

“The Judeans” (Greek, *hoi ioudaioi*) in Acts

2.5, 10, 14	Those gathered from other nations in Jerusalem for the feast
9.22-23	Right after Saul's transformation, they plot to kill him
10.22	They speak well of Cornelius, a Roman centurion
10.28	Peter: "You yourselves know that it is unlawful for a Judean to associate with or to visit a foreigner"
11.19	Those scattered because of Stephen spoke the Word only to Judeans
12.3, 11	It "pleased" them that Herod killed John
13.5	Saul and Barnabas speak the Word in the synagogues
13.6ff	A Judean "false prophet," Bar-Jesus, is with the Roman proconsul
13.43ff	Many follow Paul and Barnabas but are filled with "jealousy" when they see the crowds and contradict Paul's teaching, leading Paul/Barnabas to announce "we are turning to the nations". The Judeans incite the elite against Paul and Barnabas and drive them away.
14.19	In Lystra, Judeans from Antioch and Iconium "persuaded the crowds" and then stoned Paul and dragged him out of the city.
16.1ff	Paul finds Timothy, son of a Judean mother and Greek father
16.20	In Philippi, locals raise Roman charges against Paul and Silas, accusing them of being "Judeans"
17.1ff	Paul and Silas speak to a synagogue in Thessalonica, where Judeans become "jealous" and create an uproar against them.
17.10ff	Paul and Silas arrive in the synagogue in Beroea, where the Judeans are more receptive. But the Judeans from Thessalonica come and incite the crowds so that Paul is sent away.
17.16ff	In Athens, Paul argues in the synagogue, but Greek philosophers in the agora are the focus of opposition.
18.2	In Corinth, Paul finds a "Judean" named Aquila and his wife, Priscilla, who came there after Claudius expelled "all Judeans" from Rome. There, Paul argues in the synagogue "every sabbath".
18.5ff	Silas and Timothy join Paul in Corinth, where Judeans "opposed and reviled" him, leading him to curse them and go to the nations. Paul preaches there for a year and six months. Later, they make a "united attack" on Paul and bring him before the proconsul, Gallio, who refuses to judge him.
18.19	In Ephesus, Paul talks in the synagogue and they ask him to stay, but he declines.

18.24ff	A Judean from Alexandria, Apollos, appears in Ephesus preaching “the Way.” Priscilla and Aquila teach him “more accurately” and he goes on to “refute” the Judeans publicly.
19.10	In the countryside of Asia, Paul “argued daily in the lecture hall of Tyrannus” to both “Judeans and Greeks”
19.13	Judean traveling exorcists try to use the Name of Jesus but are overpowered by the evil spirit.
19.33ff	In Ephesus, the Judeans promote one Alexander to speak, but when the crowd “recognized that he was a Judean,” they shout about the greatness of Artemis of Ephesus.
20.3	A “plot” against Paul is made by Judeans, so Paul changes direction.
20.17ff	In Miletus, Paul speaks to the “elders of the ekklēsia” and recalls Judean “plots” against him, from which he did not shrink from testifying.
21.11	A prophet named Agabus tells Paul that in Jerusalem, the Judeans will “bind” Paul and hand him over to the nations.
21.18ff	In Jerusalem, James and the elders warn Paul that the rumor has gone out that Paul is teaching “Judeans living among the Gentiles [should] forsake Moses, and that you tell them not to circumcise their children or observe the customs.”
21.27	In Jerusalem, Judeans from Asia stir up the crowd against Paul with false charges.
21.39; 22.3	In his testimony before the Roman tribune, Paul identifies himself as a “Judean”
23.12ff	Forty Judeans form a conspiracy to kill Paul
24.1ff	The high priest Ananais, via the advocate Tertullus, speaks against Paul to the Roman governor, Felix, that Paul is “an agitator among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.” The Judeans join in these accusations.
24.27	The Roman governor, Porcius Festus, leaves Paul in prison as a “favor” to the Judeans.
25.1ff	The chief priests and “leaders of the Judeans” give Festus a report about Paul and then, as a “favor” to the Judeans, moves Paul to Jerusalem.
25.7ff	In Caesarea, Judeans “surround” Paul and bring many unprovable charges against him; Festus, still wanting to do the Judeans a “favor”, asks Paul if he wants to be tried in Jerusalem, but Paul asks to be tried in Rome.
28.17	In Rome, Paul calls together local Judean leaders and tells them his story. They express interest in hearing him; some believe and some do not. Paul quotes Isaiah 6.9-10 against them.

