalem to be spread among the nations to the Jew only. These strangers, as identified in Acts 1, have ties to the nation one way or another, whether a Jew or proselyte afar off... "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." **Acts 2:39**

1 Peter 1:1-4 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. 3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the

resurrection of Jesus Christ from the dead, 4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

- to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia

1 Peter 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

- But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people

Luke 24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

- ...among all nations, beginning at Jerusalem

Acts 11:19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

- ...preaching the word to none but unto the Jews only

A Spiritual Jew?

One of my biggest pet peeves, in Bible interpretation, is hearing someone claiming to be a spiritual Jew based on their construct of Romans 2:28-29. There are those who falsely argue that one is a spiritual Jew, based on a dishonest interpretation of an argument, that Paul makes in Romans 2.

Romans 2:23-29 Thou that makest thy boast of the law, through breaking the law dishonourest thou God? 24 For the name of God is blasphemed among the Gentiles through you, as it is written. 25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. 26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? 27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? 28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

- For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh

- But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God

The first point that MUST be made here, that is most often overlooked by commentaries, is that Paul is building up a case regarding the righteousness of God 'then', as compared to 'now'! Romans 2 is a reflection back when God judged man according to one's state (walking 'by faith'); a righteous walk based on faithful obedience.

Romans 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

- But now...

Paul makes a point that there were Gentiles more 'righteous', manifested by their actions governed by conscience, than the Jew who rested in the law making their boast of God.

Romans 2:17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God...

God is a fair judge and will judge fairly those under the OT, though this principal be denied by those that don't understand justification 'by faith', prior to justification 'through faith'.

Romans 2:5-15 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 Who will render to every man according to his deeds: 7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11 For there is no respect of persons with God. 12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; 13 (For not the hearers of the law are just before God, but the doers of the law shall be justified. 14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

- Who will render to every man according to his deeds
- To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life
- But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath

- Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile
- But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile
- For there is no respect of persons with God
- For as many as have sinned without law shall also perish without law:
- and as many as have sinned in the law shall be judged by the law
- For not the hearers of the law are just before God, but the doers of the law shall be justified
- For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves
- Which shew the work of the law written in their hearts, their conscience also bearing witness

The above passage cannot and does not apply today! Trying to force these truths today, regarding one's justification, leads to nothing but contradiction and confusion!

Circumcision of the Flesh and Heart

We'll now put into context Paul's comment regarding 'a Jew' and circumcision of either the flesh or heart.

- For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh
- But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God

To properly understand where Paul is coming from, we must visit the OT where these same expressions are found and within the context found.

Leviticus 26:40-42 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; 41 And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: 42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

- If they shall confess their iniquity...
- if then their **uncircumcised hearts** be humbled
- Then will I remember my covenant with Jacob...

Deuteronomy 30:5-6 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. 6 And the LORD thy God will circumcise thine heart, and the

heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

- And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live

Jeremiah 4:3-4 For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns. 4 Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

- Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem

Jeremiah 9:25-26 Behold, the days come, saith the LORD, that I will punish all them which are circumcised with the uncircumcised; 26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.

- Behold, the days come, saith the LORD, that I will punish all them which are circumcised with the uncircumcised
- for all these nations are uncircumcised
- and all the house of Israel are **uncircumcised in the heart**

Ezekiel 44:7 In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.

- In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh

Ezekiel 44:9 Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.

- Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh

Acts 7:51-52 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. 52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

- Ye stiffnecked and **uncircumcised in heart** and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye

Paul's reference to 'he is a Jew', regarding circumcision which is of the heart, included any Jew or Gentile professing to be a Jew, as those did in the book of Esther, who supposedly was resting in the law and making their boast of God. Notice how that Paul then IMMEDIATELY makes distinction between the two people groups that is seen throughout Romans.

Romans 3:1 What advantage then hath the Jew? or what profit is there of circumcision?

Romans 3:9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

Romans 3:29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

Romans 9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

Romans 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Romans 2:9-10 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

One in Christ But Not in Practice

In Paul's pre-prison epistles, during the Acts period, Paul emphasized that 'in Christ' there was neither Jew or Gentile, though each belonged to a particular people group. However, it must also be noted that belonging to a particular people group, determined at times, how Paul behaved; particularly around Jewish believers!

1 Corinthians 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

- For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles

Galatians 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

- There is neither Jew nor Greek
- for ye are all one in Christ Jesus

Acts 21:19-22 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. 20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: 21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. 22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

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Changing of the Guard

After the Acts period, when Israel was finally put aside, the believing Gentile had no obligation to cater to the requests of believing or non-believing Jews!

Colossians 2:14-16 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; 15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. 16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

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No... the Gentile believer today is not a 'spiritual Jew'!