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Every now and then we come across an article that clearly and concisely explains a topic that the so-called Christian world is abysmally ignorant of and that has distorted our understanding of world events. This is such an article.

**Origin of the Name Jew**

Many people suffer under the misapprehension that Jesus was a "Jew," moreover, that he was "King of the Jews." Thus, by inference, that the "Jews" were the "Chosen People" of the Holy Bible and so ancient possessors and modern inheritors of the Bible Covenants gifted by YEHOVAH to their forebears Abraham, Jacob and Judah. However, this is not the case. In fact, during Christ's Mission and Passion no such people existed called "Jews" nor indeed did the word "Jew." In short: Jesus was NOT a "Jew" nor was he "King of the Jews."

In fact, Jesus is referred as a "Jew" for the first time in the New Testament in the 18th century; in the revised 18th century English language editions of the 14th century first English translations of the New Testament. The etymology of the word "Jew" is quit clear. Although "Jew" is a modern conception its roots lie in the 3rd and 4th centuries AD. That is, the modern English word "Jew" is the 18th century contraction and corruption of the 4th century Latin "Iudaeus" found in St. Jerome's Vulgate Edition and derived from the Greek word "Ioudaios."

The evolution of this can easily be seen in the extant manuscripts from the 4th century to the 18th century, which illustrate not only the origin of the word "Jew" found in the Latin word "Iudaeus" but also its current use in the English language. Littered throughout these manuscripts are the many earlier English equivalents used by various chroniclers between the 4th and the 18th century.

Thus, from the Latin "Iudaeus" to the English "Jew" the evolution of these English forms is: "Gyu," "Giu," "Iu," "Iuu," "Iuw," "Ieuu," "Ieuy," "Iwe," "Iow," "Iewe," "Ieue," "Iue," "Ive," "Iew," and then, finally, the 18th century, "Jew." Similarly, the evolution of the English equivalents for "Jews" is: "Giwis," "Giws," "Gyues," "Gywes," "Giwes," "Geus," "Iuys," "Iows," "Iouis," "Iews," and then, finally, in the 18th century, "Jews."

For example: two of the best known 18th century editions of the New Testament in English are the Rheims (Douai) Edition and the King James Authorized Edition and both contain the word "Jew." Yet, when the English language version of the Rheims (Douai) New Testament was first printed in 1582 the word "Jew" did NOT appear in it. Similarly the King James Authorized translation of the New Testament into English (begun in 1604) and first published in 1611, here too the word "Jew" did NOT appear. That is, the word "Jew" first appeared in both these well known editions in their 18th century revised versions.

The combination of the Protestant Reformation, the publication of the revised English language 18th century editions and the printing press (allowing unlimited quantities of the New Testament to be printed) meant the wide distribution of these English language Bibles throughout the English speaking world. That is, among people who had never possessed a copy of the New Testament in any language but who were now in possession of one in their native tongue. And, although these 18th century editions first introduced the word "Jew" to the English language the word as it was used in these has since continued in use in all the editions of the New Testament in the English language.

Numerous copies of these revised 18th century English editions (especially the Rheims (Douai) and the King James translations of the New Testament) were distributed to the clergy and the laity throughout the English speaking world. And so, the new readers of these 18th century editions were introduced to a new word both to them and the English language, the word "Jew."

For, these readers did not know the history of the origin of the English word "Jew" and accepted it as the legitimate modern form of the ancient Greek "Ioudaios" and the Latin "Iudaeus." Thus, these new readers did not understand or care to question the meaning and use of the word "Jew" since it was a new English word to them. Consequently, the use of the word "Jew" was not only stabilized by these 18th century editions but also its anachronistic application to people and places fully established.

The original chroniclers used the Greek "Ioudaios" to denote people who lived in Judaea, that is, in English, for "Judaeans." Thus: "Ioudaia" in Greek is, in English, "Judaea" (or "Judea") while "Ioudaios" in Greek is, in English, "Judaeans" (or "Judeans") Moreover, when the word "Jew" was first introduced by the redactors into the English language in the 18th century they intended its one and only application was to denote "Judaeans" (or "Judeans"). That is, they deemed them cognates (conveying identical implications, inferences and innuendoes) and so interchangeable.

Thus, they meant that it makes no difference which of these two words is used when referring to the inhabitants of Judaea during the time of Christ's Mission. However, since this time the implications, inferences, and innuendoes conveyed by these two words have radically changed and are now as different as black is from white. In short: today, the word "Jew" is never regarded as a synonym for "Judaean" (or "Judean") nor is "Judaean" regarded as a synonym for "Jew." The word has taken on a far different meaning, one wholly divorced from the original conception of the 18th century redactors.

This is its "secondary meaning" that has been carefully nurtured among the English speaking peoples of the world by a secret power [Satan] intent upon exploiting its ancient power of association. This so-called "secondary meaning" for the word "Jew" has been assiduously cultivated during the 18th, 19th and 20th centuries and bears no relation whatsoever to the 18th century original connotation of the word "Jew." It has succeeded to such a degree, that now most people in the English-speaking world can not comprehend the true nature of the word "Jew," its literal sense, and do not regard a "Jew" as a "Judaean." That is, understand the correct and only meaning of the word known to the 18th century redactors of the New Testament.

In short: the word "Jew" in modern usage is a misrepresentation. The etymology of the word "Jew," first used in the revised 18th century English language editions of the New Testament, is uncomplicated: the original Greek word "Ioudaios" was derived from the Aramaic "Jehudhai," which referred to Judaeans, the residents of the Babylonian province of Judaea, and not as a reference to members of the tribe of Judah.

That is, the modern English word "Jew" is a transliteration of an abbreviation or slang word coined by Babylonian conquerors for the enslaved Judaeans without any due regard to the race or religion of the captives. This indiscriminate use of the word "Jew" to refer to the diverse mass of races and religions then resident in Judaea is the application of an incorrect, modern colloquial idiom without regard or recognition of the true and Biblical meaning of the original words.

"The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." (Genesis 49:10) The meaning of the word "Jew" in the Bible is not the same as the commonly held modern view. In the Bible the word "Jew" is meant to refer to a resident of the land of Judaea. Moreover, it is a reference regardless of tribe, race or religion. Anyone who was an inhabitant of Judaea was a "Jew" and need not be a member of the tribe of Judah (Judahite) or one who followed the Judaic religion. Thus, "Jews" and "Jewry" in the Bible not only refer Judah (i.e. Jehudah or Juttah) but also a part of (or place in) Palestine and any other peoples who dwelt there.

In the modern, colloquial idiom "Jews" are descendants of Judah while in the Bible it means anyone dwelling in Judaea regardless of lineage or ethnicity. Now, Judah was the largest and the most influential of the Twelve Tribes of Israel with the governing right whose sons where to provide the rightful kings of Israel. That is, they were the inheritors of the Bible Covenants but especially the Davidic Covenant. In short; the Chosen People of YEHOVAH God.

However, Jacob prophesied (Genesis 49:10) the tribe would only maintain its pre-eminence until "Shiloh," came who would then assume headship and receive the allegiance of true spiritual Israel as Isaiah 9:6-7 foretold. That is, when the Messiah arrived. This is why Jesus' lineage was established in Matthew 1 and Luke 3 to David, Judah, Jacob and Abraham. So that when He took the scepter from Judah all who receive Him as Messiah give Him their allegiance.

At the time of Christ's Mission, few of the citizens of Judaea were Judahites, that is, direct descendants of Judah and so the "Chosen People"; the true recipients of the Bible Covenants. Following the destruction of David's Kingdom (its dismemberment first by Babylonians and then by Assyrian's) the forced depopulation of Israel and its people in Exile and bondage, their release by Cyrus the Great and their return and restoration of the Temple, the population of Palestine was very mixed. Although some did indeed belonged to the tribe of Judah and others to one of the other tribes of Israel, many others were descendants of other patriarchs, but, especially, of Esau.

These were the Edomites who had been conquered and now assimilated and become co-religionists with the Judahites and remnants of the other tribes of Israel. Moreover, this mixed race were melded together by a hybrid religion developed during the captivity in Babylon. This is the religion of the Pharisee.... Pharisaism...the man-made religion of the Talmud that is today called Judaism. This man-centered, man-made religion was the religion vehemently condemned by Christ since it is the antithesis of the Mosaic Law and the prophets and makes the Word of God of no effect (Matthew 15:1-9).

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