WEAVER STUDY GUIDES

Jews, Judaism And Christianity

Study Guide

Old Testament Studies

John Weaver

Weaver Bible College

A lesson-by-lesson companion for reading, discussion, and written responses.

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

Contents

Lesson 1: Pastor John Weaver - Jews, Judaism And Christianity - Part One of Five 4

Major Themes 4
Key Arguments 5
Scripture References 6
Discussion Questions 8
Applications 10
Personal Application and Notes 11

Lesson 2: Pastor John Weaver - Jews, Judaism And Christianity - Part Two of Five 12

Major Themes 12
Key Arguments 13
Scripture References 14
Discussion Questions 16
Applications 18
Personal Application and Notes 19

Lesson 3: Pastor John Weaver - Jews, Judaism And Christianity - Part Three of Five 20

Major Themes 20
Key Arguments 21
Scripture References 22
Discussion Questions 25
Applications 27
Personal Application and Notes 28

Lesson 4: Pastor John Weaver - Jews, Judaism And Christianity - Part Four of Five 29

Major Themes 29

Key Arguments 30
Scripture References 31
Discussion Questions 33
Applications 35
Personal Application and Notes 36

Lesson 5: Pastor John Weaver - Jews, Judaism And Christianity - Part Five of Five 37
Major Themes 37
Key Arguments 38
Scripture References 39
Discussion Questions 42
Applications 44
Personal Application and Notes 45

Online Lecture Resources 46

Using this guide

Read the corresponding chapter, then work through the themes, arguments, and Scripture references.

Write your responses before discussing the questions with others. Use the application pages to identify a practical next step.

The study material is retained from the existing lecture study guides. Added writing prompts provide space for your own response.

Print at Actual Size / 100% on US Letter paper. Single-sided and double-sided printing are both suitable. Lessons begin on the next available page; no blank pages are inserted.

Reading assignments refer to the October 9, 2026 opening-heading corrected edition of the companion book. Online lecture links and QR codes are collected at the end.

LESSON 1

Pastor John Weaver - Jews, Judaism And Christianity

Part One of Five

September 07, 2015

Read Chapter 1 in the companion book, pages 5-23 (October 9, 2026 opening-heading corrected edition).

Major Themes

Biblical Definition of 'Jew'

The term 'Jew' in Scripture primarily refers to inhabitants of the southern kingdom of Judah, not all Israelites, and later to adherents of Judaism.

Lecture support: Weaver states, 'It is improper as well as unbiblical to refer to all Israelites as Jews' and explains the first use in 2 Kings 16:6.

Distinction Between Ethnicity and Religion

Weaver distinguishes between being a Judahite (ethnic/tribal) and being a Jew (religious adherent of Judaism), emphasizing that Jesus was the former but not the latter.

Lecture support: He says, 'Jesus Christ was not a Jew. He was a Judahite. He was from the tribe of Judah. He was also a Nazarene. He was also a Galilean. But He was not Jewish.'

Opposition Between Judaism and Christianity

Judaism and Christianity are presented as antagonistic systems, with Judaism's leaders persecuting Christ and the apostles.

Lecture support: Weaver cites Galatians 1:13 where Paul persecuted the church while in the Jews' religion, and says, 'Judaism and Christianity are opposites.'

Jesus as the True Son of David and King

Jesus' kingship over the Jews and all creation is rooted in His identity as the promised Son of David and the divine Son of God.

Lecture support: Weaver references Matthew 1:1, Luke 1:31-33, and Psalm 2 to show Jesus inherits David's throne and is God's anointed King.

Hermeneutical Principles

Weaver emphasizes interpreting Scripture with Scripture, using the law of first mention and comparing spiritual things with spiritual.

Lecture support: He explains the law of first mention for 'Jew' in 2 Kings 16:6 and cites 1 Corinthians 2:13.

Modern Jewish Identity and the Khazar Theory

Weaver introduces the idea that many modern Jews are Khazars with no Semitic blood, supported by DNA studies and Jewish scholars.

Lecture support: He quotes Dr. Elhaik: 'There are no blood or family connections among the Jews... Their genome is largely Khazar.'

Key Arguments

Not All Israelites Are Jews

The Bible uses 'Jew' to refer specifically to those from the tribe, land, or kingdom of Judah, not the northern tribes.

Lecture support: Weaver says, 'The original Judahites were Israelites, but not all Israelites were Judahites,' and cites Paul identifying as a Benjamite in Romans 11:1.

Jesus Opposed Judaism

Jesus did not embrace Judaism; He attacked its traditions and was crucified by its leaders.

Lecture support: Weaver references Matthew 15 and Mark 7 where Jesus confronts traditions, and says, 'He was hated, He was despised by those who held Judaism, and ultimately, they crucified Him.'

Jesus' Kingship Is Based on Davidic Lineage

Jesus is King of the Jews because He is the true Son of David, not merely because of birthplace or tribe.

Lecture support: Weaver states, 'Jesus Christ is King of the Jews or the Judahites by virtue of the fact that He is the son of David,' citing Matthew 1:1 and Luke 1:32.

Judaism and Christianity Are Incompatible

The term 'Judeo-Christian' is a misnomer because the two religions are fundamentally opposed.

Lecture support: Weaver says, 'There is no such animal as a Judeo-Christian religion. It can't possibly be... Judaism and Christianity are in opposition to each other.'

Modern Jews May Not Be Descendants of Abraham

DNA evidence suggests Ashkenazi Jews are largely of Khazar origin, not Semitic.

Lecture support: Weaver quotes research: 'Many of the maternal ancestors of modern Ashkenazi Jews were European converts... descended not from the Near East, but from Southern and Western Europe.'

Scripture References

Matthew 27:29

Opening text: soldiers mock Jesus as 'King of the Jews.'

Genesis 36:1, 6-8

Esau is Edom, father of the Edomites, who settled in Mount Seir.

Revelation 2:9

Those who say they are Jews but are not, but are the synagogue of Satan.

Revelation 3:9

Similar condemnation of false claimants to Jewish identity.

Romans 11:1

Paul identifies as an Israelite of the tribe of Benjamin, not as a Jew.

1 Corinthians 9:19-22

Paul became as a Jew to win Jews, showing adaptability in identity.

Acts 21:37-22:3

Paul calls himself a Jew of Tarsus when his life is in danger.

Joshua 19:1, 9

Simeon's inheritance was within Judah's territory.

2 Kings 16:6

First mention of 'Jews' in the Bible, referring to people of the southern kingdom driven from Elath.

2 Kings 14:21-22

Azariah rebuilt Elath and restored it to Judah.

Acts 26:2-5

Paul speaks of the Jews' religion and his life as a Pharisee.

Galatians 1:13-14

Paul persecuted the church while in the Jews' religion.

Mark 14:1

Chief priests and scribes sought to kill Jesus.

John 7:30

They sought to take Jesus but His hour had not come.

John 10:39

They sought again to take Him but He escaped.

Luke 1:26-31

Angel Gabriel announces to Mary in Nazareth that she will conceive Jesus.

Luke 2:4-7

Joseph and Mary travel from Nazareth to Bethlehem for the census; Jesus is born.

Matthew 2:4-6

Herod inquires where Christ is to be born; told Bethlehem of Judea.

Matthew 2:9-15

Wise men visit the young child in a house; Joseph flees to Egypt.

Matthew 2:16-23

Herod kills children under two; Joseph returns and settles in Nazareth.

Discussion Questions

1. How does the biblical definition of 'Jew' differ from modern usage, and why is this distinction important?

Consider: Weaver argues that 'Jew' in Scripture refers to people of the southern kingdom, not all Israelites.

2. In what ways does Weaver claim Judaism and Christianity are opposed, and do you agree with his assessment?

Consider: He cites Paul's persecution of the church and Jesus' conflicts with Jewish leaders.

3. What evidence does Weaver present to support the idea that Jesus was not a Jew in the religious sense?

Consider: Weaver points to Jesus' opposition to traditions and His upbringing in Galilee.

4. How does the concept of Jesus as the Son of David shape our understanding of His kingship?

Consider: Weaver explains that Jesus' kingship is based on Davidic lineage, not birthplace.

5. What are the implications of the Khazar theory for modern Jewish identity and Christian-Jewish relations?

Consider: Weaver introduces DNA studies suggesting Ashkenazi Jews are not Semitic.

6. How should Christians apply the principle of comparing Scripture with Scripture when studying controversial topics?

Consider: Weaver emphasizes hermeneutics and the law of first mention.

Applications

Study Scripture Carefully

Believers should compare Scripture with Scripture and not assume traditional teachings are correct without personal study.

Lecture support: Weaver says, 'We have been taught wrongly most of our lives... we've just been assuming that it's scriptural and right. When it's not.'

Recognize True Identity

Understand that not everyone who claims to be a Jew or a Christian is genuine; identity is based on more than profession.

Lecture support: Weaver notes, 'Just because someone claims to be a descendant of Abraham does not make them a descendant of Abraham.'

Acknowledge Jesus' True Kingship

Jesus is King of all, not just the Jews, and believers should submit to His authority as the Son of God.

Lecture support: Weaver concludes, 'He's King of everything and everyone... King of kings and Lord of lords.'

Study notes

Personal Application and Notes

Which application will you work on, and what specific step will you take?

What Scripture or teaching will you return to as you put this into practice?

Additional notes or questions to discuss

LESSON 2

Pastor John Weaver - Jews, Judaism And Christianity

Part Two of Five

September 20, 2015

Read Chapter 2 in the companion book, pages 25-41 (October 9, 2026 opening-heading corrected edition).

Major Themes

Definition of 'Jew' in Scripture

The term 'Jew' must be defined contextually as either a descendant of Judah, an inhabitant of Judea, or an adherent of Judaism.

Lecture support: Weaver explains the Hebrew 'Yehudi' and Greek 'Ioudaios,' and uses 'Jewry' to refer to the land of Judea (Daniel 5:13; Luke 23:5; John 7:1).

Galilean Identity of the Apostles

Eleven of the twelve apostles were Galileans from the northern kingdom, not Judeans, as shown by their places of origin and calling.

Lecture support: Peter, Andrew, James, John, Philip, Nathanael, Matthew, James the Less, Thaddaeus, and Simon the Canaanite are all traced to Galilee.

Judas Iscariot as the Sole Judean Apostle

Judas Iscariot, the betrayer, was the only apostle from Judea, specifically from Kerioth in the tribe of Judah.

Lecture support: Joshua 15:20-25 lists Kerioth as a city of Judah's inheritance; Judas is called Iscariot, meaning 'man of Kerioth.'

Opposition Between Christianity and Judaism

Christianity and Judaism are opposites; the apostles were followers of Christ, not adherents of Judaism, and there is no 'Judeo-Christian' heritage.

Lecture support: Weaver states, 'Christianity and Judaism are opposites... there's no such thing as a Judeo-Christian heritage.'

Jesus Was Not a Religious Jew

Jesus was of the tribe of Judah by birth but did not embrace Judaism; He opposed the Jews' religion and traditions.

Lecture support: Weaver says, 'He was not religiously a Jew. The Jews were his enemies... because he was against their religion.'

Key Arguments

Context Determines the Meaning of 'Jew'

The word 'Jew' can refer to a Judahite, a Judean, or a follower of Judaism; context must dictate its usage.

Lecture support: Weaver explains multiple uses: tribe, land, nation, or religion, citing 2 Kings 16:6 and Strong's definition.

The Apostles Were Galileans, Not Jews

All apostles except Judas were from Galilee, as proven by their call narratives and geographic references.

Lecture support: Matthew 4:18-22 shows the first four called by the Sea of Galilee; John 1:43-44 places Philip in Bethsaida of Galilee.

Judas Iscariot's Judean Origin Explains John 1:11

John 1:11 - 'He came unto his own, and his own received him not' - refers to Jesus being rejected by His own tribe, epitomized by Judas.

Lecture support: Weaver states, 'His own not only did not receive Him, His own betrayed Him,' linking Judas's tribe to the rejection.

Galileans Were Distinguished by Speech

Peter's Galilean accent betrayed him at Jesus' trial, showing a clear distinction between Galileans and Judeans.

Lecture support: Matthew 26:73 and Mark 14:70 record that Peter's speech identified him as a Galilean.

Jesus' Brothers James and Jude Were Apostles and Galileans

James the Less and Thaddaeus (Jude) were half-brothers of Jesus, raised in Nazareth, and thus Galileans.

Lecture support: Galatians 1:19 calls James 'the Lord's brother'; Matthew 13:55 lists James and Judas among Jesus' brothers.

Scripture References

Matthew 10:1-4

The listing of the twelve apostles, used as the primary text for the message.

Matthew 1:1

Jesus Christ is the son of David, establishing His right to be King of the Jews.

Psalm 2:6-7

God ordained Jesus as King on Zion, declaring Him His Son.

2 Kings 16:6

The first occurrence of the word 'Jew' in the Bible, referring to those driven from Elath.

Daniel 5:13

Belshazzar refers to Daniel as one of the captivity of Judah brought out of 'Jewry,' equating Jewry with Judah.

Luke 23:5

The chief priests accuse Jesus of stirring up the people throughout all 'Jewry,' meaning Judea.

John 7:1

Jesus walked in Galilee, not in 'Jewry' (Judea), because the Jews sought to kill Him.

Matthew 4:18-22

Jesus calls Peter, Andrew, James, and John by the Sea of Galilee, showing they were Galilean fishermen.

John 1:43-47

Philip is from Bethsaida in Galilee; he finds Nathanael, and Jesus calls Nathanael 'an Israelite indeed.'

John 21:1-2

Nathanael is identified as being from Cana in Galilee, confirming his Galilean origin.

Matthew 9:1, 9

Jesus returns to His own city (Capernaum) and calls Matthew, indicating Matthew was a Galilean.

Mark 2:1

Jesus was in the house in Capernaum, confirming it as His city.

Matthew 4:12-16

Jesus left Nazareth and dwelt in Capernaum, fulfilling Isaiah's prophecy about Galilee.

Galatians 1:19

Paul saw James the Lord's brother, identifying James as an apostle and Jesus' half-brother.

Jude 1

Jude identifies himself as the servant of Jesus Christ and brother of James, showing humility.

Matthew 13:54-57

Jesus' brothers are named as James, Joses, Simon, and Judas, confirming their Galilean upbringing.

Acts 1:13

Lists the apostles including 'Judas the brother of James,' linking Thaddaeus/Jude to Jesus' family.

Joshua 15:20-25

Kerioth is listed among the cities of Judah's inheritance, proving Judas Iscariot was a Judean.

Acts 1:11

The angels address the apostles as 'Ye men of Galilee,' confirming all remaining were Galileans.

Acts 2:7

At Pentecost, the crowd asks, 'Are not all these which speak Galilaeans?' identifying the apostles as Galileans.

Discussion Questions

1. How does understanding the different meanings of 'Jew' (tribal, geographical, religious) affect your reading of the New Testament?

Consider: Weaver emphasizes that context must determine whether 'Jew' refers to a Judahite, Judean, or adherent of Judaism.

2. Why is it significant that eleven of the twelve apostles were Galileans rather than Judeans?

Consider: The message traces the geographic origins of each apostle to show they were from the northern kingdom.

3. In what ways does Judas Iscariot's identity as the only Judean apostle shape our understanding of his betrayal?

Consider: Weaver argues that Judas being from the tribe of Judah gives new meaning to John 1:11.

4. How does the distinction between Galilean and Judean speech (Matthew 26:73) illustrate the cultural divisions in first-century Israel?

Consider: Peter's accent betrayed him as a Galilean, showing that regional identity was recognizable.

5. What does Jude's self-identification as 'brother of James' rather than 'brother of Jesus' teach about biblical humility?

Consider: Weaver highlights Jude 1 as an example of humility, not claiming direct familial relation to Christ.

Applications

Define Biblical Terms Carefully

Always allow the context to define the word 'Jew' and other biblical terms, rather than imposing modern assumptions.

Lecture support: Weaver stresses, 'We must always learn to define the word Jew. Always allow the context to interpret the word.'

Recognize the Opposition Between Christianity and Judaism

Understand that Christianity and Judaism are not complementary; embracing Christ means leaving Judaism behind.

Lecture support: Weaver states, 'When someone embraced Jesus Christ in the New Testament, he left Judaism behind.'

Emulate Biblical Humility

Like Jude, who called himself a servant of Christ and brother of James, we should avoid self-exaltation.

Lecture support: Jude 1: 'Jude, the servant of Jesus Christ and brother of James' - Weaver notes he did not boast of being Jesus' brother.

Study notes

Personal Application and Notes

Which application will you work on, and what specific step will you take?

What Scripture or teaching will you return to as you put this into practice?

Additional notes or questions to discuss

LESSON 3

Pastor John Weaver - Jews, Judaism And Christianity

Part Three of Five

September 20, 2015

Read Chapter 3 in the companion book, pages 43-63 (October 9, 2026 opening-heading corrected edition).

Major Themes

Distinction between ethnic Judeans and religious Jews

Jesus and the apostles were Galileans or Judeans by birth, not adherents of the Jewish religion, which is based on Talmudic traditions and works-righteousness.

Lecture support: Weaver states: 'Jesus Christ is a Judean by birth. But he was not a Jew. Because when you talk about Jews, Judaism is a religion.'

The gospel of justification by faith alone

Salvation is entirely by grace through faith in Christ, not by keeping the law or any ceremonial rituals. Adding works to grace corrupts the gospel.

Lecture support: Weaver says: 'knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ... for by the works of the law shall no flesh be justified.'

Hypocrisy and fear of man in compromising the gospel

Peter's withdrawal from Gentile believers out of fear of the circumcision party was a hypocritical act that denied the truth of the gospel and led others astray.

Lecture support: Weaver explains: 'Peter, you have played the hypocrite... he feared men rather than God.'

The danger of adding human traditions to the gospel

Churches can become like synagogues when they impose extra-biblical rules and traditions as measures of spirituality, overlooking genuine obedience to God's moral law.

Lecture support: Weaver warns: 'How many Baptist churches have become good little Jewish synagogues? Because instead of holding everyone accountable to the word of God... they add this rule, this regulation, this custom and this tradition.'

The incompatibility of Judaism and Christianity

Judaism and Christianity are opposites: one teaches salvation by works, the other by grace. They cannot be mixed without destroying the gospel.

Lecture support: Weaver states: 'Judaism and Christianity are indeed opposites. They're opposites. They are not compatible. Judaism teaches salvation by works, and Christianity teaches salvation by grace.'

Key Arguments

Peter was a Galilean, not a Jew, but acted like a religious Jew

Paul's rebuke 'if thou, being a Jew' uses a Greek word meaning 'beginning to be,' indicating Peter was adopting Jewish religious practices, not claiming ethnic identity.

Lecture support: Weaver explains: 'the Greek word is huparcho, which means... to make a beginning, to come forth... Peter, you're making a good beginning at becoming a Jew.'

The Council of Jerusalem settled that Gentile converts need not keep ceremonial law

Acts 15 records the apostolic decree that Gentile believers were not required to be circumcised or keep the law of Moses, affirming salvation by grace alone.

Lecture support: Weaver cites Acts 15:19-20: 'Wherefore my sentence is that we trouble not them which from among the Gentiles are turned to God...'

Paul's public rebuke of Peter was necessary to preserve the gospel

Peter's actions implied that Gentile Christians must adopt Jewish customs to be fully accepted, which undermined justification by faith. Paul's confrontation was a defense of gospel truth.

Lecture support: Weaver quotes Calvin: 'If Paul had been silent here, his whole doctrine fell. All the edification obtained by his ministry was ruined.'

The law cannot justify; only faith in Christ can

No one can be saved by keeping the law, whether moral or ceremonial, because all have sinned. Justification is exclusively through faith in Christ's finished work.

Lecture support: Weaver states: 'for by the works of the law shall no flesh be justified. No one, absolutely no one can be saved by the law.'

Adding works to grace is falling from the principle of grace

To seek justification by law-keeping is to abandon the realm of grace and place oneself under a curse, because no one can keep the whole law perfectly.

Lecture support: Weaver explains: 'If you are going to try to be saved by keeping the law you have left, you have fallen from the realm of grace, and now you're in the realm of works.'

Scripture References

Galatians 2:1-16

The primary text of the sermon, describing Paul's visit to Jerusalem and his confrontation with Peter at Antioch over the issue of Gentile inclusion.

Matthew 1:1

Cited to show Jesus as the son of David and son of Abraham, establishing His Judean lineage.

Luke 1:32

The angel Gabriel's announcement that Jesus would receive the throne of His father David, confirming His Davidic kingship.

Psalm 2:6-7

God's decree setting His King on Zion, applied to Jesus as the begotten Son and King.

2 Kings 16:6

The first occurrence of the word 'Jew' in the Bible, referring to people of the southern kingdom.

Acts 1:1-2, 11

The apostles are addressed as 'men of Galilee,' indicating their northern origin, not Jewish.

John 11:7-8

The disciples refer to 'the Jews' as those who sought to stone Jesus, distinguishing themselves from the Jews.

Acts 15:1-2, 5, 7-11, 19-20

The Council of Jerusalem where it was determined that Gentile converts need not be circumcised or keep the law of Moses.

Galatians 5:1-4

Paul warns that seeking justification by circumcision and law-keeping makes Christ of no effect and severs one from grace.

Galatians 6:12-15

Paul condemns those who compel circumcision to avoid persecution and boast in the flesh, affirming that only a new creation matters.

Acts 10:9-28

Peter's vision of the sheet and his visit to Cornelius, teaching that God shows no partiality and no person is common or unclean.

Leviticus 19:33-34

God commands Israel to love the stranger as themselves, showing that separation did not mean unkindness.

Deuteronomy 10:19

Reiterates the command to love the stranger, for Israel was once strangers in Egypt.

Deuteronomy 23:7

Israel is commanded not to abhor an Edomite or an Egyptian, emphasizing kindness even toward historic enemies.

Acts 21:17-24

James and the elders inform Paul of thousands of believing Jews zealous for the law, illustrating the cultural pressure to maintain customs.

Esther 8:17

Many Persians 'became Jews' by embracing Judaism, showing that becoming a Jew was a religious conversion, not an ethnic change.

Romans 9:3-5

Paul lists the privileges of Israelites, including the covenants and the giving of the law, and notes that Christ came from them according to the flesh.

John 4:22

Jesus tells the Samaritan woman that 'salvation is of the Jews,' meaning it comes through the tribe of Judah.

Galatians 3:10-13

Paul explains that those who rely on works of the law are under a curse, but Christ redeemed us from the curse by becoming a curse for us.

Proverbs 29:25

The fear of man brings a snare, applied to Peter's fear of the circumcision party leading him into hypocrisy.

Study notes

Discussion Questions

1. How does the distinction between being a Judean by birth and a Jew by religion affect our understanding of the New Testament?

Consider: Weaver argues that Jesus and the apostles were not Jews in the religious sense. How does this shape our reading of their conflicts with the Jewish leaders?

2. In what ways do modern churches add 'rules, regulations, customs, and traditions' that parallel the Judaizers' demands?

Consider: Weaver warns that churches can become like synagogues by imposing extra-biblical standards. Can you identify examples?

3. Why was Peter's withdrawal from the Gentiles such a serious compromise of the gospel?

Consider: Paul says Peter 'walked not uprightly according to the truth of the gospel.' What gospel truth was at stake?

4. How does the fear of man lead to hypocrisy and compromise in our own lives?

Consider: Weaver cites Proverbs 29:25 and notes that Peter feared the circumcision party. How can we guard against similar fears?

5. What is the difference between keeping God's moral law and adding ceremonial or man-made requirements for salvation or acceptance?

Consider: Weaver distinguishes between the moral law and ceremonial rituals. How do we rightly apply the law without falling into legalism?

6. How does the Council of Jerusalem's decision guide us in dealing with cultural or traditional practices in the church today?

Consider: The council ruled that Gentile converts need not adopt Jewish customs. What principles can we draw for modern cross-cultural ministry?

Applications

Guard the gospel of grace against works-righteousness

Believers must be vigilant not to add any human works, rituals, or traditions as conditions for salvation or spiritual acceptance, lest they nullify the grace of God.

Lecture support: Weaver states: 'If you are going to try to be saved by keeping the law you have left, you have fallen from the realm of grace, and now you're in the realm of works.'

Do not fear man more than God in matters of truth

Peter's fear of the circumcision party led him into hypocrisy. Christians must prioritize obedience to God over the approval of people, even when it is costly.

Lecture support: Weaver says: 'the fear of man bringeth a snare... Peter feared men rather than God.'

Distinguish between biblical commands and man-made traditions

Churches must hold members accountable to God's moral law, not to extra-biblical rules that can mask ungodly behavior while promoting outward conformity.

Lecture support: Weaver warns: 'the church would overlook all of their wickedness because they were keeping the little rules and regulations and traditions of the church.'

Publicly confront gospel compromise when necessary

Paul's example shows that when the truth of the gospel is at stake, public rebuke may be required to protect the church from error, even if it involves respected leaders.

Lecture support: Weaver quotes Calvin: 'If Paul had been silent here, his whole doctrine fell... it was therefore necessary that he should rise manfully and fight with courage.'

Embrace the liberty of the gospel without abusing it

The gospel frees believers from the yoke of ceremonial law, but this liberty should not be used as an excuse for sin; rather, it should lead to grateful obedience.

Lecture support: Weaver cites Galatians 5:1: 'Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.'

Personal Application and Notes

Which application will you work on, and what specific step will you take?

What Scripture or teaching will you return to as you put this into practice?

Additional notes or questions to discuss

LESSON 4

Pastor John Weaver - Jews, Judaism And Christianity

Part Four of Five

October 01, 2015

Read Chapter 4 in the companion book, pages 65-83 (October 9, 2026 opening-heading corrected edition).

Major Themes

Biblical usage of 'Jew' vs. 'Israel'

The Bible consistently uses 'Israel' or 'the people' for God's chosen, while 'Jew' often denotes a religious or political faction, particularly the ruling elite opposed to Christ.

Lecture support: Weaver cites Matthew 1:21, Luke 1:16-17, Acts 9:15, and others to show God never addresses the people as 'Jews.'

Judaism as a religion opposed to Christianity

Judaism is a religion of customs and traditions, not a race, and it stands in direct opposition to the gospel of Jesus Christ.

Lecture support: Weaver references Galatians 1:13-14, Esther 8:17, and the testimony of a Jewish woman who said there are no Jewish Christians.

The Jewish ruling elite as enemies of Christ

The Pharisees, Sadducees, and Herodians formed a power structure that sought to kill Jesus and the apostles to maintain their authority.

Lecture support: Weaver points to John 11:47-48, Acts 23:15, and Acts 25:3, where the 'Jews' plot to kill Paul.

Christ's condemnation of the Jewish leaders

Jesus and John the Baptist both called the Pharisees and Sadducees a 'generation of vipers' and pronounced woes upon them for their hypocrisy.

Lecture support: Weaver reads Matthew 23:13-33 and Matthew 3:7, where Christ and John denounce the leaders as serpents and hypocrites.

Salvation exclusively through Jesus Christ

Salvation is found only in Jesus Christ, the Judahite from the tribe of Judah, who fulfilled all the promises of God.

Lecture support: Weaver explains John 4:22 and cites Romans 15:8 and 2 Corinthians 1:19-20 to show Christ confirmed the promises.

Key Arguments

God and the apostles never address the people as 'Jews'

Throughout Scripture, God and the apostles refer to the people as 'Israel' or 'the people,' never as 'Jews,' indicating a distinction between the general populace and the religious elite.

Lecture support: Weaver provides multiple examples: Matthew 1:21 ('his people'), Luke 1:16 ('children of Israel'), Acts 2:22 ('ye men of Israel'), Romans 10:1 ('for Israel').

Judaism is a religion, not a race

The term 'Jew' can refer to a follower of Judaism, a religion based on traditions and customs, which is fundamentally opposed to Christianity.

Lecture support: Weaver cites Galatians 1:13-14 ('the Jews' religion') and Esther 8:17 ('many of the people of the land became Jews'), and the example of Sammy Davis Jr.

The 'Jews' in the New Testament are often the ruling elite who opposed Christ

The term 'Jews' frequently designates the chief priests, Pharisees, and Sadducees - the Sanhedrin - who conspired to kill Jesus and persecuted the apostles.

Lecture support: Weaver points to John 7:1 ('the Jews sought to kill him'), Acts 23:15 (plot to kill Paul), and Matthew 23 (Christ's woes to the scribes and Pharisees).

Jesus Christ is the fulfillment of 'salvation is of the Jews'

John 4:22 means that salvation comes through the Judahite, Jesus Christ, who is the Lion of the tribe of Judah and the confirmer of all God's promises.

Lecture support: Weaver explains that Christ, as a Judahite, is the embodiment of salvation, and cites Romans 15:8 and 2 Corinthians 1:19-20.

Scripture References

John 4:22

Weaver begins and ends the message with this verse, explaining that 'salvation is of the Jews' refers to Jesus Christ, the Judahite.

Matthew 1:1

Cited to show Jesus is the son of David, the son of Abraham, establishing His royal lineage.

Luke 1:32

Referenced to show God will give Jesus the throne of His father David.

Psalm 2:6

Mentioned to affirm God has set His King on Zion.

Acts 2:7

Used to show the apostles were Galileans, not Jews.

Galatians 2:11-14

Weaver references Paul confronting Peter for acting like a Jew, showing Judaism is a conduct, not ethnicity.

Esther 8:17

Cited to prove people became Jews by embracing Judaism, not by changing race.

Galatians 1:13-14

Paul speaks of his past in the 'Jews' religion,' showing Judaism as a religious system.

Matthew 15:6

Jesus condemns the tradition of the elders that nullifies God's commandment.

John 11:47-48

The chief priests and Pharisees fear losing their place and nation if Jesus is not stopped.

Acts 5:17

Identifies the high priest and his associates as the sect of the Sadducees.

Matthew 1:21

The angel says Jesus will save 'his people' from their sins, not 'the Jews.'

Matthew 2:4-6

The chief priests and scribes refer to 'my people Israel,' not 'the Jews.'

Matthew 4:14-16

Prophecy about 'the people' who sat in darkness seeing a great light.

Luke 1:16-17

John the Baptist will turn 'many of the children of Israel' to the Lord and prepare 'a people.'

Luke 1:54, 68, 76-77

Mary and Zechariah speak of 'his servant Israel' and 'his people,' not 'the Jews.'

Luke 20:1

Jesus taught 'the people' in the temple, not 'the Jews.'

Acts 9:15

Paul is chosen to bear Christ's name before 'the children of Israel,' not 'the Jews.'

Acts 26:15-18

Christ tells Paul He is delivering him 'from the people' and sending him to the Gentiles.

Matthew 16:13; Luke 9:18

Jesus asks, 'Whom say the people that I am?' not 'the Jews.'

Study notes

Discussion Questions

1. Why do you think God and the apostles consistently avoid addressing the people as 'Jews' in the New Testament?

Consider: Weaver provides many examples where 'Israel' or 'the people' is used instead of 'Jews.'

2. How does understanding Judaism as a religion rather than a race change the way we read the New Testament?

Consider: Weaver argues that 'Jew' often refers to adherents of Judaism, not an ethnic group.

3. In what ways do the Pharisees, Sadducees, and Herodians represent a 'ruling elite' that opposed Jesus? How might similar power structures exist today?

Consider: Weaver describes the political and religious motivations of these groups.

4. Why did Jesus and John the Baptist use such harsh language ('vipers,' 'serpents') against the religious leaders? What does this teach us about religious hypocrisy?

Consider: Weaver reads Matthew 23 and Matthew 3:7 to show Christ's condemnation.

5. What does it mean that 'salvation is of the Jews' in light of Jesus being the Lion of the tribe of Judah?

Consider: Weaver explains John 4:22 as pointing to Christ as the fulfillment of God's promises.

6. How should the distinction between 'the Jews' (as opponents) and godly Judahites like Aquila and Priscilla affect our understanding of the early church?

Consider: Weaver notes that there were believing Judahites who were distinguished from the hostile 'Jews.'

Applications

Recognize the biblical distinction between ethnic Israel and religious Judaism

Believers should read Scripture carefully, noting that 'Jew' often refers to a religious system opposed to Christ, not simply an ethnic identity.

Lecture support: Weaver emphasizes that God and the apostles never address the people as 'Jews' but as 'Israel' or 'the people.'

Reject any syncretism between Christianity and Judaism

Since Judaism and Christianity are opposite religions, Christians must not blend Jewish customs or traditions with the gospel.

Lecture support: Weaver states, 'It is impossible to be Jewish and to be a Christian,' and cites the Jewish woman's correction.

Beware of religious elites who oppose the true gospel

Just as the Pharisees, Sadducees, and Herodians sought to maintain power and kill Christ, modern religious leaders may oppose the gospel for self-preservation.

Lecture support: Weaver describes the council's fear of losing their place and nation (John 11:47-48).

Proclaim salvation exclusively through Jesus Christ

Salvation is found in no one else but Jesus, the Judahite who fulfilled all God's promises; this must be the central message of the church.

Lecture support: Weaver concludes with John 14:6 and the explanation of John 4:22.

Study notes

Personal Application and Notes

Which application will you work on, and what specific step will you take?

What Scripture or teaching will you return to as you put this into practice?

Additional notes or questions to discuss

LESSON 5

Pastor John Weaver - Jews, Judaism And Christianity

Part Five of Five

October 05, 2015

Read Chapter 5 in the companion book, pages 85-104 (October 9, 2026 opening-heading corrected edition).

Major Themes

Distinction between Judahites and Jews

Weaver maintains that 'Jew' often refers to a religious or political identity (Judaism) rather than ethnic descent from Judah, and that Jesus and most apostles were not 'Jews' in this sense.

Lecture support: He was a Judahite and not a Jew, because Judaism is a religion. (77.3-104.4s)

The Jews as a ruling elite

The term 'the Jews' in the New Testament frequently denotes a power cartel of chief priests, Pharisees, and Sadducees who opposed Christ and the apostles, not the general populace.

Lecture support: When the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? (689.0-702.7s) and the context shows only the high priest or ruling class had such authority.

Corruption of God's ordinances

The feasts and ceremonies ordained by God were perverted by human traditions and became known as 'the Jews' feasts,' illustrating how the ruling elite changed worship.

Lecture support: And the Jews' Passover was at hand... when did the Passover become the Jews' Passover? (289.4-391.6s)

Persecution of true believers by the elite

The ruling Jews consistently persecuted Jesus, the apostles, and early Christians, seeking to kill them and suppress the gospel.

Lecture support: Therefore did the Jews persecute Jesus and sought to slay him because he had done these things on the Sabbath day. (1099.7-1126.1s)

Modern continuation of the cartel

Weaver claims a similar elite exists today, controlling media, promoting moral decay, and opposing true Christianity, echoing the New Testament pattern.

Lecture support: I don't care what group you have... there's always going to be an infiltrator... And guess what? Inevitably, he works for the government. (1896.0-1994.7s)

Freedom only in Christ and His Word

True freedom from deception and enslavement comes only through continuing in Jesus' word and knowing the truth, which is found exclusively in Him.

Lecture support: If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free. (3580.2-3609.4s)

Key Arguments

Jesus was not a Jew by religion

Jesus was a Judahite by tribe but not a practitioner of Judaism; He was raised in Galilee and opposed the traditions that had corrupted God's law.

Lecture support: He was a Judahite and not a Jew, because Judaism is a religion. (77.3-104.4s)

The term 'Jews' often means the ruling clique

In many New Testament passages, 'the Jews' refers specifically to the chief priests, Pharisees, and elders who held power and persecuted Christ and the apostles.

Lecture support: Then answered the Jews and said unto him... Which Jews? And why are they asking for a sign? (885.6-964.2s) and the context shows it was the ruling elite.

The common people were not the persecutors

The ordinary Judeans often heard Jesus gladly; it was the leaders who sought to kill Him and later the apostles.

Lecture support: The common people heard him gladly. (1860.8-1895.6s)

Paul identified the persecuting Jews as a specific group

In 1 Thessalonians 2:14-16, Paul describes the Jews who killed Jesus and the prophets, not all Judeans, but the same power elite.

Lecture support: Who both killed the Lord Jesus, and their own prophets, and have persecuted us... (2553.3-2590.9s)

The modern elite mirrors the biblical cartel

A contemporary group, often associated with Zionism and international banking, controls media and culture to subvert society, just as the New Testament elite did.

Lecture support: The ultimate goal of the Zionists is one world government under the control of the Zionist and the Zionist-oriented German Jewish international bankers. (3158.0-3195.1s)

Christianity has been Judaized

Weaver quotes a Jewish author who claims Christianity has been corrupted to focus on social change rather than spiritual salvation, a sign of the elite's influence.

Lecture support: Christianity has been Judaized, concerned with social change, the Satanist agenda, rather than spiritual development and salvation. (3379.4-3419.3s)

Scripture References

John 8:30-32

Weaver opens and closes with this passage, emphasizing that continuing in Christ's word leads to true discipleship and freedom.

John 2:13

Used to show that the Passover is called 'the Jews' Passover' instead of the Lord's, indicating corruption of the ordinance.

Exodus 12:11,27

God originally called it 'the Lord's Passover,' contrasting with the later 'Jews' Passover.'

Leviticus 23:5

Reinforces that the Passover is 'the Lord's Passover.'

John 5:1

Mentions 'a feast of the Jews,' showing the feasts had become associated with the Jews rather than God.

John 7:2

Calls the feast of tabernacles 'the Jews' feast,' further illustrating the shift.

Hosea 12:9

God declares He will make them dwell in tabernacles, showing the feast was originally His.

Zechariah 14:16

The feast of tabernacles is called a feast to the Lord, emphasizing its divine origin.

Matthew 15:1-9

Jesus rebukes the scribes and Pharisees for making God's commandments void by their traditions, explaining how feasts became 'the Jews'.'

John 1:19

The Jews sent priests and Levites, indicating a ruling authority, not all Judeans.

Acts 4:6

Shows the high priestly clique gathered together, illustrating the power elite.

John 2:18-22

After cleansing the temple, 'the Jews' questioned Jesus; Weaver argues these were the temple authorities.

1 Corinthians 1:22

The Jews require a sign; Weaver says this refers to the elite, not all Jews.

Matthew 12:38-39

Certain scribes and Pharisees asked for a sign, identifying who required signs.

John 5:15-18

The Jews persecuted Jesus for healing on the Sabbath; Weaver says this was the ruling clique, not all Judeans.

John 9:13-22

The Pharisees are called 'the Jews' who agreed to excommunicate anyone confessing Christ, showing their authority.

John 19:6-7

The chief priests and officers are called 'the Jews' who demanded crucifixion.

John 20:19

The disciples feared 'the Jews,' meaning the authorities who could imprison them.

Acts 4:1-3,23

The priests, captain, and Sadducees arrested the apostles; later called 'the chief priests and elders,' the persecuting elite.

Acts 5:17-18

The high priest and Sadducees imprisoned the apostles, part of the power cartel.

Study notes

Discussion Questions

1. How does understanding 'the Jews' as a ruling elite rather than all Judeans change your reading of the Gospels and Acts?

Consider: Weaver argues that many references to 'the Jews' denote the power clique that opposed Jesus and the apostles.

2. In what ways can religious traditions become 'the Jews' feasts' today, obscuring God's original intent?

Consider: Weaver shows how the Passover and other feasts shifted from being the Lord's to being associated with human traditions.

3. Why do you think the common people heard Jesus gladly while the leaders sought to kill Him?

Consider: Weaver contrasts the response of the ordinary people with that of the ruling elite.

4. How should believers respond to the warning in Philippians 3:2 to 'beware of dogs, beware of evil workers'?

Consider: Weaver applies Paul's warning to a specific group that subverts the faith, not all circumcised individuals.

5. What does it mean for Christianity to be 'Judaized' according to the quote Weaver shared, and do you see evidence of this today?

Consider: Weaver quotes a Jewish author claiming Christianity has been corrupted to focus on social change rather than salvation.

6. How can we ensure we are continuing in Christ's word and not being deceived by modern 'elites'?

Consider: Weaver concludes with John 8:31-32, urging believers to abide in Jesus' teaching to know the truth and be free.

Applications

Discern the biblical use of 'Jews'

Believers should carefully examine the context of the term 'Jews' in Scripture to understand whether it refers to ethnicity, religion, or a ruling elite.

Lecture support: When you see the word 'Jews' in the Bible, you need to look at the context. (3695.0-3742.2s)

Continue in Christ's word

True discipleship is evidenced by abiding in Jesus' teaching, which leads to knowing the truth and experiencing freedom.

Lecture support: If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free. (3580.2-3609.4s)

Reject human traditions that nullify God's commands

Believers must be vigilant against traditions and teachings that contradict or replace God's Word, as the Pharisees did.

Lecture support: Thus have you made the commandment of God of none effect by your tradition. (578.5-606.0s)

Recognize spiritual warfare behind persecution

The opposition faced by Jesus and the apostles was part of the ongoing war between Christ and Satan, which continues today.

Lecture support: It is a war between Christ and Satan. It was a war that was prophesied back in Genesis 3 and verse 15. (3048.2-3070.3s)

Find freedom exclusively in Christ

Only Jesus Christ and His Word provide true freedom; everything else is deception and bondage.

Lecture support: Outside of Jesus Christ and his word, everything else is a lie. (3695.0-3742.2s)

Personal Application and Notes

Which application will you work on, and what specific step will you take?

What Scripture or teaching will you return to as you put this into practice?

Additional notes or questions to discuss

Online Lecture Resources

Scan a code or select the lecture link in the PDF. The original lecture identifiers and destinations are preserved.

Lesson 1: Pastor John Weaver - Jews, Judaism And Christianity - Part One of Five

Lecture JW01402

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Lesson 2: Pastor John Weaver - Jews, Judaism And Christianity - Part Two of Five

Lecture JW01403

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Lesson 3: Pastor John Weaver - Jews, Judaism And Christianity - Part Three of Five

Lecture JW01404

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Lesson 4: Pastor John Weaver - Jews, Judaism And Christianity - Part Four of Five

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Lesson 5: Pastor John Weaver - Jews, Judaism And Christianity - Part Five of Five

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Source information

Study material: existing Major Themes, Key Arguments, Scripture References, Discussion Questions, and Applications from the corresponding Weaver Bible College lecture records. Original lecture titles and provenance are retained in those source records.

Layout upgraded September 30, 2026. Original manuscripts, study-guide data, and previous PDFs have not been changed.