



ARTICLE NO. 2006.217
Topic

“Gentiles” were **Nations** in which the dispersed Jews sojourned - it did not mean individuals.

When Jesus sent the Apostles on their missions, he instructed them to go and find the lost sheep. The lost sheep referred to those of God’s chosen people who had strayed or lost their way. Jesus wanted them to be brought home to the Holy Land, to claim their inheritance, and to repent and be baptized in His name. When He said He came to fulfill the Law, He was referring to promises He made to Abraham that his descendants would have a homeland. This was part of Jesus’s mission. The word “gentiles” in these passages of instructions to the Apostles, has been misunderstood to refer to **individuals** who were not Jewish - but this is a 14th. c. meaning, and at the time of Jesus it had no such meaning. Gentiles always meant **nations** inherited by non-Jews in which “dispersed” Jews were sojourning.

From the scriptures: The Messiah’s tasks include “the ingathering of the exiles”^A

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! (Lu 13:34).

And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. (Joh 11:52).

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: (Mt 25:32).

Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name’s sake; (1 Ki 8:41).

For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD. (1 Ki 8:53).

For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. (De 7:6).

^A (‘THE DIDACHE, FAITH HOPE AND LIFE OF THE EARLIEST CHRISTIAN COMMUNITIES’ by :Milavec, Aaron, Pub. by: The Newman Press (2003) 0-8091-0537-3) P.680 - 2 Esdras 13



Glen Miller

WAESHAEEL

OT References to Israel among Gentiles

Eze 4:13

13 And the LORD said, Even thus shall the

children of Israel eat their defiled bread **among the Gentiles**, whither I will drive them.

(Mic 5:8)

8 And the **remnant of Jacob shall be among the Gentiles**

(Ho 8:8)

8 Israel is swallowed up:

now shall they be among the Gentiles

(Eze 4:13)

13 And the LORD said, Even thus shall the children of Israel eat their defiled bread **among the Gentiles**, whither I will drive them.

(Isa 54:3)

3 For thou shalt break forth on the right hand and on the left; and **thy seed shall inherit the Gentiles**, and make the desolate cities to be inhabited.

(Isa 61:9)

9 **And their seed shall be known among the Gentiles**, and their

offspring among the people: all that see them shall acknowledge them, that **they are the seed which the LORD hath blessed.**

Lastly, the Old Covenant was given to the Israelites, not the Hebrews (Israelites are Hebrews but not all Hebrews are necessarily Israelites, just as not all Semites are necessarily Israelites).

Much of this tract is commentary - don’t take it as Gospel. It is here to encourage meditation and study. Use your gift of discernment, to find the truth.

gentiles (etymology)

This word in our English Bible was a translation of the Hebrew word “goy” גוי.

The first time a word similar to “gentiles” appeared in any Bible was when St. Jerome translated the original Aramaic/Hebrew in c. A.D. 350 He applied Latin *Gentilis* meaning “of the same family or clan”, to translate Gk. *ethnikos*, from *ta ethne* "the nations," which translated Heb. *ha goyim* "the (non-Jewish) nations."

The phrase *ha goyim*, and *ta ethne* always meant a Nation, and at least during the O.T. times, applied to those Nations surrounding the Jewish people. *Ha Goyim* were Asia, Syria, Aram, Egypt, into which many of the Judean tribes and other Israelites (“God’s Chosen”) were dispersed. Jesus called these tribes “the lost sheep of Israel.” Nations were inhabited by descendants from a particular family, the land being an inheritance, and the land area (country) taking the name of the family.

The word “Gentiles” was never used to describe a particular Greek or Roman person in any of the Greek or Latin Bibles (from which the KJV is translated).

There is no mention of “a gentile” to describe a man in the KJV.

So when Jesus told Paul to go to the *ha goyim* (or Aramaic equivalent) Paul was commanded to visit the non-Jewish Nations surrounding Judea, and to find the “lost sheep” who had strayed there. And this is just what Paul did. He went looking for the dispersed Jews first, and then for the other tribes. Paul’s reference to “Jews first and then the **Greek**”, was not meant to contradict Jesus’s command to go to the lost sheep. Paul meant “observant Jews” first, and then those Jews who were living as sojourners (“the lost sheep”) in the old Greek Empire (gentile Nations). They probably also spoke Greek, but still spoke Aramaic and heard Aramaic spoken in the synagogues where the Torah was translated in real-time from Hebrew to Aramaic. No-one who lived outside Alexandria in Egypt, read from the Greek OT (Septuagint) and within the Holy Land, the Greek language was forbidden to a Jew.^A

In the KJV

L. Gentiles is translated: – **nation** 374 times, **heathen** (people/tribe/nation) 143 times, **Gentiles** 93 times (with 73 of those occurrences in Paul’s writings). In the Torah *ha goyim* was never applied to Greek or Roman nations.

^A Josephus

(ze 37:21)

21 And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

Paul’s “Romans” were Jews

17 Behold, **thou art called a Jew**, and retest in the law, and makest thy boast of God, (Ro 2:17)

Paul’s “Corinthians” were Jews

1 Moreover, brethren, I would not that ye should be ignorant, how that **all our fathers** were under the cloud, and all passed through the sea;

[these people are Judeans and Aramaic-speaking Gentiles.] (1 CO 10:1)

Jesus told his Apostles to find the lost sheep.

(Mt 10:6)

6 But go rather to the lost sheep of the house of Israel. (Mt 15:24)

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

(Joh 10:16)

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

(Joh 21:16)

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

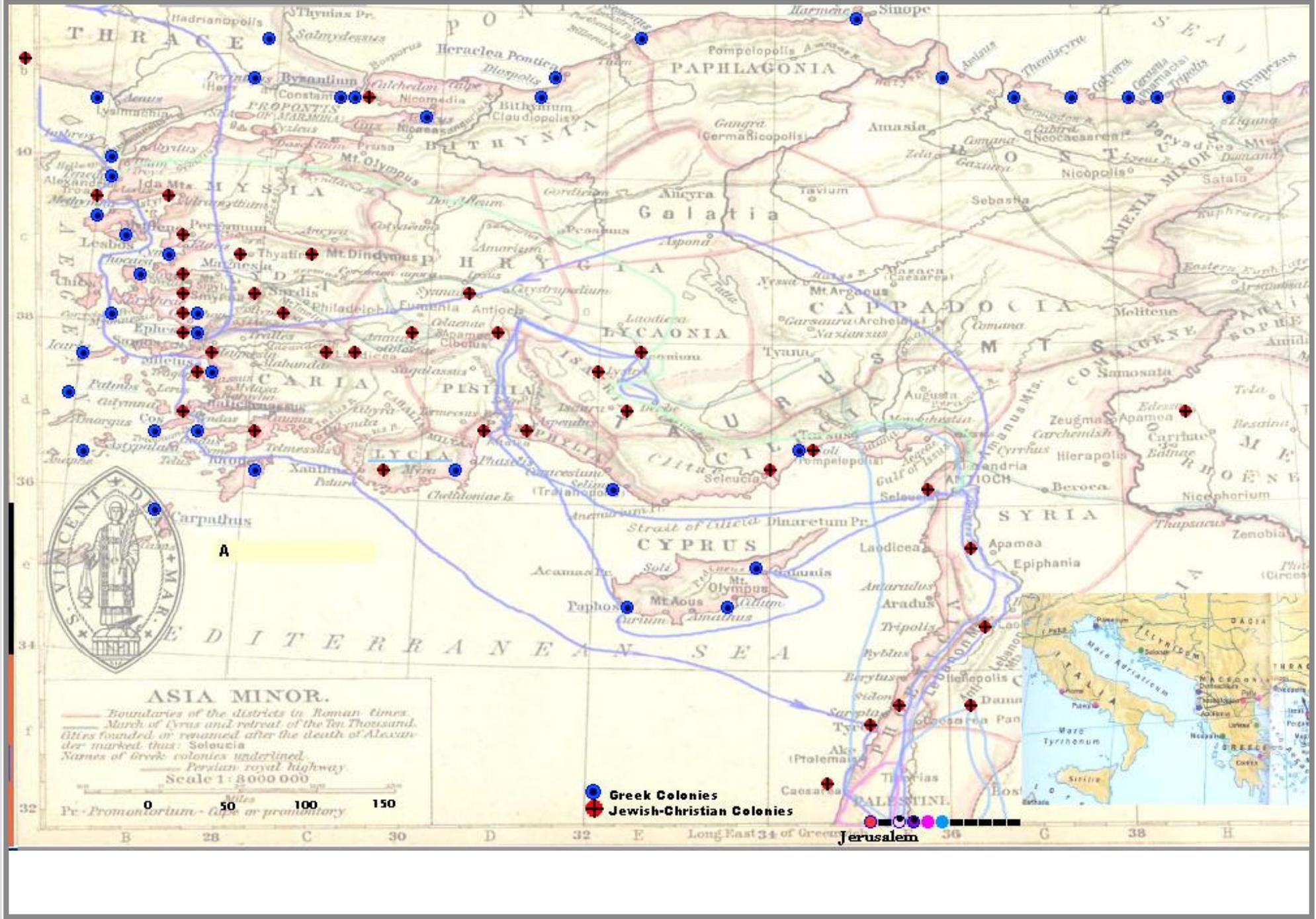
Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? (Job 7:35).

And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles (i.e. Jewish sojourners in a foreign land) in **Antioch and Syria and Cilicia:** (c 15:23).

I Peter 1:1-5 - Peter, messenger (or apostle) of Jesus Christ, sends this letter to the exiles of the dispersed tribes (in Pontus, Galatia, Cappadocia, Asia and Bithynia - comprising nearly all of Asia Minor),

Acts 17:10-11 Then the brethren immediately sent away Paul and Silas by night to the city of **Berea**; and when they arrived there, they entered into the synagogue of the **Jews**. For the Jews there were more liberal than the **Jews** who were in **Thessalonica**, in that they gladly heard the word daily and searched the scriptures to find out if these things were so.

And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) **a Levite**, and of the country of **Cyprus**, (Ac 4:36).



Where did the Evangelists preach, and who to?

From the Chart you can easily distinguish the Greek and Jewish towns. The blue dots represent the towns and villages that were occupied by the Macedonians (now Greek) after Alexander's invasion of Asia and Egypt. Note that all the blue dots are on the coastline - probably fishing villages and towns. The only missionary churches established in any village or town with a blue dot were where there was also a large Jewish community. The red dots are where the dispersed Jews lived, and these all had Christian churches. Paul and Barnabas always traveled away from the coast, unless they had to make a sea voyage. Even when Paul lived in Macedonia (now Greece) in Corinth and so on, it was always within a Jewish community.

There were some conversions amongst the Greek speaking non-Jews, but these were so remarkable that individual conversion was mentioned in the NT.

All other Evangelists (Philip Peter, Thomas etc.) did their work among the Aramaic speaking Semites and Jews around Judea, and in Syria and further East to India.

Assuming that Philip began his mission in A.D. 35 the Apostles and Paul preached to the Jews exclusively for 20 years. In A.D. 55 Paul was in Corinth with the Jewish community there. Thomas traveled to Edessa and further East to the dispersion (Jews outside Judea).

The Bible In English	Daniell, David	Yale	0-300-09930-4
Idioms in the Bible Explained	Lamsa, George M.	Harper Collins	0-06-064927-5
Beyond the Q Impasse - Luke's use of Matthew	McNicol, Allan J.	Trinity	1-56338-184-2

The Aramaic Language used from 800 B.C. until 600 A.D.

“We know from the Old Testament and from history, that Assyrians (Arameans) displaced the Israelites: Assyrians are Gentiles too. As Judea was filled with Judeans, Arameans and other Semitic peoples, is it any wonder that the primary language was Aramaic?”

“It is known that Aramaic remained a language of Jews living in the Diaspora, and in fact Jewish Aramaic inscriptions have been found at Rome, Pompei and even England. If Paul wrote his Epistle's in Hebrew or Aramaic to a core group of Jews at each congregation who then passed the message on to their Gentile counterparts then this might give some added dimension to Paul's phrase "to the Jew first and then to the Greek" (Ro. 1:16; 2:9-10). It is clear that Paul did not write his letters in the native tongues of the cities to which he wrote. Certainly no one would argue for a Latin original of Romans.” – Dr. James Trimm, Aramaic scholar

“This would make sense of the Apostle Paul's oft-used quote, “to the Judean first, and then to the Gentile/Aramean”. The word in Aramaic for “Arameans” (Armaya) is believed by many to also mean “Gentiles” (while the Greek usually says “Gentiles” or “Greeks”, the Aramaic usually says “Arameans”). This seems confusing, but many (perhaps most) of the Gentiles involved with early Christianity were Aramean. Arameans were the same basic race of people as Assyrians and Syrians (different to today's Arabic “Syrians”). Many labels used to describe the same people. As Christianity started to really bloom in Antioch, Syria, it is not surprising to see the Arameans being spoken of so much in the New Testament, and as possibly being representative of Gentiles in general.”

“Another interesting point to consider about the Gentiles, is that so often the Bible talks of Judeans and Gentiles (as above, it may not mean Gentiles at all, as “Armaya” are being referred to, but let us digress). What then about the “lost 10 tribes”, the Israelites? Since they are not Judean, are they Gentile? If so, we have yet another prominent Aramaic-speaking Semitic group, as part of “the Gentiles”. With so many Aramaic-speaking Gentiles in the Middle East, is it such a stretch to imagine that Aramaic speaking authors would write in Aramaic - utilizing Aramaic idioms - to Aramaic-speaking Judeans, Israelites, Chaldeans, Syrians and Assyrians? In fact, why would these authors use so many Aramaic idioms, if they wrote in Greek, to Greek-speaking people who wouldn't understand them? “

These notes from the Aramaic website by some language authority whose name I have lost.

Syrians populate the entire Region around Judea

2 Kings 15:29 In the days of Pekah king of Israel, Tiglath-pileser king of Assyria came and took Ijon, Abel, Mehola, and all Beth-maachah, and Niah, Kedesh, Hazor, Gilead, and Galilee, and all the land of Naphtali, and carried the people captive to Assyria. 2 Kings 17:23-24 Until the LORD removed Israel out of his sight, as he had declared by all his servants the prophets. So was Israel carried away out of their land to Assyria, where they are to this day. And the king of Assyria brought people from Babylon and from Cuth and from Ava and from Hamath and from Sepharvim, and settled them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.

The original gospels were in Aramaic which was the lingua franca of Galilee, Judea, and Syria - hardly anyone living there spoke Greek

“Scholars who claim that books such as the Pauline Epistles were written in Aramaic, to primarily Semitic congregations in Greece and Rome, are backed up by the Bible:”

“ Why on Earth would the NT authors write to Greek and/or Latin speaking peoples, utilizing Aramaic idioms?! Didn't they know that the non-Aramaic speaking people would get bitten by picking up snakes, and gouge out their eyes for looking lustfully upon women?

Even the Pauline Epistles, was written to Aramaic-speaking people, even if they were in the heartland of Greece. This supports the view that the letters sent to Churches in Greece, were actually sent to the congregations of earliest Christians there, who consisted of Aramaic-speaking people, such as Judeans (who expected a Messiah, due to the OT) and Arameans.”

You can tell that the Gospels were originally Aramaic because there are hundreds of phrases that are written in Aramaic idiom and with Aramaic sentence construction. The literally translated KJV retains the word order, and sentence structure of the underlying Aramaic (thanks to Tyndale), so that even though at the time the KJV was translated no-one understood Aramaic, later on in the 20th. c. when an Aramaic lexicon was finally produced, the Aramaic original could be discovered. Once this was done it was only a matter of asking Aramaic speaking Syrians what these funny expressions meant.

For instance: Camel through the eye of a needle? Well the word in Aramaic had two meanings. If you were crossing a desert it was a camel, but if you were a fisherman it was a rope. Obviously for Jesus and his fishermen the word meant rope. And so: It is easier to get a rope through the eye of a needle etc. And how do you get a rope through the eye of a needle? You unravel it until all that is left is a thin strand. This was the message to the rich man - he had to “become thinner” by unloading all his burdens, giving away his stuff, and living like the disciples.

These notes from the Aramaic website by some language authority whose name I have lost.

for these literal translations in the KJV, from the Aramaic, had a completely different meaning to the Galileans who spoke Aramaic - editor

Idioms, A Key to the Original Gospels.
George A. Lamsa

The Views expressed here are strictly those of the author and probably disagree with what you have previously thought. Read other commentaries - meditate on the original KJV.

(Ac 8:14)
 14 Now when the apostles which were at Jerusalem heard that **Samaria** had received the word of God, they sent unto them Peter and John:
 (Ac 9:32)
 32 And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at **Lydda**.
 (Ac 9:35)
 35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.(Ac 10:24)
 24 And the morrow after they entered into **Caesarea**. And Cornelius waited for them, and had called together his kinsmen and near friends.

(Ac 9:42)
 42 And it was known throughout all **Joppa**; and many believed in the Lord.
 (Ac 12:5)
 5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.
 (c 12:12)
 12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.
 (c 15:7)
 7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.



Ga. 2:7)
 7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;
Samaria
 “Shechemites” - called themselves “Jews” sometimes. Descendants of Joseph, Ephraim, and Menassah. Simon Magus here.
Lydda
 founded by Tribe Benjamin. Maccabees ruled. Bought by the Jews 44 B.C. Church by Philip.
Joppa
 Church here - Philip’s work. In N.T. times it was the only town on the coast that was more Jewish than gentile. Peter called to heal Dorcas/Tabitha. Met Cornelius servants.
Caesarea
 Large Jewish and Syrian community. 66 Revolt began here. Met Cornelius. Philip preached and lived here and had four daughters who prophesied (Acts 8:40; 21:8-9). Paul was a prisoner in the city for two years (Acts 23-26).
Cornelius - prob. Samaritan (Josephus) but poss. a Roman Jew, Uncircumcised (but God had cleansed him), An Angel talked to him. He prayed and fasted. He gave alms. He was righteous, the HG fell on him as Peter preached. Peter though he was part of the children of Israel.

Peter responds to Jesus command to “feed my sheep”. This travel is recorded in Acts.

Recommended Books

The Bible In English	Daniell, David	Yale	0-300-09930-4
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ISBN

Cornelius - who is thought of as the first “gentile” convert - but probably was a dispersed Jew.

There was a large Jewish population in Rome during the 1st. c. He could have been an uncircumcised Jew or a Samaritan - slave probably trained in a good house and conscript into the Army (to get his freedom), then sent out to command a foreign legion - so had to speak Aramaic. Cornelius certainly understood theology in Aramaic, because that is all Peter knew. Peter said to him (in Aramaic):

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

The word which God sent **unto the children of Israel**, preaching peace by Jesus Christ: (he is Lord of all:) (Ac 10:36).

So, Peter thought Cornelius must be qualified under both counts i.e. he was righteous, and within God’s definition of the children of Israel.

While Peter yet spake these words[in Aramaic], the Holy Ghost fell on all them which heard [understood] the word. (Ac 10:44).

In Jerusalem Peter says what he has done and retells the story of the Holy Ghost falling on the people at Caesarea, and Peter calls them “Gentiles” [who understood Aramaic].

And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, **even as he did unto us**; (Ac 15:7-8).[in the same manner]

The Jews in Jerusalem considered Peter to be unclean as a result of his dealings with the unclean Samaritans etc. So Peter had to be purified for seven days before the Jews would let him enter the Temple. The big discussion was how to accept the unclean in the synagogues without polluting the synagogues and the Jews. The Jews agreed that if the non-Jews would:

... keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication. (Ac 21:25)

they would be considered clean enough to enter the synagogue.

Peter was limited to doing missionary work around Jerusalem because he transgressed the rules of the Church in Jerusalem by preaching to non-Jews.

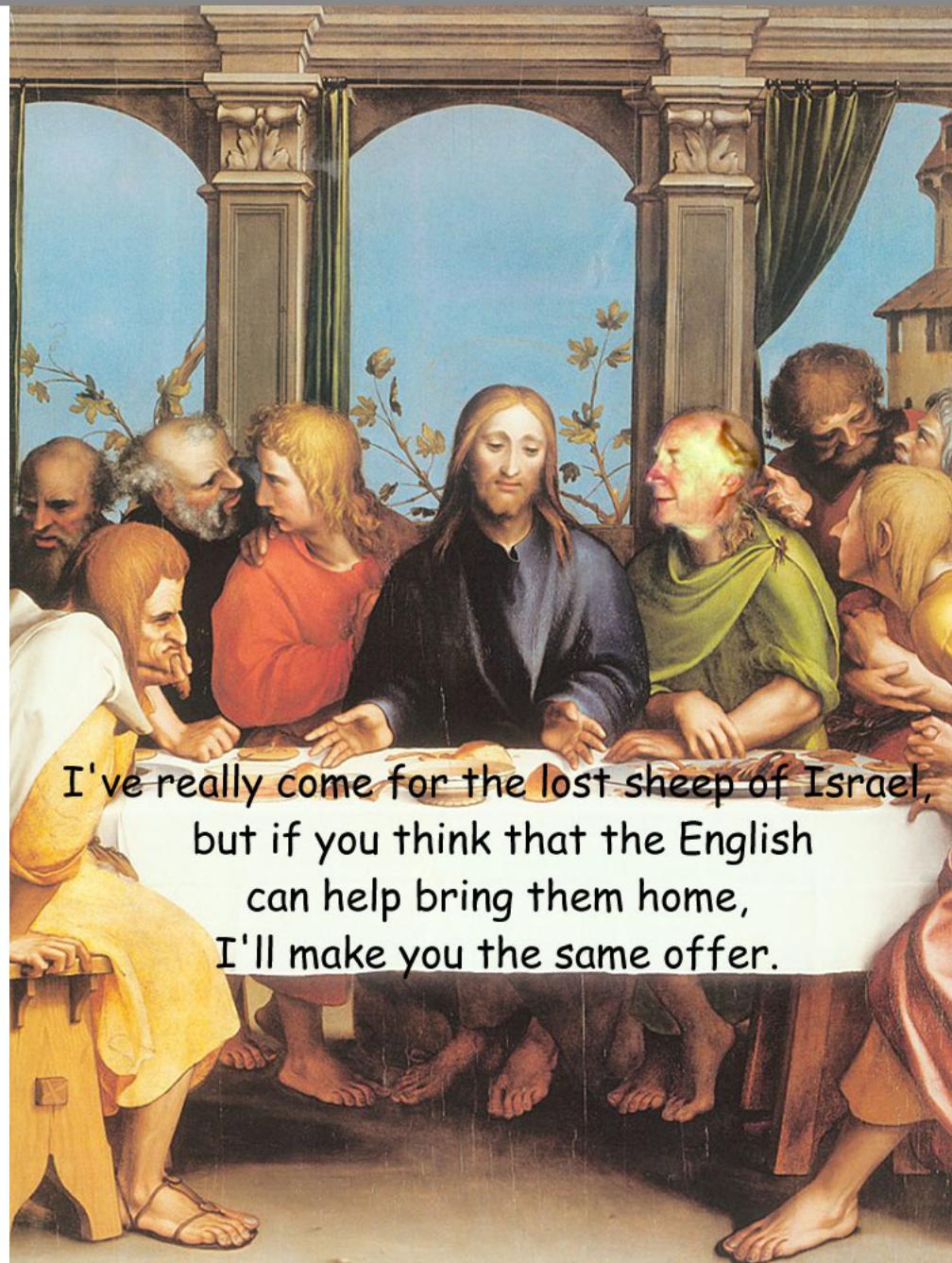
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Paul never let an Ephesian, (considered unclean) enter the Temple, though he was accused of this in Jerusalem, where he was arrested, moved to Caesarea for safety, detained a long time (2 years), shipped to Rome for trial and imprisoned there.

References to Cornelius not being a Roman.

_ (3)_ The Augustan Band (speira Sebaste) to which Julius, the Roman centurion who had charge of Paul as a prisoner on his voyage to Rome, belonged, was a cohort apparently **stationed at Caesarea at the time** (Acts 27:1). Schurer (GJV, I3, 461 f) is of opinion that it was one of five cohorts mentioned by Josephus, **recruited in Samaria** and called Sebastenes from the Greek name of the city of Samaria (Sebaste). This particular cohort had in all likelihood for its full name Cohors Augusta Sebastenorum, Augusta being an honorific title of which examples are found in the case of auxiliary troops. Sir William Ramsay, following Mommsen (Paul the Traveler, 315, 348), thinks it denotes a body of **legionary centurions, selected from legions serving abroad**, who were employed by the emperor on confidential business between the provinces and Rome, the title Augustan being conferred upon them as a mark of favor and distinction. The grounds on which the views of Mommsen and Ramsay rest are questioned by Professor Zahn (Introduction to the New Testament, I, 551), and more evidence is needed to establish them.

(4)_ The Italian Band (speira Italike) was a cohort composed of volunteer Roman citizens born in Italy and stationed at Caesarea at this time (Acts 10:1). **Schurer maintains that there could have been no Roman cohort there at this time**, although he accepts the testimony of inscriptions to the presence of an Italian cohort at a later time. He accordingly rejects the story of Cornelius, holding that the author of the Ac has given in this narrative conditions belonging to a later time (GJV, I3, 462 f). In reply to Schurer, Blass asks why one of the five cohorts mentioned by Josephus may not have been composed of Roman citizens living at Caesarea or Sebaste, and bearing this name (Blass, Acta Apostolorum, 124). From a recently discovered inscription, Sir W. M. Ramsay has ascertained that there was an **Italian cohort stationed in Syria in 69 AD**, which heightens the probability of one actually being found in Caesarea at 41-44 AD, and he shows that even if his cohort was at the time on duty elsewhere a centurion like Cornelius might well have been at Caesarea at the time mentioned (Expositor, 5th series, IV, V, with Schurer’s rejoinder). **The subject of detached service in the provinces of the Roman Empire is admittedly obscure**, but nothing emerges in this discussion to cast doubt upon the historical character of Luke’s narrative.



I've really come for the lost sheep of Israel,
but if you think that the English
can help bring them home,
I'll make you the same offer.

How the Gospel came to England and The USA



Jesus told Paul to go to the Kings, and these Kings only existed in Palestine/Judea/Samaria/Syria. There were no Kings in Asia, Macedonia (Greece), nor Italy.

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and **kings**, and the children of Israel: (Ac 9:15).

But the Lord said to him, "Go on your way, for this man is my chosen instrument to bear my name before the gentiles **and their kings**, as well as to the sons of Israel. (Ac 9:15).

King Herod died in 4 BC and left three sons with Kingdoms
Philip Iturea and Trachonitis, Gaulanitis, after 4 BC
Antipas - King of Galilee, Peraea, after 4 BC
Archelaus, Judea, Idumea, Samaria After 4 BC but A.D. 6 removed from office and under Roman admin.
Herod of Chalcis d. 48 AD
Herod Agrippa I Ethnarch of Judea d. AD 44
Herod Agrippa II Chalcis 54-92 A.D. Trachonitis, Gaulanitis, Galilee
In Damascus the governor under Aretas IV the Nabataean king kept the city of the Damascenes with a garrison, desirous to apprehend me: (2 CO 11:32).
King Malichus, Nabataen to the south of Judea along the coast

There were no Kingdoms beyond a 100 mile radius of Jerusalem. All of Asia, Greece, Italy were part of the Roman Empire.

Here is a reference to "Gentiles" in Acts

Which also our fathers that came after brought in with Jesus into the possession of the **Gentiles**, whom God drove out before the face of our fathers, unto the days of David; (Ac 7:45).

And here are the OT passages referred to

Now Joshua was old and well stricken in years; and the LORD said unto him: "Thou art old and well stricken in years, and there remaineth yet very much land to be possessed. This is the land that yet remaineth: all the regions of the **Philistines**, and all the **Geshurites**; from the Shihor, which is before Egypt, even unto the border of Ekron northward--which is counted to the Canaanites; the five lords of the Philistines: the **Gazite**, and the **Ashdodite**, the **Ashkelonite**, the **Gittite**, and the **Ekronite**; also the **Avvim** on the south; all the land of the Canaanites, and Mearah that belongeth to the **Zidonians**, unto Aphek, to the border of the Amorites; and the land of the **Gebalites**, and all **Lebanon**, toward the sunrising, from Baal-gad under mount Hermon unto the entrance of Hamath; all the inhabitants of the hill-country from Lebanon unto Misrephoth-maim, even all the Zidonians; them will I drive out from before the children of Israel; only allot thou it unto Israel **for an inheritance**, as I have commanded thee. (Jos. 13:1-6).

Preach throughout the world?

"Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, (Ac 16:6). [There were no Jewish settlements there] After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas." (Ac 16:7-8).

**Who received the Holy Spirit in the NT accounts?
Not a Greek nor a Roman.**

The Apostles (Jews) received the HS

And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. (Ac 4:31).

The Samaritans (Jacob's stock) By the laying on of hands received the HS:

Then laid they their hands on them, and they received the Holy Ghost. (Ac 8:17).

Saul (Jew) by Ananias received the HS

Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. (Ac 9:31).
Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, (Ac 16:6).

12 Jews of the dispersion baptized (by John) Paul laid hands on disciples in Corinth - received the HS (note: John only baptized Jews).

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. (Ac 19:6).

Baptized Jews of the dispersion in Ephesus received the HS

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, (Eph 1:13).

Jews of the dispersion in Thessalonica received the HS

He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit. (1 Th 4:8).

There is no mention that any one in Greece, or Italy received the HG, nor any Italians or Greeks abroad. The Greeks thought Paul foolish, and mocked him in Athens. Paul tried to get the Jews to evangelize the Greeks, but they were not very successful. Titus is the only disciple named as being Greek. Timotheus's Mother was Jewish, and he was raised as a Jew and circumcised by Paul, but his father was Greek. In Athens Paul preached to deaf ears except:

Howbeit certain men clave unto him, and believed:(CJB "came to trust") among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them. (Ac 17:34).-

