



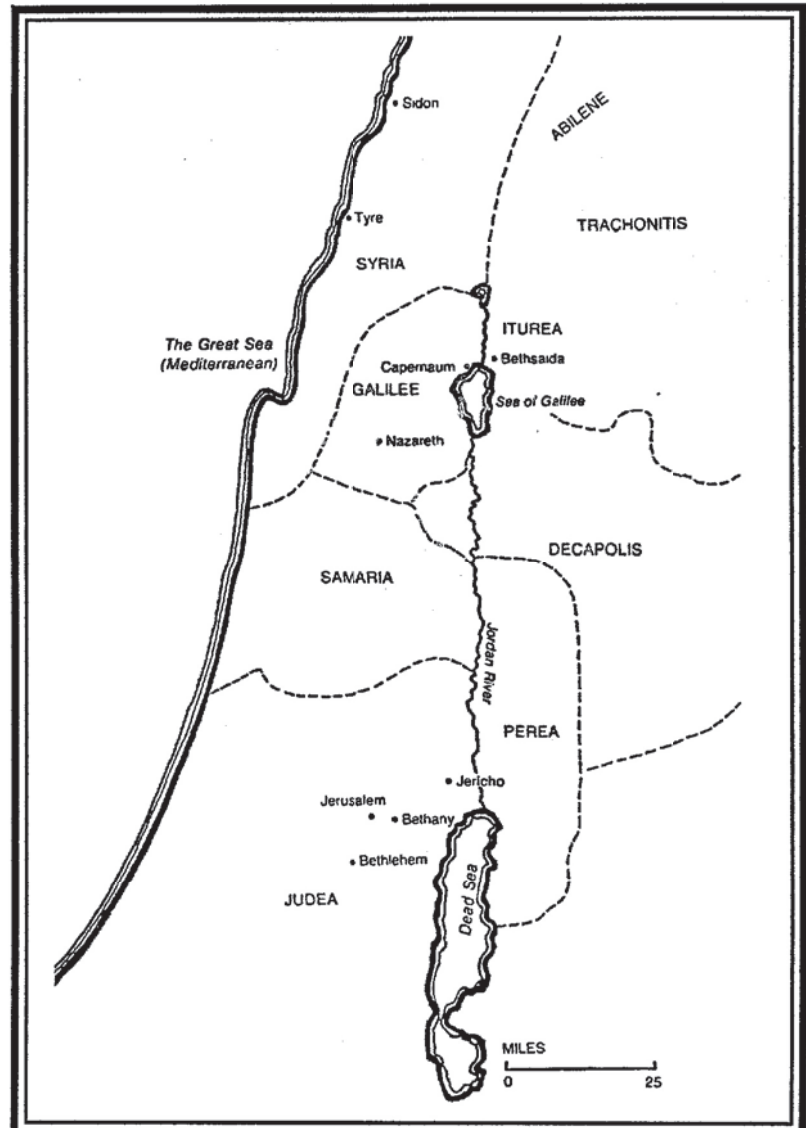
LESSON 6

The Judeans

THE JUDEANS OF THE NEW TESTAMENT

We learned in lesson one that the English word "Jews" as found in most New Testament translations and versions is an incorrect rendering of the Greek word *Ioudaios* (#2453 in Srong's Concordance). Considering the definition of this Greek word, the most appropriate translation is "Judeans" since the word denotes a geographical location instead of a race — referring to people from the area of Judea and those adhering to their culture. We also learned that the majority of the people called "Jews" today have little or no racial relation to the "Judeans" mentioned in the New Scriptures.

Much confusion exists within Christendom because of the misuse and misunderstanding of the word "Jews" as well as an ignorance of the meaning of the word "Judeans." We have already seen that the two terms are not equivalent or even closely related. Yet, many treat them as such. Some say the Judeans were Israelites, others say that part of them were Israelites, and still others claim none of them were Israelites. They can't all be right. Just who were these "Judeans" that we read about in the New Scriptures?



JUDEA AND ITS PEOPLE

The word "Judea" is translated from the Greek word **loudaia**. Strong's Concordance defines this word (#2449) as "the Judean land (i.e. Judea), a region of Palestine." Obviously, Judea refers to a geographical land area. The map on the previous page indicates the location of this territory. Logically, and by definition, the people inhabiting this area were called "Judeans" (mistakenly called "Jews" in most Bibles) as explained in lesson one.

New Testament Judea was inhabited by a variety of people. In Old Testament times, this area was occupied by the ancient Israelites. After the split of the Israel nation, this land area was included in the southern Kingdom of Judah. Then came the Assyrian and Babylonian invasions, leading to the deportation of most of the Israelites and the bringing in of non-Israelite people (see II Kings and II Chronicles). During the Israelite captivity, neighboring peoples also moved into this area. Later, several groups of Israelites returned to the area to rebuild the temple and wall of Jerusalem (see Ezra and Nehemiah). Years later, descendants from all these groups resided in New Testament Judea and were known as "Judeans." Obviously, not all were of Israelite ancestry, but many were (as we will soon see).

THE SECONDARY MEANING OF "JUDEAN"

At this point we need to expand our understanding of the use of the word "Judean." We know that the term "Judean" was primarily geographical in nature in that it referred to residents of Judea. However, the term was also used for anyone adhering to or following the **culture** of the Judeans. In this sense, the New Scriptures refer to people outside of Judea as "Judeans" because they believed in and practiced the religious doctrines and customs of the Judean culture — the authority of which was centered at Jerusalem. These were people who, although residing beyond Judea, gave their allegiance and support to the Judean political-religious system or culture and recognized its authority. A few Scripture references will illustrate this secondary meaning and usage.

FIND THE ANSWERS

Read Acts 13:1-5

1. According to verse 4, Barnabas and Saul sailed to _____.
2. Verse 5 says they preached the word of God in the **synagogues** of the _____
(Note: in these lessons we will use the correct term "Judeans" rather than the misused term "Jews" as found in most modern Bibles.)

These verses indicate there were Judeans residing in Cyprus who met in synagogues. Obviously they were not residing in Judea; yet, they are referred to as "Judeans." The fact they met in synagogues indicates they were following Judean religious customs. "Synagogues" is translated from the Greek word **synagoge** (#4864 in Strong's Concordance), meaning "an assemblage of persons." The Judeans used synagogues for religious instruction and worship as well as political and social events. Synagogues were patterned after the "Great Synagogue" at Jerusalem and were an important aspect of Judean culture.

These people to whom Barnabas and Saul preached were called "Judeans" because of their adherence to Judean culture, not because of their residency. Let's look at some other examples of this secondary usage of the term "Judeans."

FIND THE ANSWERS

1. According to Acts 14:1, Paul and Barnabas were in _____ when they spoke to the Judeans and the Greeks in the **synagogue of the Judeans**.
2. Also according to Acts 14:1, how many of the **Judeans** believed? _____
3. Acts 17:1-4 states that Paul spent three days reasoning with the **Judeans** out of the Scriptures and preaching Christ to them in the city of _____ .
4. Verse 4 indicates that "some of them (Judeans) _____ . . ."
5. We read in Acts 17:16-17 that Paul was in the city of _____ where he disputed with the **Judeans** in the synagogue.

The above three events take place quite a distance from the land of Judea (refer to the map on page 40). Yet, in all three cases we read of Judeans receiving Paul's teaching in their synagogues. Obviously these Judeans were not residents of Judea. Therefore, in this context, they were Judeans in a "cultural" sense. It is significant that some of these Judeans believed what was preached to them. This indicates they were Israelites who were able to hear their Master's voice — they were Christ's sheep.

FIND THE ANSWERS

Read Acts 18:1-4

6. Verse 1 indicates that Paul departed from Athens and came to _____ .
7. According to verse 2, Paul met a **Judean** named Aquila who was born in _____ and had lately come from _____ .
8. Verse 2 also states Claudius (Roman emperor) ordered all Judeans out of _____ .
9. Verse 4 indicates Paul "reasoned in the synagogue every sabbath, and persuaded the _____ and the Greeks."

Here, again, we find Judeans living outside of Judea. Aquila, who was called a "Judean," was residing in Corinth. He had been born in Pontus and previously lived in Italy, so he could not claim to be a Judean by birth or residence. Yet, he is called a Judean. The only logical explanation is that he was a Judean by cultural standards. This passage of Scripture also verifies there were Judeans residing in Rome.

A point to keep in mind is that over time many residents of Judea left the area for various reasons. Some left voluntarily while others were forced out due to political unrest and religious persecution. As these people migrated, they gave up their Judean residency but not their Judean culture. Wherever they went, they established synagogues and maintained their cultural way of life, including their customs of religious worship. With this thought in mind, it is not unusual to find people living outside of Judea who were known as "Judeans."

WHO WAS PAUL?

The Apostle Paul provides another clear example of the secondary usage of the term "Judean." Let us see what Scripture says about him.

FIND THE ANSWERS

Read Acts 22:3 (see also Acts 21:39)

1. Paul states that he is "verily a man which am a _____."
2. Paul says he was born in the city of _____.
3. This city was located in the country of _____. (see map on page 40)
4. Paul indicates he was "brought up in this city (Jerusalem) at the feet of _____, and taught according to the perfect manner of the _____ of the fathers . . ."
5. What was the position of the man who brought up Paul and taught him? (see Acts 5:34)

6. In Acts 23:6 Paul states he is "a _____, the son of a _____ . . ."
7. Paul says in Romans 11:1 he is "an _____, of the seed of Abraham, of the tribe of _____."

The above Scriptures tell us quite a bit about Paul's background. He was not born in Judea but was a citizen of Tarsus (Acts 21:39). Evidently that is where his family lived (residence). Paul indicated his father was a Pharisee (the Pharisees were a religious sect of the Judeans). Apparently he was sent to Jerusalem to study under the direction of Gamaliel, a prominent Pharisee and law teacher who was a member of the Sanhedrin (Judean high court) in Jerusalem. This explains why Paul could call himself a Judean — he was born into a family of Judean culture and educated according to the law (principles and precepts) of that culture. After his conversion he, of course, repented of the false doctrines he had been taught — i.e. the tradition of the elders.

It is important to note that Paul, who referred to himself as a Judean, also stated he was an Israelite from the tribe of Benjamin. His father, a Pharisee, would also have been an Israelite in order for Paul to make this statement. This shows that it was possible for a person to be an Israelite, a Judean and a Pharisee all at the same time: Israelite by ancestry, Judean by residence, and Pharisee by sect.

The Pharisees and Sadducees

The Pharisees and Sadducees were two influential political-religious parties or sects among the Judeans. Rather than signifying titles or offices, these terms were descriptive of opposing ideological or philosophical schools of thought regarding political and religious matters. Most of the Judean leaders (priests, elders, scribes, judges, etc.) were followers of one or the other of these parties, as were some of the common Judeans. The Pharisees supported the doctrines of immortality of the soul, the resurrection of the dead, life after death, future punishments and future rewards, and the belief in angels and spirits; the Sadducees rejected these ideas. The Pharisees strongly supported the "oral" law and "traditions" of the fathers, while the Sadducees were strict adherents to the "written" law. Both the Pharisees and the Sadducees represented a Judean governmental "aristocracy" which grievously ruled over the common people.

JUDEAN ISRAELITES

We are beginning to see a connection between Israelites and Judeans. The terms are not equivalent since all Judeans were not Israelites nor were all Israelites Judeans. However, many of the Judeans were racial Israelites. Additional Scripture bears this out.

FIND THE ANSWERS

Read Acts 5:17-42

1. Verse 21 states that the high priest (of the Judeans) "called the council together, and all the senate of the children of _____ . . ."
2. According to Acts 5:34-35, Gamaliel addressed the council (the Judean Sanhedrin) as "Ye men of _____ . . ."

The preceding passage of Scripture tells how the apostles were brought before the Judean leadership for questioning. In verse 21 the Greek words **sunedrion**, translated "council," and **gerousia**, rendered "senate," (see Strong's Concordance, #4892 and #1087) both refer to the Judean high court, the Sanhedrin. At least part of them, if not most of them, were Israelites ("senate of the children of **Israel**"). This is verified in verse 35 when Gamaliel addresses them as Israelites ("Ye men of **Israel**").

The Sanhedrin

The Sanhedrin was the Judean high court or supreme council. It consisted of the high priest (usually the presiding officer), members of the high priestly families, older men (elders), the heads of the tribes and families, the scribes and teachers of the law. This body had civil, administrative and judicial authority and wielded great power over the people.

FIND THE ANSWERS

Read Acts, chapter 2

3. Verse 5 states, "And there were dwelling at _____ **Judeans**, devout men, out of every nation under heaven."
4. The word "dwelling" in verse 5 is translated from the Greek word **katoikeo** (#2730 in Strong's Concordance), meaning _____ .
5. In verse 14 Peter says to these men, "Ye men of _____ , and all ye that dwell at Jerusalem . . ."
6. In verse 22 Peter continues talking to these men by saying, "Ye men of _____ . . ."

In the above verses, Peter is talking to residents of Judea — mostly from Jerusalem — and he calls them "men of Israel (Israelites). He goes on to tell them things pertaining to the Israel people, and he calls them "brethren" in verse 29. Verse 41 tells us that "about three thousand" of them repented and were baptized. Surely Peter knew to whom he was talking — they were **Judean Israelites**.

FIND THE ANSWERS

Read Acts, Chapter 3

1. Verses 1-11 record the healing of the lame man and how all the people were filled with wonder and amazement. In verse 12 Peter addresses these **Judean** people by calling them "Ye men of _____ . . ."
2. In verse 25 he tells them, "Ye are the _____ of the prophets, and of the covenant which God made with our _____ . . ."

In the above verses, it is obvious Peter recognized these Judean people as Israelites ("men of Israel"). In verses 13-15 he charges them with delivering Jesus up, denying Him before Pilate, and killing Him. In verse 17 Peter calls these people "brethren" and admonishes them in verse 19 to repent and be converted. In verse 25 he identifies them further as Israelites by saying they are the descendants of the prophets and the "fathers" with whom God made the covenant through Abraham.

FIND THE ANSWERS

Read Acts 4:1-22

3. According to verse 4 how many of the **Judean** people believed what Peter preached?

4. Verses 5-7 indicate the Judean leaders gathered themselves together and brought Peter and John before them for questioning. In verse 8 Peter addresses them as "Ye rulers of the people, and elders of _____ . . ."
5. In verse 10 what does Peter say they (rulers and elders) did to Jesus? _____

In these verses we see, again, Judean people and their leaders being referred to as Israelites. We also see further evidence that a considerable number of these Judeans believed because of Peter's preaching. It would make no sense for Peter to address these Judeans as "men of Israel" and "elders of Israel" if they were not really Israelites.

From the Scriptures we have examined, it is clear that many of the Judeans, both in Judea and elsewhere, were in fact racial Israelites. This is not to say that all Judeans were purebred Israelites, since the area was also inhabited by non-Israelites and many inter-cultural, inter-tribal marriages took place. We must also keep in mind that proselytizing was a common practice among some Judeans (see Matthew 23:15), which resulted in non-Israelites adopting the Judean religion and culture. It is quite possible that some of these converts may have attained influential positions within Judean society, including leadership roles.

JUDEANS BELIEVED

We have already seen Scriptural evidence showing that the Gospel was preached to Judeans, some of whom believed and turned to the Lord. Consider the following additional examples.

FIND THE ANSWERS

Read Acts 11:19-21

1. Verse 19 states those who were scattered abroad (see Acts 8:1) travelled as far as _____, and _____, and _____.
2. Verse 19 also indicates these men preached the word only to the _____.
3. Verse 21 says that "a great number _____, and turned unto the Lord."

Read Acts 21:17-21

4. Verses 17-19 describe how Paul explained to the elders in Jerusalem the "things God had wrought among the _____ by his ministry."
5. In verse 20 these elders say to Paul, "Thou seest, brother, how many _____ of **Judeans** there are which **believe** . . ."

Read Acts 28:16-24

6. In verse 17, Paul (while in Rome) called the chief of the _____ together.
7. Paul addresses them as "Men and _____" and speaks of the customs of "our _____ . . ."
8. After preaching about Jesus and the kingdom of God (verse 23), we read in verse 24 that some (of the **Judeans**) "_____ the things which were spoken . . ."

PETER'S VISION

The story of Peter's vision and his visit with the Roman centurion Cornelius provides additional information on the usage of the term "Judean."

FIND THE ANSWERS

Read Acts, chapter 10

9. In verse 28 Peter says to Cornelius' friends, "Ye know how that it is an unlawful thing for a man that is a **Judean** to keep company, or come unto one of another _____ . . ."
10. Verse 45 reads, "And they of the circumcision (Judeans) which believed were astonished . . . because that on the _____ also was poured out the gift of the holy spirit."

In the preceding story Peter is talking to Cornelius and his friends, who were not followers of Judean culture. It was a traditional Judean custom to not associate with those who were not Judeans (undoubtedly part of their self-righteous oral traditions). This is what Peter was referring to in verse 28. The word "nation" is rendered from the Greek word **allophulos** (#246 in Strong's Concordance), meaning "foreign." It comes from the two Greek words **allos** (#243), meaning "different," and **phule** (# 5443), meaning "an offshoot, i.e. race or clan." Peter then explains how God, through a vision, told him it was not right for Judeans to look upon those who were not of their culture as common (profane) or unclean (impure), thus suggesting they were religiously inferior. This is illustrated further in verses 45-48 where the non-Judeans believed the Gospel, received God's spirit and were baptized. In this context "Judean" (the circumcision) refers to those adhering to Judean culture while "Gentiles" (nations) is a reference to people who do not.

FIND THE ANSWERS

Read Acts 11:1-18

1. Verse 1 indicates that the apostles and brethren in _____ heard that the Word of God was accepted by those who were not Judeans (not of the Judean culture).
2. Verses 2-3 explain how these Judeans ("those that were of the _____") "contended" with Peter about his association with non-Judeans ("men uncircumcised").
3. After Peter explained his experience to them (verses 4-16), verse 18 states they "held their peace, and _____ God" because of the "repentance unto life" which God granted unto these non-Judeans.

Here we see a contrast between people "of the circumcision" (Judeans) and the "uncircumcised" — those who did not follow the Judean customs. Circumcision was one of the many religious customs strictly adhered to by the Judeans. Let's take a closer look at the religious beliefs and customs of the Judeans.

THE RELIGION OF THE JUDEANS

We have seen that the Gospel of God's Kingdom was preached first to the Judeans, that many of the Judeans were Israelites, and that many of them heard Christ's voice and believed (thus, they were His sheep).

FIND THE ANSWERS

Read Romans 3:1-2

4. In verse 1 the question is asked, "What _____ then hath the Judean?"
5. Paul answers in verse 2 by saying, "Much every way: chiefly, because that unto them (the Judeans) were committed (entrusted) the _____ of God."
6. In Acts 7:38 Stephen, speaking of Moses at mount Sinai, says "who received the lively (living) _____ to give unto us (Israelites) ..."

Oracles of God

The word "oracles" is translated from the Greek word **logion** (#3051 in Strong's Concordance), meaning "an utterance." It is a form of the Greek word **logos** (#3056), meaning "something communicated," which is derived from the root word **lego** (#3004), meaning "to lay forth" or "relate in words." Thayer's Greek-English Lexicon explains the word **logion** as "the words or utterances of

In the preceding verses Paul is speaking of the Old Scriptures (sometimes called the "Law and the Prophets" or the "sacred writings") given to Israel by God. The Assyrian and Babylonian captivities had destroyed Israel's nationhood, including the temple – its furnishings and sacred writings were plundered. Through the efforts of Ezra and Nehemiah, the Old Scriptures were salvaged and preserved and brought back to Jerusalem. Thus, God had entrusted (committed) His Word to the Judean Israelites, something the scattered Israelites (Israelites in the nations) had little or no access to. This explains the "advantage" of which Paul was speaking.

THE CORRUPTION OF GOD'S WORD

During their stay in Babylon, the Israelites continued many of their idolatrous practices which had caused God to send them into captivity. In addition many of them amalgamated into Babylonian culture, inter-marrying with them and taking on many of their paganistic beliefs and customs. It was during this time that much of the "oral law" and "traditions of the elders" developed. The Israelites and others who returned to Jerusalem, as recorded in Ezra and Nehemiah, brought with them many of these pagan beliefs, customs and traditions.

During the years between the return and the beginning of the first century A.D., the corruption of God's Word and the Hebrew faith continued. A corrupt ruling aristocracy developed, controlling the civil and religious affairs of the people. It was during this time the Pharisee and Sadducee sects emerged whose evil and hypocritical practices Jesus so vehemently denounced. The powerful Judean Sanhedrin and the many subsidiary councils also evolved during this time which often clashed with Jesus and His disciples. This centralized form of government, which plundered and preyed upon the general populace, formed the setting of Jesus' ministry and the events recorded in the New Scriptures. One of the corrupt doctrines of the Judean religious leaders involved the belief that righteousness could be obtained only by Judeans.

FIND THE ANSWERS

Read Romans 2:17-29

1. In verse 28 Paul says, "For he is not a Judean, which is one _____ ; neither is that circumcision which is outward in the _____ ."
2. Paul continues in verse 28, "But he is a Judean, which is one _____ ; and circumcision is that of the _____ , in the spirit, and not in the letter; whose praise is not of men, but of God."

In the above verses, Paul is defining a "true" Judean. He is distinguishing between two natures or spirits – the carnally minded person ("old man") versus the spiritually minded ("new man"). The former attempts to gain righteousness through the "letter" of the law and seeks the praise of men, while the latter receives righteousness through faith and seeks God's approval. Here, Paul is describing a true Christian believer – one of Christ's sheep.

FIND THE ANSWERS

Read Romans 2:6-13

1. Paul, referring to Judean Israelites and Greek Israelites, says in verse 11, "For there is no _____ of persons with God."
2. Peter, speaking of Judean Israelites and non-Judean Israelites, says in Acts 10:34, "Of a truth I perceive that God is no _____ of persons."

Christian belief is not dependent on being a **Judean** Israelite. Obviously, from the above two Scripture passages, Paul and Peter agreed that both Judean and non-Judean Israelites can be Christians — Christ's sheep.

In the next lesson, we will examine more closely the religion of the corrupted Judeans. We will look at some of their specific doctrinal positions and religious practices and see how they related to those of other pagan religions and to modern Judeo-Christian beliefs. We will also discover what Jesus and His disciples had to say about these Judeans and why they hated Jesus and His followers.

The Judeans Were Not "Jews"

Before closing this lesson, we need to further address the issue of whether the so-called "Jews" of today are related to the Judean Israelites mentioned in the New Scriptures. As pointed out in lesson one, the people known as "Jews" today have very little if any common ancestry with the Judeans of the first century A.D., and especially with the Judean Israelites. Many modern Jews are of Oriental and/or Negroid stock. Many others (particularly Western Jewry) can trace their ancestry back to the ancient Khazars — a people of Turkish stock. The truth of the matter is that a vast number of modern so-called "Jews" represent a mixture of racial ancestry, as they have readily admitted. These facts explode the popular myth that the Jews represent "a race" of people. In fact, they consist of a variety of races and mixed races, which fact alone is sufficient to disqualify them as being capable of fulfilling Israel prophecy today.

As noted in the first lesson, the term "Jew" was not coined and used until hundreds of years after the first century A.D. It has been erroneously substituted for the word "Judean" in the Scriptures and falsely equated with the terms "Hebrew" and "Israelite" for so many years that the majority of the civilized world is completely brainwashed and ignorant of this misrepresentation. The words "Jewish," "Jewry" and "Judaism" are similarly of recent origin.

About the only significant connection between the so-called "Jews" of today and the "Judeans" of New Testament times is their religions. After the Roman destruction of Jerusalem in 70 A.D., the Judean "nation" ended, leaving only scattered adherents of the Judean religious culture. The oral law of the Pharisees (the tradition of the elders) was codified and preserved in writing and became known as the Talmud. Thus, Pharisaism became Talmudism, and Talmudism developed into what is known today as the religion of Judaism.

With the fall of the Judean nation in 70 A.D., the Judean religious culture began seeking other homelands. It received a tremendous revival in the eighth century when the vast and powerful Khazar empire embraced the so-called "Jewish" faith, making Judaism the state religion. (A detailed history of the Khazars is presented in Arthur Koestler's book The Thirteenth Tribe, available from this ministry). Judaism, revolving around the largest collection of anti-Christ teachings extant, including the Talmud, is nothing more than a modern version of ancient Babylonian pagan religion, adopted by a mixture of predominately non-Israelitish people masquerading as descendants of the Biblical Hebrews.



LESSON 6

The Judeans

Note: it may be helpful to locate the places identified in this lesson, using the map on page 40.

Page 52

1. Cyprus (a Mediterranean island)
2. Judeans (incorrectly translated "Jews")

Page 53

1. Iconium (in Galatia)
2. a great multitude
3. Thessalonica (in Macedonia)
4. believed
5. Athens (in Achaia – Greece)
6. Corinth (in Achaia)
7. Pontus; Italy
8. Rome (in Italy)
9. Judeans (incorrectly translated "Jews")

Page 54

1. Judean
2. Tarsus
3. Cilicia
4. Gamaliel; law
5. a Pharisee, a doctor of the law
6. Pharisee; Pharisee (indicating adherence to Pharisaical ideology and philosophy)
7. Israelite; Benjamin

Page 55

1. Israel (indicating Israelites)
2. Israel (indicates they were leaders of Israelites)
3. Jerusalem (capital city of Judea)
4. "to house permanently, i.e. reside"
5. Judea (indicating residence)
6. Israel (indicating they were Judean Israelites)

Page 56

1. Israel (they were Judean Israelites)
2. children; fathers
3. about 5,000
4. Israel (indicating they were rulers of Israelites)
5. they crucified Him (along with the Judean people)

Page 57

1. Phoenicia; Cyprus; Antioch
2. Judeans
3. believed (#4100, meaning "have faith")
4. nations (mistranslated as "Gentiles": see lesson # 2)
5. thousands
6. Judeans
7. brethren; fathers (indicating Israelite kinship)
8. believed (#3982, convinced or relied on)
9. nation (#246, foreign people)
10. nations (mistranslated as "Gentiles")

Page 58

1. Judea
2. circumcision (indicating adherence to Judean religious custom)
3. glorified
4. advantage
5. oracles
6. oracles

Page 59

1. outwardly; flesh
2. inwardly; heart

Page 60

1. respect (#4382, partiality or favoritism)
2. respecter (#4381, exhibiting partiality)

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Notes: