

## LESSON FIVE - (Part Four)

# The Path of Scripture Leading us to Jesus Christ - His Gospel - His Church - And Beyond

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*"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein" (Jeremiah 6:16).*

*" Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up" (Jeremiah 18:15).*

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**Title: "The Promise to the Gentiles "**

**Standing Texts: (Jeremiah 6:16; 18:15)**

**Lesson Texts: (Isa. 42:1-9; 49:6; 60:1-3; 62:1-2)**

### **1. REVIEWING AGAIN THE INTRODUCTION OF THE SERIES:**

- A. As the texts suggest, there is a Path, Trail, or a Line which starts very early in Scripture which leads us to Jesus Christ as well as His Gospel and His Church. It is the purpose of this study to follow the directions given as well as the **Landmarks** (Prov.22:28) which will appear as we take this Journey. The way will be clear for it is **Lighted** by scripture itself (Psalm 119:105). As we make this journey, let us be sure to walk in the light and acknowledge the **Landmarks**.
- B. Today's Lesson will deal with "**The Promise to the Gentiles.**" Again, the thing which we will touch on here will start in the Old Testament and take us on into the New Testament verifying the fulfillment thereof as well as the verification of the Holy Scriptures.
- C. **Lest I Forget!** And I did forget last week to bring in a most important prophecy from the Old Testament concerning the birth of Jesus Christ. The prophecy starts in Hosea 11:1 and reads as follows: *"When Israel was a child, then I loved him, and called my son out of Egypt."* The passage is referred to by Matthew in chapter 2:12-15 concerning the fleeing of Joseph, Mary and the Christ Child into Egypt - the later of which reads as follows: *"And they were there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son."* (This is so important that you might want to add this **Landmark** to your file copy of Lesson 4).

### **2. "THE PROMISE TO THE GENTILES:"**

#### **A. Preliminary Thoughts:**

- (1) This study is most important because it will clearly show that in the course of time God would

include his covenant with the Gentiles and therefore make "**no difference**" (Acts 15:9; Rom. 3:22; 10:12) between Jew and Gentile and the rewards offered to them. Therefore it is necessary that a few thoughts be made before we actually study the scriptures listed in the texts of this study.

- (2) The word "Gentiles" is mentioned for the first time in Genesis 10:5, but then only in the King James Version. Most of the newer translations use the word "nations" which is also true in many other places of scripture. This occurred shortly after the earth was destroyed by water and quickly followed the listing of the generations of the sons of Noah.
- (3) I mention this to remind us that God was aware of other nations beside Israel even long before Christ came and offered salvation to "the whole world" (Matt. 28:19-20).
- (4) Another factor of importance is that God allowed a Gentile to be proselyted into the Hebrew family under the Old Testament and was to be received and rewarded the same as those born into Judaism. This we saw in Lesson Three from Exodus 12:45-48. The only stipulation was that they be circumcised. (Exodus. 12:48).
- (5) One other thing - the advocates of "God's Chosen People" being the Jews could surely be seen in the Golden Text of the Bible to include the Gentiles (John 3:16) - "*For God so loved the world...*" Were not the Gentiles a part of the world when Christ gave these precious words? Most assuredly!

**B. Look Now at the Scriptures of the Text of This Lesson: (Notice the underlined)**

**Scripture:** *"1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. 2 He shall not cry, nor lift up, nor cause his voice to be heard in the street. 3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. 4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. 5 Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: 6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; 7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. 8 I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images. 9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them" (Isa. 42:1-9).*

**Scripture:** *" 6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Isa. 49:6).*

**Scripture:** *"And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:3).*

**Scripture:** *"And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be*

called by a new name, which the mouth of the Lord shall name" (Isa. 62:2).

**Scripture:** *"Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off" (Isa. 56:5).*

### **C. Connecting the Dots in the New Testament:**

- (1) As God clearly showed an interest in the Gentiles (Gen. 10:5) before He made a covenant with Abraham that *"in he and his seed all nations of the earth would be blessed (Gen. 12:3)*, he equally showed an interest in them before his covenant with "all nations" including Gentiles, before this new covenant was sealed with the precious blood of Christ. (See next series of scripture).

**Scripture:** *"The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death light is sprung up." (Matt. 4:15-16).*

**Scripture:** (The words of Jesus in connection with the Lord's Supper) - *"For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28; Mark 14:24).* (Would not this have included the Gentiles, even though his blood was not yet shed?)

**Scripture:** *"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11-12).* (Would not the all men include the Gentiles as well as the Jews?)

**Scripture:** *"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:19-20; see also Mark 16:15-16).* (Would not these words include the Gentiles? Most assuredly!)

### **D. Coincidences or more LANDMARKS Connected with the Truth of God's Word:**

- (1) "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name" (Isa. 62:2).
  - (a) Most all scholars of scripture agree that Cornelius of Acts 10 and 11 was the first Gentile to see the righteousness of God and respond to it. (Acts 10:47-48).
  - (b) Paul, who was the Apostle to the Gentiles, did not start on his first missionary journey until after Cornelius and his household had become obedient to the Gospel. (See Acts 13).
  - (c) The Apostle Peter had been given by Christ *"the keys (plural) of the kingdom"* (Matt. 16:19). It was Peter who preached the first gospel sermon in Acts 2 where "baptism in the name of Christ" was first preached to Jews. It was also Peter who, using the 2nd key, taught Cornelius and his household (all Gentiles) the gospel plan of salvation.
  - (d) In Acts 11:21 after Cornelius had been taught and also after others in Antioch had been taught *"And the hand of the Lord was with them and a great number believed, and turned unto the Lord,"* that this new name promised in Isaiah 62:2

would be the name "Chrisian" which appeared for the very first time in Acts 11:26.

(2) It is also interesting to connect Isaiah's words , "*Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off*" (Isa. 56:5) with the following:

- (a) The Apostle Paul refers to the "*church of the living God*" as being "*the house of God.*" (1st Tim. 3:15)
- (b) It is also interesting to see that the house of God is made up of men and women "*within the walls*" of God's house.
- (c) And so, we come to these conclusions: If those within his house are Jews and Gentiles, and they are also called "*The Children of God*" (Gal. 3:26-27), then as seen already, there is "**no difference**" between the believing Jew and the believing Gentile. They are all one in Christ Jesus (Gal. 3:28) and recipients of the promise made hundreds of years earlier to Abraham (Gen 12:1-3).
- (d) Also based on the fact that "*God is no respecter of persons*" (Acts 10:34), and that his kingdom is made up of both Jew and Gentile, then it is the combination of both as believers, that they are now God's Chosen People and not just the Jews (See 1st Peter 2:9).

(3) **There is even more scripture to verify this thought:**

**Scripture:** "*1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, 2 That I have great heaviness and continual sorrow in my heart. 3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: 4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; 5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. 6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. 8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed"* (Rom. 9:1-8).

- (a) In Romans 10:1 it was Paul's desire that all Israel might be saved.
- (b) And they all will providing that they all become Christians.
- (c) But, in the text above he says, "*For they are not all Israel, which are of Israel.*"
- (d) What Paul is saying is that there is a spiritual Israel and there is a physical Israel. The saved of all Christians make up the spiritual Israel, while the unsaved Jewish non-believer in Christ is not a part of the spiritual Israel.

### **3. THE FINAL CONCLUSION THEN IS THIS:**

(1) "*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*" (Rom. 2:28-29). (2) Jesus prayed "*That they all may be one*" (John 17:21), and this means that they all can, but only if they believe in the "*only begotten Son,*" obey his will, become an active member in his kingdom and live faithfully unto death (Rev. 2:10).

