

# The Ten Commandments

## Bible Law Course

### Human Nature

Everyone acts in his own interest. Usually, in his own selfish interest. That principle applies to nations as well as companies, unions and individuals. Among nations there is no such thing as morals only “interests.” The Bible calls it “doing that which is right in your eyes.”

How to find answers to your questions: One of the easiest ways to find the Bible teaching on any given subject is simply to look up “key” words in a good Concordance such as Strong’s Concordance. This valuable book is available at any Bible Book Store at a reasonable price. If we look up the word “eyes” and look for the phrase “good in the eyes of” or “evil in the eyes of,” we find the first reference in Genesis 41:37. (Likewise look up “in the sight of”)

Joseph had a dream that there would be famine in the land of Egypt. He spoke to Pharaoh suggesting that corn be put in storage to prepare for this coming famine. Genesis 41:37 reads, **“And the thing was good in the eyes of Pharaoh.”**

Pharaoh was acting in his own interest. That does not necessarily make Pharaoh’s act good or bad. It does illustrate the point that what appears to be in your interest is that which looks good in your eyes.

(1) In Deuteronomy 12:8 we have a law. It reads,

“Ye shall not do after all the things that we do here this day, \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_.”

(2) Deuteronomy 13:18 says, we are to do “that which is \_\_\_\_\_  
\_\_\_\_\_.”

Also: See Deuteronomy 6:18, 9:18 12:25-28, 17:2, 21:9, 31:29. In the book of Judges; 2:11, 3:7,12, 4:1, 6:1, 10:6, 13:1

In Judges 17:6 and 21:25 we find verses saying, **“In those days there was no king in Israel, every man did that which was right in his own eyes.”** Each person, village or city did whatever was right in it’s own eyes. Occasionally there were disputes. These disputes were settled by a judge. Under this system of government, a judge would travel through the land to settle various complaints brought before the court. Because both parties were acting in their own interest, there were always two sides. Each was doing what was right and good in his own eyes. The court simply made the parties to the dispute do what was right in the judge’s eyes.

## The Kings Of Israel And Judah

(Read 1 Kings 11 before continuing.)

(3) Saul was the first king. David followed Saul. Upon David’s death, his son Solomon became king of the United Kingdom. After Solomon, his son Rehoboam became king, but a tax-payers rebellion divided the kingdom. Most of the tribes of Israel followed Jeroboam. One tribe remained loyal to Solomon’s son Rehoboam.

One of the reasons for this national disunity is found in 1 Kings 11:11 and 33. In the middle of verse 33 we find;

“and (the people and king) have not walked in My ways to do \_\_\_\_\_  
\_\_\_\_\_.”

(4) David was king before Solomon. What did David do? (1 Kings 14:8 & 15:5)

- ( ) a. That which is right in the eyes of the Lord.
- ( ) b. That which is evil in the eyes of the Lord.

(5) Omri was another King of Israel. What did Omri do? (1 Kings 16:25)

- ( ) a. That which is right in the eyes of the Lord.
- ( ) b. That which is evil in the eyes of the Lord.

(6) Here are some of the kings of Israel and Judah along with references. Were they like David or like Omri?

Kings of Israel	Kings of Judah	Like David	Like Omri
	Jehoshaphat . . . . .	1 Kings 22:43	( ) ( )
Jehu . . . . .		2 Kings 10:30	( ) ( )
	Asa . . . . .	2 Chronicles 14:2	( ) ( )
Jehoram . . . . .		2 Chronicles 21:6	( ) ( )
Ahab . . . . .		1 Kings 21:20,25	( ) ( )
Ahaziah . . . . .		1 Kings 22:52	( ) ( )
	Manasseh . . . . .	2 Kings 21:20	( ) ( )
	Amon . . . . .	2 Kings 21:20	( ) ( )

And so on through the books of Kings and Chronicles.

Acts 16:31 in The Book of Proverbs

In the book of Proverbs the first reference to **“in the eyes of”** contains a key to a fuller understanding of Acts 16:31 which reads, **“Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.”**

The definition of the Greek word translated “believe” in Acts 16:31 has to do with “trust.” Proverbs 3:5-7 reads, **“Trust (believe) in the Lord with all thine heart; and lean not unto thine own understanding.”**

To illustrate the point . . . . do you believe (trust) Jesus Christ enough to follow His instructions even if you do not fully agree or fully understand or even disagree?

Proverbs 3:6 continues, **“In all thy ways acknowledge Him, and He shall direct thy paths.”**

**Proverbs 3:1-10**  
 (1) My son, forget not my law; but let thine heart keep my commandments: (2) For length of days, and long life, and peace, shall they add to thee. (3) Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: (4) So shalt thou find favour and good understanding in the sight of God and man. (5) **Trust in the Lord with all thine heart; and lean not unto thine own understanding.** (6) In all thy ways acknowledge him, and he shall direct thy paths. (7) **Be not wise in thine own eyes:** fear the Lord, and depart from evil. (8) It shall be health to thy navel, and marrow to thy bones. (9) Honour the Lord with thy substance, and with the first fruits of all thine increase: (10) So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

The Lord's Prayer reads, **"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done in earth as it is in heaven. . . ."**

If you are a parent of young children, you have had occasion to give instruction to those children. You were trying to "direct their paths." Certainly there was a time when they hesitated to follow your instruction. Perhaps they "knew better" and argued with you. To encourage their obedience you may have said, "trust me." Do you trust Jesus Christ as much as you want your children to trust, or "believe on" you? Will you do the will of your Father in heaven just as you desire your children to do your will?

So, the next verse in Proverbs 3, applies to us and our children, **"Be not wise in thine own eyes: fear the Lord and depart from evil."** In other words, "Children, don't do that which is right in your own eyes. Listen to your parents, do what is right in your parents eyes and thereby depart from evil."

(7) In Acts 16:31 we are told to "believe on the Lord Jesus Christ." How do we demonstrate our belief in Him?

- ( ) a. We do what is right in His eyes.
- ( ) b. We do that which is right in our eyes.
- ( ) c. We acknowledge Him as our personal savior.

In answer to the question, "What must I do to be saved?," almost everyone has heard a popular preacher present a simple three step plan of salvation. Here are the usual three steps:

1. Accept Jesus Christ as your savior by making a "decision for Christ."
2. Believe on the Lord Jesus Christ and you shall be saved.
3. If you accept Jesus as your personal savior, then you will be "born again" and/or "saved."

In part one of this lesson we saw that "to believing on" Jesus Christ has to do with trust, obedience and Bible Law. The Bible has much to say about "believing" God. This New Testament doctrine is actually found all through the Old Testament!

Some clergymen do not study the Old Testament, therefore, they do not fully understand this doctrine. Other preachers have been misinformed. There are some who deliberately deceive Christians by Humanist "redefinitions." The word "believe" is one example of a redefined word.

To the average person, "believe" means, "to take as true" and "to have religious faith." However, in Acts 16:31 "believe" means "Trust in God as evidenced by doing what is right in His eyes, not doing what is right in your eyes." "Trust and obey, for there is no other way."

**Acts 16:26-32**

(26) And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. (27) And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled (28) But Paul cried with a loud voice, saying, Do thyself no harm:

for we are all here. (29) Then he called for a light, and sprang in, and came trembling, - and fell down before Paul and Silas, (30) And brought them out, and said, Sirs, **what must I do to be saved?**

(31) And they said, **Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.**

(32) And they spake unto him the word of the Lord, and to all that were in his house.

In Lesson Three we directed your attention to The Humanist Manifesto II. Here is Doctrine #1 of the second Manifesto.

## Religion

*First* In the best sense, religion may inspire dedication to the highest ethical ideals. The cultivation of moral devotion and creative imagination is an expression of genuine “spiritual” experience and aspiration.

We believe, however, that traditional dogmatic or authoritarian religions that place revelation, God, ritual, or creed above human needs and experience do a disservice to the human species. Any account of nature should pass the tests of scientific evidence; in our judgment, the dogmas and myths of traditional religions do not do so. Even at this late date in human history, certain elementary facts based upon the critical use of scientific reason have to be restated. We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of the survival and fulfillment of the human race. As nontheists, we begin with humans not God, nature not deity. Nature may indeed be broader and deeper than we now know; any new discoveries, however, will but enlarge our knowledge of the natural.

Some humanists believe we should reinterpret traditional religions and reinvest them with meanings appropriate to the current situation. Such redefinitions, however, often perpetuate old dependencies and escapisms; they easily become obscurantist, impeding the free use of the intellect. We need, instead, radically new human purposes and goals.

We appreciate the need to preserve the best ethical teachings in the religious traditions of humankind, many of which we share in common. But we reject those features of traditional religious morality that deny humans a full appreciation of their own potentialities and responsibilities. Traditional religions often offer solace to humans, but, as often, they inhibit humans from helping themselves or experiencing their full potentialities. Such institutions, creeds, and rituals often impede the will to serve others. Too often traditional faiths encourage dependence rather than independence, obedience rather than affirmation, fear rather than courage. More recently they have generated concerned social action, with many signs of relevance appearing in the wake of the “God Is Dead” theologies. But we can discover no divine purpose or providence for the human species. While there is much that we do not know, humans are responsible for what we are or will become. No deity will save us; we must save ourselves.

← Code words for “Christianity.”

## What Do You Mean By “Saved?”

A second question, what do you mean by the word “saved?” Well, the Greek word translated “saved” means “To save, i.e., to deliver or protect.” This very same Greek word is also translated “heal”, “preserve,” “save,” “do well” and “be made whole.”

In the Bible there are many examples of salvation. The ultimate salvation at the personal level is the gift of eternal life. Since this salvation is a free gift, it follows that eternal life can not be earned by law keeping, doing good works and so on. However, there are rewards that can be earned and other benefits. Here are three questions to illustrate this point:

**(8)** What is a gift of God.

- ( ) a. Eternal life. (Romans 6:23)
- ( ) b. Peace, safety and the good life in this world. (Deuteronomy 28:1-14)
- ( ) c. A reward upon His return. (Revelation 11:18 and 22:12)

**(9)** What does God make available that can be earned by doing good works?

- ( ) a. Eternal life (Romans 6:23)
- ( ) b. Peace, safety and the good life in this world. (Deuteronomy 28:1-14)
- ( ) c. A reward upon His return. (Revelation 11:18 and 22:12)

**(10)** What is the national and natural result of obedience to God’s Law?

- ( ) a. Eternal life (Romans 6:23)
- ( ) b. Peace, safety and the good life in this world. Deuteronomy 28:1-14)
- ( ) c. A reward upon His return. (Revelation 11:18 and 22:12)

### Deuteronomy 28:1-15

(1) And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe {and} to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: (2) And **all these blessings shall come on thee**, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. (3) Blessed {shalt} thou {be} in the city, and blessed {shalt} thou {be} in the held. f 4) Blessed {shall be} the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. (5) Blessed {shall be} thy basket and thy store. (6) Blessed {shalt} thou {be} when thou comest in, and blessed {shalt} thou {be} when thou goest out. (7) The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. (8) The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. (9) The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shall keep the commandments of the Lord thy God, and walk in his ways. (10) And all people of the earth shall see that thou art called by the name of Lord; and they shall be afraid of thee. (11) And the Lord shall make thee plentiful in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. (12) The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. (13) And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do {them}: (14) And thou shalt not go aside from any of. the words which I command thee this day, {to} the right hand, or {to} the left, to go after other gods to serve them. (15) But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

### Romans 6:20-23

(20) For when ye were the servants of sin, ye were free from righteousness. (21) What fruit had ye then in those things whereof ye are now ashamed? for the end of those things {is} death. (22) But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. (23) For the wages of sin {is} death; **but the gift of God {is} eternal life** through Jesus Christ our Lord.

### Revelation 11:18

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give **reward** unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. **Revelation 22:12-14** (12) And behold, I come quickly; and my **reward** is with me, to give to every man as his work shall be. (13) I am Alpha and Omega, the beginning and the end, the first and the last. (14) Blessed are they that do his commandments, that they have right to the tree of life, and may enter in through the gates into the city.

Stay tuned for Lesson 13. Subjects include, “**The Decision for Christ in the Old Testament,**” “**The New Covenant**” and “**What Becoming a New Covenant Christian Includes.**”

## National Salvation

**Before continuing read 2 Kings 18 and 19. As you read pay attention to the word “trust.”** In this course our emphasis is on national salvation. (God offers both personal and national salvation.) The books of Samuel, Kings and Chronicles are the histories of the governments of Israel and Judah. One of the many examples of national salvation is found in 2 Kings 18 and 19. In 2 Kings 18:3 notice that King Hezekiah was one of the few kings who did “that which was right in the sight of the Lord.”

This was a time of trouble because, in times past, the nation did that which was right in their eyes but evil in the sight of the Lord. The northern Kingdom of Israel and most of the southern Kingdom of Judah had fallen to Assyria. In 2 Kings 18:17, the king of Assyria sent a mighty army against the city of Jerusalem.

**(11)** In 2 Kings 18:30 the king of Assyria’s messenger warned the people of Judah; “Thus saith the king (of Assyria). Let not Hezekiah deceive you: for he shall not be able to deliver you out of (my) hand. Neither let Hezekiah make you: \_\_\_\_\_

\_\_\_\_\_ Saying, the Lord shall surely deliver us, and this city shall not be delivered into the hands of the king of Assyria.”

**(12)** For salvation from the Assyrian army who was accused of persuading the people to trust the Lord?

- The king.                       The leading clergymen.

**(13)** Later in chapter 19 we find a message from the Lord to Hezekiah. The message was delivered by Isaiah. It appears that Assyrian spies told the king of Assyria about Isaiah’s message because in 2 Kings 19:10 the propaganda war escalates with an answer from the King of Assyria. “Let not the God in whom thou trustest (believe on) deceive you . . . . .” The king and the people trusted the Lord for salvation. **What was the result?**

\_\_\_\_\_  
 \_\_\_\_\_  
 (2 kings 19:35)

**(14)** A military attack is often used used by God to remove the wicked from among the just and bring national punishment for national misconduct. If America were attacked and survived, what about you?; will you and yours be saved? Will you and yours be alive, safe and well the morning after?

Yes, if I believe, (trust and obey) Jesus Christ then I (and my house) shall be saved. Acts 16:31

No, God can’t or won’t protect us from the wicked or time, chance and circumstance.

What, me worry? I’ll be in the rapture!

### 2 Kings 18:28-36

(28) Then Rabshakeh stood and cried with a loud voice in the Jews’ language, and spake, saying, Hear the word of the great king, the king of Assyria: (29) Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: (30) Neither let Hezekiah make you trust in the Lord, saying, the Lord will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. (31) Harken not to Hezekiah: for thus saith the king of Assyria, Make {an agreement} with me by a present, and come out to me, and {then} eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern: (32) Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The Lord will deliver us. (33) Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? (34) Where {are} the gods of Hamath, and of Arpad? where {are} the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand? (35) Who {are} they among all the gods of the countries, that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand? (36) But the people held their peace, and answered him not a word: for the king’s commandment was, saying, Answer him not.

Before continuing our study of “redefined” words we need to review a little history. On the next several pages we have reproduced part of Heirs of the Promise by Pastor Sheldon Emry. We obtained our copy from, Lord’s Covenant Church, Box 157, Sandpoint, Idaho 83864. They have other items available. (Including Heirs of the Promise on video.) Write for a catalogue.

## Heirs Of The Promises

by Sheldon Emry

Most Americans have in their homes a book of 66 books bound in one volume, called simply, “The Bible.” This book is the religious book of 95% of all the churches in the English-speaking nations such as our own.

Is the Bible a closed book to you? Or do you understand portions of it, while the rest remains a mystery? You do want to increase your understanding of the Bible, do you not? In the next few minutes, I am going to give you a key that will unlock the mysteries of the Bible. The Bible story begins in Genesis 1:1. **“In the beginning God created the heaven and the earth.”** In the rest of chapter 1, we are told of the creation of the animals and all living creatures on the earth and under the sea.

Chapter 2 is of the forming of Adam, placing him in the garden of Eden, of Eve, their disobedience, and removal from the Garden. In a few more pages we read of the flood, the saving of Noah and his household, and the spreading of their descendants across the land.

On page 9 of my Bible, we learn of the building of the tower of Babel, its destruction, God’s confounding of the people’s language, and their dispersion across the earth.

In only 9 pages. God covers many centuries, including awesome and terrifying calamities. Then, on page 10, God speaks to one man, a man named Abraham, and from this page on, for over a thousand pages, the Bible is about Abraham and his descendants.

On page 10, in Genesis 12, God says to this man: **I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing,**

**And I will bless them that bless thee, and curse them that curseth thee; and in thee shall all families of the earth be blessed.**

Then follows a number of meetings between God and Abraham. God later meets with Abraham’s son, Isaac, and later with Jacob, the son of Isaac, and repeats the promises (or covenants) made with

Abraham. All of these promises and covenants have to do with the future of Jacob’s children.

The rest of the Bible deals almost exclusively with these heirs of the covenants and the promises, called in the Bible, **“The children of Israel.”**

The Law, the doctrines, the warnings, and admonishments, are addressed to Israel. All of the Prophets are Israelites. All of the writers of both the Old Testament and the New Testaments are Israelites. In Amos 3, God said to Israel, **“You only have I known of all the families of the earth . . .”**

Paul said in Romans 9:4 that the promises and the covenants pertained to Israel:

**Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.**

Abraham, though dead 2,000 years by the time of Christ, is mentioned 69 times in the New Testament.

When Jesus was born, Zacharias said in Luke 1 that Jesus had come to remember God’s covenant and oath which God had sworn to Father Abraham.

**And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,**

**“Blessed be the Lord God of Israel; for he hath visited and redeemed his people!**

**And hath raised up an horn of salvation for us in the house of his servant David;”**

**As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us;**

**To perform the mercy promised to our fathers, and to remember his holy covenant;**

**The oath which he sware to our father Abraham (Luke 1:67-73).**

In Acts 3:13, Peter said the Father of Jesus was **“the God of Abraham, and of Isaac, and of Jacob, the God of our fathers.”**

Stephen, the first Christian martyr, began his sermon in Acts 7: **“The God of glory appeared unto our father, Abraham . . . ;”** and then he preached of God and Israel.

Paul wrote in Romans 15:4, **“whatsoever things were written aforetime were written for our learning . . .”**

So let us consider just that today that the Bible is the Book of God and of Abraham’s children of one man’s family, if you please and that the things written of them aforetime were written for our learning. And let us turn to the covenants that God made with Abraham, with Isaac, with Jacob, and with the children of Israel. God appeared again to Abraham in Genesis 15:

**And He brought him forth abroad, and said, Look now toward heaven and tell the stars if thou be able to number them; And He said unto him, So shall thy seed be.**

**And he believed in the Lord, and He counted it to him for righteousness (Genesis. 15:5,6).**

This promise of great numbers of descendants is repeated several times.

**And Abram fell on his face, and God talked with him, saying,**

**As for Me. behold. My covenant is with thee, and thou shalt be. a father of many nations.**

**Neither shall thy name any more be called Abram, but thy name shall be Abraham: for a father of many nations have I made thee.**

**And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.**

**And I will establish my covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and thy seed after thee.**  
(Genesis. 17:3-7).

**And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but**

**Sarah shall her name be.**

**And I will bless her, and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her (Genesis. 17:15,16).**

Now Abraham already had a son, Ishmael, by Sarai’s Egyptian handmaid, Hagar, but this great covenant was not to be made with Ishmael, but with Isaac. This is made plain in verses 19 thru 21:

**And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him.**

**And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.** [These are the 12 Arab nations].

**But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year (Gen. 17:19-21).**

Isaac, the son of Promise, was born according to God’s Word. Isaac later married Rebekah, and she was given a blessing in Genesis 24:60:

**And they blessed Rebekah, and said unto her, “Thou. art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.”**

To Isaac and Rebekah were born twin sons, Esau and Jacob. Esau, although the elder, sold his birthright to Jacob, who then became the rightful inheritor of these covenants. God appeared to Jacob to confirm these covenants in Genesis 28, including verse 14:

**And thy seed shall be as the dust of the earth and thou shalt spread abroad to the west and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed.**

These and other verses make it plain that all the covenants pertaining to Abraham’s blessings were passed to Jacob, whose name later was changed to Israel. In Genesis 35 God appeared again unto Jacob.

**And God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel.**

**And God said unto him, I am God Almighty; be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins** (Gen. 35:10,11).

Again we see this same thing repeated over and over again, that these descendants of the patriarchs of Israel would be a great number of people and would become a multitude of nations.

While Jacob was yet alive, Joseph was sold into bondage in Egypt. A few years later the other 11 sons and their families moved to Egypt, where Joseph saved them from the famine. While still in Egypt, Jacob-Israel adopted the two sons of Joseph-Ephraim and Manasseh as his firstborn in place of Reuben and Simeon. This adoption as Israel's firstborn is verified in 1 Chronicles 5:1 and 2.

In verse 16 of Genesis 48, Israel said,

**. . . .Let my name be named on them, and the name of my father Abraham and Isaac; and let them grow into a multitude in the midst of the earth.**

In verse 19, Jacob prophesied that Ephraim would become greater than Manasseh and that his seed would become a fullness of nations.

After Joseph's death, Israel continued to multiply, but a new king rose up over Egypt, who put the children of Israel in cruel bondage. He attempted to reduce Israel by ordering all of the male Israelite babies killed in Egypt. Moses was saved by his mother, raised in Pharaoh's household, but eventually was driven from Egypt. We read in Exodus 2:23 that during Moses' absence...

**And it came to pass in the process of time, that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.**

**And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.**

God then sent Moses and brought the now 2 mil-

lion or more Israelites out of Egypt with great signs and wonders and brought them to Mt. Sinai in the wilderness. There God made a covenant with these several million descendants of Abraham, saying to them in Exodus 19:5-8:

**Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine.**

**And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.**

**And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.**

**And all the people answered together and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.**

God had said to Abraham, **"I will be a God to you and to your seed after you."** That covenant was formalized with Abraham's seed in what we recognize as a marriage ceremony, with the bridegroom saying, "Will you obey?" and the bride answering, "I will." Israel became God's wife. That the wife-husband relationship is correct is verified in several passages, including Isaiah 54:5-

**For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.**

God gave Israel the Ten Commandments in stone and several hundred other statutes and judgments, usually called God's Law. The first Commandment began,

**I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage; Thou shalt have no other gods before Me.**

While Israel was in the wilderness learning the statutes and judgments. God gave further promise of future greatness. In Deuteronomy 33 He gave a separate blessing to each of the tribes, with the greater blessing recorded for Joseph in verses 13-17:

**And of Joseph he said, "Blessed of the Lord be**

**his land. For the precious things of heaven, for the dew, and for the deep that coucheth beneath,**

**And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,**

**And for the chief things of the ancient mountains, and for the precious things of the lasting hills,**

**And for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.**

This blessing can only mean that the descendants of Joseph were to have a land blessed with great agricultural harvests, wealth from the seas, and ores and minerals from the earth. The greatest portion of the Israel blessings would be fulfilled in the two sons of Joseph who had been made the inheritors of the Abrahamic covenants, as we read in Genesis 48.

After 40 years in the wilderness, Moses died, and Joshua brought Israel into Canaanland and established them there as a nation. They had been commanded to observe God's statutes and judgments and to destroy the Canaanites out of the land, so they would not be tempted to follow their gods and participate in their abominations. This Israel did not do, and as a consequence, they suffered a series of captivities during the 400 years up to the time of David, as recorded in the book of Judges.

David came to the throne in Israel in approximately 1050, B.C., and in 40 years of war enlarged and secured Israel as one nation in Canaanland, ruling them from Zion and Jerusalem. At one point, according to 1 Chronicles 21, David had over one million, 500 thousand men under arms, which would indicate that God's promise of increasing the seed of Abraham was being fulfilled, with 10 to 15 million people living in Palestine at that time.

When David died, his son Solomon ruled for another 40 years, establishing an era of peace and prosperity and building the great temple to Jehovah. The Israel kingdom was so blessed it became the marvel of that part of the world. It seemed as if God's promises and prophecies of great increase and material blessings were being fulfilled.

But after Solomon's death came a terrible blow. The nation was divided. The 10 northern tribes established their capital in Samaria. Jerusalem now ruled only the southern half of Israel. The rivalry between the two kingdoms, Judah and Israel, brought wars, corruption, and sin - even worship of Baal and the other gods of the wicked Canaanites who still lived among them. God sent prophets to them, warning them he would send alien nations against them, who would take them captive into other lands.

God called Israel's sin adultery and told her through Jeremiah and Hosea that he was divorcing her:

**And I saw, when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce.** (Jeremiah. 3:8).

God said to the northern kingdom in verse 2 of the second chapter of Hosea:

**Plead with your mother, plead; for she is not my wife, neither am I her husband.**

The northern house of Israel, therefore, was divorced and no longer the wife of Jehovah.

God sent Assayer to conquer the northern Israel kingdom. The wars and deportations are recorded in 2 Kings, chapters 16, 17 and 18. Here are a few pertinent verses;

**In the ninth year of Hoshea, the king of Assayer took Samaria, and carried Israel away into Assayer, and placed them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes.**

**Therefore the Lord was very angry with Israel, and removed them out of his sight; there was none left but the tribe of Judah only.** (2 Kings 17:6,18).

This was bad enough, but the Israelites in the Judah kingdom were also following the corrupted ways of the Edomites and Canaanites, so 7 years later, we read in 2 Kings 18:13-

**Now in the fourteenth year of king Hezekiah did Sennacherib king of Assayer come up against all the fenced cities of Judah, and took them.**

This would have left only a small remnant of Israelites in the fortified city of Jerusalem by 700 B.C.

According to both the Bible and ancient historic accounts, these pagan empires used forcible evacuation as a means of preventing rebellion at a later date. They moved non-Israelites into the vacated land of the northern kingdom, according to 2 Kings 17:24

**And the king of Assayer brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and placed in the cities thereof.**

So the two conquests of Assyria would have removed the vast majority of the Israelites into Assyria and out of the land of Palestine. The number removed would have been in the millions.

The prophet Jeremiah continued to prophesy to the tiny remnant in Jerusalem; and in the seventh chapter of Jeremiah, he told these Judahites that because of their sin, God would abandon Jerusalem.

**Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh** (Jeremiah 7:14).

Shiloh was the place of the Ark of the Covenant, which God had turned over into the hands of the Philistines, because of the sin of Israel.

In Kings and Chronicles we have another 100 years of the history of the Judah kingdom, a history of continuance of sin, some revivals, but always turning away from the God of Israel. During that time, Assyria's power declined, and she lost control over much of her empire, and Babylon grew. The Judahites remaining at Jerusalem made a peace treaty with the king of Babylon, and they continued to sin against the God of Israel. They also tried to enlist the help of Egypt.

God sent Jeremiah to tell Judah that Babylon would conquer them. They planned to resist, but Jeremiah told them:

**And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.**

**Thus saith the Lord; Deceive not yourselves, saying, The Chaldeans shall surely depart from us; for they shall not depart.**

**For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire** (Jer. 37:8-10).

And it came to pass. Jerusalem was destroyed in about 595 B.C. and the Judahites were taken into Babylon for the 70-year captivity prophesied by Jeremiah.

**In the first year of his reign I, Daniel, understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem** (Daniel 9:2).

All seems lost. What has happened to the covenants? What has become of the great promises of God?

70 years later, Ezra did bring back from Babylon to Jerusalem a handful of Judahites to rebuild the city and the temple. In Ezra 2 that number is given as less than 50,000.

**The whole congregation together was forty and two thousand three hundred and threescore,**

**Beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women** (Ezra 2:64-65).

This remnant of Judah and Benjamin provided the small Israelite community that existed in Jerusalem at the time Christ was born, 500 years later.

But what happened to the other tens of millions of Israelites who never returned to Jerusalem? Are their descendants lost from the covenant promises of God? -

We must now ask the same question Paul asked 500 years later in Romans 11: "Hath God cast away his people?" Paul answered,

**God forbid; for I also am an Israelite of the**

**seed of Abraham, of the tribe of Benjamin. God hath not cast away His people which He foreknew.**

So the question boils down to this: What did happen to the millions, yes millions, of Israelites who were driven out of Palestine 700 years before Christ, and where were they, if they existed at all, at the time Paul uttered his statement of confidence in God's keeping His promises to Israel?

Can we find out what happened to them, so that their descendants can be identified in the world today?

For an answer to that question, we are going to call upon E. Raymond Capt, a Bible student and Biblical archaeologist from California. Mr. Capt has traveled and studied extensively in Europe and the Mideast. He lectures on the Dead Sea Scrolls, on the pyramids of Egypt and on other archeological subjects. Mr. Capt is the author of *The Great Pyramid Decoded*, *The Glory of the Stars*, *Stonehenge and Druidism*, *King Solomon's Temple*, *Jacob's Ladder* and *Abrahamic Covenant*.

An Interview With  
**E. RAYMOND CAPT**

**Emry:** As a minister, I know there is an abundance

of prophesy concerning the destiny of Israel. But there is no Bible history of this portion of Israel referred to in 2 Kings 17:6-

**In the ninth year of Hoshea, the king of Assyria took Samaria and carried Israel away into Assyria, and placed them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes.**

So Bible history of this major part of Israel ends here. And yet the prophets and the New Testament promise an increase in numbers, great blessings, and an eventual restoration.

With the passing of 2,500 years since this Assyrian captivity, one might think that all' hope of tracing these Israelites is lost. Ray, can archeology answer this question?

**Capt:** Yes, Pastor Emry, it has. During the last hundred years a number of archeological teams have been working in the Middle East. They have unearthed and published the original accounts of . . . Where is Israel today?

To be continued in Lesson 7



## A Study Into The Meaning Of The Word “Jew” As Used In The Bible

Moses discusses several topics in the Book of Deuteronomy that can not be properly understood without a correct and accurate knowledge of several words. A major key to Bible understanding has to do with the words “Jew,” “Israel,” and “Gentile.” Part two of this lesson deals with the definition of the word Jew. It is generally understood that:

1. Jesus was a Jew.
2. The Bible is a Jewish Book.
3. The Bible is the history of the Jews.
4. Abraham, Isaac and Jacob were Jews.
5. All the prophets were Jews.
6. The Jews are God’s “chosen people.”
7. If we don’t bless the Jews, God will curse us.
8. The Jews rejected Christ. As a result, the gospel was preached to the Gentiles. The Gentiles accepted Christ, whereas the Jews still reject Him.

An example of this teaching and understanding is found in the September 24, 1979 edition of U.S. News And World Report. On page 41, Evangelist Jerry Falwell is quoted as saying, “God’s promise to Abraham was that He would bless those that blessed the Jews. So, we have His promise that, as long as we (America) uphold Israel, He will uphold us.”

To explain the words “Jew,” “Israelite” and “Gentile” is somewhat like explaining confusion, so please be patient with us. If the material hereafter is new to you then you will most definitely find good news in Lesson Seven!

Let’s begin our study with a few definitions. Down through the ages the word “Jew” has had several different meanings. These can include Jew by race, Jew by tribe, Jew by religion and Jew by nationality. Some definitions are relevant today, some are not. Here are several definitions of the word “Jew.”

**(15) Definition #1 - Jew: A descendent of Judah, the son of Jacob of the House of Israel.**

By this definition, was Jesus a Jew? (Tribe) ----- ( ) Yes. ( ) No.

**(16) Definition #2 - Jew: A citizen of the land of Judea.**

By this definition, was Jesus a Jew? (Nationality) ----- ( ) Yes. ( ) No.

All citizens of The United States are Americans. Not all Americans are Caucasian. Some Americans are Negro. Others Mexican and so on. Likewise all citizens of Judea were Jews, however, not all citizens of Judea were descendants of Judah (Tribe).

**(17) Definition #3 - Jew: A member of a race of people generally adopting Judaism.**

However, some are atheists such as Madylin Murry or Budhists such as Ben Gurrion.

By this definition, was Jesus a Jew? (Race) ----- ( ) Yes. ( ) No.

**(18) Definition #4 - Jew: A member of a religion classed with Catholics and Protestants.**

Sammy Davis Jr., a Negro, is an example of a Jew by religion.

By this definition, was Jesus a Jew? (Religion) ----- ( ) Yes. ( ) No.

(19) The very first time the word “Jew” is found in the Bible is in 2 Kings 16:6. Read 2 Kings 16:1-10 and complete the following:

Ahaz was king of \_\_\_\_\_

Pekah was king of \_\_\_\_\_

Rezin was king of \_\_\_\_\_

Tiglathpileser was king of \_\_\_\_\_

(20) Syria and \_\_\_\_\_ were at war with Assyria and \_\_\_\_\_ . The first time the word “Jew” is used in the Bible, the Jews are at war with \_\_\_\_\_ .

After the death of King Solomon, the 12 tribed nation of Israel divided into two nations. The northern tribes retained the name Israel. The southern tribe adopted the name Judah. This is reported in 1 Kings 11-12 and 2 Chronicles 9-11. Read these five chapters before answering the following questions.

(21) Rehoboam was king of \_\_\_\_\_ .

Jeroboam was king of \_\_\_\_\_ .

(22) From this point in history the people of the Kingdom of Judah were called;

( ) Israelites. ( ) Jews

(23) From this point in history the people of the Kingdom of Israel were called;

( ) Israelites. ( ) Jews

(24) Now we can answer the question, are the Jews Israel?

( ) Yes. ( ) No.

It must be clarified at this point that the term “Israelite” may refer to (1) the racial descendants of Abraham through Isaac and Jacob and (2) the people of the House of Israel comprising the Kingdom of Israel. That would make the people of the Kingdom of Judah Israelites by race, but not Israelites by nationality.

For example, In England there are many Negroes. If these Negroes are British citizens, then they are Englishmen by nationality. But, they are not Englishmen by race.

(25) Earlier we quoted Jerry Falwell saying, “God’s promise to Abraham was that He would bless those that blessed the Jews.” Falwell was referring to Genesis 12:3 which reads, “And I will bless them that bless thee, and will curse them that curse thee: and in thee shall all the families of the earth be blessed.” Now turn to Genesis 12 in your Bible for the answer to this question. God was speaking to;

( ) The Jews. ( ) Abraham.

(26) Genesis 12:3 says that God will bless those that bless:

( ) The Jews. ( ) Abraham.

**2 Kings 16:1-10**  
 (1) In the seventeenth year of Pekah the son of Remaliah **Ahaz** the son of Jotham **king of Judah** began to reign. (2) Twenty years old {was} Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not {that which was} right in the sight of the Lord his God, like David his father. (3) But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel. (4) And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree. (5) Then **Rezin king of Syria** and **Pekah son of Remaliah king of Israel** came up to Jerusalem to war: and they besieged Ahaz, but could not overcome {him}. (6) At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day. (7) So Ahaz sent messengers to **Tiglathpileser king of Assyria**, saying, I {am} thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. (8) And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king’s house, and sent {it for} a present to the king of Assyria. (9) And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried {the people of} it captive to Kir, and slew Rezin. (10) And king Ahaz went to Damascus to meet Tiglathpileser king of Assyria, and saw an altar that {was} at Damascus: and king Ahaz sent to Uriah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

**(27)** In Genesis 17:4-5 God changed Abraham's name from Abram to Abraham and He promised that, . . . . "thou shalt be a father of **MANY** \_\_\_\_\_." The Genealogy Chart on page 8 shows Abraham as the father of the Arab, Israelite and Edomite nations. Genesis 12:3 reads, "I will bless those that bless you (Abraham) and curse those that curse you."

**(28)** Is it fair to apply Genesis 12:3 to the benefit of today's Jew only?;

Yes.       No.

**(29)** Was Abraham a Jew? In fact, are his son Isaac and grandson Jacob Jews? What about Isaac's brother Ishmael and Jacob's twin brother Esau, are they Jews? (No answers expected.) One of Jacob's sons was named Levi. Levi's decedents are called the Tribe of Levi or Levites. Benjamin's decedents are The Tribe of Benjamin or Benjamites. The name Jew is traced back to one of Jacob's twelve sons, Judah. Judah's descendants are called the Tribe of Judah or \_\_\_ \_\_\_ \_\_\_. There were twelve tribes collectively called;

Jews.       Israel.

**(30)** Now, Judah was the first Jew. (By race.) Jacob was Judah's father. **Was Judah's father Jacob a Jew?**

Yes.       No.

**(31)** Levi was the first Levite. **Was Levi's father, Jacob, a Levite?**

Yes.       No.

**(32)** If you answered "Yes," then the question is, **was Jacob a Jew or Levite?**

Jew.

Levite.

Neither, because Jacob was the father of Levi, Judah and all the other tribes.

**(33)** Using the same logic, **was Abraham the grandfather of Judah a Jew?**

Yes.       No.

**(34)** Again, using the same logic, Noah was the ancestor of Judah. **Was Noah a Jew?**

Yes.       No.

**(35)** If your answer was "Yes," then it follows that Adam was a Jew. And, if you believe that Adam (or Noah) is the father of all living, then all men are Jews. How about that! So, were Abraham, Isaac and Jacob Jews?

Yes.       No.

**(36)** Only a Levite could be a Priest. (Numbers 3:10 and 18:7) Jeremiah 1:1 states that, "Jeremiah the son of Hilkiah, \_\_\_\_\_ that were in Anathoth in the land of \_\_\_\_\_." Therefore, Jeremiah was; (Two answers)

A Jew (By race i.e., by tribe)

A Jew (By street address i.e., by citizenship)

A Benjamite (By street address i.e., by citizenship)

A Levite (By race i.e., by tribe)

**(37)** Were all the prophets Jews?

Yes. Leading clergymen say so.

No. Some were of other tribes.

**(38)** In fact, Moses, Jeremiah, Ezekiel, Habakkuk, Haggai and Zachariah were of the Tribe of Levi; Joshua and Samuel were of the Tribe of Ephraim; Isaiah, and Hosea were of the **Tribe of Issachar. Jonah was of the Tribe of Benjamin. What was Paul the Apostle?**

BY TRIBE:                    ( ) Benjamite.   ( ) Jew.

BY RACE:                    ( ) Israelite.    ( ) Jew.

BY NATIONALITY:        ( ) Roman.        ( ) Jew.

**(39)** In Acts 1 just after Christ was taken up in a cloud, an angel said to the Apostles, . . . . Ye men of;

( ) Judea.      ( ) Galilee.

Jesus Christ and the Apostles were Galileans by street address. Jesus was of the Tribe of Judah. Except for Judas, all the Apostles were of the Tribe of Benjamin.

**Romans 11:1-2**

(1) I say then, Hath God cast away his people? God forbid. **For I also am an Israelite**, of the seed of Abraham, **{of} the tribe of Benjamin.** (2) God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

**Acts 22:25-30**

(25) And as they bound him with thongs, Paul said unto the centurion that stood by, **Is it lawful for you to scourge a man that is a Roman**, and uncondemned? (26) When the centurion heard {that}, he went and told the chief captain, saying, Take heed what thou doest: **for this man is a Roman.** (27) Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. (28) And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was {free} born. (29) Then straightway they departed from him which should have examined him: and the chief captain also was afraid, **after he knew that he was a Roman**, and because he had bound him. (30) On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from {his} bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

## The New Testament

### Let's look at a few New Testament scriptures:

**Matthew 2:1-2:** "Now when Jesus was born in Bethlehem of **Judea** in the days of Herod the King (An Edomite), behold there came wise men from the East to Jerusalem, saying, where is He that is born King of the **Jews?** . . . ."

**John 4:21-22:** This is the story of the woman of Samaria at Jacob's well. Jesus asked this woman for a drink of water and in verse 21 we read, "Jesus saith unto her, woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the **Jews.**"

**Romans 1:16:** "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the **Jew** first, and also the Greek."

**John 5:1-20:** This is the story of the impotent man that was healed at the pool of Bethesda on the Sabbath day. Notice these verses containing the word Jews: (Verse 1) "After this there was a feast of the **Jews**; and Jesus went up to Jerusalem." (Verse 10) "The **Jews** therefore said unto him that was cured, it is the Sabbath day: it is not lawful to carry thy bed." (Verse 15 & 16) "The man departed, and told the Jews that it was Jesus, which made him whole. And therefore did the **Jews** persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day." (Verse 18) "Therefore the **Jews** sought the more to kill Him . . . ."

**John 7:1:** "After these things Jesus walked in Galilee: for He would not walk in Jewry, because the **Jews** sought to kill Him."

**(40)** These scriptures seem to tell a contrasting story:

a. Jesus is the King of the \_\_\_ \_\_\_ \_\_\_ .

b. Salvation is of the \_\_\_ \_\_\_ \_\_\_ .

c. \_\_\_ \_\_\_ \_\_\_ \_\_\_ \_\_\_ \_\_\_ \_\_\_ \_\_\_ \_\_\_ came to the \_\_\_ \_\_\_ \_\_\_ first.

(41) On the other hand:

- a. The \_\_\_ \_\_\_ \_\_\_ \_\_\_ persecuted Christ.
- b. The \_\_\_ \_\_\_ \_\_\_ \_\_\_ tried to kill Christ.

**Where you are born does not change what you are.** No matter what your race, if you were born in America, you are called an American. But you are still White, Black or Yellow by race.

(42) In Matthew 2:1, on the previous page, we read that Jesus was born in the district of Judea. Because He was born in Judea, He is sometimes called a \_\_\_\_\_ (By street address not race) Because Christ was a descendant of Judah; He is sometimes called a \_\_\_ \_\_\_ \_\_\_. Jesus Christ was born in Judea, but later in life he lived in Galilee. Therefore, during His ministry, He was a G \_\_\_ \_\_\_ \_\_\_ \_\_\_ \_\_\_ \_\_\_ \_\_\_ \_\_\_ not a Judean.

### The Word “Judea”

Luke 23:3-5: “And Pilate asked Him, saying, Art thou King of the Jews? And He answered him and said, Thou sayest it. Then Pilate said to the chief priests and unto the people, I find no fault in this man. And they were all the more fierce, saying, He stirreth up the people, Teaching throughout all **Jewry**.” (The word translated “Jewry” in this verse is the very same word translated “Judea” in Matthew 2:1.

John 7:1-3: (1) “After these things Jesus walked in Galilee: for He could not walk in Jewry, Because the Jews sought to kill Him. (2) Now the Feast of Tabernacles was at hand. (3) His brethren therefore said unto Him, Depart hence, and go into Judea, that thy disciples may also see the works that thou doest.” (The word translated “Jewry” in verse (1) is translated “Judea” in verse (3).

In the New Testament the English word “Jew” appears about 175 times. Several different Greek words were translated into the word “Jew.” The various forms as listed in Strong’s Concordance are:

- #2449 Ioudaia . . . . . The Judean land.
- #2450 Ioudaizo . . . . . To become a Judean.
- #2451 Ioudaikos . . . . . Resembling a Judean.
- #2452 Ioudaikws . . . . . In a manner resembling a Judean.
- #2453 Ioudaios . . . . . A (or the) Judean(s).
- #2454 Ioudaiasmos. . . . . The Jewish faith or religion.
- #2455 Ioudas . . . . . A resident of the land of Judea, or a descendant of Judah.

With these definitions in mind, let’s return to the scriptures that were quoted to see what they are more correctly saying.

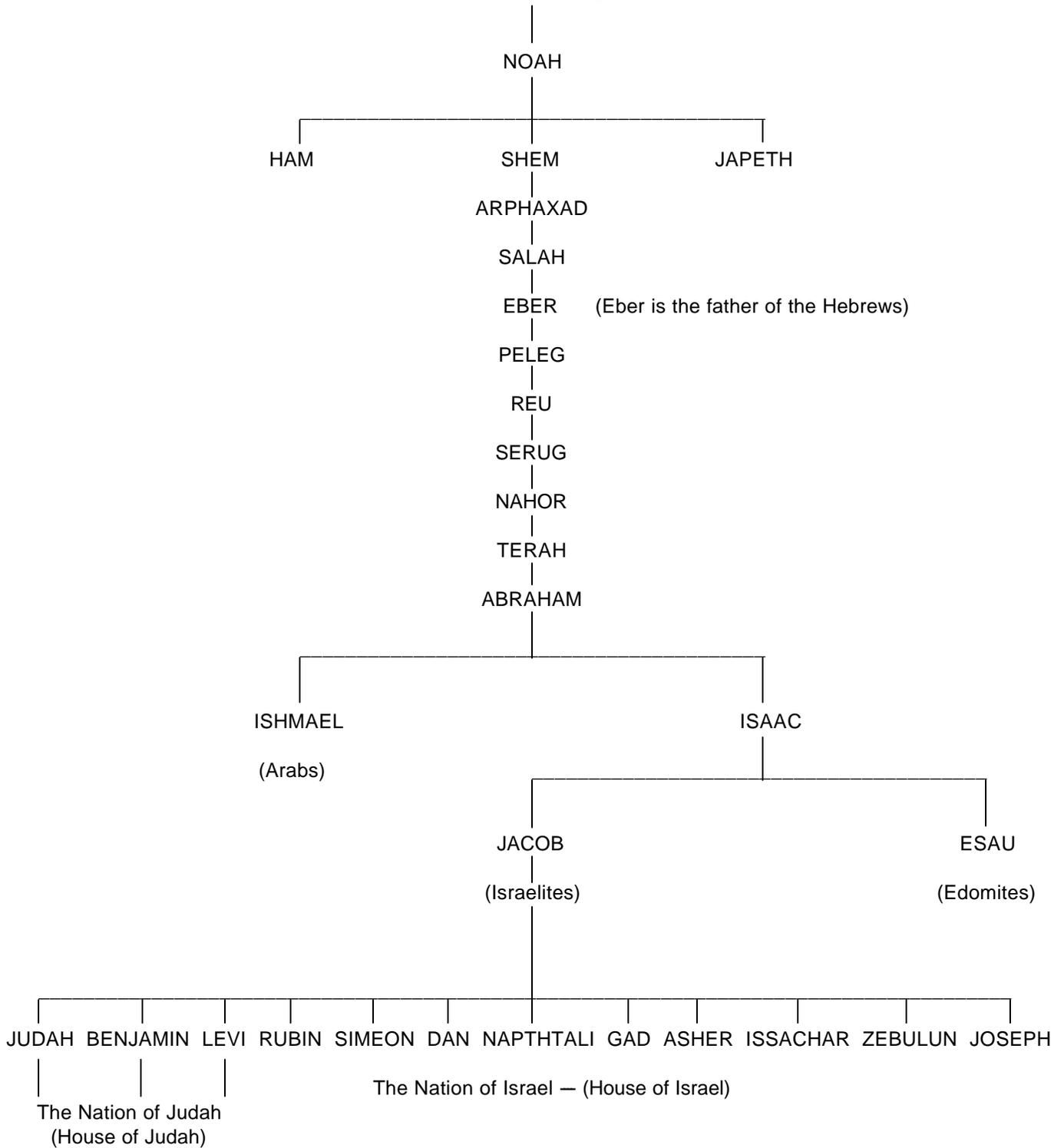
Matthew 2:1-2: Now when Jesus was born in Bethlehem of Judea (2449) in the days of Herod the King, behold there came wise men from the East to Jerusalem, saying, where is He that is born King of the Judeans (2453).

(43) Not King of the Jews but King of the \_\_\_ \_\_\_ \_\_\_ \_\_\_ \_\_\_ \_\_\_ \_\_\_ .

John 4:21-22: “Jesus saith unto her, woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Judean (2453).”

(44) So, salvation is not of the Jews. Salvation is of Jesus Christ the \_\_\_ \_\_\_ \_\_\_ \_\_\_ \_\_\_ \_\_\_ \_\_\_ .

## Israelite Family Tree



Levi was divided among the two nations. Joseph became two tribes, the tribes of Ephraim and Manasseh. There are therefore thirteen tribes.

THE PLAIN DEALER. WEDNESDAY. JANUARY 4. 1989

## Dictionary seeks accord on word 'Jew' as a slur

LONDON (AP) — The Concise Oxford Dictionary has offered a compromise in its long-running quarrel with Jewish groups over its inclusion of the word "Jew" as a racial slur.

The Jewish campaigners say they welcome the change but believe it's not enough.

The disputed entry defines "Jew" as "1. person of Hebrew descent; person whose religion is Judaism... 2. (derog., colloq.; R) person who, drives hard bargains, usurer . . . ."

And as a verb: "(derog., colloq.; R) cheat, bargain with (person) to lower his price."

"Derog., colloq.; R" stands for "derogatory, colloquial, racially offensive."

According to a letter from S.J. Tulloch, senior assistant editor of the dictionary, to the Council of Christians and Jews, the next edition will add: "The stereo-type, which is now deeply offensive, arose from historical associations of Jews as money-lenders in medieval England."

The aim, Tulloch wrote, is to put things into context.

But council director Canon Jim Richardson said he wished the dictionary simply would drop all the pejorative definitions.

Tulloch wrote that dictionaries had to record, not to pass judgment, and that "Jew" pejoratively "is still current both as a noun and as a verb."

Richardson, an Anglican clergyman whose organization fosters Christian-Jewish understanding, disagreed.

"She said it was in common practice," he said. "We actually doubt that and ask: Is it really in use? Couldn't it be left out?"

"The Jewish community is very sensitive about the definition of 'Jew' in the Oxford Dictionary," he said in an interview. "The definition of 'Jew' as a usurer, as a person who strikes a hard bargain, promotes an anti-Jewish attitude."

He said the lexicographers' latest step was "very much a move in the right direction, but we won't be satisfied until it (the definition) is scrapped, because it is dangerous."

Romans 1:16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Judean (2453) first, and also the Greek."

(45) Salvation was to the \_\_\_ \_\_\_ \_\_\_ \_\_\_ \_\_\_ first, not to the \_\_\_ \_\_\_ \_\_\_ first.

**Conclusion:** Whenever you read the word "Jew" in the New Testament, it is an incorrect translation of the original Greek word. Substituting the words "Judah" (race) or "Judean" (nationality) for the word "Jew" would more correctly render the proper meaning of the original Greek. Some Judeans were converted and became Christians. Other Judeans were not converted and are still called Jews today. We will find out more about this and its effect on Bible Law in Lesson Seven that includes **A Study Into The Meaning Of The Words "Israelite" And "Gentile."** We have been made to believe that "Gentile" means "non-Jew" and "Jew" means "Israelite." In this lesson we have seen that "Jew" does not mean "Israelite." Continuing our study of "redefined" words, in the next lesson, we will find the word "Gentile" does not mean "Non-Jew". Stay tuned!

J E W I S H **1** A L M A N A C**IDENTITY CRISIS****A BRIEF HISTORY OF THE TERMS FOR "JEW"**

Strictly speaking, it is incorrect to call an ancient Israelite a "Jew" or to call a contemporary Jew an "Israelite" or a "Hebrew." The first Hebrews may not have been Jews at all, and contemporary Palestinians, by their own definition of the term "Palestinian," have to include Jews among their own people—although in choosing the name "Palestine" for their homeland, they have picked a name that originally signified the opposite: an enclave of foreigners. A "Zionist" in the strict sense is not an expansionist: the original "Zion" was only a single hill in Jerusalem, not a whole land, much less "from the Nile to the Euphrates," as the maximalists maintain.

How these curiosities of terminology evolved is a complicated and interesting bit of history. In a general sense all of these terms—"Hebrew," "Israelite," "Jew," "Palestinian," and "Zionist"—are essential ingredients in both Jewish and world history, and understanding their knotty interrelation can shed much light on contemporary events in the Middle East. But let the definer beware: original meanings of these loaded words are no guide to subsequent meanings. How people misconstrue a word is as much a part of its meaning as the "correct" meaning, and the history of these five terms has included a number of creative—and sometimes tragic—misconstruals.

**HEBREW:**

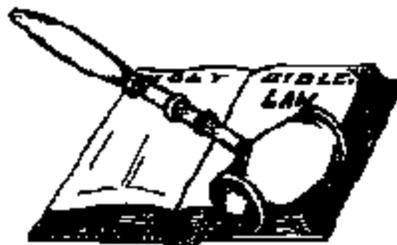
The word "Hebrew" (*Iuri*) occurs in the early narratives of the Pentateuch to refer to an Israelite, but only in those narratives, such as the Joseph story (Gen. 39-48) and the Exodus story (Exod. 3-10), that are set in Egypt, where Israelites are regarded as foreigners. There "Hebrew" is either used by Egyptians to refer to Israelites or by Israelites to refer to themselves in the presence of Egyptians—among themselves, the preferred term is bene

*Yisrael*, "children of Israel," or "Israelites." A similar usage of "Hebrew" is found in the stories of the interaction between Israelites and Philistines in I Samuel and the interaction of Abram (Abraham) with Canaanites and other non-Israelites in Gen. 14 (see Gen. 14:13, where the Greek translator renders the term *'Iuri* by a word meaning "man of the yonder region"). Jonah, likewise, at sea with a crew of non-Israelites, refers to himself in their presence as a "Hebrew."

Since the term *'Iuri* is possibly based on the common preposition *euer*, meaning "across, beyond, yonder" (the suffix *i* is an adjectival ending called a gentilic, with the sense of "-ite"), the meaning of the term could have the general sense of "yonder-ite," i. e., "foreigner." But since a number of regions in the Middle East are designated by the term *Euer* (e. g., *Ever ha-Yarden*, "Transjordan," *Euer ha-Nahar*, "Trans-riverine," i. e., Trans-Euphrates), the term *Iuri* could just as well designate a dweller of one of these familiar neighboring "Trans-" regions, with no connotation of foreignness—merely regional particularity. Confusion on the matter is compounded by the additional ambiguity in the frame of reference in which the designation "Hebrew" originated: were the "Hebrews" thought of as "those out yonder" from the standpoint of Mesopotamians or "those from out yonder" from the standpoint of Canaanites?

To complicate the matter further, a word similar in sound and meaning, *apiru*, *habiru*, or *khapiru*, occurs in extrabiblical ancient Near Eastern sources, where it may or may not designate an Israelite. The kings of the Canaanite city-states, in the land that was to become Israel, wrote many letters to the Egyptian Pharaohs, in the era just preceding the Israelite exodus from Egypt, complaining . . . . .

IDENTITY CRISIS • 3



# Bible Law Course

## Lesson Six

### Test Sheet

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

4. ( ) a.	6.	Like David	Like Omir	7. ( ) a .	8. ( ) a.
( ) b.	Jehoshaphat	( )	( )	( ) b.	( ) b.
	Jehu	( )	( )	( ) c.	( ) c.

5. ( ) a.	Asa	( )	( )
( ) b.	Jehoram	( )	( )
	Ahab	( )	( )
	Ahaziah	( )	( )
	Manasseh	( )	( )
	Amnon	( )	( )

11. \_\_\_\_\_

12. ( ) The king. ( ) The leading clergymen.

13. \_\_\_\_\_

14. ( ) Yes. 15. ( ) Yes. 16. ( ) Yes 17. ( ) Yes 18. ( ) Yes.  
( ) No.  
( ) What.

19. Ahaz was king of .....  
Pekah was king of .....  
Rezin was king of .....  
Tiglathpileser was king of .....

20. Syria and \_\_\_\_\_ were at war with assyria and \_\_\_\_\_.  
The Jews were at war with \_\_\_\_\_.

21. Rehoboam was king of \_\_\_\_\_. Jeroboam was king of \_\_\_\_\_.

22. ( ) Israelites.	23. ( ) Israelites.
( ) Jews.	( ) Jews.

24. ( ) Yes.	25. ( ) The Jews.	26. ( ) The Jews.
( ) No.	( ) Abraham.	( ) Abraham.

## Bible Law Course - Lesson Six - Test Sheet Cont.

27. "Thou shalt be the father of many \_\_\_\_\_.
28. Is it fair?        ( ) Yes.        ( ) No.
29. Judah's descendants are called the Tribe of Judah or \_\_\_\_\_.
- They were twelve tribes collectively called;        ( ) Jews.        ( ) Israel.
30. Was Judah's father Jacob a Jew?        ( ) Yes.        ( ) No.
31. Was Levi's father Jacob, a Levite?        ( ) Yes.        ( ) No.
32. ( ) Jew.        ( ) Levite.        ( ) Neither.
33. ( ) Yes.        ( ) No.
34. Was Noah a Jew? . . . . . ( ) Yes.        ( ) No.
35. Were Abraham, Isaac and Jacob Jews? . . . . . ( ) Yes.        ( ) No.
36. "Jeremiah the son of Hilkiah, \_\_\_\_\_, that were in Anathoth  
in the land of \_\_\_\_\_."
37. ( ) Yes.        ( ) No.
38. By TRIBE:        ( ) Benjamite.        ( ) Jew.  
By RACE:        ( ) Israelite        ( ) Jew.  
By NATIONALITY        ( ) Roman.        ( ) Jew.
39. ( ) Judea.        ( ) Galilee.
40. a. Jesus is the King of the \_\_\_\_\_.  
b. Salvation is of the \_\_\_\_\_.  
c. \_\_\_\_\_ came to the \_\_\_\_\_ first.
41. a. The \_\_\_\_\_ persecuted Christ.  
b. The \_\_\_\_\_ tried to kill Christ.
42. Jesus is sometimes called a \_\_\_\_\_ (By street address not race.)  
Because Christ was a descendant of Judah; He is sometimes called a \_\_\_\_\_, But during  
His ministry He was a \_\_\_\_\_ not a Judean.
43. Not King of the Jews but King of the \_\_\_\_\_.
44. So, salvation is not of the Jews. Salvation is of Jesus Christ the \_\_\_\_\_.
45. Salvation was to the \_\_\_\_\_ first, not to the \_\_\_\_\_ first.

# Bible Law Course

## Lesson Six Answer Sheet

1. EVERY MAN WHATSOEVER IS RIGHT IN HIS OWN EYES.

2. RIGHT IN THE EYES OF THE LORD THY GOD.

3. RIGHT IN MY EYES.

- |    |        |             |            |           |           |           |
|----|--------|-------------|------------|-----------|-----------|-----------|
| 4. | (x) a. | 6.          | Like David | Like Omir | 7. (X) a. | 8. (X) a. |
|    | ( ) b. | Jehoshaphat | (X)        | ( )       | ( ) b.    | ( ) b.    |
|    |        | Jehu        | (X)        | ( )       | ( ) c.    | ( ) c.    |
| 5. | ( ) a. | Asa         | (X)        | ( )       |           |           |
|    | (X) b. | Jehoram     | ( )        | (X)       |           |           |
|    |        | Ahab        | ( )        | (X)       |           |           |
|    |        | Ahaziah     | ( )        | (X)       |           |           |
|    |        | Manasseh    | ( )        | (X)       |           |           |
|    |        | Amnon       | ( )        | (X)       |           |           |

11. TRUST IN THE LORD

12. (X) The king. ( ) The leading clergymen.

13. THE KINGDOM OF JUDAH RECEIVED SALVATION.

14. (X) Yes.15. (X) Yes.16. (X) Yes 17. ( ) Yes 18. ( ) Yes.  
( ) No. ( ) No. ( ) No. (X) No. (X) No.  
( ) What.

19. Ahaz was king of . . . . . J U D A H

Pekah was king of . . . . . I S R A E L

Rezin was king of . . . . . S Y R I A

Tiglathpileser was king of . . . . . A S S Y R I A

20. Syria and I S R A E L were at war with assyria and J U D A H.

The Jews were at war with I S R A E L.

21. Rehoboam was king of J U D A H. Jeroboam was king of I S R A E L.

22. ( ) Israelites. 23. (X) Israelites.  
(X) Jews. ( ) Jews.

24. ( ) Yes. 25. ( ) The Jews. 26. ( ) The Jews.  
(X) No. (X) Abraham. (X) Abraham.

## Bible Law Course - Lesson Six - Answer Sheet Cont.

27. "Thou shalt be the father of many   N A T I O N S   .
28. Is it fair?        ( ) Yes.        (X) No.
29. Judah's descendants are called the Tribe of Judah or   J E W S   .  
They were twelve tribes collectively called;        ( ) Jews.        (X) Israel.
30. Was Judah's father Jacob a Jew?        ( ) Yes.        (X) No.
31. Was Levi's father Jacob, a Levite?        ( ) Yes.        (X) No.
32. ( ) Jew.        ( ) Levite.        (X) Neither.
33. ( ) Yes.        (X) No.
34. Was Noah a Jew? . . . . . ( ) Yes.        (X) No.
35. Were Abraham, Isaac and Jacob Jews? . . . . . ( ) Yes.        (X) No.
36. "Jeremiah the son of Hilkiah,   P R I E S T S   , that were in Anathoth  
in the land of   B E N J A M I N   ."
37. ( ) Yes.        (X) No.
38. By TRIBE:                (X) Benjamite.        ( ) Jew.  
By RACE:                (X) Israelite        ( ) Jew.  
By NATIONALITY        (X) Roman.        ( ) Jew.
39. ( ) Judea.                (X) Galilee.
40. a. Jesus is the King of the   J    E      W      S     .  
b. Salvation is of the   J    E      W      S     .  
c.   S    A      L      V      A      T      I      O      N     came to the   J    E      W     first.
41. a. The   J    E      W      S     persecuted Christ.  
b. The   J    E      W      S     tried to kill Christ.
42. Jesus is sometimes called a   J    E      W     (By street address not race.)  
Because Christ was a descendant of Judah; He is sometimes called a   J    E      W     , But during  
His ministry He was a   G    A      L      L      I      L      E      A      N     not a Judean.
43. Not King of the Jews but King of the   J    U      D      E      A      N      S     .
44. So, salvation is not of the Jews. Salvation is of Jesus Christ the   J    U      D      E      A      N      S     .
45. Salvation was to the   J    U      D      E      A      N     . first, not to the   J    E      W     first.