<u>**EXPOSING THE "YESHU'A" NAME GAME**</u>[1]

I. INTRODUCTION

Up to the early fourth century CE, the encounter between Judaism and Christianity was mostly a battle of words. However, in the fourth century CE, when the Roman Emperor Constantine became a Christian and made mainline Christianity the state religion of the Roman Empire, the conflict took on a new dimension. Christians now possessed both the official recognition and the power over the leadership of the Roman Empire, and the first casualty of this triumph by the Church was its tolerance of others. From that time on, the history of Christianity has given birth to a vicious pattern of persecution of non-Christians, and especially of the Jewish people, by Bible-toting Christians. These violent acts have caused many millions of Jews to be murdered, maimed, displaced, and stripped of both dignity and possessions simply because they were Jews. Those harsh experiences have left a bitter taste about Christians and Christianity among the Jewish people, as noted in the following quotes by two significant persons:[2]

> **"Nazi anti-Judaism was the work of godless, anti-Christian criminals. But it would not have been possible without the almost two thousand years' pre-history of 'Christian' anti-Judaism..."** Hans Küng, <u>On Being A Christian</u>, Doubleday, Garden City NY, (1976), Page 169.

> **"The Jews are a nervous people. Nineteen centuries of Christian love have taken a toll."** Benjamin Disraeli

Although Christianity has been a tremendous success among all other groups, its efforts among the Jewish people have failed miserably. As one of the smallest components of the world's population, the Jews have continued to remain Jewish in spite of the nearly 2000-year persistent campaign by "the Church" to convert them to Christianity.

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[1] Transliterations of Hebrew terminology into the Latin alphabet will follow these guidelines:
- Transliterated terminology is shown in ***bold italicized*** font
- The accented syllable in transliterated terminology is shown in SMALL CAPS font
- Latin vowel-sounds, A – E – I – O – U, are used (not the English versions thereof!)
- Distinct Hebrew letter that have ambiguous Latin letter sounds are transliterated according to the following rules:
  - A vocalized letter א is transliterated as the equivalent Latin vowel
  - A vocalized letter ע is transliterated as the equivalent Latin vowel with an added underscore
  - The letter ח is transliterated as "<u>h</u>"
  - The letter כ is transliterated as "ch"
  - The letter כּ is transliterated as "k"
  - The letter ק is transliterated as "q"
  - A vocalized ***SHVA*** (שְׁוָא) is transliterated as a superscripted "e" following the consonant
  - There is no "doubling" of letters in the transliterations to reflect the ***daGESH*** (emphasis)

[2] Source: <u>An Overview of 2000 Years of Jewish Persecution</u> - http://www.religioustolerance.org/jud_pers.htm

Early in the second half of the 20th century, evangelical Christians began to realize that "something was wrong with the picture". They observed that, even as the third millennium was approaching, the rate of success in converting Jews to Christianity was diminishingly small. It would require a rather large number of Jews to accept Jesus in order to bring about his anticipated "return", i.e., his "Second Coming", since, according to the New Testament, Jesus implored a group of Jews as follows:

> **Matthew 23:39 (KJV) - For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.** [See also Luke 13:35.]

According to evangelical Christians, passages such as these imply that Jesus will not return until Jews accept him en masse. Since this has not yet occurred, the Jewish people are apparently "holding up the show", which has become the incentive and motivation to intensify the effort to convert Jews to Christianity.

Evangelical Christians hold that only their religious beliefs are fully valid, since their doctrines are based on the "inerrant Word of God". Theirs is the only path that will lead people to salvation and to a living knowledge of and intimate relationship with God. In other words, they claim to have an exclusive ownership of "The Truth", and that all other religions of the world, including Buddhism, Hinduism, Islam, Judaism, and liberal Christianity, lead individuals away from salvation and on a path to "hell".

This "package" proved to be rather "hard sell" to the Jewish people, given the long history of relentless Christian persecution of Jews – a significant hurdle to leap and overcome in the quest for Jewish souls. To help "solve" this problem, the strategy had to undergo a paradigm shift – since murdering Jews was not effective bringing them to Christianity, perhaps "loving" them would be received much more favorably.

How was this new approach put into action? One tactic was to distance oneself from the atrocities of the past by charging that all those who engaged in the persecution of Jews were not "true Christians", since "true Christians" really love the Jewish people and have only their best interest in mind (to save them from going to "hell"). But this alone would not suffice to bring the Jews to Christianity; the sales pitch had to be "sugarcoated" in order to make it more palatable. The package was tailored to what a Jew might be more apt to accept – the proper language was developed for communicating with Jewish people; a language that consisted of more familiar, "Jewish friendly" elements that would draw them in, rather than the common "Christian lingo", which conjures up visions of the past "show of horrors" and pushes them away.

Enter Pastor Martin Rosen, allegedly a Jew by birth who converted to Christianity in the 1950's and was an ordained Baptist minister.[3] After being officially affiliated with the *American Board of Missions to the Jews* (the precursor to *Chosen People Ministries*[4]), he founded *Jews for Jesus*[5] in 1973, an organization dedicated to

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[3] Rosen attended Northeastern Bible Institute, an Evangelical Christian seminary in New England.
[4] http://www.chosenpeople.com/
[5] http://jewsforjesus.org/

Jewish evangelism. Rosen, who used the name *Moishe Rosen*, appears to have had key role in developing this "Jewish friendly" language, several examples of which are displayed in Table I-1.[6]

Table I-1 – Examples of the new "Jewish friendly" language

The Christian term	The corresponding "Jewish friendly" term
Jesus Christ	Messiah Yeshua[7] or Yeshua haMashiach
Convert(s)	Messianic Jew(s) or Completed Jew(s) or Fulfilled Jew(s)
Christian(s)	Bible believer(s)
Church	A meeting place for Bible believers or a synagogue
New Testament	New Covenant / Brit Chadashah
The Cross	A Tree

This essay focuses on what has become the most popular and widely used term in this new vocabulary, יֵשׁוּעַ (*yesHu'a*), allegedly the given Hebrew name of **Jesus**..

II. WHAT'S IN A NAME?

What is so special about the name יֵשׁוּעַ? Pose the following questions to Hebrew-Christians who use this name for Jesus (e.g., people affiliated with groups such as Jews for Jesus, Messianic Judaism, and others):

?   How do you know that יֵשׁוּעַ was the name by which Jesus was known when he lived?

Their responses to this question are likely to fall into two categories:

1. **One group of answers will have as its common theme the claim that יֵשׁוּעַ, in Hebrew, means salvation, which is how Jesus rewards those who accept him as their lord and savior.**

2. **The other group of answers will have as its common theme the notion that** *iησους* (*iēsous*) **is the Greek version of the Hebrew name יְהוֹשֻׁעַ (***YehosHu'a***), the diminutive of which is claimed to be** יֵשׁוּעַ**, a form that was allegedly a popular name during the time around the change to the Common Era.**

Then, follow up with the question:

?   What evidence can you offer in support of your claim?

Responses to this question, in general, will also fall into two categories:

1. **One group of answers will identify the Greek New Testament, or some archaeological artifacts of questionable authenticity, as their evidence.**

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[6] This is based, in part, on a facsimile of a "Communications Card" used in training Christian missionaries to convert Jews, which appears on p. 1 in Rabbi Tovia Singer's 1998 Study Guide for his "Let's Get Biblical" tape series.

[7] This is one popular spelling of the name. Since the original is a Hebrew name, other ways to spell the transliteration are possible and are used by various groups of Hebrew-Christians.

The analysis that follows utilizes <u>factual</u> linguistic data taken from the Hebrew Bible, and which are relevant to the name יֵשׁוּעַ, in order to test the validity of the claims made in the responses to these questions.

A. Hebrew Etymology

Table II.A-1 contains the Hebrew linguistic information for the study of the term יֵשׁוּעַ. Starting with the Hebrew root verb, all the derived vocabulary found in the Hebrew Bible is identified, including verbs, nouns, and proper names. The King James Version (KJV) renditions of proper names are provided for reference.

Table II.A-1 – Hebrew etymology

Hebrew Root Verb				
יֹשׁע (*YOD-SHIN-Ayin*)		**Contextual meanings:** to free [from captivity/slavery], to help, to redeem, to rescue/save [from danger]		
Derivative Verb Forms Found in the Hebrew Bible				
Hebrew	**#**	**Pronunciation**	**Stem [*binYAN*]**	**Meaning**
הוֹשִׁיעַ	184	*hoSHI'a*	*hif'il* (active)	[he] freed, helped, redeemed, rescued, saved
נוֹשַׁע	21	*noSHA*	*nif'al* (passive)	[he] was freed, helped, redeemed, rescued, saved
Derivative Nouns Found in the Hebrew Bible				
Hebrew	**#**	**Pronunciation**	**Gender**	**Meaning**
יֵשַׁע\יֵשַׁע	36	*YEsha*	Masculine	deliverance, help, salvation
מוֹשִׁיעַ	20	*moSHI'a*	Masculine	deliverer, redeemer, savior
מוֹשָׁעָה	1	*mosha'AH*	Feminine	deliverance, help, rescue, salvation
יְשׁוּעָה	75	*yᵉshu'AH*	Feminine	deliverance, help, rescue, salvation; also, blessing, happiness
יְשׁוּעָתָה	3	*yᵉshu'aTAH*	Feminine	deliverance, help, rescue, salvation (this is an ancient poetic form of *yᵉshu'AH*)
תְּשׁוּעָה	34	*tᵉshu'AH*	Feminine	deliverance, redemption, rescue, salvation
Derivative Proper Names Found in the Hebrew Bible (all masculine)				
Hebrew	**#**	**Pronunciation**	**KJV Renditions**	**Identification (Remarks)**
אֲבִישׁוּעַ	5	*aviSHU'a*	Abishua	(1) Son of Phineas son of El'azar son of Aaron (2) Son of Bela son of Benjamin
אֱלִישׁוּעַ	2	*eliSHU'a*	Elishua	One of David's sons (also known as Elishama)
אֱלִישָׁע	58	*eliSHA*	Elisha	Son of Shaphat, the Prophet
הוֹשֵׁעַ	16	*hoSHE'a*	Hoshea, Hosea, Oshea	(1) Son of Nun, Moses' servant and leader of Israel into Canaan; (2) Son of Azazyahu; (3) Son of Beeri, the Prophet; (4) Son of Elah, last King of Israel; (5) A signatory of covenant (Nehemiah 10)
הוֹשַׁעְיָה	3	*hosha'YAH*	Hoshaiah	(1) Father of Yezaniah & Azariah officers of Judah; (2) Head of the officers of Judah (Nehemiah's time)

יְהוֹשֻׁעַ	218	*y^ehosHU'<u>a</u>*	Jehoshua, Joshua	(1) Son of Nun, Moses' servant and leader of Israel into Canaan; (2) Landowner from Beit-Shemesh (David's time); (3) Governor of Jerusalem (Josiah's time); (4) Son of Jehozadak, the High Priest (Zerubbabel's time)
יֵשׁוּעַ	28/1	*yesHU'<u>a</u>*	Jeshua	(1) Son of Nun, Moses' servant and leader of Israel into Canaan; (2) Son of Jehozadak, the High Priest (Zerubbabel's time); (3) A Priest (Hezekiah's time); (4) Various other individuals; (5) A town in Judea
יִשְׁעִי	5	*yish'<u>i</u>*	Ishi	(1) Two men from Tribe of Judah; (2) A man from Tribe of Simeon; (3) A man from Tribe of Manasseh
יְשַׁעְיָה	4	*y^esha^e'YAH*	Jesaiah, Jeshaiah	(1) Son of Elam; (2) Son of Merari of the House of Levi; (3) A man from the Tribe of Benjamin; (4) A grandson of Zerubbabel
יְשַׁעְיָהוּ	35	*y^esha^e'YAhu*	Isaiah, Jeshaiah	(1) Son of Amotz, the Prophet; (2) A Levite musician (David's time); (3) A descendant of Eliezer, the son of Moses)
מַלְכִּי־שׁוּעַ	5	*malKI-SHU'<u>a</u>*	Malchishua, Melchishua	One of King Saul's sons

The three names, הוֹשֵׁעַ (*HosHE'<u>a</u>*), יְהוֹשֻׁעַ (*Y^ehosHU'<u>a</u>*), and יֵשׁוּעַ (*YesHU'<u>a</u>*), are of particular interest to this study, and are subjected to further analysis below.

B. A Closer Look at Three Relevant Proper Names

Table II.B-1 displays the three names included in this study, הוֹשֵׁעַ, יְהוֹשֻׁעַ, and יֵשׁוּעַ, and all their occurrences in the Hebrew Bible. The Christian "Septuagint" (LXX) renditions are presented in transliterations of the Greek.

Table II.B-1 – LXX & KJV renditions of the names הוֹשֵׁעַ, יְהוֹשֻׁעַ, and יֵשׁוּעַ

Name	#	Identification	LXX Rendition	KJV Rendition	Reference
הוֹשֵׁעַ	3	Joshua Son of Nun's earlier name	**ausē**	Oshea	Numbers 13:8,16
			iēsous	Hoshea	Deuteronomy 32:44
	3	A Prophet of Israel	**ōsēe**	Hosea	Hosea 1:1,2
	8	Last King of Israel	**ōsēe**	Hoshea	2Kings 15:30, 17:1,3,4,6, 18:1,9,10
	1	A signatory of the covenant	**ōsēe**	Hoshea	Nehemiah 10:24[23 in Christian Bibles]; Ezra 20:24 in the LXX
	1	An officer from the Tribe of Ephraim in King David's days	**ōsēe**	Hoshea	1Chronicles 27:20
יְהוֹשֻׁעַ	204	Son of Nun, Moses' servant and leader of Israel into Canaan	iēsous	Jehoshua	Numbers 13:16
			iēsoue	Jehoshuah	1Chronicles 7:27
			iēsous	Joshua	Elsewhere
	2	Landowner from Beit-Shemesh	**ōsēe**	Joshua	1Samuel 6:14,18

	1	Governor of Jerusalem	iēsous	Joshua	2Kings 23:8
	11	Son of Jehozadak, High Priest	iēsous	Joshua	Haggai 1:1,12,14, 2:2,4, Zechariah 3:1,3,6,8,9, 6:11
יֵשׁוּעַ	1	Son of Nun, Moses' servant and leader of Israel into Canaan	iēsous	Jeshua	Nehemiah 8:17
	1	A priest in the days of Hezekiah	iēsous	Jeshua	2Chronicles 31:15
	6	Son of Jehozadak, High Priest	iēsous	Jeshua	Ezra 3:2,8, 4:3, 5:2, 10:18, Nehemiah 12:1
	20	Various individuals (including the High Priest)	iēsous	Jeshua	Ezra 2:2,6,36,40, 3:9, 8:33, Nehemiah 3:19, 7:7,11,39,43, 8:7, 9:4,5, 12:7,8,10,24,26, 1Chronicles 24:11
	1	A town in Judea	iēsous	Jeshua	Nehemiah 11:26

The information shown in Table II.B-1 indicates that:

⊙ With two exceptions, the LXX does not distinguish among the three names. All three Hebrew names, regardless of who owned them, are translated into Greek as **ιησους**. The two exceptions, where the LXX shows a different name, come in pairs. One pair is found at Numbers 13:8,16 where, at verse 16, Joshua's name is changed from הוֹשֵׁעַ to יְהוֹשֻׁעַ:

> **Numbers 13:8,16 – (8) From the tribe of Ephraim, *HOSHE'a* (*αυση [ausē]* in the LXX) the son of Nun.**
> **(16) These are the names of the men which Moses sent to spy out the land. And Moses called *HOSHE'a* (*αυση [ausē]* in the LXX) the son of Nun, *YehoSHU'a*.**

The other pair is found at 1Samuel 6:14,18:

> **1Samuel 6:14,18 – (14) And the cart came to the field of *YehoSHU'a* (*ωσηε [ōsēe]* in the LXX), a Bethshemite, and stood there, where there was a great stone; and they split the wood of the cart, and offered the cows as a burnt offering to the Lord.**
> **(18) And the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fortified cities, and of country villages, to the great stone of Abel, where they set down the Ark of the Lord; this stone remains to this day in the field of *YehoSHU'a* (*ωσηε [ōsēe]* in the LXX), the Bethshemite.**

> **Sidebar note:** Though LXX is a Church-rendered document, Christian missionaries claim that the LXX is a Jewish work, a claim which has already been proven to be false.[8] The "Original Septuagint" was the translation by 72 Jewish scholars and Rabbis of the Torah (Pentateuch) into Koiné Greek, the spoken dialect in the mid-third century B.CE *Could it be that the 72 leading Jewish scholars and Rabbis of the time would not know the difference between the names הוֹשֵׁעַ, יְהוֹשֻׁעַ, and יֵשׁוּעַ, and translate them all as into the same name in Greek?* Of course not!

⊙ The KJV, unlike the LXX, distinguishes among the three names. In fact, on two occasions the KJV goes beyond the three names and draws further

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[8] See Section II.B in *Exposing A Missionary Deception [Concerning the Meaning of עַלְמָה (almah)]* - http://thejewishhome.org/counter/j4jexposed.pdf

distinction. First, regarding the name הוֹשֵׁעַ, as it applies to Joshua, at Numbers 13:8,16 the KJV has:

> **Numbers 13:8,16(KJV) – (8) Of the tribe of Ephraim, *Oshea* the son of Nun. (16) These are the names of the men which Moses sent to spy out the land. And Moses called *Oshea* the son of Nun Jehoshua.**

Second, regarding the name יְהוֹשֻׁעַ, at Numbers 13:16 the KJV has:

> **Numbers 13:16(KJV) – These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun *Jehoshua*.**

And at 1 Chronicles 7:27 the KJV has:

> **1Chronicles 7:27(KJV) - Non his son, *Jehoshuah* his son.**

The same name has two slightly different spellings, both resembling the Hebrew name.

- ⊙ Within the Jewish canon of the Hebrew Bible, the name יֵשׁוּעַ is present only in the last Books: Ezra, Nehemiah, and Chronicles.

- ⊙ With the one exception shown below and found in the genealogy of 1Chronicles 7, the name יְהוֹשֻׁעַ is present only in the Torah and Prophets sections in the Jewish canon of the Hebrew Bible:

> **1 Chronicles 7:27 - Non his son, *Yehoshu'a* his son.**

Some of these observations are revisited in the analysis that follows.

III. CLAIMS TO JUSTIFY THE NAME "YESHU'A": DOES THE EVIDENCE SUPPORT THE CLAIMS?

The data provided in Section II is used next to test the validity of the Christian missionary claim, as well as the evidence offered to support it, that יֵשׁוּעַ is the Hebrew name of Jesus.

As was noted above, two common types of responses are offered by Hebrew-Christians in response to the question about the name יֵשׁוּעַ being applied to Jesus. One answer is that יֵשׁוּעַ means "salvation" in Hebrew, since salvation is his gift to those who become "believers". *Is this true?*

Table II.A-1 shows the etymology of the Hebrew root verb ישע, from which the Hebrew noun יְשׁוּעָה, **salvation**, and the Hebrew proper name יֵשׁוּעַ are derived. One obvious problem with this Christian missionary claim is that these two terms are spelled differently and have different vowels. A second problem is that the two words have different meanings and applications. A third problem is that the two Hebrew terms are of different genders: יְשׁוּעָה is a feminine noun, and יֵשׁוּעַ is a

masculine proper name, and their respective pronunciations are different. In the Hebrew language, terms applied as proper names generally follow gender.

Conclusion #1: *y^eshu'_{AH}* (יְשׁוּעָה), not *yesHu'_a* (יֵשׁוּעַ) means "salvation".

The other answer to the question about the name יֵשׁוּעַ is the claim that **ιησους** is the Greek version of the Hebrew name יְהוֹשֻׁעַ, the diminutive form of which is claimed to be יֵשׁוּעַ, a form that is also claimed to have been a popular name of that general era. *Is this true?*

Table II.B-1 shows the three Hebrew proper names that are relevant to the claims being tested, since they are all connected with the person Joshua Son of Nun, whose Hebrew name is יְהוֹשֻׁעַ. The other two names are הוֹשֵׁעַ, the name of Joshua Son of Nun before he was renamed by Moses, and יֵשׁוּעַ, the name used on one occasion for Joshua Son of Nun by Nehemiah. As was already noted earlier, the LXX, in effect, makes no distinction between these three names. Relative to Joshua Son of Nun, the only place where the LXX differentiates in its renderings of הוֹשֵׁעַ (in Greek, **αυση**) and יְהוֹשֻׁעַ (in Greek, **ιησους**) is at Numbers 13:8,16. In this case, there had to be some distinction made, at least in the latter of the two verses where the name change is described, in order to avoid nonsensical context. There is also the other situation in the LXX (1Samuel 6:14,18) where, for some unknown reason, the name יְהוֹשֻׁעַ was rendered differently from all other instances as **ωσηε**, which is the way the Hebrew name הוֹשֵׁעַ is rendered throughout the LXX.

Conclusion #2: **The LXX does not distinguish between the three proper names הוֹשֵׁעַ, יְהוֹשֻׁעַ, and יֵשׁוּעַ, when applied to Joshua (the son of Nun).**

Is there any basis to the claim that the name יֵשׁוּעַ is a diminutive form of יְהוֹשֻׁעַ? This is actually the case in modern times. However, note that, while the name יְהוֹשֻׁעַ appears, with one exception (1Chronicles 7:27), only throughout the first two portions of the Hebrew Bible – in the Torah and Prophets – the name יֵשׁוּעַ appears underline only in the third portion of the Hebrew Bible, in the Writings. In fact, יֵשׁוּעַ appears only in the last Books of the Hebrew Bible: Ezra, Nehemiah, and Chronicles. If this were truly a diminutive form, would not one expect to see some interchangeable usage of the two names? The fact that the use of these two names is segregated in separate portions of the Hebrew Bible would indicate that they are not necessarily related in this manner.

Sidebar note: According to Jewish tradition, just as with אַבְרָם (*AvRAM*), **Abram**, the expansion of his name into אַבְרָהָם (*AvraHAM*), **Abraham**, was an expression of divine approval, so did this diminution of יְהוֹשֻׁעַ into יֵשׁוּעַ express divine disapproval for failing to implore God to remove the passion for idolatry from the heart of the people. Joshua failed to do this because of his assumption that God possessed the land in its pristine holiness, so that this by itself would help Israel to overcome its idolatrous tendencies.

Conclusion #3: Even though יֵשׁוּעַ is a diminutive form of יְהוֹשֻׁעַ these days, the evidence in the Hebrew Bible does not support the case for biblical times.

Is it possible that יֵשׁוּעַ *was a popular name given to male children in the general era in which Jesus lived?* In order to validate this claim, it is necessary to search extant sources from that time for names that were used. The only extant authentic sources from that general period of time are the Mishnah (recorded circa 200 CE), the Jerusalem Talmud (recorded circa 200-400 CE), and the Babylonian Talmud (recorded circa 200-500 CE).

An exhaustive search of these massive works yielded <u>only two instances</u> of the name יֵשׁוּעַ and scores of distinct instances of the other two names, הוֹשֵׁעַ and יְהוֹשֻׁעַ, among the hundreds of names that appear in these works, excepting citations of Biblical references to them. One name, יוֹחָנָן בֶּן יֵשׁוּעַ (*YohaNAN BEN YeSHU'a*), appears once in the Mishnah (Order *TahaROT*, Tractate *YaDAyim*, Chapter 3:6). The other name, יֵשׁוּעַ בַּר גְּזוֹרָה (*YeSHU'a BAR Gazorah*), appears once in the Gemara of the Jerusalem Talmud (Tractate *Ta'aNIT*, Folio 18a).[9]

These results indicate that, among the hundreds of persons named in those works, the names הוֹשֵׁעַ and יְהוֹשֻׁעַ were common, while the name יֵשׁוּעַ was rare.

Conclusion #4: The available evidence does not support the claim that יֵשׁוּעַ was a popular name being used in the days of Jesus.

In one of the two types of responses concerning the evidence offered in support of the claim that יֵשׁוּעַ was the Hebrew name of Jesus, the New Testament is often cited as evidence. This response is puzzling, considering the fact that the New Testament was originally written in the Greek language. The name יֵשׁוּעַ appears neither in the Greek New Testament nor in its commonly used popular English translations.

Moreover, since the LXX does not distinguish between the three proper names, it is impossible to determine which of these names is represented by the Greek name **iησους**.

Conclusion #5: Based on the evidence in the LXX and in the common English translations of the New Testament, it is impossible to conclude, with any degree of certainty, that יֵשׁוּעַ was the given Hebrew name of Jesus.

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[9] The Mishnah (***mishNAH***) is an early written compilation of Jewish oral tradition; it is the basis of the Talmud. The Gemara (***g^emaRA***) contains the Talmudic Sages' commentaries and discourses on the Mishnah. Together, the Mishnah and Gemara are the Talmud (Mishnah ~15% and Gemara ~85% of it).

As it concerns a reply of the form, "*this is what I was told by X*", as evidence, the analysis presented above should demonstrate to anyone who is able to think for himself or herself that the facts do not support what someone has told this person.

Conclusion #6: Do not accept at face value everything that people may tell you. Verify and validate against the facts all information you are asked to accept. Remember, relatives, friends, "believers", clergy, etc., are all mortal human beings.

IV. THE "BOTTOM LINE"

It is only in recent history, since the second half of the 20th century, that the substitute name יֵשׁוּעַ for Jesus has surfaced as part of the Hebrew-Christian missionaries' jargon.

The book *PRACTICAL LESSONS FROM THE EXPERIENCE OF ISRAEL FOR THE CHURCH OF TO-DAY*, by F. C. Gilbert, A Converted Hebrew, ©1902 Library of Congress, South Lancaster Printing Company, Lancaster, Massachusetts, a 400-page opus, does not contain a single reference to any of the names, הוֹשֵׁעַ, יְהוֹשֻׁעַ, or יֵשׁוּעַ. This is significant since the author cites Christian scholars such as Alfred Edersheim, among others.[10]

Although there are cases where some Jewish Sages referred to Jesus as יֵשׁוּעַ in their works, Christian sources did not use that proper name for Jesus prior to the 20th century. The usage of the name "*Yeshua*" by Hebrew-Christians in their communications commenced in the latter half of the 20th century. It appears in print in various publications, such as in the recent translation into English of the New Testament, *JEWISH NEW TESTAMENT*, by David H. Stern (a Jew who converted to Christianity), and in other media, such as radio and television. Today, as part of a vigorous and well-funded campaign to evangelize the Jewish people, this deceptive material has become ubiquitous. Communicated in a "Jewish friendly" style, its purpose is to help snare Jewish souls in this Christian missionary trap.

Conclusion #7: The substitute name application of יֵשׁוּעַ for Jesus was revived by evangelical Christian missionaries in the latter half of the 20th century as part of a new tactic in their quest for Jewish souls.

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[10] Alfred Edesheim was an Austrian Jew born in 1825, who converted to Christianity at the age of 20, and became a minister and prominent Christian scholar and author. He used the names **Jehoshua** and **Jeshua** in reference to Jesus once in all his works, in a single paragraph in Book II, Chapter 4 of his work *The Life and Times of Jesus The Messiah*. It is rather odd that, in view of claims about their common use prior to the mid-20th century CE paradigm change, the names appear but once, and even here only in the context of "Jewish tradition", in all of Edersheim's many works.

V. Summary

This essay examined the Hebrew proper name יֵשׁוּעַ, and tested the validity of its use by the various groups of Hebrew-Christians as the proper Hebrew name of Jesus.

The etymology of the root verb ישע identified three relevant Biblical proper names, הוֹשֵׁעַ, יְהוֹשֻׁעַ, and יֵשׁוּעַ, which were analyzed, and comparisons were made of their translations into Greek (via the LXX) and English (via the KJV). The Mishnah, Jerusalem Talmud, and Babylonian Talmud were also searched for applications of these three proper names.

The rigorous analysis of the data clearly demonstrated that there is no valid and credible evidentiary basis, either Biblical or historical, to justify the association of the Hebrew proper name יֵשׁוּעַ with the name Jesus.