



LESSON 1

WHO'S WHO?

THE CORRECT MEANING OF NAMES

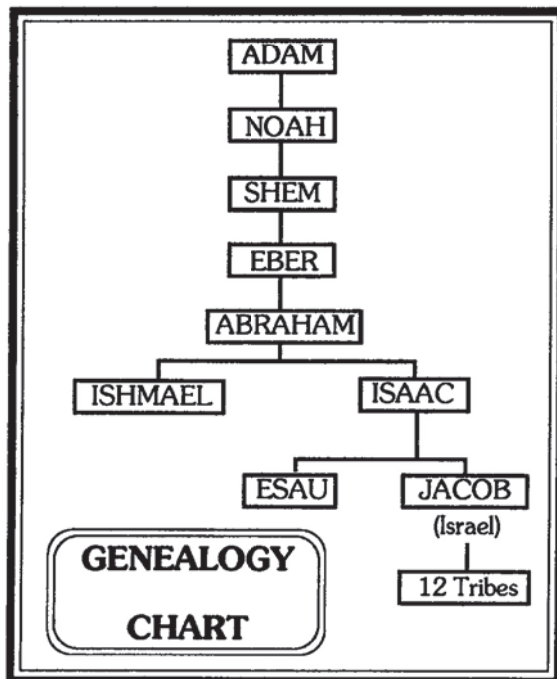
Much confusion exists within Christian circles today due largely to a misunderstanding of the terms Hebrew, Israelite, Jew and Gentile. In this lesson we will examine the correct meanings of the names "Hebrew," "Israel(ite)" and "Jew" as found in the Scriptures. In the following lesson, we will study the term "Gentile." We will closely analyze these names to clarify their meanings.

HEBREW

According to *Strong's Concordance* the word "Hebrew," as found in the Old Testament, comes from the Hebrew word **Ibriy** (#5680) which refers to "an Eberite or descendant of Eber." Chapter 10 of Genesis tells us that Eber was a descendant of Shem who was one of Noah's sons. The word "Hebrew" (Eberite) is a family name: the family or descendants of Eber.

The first place the word "Hebrew" is used in the Old Testament (King James Version) is Genesis 14:13. This verse tells us that Abram (later called Abraham) was a Hebrew, meaning that he was of the family of Eber. Thus, any descendant of Abraham could accurately be called a Hebrew. Were Isaac, Jacob and Esau Hebrews? Yes, because all three were descendants of Abraham and thus belong to the family of Eber. Were Shem, Noah and Adam Hebrews? No, because all three lived before Eber was born. (see genealogy chart on this page)

By definition, the word "Hebrew" can be traced back to Eber and no further. Eber was the first Hebrew, contrary to what some people say.



FIND THE ANSWERS

1. Read Genesis 39. Who is the Hebrew mentioned in verses 14 and 17? _____
2. Read Exodus 1. The midwives mentioned in verses 15, 16 and 19 were from what nation of people? (See verse 13) _____

ISRAELITE

Strong's Concordance tells us that the word "Israelite" (Israel) in the Old Testament comes from the Hebrew word **Yisrael** (#3478) which refers to the "symbolic name of Jacob" and "also of his posterity." Israel is a family name: the family or descendants of Jacob. The first time we find this word used in the Old Testament (King James Version) is Genesis 32:28 which tells us that Jacob's name was changed to "Israel." (See also Genesis 35:10.) The twelve sons of Jacob and their descendants became known as "Israelites" (also the "children of Israel"), and together they formed the nation of Israel.

By definition, the terms "Israel" and "Israelite" begin with Jacob and continue from that point. These terms did not exist prior to Jacob's name change. As a result, could Adam, Noah, Shem, Eber, Abraham, Isaac and Esau have been Israelites? No, of course not, for none of them were Jacob's descendants. Yet, to this day, some people erroneously refer to these men as "Israelites." (see genealogy chart on page 1)

On the other hand, Joseph, Moses, Joshua, David, Solomon, the Old Testament prophets, Jesus and His apostles were all "Israelites" because they were descendants of Jacob. In fact, many multitudes of peoples today are Israelites due to their physical descent from the various tribes or sons of Jacob Israel.

POINT OF CLARIFICATION

The terms "Israel" and "Israelite" can also, in a narrower sense, refer to the northern ten-tribed kingdom of Israel as opposed to the southern kingdom of Judah. The nation of Israel was split into two separate kingdoms under Rehoboam and Jeroboam. (See I Kings 11 and 12.) Therefore, care must be taken to determine the intended meaning of these terms according to the overall context within which they are used. "Israel" can refer to all twelve tribes or just to the northern ten tribes, depending on the context.

WHAT'S BEHIND A NAME?

ISRAEL

The Hebrew word **Yisrael** from which the word "Israel" is translated comes from two other Hebrew words: **sarah** (#8280-82), meaning "prince" or "princess," (see root #8269 – ruler) and **el** (#410), meaning "mighty one; God." The Hebrew word **el** is used in many places as part of the various names given to God. Thus, Israel means "God is our Prince" or "ruled by God." Gesenius' Hebrew-Chaldee Lexicon defines the Hebrew word **Yisrael**: "soldier of God." We have already discovered that this name was given to Jacob, after he wrestled with and prevailed over a "man," inferring that God was with Jacob (Genesis 32:24-30). In verse 30 we read that Jacob named the place of this struggle "Peniel" (#6439) which in the Hebrew means "face of God." In Genesis 35:10 God confirmed the changing of Jacob's name to Israel.

At this point in our study we can conclude that all Israelites by descent are Hebrews; however, not all Hebrews are Israelites. Furthermore, Adam and all of his descendants prior to Eber were neither Hebrews nor Israelites. Also note that Esau and his descendants, although they could qualify as Hebrews, were not Israelites. Only his brother Jacob and his descendants could rightly claim the name "Israel(ite)."

FIND THE ANSWERS

1. In Romans 9:3-4, who did Paul say were his brethren and kinsmen according to the flesh? _____
2. In Romans 11:1, what did Paul call himself? _____ What tribe did he belong to? _____
3. What man calls himself both an Israelite and a Hebrew in Philippians 3:5? _____
4. According to John 1:47, who did Jesus say was an Israelite? _____
5. Read Joshua 3. In verse 17, what people did Joshua lead across the Jordan river? _____
6. According to I Kings 12:23, Rehoboam was king of _____. In verse 21, who did he prepare to fight against? _____. In this context, who does "Israel" refer to? _____

SEMITE

At this point in our study we should examine a word which does not appear in the Bible but is directly related to people mentioned in the Scriptures. This word has been greatly misused and twisted from its original meaning, causing much confusion and turmoil. This word is "Semite" from which come the terms "semitic," "semitism" and the grossly misapplied "anti-semitism." Let us briefly examine the origin and correct meaning of this beleaguered word.

Webster's Dictionary tells us that the word "Semite" (Semite) comes from the Greek word **Sem** and the Hebrew word **Shem** and refers to Noah's son Shem and his descendants. Any direct descendant of Shem, then, would qualify as a "Semite" by definition.

Shem is first mentioned in the Bible in Genesis 5:32 as part of Adam's family record. Chapter 10 of Genesis gives us Noah's family record with Shem's descendants identified in verses 21-31. Notice in verse 21 that Shem is called "the father of all the children of Eber." Verse 24 verifies that Eber was a direct descendant of Shem. We have already established the fact that Eber was the progenitor of the Hebrews. This proves that all Hebrews were Semites along with all the rest of Shem's descendants.

Biblical and other historical evidence indicates that Shem was thus the progenitor of the Semitic peoples: the Phoenicians, the Assyrians, the early Chaldeans, the Babylonians, the Hebrews, the Arabs and the Israelites among others. All these peoples share a common ancestor in Shem and by definition are Semites, contrary to popular opinion today.

In examining the dictionary excerpts at the right, it is interesting to note the change that has taken place. Neither the **Webster's 1828** edition nor the 1949 edition include the word "Jew" in their definitions. However, the later **New World** edition and virtually all recent editions make specific mention of the term "Jew" in the definitions of "Semite," "Semitic" or "Semitism." The erroneous implication is that these terms equate to "a Jew" or "the Jews" at the exclusion of some or all of the other true Semitic peoples. (Later in this lesson we will examine the term "Jew" in more detail.)

Based on the definition of "Semite," the term "anti-Semitism" should logically mean "against, or opposed, to Semites." Interestingly enough, however, modern dictionaries and modern use define this term as having or showing prejudice, discrimination or dislike against Jews and Jewish things as if they alone represent the Semites. (More on this later in the lesson.) By the way, the terms "anti-Semitic" and "anti-Semitism" do not appear in **Webster's 1828 Dictionary**; apparently, this epithet didn't exist at that time.

SHEMIT/IC, a. Pertaining to Shem, the son of Noah. The *Shemitic* languages are the Chaldee, Syriac, Arabic, Hebrew, Samaritan, Ethiopic and Old Phenician.

Noah Webster's 1828 Dictionary

Sem/ite, sɛm'ite, a. and n. [LL. *Sem*; Gr. *Sem*, Shem.]
I. a. Of or belonging to Shem or his descendants.
II. n. A descendant of Shem; one of the Semitic race

Sem-it/ig, a. Relating to Shem or his reputed descendants; pertaining to the Hebrew race or any of those kindred to it, as the Arabians, the ancient Phenicians, and the Assyrians; also written *Shemitic*, *Shemitish*.
Semitic languages; an important group or family of languages distinguished by trilateral verbal roots and vowel inflection.

Sem/i-tism, Shem/i-tism, n. A Semitic idiom or word; the adoption of what is peculiarly Semitic.

Webster's New Twentieth Century Dictionary (1949)

Sem-ite (sem'it, sē'mit), n. [Mod. L. *Semita* < LL. *Sem*, Shem; Gr. *Sēm*; Heb. *shēm*], a member of any of the peoples whose language is Semitic, including the Hebrews, Arabs, Assyrians, Phoenicians, Babylonians, etc.; now, specifically, a Jew; also *Shemite*.

Se-mit-ic (sə-mit'ik), adj. 1. of, characteristic of, or like a Semite or the Semites. 2. designating or of a major group of languages of southwestern Asia and northern Africa, related to the Hamitic languages and divided into *East Semitic* (Akkadian), *North West Semitic* (Phoenician, Punic, Aramaic, Hebrew, Modern Hebrew, etc.) and *South West Semitic* (Arabic, Ethiopic, Amharic); abbreviated *Sem*.

Se-mit-ics (sə-mit'iks), n.pl. [construed as sing.], the study of Semitic culture, languages, literature, etc.

Sem-i-tism (sem'ə-tiz'm, sē'mə-tiz'm), n. 1. a Semitic word or idiom. 2. characteristics of the Semites; especially, the ideas, cultural qualities, etc. originating with the Jews.

Webster's New World Dictionary (1966)

FIND THE ANSWERS

1. Looking in **Strong's Concordance**, how many times are the words "semitic," "semitism" and "anti-semitism" listed? _____. How many times are these words used in the King James Bible? _____

2. Which of the following are, by definition, "Semites?" (Circle all the correct choices):

a. Esau b. Noah c. Abraham d. Jacob e. Shem f. Ishmael g. Isaac h. Adam i. Eber

TIME FOR REFLECTION AND STUDY

Using your Bible, **Strong's Concordance** and the material presented in this lesson, answer the following questions.

1. Who is the first person to be called a "Hebrew" in the King James Bible?
 a. Adam b. Noah c. Abram d. Isaac e. Jacob
2. By definition, who was the first Hebrew (the father of the Hebrews)?
 a. Adam b. Eber c. Abraham d. Isaac e. Jacob
3. Why would it be incorrect to call Adam and his sons Hebrews? _____

4. By definition, which of the following was the first Israelite (the father of the Israelites)?
 a. Adam b. Noah c. Abraham d. Isaac e. Jacob
5. Why would it be incorrect to call Abraham and Isaac Israelites? _____

6. Which of the following terms apply to the Apostle Paul?
 a. Semite b. Hebrew c. Israelite d. Benjamite
7. Chapter 2 of Exodus records the birth of Moses. Why could he be called an Israelite? (verse 1)

8. Was Moses called a Hebrew? (verse 6) _____
9. Were his brethren Hebrews?(verse 11) _____
10. Esau was not which of the following?
 a. Semite b. Hebrew c. Israelite

11. How could Esau be a Hebrew but not an Israelite?

12. Genesis 11:10-27 gives Shem's family record. How many of those listed were Hebrews? _____

13. How many of those listed were Israelites? _____
14. How many of those listed were Semites? _____
15. Look up word #5680 (**Ibriy**) in Strong's Hebrew dictionary. What Hebrew word does it come from and what is the meaning of that word?

16. Read I Kings 22:41. Jehoshaphat was king of Judah, and Ahab was king of Israel. Used in this context, who does the term " Israel" refer to?

17. What ancestry do Ishmael, Isaac, Esau and Jacob share? _____

18. In **Strong's Concordance** the Old Testament word for "Abraham" is #85. Look this number up in the Hebrew dictionary. What does it mean?

19. Read Matthew 1:1-16 and Luke 3:23-38. What Israel tribe was Jesus born into? _____
20. Was Jesus an Israelite, a Hebrew or a Semite?

For each person listed, identify which of the terms on the left apply (more than one term may apply to any name).

- | | | | | |
|----------------------|-----------------|-------------------|----------------|-------------------|
| S = Semite | _____ 21. Adam | _____ 24. Shem | _____ 27. Eber | _____ 30. Paul |
| H = Hebrew | _____ 22. Jacob | _____ 25. Abraham | _____ 28. Noah | _____ 31. Ishmael |
| I = Israelite | _____ 23. Jesus | _____ 26. Isaac | _____ 29. Esau | _____ 32. David |

JEW

Now that we have a clear understanding of the terms "Hebrew," "Israelite" and "Semite" we can proceed to yet another term which has caused much confusion within Christendom and led to misunderstanding of Scripture. That term is "Jew." It means different things to different people. Some say "Jew" means Hebrew; some say it means Israelite; some say it means Semite. Adam has been called the first Jew as have Cain, Noah, Abraham, Isaac, Jacob, Esau, David and others. The word "Jew" has been used as a racial term; other times it has been used for nationality. Some have defined it as strictly a religious term: any adherent to the religion of Judaism. Logically, all of these definitions and usages can't be right.

Old Testament Usage

In the King James Bible, the first occurrence of the word "Jews" is found in the Old Testament in II Kings 16:6. The word is translated from the Hebrew word **Yehuwdiy** (#3064 in Strong's Concordance), meaning "a Jehudite (i.e. Judaite)" or "descendant of Jehudah (Judah). The Englishman's Hebrew-Chaldee Concordance of the Old Testament describes this word as "men of Judah," while Gesenius' Hebrew-Chaldee Lexicon to the Old Testament defines it as "one who belonged to the kingdom of Judah." Strong's Concordance indicates that this Hebrew word comes from the word **Yehuwdah** (#3063), meaning "Jehudah (or Judah)." Read II Kings 16:1-6 and answer the following questions.

Webster's New Twentieth Century Dictionary tells us that the word "Jew" comes from the Hebrew word **Yehu-dah**, meaning "Judah." Smith's Bible Dictionary states that after the split of the Israel nation, the southern kingdom (known as the kingdom of Judah) consisted of the tribe of Judah plus the larger part of Benjamin.

Webster's 1828 Dictionary defines the word "Jew" as "a contraction of Judas or Judah."

FIND THE ANSWERS

1. According to II Kings 15:27, Pekah began to reign as king of what kingdom? _____
2. II Kings 16:1 tells us that Ahaz began to reign as king of what kingdom? _____
3. King Pekah joined king Rezin of Syria to war against and beseige what people? (verse 5) _____
4. Verse 6 tells us that King Rezin drove the "Jews" from Elath. Based on who king Rezin was at war with and the definitions given above, who do you think these people called "Jews" were? _____
5. What would have been a more accurate translation instead of "Jews?" _____

The word "Judea" found in Ezra 5:8 is translated from the Hebrew word **Yehuwd** (#3061), meaning "Judah." The word "Judah" in Ezra 5:1 is translated from this same Hebrew word. This indicates that "Judea" and "Judah" refer to the same land or area.

The next place in the Bible that the word "Jews" appears is Ezra 4:12 and 23 and Ezra 5:1 and 5. The Hebrew word from which it was translated in each case is **Yehuwdaiy** (#3062), meaning "Jehudaite (or Judaite)." This word comes from **Yehuwd** (#3061), meaning "Judah, hence Judea" and corresponds to #3063 (mentioned above). Note the connection between the terms "Judah" and "Judea." Read Ezra 1-5 and answer the following questions.

FIND THE ANSWERS

1. Ezra 1:1-3 explains how Cyrus, King of Persia, proclaimed the rebuilding of the temple in Jerusalem.

According to verses 2 and 3, where does it say Jerusalem is located? _____
(Note: this shows that the area known as "Judah" still existed after the time of the captivity.)

2. In Ezra 1:5 what people were moved to return to Jerusalem to do the rebuilding? _____
(Note: Chapter 2 of Ezra gives the names of those in captivity who returned to Jerusalem in Judah.)

3. In Ezra 4:12 the letter sent by the adversaries to the king of Persia called these rebuilders "Jews."

What name would have more accurately described these people? _____

4. Ezra 5:1 tells us that the prophets Haggai and Zechariah prophesied to people in Judah and Jerusalem.

The translators called them "Jews." Who were these people? (verse 2) _____

5. Ezra 5:8 further identifies the area of the rebuilding by calling it the province of _____
(Note: This indicates that the area known as "Judah" was also called "Judea.")

Chapter 3 of Daniel is another place where the word "Jews" can be found. This is the story of how the Babylonian king Nebuchadnezzar ordered Shadrach, Meshach and Abednego to be cast into the fiery furnace for violating his decree to worship the golden image. These three men are called "Jews" by the translators in verse 12. It is translated from the Hebrew word **Yehudiy** (#3064) which we defined earlier (page 5). Read Daniel 1-3 and answer the following questions.

The northern ten-tribed kingdom of Israel was taken captive and carried to Assyria (B.C. 740-721). Later, the southern kingdom of Judah was carried away captive to Babylon by king Nebuchadnezzar (B.C. 606-562).

FIND THE ANSWERS

6. What people did king Nebuchadnezzar carry away captive into Babylon? (Dan. 1:1-2) _____

7. To what people did Daniel, Shadrach, Meshach and Abednego belong? (Dan.1:6-7) _____

8. Rather than "Jews," what should these men have been called in Dan. 3:12? _____

After the split of the nation of Israel, the northern kingdom of Israel occupied the area known as "Samaria" and had the city of Samaria as its capital. The southern kingdom of Judah occupied the area known as "Judea" and had the city of Jerusalem as its capital. The terms "Samaritan" (Israelite) and "Judean" (Judahite) were terms used to refer to the inhabitants of these two areas.

It appears that the Hebrew words that were translated into the English word "Jew" referred to the area known as "Judah" (Judea) and to the people from those areas (Judahites or Judeans). Therefore, the terms were primarily geographical in nature. Evidently, the terms were carried over into the Babylonian captivity and also used after the remnant returned to rebuild the temple at Jerusalem. The terms "Judea" (Judah) and "Judean" (Judahite) were also commonly used during New Testament times as we shall soon see.

We shall now turn our attention to the use of the word "Jew(s)" as found in the New Testament.

New Testament Usage

Webster's New Twentieth Century Dictionary tells us that the word "Jew" comes from the Greek words **Ioudaios**, meaning "an inhabitant of Judea" and **Ioudaia**, meaning "Judea."

The word "Galilean" is translated from the Greek word **Galilaios** (#1057), meaning "belonging to Galilee." The word "Samaritan" is translated from the Greek word **Samareites** (#4541), meaning "inhabitant of Samaria." Both terms are geographical in nature. In like manner, the word "Jew" should have been translated "Judean" since it refers to an inhabitant of Judea.

In the New Testament the word "Jew(s)" is translated from the Greek word **Ioudaios** (#2453 in Strong's Concordance), meaning "Judean, i.e. belonging to Jehudah." It comes from the Greek word **Iouda** (#2448), meaning "Judah" which originates from the Hebrew word **Yehudah** (#3063), meaning "Jehudah (or Judah)" as discussed earlier (page 5).

This Greek word **Ioudaios** appears to be a geographical term indicating area of residence (the area known as "Judea."). Thus, those residing within Judea were known as "Judeans;" in the same manner those from Galilee were called "Galileans," residents of Samaria were "Samaritans," etc.

We have already seen that in Old Testament times the land of Judah was also known as Judea. In the New Testament the word "Judea" is translated from the Greek word **Ioudaia** (#2449), meaning "the Judean land" which comes from the Greek word **Ioudaios** (#2453) as defined above. Residents of this area would logically be called "Judeans," and this is the word the translators should have used rather than "Jews."

FIND THE ANSWERS

1. Where was Peter living at the time Jesus selected him as a disciple? (Matt. 4:12-22) _____
2. What was Peter called in Mark 14:70 and Luke 22:59? _____
3. Read Acts 2. At the day of Pentecost, what were the disciples called (verse 7)? _____
4. What did Peter call these men who were mocking the disciples (verse 14)? _____
(Note: the word "Judea" is correctly translated from the Greek word **Ioudaios**, #2453, and means "Judeans." However, in verse 5 and most other places the translators incorrectly translated this same Greek word as "Jews.")
5. Read John 4:3-42. What three districts or provinces are mentioned in verses 3-4? _____ , _____ , and _____
6. The woman at Jacob's well was a resident of which district or province (verse 7)? _____
7. What term was applied to this woman and the people of her city? (verses 9, 39 and 40) _____
8. The last part of verse 9 describes the relationship between the people of two areas or districts: the people of Samaria (Samaritans) and people the translators incorrectly called "Jews." Who do you suppose these people were and where did they reside? _____

NOTE OF INTEREST: A bitter rivalry and hatred existed between the Samaritans and the Judeans. This hostility was based in part on the feud between them concerning which temple was superior: the Samaritan temple on Mount Gerizim or the Judean temple at Jerusalem (John 4:20 centers on this disagreement). The intense animosity between these two peoples is what verse 9 refers to. The Samaritan woman mistakenly assumed that Jesus was from Judea and thus a Judean. The words "Jew" and "Jews" in verse 9 should have been correctly rendered "Judean" and "Judeans." Both words are translated from the Greek word **Ioudaios** (#2453), referring to the land of Judea and its people (Judeans).

Was Jesus a "Judean?"

The area of Judea at the time of Jesus was under Roman military occupation and was populated by a mixture of people. They were all Judeans by residence, although they represented various ancestries. Israelites represented only part of the inhabitants.

Now we come to a very important question and a point which has consistently caused much confusion throughout Christendom due to incorrect translation and word manipulation. Prevailing Judeo-Christian thought today is that Jesus was a Jew, as were his parents and their ancestors. We have already seen that "Jew" should have been translated "Judean." Let's get to the bottom of this issue by examining what Scripture has to say.

FIND THE ANSWERS

1. Read Matthew 2. Where was Jesus born? (verse 1) _____
2. Where was it prophesied that Jesus would be born? (Verses 5-6) _____
(Note: verse 6 is a quote from Micah 5:2 and states that Bethlehem is in the land of Judah. Verse 5 states that Bethlehem is in Judea. Here is further evidence that Old Testament Judah and Judea of the New Testament refer to the same area.)
3. In what city was Jesus raised after his birth and where was it located? (verse 23) _____
4. Where does Mark 1:9 say that Jesus came from (indicating his residence)? _____
5. Read Luke 2:1-5. Where did Joseph and Mary live (reside)? _____
Why were they in Bethlehem of Judea at the time Jesus was born? _____
(Note: Jesus was born to parents who resided in Galilee, making all three of them Galileans. The fact that Jesus was born while his parents were visiting in Judea doesn't change that and make them Judeans.)
6. Where does Luke 2:39 say Joseph, Mary and Jesus went home to? _____
7. After his baptism by John, where does Mark 1:14 say Jesus began his ministry? _____
(Notice also verses 38 and 39. Also see Matt. 4:12-17 and Luke 4:14-15)
8. Where did Jesus find Simon (Peter), Andrew, James and John? (Mark 1:16-20) _____
9. Where did Jesus' fame spread after he started his ministry? (verse 28) _____
10. According to Mark 3:7-8, where did the multitudes go to find Jesus? _____
(Note the different areas from which they came to see and hear him.)
11. Where did Jesus' first miracle of turning the water into wine take place? (John 2:1-11) _____
12. Jesus' accusers told Pilate that Jesus began his teaching in what area? (Luke 23:5) _____
(Note: the word "Jewry" in verse 5 is translated from the Greek word **loudaia**, #2449, meaning the land of Judea. This word was, for the most part, translated correctly as "Judea." Here, and in John 7:1, are the only two places in the entire New Testament where the word "Jewry" was incorrectly used.)
13. In Luke 23:6-7, who did Pilate discover Jesus was? _____
(Note: Galilee, at this time, was under the rule of Herod Antipas who happened to be in Jerusalem to celebrate the passover. Jesus, being a Galilean, thus came under Herod's jurisdiction.)

It is obvious from the Scriptures that Jesus was a Galilean and not a Judean. His disciples were also Galileans (Acts 1:11). Galilee was the scene of the greater part of Jesus' private life and public acts. Where, then, does the erroneous idea come from that Jesus was a "Jew?" We shall conclude this lesson by examining the origin and modern uses of this misapplied word "Jew."

Modern Origin and Usage of the Word "Jew."

The word "Jew" is a relatively modern word. In fact, it was not in existence until more than 1,000 years after the time of Jesus. The word "Jew" was coined long after the Scriptures were written and cannot be found in early Christian writings

"When the word "Jew" was first introduced into the English language in the 18th century, its one and only implication, inference and innuendo was "Judean." However, during the 18th, 19th and 20th centuries a well-organized and well-financed international "pressure group" created a so-called "secondary meaning" for the word "Jew" among the English-speaking peoples of the world. This so-called "secondary meaning" for the word "Jew" bears no relation whatsoever to the 18th century original connotation of the word "Jew." It is a misrepresentation."

(Quoted from page 20 of the book **"facts are facts"** by Benjamin H. Freedman.

In addition, when the word "Jew" was first used in early English writings the intended meaning was "Judean." Since then "secondary meanings" have been created and used so extensively that very few people in the whole English-speaking world today are aware of the original use of the word. The original meaning of the word "Jew" has been virtually hidden and replaced with inaccurate and misleading definitions.

A look at modern dictionary definitions, like the examples given, reveal how the secondary meanings have replaced or "blacked out" the original and correct meaning of the word "Jew". Let's examine more closely these created "secondary meanings" and see how they have been used to distort and misrepresent the truth.

Modern usage of the word "Jew" can be categorized into five general meanings:

1. A person descended from the Biblical Hebrews and/or Israelites. We have already examined the meanings of "Hebrew" and "Israelite." These two groups of people existed long before the word "Jew" was coined. Furthermore, much evidence exists proving that a vast majority of the people called "Jews" today cannot legitimately claim Hebrew or Israelite ancestry. Therefore, it is totally illogical to say that "Jew" is synonymous to "Hebrew" or "Israelite."

2. A person descended from the Biblical tribe of Judah. As noted above, most so-called Jews today are not of Israelite ancestry and thus could not have descended from Judah. We have also seen that the Hebrew word translated "Jew" in the Old Testament should have been correctly rendered "Judahite" or "men of Judah." It is simply a misrepresentation to equate "Jew" with a descendant of Judah.

3. A Semite. A large majority of so-called "Jews" today are descendants of a non-semitic people known as "Khazars" (see the books **"facts are facts"** and **The Thirteenth Tribe**, both available from this ministry). Not being Semites themselves, it is utter nonsense for them to claim "anti-semitism" (a term created by them for brainwashing purposes and character assassination). In fact, considering the correct meaning of "Semite" as explained earlier, many so-called "Jews" today are the worst offenders of "anti-semitism" (the persecution of Arabs and Christians, for example).

Modern Definitions of "Jew"

"A Hebrew or Israelite."

Webster's 1828 Dictionary

"A Hebrew or Israelite; any descendant of Jacob."

Webster's Twentieth Century Dictionary (1939)

"1. A worshiper of God who follows the Mosaic law and ritual. 2. A member of the Hebraic division of the Semitic race; a descendant of Abraham through Sarah in the line of Jacob."

Funk & Wagnalls New Standard Dictionary (1965)

"Citizen or subject of the tribe or kingdom of Judah. 1. A person descended, or regarded as descended, from the ancient Hebrews of Biblical times. 2. A person whose religion is Judaism."

Webster's New World Dictionary (1966)

"1. A member or descendant of the Hebrew people. 2. Any person professing Judaism. 3. Originally, a member of the tribe or the kingdom of Judah."

The Reader's Digest Great Encyclopedic Dictionary (1968)

"1. An adherent of Judaism. 2. A descendant of the Hebrew people."

The American Heritage Dictionary (1976)

"1. one of the scattered group of people that traces its descent from the Biblical Hebrews; Israelite. 2. a person whose religion is Judaism. 3. a subject of the ancient kingdom of Judah."

Random House Dictionary (1987)

4. A descendant of the people inhabiting Palestine at the time of Christ. Most so-called "Jews" today cannot trace their ancestry back to these people. In addition, the term "Jew" did not exist at that time. We have already seen that the Greek word translated as "Jew(s)" in the New Testament should have been correctly rendered "Judean."

5. A person whose religion is Judaism. Of the meanings listed, this appears to be the only one with any validity today. Some so-called Jews claim they do not actively practice the religion; however, Judaism is more than just an organized religion. It encompasses a philosophy or way of life with many customs and traditions. Contrary to popular opinion, Judaism centers around the Talmud rather than the Law of Moses, and Christianity has no roots in Judaism as the two are diametrically opposed in law and spirit. Judaism can be traced back to Babylon and grew out of the "traditions of the elders" (Pharisaeism) practiced by the Judeans of Jesus' day (Jesus clearly condemned these religious practices). However, the term "Judaism" is of recent origin and was unknown to the Judeans.

Contrary to popular opinion, the people called "Jews" today do not constitute a single race. Rather, they are a multi-ethnic people, many of which are products of considerable race mixing. Khazar ancestry, by their own admission, is dominant within Jewry.

Over the centuries Christianity, as taught and practiced by Christ and His Apostles, was infiltrated and paganized by Jewish thought and practices. This has given rise to the term "Judeo-Christianity" which is nothing more than Judaism in disguise.

SUMMING THINGS UP

	YES	NO
1. Were Abraham, Isaac and Jacob Semites? _____	<input type="checkbox"/>	<input type="checkbox"/>
2. Were they Hebrews? _____	<input type="checkbox"/>	<input type="checkbox"/>
3. Were they Jews? _____	<input type="checkbox"/>	<input type="checkbox"/>
4. Were Jesus and His disciples Semites? _____	<input type="checkbox"/>	<input type="checkbox"/>
5. Were they Hebrews? _____	<input type="checkbox"/>	<input type="checkbox"/>
6. Were they Israelites? _____	<input type="checkbox"/>	<input type="checkbox"/>
7. Were they Galileans? _____	<input type="checkbox"/>	<input type="checkbox"/>
8. Were they Judeans? _____	<input type="checkbox"/>	<input type="checkbox"/>
9. Were they Jews? _____	<input type="checkbox"/>	<input type="checkbox"/>
10. Are the majority of the people called "Jews" today Semites? _____	<input type="checkbox"/>	<input type="checkbox"/>
11. Are they Hebrews? _____	<input type="checkbox"/>	<input type="checkbox"/>
12. Are they Israelites? _____	<input type="checkbox"/>	<input type="checkbox"/>
13. Can the majority of them trace their lineage back to Judah? _____	<input type="checkbox"/>	<input type="checkbox"/>
14. Can Judaism trace its roots back to Babylon? _____	<input type="checkbox"/>	<input type="checkbox"/>
15. Did Christianity develop out of Judaism? _____	<input type="checkbox"/>	<input type="checkbox"/>

Now that we have a clear understanding of the terms Semite, Hebrew, Israelite, Judean and Jew, it is time to examine the meaning and usage of another often misused and misrepresented word: "Gentile." This is the subject of the next lesson. Also in lesson 2 we will identify who the true descendants of the Israelites are in the world today.



LESSON 1

WHO'S WHO?

Page 1

1. Joseph
2. Children of Israel (Israelites)

Page 2

1. Israelites
2. An Israelite; Benjamin
3. The apostle Paul
4. Nathanael
5. Children of Israel (Israelites)
6. Judah; Israel; Northern 10-tribed Israel (House or Kingdom of Israel)

Page 3

1. None; None
2. a., c., d., e., f., g., i.

Page 4

1. c. (Abram and Abraham are the same)
2. b.
3. They were not descendants of Eber
4. e.
5. They were not descendants of Jacob
6. a., b., c., d.
7. He was of the house of Levi and thus a descendant of Jacob.
8. yes
9. yes
10. c.
11. He was a descendant of Eber but not a descendant of Jacob.

Page 4 (con't.)

12. Those from Eber to Abram
13. None of them were descendants of Jacob
14. All of them.
15. #5677 (Eber); the patriarch Eber
16. Northern ten tribes of Israel
17. They are all Hebrews and Semites
18. Father of a multitude; the later name of Abram.
19. Judah
20. He was all three
21. None
22. S, H, I
23. S, H, I
24. S
25. S, H
26. S, H
27. S, H
28. None
29. S, H
30. S, H, I
31. S, H
32. S, H, I

Page 5

1. Israel
2. Judah
3. Judah
4. Judahites
5. Judahites or men of Judah

Page 6

1. In Judah
2. Judahites
3. Judahites or men of Judah
4. Judahites
5. Judea
6. Judah
7. Children of Judah (Judahites)
8. Judahites or men of Judah

Page 7

1. Galilee
2. Galilean
3. Galileans
4. Men of Judea
5. Judea, Galilee, Samaria
6. Samaria
7. Samaritan
8. Judeans residing in Judea

Page 8

1. Bethlehem of Judea
2. Bethlehem of Judea
3. Nazareth of Galilee
4. Nazareth of Galilee
5. Nazareth of Galilee; for tax reasons

Page 8 (con't.)

6. Nazareth of Galilee
7. Galilee
8. Galilee
9. The region around Galilee
10. Galilee
11. Cana of Galilee
12. Galilee
13. A Galilean

Page 10

1. YES
2. YES
3. NO
4. YES
5. YES
6. YES
7. YES
8. NO
9. NO
10. NO
11. NO
12. NO
13. NO
14. YES
15. NO

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