

# Israel and Jews in the New Covenant

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## Introduction

How you view the role of Israel and the Jews in contemporary Christianity depends to a large degree upon which denomination you attend and whether you are being taught [Dispensational Theology](#) (most being taught this theology in the church do not have it disclosed to them and often never heard of the term.) We have a bible study you can read concerning [Dispensation](#) available on our website because this theology absolutely does not get the biblical teaching correct concerning the role of Israel and the Jews in redemptive history.

As part of the study on the Dispensational Theology, we also did studies on [Israel and the Church](#); and [Was Jesus for Jews Only?](#) Those two studies were done as appendices to the larger study on dispensational theology. They are mentioned here for this is a vital biblical teaching to have for a solid and proper understanding of the role Jews and Israel have in understanding our relationship to the living God. It is unfortunately all too common to hear such phrases like, “Who was Jesus talking to?” in an effort to discount much of the teaching of Jesus to be for the Jews only and not relevant to the new covenant church.

The use of the word church along with Israel and Jew drives adherents of dispensationalism into a conniption because their beliefs regarding Israel and the church (and for that matter, all dispensational tenets) is such an interconnected house of cards that the slightest whisper of biblical truth sends that construct tumbling down. For example, the phrase **church in the wilderness** is the biblical term used in Scripture in Acts when referring to God’s delivery of Israel out of Egypt by Moses:

Acts 7:38 (King James Authorized Version)

This is he that was in the **church <ekklesia> in the wilderness** with the angel which spake to him in the mount Sina, and [with] our fathers: who received the lively oracles to give unto us:

Dispensationalists launch into a major diatribe with this verse because of their less than biblical teachings that have emerged relative to the term church. To acknowledge that God has indeed referred to His “called out ones” of both Old and New Covenants as “His Church” makes them become unglued. The Old Covenant church was of the law and letter while the New Covenant church is of the Spirit and truth simply will not stand for them.

Another equally abominable theology that is gaining in popularity and support is called **Replacement Theology** which teaches that God has replaced Old Covenant Israel with the New Covenant church. The various twists in this theology all serve in one way or another to *remove* the Jews and Israel from the plan, purpose and promises of God and *replace* them with the Gentiles and church. They claim this was always the plan of God from the beginning to do so and teach that all the promises and covenants God made to His people starting from Adam, up through Abraham, Isaac and Jacob/Israel are spiritualized promises always meant for the New Covenant church. They believe the following:

1. Jews and Israel are no longer included as God’s chosen people;
2. The New Covenant church is exclusively God’s chosen people;
3. All references to Israel since the day of Pentecost in Acts 2 only refer to the church;
4. All *unfulfilled* prophecies referring to Israel are now applied only to the church;
5. The Mosaic covenant in Exodus 20 is replaced by the blood covenant in Luke 22:20;
6. That spiritual circumcision of the heart replaced fleshly circumcision as the sign of the covenant.

Both these theologies are a mixture of darkness and light, the stuff of Balaam, God’s Old Covenant prophet who departed from the ways of God by integrating the worship of demons along with the worship of God. God’s adversary, Satan the devil operates through world religions and has never stopped attacking God’s chosen people.

2Corinthians 11:14

No wonder, for even Satan disguises himself as an angel of light.

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A good lie usually has elements of truth to make it plausible, and so it is with these theologies. Both appeal to the fleshly human nature. Dispensation takes all the smooth, desirable promises of God and applies them to the church, and takes the judgments for disobedience and applies them to the Jews and Israel while replacement theology simply removes the Jews and Israel altogether.

Dispensation has been the primary theology taught in many seminaries for the last 150 or so years and spawned Pentacostalism, Charismaticism, and now replacement theology with the first two embracing it while the latter stands in opposition to it. Such is the state of affairs when churches embrace any apostate theology. Dispensation creates two different paths of salvation: one for the Jew and Israel and the other for the Gentile and the church.

God's plan of salvation was established before the foundation of the world and has never changed. Humanity is saved by grace through faith in Messiah in both old and new covenants with the old looking forward and the new looking back. This can be seen in Scripture from the book of Genesis up through Revelation. There are not two different plans of Salvation and God has not abandoned His people of the old covenant. Salvation in Christ Jesus will save as far back as Adam, the first created human and as far forward to the last person born, whomever and whenever that may be, and everyone in between. God's application of grace is whenever and to whomever He shall so choose, period.

What both these false theologies do is to skewer biblical teaching on the Jews and Israel. Let's address both in light of Scripture. Here's what we can clearly discern about the Jews from Scripture:

1. Messiah (Christ) Jesus is a Jew
2. Apostles were Jews
3. The New Covenant writers of Scripture were Jews
4. Almost all members of the early church were Jews

What we can learn from both Old and New Covenant Scripture about Israel is:

- Abraham fathered Isaac who fathered Jacob
- God changed the name of Jacob to Israel who fathered 12 sons
- The 12 sons/tribes of Israel became a divided house consisting of Northern and Southern Kingdoms
- Ten tribes formed the Northern Kingdom is called Israel which had its own Kings and Prophets
- The remaining tribes formed the Southern Kingdom, called the house of Judah with its own Kings and Prophets

To appreciate and fully comprehend the totality of God's revelation to man in Scripture, one must have a clear and accurate understanding of the whole counsel of God. This counsel includes knowing and understanding the events, revelation, and truths about God's people in their proper historical and chronological context. Let's begin this study with a bird's eye view of the history of Israel and the Hebrews.

## Brief History of Israel

**Adam:** Scripture begins with the creation event and **Adam** (man) and **Ishshah** (woman), whose name was changed to **Eve** (Gen 3:20) which means life or living for all humanity comes from Eve. While they were in the garden, God was creating in them what was to become their "human nature" as pictured by eating from the various trees in the garden. This development was arrested by sin; and sin now became part of our human nature. When God expelled them from the garden, He made a **covenant of redemption** that He would heal the shattered relationship between man and God and that the "Redeemer" would come through Eve's seed. (Gen 3:15).

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**Noah:** Mankind increased in evil to such a degree that evil totally consumed the heart and mind of man and completely eroded all good God created in man. This prompted God to declare He was sorry that He made man and destroyed all life upon the inhabited earth with a flood, save **Noah, Shem, Ham and Japheth**, a family of eight (Gen 6:5-7). God’s covenant cannot be broken by God, for that is an immutable fact of God’s nature and the truth and faithfulness of God Himself. Noah received grace from God not because he wasn’t a sinful man, for he was. Noah found grace in the eyes of the Lord, for he purposed in his heart to walk according to the oral traditions that Adam received directly from the Lord when in the Garden that he passed down to all his descendants. These oral traditions from Adam explain why we see elements of God’s truths present in other world religions and cultures. The sin nature in man survived the flood as does God’s covenant promise for redemption and His covenant with Noah to never again destroy the inhabited earth by flood.

**Babel:** It did not take long for evil to flourish once again with man’s rebellion against God. Man built a tower at Babel to reach God and be high enough to survive another flood. Because all humanity to this point was a common society and shared one language, nothing they purposed to do would be impossible for them. This time God chose not to destroy man but rather to confuse his language and scatter them throughout the earth. Japheth’s descendants settled in what is now Europe; Ham’s descendants settled in the North African and the Sahara desert regions; and Shem’s descendants settled the Middle East up through the regions around the Caspian Sea and down through the Arabian Peninsula.

**Abraham:** The redemption promise continues with **Abram** whose name God changed to **Abraham** (Gen 17:5) which means “Father of Many Nations.” Abram was married to **Sarai**, whose name God changed to **Sarah**, “Noble Woman” (Gen 17:15). God **covenants** with Abraham that his descendants would possess **the land of Canaan** forever and that he would be the **father of many nations**. When these covenants were made Abraham was 100 years old and Sarah was at the ripe age of 90. Sarah laughed at the prospect of God’s promise of motherhood at her age and that fulfillment of the redemption covenant would be through her.

Sarah did not have the same faith of Abraham and compelled him to father a child through her handmaiden **Hagar** (Flight) who bore **Ishmael** (God Will Hear) and father to the **Arab nations**. The Arabs however, were not the sons of promise for God’s promise was with the offspring of Sarah, whose son God commanded to be named **Isaac** which means “Laughs.” God’s covenants with Abraham is through Isaac (Gen 17:19) and his descendants.

**Israel:** Isaac had a son, **Jacob** whose name God changes to **Israel**, which means “Strives with God” (Gen 32:28; 35:10) because Jacob wrestled with God through the night at Peniel and prevailed. Jacob had **12 sons** and called the **12 tribes of Israel** and the **sons of Israel** (Gen 49:1-28). Mark this section of Scripture and note the blessings of Israel upon each of the sons. The 12 sons of Israel are listed under each of Jacob’s wives with the meaning of their name in parenthesis:

<b>Leah</b>	<b>Rachel</b>	<b>Bilhah*</b>	<b>Zilpah*</b>
<b>Reuben</b> (See, a Son)	<b>Joseph</b> (Jehovah has added)	Dan (Judge)	<b>Gad</b> (Troop)
<b>Simeon</b> (Hearing)	Ephraim (Doubly fruitful)	<b>Naphtali</b> (Wrestling)	<b>Asher</b> (Happy)
<b>Levi</b> (Joined to)	<b>Manasseh</b> (Forgotten)		
<b>Judah</b> (Praised)	<b>Benjamin</b> (Son of Right-Hand)		
<b>Issachar</b> (Recompense)			
<b>Zebulun</b> (Dwelling)			

\*the two handmaidens of Rachel

**Bold**=those mentioned in Rev 7:5-8 as those sealed by God. Dan and his descendants are not sealed by God. The two sons of Joseph are mentioned because they are both blessed by Jacob/Israel and the recipients of promises along with the 12. (Gen 48:9-22).

But all is not well with the sons of Israel. They sell their brother Joseph into slavery, and what they meant for evil, God turns into good. Joseph rises to power in Egypt and becomes second in command in Pharaoh’s house and

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delivers Israel and his brothers from famine by bringing them into Egypt. A change in Egyptian leadership brings all Israel captive for 430 years until delivered from slavery by Moses.

**Moses:** God hears the cry of His people Israel held captive in Egypt and appears to Moses in the burning bush on Mount Sinai. God declares to Moses that the great **I AM** shall deliver His people through him. God reveals to Moses His design for the tabernacle of God that he is commissioned to build along with the arc of the covenant; His Law and feast day observances that will direct them to recognize their coming Redeemer, their Messiah, the Anointed One of God. Due to their unbelief and idolatry, God has them to wander in the desert wilderness for 40 years until He declared to them it will be Joshua (Jesus) who takes His people into the Promised Land.

**Joshua:** Joshua takes God's people into the Promised Land and for a generation Israel remained faithful to God until once again they turned away to idolatry and worshipped the foreign gods of Canaan. God once again delivers Israel into the hands of their enemies until the sound of their cries becomes loud and persistent enough for Him to raise judges from among His people. God was with the judges all the days of their lives until the judges died and the cycle of rebellion and idolatry repeats itself. There were no human kings in Israel and they continually did whatever was right in their own eyes. The people of Israel failed to obey the theocracy of God their King.

**Samuel:** Samuel is the judge and prophet over Israel who cried out for and demanded a king like those in the nations around them, for Israel once again rejects God and His authority over them. **Saul**, of the **tribe of Benjamin** is anointed by Samuel as the first earthly king over Israel. Though Saul sacrifices to God he is not obedient to God. **David**, the son of Jesse from the **tribe of Judah** is the second king of Israel. He does have a heart for God and purposed to build a temple of the Lord but God would not permit him to do so for David was a man of war with blood-stained hands. That task went to David's son **Solomon** to build the **Temple** and the glory of the Lord filled the Temple. For a time, Solomon followed God but soon departed, married foreign women and worshipped foreign gods in opposition to the commands of God. When Solomon died in 931 BC, God tore the kingdom of Israel into two. Please note that BC and AD dates increase in opposite linear directions with BC dates getting higher moving left ← of center and AD dates increasing as we move right →.

**Divided Kingdom:** Israel was now a divided kingdom with tribes of Judah and Benjamin forming the southern kingdom with Jerusalem as their capital and the remaining tribes forming the northern kingdom eventually making Samaria their capital. Each kingdom had its own prophets and kings. The northern kingdom ruled until 722 BC when they were taken captive by Assyria. The southern kingdom remained until 586 BC when Jerusalem and the Temple were destroyed by Babylon and taken captive by King Nebuchadnezzar. The four books of Kings and Chronicles record the history of the divided kingdoms of Israel.

**Northern Prophets:** Ahijah (931-906); Iddo (921-902); Jehu (891-865); Elijah (876-852); Micaiah (860-846); Elisha (852-796); Jonah (784-772); Amos 767-755); Hosea 755-714).

**Northern Kings:** Jeroboam (931-910); Nadab (910-909); Baasha (909-886); Elah/Zimri (886); Omri (885-874 with Tibni 885-880); Ahab (874-853); Ahaziah (853-852); Jehoram/Joram (852-841); Jehu (841-814); Jehoahaz/Joahaz (814-798); Jehoash (798-782); Jeroboam II (793-753); Zechariah (753-752); Shallum for 1 month; Menahem (752-742); Pekah (752-732); Pekahiah (742-740); Hoshea (732-722).

**Southern Prophets:** Shemaiah (931-901); Azariah (900-875); Hanani (895-870); Jahaziel (865-835); Eliezer (857-843); Obadiah (841-825); Joel (825-809); Isaiah (739-681); Micah (733-701); Obed (723-715); Nahum (650-620); Zephaniah (636-623); Huldah (633-607); Jeremiah (627-574); Habakkuk (621-609); Daniel (605-536); Ezekiel (593-559); Haggai (520-505); Zechariah (520-489); Malachi (435-415).

**Southern Kings:** Rehoboam (931-913); Abijah/Abijam (913-911); Asa (911-870); Jehoshaphat (873-848); Jehoram/Joram 853-841); Ahaziah (841); Queen Athaliah (841-835); Joash/Jehoash (835-796); Amaziah (796-767); Uzziah/Azariah (790-739); Jotham (750-731); Ahaz (735-715); Hezekiah (730-686); Manasseh (697-642);

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Amon (642-641); Josiah (640-609); Jehoahaz/Joahaz/Shallum (3 months); Jehoiakim/Eliakim (609-597); Jehoiachin/Coniah/Jeconiah (3 months); Zedekiah/Mattaniah (597-586).

**Captivity and Exile:** God often warned the southern kingdom through His prophets that if they would not repent of their disobedience and idolatry, they would go into captivity and they surely did by the hand of Babylon. Now that their temple was destroyed, the exiles **established synagogues** for their assemblies where they recited the **Shema** (Deut 6:4), read Scripture, prayed and delivered messages. Those who made a record of events and the decisions of the synagogues, copied by hand the Word of God, preserved the scrolls and taught the Word of God were called **Scribes**. After Israel divided, those of the **southern kingdom became known as men of Judah or simply Jews**. These exiled Jews appeared to gain a new respect and appreciation for the Word of God and those who remained among the exiled nations became known as those of the **dispersion** (John 7:35) while those who returned from exile and captivity were called the **remnant** (Ezra 9:8-15).

**The Grecian (Greek) Era (331-63 BC):** There were four distinct periods of occupation:

1. The **Alexandrian period (331-323 BC):** The priests explained to Alexander the Great his rule was prophesied by Daniel and the Greeks and the Jews and Alexander mutually welcomed each other as a form of consolidation of the Empire which was called **Hellenization**. **Koine Greek** became the common language of Israel and was the language used in writing the New Covenant Scriptures.
2. The **Ptolemy period (323-204 BC):** Took Egypt and was given Jerusalem and Judea where they were allowed the right of self-governance and invited to learn at the Greek libraries at Alexandria and drank deeply from the cup of Hellenism. It was during this period that the **Septuagint (LXX, the 70)** was written which is the translation of the entire Old Covenant into Koine Greek, plus the apocryphal books. Many of the new Covenant writers used the LXX when quoting Old Covenant Scripture.
3. The **Seleucid period (204-165 BC):** Yet another marked departure from God for Israel. The priestly birthright was an office held for life, but now was available for sale and the Hellenistic way of life had a stranglehold upon some causing great conflict between the Hellenists and the Orthodox Jews. The sign of the Covenant between Israel and God (circumcision) became forbidden as did Sabbath and feast day observances. Copies of the Torah were destroyed, burned or desecrated with heathen symbols, and any person found with a copy of Torah was put to death. It was an attempt to eradicate Judaism and to impose worship and sacrificing to Zeus, chief of the Greek gods.
4. The **Hasmonean Dynasty (165-63 BC):** This period began when an aging high priest named Mattathias refused to sacrifice to Zeus and killed a younger Jew who volunteered to do so by plunging his dagger so deeply through him that is also killed the Greek officer who commanded the sacrifice. This began the **Maccabean Revolt** which led to the Jews recapturing Jerusalem and reinstating the feasts and sacrifices to God under Torah. John Hyrcanus, a descendant of Mattathias assumed the throne as king and priest and declared December 25 as the **feast of dedication** (John 10:22) which is also called the festival of lights and Hanukkah. When John Hyrcanus died, turmoil and civil war ensued and the Hasmonean's alliance made earlier in this period with Rome was sought to settle matters but collapsed under political maneuvering and the Roman general Pompey besieged Jerusalem. During this period a new religious sect emerged from the militant **Hasidim** called the **Pharisees** that garnered influence along with another Hasidim sect called the **Sadducees**.

**Pharisee** means separated one, for they separated themselves from Hellenists and are renowned for their dedicated obedience to the Law and their worship of God. The Pharisees were primarily composed of the middle-class merchants who believed the study of the law was true worship and viewed the entire Old Covenant, not just the Torah also called the Pentateuch which means the first 5 books of the Old Covenant Law as Scripture. They

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believed in life after death and the resurrection of the dead, angels, demons and held the oral law which is the rabbinical teachings to be equal in weight and authority with Scripture.

The **Sadducees** were another sect mainly composed of the upper classes and the priestly lines who controlled the temple and its services. Though smaller in size than the Pharisees, they were usually wealthier than they and only accepted the Torah as authoritative. They were very rigid in their observance of Torah and held to its literal interpretation yet denied divine providence, life after death, the resurrection of the dead, existence of angels and demons and obviously any reward or punishment after death. They were a very materialistic group, leaned toward Hellenism and opposed the oral law as binding. In most matters, they stood in diametric opposition to the Pharisees and were very unpopular with the majority of the Jewish populace.

**The Roman Era (63 BC-70 AD):** Pompey and the Romans conquered Jerusalem in 63 AD where about 12,000 Jews died opposing the siege. Pompey entered the Temple in Jerusalem and the sacred Holy of Holies. Although he did not destroy or desecrate anything beyond his mere presence, he totally alienated all the Jews in Jerusalem. The Hasmonean Dynasty was broken up and their territory greatly reduced leaving Judea with much smaller borders and its independence lost making it an occupied Roman territory. The era of the priest/king ended with Roman occupation leaving only the priest standing, for they would not tolerate any talk of a king with geopolitical power. The state of Judah was divided into five districts governed by a 71 member **Council** called **Sanhedrin** that was ruled by a high priest but under the full authority of Rome. The council was composed of Pharisees and Sadducees and had limited civil and criminal powers but no authority to enact a death penalty without the consent of Rome. As Rome continued to expand their empire, they maintained firm control over their provinces and occupied territories. The state of Judah ended in 70 AD when more than 5 million Jews died trying to prevent the inevitable destruction of the Temple and their Jewish state by Rome. Messiah spoke truly when He prophesied that not one stone would be left standing upon another. The state of Judah collapsed and the remnant of Judah fled to Masada where they too perished around 73 AD.

The Roman Empire was the controlling power and political authority during the earthly ministry of Messiah Jesus. While Herod held the title, “king of the Jews” the true King of the Jews had come who was prophesied to shepherd God’s people Israel. Though King Herod commissioned the rebuilding of the Temple in Jerusalem in 20 BC, he was never truly accepted as king of the Jews by those he ruled over, but then again, neither was Messiah Jesus. Though the Temple was completed in 1½ years, the outer courts and their decorations were not completed until 26 AD, so the Jews would say, “It took 46 years to complete the Temple” (John 2:20). The Jews under the Sanhedrin were strongly religious people, but not a godly people. They were not able to know or see God for their strict and rigid observance of the letter obscured them from the spirit of the law. A man of religion does not make a man of God, then or now.

The history of Israel as recorded in Scripture draws to an end with no homeland and Israel dispersed throughout the Roman Empire and beyond. In 132 AD the Roman emperor Hadrian banned circumcision, Sabbath and feast observances, and made plans to build a temple to Zeus on the destroyed site of Herod’s Temple which prompted another revolt by the remnant of Israel. They were defeated and all Jews were banned from entering Jerusalem for 500 years. Little did they know that once Messiah had come, circumcision, Sabbath and feast observances were already fulfilled and once again missed the mark with God. Is it not futile to look forward to an event that has come and gone?

**The Byzantine Era (324-638):** Began with Constantine as the sole emperor of the Roman Empire who moved its capital from Rome to Constantinople, which today is called Istanbul, Turkey. Some traditions have Constantine embracing Catholicism and seeing a vision of the cross in the sky and the audible words, “By this sign thou shalt conquer.” Catholicism now became the official religion of the Roman Empire and Constantine’s mother restored Jerusalem and embraced idolatry by building shrines, gathering, preserving and selling artifacts, and erecting buildings they call “churches” on any site they believed to be of any religious significance, and that included erecting a church building on the site they believed to be the burial tomb of Jesus. The Roman Empire split in two

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during the 5<sup>th</sup> Century with Rome as the capital of the eastern empire and the western empire, renamed the Byzantine Empire with its capital at Constantinople. It was during this period that the Jews were permitted to pray on the temple mount on the anniversary of its destruction. Jerusalem was later recognized as a patriarchal territory equal in status with Constantinople. In 614 the Persians conquered the land, massacred the people, and destroyed the church buildings Catholicism erected only to have it reconquered by the Byzantines 15 years later.

The **Muslim Era (638-1099)**: Began nine years after the Byzantines recapture the land from the Persians and as legend has it, Mohammed going from Mecca to Jerusalem on a winged horse where he ascended to heaven and built the dome of the rock, a Muslim mosque where Catholics had erected a church building when they controlled the city.

The **Crusader period (1099-1244)**: Established by the Pope at Rome to liberate the sites conquered by Muslims. Mosques in Jerusalem and other recaptured territories were converted back to church buildings and new ones built and neither the Muslims or Jews were permitted to live in Jerusalem but only visit.

The **Ayyubid dynasty (1187-1192)**: Founded by Saladin who converted Catholic churches back into Mosques and allowed the Jews to return to Jerusalem to live. Jerusalem was later divided where the temple mosques remained under Muslim control and the rest of Jerusalem came under Catholic control.

The **Mamluk (1260-1517) and Ottoman (1517-1917) periods** followed during which time the Jews were able to establish their quarter in Jerusalem and the birth of the Jewish political movement called Zionism, the creation of a homeland in Palestine for the Jews commenced.

The **British mandate (1917-1948)**: Established after the end of the 400 year reign of the Ottoman Empire. The Balfour Declaration promised the establishment of a national home state for the Jews which precipitated an era of Arab-Israeli conflicts and Arab terrorism that continues to this day. When Adolph Hitler systematically exterminated over 6 million Jews, world opinion strongly favored the creation of the state of Israel which came to fruition in 1948.

The **independent State of Israel (1948-Present)**: Established on May, 14, 1948 and the very next day Israel was attacked by the Arab nations of Iraq, Lebanon, Syria, Jordan and Egypt which were defeated 7 months later, sort of. Some of their territories remained occupied by Arabs, and from that time to now Israel had to defend itself in several wars, skirmishes and perpetual terrorist attacks. As of this date, in 2014, Israel remains a target of Arab incursions and conflicts and if prophesy continues to prevail, which it shall, Israel is to emerge victorious.

Now that we have an overview of the biblical history of Israel and an expansion into the current day, what does the New Covenant have to say about how we are to relate to the Jews and to Israel? Are Jews and Israel the same or different groups of people?

### Jew: Origin of the Word

What is the origin of the word Jew? Where did it come from? In Scripture, the first occurrence of the word is in reference to Mordecai, of the tribe of Benjamin (Esther 2:5) and used often thereafter. The setting is after God divided Israel into two kingdoms with Mordecai being of the southern kingdom along with the tribes of Judah and Benjamin with those of Levi priesthood joining them. It is true that those of the southern kingdom became known as men of Judah or simply Jews, a variation of Yehudah (Judah). Prior to Jacob the word Hebrew עברי 'Ibriy (ib-ree') was used to identify God's people and many still use the term Hebrew when referring to the descendants of Isaac and Jacob. When the New Covenant speaks of a Jew, is it limiting itself only to the tribe of Judah and the conquered southern kingdom of Israel?

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This next section shall show that the term Jew is not to be a term exclusive to the southern kingdom and Judah but is used synonymously with all Israel and those who are of the circumcision, with Judaism as their religious system.

## Jews and Israel: New Covenant

When the New Covenant Scripture speaks about the Jews it does so in several contexts:

1. When referring to the ethnicity, culture and religion of the people (Gal 2:14)
2. When referring of the descendants of Jacob/Israel (Mt 2:2)
3. When referring to Judah, the son of Israel (Mt 1:2)
4. When referring to any person named Judah (Mt 10:4, 13:55)
5. When referring to the religious observances of the Old Covenant Torah: Judaism (Gal 1:13-14)
6. When referring to the land and territories inherited by Judah (Mt 2:6, Heb 8:8)

Judah, Judas and Jude are all translations the Greek word Ἰούδας Ioudas (ee-oo-das') which means "he shall be praised." When the New Covenant speaks of Israel, it too is used in several contexts:

1. The name given to the patriarch Jacob by God. Jacob and Israel is the same person. (Gen 32:28; 35:10)
2. The family or descendants of Jacob/Israel (Mt 15:24)
3. The nation of Israel (Mt 2:21)
4. Disciples of Messiah, the Israel of God (Ga 6:16)

Some claim that when Scripture uses the word Jew, it is specifically referring only to the descendants of Judah. Those of replacement theology demand that this distinction be made because they falsely claim that only the Jews, the remnants of the southern kingdom, occupied Judea at the time of Christ/Messiah and that it is this specific remnant, not Israel (those of the northern kingdom, also referred to as the dispersion) that are responsible for killing Messiah Jesus. They claim the Jews, (not Israel) killed Christ. This too is false, because it should be known and understood that the Gentile, as represented by the Roman Empire was the instrument of the crucifixion and as such, all humanity (Jew and Gentile) is party to the death of Jesus.

We and most of Judaism also understands that Jew represent the lineage of Judah, and also clearly acknowledge and understands that Jew also includes ethnic Israel and all those who obey Judaism which is synonymous with Mosaic Law and those of the circumcision. Circumcision goes back to Abraham and is the *sign* of the Covenant between God and Abraham and all Hebrews which includes ALL ISRAEL. As we shall see in this study, the word Jew when used in Scripture is used to refer collectively to all Israel and *does not exclude* the dispersed ten northern tribes. In fact, New Covenant Scripture expands the meaning of Jew to include Gentiles as well.

Romans 2:29

**But he is a Jew who is one inwardly;** and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

When one follows Jesus and is baptized, he becomes a *spiritual Jew* as it says in the above verse. Is this saying we are of the southern kingdom of Israel? I think that is so absurd that it shall not be dignified with an answer.

So let the conniptions commence! This is something anathema to ethnic Jews for under no circumstance can anyone ever refer to themselves as a Jew who is not one ethnically, and that includes those converting to Judaism. For those who adhere to replacement theology, the use of the word Jew or Israel is to be understood as the church who has replaced them in God's redemptive plan. What a travesty for well did the prophet Hosea speak, "My

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people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being My priest. Since you have forgotten the law of your God, I also will forget your children.” (Hosea 4:6)

Let’s look to the Scripture once again in the book of Romans.

Romans 11:1

¶ I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.

Wait! Is Paul not bringing a sharp distinction between he being a Jew to mean those of the southern kingdom? No, he is not. Paul is standing upon his being of Israel and claiming God has not rejected Israel has He? This is not speaking only of the southern kingdom of Israel, the Jews as some would want you to falsely believe, but is teaching precisely the opposite. It is here that Paul teaches that we are grafted-in to Israel, not the southern tribes, not the northern tribes, but as all Israel. Lest any of those reading here still be of that darkened mind, Paul also claims to be a Jew, and a Hebrew.

Acts 21:39

But Paul said, "**I am a Jew** of Tarsus in Cilicia, a citizen of no insignificant city; and I beg you, allow me to speak to the people."

2Corinthians 11:22

¶ Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I.

When one is a godly person with a heart and mind led by the in-dwelling of the Holy Spirit, the Scripture strongly refute all these evil and ungodly teachings. Does it get any clearer than that? Scripture exegesis proves that Israel and Jews are used synonymously and refer to the same people collectively. Jew can refer specifically to those from the southern kingdom of Israel, but never in terms of God’s plan of redemption and salvation as being excluded and replaced. The context determines its application. You simply cannot rightly conclude that from Scripture that whenever the word Jew is used it is to be understood as only meaning Judah and the southern kingdom of Israel. Scripture supports no such position.

That growing movement delineates a sharp line between Jew and Israel, whether ethnic or spiritual and removes the Jew from God’s plan of redemption and salvation. Such treatment is of the devil and contrary to God for it renders Him faithless and God’s people know well the fallacy of that. Man’s unfaithfulness cannot and does not render God unfaithful. God does not have a separate path of salvation nor has He removed the Jew or Israel from that plan. But don’t take my word for it, examine the Scriptural evidence yourselves. The New Covenant exegesis is listed at the end of this study and that forms the basis for our understanding. All Scriptures quoted are from the NASB95 edition of the bible unless noted otherwise.

Let’s begin with establishing the ethnicity of Jesus the Messiah through examining the genealogy of Jesus as revealed in Scripture. **Matthew records the lineage of Jesus from the blood line of Mary and Luke records the lineage of Jesus through Joseph**, the husband of Mary. Remember, the seed of Joseph did not impregnate Mary for she was found to be with child of the Holy Spirit (Mt 1:18). Mary is of the tribe of Judah (Mt 1:2-3) and the line of Jesse and King David (Mt 2:6). Luke confirms that Joseph is also of Judah and descendent of King David.

**Jesus, Mary and Joseph are all Jews and direct descendants of the tribe of Judah** (Heb 7:14) and direct descendants of King David and his father Jesse. This fulfills biblical prophecy in that the scepter shall not depart from Judah (Gen 49:10). The scepter is a king’s symbol of rulership, power and authority and Messiah is the Kingly fulfillment of that scepter promise. Messiah fulfills all covenants and prophecies related to King, High Priest, Prophet, Redeemer and Savior.

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Luke 1:68

"Blessed be the Lord God of Israel, For He has visited us and accomplished redemption for His people,

**John the Baptist was a Jew**, being the son of Zacharias the high priest who is of the priestly line of Abijah, and Elizabeth, his wife is of the high priest lineage of Aaron, the first high priest of God. Zacharias was blameless before God, walking in all His commandments. This is significant for we see that not all the leaders of Israel and the Jews were spiritually corrupt as they appeared to be during the ministry of Messiah Jesus.

**All the Apostles were Jews:** The apostle Peter is a Jew (Gal 2:14); Paul is a Jew (Gal 1:13-14) and a Pharisee who studied under rabbi Gamaliel (Acts 22:3). In fact, all the apostles in Scripture were Jews and large majorities of the early church were Jews. Jesus declares that Salvation is *from* the Jew and to the Jew first, and then to the Gentiles:

John 4:22

"You worship what you do not know; we worship what we know, for salvation is from the **Jews** <**Ioudaios 2453**>

Jesus is called King of the Jews and King of Israel. Jesus is one King, and here Jews and Israel are used synonymously.

Matthew 27:11

Now Jesus stood before the governor, and the governor questioned Him, saying, "Are You the King of the **Jews** <**Ioudaios 2453**>?" And Jesus said to him, "It is as you say."

Matthew 2:2

"Where is He who has been born King of the **Jews** <**Ioudaios 2453**>? For we saw His star in the east and have come to worship Him."

Herod also had the title King of the Jews as earthly ruler of the land of Judea but unfortunately most translations translate *Ioudaios* as Judea, which is not a bad translation, but by doing so obscures that title. As mentioned in the short history of Israel above, Herod was never really accepted by those he ruled as King of the Jews.

Luke 1:5

In the days of Herod, king of **Judea** <**Ioudaios 2453**>, there was a priest named Zacharias, of the division of Abijah; and he had a wife from the daughters of Aaron, and her name was Elizabeth.

Messiah Jesus is also called King of Israel

Matthew 27:42

"He saved others; He cannot save Himself. He is the **King of Israel**; let Him now come down from the cross, and we will believe in Him.

Mark 15:32

"Let this Christ, the **King of Israel**, now come down from the cross, so that we may see and believe!" Those who were crucified with Him were also insulting Him.

John 1:49

Nathanael answered Him, "Rabbi, You are the Son of God; You are the **King of Israel**."

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John 12:13

took the branches of the palm trees and went out to meet Him, and began to shout, "Hosanna! BLESSED IS HE WHO COMES IN THE NAME OF THE LORD, even the King of Israel."

Here we see Jew and Israel being used interchangeably. Messiah is not just King of the Southern tribes but is King over all Israel, including the northern tribes.

Messiah has indeed come from the Jews, from the tribe of Judah and the line of David. Salvation is also to the Jews first, and then to the Gentiles. Are we to believe then that this is saying salvation to Judah and Benjamin first? I don't think anybody believes that. We clearly see that the term Jew refers to all Israel and not only the tribe of Judah. The same is true when referring to Israel.

Matthew 27:9

Then that which was spoken through Jeremiah the prophet was fulfilled: "AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF THE ONE WHOSE PRICE HAD BEEN SET by the sons of **Israel**;

We know it was the Jews and the Roman system of government (Gentiles) that killed Messiah Jesus, yet it is prophesied that this was of the sons of Israel.

Luke 1:80

And the child continued to grow and to become strong in spirit, and he lived in the deserts until the day of his public appearance to **Israel**.

The above verse is referring to John the Baptist when he publically appeared to Israel. This is not limited to the Southern tribes of Benjamin and Judah. How about when Jesus was speaking to the Pharisee Nicodemus?

John 3:10

Jesus answered and said to him, "Are you the **teacher of Israel** and do not understand these things?"

Romans 1:16

¶ For I am not ashamed of the gospel, for it is the power of God for **salvation to everyone who believes**, to the **Jew first** and also to the Greek.

With the book of Romans, we are now beyond the gospels and Acts where many of those embracing false theologies make their sharpest distinctions between God's chosen people of the Old Covenant (Jews, Israel) and the New Covenant (All Humanity). What is removed are ethnic distinctions for His chosen people.

## Spiritual Application of Jew and Israel

The book of Romans puts to rest many of the false teachings of both dispensational and replacement theologies. Both seem to struggle with understanding **grafted-in**. The new Covenant does not mean a "new" plan of Salvation, nor does it mean a replacement and abandonment of any of God's chosen, even when those chosen reject Him.

Romans 11:25-26

For I do not want you, brethren, to be uninformed of this mystery — so that you will not be wise in your own estimation — that a **partial hardening** has happened to Israel **until the fullness** of the Gentiles has come in; and so **all Israel will be saved**; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL **REMOVE UNGODLINESS FROM JACOB**."

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Paul is specifically referring to ethnic Israel of the Old Covenant, the ethnic Jews... the descendants of the 12 sons of Jacob. To “remove ungodliness” is referring to the removal of sin, idolatry and other offenses toward God ... not the removal of His people. It does not say the removal of the ungodly, but ungodliness. Messiah taught the spirit of the law which is not limited to the letter. The removal of ungodliness is the ministry of Messiah. Jesus the Messiah is a Jew who has the power to forgive sin which is the removal of ungodliness. All writers of the New Covenant Scripture are Jews and that is what establishes our learning about godliness, the true spirit of Torah. Our learning and forgiveness is from the olive tree, the fig and the vine ... all trees representing the people of God and the fruit that must be produced.

Romans 11:17-19

17 But if some of the **branches were broken off**, and you, **being a wild olive**, were **grafted in among them** and became **partaker with them** of the **rich root** of the olive tree,  
18 do not be arrogant toward the branches; but if you are arrogant, [remember that] it is not you who supports the root, but the root [supports] you.  
19 You will say then, "Branches were broken off so that I might be **grafted in.**"

The olive tree represents fulfillment of the Messianic prophesies of Redemption and Salvation. It is supported by the “root of Jesse” and the “kingly line of David” and the “tribe of Judah.” We see this description via the parable of Jesus about the fig tree and the vine and the branches. Jesus is the true vine, the true olive tree and the branches are His people (Jews, Israel, and Gentile) practically and prophetically. The branch is not speaking about an entire “ethnic” group or tribe being cut-off but the non-believing natural branches (Israel) being removed and the wild or un-natural branch (Gentiles) grafted-in. The operative words are the believer and non-believer.

Romans 11:24

For if you were cut off from what is by nature a wild olive tree, and were **grafted contrary to nature** into a cultivated olive tree, how much more **will these who are the natural [branches] be grafted into their own olive tree?**

God is speaking about non-believing branches of the natural tree as broken off, to make room for those of the wild olive, the Gentile believers. If all Israel is broken off, then are all Gentiles grafted in? It is absurd to even consider. This is simply not speaking of the ethnic Jews, ethnic Israel being removed and replaced. One simply cannot “cherry-pick” use of an entire ethnic group in the first part of the verse and not consider the entirety of the ethnic groups when speaking of Gentiles in the latter part of the verse. This is God “pruning” His people in Messiah. This analogy is to be understood as God pruning Israel, by removing the unfruitful branches and pruning the remaining fruitful branches to produce even greater fruit.

The spiritual leaders of Israel were falsely teaching the promises of God are immutable ethnic rather than spiritual promises; that the law was of the letter while being oblivious to the spirit; and that obedience is to the letter apart from the spirit. God is saying that those who do not obey Him in spirit will be cut-off whether it is the Jew, the natural branch or Gentile, the wild branch. The oil from this tree’s fruit was used to anoint, heal and to feed. There is only one tree that represents Messiah and God’s people, not two (refutes dispensation) and the wild branch is grafted-in to that one tree (refutes both dispensation and replacement) which is God’s people in Messiah.

There will come a time when the natural branches will have their eyes opened to see and their ears opened to hear the truth of God that Jesus is the “Anointed One” which is the literal meaning of Messiah. Christ is the Greek translation of Messiah in the new covenant Scriptures. Jesus is the only true Messiah and when the natural branches have their hearts softened to see His Light, they will be grafted back into the tree from whence they came.

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The people of God are represented in the **one** tree of Christ. There is no new tree to replace the old tree. The **unbelieving** natural branches that do not bear fruit is what gets removed, not an ethnic group or religion. God's people are those who believe, follow, obey and worship God in Spirit and truth. The Jew is saved no differently from how the Gentile is saved. The Jew is pruned from the tree no differently than how the Gentile is pruned from the tree. Will anyone state that those who believe they are saved in Jesus but are not bearing the fruit of salvation, are truly saved? There are many who say yes, but God's Word says that is a lie. The "microwave salvation" cooked-up by deceivers who tell people they are saved by merely repeating the sinners prayer dictated to them, or telling those responding to an alter call that they are saved is doing great harm to the body of Christ. This deception gives many a false sense of security by teaching that "fruits" of regeneration need not be present as an evidence of Salvation. There are probably more teachers of the New Covenant that teach falsely as there were of the Old Covenant and Jesus rightly lambasted those of the Old as He will those of the new. Obedience to God is a fruit of all saved in Christ Jesus. If you love God ... you obey God. Jesus expresses His love for God the Father through obedience:

John 14:31

but so that the world may know that I love the Father, I do exactly as the Father commanded Me.

Can we say we love Jesus and do not what he commands us to do? Yes, say the dispensationalists, for that is exactly what they teach and believe. They equate obedience with legalism and an enemy of grace. Imagine that. They see Salvation in Christ as the end of the road, while Scripture teaches Salvation as the starting point for good works. Works is the fruit or evidence of Salvation and how we will be judged, both the saved and unsaved by our works.

1Peter 1:17

If you address as Father the One **who impartially judges according to each one's work**, conduct yourselves in fear during the time of your stay [on earth;]

Equating obedience to God as legalism and an enemy of God is but one example of how Satan deceives by disguising himself as an angel of light, and what Jesus meant when he said in Luke:

Luke 11:35 (NKJV)

"Therefore take heed that the light which is in you is not darkness.

Take heed indeed! In verse 14 of 1 Peter, we are commanded to be "obedient children" and to not conform ourselves to the lifestyle we once had prior to our rebirth in the Spirit (1Peter 1:14). This digression was necessary that there is only one plan of Salvation for the Jews, Israel and us.

When it became very clear to the disciples after the resurrection of Jesus that He was indeed the Messiah, the first thing on their mind was to know if He would be restoring the kingdom of Israel back to its unified status before God divided the kingdoms after the death of Solomon.

Acts 1:6

So when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?"

Even then they did not get it, although this is still before the day of Pentecost and the coming of the Holy Spirit. Only through the Holy Spirit can one understand the spiritual things of God. When God restores His kingdom, it will be the theocratic kingdom and not those of earthly kings. Misunderstanding God and His revealed purpose is the hallmark of Israel, including spiritual Israel it seems.

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God, from before the creation of Adam, had His purpose in bringing about restoration to a fallen humanity, for Adam's sin was no surprise to God. God doesn't throw it on the wall to see what sticks. He knew what He created and how to bring it to fruition.

Salvation is from a Jew (Jesus) and to the Jew. God defines as Jew as not only one ethnically but one who is a Jew spiritually and that is not to be understood as Judaism for it is written,

Romans 2:28-29

For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

These are the verses that those of replacement theology interpret to mean removal and the dispensationalists use to say a different path of Salvation. We are to understand the phrase, "not a Jew who is one outwardly" to mean an ethnic Jew, and that circumcision as the sign or evidence of belonging to God due to lineage has the spiritual meaning that the true Jew is the one who has God's law written upon their heart by the indwelling of the Holy Spirit that leads the saved to obey God in all we do. A partial hardening and spirit of disobedience has once again occurred in Israel until the fullness of the Gentile's salvation can manifest. How can one see this as the removal or a separate path to Salvation? While the hardened heart will reject God, God does not reject the hardened heart. The natural branch will be restored and the unnatural is grafted-in.

Romans 5:8

But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

We are all indeed saved by grace through faith and we will be judged by our works.

Romans 2:6

who WILL RENDER TO EACH PERSON ACCORDING TO HIS **DEEDS**:

This armchair Christianity is certainly attractive to the flesh, but not to God. We are saved to DO good works as the fruit of our Salvation by grace through faith, says God. The next three verses should put to rest all these things are addressed here.

Ephesians 2:8-10

For by **grace** you have been **saved through faith**; and that not of yourselves, it is the gift of God; **not as a result of works**, so that no one may boast. For we are His workmanship, **created in Christ Jesus for good works**, which God prepared beforehand so that we would walk in them.

Works will never bring us to Salvation ... but will always proceed from Salvation. I simply cannot fathom why this is an impossible concept for so many teachers of the new covenant to grasp?

1. For by **grace** you have been **saved through faith** ... AMEN to that and thank you God!
2. Not as a **result** of works ... grace negates works, Salvation *cannot* be earned!
3. Created in Christ Jesus **for** good works ... obedience and works are the fruit and the reason for Salvation!

It's as clear as 1... 2... 3. Nonetheless, there will still be those who go into convulsion fits over this spiritual truth. It does take the in-dwelling of God's Holy Spirit to understand. Oh how I pray that more teachers of the new covenant will repent and come to salvation and teach the truth of God so we can truly change the world from darkness to Light.

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This is and was always the only path of Salvation to every human since Adam. This was the Salvation path prior to the law of Moses; this was the only path of Salvation during the law of Moses; this was the only path of Salvation after Messiah Jesus fulfilled the law of Moses; this was the only path of Salvation after the coming of the Holy Spirit on the day of Pentecost; this was and is the only path of Salvation ever.

## Exegesis

The numbers in front of these is from the concordance of the bible which numbers, defines and identifies every word in Scripture. No student of Jesus should be without a concordance when engaged in bible study.

## New Covenant: Israel

### 2474 Ἰσραήλ Israel (*is-rah-ale'*)

of Hebrew origin [03478](#) יִשְׂרָאֵל; adj; TDNT-3:356,372; { See TDNT 336 }

NAS-Israel (51).

AV-Israel 70; 70

Israel = "he shall be a prince of God"

- 1) the name given to the patriarch Jacob (and borne by him in addition to his former name)
- 2) the family or descendants of Israel, the nation of Israel
- 3) Christians, the Israel of God (Ga 6:16), for not all those who draw their bodily descent from Israel are true Israelites, i.e. are those whom God pronounces to be Israelites and has chosen to salvation

Mt 2:6 'AND YOU, BETHLEHEM, LAND OF JUDAH, ARE BY NO MEANS LEAST AMONG THE LEADERS OF JUDAH; FOR OUT OF YOU SHALL COME FORTH A RULER WHO WILL SHEPHERD MY PEOPLE ISRAEL <2474>.'"</p></div>
<div data-bbox="83 566 896 603" data-label="Text">
<p>Mt 2:20 "Get up, take the Child and His mother, and go into the land of Israel <2474>; for those who sought the Child's life are dead."</p></div>
<div data-bbox="83 603 881 622" data-label="Text">
<p>Mt 2:21 So Joseph got up, took the Child and His mother, and came into the land of Israel <2474>.</p></div>
<div data-bbox="83 622 908 658" data-label="Text">
<p>Mt 8:10 Now when Jesus heard this, He marveled and said to those who were following, "Truly I say to you, I have not found such great faith with anyone in Israel <2474>.</p></div>
<div data-bbox="83 658 892 695" data-label="Text">
<p>Mt 9:33 After the demon was cast out, the mute man spoke; and the crowds were amazed, and were saying, "Nothing like this has ever been seen in Israel <2474>."</p></div>
<div data-bbox="83 695 647 714" data-label="Text">
<p>Mt 10:6 but rather go to the lost sheep of the house of Israel <2474>.</p></div>
<div data-bbox="83 714 898 751" data-label="Text">
<p>Mt 10:23 "But whenever they persecute you in one city, flee to the next; for truly I say to you, you will not finish going through the cities of Israel <2474> until the Son of Man comes.</p></div>
<div data-bbox="83 751 901 769" data-label="Text">
<p>Mt 15:24 But He answered and said, "I was sent only to the lost sheep of the house of Israel <2474>."</p></div>
<div data-bbox="83 769 892 806" data-label="Text">
<p>Mt 15:31 So the crowd marveled as they saw the mute speaking, the crippled restored, and the lame walking, and the blind seeing; and they glorified the God of Israel <2474>.</p></div>
<div data-bbox="83 806 919 861" data-label="Text">
<p>Mt 19:28 And Jesus said to them, "Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel <2474>.</p></div>
<div data-bbox="83 918 461 937" data-label="Page-Footer">
<p>©2014 The Lord's Children. All Rights Reserved.</p></div>
<div data-bbox="845 918 921 937" data-label="Page-Footer">
<p>Page 16</p></div>

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Mt 27:9 Then that which was spoken through Jeremiah the prophet was fulfilled: "AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF THE ONE WHOSE PRICE HAD BEEN SET by the sons of Israel <2474>;

Mt 27:42 "He saved others; He cannot save Himself. He is the King of Israel <2474>; let Him now come down from the cross, and we will believe in Him.

Mr 12:29 Jesus answered, "The foremost is, 'HEAR, O ISRAEL <2474>! THE LORD OUR GOD IS ONE LORD;

Mr 15:32 "Let this Christ, the King of Israel <2474>, now come down from the cross, so that we may see and believe!" Those who were crucified with Him were also insulting Him.

Lu 1:16 "And he will turn many of the sons of Israel <2474> back to the Lord their God.

Lu 1:54 "He has given help to Israel <2474> His servant, In remembrance of His mercy,

Lu 1:68 "Blessed be the Lord God of Israel <2474>, For He has visited us and accomplished redemption for His people,

Lu 1:80 And the child continued to grow and to become strong in spirit, and he lived in the deserts until the day of his public appearance to Israel <2474>.

Lu 2:25 And there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel <2474>; and the Holy Spirit was upon him.

Lu 2:32 A LIGHT OF REVELATION TO THE GENTILES, And the glory of Your people Israel <2474>."

Lu 2:34 And Simeon blessed them and said to Mary His mother, "Behold, this Child is appointed for the fall and rise of many in Israel <2474>, and for a sign to be opposed —

Lu 4:25 "But I say to you in truth, there were many widows in Israel <2474> in the days of Elijah, when the sky was shut up for three years and six months, when a great famine came over all the land;

Lu 4:27 "And there were many lepers in Israel <2474> in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian."

Lu 7:9 Now when Jesus heard this, He marveled at him, and turned and said to the crowd that was following Him, "I say to you, not even in Israel <2474> have I found such great faith."

Lu 22:30 that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel <2474>.

Lu 24:21 "But we were hoping that it was He who was going to redeem Israel <2474>. Indeed, besides all this, it is the third day since these things happened.

Joh 1:31 "I did not recognize Him, but so that He might be manifested to Israel <2474>, I came baptizing in water."

Joh 1:49 Nathanael answered Him, "Rabbi, You are the Son of God; You are the King of Israel <2474>."

Joh 3:10 Jesus answered and said to him, "Are you the teacher of Israel <2474> and do not understand these things?

Joh 12:13 took the branches of the palm trees and went out to meet Him, and began to shout, "Hosanna! BLESSED IS HE WHO COMES IN THE NAME OF THE LORD, even the King of Israel <2474>."

Ac 1:6 So when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel <2474>?"

Ro 9:27 Isaiah cries out concerning Israel <2474>, "THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED;

Ro 9:31 but Israel <2474>, pursuing a law of righteousness, did not arrive at that law.

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Ro 10:19 But I say, surely Israel <2474> did not know, did they? First Moses says, "I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU."

Ro 10:21 But as for Israel <2474> He says, "ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE."

Ro 11:2 God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel <2474>?

Ro 11:7 What then? What Israel <2474> is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened;

Ro 11:25 For I do not want you, brethren, to be uninformed of this mystery — so that you will not be wise in your own estimation — that a partial hardening has happened to Israel <2474> until the fullness of the Gentiles has come in;

Ro 11:26 and so all Israel <2474> will be saved; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB."

1Co 10:18 Look at the nation Israel <2474>; are not those who eat the sacrifices sharers in the altar?

2Co 3:7 But if the ministry of death, in letters engraved on stones, came with glory, so that the sons of Israel <2474> could not look intently at the face of Moses because of the glory of his face, fading as it was,

2Co 3:13 and are not like Moses, who used to put a veil over his face so that the sons of Israel <2474> would not look intently at the end of what was fading away.

Ga 6:16 And those who will walk by this rule, peace and mercy be upon them, and upon the Israel <2474> of God.

Eph 2:12 remember that you were at that time separate from Christ, excluded from the commonwealth of Israel <2474>, and strangers to the covenants of promise, having no hope and without God in the world.

Php 3:5 circumcised the eighth day, of the nation of Israel <2474>, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee;

Heb 8:8 For finding fault with them, He says, "BEHOLD, DAYS ARE COMING, SAYS THE LORD, WHEN I WILL EFFECT A NEW COVENANT WITH THE HOUSE OF ISRAEL <2474> AND WITH THE HOUSE OF JUDAH;

Heb 8:10 "FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL <2474> AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS INTO THEIR MINDS, AND I WILL WRITE THEM ON THEIR HEARTS. AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.

Heb 11:22 By faith Joseph, when he was dying, made mention of the exodus of the sons of Israel <2474>, and gave orders concerning his bones.

Re 2:14 'But I have a few things against you, because you have there some who hold the teaching of Balaam, who kept teaching Balak to put a stumbling block before the sons of Israel <2474>, to eat things sacrificed to idols and to commit acts of immorality.

Re 7:4 And I heard the number of those who were sealed, one hundred and forty-four thousand sealed from every tribe of the sons of Israel <2474>:

Re 21:12 It had a great and high wall, with twelve gates, and at the gates twelve angels; and names were written on them, which are the names of the twelve tribes of the sons of Israel <2474>.

### **2475 Ἰσραηλίτης Israelites *is-rah-ale-ee'-tace***

from [2474](#); n m; TDNT-3:356,372; { See TDNT 336 }

NAS-Israel (5), Israelite (2), Israelites (2).

AV-Israel 5, Israelite 4; 9

1) an Israelite, one of the nation of Israel, a name to be held in honor

Joh 1:47 Jesus saw Nathanael coming to Him, and \*said of him, "Behold, an Israelite [<2475>](#) indeed, in whom there is no deceit!"

Ac 2:22 "Men of Israel [<2475>](#), listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know —

Ac 3:12 But when Peter saw *this*, he replied to the people, "Men of Israel [<2475>](#), why are you amazed at this, or why do you gaze at us, as if by our own power or piety we had made him walk?

Ac 5:35 And he said to them, "Men of Israel [<2475>](#), take care what you propose to do with these men.

Ac 13:16 Paul stood up, and motioning with his hand said, "Men of Israel [<2475>](#), and you who fear God, listen:

Ac 21:28 crying out, "Men of Israel [<2475>](#), come to our aid! This is the man who preaches to all men everywhere against our people and the Law and this place; and besides he has even brought Greeks into the temple and has defiled this holy place."

Ro 9:4 who are Israelites [<2475>](#), to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the *temple* service and the promises,

Ro 11:1 I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite [<2475>](#), a descendant of Abraham, of the tribe of Benjamin.

2Co 11:22 Are they Hebrews? So am I. Are they Israelites [<2475>](#)? So am I. Are they descendants of Abraham? So am I.

Re 7:7 from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar [<2475>](#) twelve thousand,

## **New Covenant: Jews**

### **2450 Ἰουδαῖζω Ioudaizo (*ee-oo-dah-id'-zo*)**

from [2453](#); v; TDNT-3:356,372; { See TDNT 336 }

NAS-live like Jews (1).

AV-to live as do the Jews 1; 1

1) to adopt Jewish customs and rites, imitate the Jews, Judaize

1a) one who observes the ritual law of the Jews

Gal 2:14

But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas <Peter> in the presence of all, "If you, being a **Jew** [<2453>](#), live like the Gentiles and not like the **Jews** [<2452>](#), how [is it that] you compel the Gentiles to **live like Jews** [<2450>](#)?"

### **2451 Ἰουδαϊκός Ioudaikos (*ee-oo-dah-ee-kos'*)**

from [2453](#); adj; TDNT-3:356,372; { See TDNT 336 }

NAS-Jewish (1).

AV-Jewish 1; 1

## Israel and Jews in the New Covenant

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1) Jewish

Titus 1:14 not paying attention to **Jewish** <2451> myths and commandments of men who turn away from the truth.

### **2452 Ἰουδαϊκῶς Ioudaikos (ee-oo-dah-ee-koce')**

from 2451; adv; { See TDNT 336 }

NAS-like the Jews (1).

AV-as do the Jews 1; 1

1) Jewishly, after the manner of the Jews

Ga 2:14 But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, "If you, being a Jew, live like the Gentiles and not **like the Jews** <2452>, how *is it that* you compel the Gentiles to live like Jews?"

### **2453 Ἰουδαῖος Ioudaios (ee-oo-dah'-yos)**

from 2448 (in the sense of 2455 as a country); adj; TDNT- 3:356,372; { See TDNT 336 }

NAS-Jew (21), Jewess (1), Jewish (8), Jews (163), Judea (46).

AV-Jew 193, of Judea 1, Jewess 2; 196

1) Jewish, belonging to the Jewish nation

2) Jewish as respects to birth, origin, religion

Mt 2:1 Now after Jesus was born in Bethlehem of Judea <2453> in the days of Herod the king, magi from the east arrived in Jerusalem, saying,

Mt 2:2 "Where is He who has been born King of the Jews <2453>? For we saw His star in the east and have come to worship Him."

Mt 2:5 They said to him, "In Bethlehem of Judea <2453>; for this is what has been written by the prophet:

Mt 2:22 But when he heard that Archelaus was reigning over Judea <2453> in place of his father Herod, he was afraid to go there. Then after being warned by God in a dream, he left for the regions of Galilee,

Mt 3:1 Now in those days John the Baptist \*came, preaching in the wilderness of Judea <2453>, saying,

Mt 3:5 Then Jerusalem was going out to him, and all Judea <2453> and all the district around the Jordan;

Mt 4:25 Large crowds followed Him from Galilee and the Decapolis and Jerusalem and Judea <2453> and from beyond the Jordan.

Mt 19:1 When Jesus had finished these words, He departed from Galilee and came into the region of Judea <2453> beyond the Jordan;

Mt 24:16 then those who are in Judea <2453> must flee to the mountains.

Mt 27:11 Now Jesus stood before the governor, and the governor questioned Him, saying, "Are You the King of the Jews <2453>?" And Jesus said to him, "It is as you say."

Mt 27:29 And after twisting together a crown of thorns, they put it on His head, and a reed in His right hand; and they knelt down before Him and mocked Him, saying, "Hail, King of the Jews <2453>!"

Mt 27:37 And above His head they put up the charge against Him which read, "THIS IS JESUS THE KING OF THE JEWS <2453>."

Mt 28:15 And they took the money and did as they had been instructed; and this story was widely spread among the Jews <2453>, and is to this day.

## Israel and Jews in the New Covenant

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Mr 1:5 And all the country of Judea <2453> was going out to him, and all the people of Jerusalem; and they were being baptized by him in the Jordan River, confessing their sins.

Mr 3:7 Jesus withdrew to the sea with His disciples; and a great multitude from Galilee followed; and also from Judea <2453>,

Mr 7:3 (For the Pharisees and all the Jews <2453> do not eat unless they carefully wash their hands, thus observing the traditions of the elders;

Mr 10:1 Getting up, He \*went from there to the region of Judea <2453> and beyond the Jordan; crowds \*gathered around Him again, and, according to His custom, He once more began to teach them.

Mr 13:14 "But when you see the ABOMINATION OF DESOLATION standing where it should not be (let the reader understand), then those who are in Judea <2453> must flee to the mountains.

Mr 15:2 Pilate questioned Him, "Are You the King of the Jews <2453>?" And He \*answered him, "It is as you say."

Mr 15:9 Pilate answered them, saying, "Do you want me to release for you the King of the Jews <2453>?"

Mr 15:12 Answering again, Pilate said to them, "Then what shall I do with Him whom you call the King of the Jews <2453>?"

Mr 15:18 and they began to acclaim Him, "Hail, King of the Jews <2453>!"

Mr 15:26 The inscription of the charge against Him read, "THE KING OF THE JEWS <2453>."

Lu 1:5 In the days of Herod, king of Judea <2453>, there was a priest named Zacharias, of the division of Abijah; and he had a wife from the daughters of Aaron, and her name was Elizabeth.

Lu 1:65 Fear came on all those living around them; and all these matters were being talked about in all the hill country of Judea <2453>.

Lu 2:4 Joseph also went up from Galilee, from the city of Nazareth, to Judea <2453>, to the city of David which is called Bethlehem, because he was of the house and family of David,

Lu 3:1 Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea <2453>, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene,

Lu 4:44 So He kept on preaching in the synagogues of Judea <2453>.

Lu 5:17 One day He was teaching; and there were some Pharisees and teachers of the law sitting there, who had come from every village of Galilee and Judea <2453> and from Jerusalem; and the power of the Lord was present for Him to perform healing.

Lu 6:17 Jesus came down with them and stood on a level place; and there was a large crowd of His disciples, and a great throng of people from all Judea <2453> and Jerusalem and the coastal region of Tyre and Sidon,

Lu 7:3 When he heard about Jesus, he sent some Jewish <2453> elders asking Him to come and save the life of his slave.

Lu 7:17 This report concerning Him went out all over Judea <2453> and in all the surrounding district.

Lu 21:21 "Then those who are in Judea <2453> must flee to the mountains, and those who are in the midst of the city must leave, and those who are in the country must not enter the city;

Lu 23:3 So Pilate asked Him, saying, "Are You the King of the Jews <2453>?" And He answered him and said, "It is as you say."

Lu 23:5 But they kept on insisting, saying, "He stirs up the people, teaching all over Judea <2453>, starting from Galilee even as far as this place."

Lu 23:37 and saying, "If You are the King of the Jews <2453>, save Yourself!"

## Israel and Jews in the New Covenant

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Lu 23:38 Now there was also an inscription above Him, "THIS IS THE KING OF THE JEWS <2453>."

Lu 23:51 (he had not consented to their plan and action), a man from Arimathea, a city of the Jews <2453>, who was waiting for the kingdom of God;

Joh 1:19 This is the testimony of John, when the Jews <2453> sent to him priests and Levites from Jerusalem to ask him, "Who are you?"

Joh 2:6 Now there were six stone waterpots set there for the Jewish <2453> custom of purification, containing twenty or thirty gallons each.

Joh 2:13 The Passover of the Jews <2453> was near, and Jesus went up to Jerusalem.

Joh 2:18 The Jews <2453> then said to Him, "What sign do You show us as your authority for doing these things?"

Joh 2:20 The Jews <2453> then said, "It took forty-six years to build this temple, and will You raise it up in three days?"

Joh 3:1 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews <2453>;

Joh 3:22 After these things Jesus and His disciples came into the land of Judea <2453>, and there He was spending time with them and baptizing.

Joh 3:25 Therefore there arose a discussion on the part of John's disciples with a Jew <2453> about purification.

Joh 4:3 He left Judea <2453> and went away again into Galilee.

Joh 4:9 Therefore the Samaritan woman \*said to Him, "How is it that You, being a Jew <2453>, ask me for a drink since I am a Samaritan woman?" (For Jews <2453> have no dealings with Samaritans.)

Joh 4:22 "You worship what you do not know; we worship what we know, for salvation is from the Jews <2453>.

Joh 4:47 When he heard that Jesus had come out of Judea <2453> into Galilee, he went to Him and was imploring Him to come down and heal his son; for he was at the point of death.

Joh 4:54 This is again a second sign that Jesus performed when He had come out of Judea <2453> into Galilee.

Joh 5:1 After these things there was a feast of the Jews <2453>, and Jesus went up to Jerusalem.

Joh 5:10 So the Jews <2453> were saying to the man who was cured, "It is the Sabbath, and it is not permissible for you to carry your pallet."

Joh 5:15 The man went away, and told the Jews <2453> that it was Jesus who had made him well.

Joh 5:16 For this reason the Jews <2453> were persecuting Jesus, because He was doing these things on the Sabbath.

Joh 5:18 For this reason therefore the Jews <2453> were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.

Joh 6:4 Now the Passover, the feast of the Jews <2453>, was near.

Joh 6:41 Therefore the Jews <2453> were grumbling about Him, because He said, "I am the bread that came down out of heaven."

Joh 6:52 Then the Jews <2453> began to argue with one another, saying, "How can this man give us His flesh to eat?"

Joh 7:1 After these things Jesus was walking in Galilee, for He was unwilling to walk in Judea <2453> because the Jews <2453> were seeking to kill Him.

Joh 7:2 Now the feast of the Jews <2453>, the Feast of Booths, was near.

## Israel and Jews in the New Covenant

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Joh 7:3 Therefore His brothers said to Him, "Leave here and go into Judea <2453>, so that Your disciples also may see Your works which You are doing.

Joh 7:11 So the Jews <2453> were seeking Him at the feast and were saying, "Where is He?"

Joh 7:13 Yet no one was speaking openly of Him for fear of the Jews <2453>.

Joh 7:15 The Jews <2453> then were astonished, saying, "How has this man become learned, having never been educated?"

Joh 7:35 The Jews <2453> then said to one another, "Where does this man intend to go that we will not find Him? He is not intending to go to the Dispersion among the Greeks, and teach the Greeks, is He?"

Joh 8:22 So the Jews <2453> were saying, "Surely He will not kill Himself, will He, since He says, 'Where I am going, you cannot come?'"

Joh 8:31 So Jesus was saying to those Jews <2453> who had believed Him, "If you continue in My word, then you are truly disciples of Mine;

Joh 8:48 The Jews <2453> answered and said to Him, "Do we not say rightly that You are a Samaritan and have a demon?"

Joh 8:52 The Jews <2453> said to Him, "Now we know that You have a demon. Abraham died, and the prophets also; and You say, 'If anyone keeps My word, he will never taste of death.'

Joh 8:57 So the Jews <2453> said to Him, "You are not yet fifty years old, and have You seen Abraham?"

Joh 9:18 The Jews <2453> then did not believe it of him, that he had been blind and had received sight, until they called the parents of the very one who had received his sight,

Joh 9:22 His parents said this because they were afraid of the Jews <2453>; for the Jews <2453> had already agreed that if anyone confessed Him to be Christ, he was to be put out of the synagogue.

Joh 10:19 A division occurred again among the Jews <2453> because of these words.

Joh 10:24 The Jews <2453> then gathered around Him, and were saying to Him, "How long will You keep us in suspense? If You are the Christ, tell us plainly."

Joh 10:31 The Jews <2453> picked up stones again to stone Him.

Joh 10:33 The Jews <2453> answered Him, "For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God."

Joh 11:7 Then after this He \*said to the disciples, "Let us go to Judea <2453> again."

Joh 11:8 The disciples \*said to Him, "Rabbi, the Jews <2453> were just now seeking to stone You, and are You going there again?"

Joh 11:19 and many of the Jews <2453> had come to Martha and Mary, to console them concerning their brother.

Joh 11:31 Then the Jews <2453> who were with her in the house, and consoling her, when they saw that Mary got up quickly and went out, they followed her, supposing that she was going to the tomb to weep there.

Joh 11:33 When Jesus therefore saw her weeping, and the Jews <2453> who came with her also weeping, He was deeply moved in spirit and was troubled,

Joh 11:36 So the Jews <2453> were saying, "See how He loved him!"

Joh 11:45 Therefore many of the Jews <2453> who came to Mary, and saw what He had done, believed in Him.

## Israel and Jews in the New Covenant

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Joh 11:54 Therefore Jesus no longer continued to walk publicly among the Jews <2453>, but went away from there to the country near the wilderness, into a city called Ephraim; and there He stayed with the disciples.

Joh 11:55 Now the Passover of the Jews <2453> was near, and many went up to Jerusalem out of the country before the Passover to purify themselves.

Joh 12:9 The large crowd of the Jews <2453> then learned that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He raised from the dead.

Joh 12:11 because on account of him many of the Jews <2453> were going away and were believing in Jesus.

Joh 13:33 "Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews <2453>, now I also say to you, 'Where I am going, you cannot come.'

Joh 18:12 So the Roman cohort and the commander and the officers of the Jews <2453>, arrested Jesus and bound Him,

Joh 18:14 Now Caiaphas was the one who had advised the Jews <2453> that it was expedient for one man to die on behalf of the people.

Joh 18:20 Jesus answered him, "I have spoken openly to the world; I always taught in synagogues and in the temple, where all the Jews <2453> come together; and I spoke nothing in secret.

Joh 18:31 So Pilate said to them, "Take Him yourselves, and judge Him according to your law." The Jews <2453> said to him, "We are not permitted to put anyone to death,"

Joh 18:33 Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, "Are You the King of the Jews <2453>?"

Joh 18:35 Pilate answered, "I am not a Jew <2453>, am I? Your own nation and the chief priests delivered You to me; what have You done?"

Joh 18:36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews <2453>; but as it is, My kingdom is not of this realm."

Joh 18:38 Pilate \*said to Him, "What is truth?" And when he had said this, he went out again to the Jews <2453> and \*said to them, "I find no guilt in Him.

Joh 18:39 "But you have a custom that I release someone for you at the Passover; do you wish then that I release for you the King of the Jews <2453>?"

Joh 19:3 and they began to come up to Him and say, "Hail, King of the Jews <2453>!" and to give Him slaps in the face.

Joh 19:7 The Jews <2453> answered him, "We have a law, and by that law He ought to die because He made Himself out to be the Son of God."

Joh 19:12 As a result of this Pilate made efforts to release Him, but the Jews <2453> cried out saying, "If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar."

Joh 19:14 Now it was the day of preparation for the Passover; it was about the sixth hour. And he \*said to the Jews <2453>, "Behold, your King!"

Joh 19:19 Pilate also wrote an inscription and put it on the cross. It was written, "JESUS THE NAZARENE, THE KING OF THE JEWS <2453>."

Joh 19:20 Therefore many of the Jews <2453> read this inscription, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin and in Greek.

## Israel and Jews in the New Covenant

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Joh 19:21 So the chief priests of the Jews <2453> were saying to Pilate, "Do not write, 'The King of the Jews <2453>'; but that He said, 'I am King of the Jews <2453>.'"

Joh 19:31 Then the Jews <2453>, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and that they might be taken away.

Joh 19:38 After these things Joseph of Arimathea, being a disciple of Jesus, but a secret one for fear of the Jews <2453>, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. So he came and took away His body.

Joh 19:40 So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews <2453>.

Joh 19:42 Therefore because of the Jewish <2453> day of preparation, since the tomb was nearby, they laid Jesus there.

Joh 20:19 So when it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews <2453>, Jesus came and stood in their midst and \*said to them, "Peace be with you."

Ac 1:8 but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea <2453> and Samaria, and even to the remotest part of the earth."

Ac 2:5 Now there were Jews <2453> living in Jerusalem, devout men from every nation under heaven.

Ac 2:9 "Parthians and Medes and Elamites, and residents of Mesopotamia, Judea <2453> and Cappadocia, Pontus and Asia,

Ac 2:10 Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews <2453> and proselytes,

Ac 2:14 But Peter, taking his stand with the eleven, raised his voice and declared to them: "Men of Judea <2453> and all you who live in Jerusalem, let this be known to you and give heed to my words.

Ac 8:1 Saul was in hearty agreement with putting him to death. And on that day a great persecution began against the church in Jerusalem, and they were all scattered throughout the regions of Judea <2453> and Samaria, except the apostles.

Ac 9:22 But Saul kept increasing in strength and confounding the Jews <2453> who lived at Damascus by proving that this Jesus is the Christ.

Ac 9:23 When many days had elapsed, the Jews <2453> plotted together to do away with him,

Ac 9:31 So the church throughout all Judea <2453> and Galilee and Samaria enjoyed peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it continued to increase.

Ac 10:22 They said, "Cornelius, a centurion, a righteous and God-fearing man well spoken of by the entire nation of the Jews <2453>, was divinely directed by a holy angel to send for you to come to his house and hear a message from you."

Ac 10:28 And he said to them, "You yourselves know how unlawful it is for a man who is a Jew <2453> to associate with a foreigner or to visit him; and yet God has shown me that I should not call any man unholy or unclean.

Ac 10:37 you yourselves know the thing which took place throughout all Judea <2453>, starting from Galilee, after the baptism which John proclaimed.

Ac 10:39 "We are witnesses of all the things He did both in the land of the Jews <2453> and in Jerusalem. They also put Him to death by hanging Him on a cross.

## Israel and Jews in the New Covenant

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Ac 11:1 Now the apostles and the brethren who were throughout Judea <2453> heard that the Gentiles also had received the word of God.

Ro 1:16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew <2453> first and also to the Greek.

Ro 2:9 There will be tribulation and distress for every soul of man who does evil, of the Jew <2453> first and also of the Greek,

Ro 2:10 but glory and honor and peace to everyone who does good, to the Jew <2453> first and also to the Greek.

Ro 2:17 But if you bear the name "Jew <2453>" and rely upon the Law and boast in God,

Ro 2:28 For he is not a Jew <2453> who is one outwardly, nor is circumcision that which is outward in the flesh.

Ro 2:29 But he is a Jew <2453> who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

Ro 3:1 Then what advantage has the Jew <2453>? Or what is the benefit of circumcision?

Ro 3:9 What then? Are we better than they? Not at all; for we have already charged that both Jews <2453> and Greeks are all under sin;

Ro 3:29 Or is God the God of Jews <2453> only? Is He not the God of Gentiles also? Yes, of Gentiles also,

Ro 9:24 even us, whom He also called, not from among Jews <2453> only, but also from among Gentiles.

Ro 10:12 For there is no distinction between Jew <2453> and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him;

Ro 15:31 that I may be rescued from those who are disobedient in Judea <2453>, and that my service for Jerusalem may prove acceptable to the saints;

1Co 1:22 For indeed Jews <2453> ask for signs and Greeks search for wisdom;

1Co 1:23 but we preach Christ crucified, to Jews <2453> a stumbling block and to Gentiles foolishness,

1Co 1:24 but to those who are the called, both Jews <2453> and Greeks, Christ the power of God and the wisdom of God.

1Co 9:20 To the Jews <2453> I became as a Jew <2453>, so that I might win Jews <2453>; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law;

1Co 10:32 Give no offense either to Jews <2453> or to Greeks or to the church of God;

1Co 12:13 For by one Spirit we were all baptized into one body, whether Jews <2453> or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

2Co 1:16 that is, to pass your way into Macedonia, and again from Macedonia to come to you, and by you to be helped on my journey to Judea <2453>.

2Co 11:24 Five times I received from the Jews <2453> thirty-nine lashes.

Ga 1:22 I was still unknown by sight to the churches of Judea <2453> which were in Christ;

Ga 2:13 The rest of the Jews <2453> joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy.

Ga 2:14 But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, "If you, being a Jew <2453>, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews?"

Ga 2:15 "We are Jews <2453> by nature and not sinners from among the Gentiles;

## Israel and Jews in the New Covenant

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Ga 3:28 There is neither Jew <2453> nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

Col 3:11 a renewal in which there is no distinction between Greek and Jew <2453>, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.

1Th 2:14 For you, brethren, became imitators of the churches of God in Christ Jesus that are in Judea <2453>, for you also endured the same sufferings at the hands of your own countrymen, even as they did from the Jews <2453>.

Re 2:9 'I know your tribulation and your poverty (but you are rich), and the blasphemy by those who say they are Jews <2453> and are not, but are a synagogue of Satan.

Re 3:9 'Behold, I will cause those of the synagogue of Satan, who say that they are Jews <2453> and are not, but lie — I will make them come and bow down at your feet, and make them know that I have loved you.

### **2454 Ἰουδαϊσμός Ioudaismos (ee-oo-dah-is-mos')**

from 2450; n m; TDNT-3:356,372; { See TDNT 336 }

NAS-Judaism (2).

AV-Jews' religion 2; 2

1) the Jewish faith and worship, religion of the Jews, Judaism

Gal 1:13-14

13 For you have heard of my former manner of life in **Judaism <2454>**, how I used to persecute the church of God beyond measure and tried to destroy it;

14 and I was advancing in **Judaism <2454>**, beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions.

### **2455 Ἰούδας Ioudas (ee-oo-das')**

of Hebrew origin 03063 יְהוּדָה; n m; { See TDNT 336 }

NAS-Judah (11), Judas (32), Jude (1).

AV-Judas (Iscairiot) 22, Juda (Son of Jacob) 7, Judah (Son of Jacob) 1, Judas (Son of Jacob) 2, Judas

(Brother of James) 3, Jude (Brother of James) 1, Judas Barsabas 3, Juda (Ancestors of Jesus 2, misc 1; 42 Judah or Judas = "he shall be praised"

1) the fourth son of Jacob

2) an unknown ancestor of Christ

3) a man surnamed the Galilean, who at the time of the census of Quirinus, excited the revolt in Galilee, Ac 5:37

4) a certain Jew of Damascus, Ac 9:11

5) a prophet surnamed Barsabas, of the church at Jerusalem, Ac 15:22,27,32

6) the apostle, Joh 14:22, who was surnamed Lebbaeus or Thaddaeus, and according to opinion wrote the Epistle of Jude.

7) the half-brother of Jesus, Mt 13:55

8) Judas Iscairiot, the apostle who betrayed Jesus

Mt 1:2 Abraham was the father of Isaac, Isaac the father of Jacob, and Jacob the father of Judah <2455> and his brothers.

Mt 1:3 Judah <2455> was the father of Perez and Zerah by Tamar, Perez was the father of Hezron, and Hezron the father of Ram.

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Mt 2:6 'AND YOU, BETHLEHEM, LAND OF JUDAH <2455>, ARE BY NO MEANS LEAST AMONG THE LEADERS OF JUDAH <2455>; FOR OUT OF YOU SHALL COME FORTH A RULER WHO WILL SHEPHERD MY PEOPLE ISRAEL.'

Mt 10:4 Simon the Zealot, and Judas <2455> Iscariot, the one who betrayed Him.

Mt 13:55 "Is not this the carpenter's son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Judas <2455>?"

Mt 26:14 Then one of the twelve, named Judas <2455> Iscariot, went to the chief priests

Mt 26:25 And Judas <2455>, who was betraying Him, said, "Surely it is not I, Rabbi?" Jesus \*said to him, "You have said it yourself."

Mt 26:47 While He was still speaking, behold, Judas <2455>, one of the twelve, came up accompanied by a large crowd with swords and clubs, who came from the chief priests and elders of the people.

Mt 27:3 Then when Judas <2455>, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders,

Mr 3:19 and Judas <2455> Iscariot, who betrayed Him.

Mr 6:3 "Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas <2455> and Simon? Are not His sisters here with us?" And they took offense at Him.

Mr 14:10 Then Judas <2455> Iscariot, who was one of the twelve, went off to the chief priests in order to betray Him to them.

Mr 14:43 Immediately while He was still speaking, Judas <2455>, one of the twelve, \*came up accompanied by a crowd with swords and clubs, who were from the chief priests and the scribes and the elders.

Lu 1:39 Now at this time Mary arose and went in a hurry to the hill country, to a city of Judah <2455>,

Lu 3:30 the son of Simeon, the son of Judah <2455>, the son of Joseph, the son of Jonam, the son of Eliakim,

Lu 3:33 the son of Amminadab, the son of Admin, the son of Ram, the son of Hezron, the son of Perez, the son of Judah <2455>,

Lu 6:16 Judas <2455> the son of James, and Judas <2455> Iscariot, who became a traitor.

Lu 22:3 And Satan entered into Judas <2455> who was called Iscariot, belonging to the number of the twelve.

Lu 22:47 While He was still speaking, behold, a crowd came, and the one called Judas <2455>, one of the twelve, was preceding them; and he approached Jesus to kiss Him.

Lu 22:48 But Jesus said to him, "Judas <2455>, are you betraying the Son of Man with a kiss?"

Joh 6:71 Now He meant Judas <2455> the son of Simon Iscariot, for he, one of the twelve, was going to betray Him.

Joh 12:4 But Judas <2455> Iscariot, one of His disciples, who was intending to betray Him, \*said,

Joh 13:2 During supper, the devil having already put into the heart of Judas <2455> Iscariot, the son of Simon, to betray Him,

Joh 13:26 Jesus then \*answered, "That is the one for whom I shall dip the morsel and give it to him." So when He had dipped the morsel, He \*took and \*gave it to Judas <2455>, the son of Simon Iscariot.

Joh 13:29 For some were supposing, because Judas <2455> had the money box, that Jesus was saying to him, "Buy the things we have need of for the feast"; or else, that he should give something to the poor.

Joh 14:22 Judas <2455> (not Iscariot) \*said to Him, "Lord, what then has happened that You are going to disclose Yourself to us and not to the world?"

Joh 18:2 Now Judas <2455> also, who was betraying Him, knew the place, for Jesus had often met there with His disciples.

Joh 18:3 Judas <2455> then, having received the Roman cohort and officers from the chief priests and the Pharisees, \*came there with lanterns and torches and weapons.

Joh 18:5 They answered Him, "Jesus the Nazarene." He \*said to them, "I am He." And Judas <2455> also, who was betraying Him, was standing with them.

Ac 1:13 When they had entered the city, they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas <2455> the son of James.

Ac 1:16 "Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas <2455>, who became a guide to those who arrested Jesus.

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Ac 1:25 to occupy this ministry and apostleship from which Judas <2455> turned aside to go to his own place."

Ac 5:37 "After this man, Judas <2455> of Galilee rose up in the days of the census and drew away some people after him; he too perished, and all those who followed him were scattered.

Ac 9:11 And the Lord said to him, "Get up and go to the street called Straight, and inquire at the house of Judas <2455> for a man from Tarsus named Saul, for he is praying,

Ac 15:22 Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them to send to Antioch with Paul and Barnabas — Judas <2455> called Barsabbas, and Silas, leading men among the brethren,

Ac 15:27 "Therefore we have sent Judas <2455> and Silas, who themselves will also report the same things by word of mouth.

Ac 15:32 Judas <2455> and Silas, also being prophets themselves, encouraged and strengthened the brethren with a lengthy message.

Heb 7:14 For it is evident that our Lord was descended from Judah <2455>, a tribe with reference to which Moses spoke nothing concerning priests.

Heb 8:8 For finding fault with them, He says, "BEHOLD, DAYS ARE COMING, SAYS THE LORD, WHEN I WILL EFFECT A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH <2455>;

Jude 1:1 Jude <2455>, a bond-servant of Jesus Christ, and brother of James, To those who are the called, beloved in God the Father, and kept for Jesus Christ:

Re 5:5 and one of the elders \*said to me, "Stop weeping; behold, the Lion that is from the tribe of Judah <2455>, the Root of David, has overcome so as to open the book and its seven seals."

Re 7:5 From the tribe of Judah <2455>, twelve thousand were sealed, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand,

### Old Covenant: Israel

#### 03478 יִשְׂרָאֵל Yisra'el (yis-raw-ale')

from 08280 and 0410, Greek 2474 Ἰσραηλ; n pr m; [BDB-975a] {See TWOT on 930 @@ "930a" }

NAS-Israel (2485), Israel's (13), Israelites (5), Israelites\* (1).

AV-Israel 2489, Israelites 16; 2505

Israel= "God prevails"

1) the second name for Jacob given to him by God after his wrestling with the angel at Peniel

2) the name of the descendants and the nation of the descendants of Jacob

2a) the name of the nation until the death of Solomon and the split

2b) the name used and given to the northern kingdom consisting of the 10 tribes under Jeroboam; the southern kingdom was known as Judah

2c) the name of the nation after the return from exile

#### 03479 יִשְׂרָאֵל Yisra'el (Aramaic) (yis-raw-ale')

corresponding to 03478; n pr m; [BDB-1096a] {See TWOT on 930 @@ "930a" }

NAS-Israel (8).

AV-Israel 8; 8

Israel= "God prevails"

NAS-Israel (8). 1) the second name for Jacob given to him by God after his wrestling with the angel at Peniel

2) the name of the descendants and the nation of the descendants of Jacob

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- 2a) the name of the nation until the death of Solomon and the split
- 2b) the name used and given to the northern kingdom consisting of the 10 tribes under Jeroboam; the southern kingdom was known as Judah
- 2c) the name of the nation after the return from exile

### Old Covenant: Jews

#### **03061 דוהי Y<sup>e</sup>huwd (Aramaic) *yeh-hood'***

contracted from a form corresponding to 03063; n pr loc; [BDB-1095b] {See TWOT on 850}

NAS-Judah (7)

AV-Judah 5, Judea 1, Jewry 1; 7

- 1) Judah-the territory of the tribe of Judah

#### **03062 יהודאי Y<sup>e</sup>huwda'iy (Aramaic) *yeh-hoo-daw-ee'***

paternal from 03061; n pr p; [BDB-1095b] {See TWOT on 850}

NAS-Jews (9), Judah (1).

AV-Jews 10; 10

- 1) Jew

#### **03063 הדוהי Y<sup>e</sup>huwdah (*yeh-hoo-daw'*)**

from 03034, Greek 2448 Ἰουδα and 2455 Ἰουδα; n pr m; [BDB-397a] {See TWOT on 850 @@ "850c"}

NAS-Jews (1), Judah (815), Judah's (2).

AV-Judah 808, Bethlehemjudah + 01035 10; 818

Judah= "praised"

- 1) the son of Jacob by Leah
- 2) the tribe descended from Judah the son of Jacob
- 3) the territory occupied by the tribe of Judah
- 4) the kingdom comprised of the tribes of Judah and Benjamin which occupied the southern part of Canaan after the nation split upon the death of Solomon
- 5) a Levite in Ezra's time
- 6) an overseer of Jerusalem in the time of Nehemiah
- 7) a Levite musician in the time of Nehemiah
- 8) a priest in the time of Nehemiah

#### **03064 ידוהי Y<sup>e</sup>huwdiy (*yeh-hoo-dee'*)**

patronymically from 03063; n m; [BDB-397b] {See TWOT on 850 @@ "850a"}

NAS-Jew (10), Jewish (4), Jews (59), Jews' (1), Judeans (1).

AV-Jew 74, Jew + 0376 1, Judah 1; 76

- 1) Jew