

# WIERWILLE, V.P.-WAS JESUS A JEW

by Wierwille vp

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*V.P. Wierwille's controversial study arguing that Jesus was a Judean rather than a Jew, tracing the historical and linguistic origins of the term through biblical and secular history.*

5 Chapters

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## 1 Was Jesus A Jew?

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Was Jesus A Jew?

Another Study in Abundant Living by VICTOR PAUL WIERWILLE This book is in the public domain. For more teachings by V. P. Wierwille, E. W. Bullinger and others, go to: [www.eternallyblessed.org](http://www.eternallyblessed.org) The Scripture used throughout this study is quoted from the King James Version unless otherwise noted.

## 2 CHAPTER I

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### CHAPTER I

There is no foundation in fact for the implications and inferences that Jesus was a Jew. Historical authorities and an abundance of other proofs establish the fact that Jesus was not a Jew.

During His lifetime Jesus was known as a Judean by His contemporaries and referred to Himself as a Judean and not as a Jew. Contemporary historians and theologians of Jesus' day, whose competence to pass upon this subject cannot be challenged by anyone today, referred to Jesus during his lifetime here on earth as a Judean and not as a Jew.

Inscribed upon the cross when Jesus was crucified were the Latin words Iesus Nazarenus Rex Iudeorum. Latin was Pontius Pilate's mother-tongue. No one will question the fact that Pontius Pilate was well able to accurately express his own ideas in his own language. The authorities competent to pass upon the correct translation into English of the Latin Iesus Nazarenus Rex Iudeorum agree that it is "Jesus the Nazarene Ruler of the Judeans."

Jesus was never regarded by Pontius Pilate nor by the Judeans among whom he dwelt as king of the Jews. Pontius Pilate was ironic and sarcastic when he ordered inscribed upon the cross the Latin words Iesus Nazarenus Rex Iudeorum. Jesus was being mocked by Pontius Pilate, for Jesus had been denounced by the Judeans.

Except for his few followers at that time in Judea all other Judeans abhorred Jesus and detested his teachings and the things for which he stood. Pontius Pilate was himself the ruler of the Judeans at the time he ordered inscribed upon the cross the Latin words Iesus Nazarenus Rex Iudeorum.

Pontius Pilate was the administrator in Judea for the Roman Empire. The inhabitants of Judea were Judeans to Pontius Pilate and not so-called Jews as they have been called since the 18th century only. In the time of Pontius Pilate in history there was no religious, racial or national group in Judea known as Jews nor had there been any group so identified anywhere else. The Latin word rex means ruler or leader. Latin was of course the official government language in all the provinces administered by a local administrator of the Roman Empire. This fact accounts for the inscription in Latin on the cross. With the invasion of the British Isles by the Anglo-Saxons they substituted the Anglo-Saxon "king" for the Latin equivalent rex. The adoption of "king" for rex did not retroactively alter the meaning of the Latin rex to the Judeans in the time of Jesus. In Latin in the life time of Jesus the name of the political subdivision in the Middle East known in modern history as Palestine was Iudaea. It was then administered by Pontius Pilate as administrator for the Roman Empire of which it was then a part. The English for the Latin Iudaea is Judea. In Latin, Iudaeus is the adjective for the noun Iudaea. In English Judean is the adjective for the noun Judea. In Latin the genitive plural of Iudaeus is Iudaeorum. The English translation of the genitive plural of Iudaeorum is "of the Judeans" . Inscribed upon the cross on which Jesus was crucified was Iudaeorum. It is utterly impossible to give any other English translation to Iudaeorum than "of

the Judeans". It is incredible to have any other translation into English of Iesus Nazarenus Rex Iudaeorum than "Jesus the Nazarene Ruler of the Judeans". At the time Pontius Pilate was ordering the Iesus Nazarenus Rex Iudaeorum inscribed upon the cross the spiritual leaders of Judea were protesting to Pontius Pilate, "not to write that Jesus was the ruler of the Judeans", but to inscribe instead that Jesus "had said that He was the ruler of the Judeans" (John 19:21). The spiritual leaders of Judea made strong protests to Pontius Pilate against his reference to Jesus as Rex Iudaeorum, insisting that Pontius Pilate was not familiar with or misunderstood the status of Jesus in Judea. These protests are a matter of historical record. The English translation of the Greek of the Gospel of John 19:21, reads, "Do not inscribe the monarch, basileus, of the Judeans, Ioudaios, but that He himself said I am monarch, basileus, of the Judeans, Ioudaios". Ioudaia in the Greek is "monarch" in English. Rex is the nearest word in Latin for basileus in Greek. The English "ruler", or its alternative "leader", define the sense of Latin rex and Greek basileus. The word Jew did not come into existence until the year 1775. Prior to 1775 the word Jew did not exist in any language. Jesus is referred to as a Jew for the first time in the New Testament in the 18th Century. The history of the origin of the word Jew in the English language leaves no doubt that the 18th century Jew is the 18th century contracted and corrupted English word for the 4th century Latin Iudaeus found in St. Jerome's Vulgate Edition. The greatly improved printing presses made possible unlimited quantities of the New Testament. These revised 18th century editions of the earlier 14th century first translations into the English language were then widely distributed throughout England and the English-speaking world among families who had never possessed a copy of the New Testament in any language. In these 18th century editions with revisions the word Jew appeared for the first time in any English translation. The word Jew as it was used in the 18th century editions has since continued in use in all editions of the New Testament in the English language. The use of the word Jew thus became established, and is so used to this day.

Countless copies of the revised 18th century editions of the Rheims (Douai) and the King James translations of the New Testament into English were distributed to clergy and the laity throughout the English speaking world. They did not know the history of the origin of the English word "Jew" nor did they care. They accepted the English word "Jew" as the only, and as the accepted form of the Latin Iudaeus and the Greek Ioudaios. How could they be expected to have known otherwise? It was a new English word to them. The best known 16th century editions of the New Testament in English are the Rheims (Douai) Edition and the King James Authorized Edition. The Rheims (Douai) translation of the New Testament into English was first printed in 1582 but the word Jew did not appear in it. The King James Authorized translation of the New Testament into English was begun in 1604 and first published in 1611. The word Jew did not appear in it. The word Jew appeared in both these well known editions in their 18th century revised versions for the first time. The earliest version of the New Testament in English from the Latin Vulgate Edition is the Wyclif Edition published in 1380. In the Wyclif Edition Jesus is mentioned as one of the Iewes. That was the 14th century English version of the Latin Iudaeus and was pronounced "Hew-weeze", in the plural, and Iewe pronounced "hew-wee" in the singular. In the 1380 Wyclif Edition in English, John 19:19, reads "Ihesus of Nazareth king of the Iewes". Prior to the 14th century the English language adopted the Anglo-Saxon "kyng" together with many other Anglo-Saxon words in place of the Latin rex and the Greek basileus. In the Tyndale Edition of the New Testament in English published in 1525 Jesus was likewise described as one of the Iewes. In the Coverdale Edition, the Gospel of John 19:19, reads "Iesus of Nazareth, Kyng of the Iewes". In the Cranmer Edition

published in 1539 Jesus was again described as one of the lewes. In the Geneva Edition published in 1540-1557 Jesus was also described as one of the lewes. In the Rheims Edition published in 1582 Jesus was described as one of the lewes. In the King James Edition published in 1604-1611, also known as the Authorized Version Jesus was described again as one of the lewes. The forms of the Latin Iudaeus were used which were current at the time these translations were made.

## 3 CHAPTER II

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CHAPTER II The secondary meanings of words often become the generally accepted meanings of words formerly having entirely different meanings. The generally accepted secondary meaning of the word Jew today with practically no exceptions is made up of four almost universally-believed theories. These four theories are that a so-called Jew is: (1) A person who today professes the form of religious worship known as Judaism. (2) A person who claims to belong to a racial group associated with the ancient Semites. (3) A person directly the descendant of an ancient nation which thrived in Palestine in Bible history. (4) A person blessed by Divine intentional design with certain superior cultural characteristics denied to other racial, religious or national groups. That Jesus was a Jew in the sense that during His life time Jesus professed and practiced the form of religious worship known and practiced under the modern name of "Judaism" is false and blasphemous. Jesus abhorred and denounced the form of religious worship practiced in Judea in his lifetime and which is known and practiced today under its new name Judaism. That religious belief was known as Pharisaism in Jesus' day. The eminent Rabbi Louis Finkelstein, the head of The Jewish Theological Seminary of America, often referred to as "The Vatican of Judaism", in his Foreword to his First Edition of "The Pharisees, the Sociological Background of Their Faith", on page XXI states: "... Judaism... Pharisaism became Talmudism, Talmudism became Medieval Rabbinism, the Medieval Rabbinism became Modern Rabbinism. But throughout these changes in name... the spirit of the ancient Pharisees survives, unaltered..."

Rabbi Louis Finkelstein in his classic quoted from above traces the origin of the form of religious worship practiced today under the present name "Judaism" to its origin as "Pharisaism" in Judea in the time of Jesus. Rabbi Finkelstein confirms what Rabbi Adolph Moses stated in "Yahvism, and other Discourses," in collaboration with Rabbi H.G. Enelow, published in 1903 by the Louisville Section of the Council of Jewish Women, in which Rabbi Adolph Moses, on page 1 states:

"Among the innumerable misfortunes which have befallen in its consequences is the name of Judaism... Worse still, the Jews themselves, who have gradually come to call their religion Judaism... Yet, neither in biblical nor post-biblical, neither in talmudic, nor in much later times, is the term Judaism ever heard... IT WAS FLAVIUS JOSEPHUS, WRITING FOR THE INSTRUCTIONS OF GREEKS AND ROMANS, WHO COINED THE TERM JUDAISM, in order to pit it against Hellenism...By Hellenism was understood the civilization, comprising language, poetry, religion, art, science, manners, customs, institutions, which had spread from Greece, its original home, over vast regions of Europe, Asia and Africa... The Christians eagerly seized upon the name... The Jews themselves, who intensely detested the traitor Josephus, refrained from reading his works... HENCE THE TERM JUDAISM COINED BY JOSEPHUS REMAINED ABSOLUTELY UNKNOWN TO THEM... IT WAS ONLY IN COMPARATIVELY RECENT TIMES, AFTER THE JEWS BECAME FAMILIAR WITH MODERN CHRISTIAN LITERATURE, THAT THEY BEGAN TO NAME THEIR RELIGION JUDAISM." (emphasis supplied) The form of religious worship known as Pharisaism in Judea in the time of Jesus was a religious practice based exclusively upon the Talmud. The Talmud in the time of Jesus was the Magna Charta, the

Declaration of Independence, the Constitution, and the Bill of Rights, all rolled into one, for those who practiced Pharisaism.

Rabbi Morris N. Kertzer stated:

"The Talmud consists of 63 books of legal, ethical and historical writings of the ancient rabbis. It was edited five centuries after the birth of Jesus. It is a compendium of law and lore. **IT IS THE LEGAL CODE WHICH FORMS THE BASIS OF JEWISH RELIGIOUS LAW AND IT IS THE TEXTBOOK USED IN THE TRAINING OF RABBIS.**"(emphasis supplied)

## 4 CHAPTER III

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### CHAPTER III

Relentless research has established as equally true that the so-called Jews in Eastern Europe at no time in their history could be correctly regarded as the direct lineal descendants of the legendary lost ten tribes of the Bible. The so-called Jews in Eastern Europe in modern history cannot legitimately point to a single ancient ancestor who ever set foot on the soil of Palestine in Bible history. Research also reveals that the so-called Jews in Eastern Europe were never Semites, are not Semites now, nor can they ever be regarded as Semites at any future time by any stretch of the imagination. Exhaustive research also irrevocably rejects as a fantastic fabrication the generally accepted belief by Christians that the so-called Jews in Eastern Europe are the legendary Chosen People so vocally publicized by some of the Christian clergy from their pulpits. In the 1st Century B.C. the Khazars had invaded Eastern Europe from their homeland in Asia. The Khazars invaded Eastern Europe via the land route between the north end of the Caspian Sea and the South end of the Ural Mountains. The Khazars were not Semites. They were an Asiatic Mongolic nation. They are classified by modern anthropologists as Turco-Finns racially. The homeland of the Khazars was in the heart of Asia. They were a very warlike nation. The Khazars were driven out of Asia by the nations in Asia with whom they were continually at war. The Khazars invaded Eastern Europe to escape further defeats in Asia. The very warlike Khazars did not find it difficult to subdue and conquer the 25 peaceful agricultural nations occupying approximately 1,000,000 square miles in Eastern Europe. In a comparatively short period the Khazars established the largest and most powerful kingdom in Europe.

Why and how has the origin and history of the Khazars and Khazar Kingdom been so well concealed from the world for so many centuries? Their relationship to the origin and early history of the so-called Jews in Eastern Europe was one of history's best kept secrets until recent years. The Khazars were a pagan nation when they invaded Eastern Europe. Their religious worship was a mixture of phallic worship and other forms of idolatrous worship practiced in Asia by pagan nations. This form of worship continued until the 7th century. The vile forms of sexual excesses indulged in by the Khazars as their form of religious worship produced a degree of moral degeneracy the Khazar's king could not endure. In the 7th century King Bulan, ruler at that time of the Khazar Kingdom, decided to abolish the practice of phallic worship and other forms of idolatrous worship and make one of the three monotheistic religions, about which he knew very little, the new state religion. After a historic session with representatives of the three monotheistic religions King Bulan decided against Christianity and Islam and selected as the future state religion of the Khazar Kingdom the religious worship then known as Talmudism, and now known and practiced as Judaism.

King Bulan and 4,000 feudal nobles were promptly converted by rabbis imported from Babylonia for that event. Phallic worship and other forms of idolatry were thereafter forbidden. The Khazar king invited large numbers of rabbis to come and open synagogues and schools to instruct the

population in the new form of religious worship. It was now the state religion. The converted Khazars were the first population of so-called JEWS in Eastern Europe. The following is from Volume IV, pages 1 to 5, of the Jewish Encyclopedia. The Jewish Encyclopedia refers to the Khazars as "Chazars". The two spellings are optional according to the best authorities.

"CHAZARS: A people of Turkish origin whose life and history are interwoven with THE VERY BEGINNINGS OF THE HISTORY OF THE JEWS OF RUSSIA... driven on by the nomadic tribes of the steppes and by THEIR OWN DESIRE FOR PLUNDER AND REVENGE... In the second half of the sixth century the Chazars moved west ward... The kingdom of the Chazars was firmly established in MOST OF SOUTH RUSSIA LONG BEFORE THE FOUNDATION OF THE RUSSIAN MONARCH BY THE VARANGIANS (855)... At this time the kingdom of the Chazars stood at the height of its power AND WAS CONSTANTLY AT WAR... At the end of the 8th century... the chagan (king) of the Chazars and his grandees, TOGETHER WITH A LARGE NUMBER OF HIS HEATHEN PEOPLE, EMBRACED THE JEWISH RELIGION... The Jewish population in the entire domain of the Chazars, in the period between the seventh and tenth centuries, MUST HAVE BEEN CONSIDERABLE... about THE NINTH CENTURY, IT APPEARS AS IF ALL THE CHAZARS WERE JEWS AND THAT THEY HAD BEEN CONVERTED TO JUDAISM ONLY A SHORT TIME BEFORE... It was one of the successors of Bulan named Obadiah who regenerated the kingdom and STRENGTHENED THE JEWISH RELIGION. He invited Jewish scholars to settle in his dominions, and founded SYNAGOGUES AND SCHOOLS. The people were instructed in the Bible, Mishnah, and the TALMUD and in the 'divine service of the hazzanism'... In their writings the CHAZARS USED THE HEBREW LETTERS... THE CHAZAR LANGUAGES PREDOMINATED... Obadiah was succeeded by his son Hezekiah; the latter by his son Manasseh; Manasseh by Hanukkah, a brother of Obadiah; Hanukkah by his son Isaac; Isaac by his son Moses (or Manasseh II); the latter by his son Nisi; and Nisi by his son Aaron II. King Joseph himself was a son of Aaron, AND ASCENDED THE THRONE IN ACCORDANCE WITH THE LAW OF THE CHAZARS RELATING TO SUCCESSION... The king and twenty-five wives, all of royal blood, and sixty concubines, all famous beauties. Each one slept in a separate tent and was also watched by a eunuch... THIS SEEMS TO HAVE BEEN THE BEGINNING OF THE DOWNFALL OF THE CHAZAR KINGDOM... The Russians Varangians established themselves at Kiev until the final conquest of the Chazars by the Russians... After a hard fight the Russians conquered the Chazars... Four years later the Russians conquered all the Chazarian territory east of the Azov... Many members of the Chazarian royal family emigrated to Spain... Some went to Hungary, BUT THE GREAT MASS OF THE PEOPLE REMAINED IN THEIR NATIVE COUNTRY." The greatest historian on the origin and the history of the so-called Jews in Eastern Europe was Professor Heinrich Graetz, He points out in his famous "History of the Jews" that when so-called Jews in other countries heard a rumor about so-called Jews in the Khazar Kingdom they believed these converted Khazars to be the lost ten tribes. These rumors were no doubt responsible for the legend which states that Palestine was the homeland of the converted Khazars. On page 141 in his "History of the Jews" Professor H. Graetz states:

"The Chazars professed a coarse religion, which was combined with sensuality and lewdness... After Obadiah came a long series of Jewish Chagans (kings), for ACCORDING TO A FUNDAMENTAL LAW OF THE STATE ONLY JEWISH RULERS WERE PERMITTED TO ASCEND THE THRONE... For some time THE JEWS OF OTHER COUNTRIES HAD NO

KNOWLEDGE OF THE CONVERSION OF THIS POWERFUL KINGDOM TO JUDAISM, and when at last a vague rumor to this effect reached them, THEY WERE OF THE OPINION THAT CHAZARIA WAS PEOPLED BY THE REMNANT OF THE FORMER TEN TRIBES." When the Khazars in the 1st Century B.C. invaded Eastern Europe their mother-tongue was an Asiatic language, referred to in the Jewish Encyclopedia as the "Khazar language". They were primitive Asiatic dialects without any alphabet or any written form. When King Bulan was converted in the 7th Century he decreed that the Hebrew characters he saw in the Talmud and other Hebrew documents were to become the alphabet for the Khazar language. The Hebrew characters were adapted to the phonetics of the spoken Khazar language. The Khazars adopted the characters of the so-called Hebrew language in order to provide a means for providing a written record of their speech. The adoption of the Hebrew characters had no racial, political or religious implication.

Since the conquest of the Khazars by the Russians and the disappearance of the Khazar Kingdom the language of the Khazars is known as Yiddish. For about six centuries the so-called Jews of Eastern Europe have referred to themselves while still resident in their native Eastern European countries as Yiddish by nationality. They identified themselves as Yiddish rather than as Russian, Polish, Galician, Lithuanian, Rumanian, Hungarian or by the nation of which they were citizens. They also referred to the common language they all spoke as Yiddish.

Before it became known as the Yiddish language, the mother-tongue of the Khazars added many words to its limited ancient vocabulary as necessity required. These words were acquired from the languages of its neighboring nations with whom they had political, social or economic relations. Languages of all nations add to their vocabularies in the same way. The Khazars adapted words to their requirements from the German, the Slavonic and the Baltic languages. The Germans had a much more advanced civilization than their Khazar neighbors and the Khazars sent their children to German schools and universities. The Yiddish language is not a German dialect. Many people are led to believe so because Yiddish has borrowed so many words from the German language. If Yiddish is a German dialect acquired from the Germans then what language did the Khazars speak for the 1,000 years they existed in Eastern Europe before they acquired culture from the Germans? The Khazars must have spoken some language when they invaded Eastern Europe. What was that language? When did they discard it? How did the entire Khazar population discard one language and adopt another all of a sudden? The idea is too absurd to discuss. Yiddish is the modern name for the ancient mother-tongue of the Khazars with added German, Slavonic and Baltic words.

Yiddish must not be confused with "Hebrew" because they both use the same characters in their alphabets. There is not a word of Yiddish in ancient Hebrew nor is there one word of ancient Hebrew in Yiddish. It must not be confused with words like Jewish.

Directly north of the Khazar Kingdom at the height of its power a small Slavic state was organized in 820 A.D. on the south shore of the Gulf of Finland. This infant nation was even smaller than our state of Delaware. This newly-born state however, was the embryo which developed into the Russian Empire.

During the 10th, 11th, 12th and 13th centuries the rapidly expanding Russian nation gradually swallowed up the Khazar Kingdom, its neighbor directly to the south. The conquest of the Khazar Kingdom by the Russians supplies history with the explanation for the presence after the 13th

century of the large number of so-called Jews in Russia and in Europe. After the destruction of the Khazar Kingdom they were thereafter no longer known as Khazars but as the Yiddish populations of these many countries. They so refer to themselves today. Their common language, their common culture, their common religion, and their common racial characteristics classify them all beyond any question of doubt with the Khazars who invaded Eastern Europe in the last century B.C. and were converted to Talmudism in the 7th century.

## 5 CHAPTER IV

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### CHAPTER IV

Talmudism, the civil and religious code of the Pharisees, most likely would have disappeared with all its contemporary creeds and cults but for the conversion of the Khazars to Talmudism in the 7th century. At that time Talmudism was well on its way towards complete oblivion. In Russia at that period in history it was the custom as in other Christian countries in Europe at that time to take an oath, vow or pledge of loyalty to the rulers, the nobles, the feudal landholders and others in the Name of Jesus Christ. It was after the conquest of the Khazars by the Russians that the wording of the Kol Nidre, All Vows prayer was altered. The new altered version of the Kol Nidre, All Vows prayer is referred to in the Talmud as "the law of revocation in advance". The Kol Nidre, All Vows prayer was regarded as a law. The effect of this "LAW OF REVOCATION IN ADVANCE" obtained for all, who recited it each year on the Eve of the Day of Atonement, divine dispensation from all obligations acquired under oaths, vows and pledges to be made or taken in the COMING YEAR. The recital of the Kol Nidre, All Vows prayer on the eve of the Day of Atonement released those so-called Jews from any obligation under oaths, vows or pledges entered into during the NEXT TWELVE MONTHS. The altered version of the Kol Nidre created serious difficulties for the so-called Jews when its wording became public property. It apparently did not remain a secret very long, although the Talmud states "the law of revocation in advance was not made public". The altered version of the Kol Nidre soon became known as the "Jews Vow" and cast serious doubt upon oaths, vows or pledges given to Christians by so-called Jews. Christians know that oaths, vows or pledges are worthless when given by Jews. This was the basis for so-called "discrimination" by governments, nobles, feudal landholders and others who required oaths of allegiance and loyalty from those who entered their service.

SOURCE MATERIAL USED Jewish Encyclopedia Encyclopedia Britannica "Facts are Facts" by Benjamin H. Freedman Others listed in the Script

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