



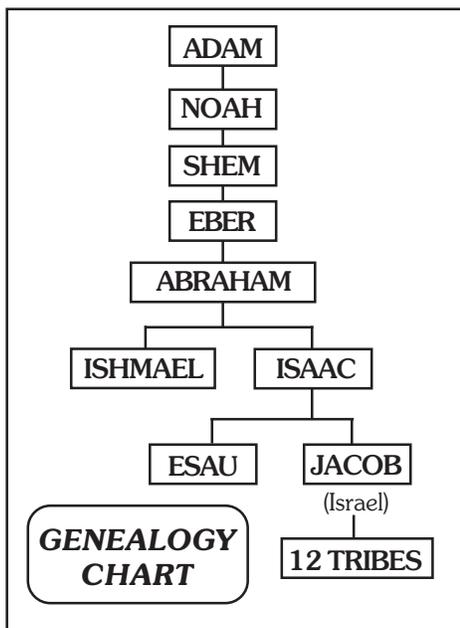
LESSON 1

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**" (*Ib-ree*) (#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

The word "Israelite" (Israel) in the Old Testament comes from the Hebrew word **Yisrael** (#3478) the name God gave to Jacob and to 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 12 sons of Jacob and their descendants became known as "Israelites" (also "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 tribes of sons of Jacob-Israel.

WHAT'S BEHIND A NAME?

- ISRAEL -

The Hebrew word **Yisrael** from which the word "Israel" is translated comes from two other Hebrew words: **sara** (#8280-82), meaning "prince" or "princess," (see root #8269 – prince; princess, leader) and **el** (#410), meaning "mighty one; God." The Hebrew word **el** is used in many places as part of the various names. Thus, Israel means "God is our Prince" or "led by God." We have already discovered that this name was given to Jacob, after he wrestled with and prevailed over a man, inferring that Jacob was led by God (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.

POINT OF CLARIFICATION

The 12-tribe nation of Israel was split into two separate kingdoms (Israel and Judah) after the time of Solomon (see 1 Kings 11 & 12). The term "Israel" then referred to the Northern House of Israel comprised of 10 tribes. The Southern House of Judah was then comprised of two tribes. Therefore, care must be taken to determine the intended meaning of this term based upon the date and context. "Israel" during those years could refer to all 12 tribes or just to the northern 10 tribes, depending on the context.

At this point in our study we can conclude that all Israelites (descendants of Jacob-Israel) are Hebrews; however, not all Hebrews are Israelites. Furthermore, Adam and all of his descendants prior to Eber were neither Hebrew nor Israelites. Also note that Esau and his descendants, although they were 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? _____ To what tribe did he belong? _____
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 1 Kings 12:23, Rehoboam was king of _____. In verse 21, who did he prepare to fight? _____. In this context, Israel refers to whom? _____

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 term.

The word “Semite” (Shemite) comes from the name **Shem**, Noah’s son. Shem and his descendants are “Shemites;” i.e., “Semites.”

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 the progenitor of the Semitic peoples: The Phoenicians, the Assyrians, 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.

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 wrong implication is that these terms refer to “Jews,” who are not Semites, and ignore all of the other true Semitic peoples. (Later in the 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 being against Jews and Jewish things. (More on this later.) By the way, the terms “anti-Semitic” and “anti-Semitism” do not appear in *Webster’s 1828 Dictionary*. Apparently, this epithet did not exist in the early 1800s.

Shemit’ic, *a.* Pertaining to Shem, the son of Noah. The *Shemetic* languages are Chaldean, Syriac, Arabic, Hebrew, Samaritan, Ethiopic, and Old Phoenician.

Noah Webster’s 1828 Dictionary

Sem’ite, Shem’ite, [LL. *Sem*; Gr. *Sem*, Shem.]

- I. Of or belonging to Shem or his descendants.
- II. One of the Semitic race.

Sem-it’ic, *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 of family of languages distinguished by triliteral verbal roots and vowel inflection.

Shem’-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, semit), *n.* [LL. *Sem*, Shem; Gr. *Sem*; Heb. *shem*], a member of any of the peoples whose language is Semitic, including the Hebrews, Arabs, Assyrians, Phoenicians, Babylonians, etc.; now, specifically, a Jew. (**Se-mit’ic**), *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.

Sem•itism (sem’e-tiz’m, se’m-e-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 as being used in the *King James Version*? _____.
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 in this lesson, answer the following:

1. Who is the first person to be called a "Hebrew" in the *King James Version*?
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 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 Hebrew? _____
13. How many of those were Israelites? _____
14. How many of those were Semites? _____
15. Look up the word (#5680) (**lbri or lbriy-**pronounced **ibree**) in *Strong's Hebrew Dictionary*. What Hebrew word does it come from and what is the meaning of that word?

16. Read 1 Kings 22:41. Jehoshaphat was king of Judah, and Ahab was king of Israel. In this context, to whom does the term "Israel" refer?

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. Jesus was born into what Israel tribe?

20. Was Jesus a Semite, a Hebrew, or an Israelite?

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 has led to much misunderstanding. That term is “Jew.” It means different things to different people. To some folks the term “Jew” means Hebrew; some say it means Israelite; some say it means Semite. Some even think that Adam was a Jew. Noah, Abraham, Isaac, Jacob, Esau, and David have all been called “Jews.” Many people use the word “Jew” to refer to a race; other times it has been used to refer to a nationality. Some have used it to refer to a religion, meaning 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 Version*, the first occurrence of the word “Jew” is found in 2 Kings 16:6. That word is translated from the Hebrew word **Yehudi** (#3064 in *Strong’s Concordance*), meaning “Judahite” or of the tribe of Judah. *Strong’s Concordance* indicates that this Hebrew word comes from the word “**Yehuda**” (#3063), or “Judah.”

After King Solomon, God split the Israel nation into two kingdoms (1 Kings 12). The southern kingdom of Judah, ruled by Rehoboam, consisted of the tribe of Judah plus part of the tribe of Benjamin. The northern Kingdom, ruled by Jeroboam, consisted of the other 10 tribes of Israel. Those of the southern kingdom of Judah were called “Judahites.” Those of the northern house of Israel were not called “Judahites.”

Some dictionaries define “Jew” as a contraction of Judah. This is a popular usage, but it is inaccurate. To find the truth we must go to the Bible. Read 2 Kings 16:1-6 and answer the following questions.

FIND THE ANSWERS

1. According to 2 Kings 15:27, Pekah began to reign as king of what kingdom? _____
2. 2 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 besiege what people (verse 5)? _____
4. Verse 6 tells us that King Rezin drove the “Jews” from Elath. Based on the above verses, who do you think these people were who are called “Jews” in the *King James Version*? _____
5. What is the correct translation instead of “Jews?” _____

In Ezra 5:1, the *King James Version* translated the Hebrew word **Yehud** (#3061) as “Judah,” which is correct. However, in Ezra 5:8 the *KJV* translates the same Hebrew word as “Judea.” “Judah” is not the same as “Judea.” Thus, the *KJV* translated one Hebrew word two different ways in these two verses. This is inconsistent and confusing. The word “Yehud” should be translated “Judah” consistently.

In Ezra 4:12 and 23, and Ezra 5:1 and 5, the Hebrew word **Yehuday** (#3062), meaning “Judahite” is incorrectly translated “Jew” by the *KJV*, but the word “Jew” didn’t even exist in Ezra’s day. The term “Jew,” a contraction of “Judean,” didn’t exist until Rome ruled the nation and called it “Judea.” In the Book of Ezra the Hebrew word **Yehud** (#3061) should have been translated “Judahite,” not “Jew.” Read Ezra 1-5 and answer the following questions.

FIND THE ANSWERS

1. Ezra 1:1-3 explains how Cyrus, King of Persia, was moved to build a temple in Jerusalem. According to verses 2 and 3, where does it say Jerusalem is located? _____
(Note: The nation centered around Jerusalem was still called "Judah.")
2. In Ezra 1:5 what people were moved to go to Jerusalem to build it? _____
(Note: Chapter 2 of Ezra gives the names of those in captivity who went 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 been a better translation here? _____
4. Ezra 5:1 (in the *KJV*) speaks of "Jews" who were in Judah and Jerusalem. Rather than "Jews," how should this word have been translated? _____
5. Ezra 5:8 again identifies the area of the building. The *KJV* called the province _____.
What should have been the correct word here, instead of "Judea?" _____

Chapter 3 of Daniel is another place where the word "Jew" can be found in the *KJV*. This is the story of the Babylonian King Nebuchadnezzar ordering 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 *KJV* translators in verse 12. It is translated from the Hebrew word **Yehudi** (#3064) which we defined earlier (page 5). Read Daniel 1-3 and answer the following questions.

In approximately 721 BC the northern 10-tribed kingdom of Israel was taken captive and carried to Assyria. Later, in approximately 606 BC, the southern kingdom of Judah was carried away captive to Babylon by King Nebuchadnezzar.

FIND THE ANSWERS

6. What people did King Nebuchadnezzar carry away captive into Babylon (Daniel 1:1-2)? _____
7. To what people did Daniel, Shadrach, Meshach, and Abednego belong? (Daniel 1:6-7)? _____
8. Rather than "Jews," what was the correct nationality of these men in Daniel 3:12? _____

After Israel was divided into two parts, the northern kingdom of Israel occupied the area known as "Samaria" and had the city of Samaria as its capital. The southern kingdom occupied the area known as "Judah" and had the city of Jerusalem as its capital. The terms "Samaritan" and "Judahite" were used to refer to the inhabitants of these two areas. Both were Israelites.

The Hebrew (Old Testament) words that the *KJV* wrongly translated into the English word "Jew" should have been translated "Judahite." The term "Judahite" referred to someone from the tribe of Judah. Later, when Rome ruled the area, it came to be called "Judea." It was no longer called "Judah." The inhabitants, regardless of race, were all called "Judeans."

Now let's consider the use of the word "Jew(s)" as found in the New Testament Greek text.

NEW TESTAMENT USAGE

The word "Galilean" is translated from the Greek word **Galilaios** (#1057), meaning "an inhabitant of Galilee." The word "Samaritan" is translated from the Greek word **Samarites** (#4541), meaning "resident of Samaria." Both are geographical terms. In like manner, the *KJV* word "Jew" should have been translated "Judean" since it is a geographical term referring to a **resident of Judea**.

In the New Testament, the word "Jew(s)" is translated from the Greek word **Ioudaios** (#2453) meaning "Judean" ("inhabitant of Judea"). Anyone who lived in Judea was called a Judean. So, if we are to use the word "Jew" or "Jewish" while reading the New Testament we must remember that it is a shortened version of "Judean" and always means "an inhabitant of Judea" or "an adherent of Judaism." It does not mean "a member of the tribe of Judah." In the New Testament the term "Jew" is a national/cultural/religious term, not a racial term.

We have already seen that in Old Testament times the land of Judah was named after the Tribe of Judah. However, in New Testament (Covenant) times the word "Judea" does not refer to the tribe of Judah. It refers to the Roman province of Judea. It no longer indicated connection to the

nation of Israel. Anyone residing in this area was called a "Judean." Thus, in the *KJV* New Testament, the word "Jew" always means "Judean" or refers to the Babylonian culture that was brought back into Judea after the captivity.

FIND THE ANSWERS

1. Where did Peter live when Jesus chose him as a disciple (Matthew 4:12-22)? _____
2. What was Peter called in Mark 14:70 and Luke 22:59? _____
3. At the day of Pentecost (Acts 2), what were the disciples called (verse 7)? _____
4. What did Peter call those who mocked the disciples (verse 14)? _____
(Note: The word "Judea" is correctly translated from the Greek word **Ioudaios**, (#2453). However, in verse 5, and most other places, the *KJV* translators incorrectly translated it "Jews.")
5. In John 4:3-4, what three districts or provinces are mentioned? _____
6. The woman at Jacob's well was from which district or province (verse 7)? _____
7. What nationality was this woman and those 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 Samaritans and the people the *KJV* incorrectly called "Jews." Both people were of what race?

9. Where did they reside? _____

NOTE OF INTEREST: A rivalry existed between the Samaritans and the Judeans. This hostility was based in part on the argument between them concerning which temple was superior: The Samaritan temple on Mount Gerizim or the Judean temple at Jerusalem (John 4:20 speaks of this disagreement). The animosity between these two groups is referenced in verse 9. 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 were from the Greek word **Ioudaios** (#2453). The word actually referred to the residents of Judea and/or their Babylonian religion ... today called "Judaism."

WAS JESUS A “JUDEAN?”

Judea at the time of Jesus was ruled by Rome and was populated by a mixture of people. They were all Judeans by nationality (called “Jews” in the *KJV*), although they represented various races. Israelites represented only part of the inhabitants ... only part of the Judeans.

Now we come to a very important question and a point which has consistently caused confusion throughout Christendom due to incorrect translation and word interpretation. Prevailing church thought today is that Jesus was a Jew (Judean), as were his parents and their ancestors. We have already seen that in the New Testament “Jew” means “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 quotes from Micah 5:2 that Bethlehem was in a land called “Judah.” In Jesus’ day Bethlehem was in the Roman province of Judea – a different nation.)
3. In what city was Jesus raised 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 reside? _____. And why were they in Bethlehem of Judea at the time Jesus was born? _____
(Note: Jesus’ parents resided in Galilee, making all three of them Galileans. Jesus was born while his parents were visiting in Judea. That didn’t make Jesus a Judean.)
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 develop 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” here is the Greek word **loudaia** (#2449) meaning Judea. Also in John 7:1.)
13. In Luke 23:6-7, who did Pilate discover Jesus was? _____
(Note: Galilee, at this time, was under Roman rule. Galilee’s Roman tetrarch, Herod Antipas, was in Jerusalem to celebrate the passover. Herod was an Edomite and was Jewish by religion. Jesus, being a Galilean, resided in Herod’s jurisdiction, thus Pilate sent Jesus to Herod to be tried. But Herod didn’t want to try Jesus, and sent him back to Pilate.)

It is obvious from the Scriptures that Jesus was a Galilean. He was not a Judean, neither by nationality nor by religion. His disciples were also Galileans (Acts 1:11). Galilee was where Jesus spent most of his life and where most of his works occurred. Where, then, does the erroneous idea come from that Jesus was a “Jew” (Judean)? Now we will examine the origin and modern uses of this misapplied word “Jew.”

MODERN ORIGIN AND USAGE OF THE WORD “JEW”

Strictly speaking it is incorrect to call an ancient Israelite a Jew or to call a contemporary Jew an Israelite or a Hebrew. (1980 Jewish Almanac, p. 3)

The word “Jew” is a relatively modern invention used indiscriminately by 18th-century redactors to lump together Israelites, Judahites, and Judeans. It first appeared in 18th-century Bibles in 2 Kings 16:6, in an episode that describes a war between Israel and Judah — when Rezin, king of Syria, and Pekah, king of Israel, went to war with wicked Ahaz, king of Judah. The Syrians “drove the Jews from Elath” who were in possession of it.

THE WORD “JEW”:

“When the word ‘Jew’ was first introduced into the English language in the 18th century, its one and only implication inference was ‘Judean.’ However, during the 18th, 19th and 20th centuries a well-organized and well-financed international ‘pressure group’ created a ‘secondary meaning’ for the word ‘Jew’ among the English-speaking peoples. This ‘secondary meaning’ for the word ‘Jew’ bears no resemblance to the original meaning.”

– from “*Facts Are Facts*” by Benjamin H. Freeman.

FIVE GENERAL MEANINGS OF THE WORD JEW

1. **A person descended from the Biblical Hebrews and/ or Israelites.** We have already examined the meanings of “Hebrew” and “Israelite.” These two groups existed long before the word “Jew” was coined. Furthermore, much evidence exists proving that 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.** 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*). Not being Semites themselves, it is utter nonsense for them to accuse anyone of “anti-semitism” (a term created by them for brainwashing purposes and character assassination). In fact, considering the correct meaning of “Semite” as explained earlier, so-called “Jews” today are the worst offenders of “anti-semitism” through the persecution of Arabs and Christians, for example).

In addition, when the word “Jew” was first used in English writings the intended meaning was “Judean.” Since then, secondary meanings have come into play so extensively that hardly anyone in the English-speaking world today is 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 “blocked 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 the truth.

MODERN DEFINITIONS OF “JEW”

A Hebrew or Israelite.

–*Webster’s 1828 Dictionary*

A Hebrew or Israelite; any descendant of Jacob.

–*Webster’s Twentieth Century Dict. (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 Dict. (1965)*

1. Citizen or subject of the tribe of kingdom of Judah. 2. A person descended, or regarded as descended, from the ancient Hebrews of Biblical times. 3. 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 a tribe or the kingdom of Judah.

–*Reader’s Digest Encyclopedic Dict. (1968)*

1. An adherent of Judaism. 2. A descendant of the Hebrew People.

–*The American Heritage Dict. (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.”

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

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 Babylonian Talmud rather than the Law of Moses. Christianity has no roots in Judaism. The two are diametrically opposed in law and spirit. Judaism can be traced back to Babylon and the “traditions of the elders” (Pharisaism) practiced by the Judeans of Jesus’ day. Jesus clearly condemned these religious practices. In the 1st Century, the Jewish religion was called Pharisaism. The term “Judaism” was unknown to the Judeans.

Over the centuries, the teaching of Christ and His Apostles was lost to most people and replaced by an invention called “Church” — a creation of Constantine the Great in Rome. It was nothing more than Judaism/Mithraism in disguise. This has given rise to the term “Judeo-Christianity.”

SUMMING THINGS UP

	YES	NO
1. Were Abraham, Isaac, and Jacob Semites?	<input type="checkbox"/>	<input type="checkbox"/>
2. Were they Hebrew?	<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 Hebrew?	<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 Hebrew?	<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.



ANSWER KEY

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
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 (continued)

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 10 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, Judah
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. Both were Israelites
9. Residing in Judea and Samaria

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 (continued)

6. Nazareth of Galilee
7. Galilee
8. Galilee
9. The region around Galilee
10. The shores of the Sea of 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

NOTES