



Where did the term 'Jew' come from?

This article will attempt to answer this question. We will look at some of the contending views and use scripture to make sure we have the correct interpretation.

The State of Israel Series

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In the Bible, we see people referred to as ‘Jews’. This is a multifaceted term, so what we are going to do is find out where the term comes from and follow its history so we will know what we are talking about. Let’s start with where the term came from. From Wikipedia:

According to the Book of Genesis, Judah (יְהוּדָה, Yehudah) was the name of the fourth son of the patriarch Jacob. During the Exodus, the name was given to the Tribe of Judah, descended from the patriarch Judah. After the conquest and settlement of the land of Canaan, Judah also referred to the territory allocated to the tribe. After the splitting of the united Kingdom of Israel, the name was used for the southern kingdom of Judah. The kingdom now encompassed the tribes of Judah, Benjamin and Simeon, along with some of the cities of the Levites. With the destruction of the northern kingdom of Israel (Samaria), the kingdom of Judah became the sole Jewish state and the term **y’hudi** (יהודי) was applied to all Israelites. When the word makes its first appearance in writing (in the book of Esther) its meaning has already expanded to include converts to the Jewish religion as well as descendants of Israelites.

The term Yehudi (יְהוּדִי) occurs 74 times in the Masoretic text of the Hebrew Bible. The plural, Yehudim (יְהוּדִים) first appears in 2 Kings 16:6 where it refers to a defeat for the Yehudi army or nation, and in 2 Chronicles 32:18, where it refers to the language of the Yehudim (יְהוּדִית). Jeremiah 34:9 has the earliest singular usage of the word Yehudi. In Esther 2:5-6, the name "Yehudi" (יְהוּדִי) has a generic aspect, in this case referring to a man from the tribe of Benjamin:

"There was a man a Yehudi (Jewish man) in Shushan the capital, whose name was Mordecai the son of Jair the son of Shimei the son of Kish, a Benjamite; who had been exiled from Jerusalem with the exile that was exiled with Jeconiah, king of Judah, which Nebuchadnezzar, king of Babylon, had exiled."

The name appears in the Bible as a verb in Esther 8:17 which states:

"Many of the people of the land became Yehudim (in the generic sense) (מִתְיַהֲדִים, mityahadim) because the fear of the Yehudim fell on them."

In modern Hebrew, **the same word is still used to mean both Jews and Judeans** ("of Judea"). In Arabic the terms are yahūdī (sg.), al-yahūd (pl.), and **بَنُو إِسْرَائِيلَ** banū isrā'īl. The Aramaic term is Y'hūdāi.

In modern English, the term "Israelite" was used to refer to contemporary Jews as well as to Jews of antiquity until the mid-20th-century. Since the foundation of the State of Israel, it has become less common to use "Israelite" of Jews in general. Instead, citizens of the state of Israel, whether Jewish or not, are called "Israeli", while "Jew" is used as an ethno-religious designation.



Who is a Jew?

Now that we know where the term 'Jew' comes from, can go forward and find out more about WHO Jews are. From Wikipedia:

Judaism shares some of the characteristics of a nation, an ethnicity, a religion, and a culture, making the definition of who is a Jew vary slightly depending on whether a religious or national approach to identity is used. Generally, in modern secular usage Jews include three groups: people who were born to a Jewish family regardless of whether or not they follow the religion, those who have some Jewish ancestral background or lineage (sometimes including those who do not have strictly matrilineal descent), and people without any Jewish ancestral background or lineage who have formally converted to Judaism and therefore are followers of the religion.

Historical definitions of Jewish identity **have traditionally been based on halakhic definitions of matrilineal descent**, and halakhic conversions. These definitions of who is a Jew date back to the codification of the Oral Torah into the Babylonian Talmud, around 200 CE. Interpretations of sections of the Tanakh, such as Deuteronomy 7:1–5, by Jewish sages, are used as a warning against intermarriage between Jews and Canaanites because "[the non-Jewish husband] will cause your child to turn away from Me and they will worship the gods (i.e., idols) of others." Leviticus 24:10 says that the son in a marriage between a Hebrew woman and an Egyptian man is "of the community of Israel." This is complemented by Ezra 10:2–3, where Israelites returning from Babylon vow to put aside their gentile wives and their children. A popular theory is that the rape of Jewish women in captivity brought

about the law of Jewish identity being inherited through the maternal line, although scholars challenge this theory citing the Talmudic establishment of the law from the pre-exile period. Another argument is that the rabbis changed the law of patrilineal descent to matrilineal descent due to the widespread rape of Jewish women by Roman soldiers. Since the anti-religious Haskalah movement of the late 18th and 19th centuries, halakhic interpretations of Jewish identity have been challenged.

According to historian Shaye J. D. Cohen, the status of the offspring of mixed marriages was determined patrilineally in the Bible. He brings two likely explanations for the change in Mishnaic times: first, the Mishnah may have been applying the same logic to mixed marriages as it had applied to other mixtures (Kil'ayim). Thus, a mixed marriage is forbidden as is the union of a horse and a donkey, and in both unions the offspring are judged matrilineally. Second, the Tannaim may have been influenced by Roman law, which dictated that when a parent could not contract a legal marriage, offspring would follow the mother. Rabbi Rivon Krygier follows a similar reasoning, arguing that Jewish descent had formerly passed through the patrilineal descent and the law of matrilineal descent had its roots in the Roman legal system.

Note – the lineage for a Jew is determined by the MOTHER and NOT the FATHER, which is diametrically opposed to the Order that the Lord of Hosts has set up for mankind. As you can see, it was set by the Romans in Roman Law, which was carried on through traditions to this very day. Patrilineal descent USED to be followed by Jews until the Roman times. We just want to point out that when a people deviate from Patriarchy – as the Jews did under the Romans – those people are out of Order and the Lord of Hosts will have nothing to do with those families. We covered this in our **Law and Order** series, which you can see [here](#).



What does a Jew believe in?

In this section, we look at what a Jew would believe in. There are a lot of Jews that do not believe in anything, or they may believe in the Lord Jesus Christ (as a Messianic Jew). However, the majority of the Jews, especially in Israel and in the power centers of the world, believe in things that will help them with their lives or business.

We will take a look at what many Orthodox Jews study, as there are schools set up to teach Jewish Studies that many of the youth go to. We are not going to decide or make any definitive conclusions, but we are just looking at a very small part of what a Jew believes in. The writer of this article is NOT a Jew, so we are going to rely on what we have been able to uncover in our research concerning Judaism.

We decided to just touch the surface of this area so that you can get a glimpse of what Jews believe in. We then decided to take out a few elements of Judaism to highlight some of the things we have seen regarding Judaism. Now, as a fair warning: This site looks at everything through the lens or eyes of the Lord Jesus Christ. Of COURSE we are going to tell you that what you see in Judaism is a bunch of man-made rules and statues; it is a religion.

We are not afraid to tell you that being a Disciple of the Lord Jesus Christ is NOT a religion; it is a relationship with the Lord of the Universe through His Son, Jesus Christ. It is also a means to sanctify us from the world so we are able to get our inheritance from the Lord of the Universe reconciled to Him through His Son, the Lord Jesus Christ via His

Spirit, the Holy Spirit. Like the angels that are in Heaven right now, we will have the same Spirit that they have.

We will NOT have the perspective of those who are practicing this religion because we are not of that religion. However, it is important to know how and why those who practice Judaism are able to control most of the world's money and dictate to others how they should live, mainly through the media and movies.

Here is a rough overview of Judaism from Wikipedia:

Judaism (originally from Hebrew יהודה, Yehudah, "Judah"; via Latin and Greek) is the religion of the Jewish people. It is an ancient, monotheistic, Abrahamic religion with the Torah as its foundational text. It encompasses the religion, philosophy, and culture of the Jewish people. Judaism is considered by religious Jews to be the expression of the covenant that God established with the Children of Israel. Judaism encompasses a wide corpus of texts, practices, theological positions, and forms of organization. The Torah is part of the larger text known as the Tanakh or the Hebrew Bible, and supplemental oral tradition represented by later texts such as the Midrash and the Talmud. With between 14.5 and 17.4 million adherents worldwide,[6] Judaism is the tenth largest religion in the world.

Within Judaism there are a variety of movements, most of which emerged from Rabbinic Judaism, which holds that God revealed his laws and commandments to Moses on Mount Sinai in the form of both the Written and Oral Torah. Historically, this assertion was challenged by various groups such as the Sadducees and Hellenistic Judaism during the Second Temple period; the Karaites and Sabbateans during the early and later medieval period; and among segments of the modern non-Orthodox denominations. Modern branches of Judaism such as Humanistic Judaism may be nontheistic.[9] Today, the largest Jewish religious movements are Orthodox Judaism (Haredi Judaism and Modern Orthodox Judaism), Conservative Judaism, and Reform Judaism. Major sources of difference between these groups are their approaches to Jewish law, the authority of the Rabbinic tradition, and the significance of the State of Israel. Orthodox Judaism maintains that the Torah and Jewish law are divine in origin, eternal and unalterable, and that they should be strictly followed. Conservative and Reform Judaism are more liberal[disambiguation needed], with Conservative Judaism generally promoting a more traditionalist interpretation of Judaism's requirements than Reform Judaism. A typical Reform position is that Jewish law should be viewed as a set of general guidelines rather than as a set of restrictions and obligations whose observance is required of all Jews. Historically, special courts enforced Jewish law; today, these courts still exist but the practice of Judaism is mostly voluntary. Authority on theological and legal matters is not vested in any one person or organization, but in the sacred texts and the rabbis and scholars who interpret them.

The history of Judaism spans more than 3,000 years. Judaism has its roots as an organized religion in the Middle East during the Bronze Age. Judaism is considered one of the oldest monotheistic religions. The Hebrews and Israelites were already referred to as "Jews" in later books of the Tanakh such as the Book of Esther, with the term Jews replacing the title "Children of Israel". Judaism's texts, traditions and values strongly influenced later Abrahamic religions, including Christianity, Islam and the Baha'i Faith. Many aspects of Judaism have also directly or indirectly influenced secular Western ethics and civil law. Hebraism was just as important a factor in the ancient era development of Western civilization as Hellenism, and Judaism, as the background of Christianity, has considerably shaped Western ideals and morality since Early Christianity.

Jews are an ethnoreligious group including those born Jewish, in addition to converts to Judaism. In 2015, the world Jewish population was estimated at about 14.3 million, or roughly 0.2% of the total world population. About 43% of all Jews reside in Israel and another 43% reside in the United States and Canada, with most of the remainder living in Europe, and other minority groups spread throughout Latin America, Asia, Africa, and Australia.

Let's take a look at the oral law from Wikipedia:

According to **Rabbinic Judaism, the Oral Torah or Oral Law** (Hebrew: תורה שבעל פה, Torah she-be-`al peh, lit. "Torah that is on the mouth") represents those laws, statutes, and legal interpretations that were not recorded in the Five Books of Moses, the "Written Torah" (Hebrew: תורה שבכתב, Torah she-bi-khtav, lit. "Torah that is in writing"), but nonetheless are regarded by Orthodox Jews as prescriptive and co-given. This holistic Jewish code of conduct encompasses a wide swathe of rituals, worship practices, God–man and interpersonal relationships, from dietary laws to Sabbath and festival observance to marital relations, agricultural practices, and civil claims and damages.

According to Jewish tradition, the Oral Torah was passed down orally in an unbroken chain from generation to generation until its contents were finally committed to writing following the destruction of the Second Temple in 70 CE, when Jewish civilization was faced with an existential threat.

The major repositories of the Oral Torah are the Mishnah, compiled between 200–220 CE by Rabbi Yehudah haNasi, and the Gemara, a series of running commentaries and debates concerning the Mishnah, which together are the Talmud, the preeminent text of Rabbinic Judaism. In fact, two "versions" of the Talmud exist: one produced in Jerusalem c. 300–350 AD (the Jerusalem Talmud), and second, more extensive Talmud compiled in Babylonia and published c. 450–500 AD (the Babylonian Talmud).

Belief that at least portions of the Oral Torah were transmitted orally from God to Moses on Mount Sinai during the Exodus from Egypt is a fundamental tenet of faith of Orthodox Judaism, and was recognized as one of the Thirteen Principles of Faith by Maimonides. However, not all branches of Rabbinic Judaism accept the literal Sinaitic provenance of the Oral Torah, characterizing it as the product of a historical process of continuing interpretation.

There have also been historical dissenters to the Oral Torah in its entirety, including adherents to Karaite Judaism, who attempt to derive their religious practice strictly from the Written Torah, using Scripture's most natural meaning to form their basis of Jewish law. Karaites often look to traditions of interpretation but, unlike Rabbinic Jews, do not ascribe to those traditions an ontological parity with the Written Torah.

Now, let's take a look at the **Talmud**, from Wikipedia:

The Talmud (/ˈtɑːlmʊd, -məd, ˈtæl-/; Hebrew: תַּלְמוּד talmūd "instruction, learning", from a root LMD "teach, study") is the central text of Rabbinic Judaism and the primary source of Jewish religious law and theology. Until the advent of modernity, in nearly all Jewish communities, the Talmud was the centerpiece of Jewish cultural life and was foundational to "all Jewish thought and aspirations", serving also as "the guide for the daily life" of Jews.

The term "**Talmud**" normally refers to the collection of writings named specifically **the Babylonian Talmud** (Talmud Bavli), although there is also an earlier collection known as the Jerusalem Talmud (Talmud Yerushalmi). When referring to the post-biblical periods during which the Talmud was being compiled, those of the Talmudic academies and the Babylonian exilarchate, Jewish sources used the term "Babylonia" long after its geopolitical obsolescence.

It may also traditionally be called Shas (שׁו"ס), a Hebrew abbreviation of shisha sedarim, or the "six orders" of the Mishnah. The Talmud has two components; the Mishnah (Hebrew: המשנה, c. year 200 AD), a written compendium of Rabbinic Judaism's Oral Torah; and the Gemara (circa year 500), an elucidation of the Mishnah and related Tannaitic writings that often ventures onto other subjects and expounds broadly on the Hebrew Bible. "Talmud" translates literally as "instruction" in Hebrew, and the term may refer to either the Gemara alone, or the Mishnah and Gemara together.

The entire Talmud consists of 63 tractates, and in standard print is over 6,200 pages long. It is written in Tannaitic Hebrew and Jewish Babylonian Aramaic and contains the teachings and opinions of thousands of rabbis (dating from before the Common Era through to the fifth century) on a variety of subjects, including Halakha (law), Jewish ethics, philosophy, customs, history, lore and many other topics. The Talmud is the basis for all codes of Jewish law, and is widely quoted in rabbinic literature.

Now, let's take a look at the **Kaballah**, from Wikipedia:

Kabbalah (Hebrew: קַבְּלָה, literally "parallel/corresponding," or "received tradition") is an esoteric method, discipline, and school of thought that originated in Judaism. A traditional Kabbalist in Judaism is called a Mekubal (מְקוּבָּל).

Kabbalah's definition varies according to the tradition and aims of those following it, from its religious origin as an integral part of Judaism, to its later Christian Kabbalah, Hermetic Qabalah and New Age adaptations. Kabbalah is a set of esoteric teachings meant to explain the relationship between an unchanging, eternal, and mysterious Ein Sof (infinity) and the mortal and finite universe (God's creation). While it is heavily used by some denominations, it is not a religious denomination in itself. It forms the foundations of mystical religious interpretation.

Kabbalah originally developed within the realm of Jewish tradition, and kabbalists often use classical Jewish sources to explain and demonstrate its esoteric teachings. These teachings are held by followers in Judaism to define the inner meaning of both the Hebrew Bible and traditional rabbinic literature and their formerly concealed transmitted dimension, as well as to explain the significance of Jewish religious observances.

Traditional practitioners believe its earliest origins pre-date world religions, forming the primordial blueprint for Creation's philosophies, religions, sciences, arts, and political systems. Historically, Kabbalah emerged, after earlier forms of Jewish mysticism, in 12th- to 13th-century Southern France and Spain, becoming reinterpreted in the Jewish mystical renaissance of 16th-century Ottoman Palestine. Isaac Luria is considered the father of contemporary Kabbalah. It was popularised in the form of Hasidic Judaism from the 18th century onwards. Twentieth-century interest in Kabbalah has inspired cross-denominational Jewish renewal and contributed to wider non-Jewish contemporary spirituality, as well as engaging its flourishing emergence and historical re-emphasis through newly established academic investigation.