

YAHSHUA, JESUS OR YESHUA?

by Avram Yehoshua

[The Seed of Abraham](#)

The name Yeshua is literally a transliteration of the Messiah's Hebrew name. When one says, *Yeshua*, he is speaking Hebrew. This is the name that all the Apostles would have known him by and what his mother would have called him.¹ Literally, it's pronounced *Yea'shu'ah*, the 'Yea' rhyming with the 'ay' in 'say,' although many pronounce it *Yih'shua*, which is also acceptable, as languages go. In the Tanach (the Hebrew Old Testament) the Hebrew name of Messiah is seen in 29 places, mostly in Ezra and Nehemiah.² In most English Bibles the name Yeshua is written as *Jeshua*. *Yeshua* is the shortened form for the Hebrew Yehoshua (Joshua), much the way Mike is for Michael. The name Yeshua was used at least five hundred years before Messiah was born, and its feminine noun counterpart, *yeshuah* (meaning salvation) goes back to the days of Father Jacob (Gen. 49:18).

The name Jesus comes into English from the Greek New Testament. The Greek *Yea'sous* is a semi-transliteration of the Hebrew *Yeshua*. The Greek alphabet didn't have the *sheen* ψ or 'sh' sound, nor the *ayin* with *patach* vowel pointing ׀ for the 'ah' sound) to fully transliterate the Hebrew name Yeshua into Greek. Because of this the best that Paul, and the other writers of the New Testament, could do was to write *Yeous*. The final 's' sound is the *sigma* showing that the name is masculine.

It's the 'sous' at the end of the Greek name that trips some people up into thinking that Messiah's Greek name is associated with the pagan god Zeus. Also, they teach that we must not say the name 'Jesus' because the 'sus' in *Je'sus* speaks of Zeus. This thinking is flawed for at least three reasons.

First, the name *Yeous* was written by all the New Testament writers under the inspiration of the Holy Spirit. In the Greek Gospels, Acts, Letters and Revelation, the name of Messiah is *Yeous*. Obviously, the writers didn't think they were calling upon the chief god of Mt. Olympus when they wrote Messiah's name as *Yeous*. Those who espouse that we shouldn't say the name Jesus, and that it and *Yeous* mean another god, are *contending* with the Holy Spirit who inspired Matthew, Peter, Luke, Paul and John, etc., to refer to Yeshua in Greek as *Yeous*. If the Holy Spirit didn't think it was wrong to use *Yeous* as the Greek name for Yeshua, there's no need for us to think differently.

Second, to demand that we don't say the name of Jesus because it sounds like Zeus may seem reasonable to some because of the similarity of the sounds, but it's not rational. It carries the same logic of prohibiting the word 'raisin' because it has the word 'sin' in it, and yes, there are some people who will not say the word 'raisin' because of that.

Third, Daniel Botkin speaks of the interchangeableness of the names, Joshua and Jesus, noting that Ne-

¹ David Talshir, *Rabbinic Hebrew as Reflected in Personal Names*, Scripta Hierosylamitana vol. 37 (Hebrew University in Jerusalem: Magnes Press, 1998), p. 374f. "The Hebrew name of the historical Jesus is probably pronounced 'Yeshua,' although this is uncertain and depends on the reconstruction of several ancient Hebrew dialects...even though Galileans tended to keep the traditional spelling for 'Yehoshua' יהושוע...they still pronounced the name similarly to how the Judeans did, as 'Yeshua,' who tended to spell the name phonetically as ישוע."

² The name Yeshua (Jeshua) occurs 29 times: Ezra 2:2, 6, 36, 40; 3:2, 8, 9; 4:3; 5:2; 8:33; 10:18; Neh. 3:19; 7:7, 11, 39, 43; 8:7; 9:4, 5; 10:9; 11:26, 12:1, 7, 8, 10, 24, 26; 1st Chron. 24:11. In Nehemiah 8:17 the name Yeshua (Jeshua) refers to Joshua (Yehoshua), son of Nun.

hemiah 8:17 has Yeshua (Jesus/Jeshua) for Yehoshua (Joshua).³ Joshua's name in Greek is also *Yeous* and is seen in the Septuagint (Josh. 1:12; 2:11; 3:1; 4:4, etc.),⁴ which predates Messiah's birth by more than 200 years. Botkin says that this is proof that 'Yeous has no connection to Zeus,'⁵ for the Jewish Sages, who wrote the Septuagint, would have been well aware of the pagan god by that name and would never have used those Greek letters to form Joshua's or Jeshua's name if they had thought there was a connection to it, or even to 'Hail Zeus!,' as some wrongly teach.

IS THERE A YAHSHUA?

In an article by Michael Brown, he emphatically states that there is no such name as Yashua/Yahshua:

“There is absolutely *no* support for this pronunciation—none at all—and I say this as someone holding a Ph.D. in Semitic languages.”⁶

In the same article by Brown he says that the alleged,

“connection between the name Jesus (Greek *Iēsous*) and Zeus...is one of the most ridiculous claims that has ever been made.” He goes on to state, “According to the late A. B. Traina in his *Holy Name Bible*,”

‘The name of the Son, Yahshua, has been substituted by Jesus, Iesus, and Ea-Zeus (Healing Zeus).’

“In this one short sentence, two complete myths are stated as fact: First, there is no such name as Yahshua...and second, there is no connection of any kind between the Greek name *Iēsous* (or the English name Jesus) and the name Zeus. Absolutely none! You might as well argue that Tiger Woods is the name of a tiger-infested jungle in India as try to connect the name Jesus to the pagan god Zeus. It is that absurd, and it is based on serious linguistic ignorance...The Hebrew Bible has *yeshu'a*. When the Septuagint authors rendered this name in Greek, they rendered it as *Ἰησους* (*Iēsous*, with no hint of *yah* at the beginning of the name), and the same can be said of the Peshitta translators when they rendered Yeshua's name into Syriac (part of the Aramaic language family). All this is consistent and clear: The original form of the name Jesus is *yeshu'a*, and there is no such name as *yahshu'a* (or, *yahushua* or the like).”⁷

Brown again quotes someone (perhaps Traina?) about the alleged Jesus–Zeus connection:

“Basically, to keep it simple, ‘Jesus’ is a very poor Roman translation from Latin, that was also poorly translated from the Greek, which IN NO WAY resembles His Hebrew name, ‘Yahushua.’ Whew! Get all that? Moreover, according to the *ENCYCLOPEDIA BRITANNICA*, the name Iesus (Jesus) is a combination of 2 mythical deities, IEU and

³ From [Yeshua or Yahshua?](#)

⁴ The Septuagint is the Old Testament in Greek, written about 250 BC.

⁵ Ibid.

⁶ [Michael Brown](#), *What is the Original Hebrew Name for Jesus?*, p. 1. “My educated guess is that some zealous but linguistically ignorant people thought that Yahweh's name must have been a more overt part of our Savior's name, hence YAHshua rather than Yeshua—but again, there is no support of any kind for this theory.”

⁷ Ibid.

SUS (ZEUS, a Greek god). In Gnostic and Greek mythologies they are actually one and the same pagan deity. So, it appears the name 'Jesus' has some documented pagan origins. That's not good! In fairness, some Messianic believers disagree and state that there is no definitive evidence to connect 'Jesus' to 'Zeus.' However, I disagree with them."

Brown responds by saying:

"We know where the name *Iēsous* came from: the Jewish Septuagint! In other words, this was not some later, pagan corruption of the Savior's name; rather, it was the natural Greek way of rendering the Hebrew/Aramaic name Yeshua at least two centuries before His birth, and it is the form of the name found in *more than 5,000 Greek manuscripts of the New Testament*...The name *Iēsous* is also found in Greek writings outside the New Testament and dating to that same general time frame. Although it is claimed that the *Encyclopedia Britannica* says that 'the name Iesus (Jesus) is a combination of 2 mythical deities, IEU and SUS (ZEUS, a Greek god)' it actually says no such thing. This is a complete fabrication, intentional or not."⁸

The name Yahshua (or Yahushua, etc.) is not even a possibility, as the Septuagint plainly reveals with its 'yea' sound for the first syllable of Messiah's Greek name, not a 'yah' sound. Also, Messiah's Greek and English names (Yeous and Jesus) do not speak of Zeus. The following quotes show that *Joshua* and *Jesus* are the same name in Greek, that the name Yeshua is first seen in Scripture during the Second Temple period (although the name is seen earlier), and how 'Jesus' came into being:

"The English name Jesus derives from the Late Latin name *Iesus*, which transliterates the Koine Greek name Ἰησοῦς *Iēsoûs*. In the Septuagint and other Greek-language Jewish texts, such as the writings of Josephus and Philo of Alexandria, Ἰησοῦς *Iēsoûs* is the standard Koine Greek form used to translate both of the Hebrew names, Yehoshua and Yeshua. Greek Ἰησοῦς (*Iēsoûs*) is also used to represent the name of Joshua son of Nun in the New Testament passages Acts 7:45 and Hebrews 4:8."⁹

"During the *Second Temple* period (ca. 538 BC to 70 AD), *Yeshua* first became a known form of the name Yehoshua. All occurrences of *Yeshua* in the Hebrew Bible are in I Chron. 24:11, II Chron. 31:15, Ezra, and Nehemiah where it is transliterated into English as Jeshua."¹⁰

"In English the Name has gone through some interesting changes reflecting its origin from the Greek *Yeous*. In Middle English (1066–1450 A.D.) the Name was written as IHS 'an abbreviation of (the) Greek IHSOYS (*Iesous*)...In the 16th century the Name was Iesu or Iesus and in William Tyndale's 1526 New Testament we find Mt. 1:1 being written as 'The boke off the generacion off Ihesus Christ,' with Mt. 8:29 as 'O Iesu the sonne off God'...In the 17th century the J replaced the I to make Jesu. By the 18th century the 's' was added to make the familiar 'Jesus.'¹¹

The name *Jesus* has linguistically evolved directly from the ancient Greek Septuagint and New Testament, which had the proper way of saying *Yeshua* in Greek. Changing Messiah's Hebrew name of Yeshua to the Greek Yeous was not unbiblical, nor a sin. It was the Greek way of saying Yeshua, and there's

⁸ Ibid., pp. 1-2.

⁹ From [Yeshua](#).

¹⁰ James D. Price, *Yehoshua, Yeshua or Yeshu; Which one is the name of Jesus in Hebrew?* See p. 1, note 2.

¹¹ *Spotlight on...Jesus* at the first article on the page.

nothing wrong with the name Jesus.

Although Talshir states that the name Yeshua ‘first became a known form of the name Yehoshua’ during the Second Temple period, we’ll see that that doesn’t mean that it didn’t exist before that. It’s seen as part of Hebrew names dating back to the days of the Sons of Israel in the Wilderness (1440–1400 BC). Be that as it may, there is no Hebrew name Yashua/Yahshua/Yahushua, etc. Those who use ‘Yahshua’ (or any Hebrew name of Messiah beginning with a ‘yah’ sound) have their own theological agenda, but it’s certainly not based on a proper interpretation of Scripture, nor linguistics. It’s based on a very poor theology.

He Came in His Father’s Name

The penchant for the so-called Sacred Name organizations to write Messiah’s name as Yahshua or some derivation with ‘Yah’ in the front, is a theological statement on their part, whose shaky foundation rests on a heretical interpretation of the words of Messiah, who spoke of *coming in his Father’s name* (Jn. 5:43). That name is generally seen to be Yahveh (pronounced *Yah’vay*), which they also misspell and mispronounce by saying Yahuweh (or some form thereof), or even Yahweh.¹² Hence, this is the reason why they teach that the Messiah’s name must begin with ‘yah.’ The name Yahveh is the correct way of saying God’s Name, as Wilhelm Gesenius brings out, not Yahweh nor Jehovah nor Jehovah nor Yahuweh, etc:

“The Hebrew scholar Wilhelm Gesenius (1786–1842) suggested that the Hebrew punctuation of יהוה־י (i.e. Yahveh)¹³ might more accurately represent the pronunciation of the tetragrammaton than the Biblical Hebrew punctuation יהוה־י (from which the English name ‘Jehovah’ has been derived). His proposal to read YHVH as יהוה־י was based in large part on various Greek transcriptions, such as $\alpha\beta\epsilon$ (Yahbeh), dating from the first centuries, but also on the forms of theophoric names. In his *Hebrew Dictionary*, Gesenius supports Yahveh...because of the Samaritan pronunciation $\text{I}\alpha\beta\epsilon$ reported by Theodoret, and that the theophoric name prefixes YHV (Yeho) and YH (Yo) can be explained from the form ‘Yahveh.’¹⁴ The proposal of Gesenius to read the tetragrammaton as YHVH (i.e. יהוה־י Yahveh) is accepted as the best scholarly reconstructed vocalised Hebrew spelling of the tetragrammaton.”¹⁵

¹² It’s questionable whether there was ‘w’ sound in ancient Hebrew, despite what some academics teach today. For two articles that deal with this, ask for the PDFs *Ugarit and Hebrew—Questions*, and *Yahveh—W or V for the Name?*

¹³ I’ve transliterated Gesenius’ German ‘w’ to its ‘v’ sound. Many Christian Americans spell it Yahweh, but the w sound to a German is always a ‘v’ sound. For example, the American name Wagner is pronounced as Vagner in German.

¹⁴ A Hebrew and English Lexicon of the Old Testament with an appendix containing the Biblical Aramaic, written by Francis Brown, Samuel Rolles Driver and Charles Augustus Briggs, based on the Hebrew lexicon of Wilhelm Gesenius as translated by Edward Robinson, Oxford: The Clarendon Press, 1906, section 218.

¹⁵ [Paul Joüon](#) and T. Muraoka. *A Grammar of Biblical Hebrew* (Subsidia Biblica), Part One: Orthography and Phonetics. Rome: Editrice Pontificio Istituto Biblio, 1996. ISBN 978-8876535956. Quote from section 16(f)(1). ‘The Qre (pronunciation in the synagogue) is יהוה־י *the Lord*, whilst the Ktiv (the written form) is probably (1) יהוה־י Yahveh (according to ancient witnesses)...Note 1: In our translations, we have used *Yahweh* (pronounced as Yahveh), a form widely accepted by scholars, instead of the traditional *Jehovah*.

C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, vol. 5, *Psalms* (Peabody, MA: Hendrickson Publishers, 2001), Preface, p. xiii. Franz Delitzsch initially believed that the Name was Yahawa (pronounced in English as Yahava (see his first edition of *Psalms*), for the German *w* is a *v* sound; e.g. Wagner in German is spelled the same as in English, but pronounced as Vagner), but in his second edition of his *Commentary on the Psalms*

The ambassador from the United States to France comes ‘in the name of the President of the United States of America,’ but the ambassador doesn’t add either the ‘United States of America,’ nor the name of the current president, to the name that he was born with. Coming in the name of the President of the USA means that the ambassador comes in the *authority* of the president.

In 1st Samuel 25:9 David sends some men to seek food from Nabal, a wealthy, but foolish, sheep owner. It’s written,

‘When David’s young men came they spoke to Nabal according to all these words *in David’s name*. Then they waited.’

Are we to assume that all the men changed their names to incorporate ‘David,’ or a portion of his name (perhaps ‘Da’) into their names? The men came in the *authority* of David because David *had sent them*. Yeshua came in the authority of his Father because his Father had sent him.¹⁶ Placing the *Yah* of Yahveh into Messiah’s name doesn’t have any theological, nor linguistic foundation. Sanford Howard states that the so-called Sacred Name groups’ Yahshua *cannot* be found in the Scriptures:

‘In our own day, some...assert that there is but one name and one name only by which The Messiah, The Son of God, should be known, and that it is Yashuah. This is far from the truth and certainly not in harmony with the Holy Scriptures. Nowhere in the Bible, Hebrew or Greek, can one find such a name.’¹⁷

Botkin states that the name *Yahshua* didn’t come on the scene until 1936. He quotes Dr. Ben-Gigi, who says, ‘there is no such name in Hebrew’ and that people invented ‘the name Yahshua to fit their theology.’¹⁸

Botkin also sounds a note of warning about some Sacred Name publications that are less than honest in ‘quoting sources’ to prove that *Yahshua* is the correct name of Messiah, as we’ve already seen with what Michael Brown encountered when someone allegedly quoted from the *Encyclopedia Britannica*, ‘to prove’ that ‘Jesus’ was ‘a combination of 2 mythical deities.’ Botkin states that one such writer made it appear that the prestigious *Theological Dictionary of the New Testament*, along with other resources, used the names of Yahoshua and Yahshua, but when Botkin looked up the references he found that no such

he states, “*Jahve*” is the Name (i.e. Yahveh, pronounced Yah’vay, because the J in German is pronounced as a Y in English; e.g. Johan in German is pronounced as Yohan; and the *veh* is pronounced as *vay* because the vowel is an *ae* sound), “*Jahve* is (1) the traditional pronunciation, and (2) the pronunciation to be presupposed in accordance with the laws of formation and of vowel sounds ...the testimonies of the Talmud and post-talmudical writings require the final sound to be הָ and the corresponding name by which God calls Himself אֱהִיָּה” (see Ex. 3:14) “is authentic security for this ending. When it is further considered that יְהוָה (whence יְהוֹה) according to analogous contractions has grown out of הַיְהוָה and that the Hebrew language exhibits no proof of any transition from הָ to הַ which would not at the same time be a transition from the masculine to the feminine, it must be conceded that *the pronunciation Jahve is to be regarded as the original pronunciation*. The...pronunciation (of) Jehova (or in English, Jehovah) has only come up within the last three hundred years,” and is a hybrid of adding the vowels of the Hebrew Adonai to the four Hebrew letters of Yahveh.

¹⁶ There are 39 cites in the Gospel of John that speak of Yeshua being sent: John 3:34; 4:34; 5:23-24, 30, 36-38; 6:29, 38-39, 44, 57; 7:16, 28-29, 33; 8:16, 18, 26, 29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 8, 18, 21, 23, 25; 20:21, and also Heb. 3:1, where the word *apostle* (from the Greek *apostolos*) means ‘sent one.’ (There are other places, of Yeshua being sent, in the NT, also.)

¹⁷ Sanford R. Howard, *L’Chayim: Finding The Light of Shalom* (Thorsby, AL: Sabbath House, Inc., 1999), p. 254. *New International Encyclopedia*, second edition, vol. 12, p. 625.

¹⁸ [Ben-Gigi](#) is an Israeli professor, author of *First Steps in Hebrew Prayers* and designed *The Living Israeli Hebrew Language Learning Course*.

names were used.¹⁹

It's not just that Sacred Name groups insist on a wrong name for Messiah and the God of Israel. If it was only that it would just be a minor pronunciation problem, a nuisance at worst, but the name *Yahshua* for many of them becomes an issue of salvation. They say that anyone not using 'Yahshua' isn't saved! This is an extremely deplorable heresy. The *Encyclopedia of American Religions* states:

“Those who follow Sacred Name teachings (such as the Assemblies of Yahweh) believe that it is *essential to salvation* to use the correct pronunciation of the name of the one most Christians call ‘Jesus.’”²⁰

Tal Ilan confirms what Botkin wrote about the name *Yahshua* being a relatively new aberration:

‘Opponents’ (of Sacred Name groups) ‘claim this pronunciation of’ Messiah’s Name ‘first came into use during the early days of the Sacred Name movement in the 1930s, perhaps developed by leaders such as Angelo Traina and C. Dodd. Christians, historians, and linguists outside the Sacred Name movement, for the most part, reject the term *Yahshua* in favor of *Yeshua* (ישוע) as the original pronunciation.’²¹

Some Sacred Name groups go so far as to say that Messiah is not God the Son (although some give their ‘Yahshua’ sonship/deity *after* the Resurrection). This is the ancient heresy of Arianism. It taught that

¹⁹ Ibid. Botkin writes, “In one popular booklet published by a well-known Sacred Name organization, the anonymous author makes this statement: ‘Most reference works agree with Kittel’s *Theological Dictionary* of the NT statement on page 284, which states that the name *Yahoshua* was shortened after the exile to the short form *Yahshua*.’ This statement makes it sound like Kittel uses the forms *Yahoshua* and *Yahshua*. I went to the library and looked at this page in Kittel’s. The words *Yahoshua* and *Yahshua* do not appear even one time on this page. This can be verified by going to a library and looking up this page. (It’s in Volume III)...This same Sacred Name organization, which misrepresents Kittel’s, also misrepresented a Jewish author. In a magazine article written by this organization’s main leader, a lengthy segment is quoted from a book published by KTAV, a Jewish publishing house. When copying this quotation for his magazine article, this Sacred Name author freely used *Yahshua*, making it appear that the Jewish author used that transliteration in his book. I got the book from the library, though, and discovered that ‘*Yahshua*’ did not appear in the book. I wrote to this Sacred Name leader asking for an explanation. I told him that unless he had some other explanation, I could conclude one of three things: either he deliberately misrepresented the facts, or he did it accidentally, or the book I got from the library was a different version from his, in which case I would owe him an apology. My letter was sent September 1, 1997, and I am still waiting for a reply.”

²⁰ J. Gordon Melton, *Encyclopedia of American Religions*, (Gal: 2003); Sacred Name teachings.

From the official website of the [Assemblies of Yahweh](#): “We affirm that it is *necessary and most important to our salvation* that we accept the revealed, personal Name of our Heavenly Father YAHWEH and the Name of His Son, our Savior YAHSHUA the MESSIAH.”

[The House of Yahweh](#) (a different Sacred Name group than the Assemblies of Yahweh) states: “Along with other Sacred Name Groups, the House of Yahweh recognizes Yahweh as the name of the Creator and Heavenly Father. They recognize *Yahshua* as the name of Yahweh’s Son and Messiah. Unlike other sacred name groups however, the House of Yahweh uses the names of Yahweh and *Yahshua* exclusively. The House of Yahweh teaches that all other titles, such as God (El, Elohim, Theos, Deus, etc.), Lord (Ba’al, Adonai, Kyrios, Dominus, etc.), Jesus and Christ are names or titles of pagan beings that were forced onto the true ‘Mighty One.’ Hawkins” (the founder of the cult) “refuses to even call Yahweh a god, teaching that Scripture refers to Satan, not Yahweh, as ‘the god of this world.’ The use of the names ‘Yahweh’ and ‘Yahshua’ are believed to be *essential to salvation*.”

²¹ Tal Ilan, *Lexicon of Jewish Names in Late Antiquity* (Texte und Studien zum Antiken Judentum 91...Tübingen, Germany: J.C.B. Mohr, 2002), p. 129.

Jesus was a created being, and obviously, not equal to the Father in deity. Yet, the New Testament, as well as the Old, proclaims Messiah Yeshua to be God the Son.²²

Sanford Howard offers a further explanation of the Son coming in the ‘name’ of the Father. He says it meant that as the Father has names that point to his role in saving his people, so the Son would, too. This applies to his ability to pardon sins (part of salvation), but is not limited to it. The name Yeshua means *salvation of Yahveh* as *Yeshua* ‘is a contraction of Yehoshua.’²³ Richard Weymouth further explains that the name Jesus comes from *Joshua* and what it means:

‘The Greek form of ‘Joshua’, which later (like ‘Joram’ 2nd Kings 9:14 for ‘Jehoram’ 2nd Kings 9:15; ‘Joash’ 2nd Kings 12:20 for ‘Jehoash’ 2nd Kings 12:1; and ‘Jonathan’ most commonly for the ‘Jehonathan’ which we find in the Hebrew in 1st Sam.), is contracted from ‘Jehoshua’ or rather ‘Yehoshua...The full significance of the name ‘Jesus’ is seen in the original ‘Yeho’shua,’²⁴ which means *Yahveh is Savior* or *Yahveh saves*.

Howard, in seeing the attributes of the Father ‘in the Son,’ as a function of what the Son would do, presents that the Son coming in the Father’s name speaks of the authority that the Father gave him to display redemption–salvation to Israel through his words, miraculous deeds, death and resurrection. Yeshua had the authority of the One who sent him (Dt. 18:15-18; Jn. 14:8-10). This is what Yeshua meant when he said that *he had been sent* by the Father. John 5:20-25 is one of those 39 cites:²⁵

“For the Father loves the Son, and shows Him all things that He Himself does, and He will show Him greater works than these, that you may marvel. For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will. For the Father judges no one, but has committed all judgment to the Son, that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who *sent* Him. Most assuredly, I say to you, he who hears My word and believes in Him *who sent Me* has everlasting life, and shall not come into judgment, but has passed from death into life. Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God, and those who hear will live.” (John 5:20-25 NKJV)

Also interesting to realize is that Moses was sent by God, from Mt. Sinai, to save/deliver Israel from Egyptian slavery. He, too, came *in the name of Yahveh* (Ex. 3:13-16f.), but that didn’t change his name to Yah’moses,²⁶ unless, of course, Rocky Balboa was calling him: ‘Yo! Moses!’

²² See Ps. 2:7; Micah 5:2; Mt. 16:16; 17:1-2, 5; 26:63-64; Mk. 14:61-61; Lk. 1:32, 35; 3:22; 4:3; John 1:1-3, 32-34; 5:22-23; 8:58-59; 9:35-38; 19:7, etc. For two articles on the deity of Yeshua see [Yeshua—God the Son](#) and [Yeshua—His Deity and Sonship](#).

²³ Howard, *L’Chayim: Finding The Light of Shalom*, p. 256. *New International Encyclopedia*, second edition, vol. 12, p. 625.

²⁴ *Ibid.*, p. 256. *The New Testament in Modern Speech*, 4th edition, p. 4, The Pilgrim Press.

²⁵ See p. 5, note 16 for the 39 cites where Yeshua says, or is spoken of, as being *sent* by the Father.

²⁶ Ex. 3:12, 13, 14; 4:28; 5:22; 7:16; Num. 16:28; Dt. 34:11.

More on the Name Yahshua

The name *Yahshua*, etc., is an American “made-up” name by those who, obviously, knew very little Hebrew and Greek. It has nothing to do with the Messiah of Israel. C. Shippee explains that the term *Yahshua* is not possible grammatically in Hebrew, and also, of it being based on a false interpretation of Scripture, and of it being a new phenomenon:

“A relatively new thing is referring to Yeshua as ‘Yahshua.’ I’ve never met a native Hebrew speaker who says *Yahshua*. Greek uses the diphthong *Ie* to make the Y sound and it’s impossible to say a Greek word with an ‘h’ in the middle of it.” (This is why *Yehoshua*/*Joshua* and *Yeshua*/*Jesus* don’t have the ‘h’ sound, and are spelled the same in Greek.) “Also, male names are generally given the ‘us’ suffix (literally *ous* in Greek because the *ou* makes the *oo* sound, as in ‘boot’...and please ignore the myth that ‘Jesus’ is from the name *Zeus*—it’s a lie—most Greek names end with *us*, *os*, or *as*). Thus, *Yeshua* is properly rendered *Jesus* in Greek, just as the Jewish translators of the LXX²⁷ translate the name *Yeshua* (*Jeshua*) as *Jesus* into Greek (and they were not pagans). Note that the Apostolic Writings do **not** render His Name *Iasus* (for **Yahshua**) in the Greek. It’s *Jesus*”²⁸ (the ‘yea’ sound, for *Yea’shua*).

“Indeed, *Yahshua* is not very good Hebrew because it creates the impossible construction of having two inflections in one word (the *Yah* and the *shu* both want to carry the inflection, an impossibility in Hebrew). *Yeshua* (actually *Yeishua*) means ‘He Saves’ as in, ‘You shall name him *Yeshua*, for He shall save His people from their sins’ (Mt. 1:21). *Yeshua* was a ‘common name in the first century and rendered *Jeshua* where it appears in the Tanach (Strong’s number 3442). Even Rambam, in one of his writings, called *Yeshua* ‘*Yeshua*’ (rather than the derogatory *Yeshu*)²⁹ and not *Yahshua*...The Jews don’t say *Yahshua*. So where does *Yahshua* come from?”

“I have been told that people say *Yahshua* based on the verse where *Yeshua* says He came in His Father’s Name (John 5:43)—that’s it. It’s not based on an understanding of the Hebrew language. It’s not based on the Greek translation. It’s not based on historical documents. It’s based on a myopic *Western* understanding of one verse. What they don’t understand is that *Yeshua*’s statement is a Hebraic way of saying that He came with His Father’s authority, not that His Name contains His Father’s Name. David told Goliath that he came in the Name *Yahveh*, and Jerusalem is the place where God chose to place His Name—neither of which contain ‘Yah.’³⁰

²⁷ LXX stands for the Septuagint.

²⁸ This further confirms that Messiah’s name does not begin with a ‘yah’ sound.

²⁹ *Yeshu* is a Hebrew acronym for, ‘May his name and memory be blotted out’ (from the Book of Life). In Judaism it’s spoken of apostates. The first three Hebrew letters of the Messiah’s four Hebrew letter name makes up the acronym, and it’s likely that the Rabbis used those three letters of his name to make their acronym, making *Yeshua* the first apostate.

³⁰ C. Shippee adds: “Yah, with the *dagesh* in the *Hei* (otherwise, it would not be pronounced as a consonant, and there is a *dagesh* in it—see *HalleluYah*) must carry the inflection because it’s a long vowel in a closed syllable (closed by the *dagesh* in the *Hei*), otherwise it wouldn’t be a *kamatz ah* sound, it would be the completely different vowel *o* (as in *ox*) sound (*kamatz katan*). So, if we accept it’s *HalleluYah* and not *YalleluYoh*, then *Yahshua* must be a *kamatz* within a closed *dagesh*. However, the last letter, *Ayin*, contains the *patach ah*. Like ‘RUach,’ it

Hebrews with no Yah

The following 12 Hebrew names is a partial list of names, many of which incorporate “Yahveh” in them, but none of which begin with the ‘yah’ sound:

1. Judah	יהודה	(<i>Yih’hu’dah</i>) ³¹	Gen. 29:35	<i>Judah</i> means, ‘I will praise Yahveh.’
2. Joseph	יוסף	(<i>Yo’safe</i>)	Gen. 30:24	<i>Joseph</i> : ‘May he (Yahveh) add.’
3. Jochebed ³²	יוכבד	(<i>Yo’heh’ved</i>)	Ex. 6:20	<i>Jochebed</i> : ‘the glory of Yahveh.’
4. Joshua	יהושע	(<i>Yih’ho’shua</i>)	Ex. 17:9	<i>Joshua</i> : ‘Yahveh saves/is salvation.’
1. Joshua ³³	יהושע	(<i>Yih’ho’shua</i>)	Dt. 3:21	
5. Jerusalem	ירושלם	(<i>Yih’ru’sha’lahm</i>) ³⁴	Joshua 10:1	<i>Jerusalem</i> : ‘founded upon peace.’
1. Jerusalem	ירושלים	(<i>Yih’ru’sha’lay’yim</i>)	Jer. 26:18	
6. Jerubbaal	ירבעל	(<i>Yi’ru’ba’ahl</i>)	Judges 6:32	<i>Jerubbaal</i> : ‘May Baal plead’ for me.
7. Jonathan	יונתן	(<i>Yo’nah’tahn</i>)	1st Sam. 14:49	<i>Jonathan</i> means, ‘Yahveh has given.’
1. Jonathan	יהונתן	(<i>Yih’ho’nah’tahn</i>) ³⁵	1st Sam. 18:1	
8. Joab	יואב	(<i>Yo’ahv</i>)	1st Sam. 26:6	<i>Joab</i> means, ‘Yahveh is (my) Father.’
9. Jehoiada	יהויָדָע	(<i>Yih’hoy’yada</i>)	2nd Sam. 8:18	<i>Jehoiada</i> : ‘Yahveh has cared for me.’
10. Jehoiakim	יהויָקִים	(<i>Yih’hoy’yah’keem</i>)	2nd Kgs. 23:34	<i>Jehoiakim</i> : ‘Yahveh raised me up.’

is a *furtive patach*, meaning the *patach* is pronounced *before* the *ayin*, and the inflection *must* be on the preceding syllable—the *shu*. Hence, it is pronounced *yeiSHUah*, not *YEIshuah* or *yeishuAh*. By rendering it *Yahshua*, one creates the impossible *YAH’SHUah*, two inflections—an impossibility. Hebrew corrects this by dropping the *Yah* to *Y’ho*—hence *Y’hoSHUa* (*Yehoshua/Joshua*)—meaning, ‘Yahveh saves.’” (I edited some things to clarify it.)

These two points, that the Greek New Testament presents Messiah’s name beginning with a ‘yei’ sound, and that it’s impossible in Hebrew to have two inflections for Messiah’s Hebrew name (i.e. *YAH’SHU’a*), definitively stand against Sacred Name proponents and their name for Messiah.

The understanding of Messiah’s name being pronounced as [Yeshua](#) in the time of the Apostles. “*Yeshua* יֵשׁוּעַ...The Hebrew letter *Yod* ’...is vocalized with the Hebrew vowel *tsere* /e/ (a ‘long’ e like the first syllable of ‘neighbor,’ but not diphthongized) rather than with a *shva* /ə/ (as *Y’shua*) or *segol* /ɛ/ (*Yesh’shua*). The final letter *Ayin* ן is...a rough, guttural sound not found in Greek or English...The final’ *ah* sound ‘represents the *patach genuvah* (*furtive patach*) indicating that the consonant *ayin* is pronounced after the *ah* vowel, and the word’s stress is moved to the middle syllable (the characteristics of the *furtive patach* can be seen in other words, such as *רוּחַ* (*ru’ach*...spirit).” Thus, it is pronounced in Hebrew as *yea’shew’ah*.

³¹ Although many Sacred Name people say ‘Yah’huda,’ no Hebrew speaker or linguist does.

³² Jochebed was the mother of Aaron and Moses (Ex. 6:20; Num. 26:59).

³³ Joshua’s name in Hebrew is spelled two ways in Scripture and both times it’s pronounced the same way. Out of 220 times it’s seen in the Hebrew Bible, 218 times it is spelled with only one *vav*, as in #4. The second time it has an extra *vav* (4a) and is seen in only two places (Dt. 3:28; Judges 2:7).

³⁴ This is the more ancient way of saying Jerusalem.

³⁵ Jonathan’s name is actually spelled and pronounced in two different ways, as is brought out in 7 and 7a.

11. Jonah יוֹנָה (Yo'nah) Jonah 1:1 *Jonah* means, 'dove.'
12. Jesus יֵשׁוּעַ³⁶ (Yea'shua) Mt. 1:18, 21 *Yeshua*: Savior/Yahveh saves.

The Hebrew name of the Messiah in English is spelled Yeshua (literally pronounced *Yea'shu'a*, but when spoken in the Hebrew language by native speakers it sounds more like *Yih'shu'a*, hence, *Yeshua* as an English spelling). The name Yeshua comes from the Hebrew verb יָשַׁע (ya'sha), which *The New Brown, Driver, Briggs, Gesenius Hebrew and English Lexicon* says means 'to save.'

“יָשַׁע (ya'sha) vb. Hiph. deliver; Hiph. 1. deliver, save...abs. Specif. save, from evils and troubles.” This is the verb that Messiah's name comes from.

“יָשַׁע (yea'sha) n.m. deliverance, rescue, salvation.”

“יְשׁוּעָה (yih'shua) n.f. salvation. 2. deliverance. 3. salvation by God, primarily from external evils, but often with added spiritual idea.”³⁷ This feminine noun, *without* its last Hebrew letter (the ה hay), are the consonants that spell *Yeshua*.

The Hebrew feminine noun, 'yeshuah,' referring to God's saving activity (salvation), is found 78 times in Scripture,³⁸ with the first occurrence as early as Genesis, when Yakov (Father Jacob) says to Yahveh, 'I wait-in-hope for your *salvation*, Yahveh' (Genesis 49:18).

The verb *yasha* means 'to deliver or save,' and so, Messiah's name, *Yeshua*, which is a masculine noun, literally means *savior* or *deliverer*. The angel Gabriel told Joseph to name him Yeshua, saying, 'He will *save* his people from their sins' (Mt. 1:21). It's a Hebraic play on words: 'He will save' is *yo'she'ah*, coming from the same verb as the name *Yeshua*. In Hebrew the sentence reads,

הִיא יוֹלֶדֶת בֶּן וְאִתָּהּ תִּקְרָא שְׁמוֹ יֵשׁוּעַ, כִּי הוּא יוֹשִׁיעַ אֶת עַמּוֹ מִחַטָּאתֵיהֶם.³⁹

'*He yoledet ben tikra shemo Yeshua, key hu yo'she'ah et amo may'chatoe'tay'chem*' 'She

³⁶ ספר הבריתות *Hebrew-English Bible* (Jerusalem: The Bible Society of Israel, 2006), pp. 3-4.

³⁷ Dr. Francis Brown, Dr. S. R. Driver and Dr. Charles A. Briggs, based on the lexicon of Professor Wilhelm Gesenius; Edward Robinson, Translator and E. Rodiger, Editor, *The New Brown, Driver, Briggs, Gesenius Hebrew and English Lexicon* (Lafayette, IN: Associated Publishers and Authors, 1978), pp. 446-447.

³⁸ Salvation יְשׁוּעָה. G. Johannes Botterweck and Helmer Ringgren, editors; John Willis, translator, *Theological Dictionary of the Old Testament*, vol. VI (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1997), p. 447.

Some examples: Gen. 49:18; Ex. 14:13; 15:2; Dt. 32:15; 1st Sam. 2:1; 14:45; 2nd Sam. 10:11; 22:51; Is. 12:2-3; 25:9; 26:1, 18; 33:2, 6; 49:6, 8; 51:6, 8; 52:7, 10; 56:1; 59:11, 17; 60:18; 62:1; Jonah 2:10; Hab. 3:8; Ps. 3:3, 9; 9:15; 13:6; 14:7; 18:51; 20:6; 21:2, 6; 22:2; 28:8; 35:3, 9; 42:6, 12; 43:5; 44:5; 53:7; 62:2-3, 7; 67:3; 68:20; 69:30; 70:5; 74:12; 78:22; 80:3; 88:2; 89:27; 91:16; 96:2; 98:2-3; 106:4; 116:13; 118:14-15, 21; 119:123, 155, 166, 174; 140:8; 149:4, etc. *Biblia Hebraica Stuttgartensia*—fourth edition, 1997; *Accordance Bible Software* (Altamonte Springs, FL: OakTree Software, 2012).

The verb יָשַׁע (deliver/save), some examples: Ex. 2:17; 14:30; Num. 10:9; Dt. 20:4; 33:29; Josh. 10:6; 22:22; Judg. 2:16, 18; 3:9, 31; 6:14-15, 31, 36-37; 7:2, 7; 8:22; 10:1, 12-14; 12:2; 13:5; 1st Sam. 4:3; 7:8; 9:16; 10:27; 11:3; 14:6, 23, 39; 17:47; 23:2, 5; 25:26, 31, 33; 2nd Sam. 3:18; 8:6, 14; 10:11, 19; 14:4; 22:3-4, 28; 2nd Kgs. 6:26-27; 14:27; 16:7; 19:19, 34; Is. 25:9; 30:15; 33:22; 35:4; 37:20, 35; 38:20; 43:12; 45:17, 20, 22; 46:7; 47:13; 49:25; 59:1, 16; 63:1, 5, 9; 64:4; Jer. 2:27-28; 4:14; 8:20; 11:12; 14:9; 15:20; 17:14; 23:6; 30:7, 10-11; 31:7; 33:16; 42:11; 46:27; Ezek. 34:22; 36:29; 37:23; Hos. 1:7; 13:10; 14:4; Hab. 1:2; Zeph. 3:17, 19; Zech. 8:7, 13; 9:9, 16; 10:6; 12:7; Ps. 3:8; 6:5; 7:2; 12:2; 18:4, 28; 20:7, 10; 22:22; 28:9; 31:3, 17; 33:16; 34:7, 19; 36:7; 37:40; 44:4, 7-8; 54:3; 55:17; 57:4; 59:3; 60:7, etc. *Accordance Bible Software*.

³⁹ ספר הבריתות *Hebrew-English Bible*, pp. 3-4.

will bring forth a son and you shall call his name *Yeshua* because He will *yo'she'ah* save his people from their sins.'

David Stern writes,

“Thus the Messiah’s name is explained on the basis of what he will do...the KJV renders the verse,”

‘and thou shalt call his name Jesus: for he shall save his people from their sins.’

“But in English, saving people from sins is no more reason for calling someone Jesus than for calling him Bill or Frank. The Greek is no better; only in Hebrew...does the explanation explain.”⁴⁰

Yeshua’s name, which means, savior, and Yahveh is savior, doesn’t have ‘yah’ in it. Also, It is not hard to fathom, with the Hebrew verbal root for ‘Yeshua’ (*yasha*) appearing 354 times in the Tanach (not including its occurrences in proper names; e.g. Isaiah),⁴¹ that centuries before the Babylonian captivity, Israelis were naming their sons *Yeshua*, even if the specific name isn’t recorded in Torah.⁴²

THE NAME YESHUA

When the Messiah of Israel was born, the name Yeshua was a very popular name given to Jewish baby boys. Tal Ilan states that the name, ‘Yeshua was a common name among Jews of the Second Temple Period.’⁴³ Roi Mendel, in speaking of the ‘Tomb of Jesus,’ says,

“In the context of the documentary entitled *The Lost Tomb of Jesus*, archeologist Amos Kloner stated that the name Yeshua was then a popular form of the name Yehoshua and was ‘one of the common names in the time of the Second Temple.’”⁴⁴

Ed Pilkington, also commenting on *The Lost Tomb of Yeshua*, says that it wasn’t at all surprising to find the name *Yeshua* on an ossuary from that time period because many have been found:

‘In discussing whether it was remarkable to find a tomb with the name of Jesus (the particular ossuary in question bears the inscription ‘Yehuda bar Yeshua’), he pointed out that the name had been found 71 times in burial caves from that time period.’⁴⁵

⁴⁰ David Stern, *Jewish New Testament Commentary* (Clarksville, Maryland: Jewish New Testament Publications, 1992), p. 4.

⁴¹ Ernst Jenni and Claus Westermann, general editors; Mark E. Biddle, translator, *Theological Lexicon of the Old Testament*, Volume 2 (Peabody, MA: Hendrickson Publishers, 1997), p. 585. Article on *ישע* written by F. Stolz. Also, Botterweck, *Theological Dictionary of the Old Testament*, vol. VI, p. 446. Article on *ישע* written by J. F. Sawyer. The root appears 354 times beginning in ‘Gen. 49; Ex. 15:1-18; Dt. 32:1-43; 33:2-29,’ etc.

⁴² Torah is the first five books of the Bible (Genesis through Deuteronomy).

⁴³ Tal Ilan, *Lexicon of Jewish Names in Late Antiquity*, p. 129.

⁴⁴ [Roi Mendel](#), “Ha-‘chasifa’ shel qever Yeshu: qiddum mkhirot,” Yedioth Ahronoth, 25 February 2007.

⁴⁵ [Ed Pilkington](#) and Rory McCarthy, *Is this really the last resting place of Jesus, Mary Magdalene—and their son?* The Guardian (27 February 2007).

Other Hebrew Names with Yeshua in Them

The Hebrew letters for *Yeshua* are seen within the name Abishua. There's one Abishua (ca. 1500 BC; 1st Chron. 8:4) who was a grandson of Benjamin (one of the 12 sons of Jacob), and another Abishua, a great grandson of Aaron the High Priest (ca. 1380 BC, Ezra 7:5; 1st Chron. 6:4-5, 50). The name Abishua means 'my father is savior.' The last four Hebrew letters of the name for Abishua (*Avishua* אַבִּישׁוּעַ) are the exact four Hebrew letters for *Yeshua*.

One of King Saul's son's was Malchishua (ca. 1020 BC; 1st Sam. 14:49; 31:2; 1st Chron. 8:33; 9:39; 10:2). The name in Hebrew is מַלְכִישׁוּעַ, which means, 'my king is savior.' The name consists of two nouns with a personal pronoun (like *Avishua* above, which was 'my father is savior'). 'Malki' means 'my king' and the *yod* ך (the i at the end of Malki) is the first of the four Hebrew letters that spell *Yeshua*. (Malki, with an i, can also be spelled in English with a 'y,' Malky, with the same pronunciation. If we change it in English to a 'y' it's easier to see Yeshua's name in it: Malkyshua. The same holds true for Avishua or Avyshua.

Another Hebrew name which literally has the four Hebrew consonants of *Yeshua* in it is *Elishua* (אֵלִישׁוּעַ) a son of King David (ca. 970 BC; 2nd Sam. 5:15; 1st Chron. 14:5). *Eli* means 'my God' and the last four Hebrew letters spell the name *Yeshua*.

These names, which have *Yeshua* within them, dating from the days of Moses and King Saul, speak against Messiah's name beginning with 'yah.' They also confirm that the name *Yeshua* wasn't an Aramaic name conceived in Babylonian captivity. The three names, Abishua, Malchishua and Elishua, show that the basic form for the name *Yeshua* was used many centuries before the Babylonian captivity. It wouldn't be unreasonable to think that there were a number of Hebrews named *Yeshua* from the days of Moses, and following, that just aren't mentioned in the Tanach. Not every Israeli who ever lived had their name written in the Old Testament. The three Hebrew names with *Yeshua* in them don't exhaust the list: The following quotes, from the *Theological Dictionary of the Old Testament* and the *Theological Lexicon of the Old Testament*, reveal more names with *Yeshua* in them, or part of *Yeshua* in them, and where the verb, with it's nouns, occur in the Tanach:

"In the OT, there are 14 proper names" that use either the three Hebrew root letters (*yasha*) or the last two Hebrew root letters (*sha*) with the 'o' or 'ou' sound in it (*shu'ah*) of *Yeshua*'s name in them, many of which have all of *Yeshua*'s letters:

"Abishua, Elishua, Elisha, Bath'shua (Bathsheba), Hosea/Hoshea, Hoshaiah, Joshua, Jeshua (Yeshua), Ishi, Isaiah, Malchishua, Mesha, Shua, and Shuah."

"In the Hebrew Bible, it (the Hebrew verb *yasha* יָשַׁע) is one of the most common roots, both in personal names and in common verbs and nouns."⁴⁶

"Of the 354 occurrences of the root (apart from personal names), 136 fall to Psalms, 56 to Isaiah, 22 to Judges, and 20 each to 1st Sam., 2nd Sam., and Jeremiah."⁴⁷

"The largest concentration of occurrences is in the Psalms (136 times) and the prophetic books (100 times), especially" Isaiah 40–66 "(56 times)."⁴⁸

With 136 of the 354 occurrences of the Hebrew root appearing in the Psalms as salvation, we can see that

⁴⁶ Botterweck, *Theological Dictionary of the Old Testament*, vol. VI, pp. 443-444.

⁴⁷ Jenni, *Theological Lexicon of the Old Testament*, Volume 2, p. 585.

⁴⁸ Botterweck, *Theological Dictionary of the Old Testament*, vol. VI, p. 446.

its presence there would have influenced many generations of Israelis from 1000 BC on, to name their sons Yeshua. Naming a Jewish baby boy ‘Yeshua,’ in the days of King David, would not be surprising, anymore than an American couple naming a baby girl after the months (e.g. April, June), or an American Christian couple naming their daughter after biblical nouns (e.g. Hope, Faith). With the feminine noun for salvation (*yeshua*) sounding identical to the masculine name for savior (Yeshua), it’s a wonder that that Tanach isn’t filled with ‘Yeshuas.’

BUT DIDN’T THE RABBIS CHANGE THE NAME?

Some Sacred Name people teach that the pronunciation for the name Yeshua (and the name itself) is Aramaic, which the Jews “picked up” while in Babylonian captivity, and therefore, not the proper way to say Messiah’s name. In First and Second Chronicles, though, there are two men with the name Yeshua (Jeshua) who lived centuries before the Babylonian captivity. Sacred Name people disregard these two occurrences, saying that the Rabbis (i.e. the redactors of Chronicles) lived *after* the Babylonian captivity, and therefore, those names don’t count, as if someone formalizing Chronicles for canonicity changes or adds an insignificant name to a genealogical list.

Alongside this nefarious charge is another accusation—the Rabbis changed the pronunciation of Messiah’s name in Ezra and Nehemiah⁴⁹ (written after the Babylonian captivity), as well as those in Chronicles, from Yahshua to Yeshua (or from Yahushua to Yeshua). As shown above, they would have also have had to change a lot of other names in other books, as well as the Hebrew language and basic Hebrew grammar to have ‘yah’ placed on the front of Messiah’s name.

In the first book of Chronicles there is a descendant of Aaron the High Priest, who lived in the days of Samuel the prophet (ca. 1070 B.C; 1st Chron. 24:11), whose name was Yeshua. In the second book of Chronicles there’s another man named Yeshua, who is listed as a descendant of Levi. This man lived in the days of King Hezekiah (ca. 724–696 BC; 2nd Chron. 31:15). Both these men named Yeshua lived *before* the Babylonian captivity. This reveals that the name Yeshua was a Hebrew name well before the Babylonian captivity (ca. 590–540 BC), and of course, the Second Temple period (ca. 530 BC to 70 AD). It also means that the name Yeshua didn’t come out of Babylon or that it’s an Aramaic name. David Talshir confirms that the name Yeshua is a Hebrew name, and not Aramaic, when he states:

“The Greek transliteration Ἰησοῦς (Iēsous...jesu’os...je’sus) can stand for both Classical Biblical Hebrew *Yehoshua*...and Late Biblical Hebrew Yeshua. *This later form developed within Hebrew* (not Aramaic).”⁵⁰

The vowels (vowel pointing) in the Hebrew manuscripts of the Tanach weren’t added to the consonants until the Masoretes did it (ca. 700–800 AD). This means that the pronunciation (and grammar) would have had to have been changed at that time, but there is no evidence for that conspiracy in either Jewish or secular history. Also, during the time of the Masoretes, most Christians weren’t using the *Hebrew* name of the Savior. They were using the Greek or Latin name of *Yea’sous*, so, why would the Masoretes even consider changing the pronunciation of those name in Chronicles, Nehemiah and Ezra?

⁴⁹ The name Yeshua (English Jeshua) occurs 29 times in the Tanach. See p. 1, note 2 for all the cites.

⁵⁰ Talshir, *Rabbinic Hebrew as Reflected in Personal Names*, vol. 37, p. 374ff.

‘[Aramaic references to the Hebrew Bible](#) adopted the contracted phonetic form of this Hebrew name as an Aramaic name.’

What is usually criticized about redactors of the Bible, by redaction critics, is that they embellished accounts, specifically the Gospels, filling them with miracles, etc., that, according to the critics, didn't really happen. Only Sacred Name people accuse the redactors of Chronicles, Ezra and Nehemiah of changing how a name was pronounced, and saying that the two men named Yeshua in Chronicles 'don't count' because it was redacted.⁵¹

All this reveals that the accusations by Sacred Name people are totally without merit. They have no biblical, historical or linguistic evidence to support their accusations. It's an old fashioned ruse to assuage their followers to accept the name Yahshua as Messiah's 'real name,' seeing the name Yeshua as Aramaic, and therefore, not the proper way of saying it.

The name Yeshua (Jeshua) in Chronicles is valid, and it, along with its counterparts in Nehemiah and Ezra, is pronounced as *Yea'shu'ah*, not *Yah'shu'ah*.

CONCLUSION

The Holy Spirit inspired the writers of the Greek New Testament to use *Yeasous* for the Hebrew name Yeshua. We know that it was *Yea'shua* and not *Yah'shua* because the Greek name for Messiah begins with 'yea,' not 'yah.' This is supported by the Greek Septuagint, which also speaks of *Yea'sous* for the names of Joshua (Yehoshua) throughout the Tanach, and Jeshua (Yeshua) in Chronicles, Ezra and Nehemiah, and also, by Hebrew grammar which cannot take two inflections in Messiah's name. No recognized Hebrew scholar, whether Jewish or Gentile, endorses the name Yahshua. It is a linguistic impossibility, a recent 20th century aberration.

Sacred Name groups that insist on using their fabricated name don't have any biblical, historical, or linguistic support to do so. It's not a Hebrew name, but one that Sacred Name proponents insist upon due to their perverse interpretation of Messiah coming in the name of his Father. They overlook the simple, but profound interpretation that this speaks of him coming in the authority of his Father. There is no biblical or theological reason why the first syllable of *Yahveh* (and only the first syllable!) has to be in Messiah's name.⁵² Furthermore, their pretentious teaching that the name Yahshua is the only name whereupon a per-

⁵¹ [“What is Redaction Criticism?”](#) Redaction Criticism of the Bible is the theory that different copyists and commentators of the early biblical writings embellished and altered the biblical texts throughout early Jewish and Christian history to make them appear more miraculous, inspirational, and legitimate. An example of redaction theory would be the claim that Old Testament prophecies were modified by redactors after the fact to make them appear as miraculous prophecies. Redaction criticism reduces the quality of the biblical record, casts strong doubt on its inspiration, and implies that the Bible is not trustworthy as a historical document. Originally, redaction criticism was restricted to the synoptic gospels (Matthew, Mark, and Luke), but it has been applied to other areas of scripture...Redaction Criticism began in Germany in the early 1700s with Hermann Reimarus, who was a professor of Oriental languages in Hamburg. He was a deist who wrote extensively against Christianity. He proposed that Jesus was a failure and that the disciples altered their stories in an attempt to make Jesus appear messianic and miraculous...Though there are accounts of biblical writers arranging or commenting on events, this does not discount the authenticity or reliability of the biblical documents. It is commonly accepted in conservative scholarly circles that Joshua probably wrote the ending of Deuteronomy. This does not invalidate the Mosaic authorship of the Pentateuch. Likewise, simply arranging material, such as the Psalms, into categories does not affect its inspiration, authenticity, or reliability at all. And, citing other sources for factual reference, likewise, in no way reduces the inspiration of the book of Chronicles, or the Bible as a whole. The inspired writer simply used other books, which were not inspired, though accurate, in his compilation of the biblical record.”

son can be saved, is a demonic heresy. It's designed by Satan to steer people away from Messiah's correct Hebrew name because many times the Messiah of the Sacred Name groups is not the Messiah of the New Testament (i.e. he's not God the Son from before creation), and therefore, their Messiah cannot save anyone. This connection to salvation fulfills the criteria that their Yahshua is truly demonically inspired. Along with that we've seen how Sacred Name writers falsely claim authoritative Christian and secular references to tie Yeasous and Jesus to the Greek god Zeus. Also, they present those same references as having *Yahshua* as the correct name of the Messiah, when there's no mention of that name in them.

The Hebrew name Yeshua, coming from the much used verb *yasha* (to save), and the feminine noun *yeshuah* (salvation), means savior and/or Yahveh's savior (or Yahveh's salvation), spinning off of the fuller name Yehoshua. The name Yeshua is not an Aramaic name, but one that goes back to the days of Moses and Aaron, both in terms of it being seen in other Hebrew names, like Avishua, and it being the name of two Hebrews before the Babylonian captivity, and a number after it.

The name Jesus has come down into the English language from the inspired writers of the Greek New Testament, carried over into Latin and eventually into English. The Greek name Yeasous, and the English name Jesus, are not pagan names related to the Greek god Zeus, as the so-called Sacred Name people teach. There is no linguistic, biblical or historical connection between them.

Sacred Name groups speak of the Rabbis or redactors changing Messiah's name in Chronicles to hide it from us, but this doesn't take into account that the Masoretes would have also have had to change many other Hebrew names in order to accomplish this dastardly deed, as well as Hebrew grammar. Those who say that the name *Yahshua* was changed 'by the Rabbis,' lack scriptural, linguistic and historical evidence to prove their position on the Name, but it's always 'fair game' to accuse the Rabbis of doing wrong. This only further proves that there is nothing valid to support their position that 'the Rabbis' altered the pronunciation of Messiah's name to derail Christians from knowing it. Of course, in the 700s no one was saying Messiah's Hebrew name (except for possibly Syrian Christianity), but this minor technicality, as to why the Masoretes would do this, has been overlooked by them.

Finally, Moses. Yahveh *sent* Moses to deliver the Hebrews out of Egyptian slavery (Ex. 3:10-15f.), brought the Law through him and shepherded his people Israel through him for forty years. As such, Moses is the greatest prototype of the Messiah. Moses came to the Elders of Israel, and to the king of Egypt, 'in the name of Yahveh,' but 'Yah' is not to be found anywhere in the name of Moses. Therefore, the concept that demands that 'Yah' be in the name of the Messiah is a blatant, false teaching of man, inspired by Satan, not the God of Israel.

Yahshua is not the name of the Messiah. His name is Yeshua, the name Gabriel gave to Joseph and Mary (Mt. 1:20-21, 24-25; Lk. 1:30-31), but calling him Jesus certainly isn't a sin. Here are two of many Scriptures where the feminine form of the name of Yeshua is seen:

"Moses said unto the people, 'Fear not! Stand still and see the *salvation* (*yeshuah*) of Yahveh, which he will show to you today! For the Egyptians whom you have seen today, you shall see them again no more forever!" (Exodus 14:13)

'Yahveh is my strength and my song, and he is become my *salvation* (*yeshuah*). He is my God, and I will prepare him a habitation, my father's God, and I will exalt him!' (Ex. 15:2)

⁵² Some Sacred Name groups go so far as the say Messiah's name is Yahwehshua.

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⁵³ This article was last revised on Saturday, April 25, 2020.