



ADULT LEVEL

LESSON 6

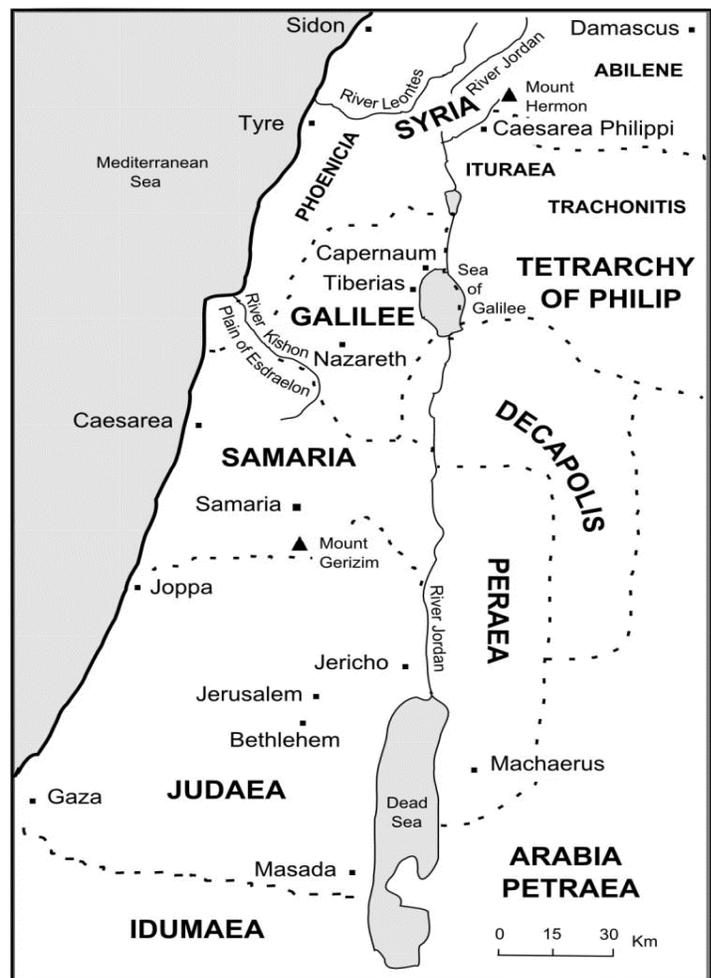
THE JUDEANS

CONTINUING THE BABYLON TRADITION

We learned in Lesson 1 that the word translated “Jew” in most New Testament English versions is an anglicized, modern and truncated form of the Greek “Ioudaios.” The most appropriate translation of this Greek word would have been “Judean” since it was not a term of race, but of nation, religion, and culture. Simply put, it referred to Judean citizens (regardless of race) as well as non-citizens who adhered to Judean religion or culture. We also learned that “Jews” today are connected to the “Judeans” mentioned in the New Scriptures, not by race, but by culture/religion. That religion/culture, known today as Judaism and Zionism, is Babylonian.

Much confusion exists due to the churches’ misuse and misunderstanding of the term “Jew,” as well as their ignorance of the meaning of the word “Judean.” We have already seen that these terms “Jew” and “Jewish” are not equivalent to the terms “Israel” or “Israelite.” Yet, churches treat them as such, claiming that “Jew” is another word for “Israelite.” Still others claim none of the Judeans were Israelites. They can’t all be right. Just who were these “Judeans” that we read about in the New Testament?

1st CENTURY PALESTINE



JUDEA AND ITS PEOPLE

The word “Judea” is translated from the Greek word Ioudaia which was a small state within the region of Palestine, the land formerly called Canaan. Judea, as well as the rest of Palestine, at the time of Christ’s ministry, was a Roman province. The map on the previous page indicates the location of Judea within Palestine (part of the greater area called “The Levant”). Logically, and by definition, the people inhabiting Judea were called “Judeans” (also called “Jews” in most English Bibles) as explained in lesson one.

New Testament Palestine was inhabited by people originating from a variety of nations. In Old Testament times, this area was occupied by the twelve tribes of Israel. Then came the Assyrian and Babylonian invasions, leading to the deportation of most of the Israelites. With Israelites moved out, the area became repopulated by various non-Israelite people (see 2 Kings and 2 Chronicles). Neighboring tribes moved into this area, and Assyria as well as Babylon (greater Persia) moved some of their people into the land.

Later, a representative group of Israelites returned to the area to build a new temple and the wall of Jerusalem (see Ezra and Nehemiah). At the time of Christ’s ministry, descendants from **all** these groups resided in Judea which was now a Roman province. The inhabitants of Judea were “Judeans.” Obviously, not all were of Israelite ancestry ... but some were (as we will see).

THE SECONDARY MEANING OF “JUDEAN”

In the Greek Scriptures, “Judean” (Ioudaios) designated nationality, not race. However, the term was also applied to anyone adhering to or following the **religion and culture** of the Judeans whose center of authority was Jerusalem. In this sense, the term “Judean” also referred to people outside of Judea who believed in and practiced the religious doctrines and customs of the Judean/Babylonian culture. 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 that they met in synagogues indicates they were following Judean religious customs. The English term “synagogue” is the Greek word “*synagôgâý*” (#4864 in *Strong’s Concordance*), meaning “an assemblage together of people.” The Babylonians and Judeans used synagogues for religious meetings and political/social events. Synagogues were an important aspect of Babylonian and Judean culture.

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

FIND THE ANSWERS

1. According to Acts 14:1, Paul and Barnabas were in _____ when they spoke to folks from Judea and from Greece in the **synagogue of the Judeans**.
2. Also according to Acts 14:1, how many of these **believed**? _____
3. Acts 17:1-4 states that Paul spent three days reasoning with the **Judeans and Greeks** in the city of _____ and preaching Christ to them.
4. Verse 4 indicates that “some of them (Judeans & Greeks) _____ ...”
5. We read in Acts 17:16-17 that Paul was in the city of _____ where he reasoned with **Judeans and devout Athenians (Greeks)** in the synagogue.

The above three events took place quite a distance from the land of Judea. Yet, in all three cases we read of Judeans being present in local synagogues. Obviously these Judeans were not residents of Judea. Therefore, in this context, they were Judeans in a cultural/religious sense. It is significant that some of these Judeans believed, and some did not believe, what was preached to them. This indicates some were probably Israelites who could hear their Master's voice – they were Christ's sheep.

FIND THE ANSWERS

Read Acts 18:1-4.

6. Verse 1 says 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 was born in Pontus and previously lived in Italy, so he was not a Judean by birth or residence. Yet, he is called a Judean. The only logical explanation is that he was a Judean by culture and religion. This passage of Scripture also verifies there were Judeans residing in Rome.

Remember, to say that one was a Judean was equivalent to saying he was a Babylonian. Judeans were Babylonians (Persians) transplanted to Judea.

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 residence but some kept their Judean religion. Wherever they went, they established synagogues and maintained their cultural way of life centered around their religious traditions. 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 stated that he was a _____ .
2. Paul says he was born in the city of _____ .
3. This city was located in the land of _____ .
4. Paul indicates he was “brought up in this city (Jerusalem) at the feet of _____ , and taught according to the exactness of the _____ of the (Judean) fathers ...”
5. What was the position of the man who taught Paul? (see Acts 5:34)

6. In Acts 23:6 Paul states he was “a _____ , the son of _____ ...”
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). Paul had been educated as a Pharisee (the Pharisees were a Babylonian religious sect in Judea). Paul studied 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 raised and educated in Judean culture and according to Jewish law (principles and precepts). After his confrontation with the risen Jesus (on the road to Damascus) he, of course, repented of the errors he had been taught (the “tradition of the elders”).

It is important to note that Paul, who had been a Judean, also stated he was an Israelite from the tribe of Benjamin. Thus, he had been an Israelite, a Judean, and a Pharisee all at the same time: Israelite by ancestry, Judean by culture, and Pharisee by sect.

THE PHARISEES AND SADDUCEES

The Pharisees and Sadducees were two competing political-religious parties or sects among the Judeans. These terms were descriptive of ideological or philosophical schools of thought regarding political and religious matters. Most of the Judean leaders (priests, elders, scribes, judges, etc.) were Pharisees, as were most of the common Judeans. The Pharisees tended toward the religious traditions, and the Sadducees tended more toward political traditions and tended to represent the secular political leaders. Both the Pharisees and the Sadducees represented a Judean governmental “aristocracy” that ruled over the common people.

JUDEANS AND ISRAELITES

We can see there was a geographical and cultural nexus between Israelites and Judeans. The two factions were not racially equivalent, but factions of both resided in Judea, so both were Judeans. Likewise, Israelites and non-Israelites residing in America are both called Americans.

FIND THE ANSWERS

Read Acts 5:17-42.

1. Verse 21 states that the Judean high priest “called the council (Sanhedrin) together, and all the senate (body of elders) of the children of _____.”
2. According to verses 34-35, Gamaliel, a Pharisee, addressed the council (Sanhedrin) as “Ye men of _____.”

In verse 21 the Greek words “**sunedrion**” (**Sanhedrin**), and “**gerousia**” (**body of elders**), both were bodies of the Judean high authority that followed Babylonian tradition. Some of them were Israelites (“sons of Israel”). They falsely claimed to be Israelite institutions, much like churches today falsely claim to be Christian.

Peter and John were brought before the Sanhedrin for questioning.

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, and scribes and teachers of the law. This Babylonian institution had administrative and judicial authority and wielded great power over the people.

FIND THE ANSWERS

Read Acts 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** (look up #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 was talking to residents of Jerusalem in Judea. He spoke to “men of Israel” and “men of Judea” ... thus addressing both factions. Verse 41 tells us that “about three thousand” were present and were baptized. He went on to speak of things pertaining to Israelites whom he calls “brethren” in verse 29. They were **Israelites residing among Judeans in Judea**.

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 the Israelites 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 that Israelites (“men of Israel”) were residing among the Judean people. In verses 13-15 he charges them with denying Jesus, delivering Him up to Pilate, and being complicit in his death. 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 3 Peter and John were arrested by the Judean authorities. Albeit, in verse 4, how many of the people believed what Peter preached? _____
4. Verses 5-7 indicate the authorities 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 did Peter accuse the rulers, including “all the people of Israel,” of having done to Jesus? _____

In these verses we see, again, Israelites included among the Judean people and their leaders. We also see further evidence that a considerable number of these Judeans and Israelites believed because of Peter’s preaching. Peter addressed these men as Judeans, men of Israel, and elders of Israel.

From these Scriptures it is clear that some of the Judeans, both in Judea and elsewhere, were in fact racial Israelites. This is not to say that all Judeans were Israelites. In fact, many weren’t. Judea was inhabited by many non-Israelites including many inter-cultural, inter-tribal residents. We must also keep in mind that proselytizing was a common practice among the Judeans (see Matthew 23:15), which resulted in foreigners adopting the Babylonian/Judean religion and culture. Some of these converts could have attained influential positions within Judean society, including leadership roles. For instance, Herod, the Roman-appointed king of Judea, was a racial Edomite but would have been a Judean by residence.

CHRIST'S SHEEP WERE BEING CALLED OUT OF JUDAISM

We have seen Scriptural evidence showing that the Gospel was preached to Israelites living among Judeans of various racial types. Some of these Israelites and Judeans believed and turned to the Lord.

FIND THE ANSWERS

Read Acts 11:19-21.

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

Read Acts 21:17-21.

4. In verses 17-19 Paul addressed James and the elders of the ecclesia in Jerusalem, and told them the "things God was doing 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), in verse 24 it says that some (of the **Judeans**) "_____ the things which were spoken . . ."

PETER'S VISION

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

FIND THE ANSWERS

Read Acts 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 which believed were astonished . . . because that on the _____ also was poured out the gift of the holy spirit." (Note: Peter was still learning about the scope of Christ's calling beyond the regions of Judea.)

In the preceding story Peter was sent to Cesarea to speak with Cornelius and his friends who were Samaritans. Thus, they were not Judeans, neither by residence nor religion. God intended to teach Peter a lesson. Peter was apparently unsure to whom Christ's calling was being sent. Thus, in a vision God was going to demonstrate to Peter how to think of the concept of salvation by grace. The vision that God would show to Peter would be couched in symbols understandable to Judeans in general ... as we shall see.

It will be helpful to understand that in verse 28 the word "nation" (in the *KJV*) is incorrect. The Greek word is **allophulos**: a combination of two Greek words **allos** (different) and **phule** (orientation or culture), i.e., "different culture." What Peter learns is that the gospel of Christ was to go to scattered Israelites residing in foreign nations/cultures. In verses 45-48, non-Judean Israelites accepted the Gospel, received Christ's spirit, and were baptized. Peter learns that God was cleansing men's hearts and turning them to Christ regardless of the land or culture in which they were being found. God was cleansing any man (in this case, dispersed Israelites) in any nation if they would fear Him and follow Him (vs 35).

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 lived in "the nations" (i.e., not in Judea).
2. Verse 2-3 explain how those that were of the _____ contended with Peter about his association with the uncircumcised.
3. After Peter explained his experience to them (verse 4-16,), verse 18 states they "held their peace, and _____ God" because He had granted the "repentance unto life" (eonian life) to those who believed in the nations as He had to those who believed in Judea.

Here we see that Peter and some of his brethren were still carrying some of their old religious baggage (like certain Judean rituals) even though they had received eonian life through Christ. They had not yet completed their learning curve. Let's take a closer look at some of the religious beliefs and customs of the Babylonian Judeans with whom Peter had been previously associated.

THE RELIGION OF THE JUDEANS

We have seen that the Gospel of The Kingdom (Christ's Reign) was preached first in Galilee, Samaria, and Judea because many Israelites (Christ's sheep) were there. Jerusalem had become a center of corruption and false doctrine. But centuries earlier it had been the epicenter of God's relationship with Israel. Now, through Christ's ministry, death, and raising, God's power and grace had been manifested there.

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," in the *KJV*, is the Greek word "logia" meaning "communications." It is a form of the Greek word "logos" (#3056), meaning "communication," which is derived from the root word "lego" (#3004), meaning "to lay forth" or "relate in words."

In the preceding verses Paul is speaking of the Old Scriptures (sometimes called the "Law and the Prophets" or the "sacred writing") given to Israel by God. God's communications had been sent to Jerusalem. Those communications were lost when Israel abandoned God and turned to the systems of the other nations (1 Sam. 8).

God had sent his prophets to Jerusalem, and now had even sent his Son. But the Judeans rejected them all. Thus, the Judeans had enjoyed a great advantage above other nations ... even though they rejected it.

THE CORRUPTION OF GOD'S WORD

Leading up to Israel's captivity in Assyria and Babylon, the Israelites developed many idolatrous and adulterous practices which equated to abandonment of their Husband (God). God eventually had to divorce them and send them into captivity. In Babylonian culture they virtually became Babylonians, intermarrying with them and taking on their ungodly beliefs and customs. They adopted Babylonian "oral law" and "traditions of the elders" (Judaism) – which today's churches mistakenly assume to be Old Covenant law. The Israelites and others who returned to Jerusalem, as recorded in Ezra and Nehemiah, brought with them these ungodly beliefs, customs and traditions.

During the years leading up to the time of Christ's appearance (early 1st Century), the corruption of God's Word and the Hebrew faith grew worse. Jerusalem's ruling aristocracy was Babylonian, controlling the civil and religious affairs of the people. That religion/tradition was expressed in the Pharisee and Sadducee sects. This was the wicked and hypocritical culture Jesus so vehemently denounced. The powerful Babylonish Judean Sanhedrin (high priests) clashed with Jesus and His disciples. This corrupt form of government, which plundered and preyed upon the general populace, formed the backdrop into which Jesus' ministry appeared. One of the corrupt doctrines of the Judean religious leaders involved the belief that Judeans had exclusive access to God's favor. Christ's disciples needed to divest themselves of any part of that corrupt and false tradition.

FIND THE ANSWERS

Read Romans 3:9-10.

1. In verse 9 Paul asks, "What then, are we _____ ...? No, in no wise: for we are already charged, both Judean and Greek, to all be under sin."
2. Paul continues in verse 10, "As it is written, there is _____ righteous, no not one."
3. In verse 22 Paul declares that all people come to God "through _____ of Jesus," and that there is no _____.

In the above verses, Paul rejects the prejudice of Judean tradition which claimed they had exclusive favor with God. This was a Babylonian doctrine, today claimed by Jews to say they are God's Chosen People. It is a Babylonian doctrine, and Jews are Babylonians. By the same token, churches that teach this doctrine are, themselves, Babylonian by virtue of their adoption of Jewish teaching.

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 the scope of God's grace to all men, says in Acts 10:34, "Of a truth I perceive that God is no _____ of persons."

Becoming a Christian did not depend upon ritual or nationality. Obviously, from the above two Scripture passages, Paul and Peter agreed that all men needed to repent, and if they did they could be a Christian – 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 church doctrine. We will also discover what Jesus and His disciples had to say about these Judeans and why they hated Jesus and His followers.

1st CENTURY JUDEANS VS. MODERN "JEWS"

Before closing this lesson, we need to further comment on the question of whether the so-called "Jews" of today are related to the Israelites of Hebrew/Semetic origin. As pointed out in Lesson 1, the people known as "Jews" today have very little, if any, common genetic ancestry with the Israelite descendants of Jacob. Many modern Jews are racial blends of Asian, Romanian/Bulgarian Gypsies, and Mediterranean Moorish stock. Many Jews 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 alone is sufficient to disqualify them as being Israelites.

As noted in the first lesson, the term "Jew" was not coined and used until centuries after the New Testament was written. Church-hired translators have erroneously substituted "Jew" for the word "Judean" and falsely equated it with the term "Hebrew" and "Israelite." This has been done for so many years that with the exception of a few Muslim nations, all other nations are completely brainwashed and ignorant of this misrepresentation. The words "Jew," "Jewish," "Jewry," and "Judaism" are all of recent origin dating back to around the 18th century.

The connection between the so-called "Jews" of today and the "Judeans" of New Testament times is their religion and culture. After the Roman destruction of Jerusalem in 70 A.D., the Judean "nation" ended, leaving only scattered adherents of the Judean/Babylonian 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 sought cultures where they could practice their ancient Babylonian religion. It received a tremendous revival in the eighth century when the vast and powerful Khazar empire embraced the "Jewish" faith, making Judaism their state religion. (A detailed history of the Khazars is presented in Arthur Koestler's book [The Thirteenth Tribe](#)). Judaism, a systematic collection of Babylonian teachings, expressed in the Babylonian Talmud, is nothing more than a modern version of ancient Babylonian religion, adopted by a mixed culture of heathen 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 from the last lesson.

Page 52

1. Cyprus (a Mediterranean island)
2. Judeans

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

Page 54

1. Judean
2. Tarsus
3. Cilica
4. Gamaliel; law (tradition of the elders)
5. a Pharisee, a doctor of the (Judean) law
6. Pharisee; Pharisees (plural) - (child of Pharisee ideology)
7. Israelite; Benjamin

Page 55

1. Israel
2. Israel (Israelites)
3. Jerusalem (capital city of Judea)
4. “to house permanently, i.e. reside”
5. Judea (indicating residence)
6. Israel (indicating some were Israelites)

Page 56

1. Israel
2. children; fathers
3. about 5,000
4. Israel (some rulers were Israelites)
5. they crucified Him and were complicit with the Judean leaders

Page 57

1. Phoenicia; Cyprus; Antioch
2. Judeans
3. believed
4. nations (mistranslated “Gentiles”: see lesson #2)
5. thousands
6. Judeans
7. brethren; fathers (indicating kinship)
8. believed
9. nation (“allophylo” another culture)
10. nations (mistranslated as “Gentiles”)

Page 58

1. Judah
2. circumcision (indicating Judean custom)
3. glorified
4. advantage
5. oracles (Gk. "logia" – communications")
6. oracles (Gk. "logia" – communications")

Page 59

1. better (Gk. "favored")
2. none
3. faith; no difference (all come to God the same ... through trust/belief).

Page 60

1. respect (#4382, favoritism)
2. respecter (#4381, showing favoritism)

NOTES