

WHY YAHUSHUA?



Some people refer to the Messiah as "Yahushua" while others use "Yahshua", "Yeshua", or "Yehoshua". This study is about why we use "Yahushua."

We don't think it's necessary for you to say the Messiah's name exactly the same way we do in order to be saved. However, during the first century, the believers of the Messiah found the issue of his name to be important.

Consider the following Scriptures:

Ma'asei/Acts 2

38 Then Peter said to them, "Repent, and let every one of **you be baptized in the name of Yahushua Messiah** for the remission of sins; and you shall receive the gift of the Ruach Ha Qodesh.

Ma'asei/Acts 3

6 Then Peter said, "Silver and gold I do not have, but what I do have I give you: **In the name of Yahushua Messiah of Nazareth**, rise up and walk."

Ma'asei/Acts 3

16 "And **His name, through faith in His name**, has made this man strong, whom you see and know. Yes, the faith which [comes] through Him has given him this perfect soundness in the presence of you all.

Ma'asei/Acts 4

7 And when they had set them in the midst, they asked, "**By what power or by**

what name have you done this?"

Ma'asei/Acts 4

10 "let it be known to you all, and to all the people of Yisra'el, that **by the name of Yahushua Messiah of Nazareth**, whom you crucified, whom Elohim raised from the dead, by Him this man stands here before you whole.

Ma'asei/Acts 4

12 "**Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.**"

Ma'asei/Acts 4

17 "But so that it spreads no further among the people, let us severely threaten them, that from now on they speak to no man in this name." 18 And they called them and commanded them **not to speak at all nor teach in the name of Yahushua.**

Ma'asei/Acts 4

30 "by stretching out Your hand to heal, and that signs and wonders may be done through **the name of Your set-apart Servant Yahushua.**"

Ma'asei/Acts 5

28 saying, "Did we not strictly command **you not to teach in this name?** And look, you have filled Yerushalayim with your doctrine, and intend to bring this Man's blood on us!"

Ma'asei/Acts 5

40 And they agreed with him, and when they had called for the apostles and beaten [them], they commanded that **they should not speak in the name of Yahushua**, and let them go. 41 So they departed from the presence of the council, **rejoicing that they were counted worthy to suffer shame for His name.**

Ma'asei/Acts 8

12 But when they believed Philip as he preached the things concerning **the kingdom of Elohim and the name of Yahushua Messiah**, both men and women were baptized.

Ma'asei/Acts 8

16 For as yet He had fallen upon none of them. They had only been **baptized in the name of the Master Yahushua.**

Ma'asei/Acts 9

14 "And here he has authority from the chief priests to bind all who call on Your name." 15 But the Master said to him, "Go, for he is a chosen vessel of Mine to **bear My name** before Gentiles, kings, and the children of Yisra'el. 16 "For I will show him how many things he must **suffer for My name's sake.**"

Ma'asei/Acts 9

21 Then all who heard were amazed, and said, "Is this not he who destroyed those who **called on this name** in Yerushalayim, and has come here for that purpose, so that he might bring them bound to the chief priests?"

Ma'asei/Acts 9

27 But Barnabas took him and brought [him] to the apostles. And he declared to them how he had seen the Master on the road, and that He had spoken to him, and how he had preached boldly at Damascus **in the name of Yahushua**.

Ma'asei/Acts 9

29 And he **spoke boldly in the name of the Master Yahushua** and disputed against the Hellenists, but they attempted to kill him.

Ma'asei/Acts 10

43 "To Him all the prophets witness that, **through His name**, whoever believes in Him will receive remission of sins."

Ma'asei/Acts 15

14 "Simon has declared how Elohim at the first visited the Gentiles to take out of them a people **for His name**.

Ma'asei/Acts 15

26 men who have risked their lives **for the name of our Master Yahushua Messiah**.

Ma'asei/Acts 16

18 And this she did for many days. But Sha'ul, greatly annoyed, turned and said to the spirit, "I command you **in the name of Yahushua Messiah** to come out of her." And he came out that very hour.

Ma'asei/Acts 19

5 When they heard [this], they were baptized **in the name of the Master Yahushua**.

Ma'asei/Acts 19

13 Then some of the itinerant Jewish exorcists took it upon themselves to call **the name of the Master Yahushua** over those who had evil spirits, saying, "We exorcise you by the Yahushua whom Sha'ul preaches."

Ma'asei/Acts 19

17 This became known both to all Jews and Greeks dwelling in Ephesus; and fear fell on them all, **and the name of the Master Yahushua** was magnified.

Ma'asei/Acts 21

13 Then Sha'ul answered, "What do you mean by weeping and breaking my heart? For I am ready not only to be bound, but also to die at Yerushalayim **for**

the name of the Master Yahushua."

This information is only found in the book of Ma'asei/Acts. **The name Yahushua is closely connected to the person Yahushua.** Therefore, because there are many Scriptures that tell us how significant his name is, we should at least try to learn how to say it correctly. It is very important based on Scripture.

Origin of the name "Jesus"

According to the American Heritage Dictionary, the etymological origin of "Jesus" is: Jesus ..Middle English, from Late Latin Isus, from Greek Isous, from Hebrew yû', from yhôûa', Joshua...

This text is telling us that the name's origin is from Latin, then Greek, and then Hebrew. The name "Jesus" comes from three different languages. The disciples used this name when they talked about him, baptized people in his name, and prayed using his name. Some of the impact is quite new. In the 1611 King James Version, the word "Iesus" was used instead of "Jesus" (see photo). In newer versions of the KJV, the word was changed to "Jesus". This makes me wonder: "Who is responsible for deciding what the change will be. People or יהוה. And if Yahushua is meant to be consistent throughout time, why do they keep altering his name. "

If you look up the name "Jesus" in a Strong's lexicon it has "Iesous":

"2424 Iesous ee-ay-sooce' of Hebrew origin (3091); Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Yisra'elites:--Jesus."

This means that the word "Messiah" comes from the Hebrew word #3091 in the Strong's lexicon. This name is the exact same name as "Joshua, Son of Nun". This name is spelled in Hebrew. יהושע

While there are some out there claiming that "Jesus" is somehow derived from "Zeus", I have yet to find anyone who is willing to present hard evidence of this claim. In fact, the Greek language spells Zeus (#2203 in the Strong's Lexicon) as ZeuV and doesn't even have the same letters or sound as the second syllable in IhsouV (Iesous). First of all, the Z in ZeuV produces a "dz" sound, not an "s" sound. Also the eu combination in ZeuV sounds like "eu as in feud", a letter combination not found in any form of IhsouV/Iesous. So is ZeuV is actually pronounced "Dzyooce" and not "Sooce". These things alone make it appear quite impossible that Iesous comes from "Zeus". Look at the first page of the Greek Lexicon in your Strong's concordance if you want confirmation of the sounds of these Greek letters.

Another important point is that the Septuagint, a Greek translation of the Hebrew scriptures that was completed many years before Yahushua came to earth, also rendered the Hebrew name "Yahushua" as IhsouV (Iesous). This fact alone clearly demonstrates that "Iesous" is a Greek form of and wasn't a form invented by apostate

Christians who wanted to honor Zeus in some way.

Interestingly, there is evidence that although the name of Yahushua was written in Greek as IhsouV, it may have actually been pronounced the way a Hebrew speaking person would pronounce it. Around 178 CE, a pagan by the name of Celsus engaged in written debates with Christians. In one of them, Celsus (speaking of Christians) said:

"But of course they think otherwise: they assume that by pronouncing the name of their teacher they are armored against the powers of the earth and air. And they are quite insistent on the efficacy of the name as a means of protection: pronounce it improperly, they say, and it is ineffective. Greek and Latin will not do; it must be said in a barbarian tongue to work. Silly as they are, one finds them standing next to a statue of Zeus or Apollo or some other god, and shouting, "see here: I blaspheme it and strike it, but it is powerless against me for I am a Christian." Celsus on the True Doctrine, A Discourse Against the Christians, R. Joseph Hoffman (page 118)

Notice that Celsus was quoting Christians as saying that the name of "their teacher" (Yahushua no doubt) must not be spoken "improperly" and that it must not be spoken in a "Greek" way or "Latin" way, but in a "Barbarian tongue" for it to be effective.

Of course, to the pagans the Hebrew language was nothing more than a barbarian language. This lends evidence that even though the name of Yahushua was written as IhsouV, there were at least some people speaking it in the Hebrew way. The Greek alphabet simply lacks the letters necessary to correctly convey how the name is pronounced in Hebrew.

So how is the name pronounced? This will take some study. After all, we are English speakers so it is going to take a certain amount of concentration and diligence to try and understand how a Hebrew word is pronounced. But if you are willing to diligently search this out with me, I think you'll better understand Hebrew and conclude with me that His name should be pronounced "Yahushua."

Let's begin with the word that is seen in different Hebrew dictionaries: "Yehoshua".

Yehoshua

In the Strong's concordance and other Hebrew Lexicons, the way the Messiah's name is usually pronounced is "Yehoshua". I don't think it's a good idea to rely solely on a Strong's lexicon for learning Hebrew as it can be risky. However, many of us have a Strong's Concordance, so I will use it in this study to provide examples.

The reason why "Yehoshua" is pronounced this way is because the Masorite scribes added vowel marks to the Hebrew text. The vowel points are small dots and lines that are placed under or above certain Hebrew letters. Hebrew writing used mostly consonants instead of vowels, unlike English. The reader had to add the vowels in each word depending on the word's meaning.

The Masorites were worried that people were forgetting how to speak Hebrew, so

they made a system to add little symbols to the words to show how they should sound. This way, the Hebrew language could be saved. However, they were worried that someone might say the wrong words after יהו because it has always been done a certain way. So, they showed יהו how to make the sound found in "Yehovah".

In order to not say the Heavenly Father's name, the Jewish tradition was to say "Adonai" (meaning "Lord") instead of YaHUaH. That's why our English bibles use "LORD" instead of "YaHUaH".

Instead of using the correct vowels for the Heavenly Father's name, the scribes put in the vowels for What if the Hebrew Scriptures had a phrase like "Adonai YaHUaH". Then they would have to say "Adonai Adonai", which would be strange and maybe embarrassing. They solved the problem by adding vowel marks to the word "Elohim" in God's name. This was done to help them remember to say "Adonai Elohim" instead of saying "Adonai Adonai". This is also stated in the Strong's lexicon and it is listed as a different word number. "Adonai" to remind people to say "Adonai" instead of YaHUaH.

Read what it says:

"136" is the Hebrew word "Adonai" and "430" is the Hebrew word "Elohim".

So these vowel points are used in the Father's name whenever His name comes after 136 (Adonai). And they say this as 430 (Elohim) to avoid saying Adonai twice. Because of this, many English translations will use "the Lord GOD" to represent "Adonai YaHUaH". The word "GOD" is written in all capitals to indicate the presence of the sacred name in Hebrew. Only a small number of people are aware that "GOD" is sometimes written in all capital letters. You can find an example of this in Bereshit/Genesis 15:2, among many others. It's incredible how much men will do to stick to tradition.

Bereshit/Genesis 15

And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

Instead of:

2 And Avram said, "Master יהוה, what would You give me, seeing I go childless, and the heir of my house is Eli'ezer of Dammeseq?"

So how does this connect to how the Messiah's name is pronounced. Let's examine His name again in the Strong's Lexicon:

Notice that there are other names listed in the Strong's concordance which contain the first three letters of YaHUaH's name. And just like YaHUaH's name which starts with the "Yeho" vowel points, they use the "Yeho" vowel points in "Yehoram", "Yehosheba", "Yehoshaphat" and numerous other names which contain the first part of YaHUaH's name. Consistently, the scribes did not want anyone to accidentally pronounce the Heavenly Father's name when saying these other names, so they

changed the vowel points of names that began with יהו.

Interestingly, they did not change the pronunciation of these same three letters when it was at the end of a person's name. For instance, look at how Zekaryah/Zechariah's name is presented in the Hebrew text:

Notice the different vowel pointing and pronunciation herein ("ZekarYahu"). There were no concerns by the scribes that His name would accidentally be pronounced when there were no Hebrew letters that followed after יהו and so they provided the correct vowels.

Phonetically, the first three letters in the Heavenly Father's name are also pronounced "Yahu". For this reason, the Heavenly Father's name can be written as "YAHUeh" or "YaHUaH" and the same pronunciation will result, just as in the word "Persuade" could also be spelled "Perswade". I prefer to use a W so that there is less confusion over how the name is to be pronounced. For if I wrote His name as "Yahueh" most readers would pronounce the 'hu' part of His name as 'Hoo' and this is not how I believe the Father's name was pronounced.

So the scribes had no problem giving the correct pronunciation of these three letters at the end of a name. Because it ends in 'Yahu', there was considered to be no risk in accidentally saying "Yahueh/YaHUaH". This would also explain why the scribes used the correct vowel points in the shortened form of YaHUaH's name ("Yah"):

They even used the correct vowel pointing in "HalleluYah" and even the Greek New Testament properly transliterates this phrase as "HalleluYah" (See Strong's Lexicon #239).

Thus, the only time they would revert to the "Yeho" pronunciation of these three letters was when it was at the beginning of a Hebrew name. Personally, I want nothing to do with the unscriptural tradition of saying "Adonai/Lord/Elohim/God" in place of YaHUaH. That is one reason I do not refer to the Messiah as "Yehoshua." For it is not "Yeho(wah)" (Jehovah) that saves, it is "Yahu(eh)/YaHUaH" that saves!

Having said this, there are some Hebrew students and scholars who have noticed that a natural progression of Hebrew language is to shorten initial vowels whenever an accent is on the later syllables of Hebrew words. This tendency is said to result in the "Y'hoshua" or "Yehoshua" pronunciation. For this reason, some believe "Yehoshua" to actually be the correct pronunciation.

But while this may be true in some Hebrew words, there is evidence to support that this was not necessarily true in ancient times. At a minimum, it may have not been true in personal names containing the name of our Heavenly Father. During times before the "Rabbis" came to prominence, YaHUaH's name was considered to be very important to pronounce. And ancient evidence suggests that they did not shorten or eliminate the sounds in YaHUaH's name.

Cuneiform tablets (also containing vowels) were discovered near the Ishtar gate in Babylon which give a list of workers and captives to whom rations were given. Cuneiform scripts contain vowels. In addition to validating the biblical account in

Melakim Bet/2Kings 25:27-29 where it mentions that Yahuiachin [Jehoiachin] ate at the king's table, these tablets help to establish the way these names were pronounced before the Masorite scribes inserted their vowel pointing, based on tradition:

"Yaukin, king of the land of Yahud," ("Jehoiachin, the king of the land of Judah") The New Unger's Bible Dictionary

Also, a family of Jewish businessmen living in the Mesopotamian city of Kippur in the fifth century BC left behind a collection of clay tablets recording their commercial transactions. The clay tablets, known as the **Murashu documents**, contain vowels and list the names of about 70 Jewish settlers in Persia. The Hebrew names which begin with יהו (Yod Heh Waw) are all written "Yahu-" and never "Yeho".

"In the cuneiform texts Yeho [YHW], Yo [YW] and Yah [YH] are written Yahu, as for example in the names Jehu (Yahu-a), Jehoahaz (Yahu-khazi) and Hezekiah (Khazaqi-yahu)" A. H. Sayce in "Higher Criticism" on p. 87

"The evidence from the Murashu documents thus corresponds to that from other sources: after the Exile the ordinary form of the divine name used as an initial theophorous element was yahu" "Patterns in Jewish Personal Names in the Babylonian Diaspora" JSJ, Vol. 4 Issue 2 Pg. 188

Notice that not only were names beginning with "Yeho" written as "Yahu", but also names beginning with "Yo" such as "Yochanan" (John) and "Yoel" (Joel) were written as "Yahu". This indicates John and Joel were originally pronounced "Yahuchanan" and "Yahuel".

A third witness is found in an inscription of the Assyrian monarch Tiglath-pileser III (Gressmann Bilder 348; ANET 282a). When listing those kings who were paying tribute to this Assyrian King, it mentions "Yauhazi", also known as "Ahaz". Various lexicons such as the New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon (p. 219 b) and the Hebrew Aramaic Lexicon of the Old Testament (under "Ahaz") mention this inscription as well.

With all the evidence, it becomes clear that the name was never originally pronounced "Yehoshua". Rather "Yahushua" is more correct and there is no reason to mispronounce the Heavenly Father's name when speaking the name of His Son. Just as names which end with a reference to YaHUaH correctly convey the Father's name ("ZekarYah/ZekarYahu"), so do the names which begin with it.

Yeshua

Much used by the Messianic movement, "Yeshua" is actually an Aramaic form of the Hebrew name "Yahushua". In the Hebrew script, Yeshua ישוע is not spelled the same as Yahushua יהושע. The "Yeshua" name, spelled ישוע (Yod Shin Waw Ayin), is found in the books of Nehemiah and Ezra where it lists the names of those who returned from the Babylonian exile. One of them is called "Jeshua, the son of Jozadak":

Ezra 3:2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and

Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the Elohim of Yisra'el, to offer burnt offerings thereon, as it is written in the law of Moses the man of Elohim.

"Jeshua the Son of Jozadak" is the same High Priest mentioned in Zekaryahz 6:

Zekaryah/Zechariah 6

11 Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest;

Notice that in Zekaryah, he is not called "Jeshua the son of Jozadak" but he is called "Joshua the son of Josedech" (Heb. Yahushua the son of Yahutsadak). This reflects the Hebrew spelling of the same name. So in Zekaryah, he is called Yahushua but in Ezra he is called Yeshua. The book of Nehemiah also changes the name of Joshua the son of Nun to "Jeshua, the son of Nun":

Nechemyah/Nehemiah 8

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Yisra'el done so. And there was very great gladness.

The change in spelling to "Jeshua/Yeshua" (ישוע "Yod Shin Waw Ayin") is due to the Aramaic influence during the exile. In fact, parts of the book of Ezra are written in Aramaic. For confirmation, look at your Strong's Lexicon:

Notice that #3442 and #3443 are the same exact word with the same Hebrew spelling, but this lexicon lists them separately. Why is this?

If you looked up "Jeshua" in the concordance, you will notice that it lists "Jeshua" in Ezra 3:2 as coming from #3442 and "Jeshua" in Ezra 5:2 coming from #3443. The reason for the two different Strong's word numbers is Ezra 5:2 is a part of the book of Ezra which was written in Aramaic (Ezra 4:8 through 6:18; 7:12-26). This is why #3443 mentions "Yeshuwa" as coming from "Chaldean" (Aramaic) in the above definition (3443. ישוע Yeshuwa' (Chald.)).

Therefore, "Yeshua" is actually an Aramaic rendering of "Yahushua". Only #3443 lists the spelling as Chaldean, but #3442 is spelled the same. 1st and 2nd Dibre ha Yamim/Chronicles, post-exilic books that were written by Ezra the scribe, (compare the ending of Dibre haYamim Bet/2Chron to the beginning of Ezra) also have this Aramaic spelling. This late pronunciation is found nowhere else in the Scriptures.

Now, some claim that Yeshua ישוע is a pure Hebrew word which isn't derived from "Yahushua" at all, but that it is a Hebrew word meaning "Salvation." The problem with this is the Hebrew word for "Salvation" is not ישוע(yeshua) at all! The Hebrew word for "Salvation" is word number #3444. Take a look again in the above lexicon graphic and see the differences between 3442/3443 and 3444. They are:

- There is an additional Hebrew letter at the end (the "Heh"). ישוע uses the silent (but anciently guttural) "Ayin" letter to end the word, but #3444 ends in the letter "Heh". While vowel letters under both words indicate they have a similar sounding ending, the different spelling indicates they are two different words.

- In #3444 (Yeshuwah) there is a different vowel pointing under the first Hebrew letter (Yod [remember Hebrew reads from right to left]). 3442/3443 (YESHUA) has 2 horizontal dots underneath the first letter like this: . These two horizontal dots represent the Hebrew Vowel point "Tsere" (pronounced Tsey-rey) which produces the "ey" sound as in the English word "Hey". But #3444 has two vertical dots underneath the first letter like this . The two vertical dots represent the Hebrew vowel point "Sheva" which is a very short "e", somewhat like our "E" sound in the word "Average" (Check the first page of your Strong's Hebrew Lexicon for verification of this).

Incidentally, the (Sheva) is also the vowel point used by the scribes in "Yehoshua" and it is why you will sometimes see "Yehoshua" or "Yeshua" written as "Y'hoshua" and "Y'shua". The purpose of the ' is to indicate the presence of the sheva vowel point in Hebrew. But as you can see, "Yeshua" does not contain that vowel point at all. "Yeshua" uses the "Tsere" Hebrew vowel point which produces an "ey" sound. So Yeshua and Y'shuah are actually pronounced differently. The Strong's Lexicon indicated this when it gave the pronunciation of ישוע as 'yay-shoo-ah', but #3444 as 'yesh-oo-aw'.

So the name "Yeshua" and the Hebrew word "Y'shuah" are not the same. "Yeshua" is the Aramaic form of "Yahushua" and "Y'shuah" is the Hebrew word for "Salvation". Therefore, in spite of what some may say, I find no evidence to suggest that ישוע ("Yeshua") means "Salvation" in Hebrew. I'm not refuting Strong's definition. Perhaps it means this in Aramaic, or perhaps it means "he is salvation" in Aramaic, but "Yeshua" is actually not an authentic Hebrew word meaning "salvation". For it to mean "Salvation" it would have to have the Hebrew letter "heh" added to the end of it, changing the spelling to ישועה (Yod Shin Waw Ayin Heh) and it would need to have the "Sheva" vowel point under the Yod. These things further indicate that "Yeshua" isn't from Hebrew, but is an Aramaic form of "Yahushua".

Since the Heavenly Father's name (YaHUaH) is a Hebrew name, I would not expect to see His Son's name coming from some other language, whether it be Greek, Latin, Aramaic or English. The synagogues of the first century read from the Hebrew Torah scrolls, so the people certainly knew Hebrew in those days...even if Aramaic was also spoken.

There is archaeological evidence that the form יהושע was in use during the first century, for an ossuary was discovered which appears to contain this name. Ossuaries (burial bone boxes) have only found to be in use during the late first century BC to 70AD.

Also, I should note that there is one prophecy in scripture where the Messiah's name is predicted. This prophecy is found in Zekaryah, chapter 6, and it contains the full

Hebrew form. More on this later.

Yahusha

This form gaining in popularity fairly recently. However, it is easily proven to be incorrect. Let's examine the Strong's Lexicon entry that represents the Messiah's name again:

Notice in the Hebrew letters that there are two variant spellings of the Messiah's name here. The first spelling has 6 letters יהושוע and the second spelling has 5 letters יהושע. This is because both spellings are used in Scripture. The predominant spelling is יהושע but the longer spelling is also found in scripture. Here are two places in the Masoretic Text where the longer spelling is employed:

Devarim/Deuteronomy 3

21 "And I commanded Joshua יהושוע at that time, saying, 'Your eyes have seen all that יהוה YaHUaH your Elohim has done to these two kings; so will יהוה YaHUaH do to all the kingdoms through which you pass.

Shphtim/Judges 2

7 So the people served יהוה YaHUaH all the days of Joshua יהושע, and all the days of the elders who outlived Joshua יהושוע, who had seen all the great works of יהוה YaHUaH which He had done for Yisra'el.

In the Dead Sea Scrolls manuscripts, the longer spelling is also found in the following verses:

Yahushua/Joshua 8

3 - So יהושוע arose and the whole army [rose up and marched on Ai. Joshua chose thirty thousand men], valiant warriors and he sen[t] them out [at night]. (4QJoshA, bracketed text missing from manuscript)

Yahushua/Joshua 6

7 - Then יהושוע [said] to the people, ["Go forward, march around the city, and let the armed guard march ahead of the ark of YaHUaH"] (4QJoshA, bracketed text missing from manuscript)

The longer spelling is also found in Devarim/Deuteronomy 3:21 of the Dead Sea Scrolls (4QDeutM). A fragment for Shophtim/Judges 2:7 was not found at all in the Dead Sea Scrolls so no one is able to know which spelling would have been used for that verse.

Variant spellings are common in Hebrew (especially in names) and usually the longer spelling is the older form and the newer spelling was the result of an extra letter that was not needed. Due to the fact that the Dead Sea Scrolls are older than the Masoretic text, and the longer spelling is more frequent in the Dead Sea Scrolls than the Masoretic text, it would appear to me that the longer spelling was the original.

Because Hebrew does not need to have the extra "waw" װ to give us the "shua" sound

(the Hebrew language does not always supply vowels), this would explain the shorter spelling. It does not mean that the shorter spelling represents the pronunciation "Yahusha," it simply means that the extra letter was unnecessary for one get the "shua" sound at the end of the name. To conclude that the shorter spelling must mean His name is also pronounced "Yahusha" ignores the fact that Hebrew words do not usually supply us with vowel sounds. It does supply us with all the vowel sounds in יהושוע but it does not NEED to.

Here is how each letter is pronounced:

י Yod - Produces a "Y" or "I" sound.

ה Heh - As a Hebrew vowel letter it can produce the "Ah" (like in #8283 "Sarah").

ו Waw - Also called "Vav". As a Hebrew vowel letter it can produce an "oo" (u) sound like in #7307 Ruach.

ש Shin - Produces the "sh" sound. The following "oo" sound is indicated by a vowel pointing but Deut. 3:21 and Judges 2:7 actually gives us another "waw" after this letter, proving the "shu" pronunciation as valid. This is why Strong's 3091 gives 2 possible spellings (see above lexicon graphic). This also eliminates "Yasha/Yahusha" and "Yahoshea/Yahushea" as being possibilities.

ו Waw - Again, produces an "oo" (u) sound as in #7307 Ruach. This is the ignored letter in the pronunciation "Yahusha." As it is common that Hebrew words do not supply all the vowel sounds, this letter is not always used.

א Ayin - Silent without a vowel point but indicates an "ah" sound at the end of "Yahushua".

Those who use "Yahusha" will sometimes claim that "shua" can actually mean "riches." This word "Shua" and the "riches" definition is found as Hebrew word #7769 in the Strong's lexicon. But when you examine how the word "shua" is actually used in the Hebrew, it becomes evident that the Strong's Lexicon may not be correct about that. It is used in two verses.

The first is in Iyob/Job:

Iyob/Job 30

24 - "Surely He would not stretch out His hand against a heap of ruins, If they cry out ("shua") when He destroys it.

Obviously "Riches" would not be an appropriate meaning here. It sounds more like someone "crying out" to save them from destruction. Therefore, "shua" might indeed legitimately be rooted in the Hebrew "yasha" meaning "save."

Here is the other verse where "shua" (7769) is used:

Iyob/Job 36

19 - Will your riches ("shuach"), Or all the mighty forces, Keep you from distress?

In this verse, "shua" is translated "riches" in the King James but it wouldn't be hard to see the word also meaning "your cry" as in a cry for salvation.

For this reason, it seems plausible that "shua" in these instances may actually be rooted in the Hebrew word "Yasha." In fact, the Theological wordbook of the Old Testament makes a comment that "shua" could legitimately be derived from either "yasha" (save) or "shawa" (cry).

"Shua. Cry, if it is from shua; opulence, "relief" if it is from yasha "to save, deliver" (cf. BDB p. 447b and 1002b). The first meaning is likely in Job 30:24, though the second meaning cannot be ruled out"

But to me, one of the most convincing evidences for the "shua" in the Messiah's name ending is this:

- The Strong's word #3444 is pronounced "Yeshuah" but it is derived from #3467 "Yasha." This shows that the "shua" sound can indeed be derived from the root word for salvation, "Yasha." It's just the Passive Participle form of "Yasha."

- The Aramaic form of Yahushua (as we discussed earlier) uses "Yeshua" יֵשׁוּעַ and just like יהוֹשֻׁעַ uses a "waw" (ו) to give us the "shoo" sound in "shua." If the original Hebrew form were "Yahusha," the Aramaic form of the same name would not have been pronounced "Yeshua" (#3442) to begin with. But the Aramaic form is found in the Scriptures in 29 verses of inspired Scripture (e.g. Dibre haYamim Aleph/1Chron 24:11, Dibre HaYamim Bet/2Chron. 31:15, Strong's #3442).

- The Greek form of the name "Iesous" gives us an "oo" sound at the end of the name. Since the "Iesous" form is found in the Septuagint, a translation of the Scriptures into Greek that was completed 200 years before Messiah came, it shows that the "oo" sound existed at the end of Yahushua prior to the time that Yahushua came and died for our sins.

- The Masoretic Hebrew vowel points give us a "shua" ending as well. That's why all Hebrew lexicons give us the "shua" pronunciation in this name.

Thus, in spite of those who claim it cannot, the Messiah's name can have the "shua" sound even though it is derived from "yasha" (meaning "salvation") and there are clear examples in the Scripture where "Yahusha" would be an impossible rendition of the Messiah's name.

So the pronunciation "Yahusha" can be proven wrong by simply looking at the Scriptures and knowing that in order to arrive at the "Yahusha" pronunciation, we would need to ignore the Scriptures which clearly have a ו (oo sound) after the ש (sh sound).

Yahshua

This is another popular way of writing the Messiah's name but I have never seen an example of this word anywhere in scripture.

It appears to have its origins in the Sacred Name movement in the 1930's when certain men saw that "Jesus" was derived from "Joshua". Since they understood that the "J" sound is not in the Hebrew language, "Yahshua" was apparently considered correct. However, I later learned that "Yahshua" clearly ignores the third letter of the Messiah's name (Waw) which gives us the "oo" (u) sound in Yahushua. To demonstrate this, let's look at the individual letters of יהושע.

י Yod - Produces a "Y" or "I" sound.

ה Heh - As a Hebrew vowel letter it produces the "Ah" or "Oh" sound (like in #8283 "Sarah" and #8010 Sh'lomoh). Otherwise produces the "H" sound and the "ah" sound would have to be supplied by the reader.

ו Waw - Also called "Vav". As a Hebrew vowel letter it produces an "oo" (u) or "oh" sound (like in #7307 Ruach). Otherwise produces a "W" sound. This is the ignored letter in the pronunciation "Yahshua". This letter is nowhere represented. Where is the W or initial U??

ש Shin - Produces the "sh" sound. The following "oo" sound is indicated by a vowel pointing but Deut. 3:21 and Judges 2:7 actually gives us another "waw" after this letter, proving the "shu" pronunciation as valid. This is why Strong's 3091 gives 2 possible spellings (see above lexicon graphic). This also eliminates "Yasha/Yahusha" and "Yahoshea/Yahushea" as being possibilities.

ע Ayin - Silent without a vowel point but indicates an "ah" sound at the end of "Yahushua".

So if the Messiah's name was "Yahshua", we would have to delete the third letter (waw) in יהושע. For this reason, יהושע cannot not be pronounced "Yahshua".

There are some who claim that "Yahshua" is actually the correct pronunciation of the Aramaic word ישוע ("Yeshua") and the Hebrew scribes simply took out the proper vowel sounds, replacing the "Yah" with "Ye". But as mentioned before, ישוע is not a legitimate Hebrew word. It's Aramaic.

Also, as seen in the above scans of the Strong's Lexicon (and the Hebrew manuscripts as well), the scribes used the "Sheva" vowel pointing to replace the "Ah" sound in "YaHUaH" and "Yahushua", not the "Tsere" vowel pointing as is found in the name "Yeshua". If they were interested in changing the vocalization of "Yeshua" to fit their tradition, one would expect them to use the as they did in יהושע and all of the other names beginning with "Yah".

Why use Yahushua?

Since we seek to walk in the truth, we should want to proclaim His name as YaHUaH gave it. Some of this may seem confusing, but it's rooted in the fact that our Scriptures were written in a different language. For one who could speak the ancient

language, no confusion would exist.

One thing is clear. YaHUaH is the one who named His Son and we simply have no business changing it. It is all these changes that have brought about the confusion. It can be complicated to sort through it all, but truth seeking is an honourable thing that is pleasing in YaHUaH's eyes.

Of course, if we are somehow unable to pronounce the Messiah's name, certainly YaHUaH is able to show mercy. But if we are able to, what reason do we have to continue in error? It is better to cleave to what YaHUaH gave rather than continue in the traditions and mistakes of men. Continuing in error is never superior to walking in the truth.

YaHUaH predicted what His Son's name would be, so we have something we can look to for clarification. In the book of Zekaryah, it states:

Zekaryah/Zechariah 6

9 Then the word of YaHUaH came to me, saying:

10 "Receive the gift from the captives-- from Heldai, Tobijah, and Jedaiah, who have come from Babylon-- and go the same day and enter the house of Josiah the son of Zephaniah.

11 "Take the silver and gold, make an elaborate crown, and set it on the head of יהושע (Yahushua) the son of Jehozadak, the high priest.

12 "Then speak to him, saying, 'Thus says YaHUaH of hosts, saying: "Behold, the Man whose name is the BRANCH! From His place He shall branch out, And He shall build the temple of YaHUaH;

13 Yes, He shall build the temple of YaHUaH. He shall bear the glory, And shall sit and rule on His throne; So He shall be a priest on His throne, And the counsel of peace shall be between them both."

Notice that this "BRANCH" would be both a priest and a King. Obviously, this is not literally speaking of the man 'Yahushua, son of Yahuzadak.' It is speaking of the Messiah, called "The Branch" who **would be a Priest AND King. This was the role of the Messiah** (Compare Tehillim/Psalm 110, Yeshayahu/Isaiah 9:6). Another scripture mentioning the "BRANCH" is Jeremiah, and its' clearly Messianic:

Yirmeyahu/Jeremiah 23

5 - "Behold, the days are coming," says YaHUaH, "That I will raise to David a BRANCH of righteousness; A King shall reign and prosper, And execute judgment and righteousness in the earth.

The same Hebrew word is used here, so Zekaryah 6 is a quite clear Messianic prophecy. **So what we have in Zekaryah is a prophecy of what the Messiah's name would be called.**

Zekaryah was instructed to take a crown and place it on the head of Yahushua, the

son of Yahutsadak (in the Hebrew it does not have "Yeshua" here, but rather "Yahushua" יהושע). When placing the crown on the head of Yahushua יהושע the High Priest, Zekaryah was told to proclaim:

"Behold the man whose NAME is the BRANCH".

Thus, this High Priest (Yahushua) had the same name as the coming Messiah who would reign as a priest on His throne. He had the NAME of the Messiah, and YaHUaH predicted and revealed what the Messiah's name would be through this beautiful object lesson. So why not call Him by that name?

Also, notice that it was not Mosheh (Moses) who was able to bring the children of Yisra'el across the Yarden/Jordan, but rather it took a man named Yahushua (Joshua) the Son of Nun to lead them across the Yarden/Jordan and into the promised land. In this is a lesson, for Mosheh can show us the right way to live, but the law cannot save us. We need a man named Yahushua to lead us across the Yarden/Jordan and into the Promised Land.

At the beginning of this study I shared a number of examples where the first century believers who were proclaiming His name, baptizing in His name, healing in His name, being persecuted for His name, etc. I say, let's be willing to do the same by using the Messiah's name as it is written and understood in Hebrew, a name that is proclaimed in the law and prophets, a name with a very important Hebrew meaning:

יהושע

YaHUaH saves!

Note: You'll notice that I do not vocalize the "H" when pronouncing His name. This is because a hard "H" is not heard in YaHUaH's name, and the first 3 letters in YaHUaH's name are also used in the Messiah's name.

Also, you'll notice that some Hebrew names that started with "Yahu" got shortened to "Yo." For instance, "Yahu-el" is vowel pointed by the Masorites as "Yo-el" (Joel) and "Yahu-ab" was vowel pointed as "Yo-ab" (Joab). This is because the letter "Heh" was dropped entirely from those names. Remember earlier in this study that names beginning with "Yeho" were anciently written as "Yahu", and names beginning with "Yo" such as "Yochanan" (John) and "Yoel" (Joel) were written as "Yahu". This indicates John and Joel were originally pronounced "Yahuchanan" and "Yahuel".

What could possibly be the reason for the drop in the letter? It would make sense that if a hard H was not actually pronounced, a Hebrew reader still pronounce the ך as Yau if the "ah" was already understood and supplied by the reader. This further proves the "Yah-u" pronunciation without a hard H. For when you pronounce "ah-oo" very quickly, it almost resembles an "oh" sound. Perhaps that is why we have "Yau-el" developing into "Yo-el."

In those cases, the Masorites could have placed a vowel point under the ך to indicate the "ah" sound and vowel pointed the ך to produce an "oo" sound. Possibly the Masorites, just as they improperly vowel pointed the Messiah's name as "Yeho-shua,"

didn't vowel point those names properly to avoid accidental pronunciation of the Heavenly Father's name, YaHUaH.

