



**“You shall call His Name “Yeshua”**

“ for He shall save His People from their sins” [Matt 1:21]

ܡܪܝܡ ܨܘܒܚܐ ܕܢܒܝܐ ܕܥܝܠܡܝܢ ܕܩܕܝܫܐ ܕܥܝܠܡܝܢ ܕܥܝܠܡܝܢ ܕܥܝܠܡܝܢ ܕܥܝܠܡܝܢ

ישוע

**YESHUA = SALVATION**

Shalom,

Above is the verse from Matthew 1, where the messenger of Elohim is telling Miryam what to name the baby which she is about to conceive. This is the Aramaic text, followed by the Hebrew form of the same name, Yeshua, followed by the English rendering straight from Hebrew.

The Aramaic language is a sister Semitic language of Hebrew, and is very, very similar to Hebrew. It is still spoken today, never having been a “dead” language. Today, many Aramaic communities in the Middle East are believers in Messiah, known as the “Eastern Peshitta” sect of “christians”. They pronounce his name in the manner which we are about to describe.

Yeshua grew up speaking Hebrew and Aramaic. Matthew’s gospel, the first gospel to have been written, was written in Hebrew. This is a well-documented, historical fact. There is no reason to think the other gospels were not also written in Hebrew originally. But, even if they were written in Aramaic, the Name, Yeshua, is the same in both languages! [they were not written in Greek, as we’ve all been forced to believe by western theologians; for reference, see Andrew Gabriel Roth’s “Ruach Qadim” for an analysis of 1<sup>st</sup> Century Aramaic and Hebrew primacy, dispelling the myth of Greek primacy in the Jewish culture of the time. There are other references, such as Lamsa.] The greek form of the name is Iesous, but grammatical rules of transliteration from Aramaic/Hebrew to greek were clearly broken to produce that form of the word, having a sigma on the end that should not be there. From there, we get “Jesus”, but this is a word that has gone through many iterations, and the original King James rendered it Iesus. Matthew 1:1, read originally in the 1611 King James,

read this way:

“The booke of the generation of Iesus Christ, the sonne of Dauid, the sonne of Abraham.”

So, it was later English redactors who changed it from Iesus to “Jesus”.

Regardless, Yeshua did not speak Greek, and neither did Miryam, nor the messenger who told her what to name Him. They spoke Hebrew. It was recorded in Hebrew, and the first translations were into Aramaic, the language spoken by Jews throughout the world in the time of Messiah, and still spoken today by some. In both languages, Hebrew and Aramaic, His Name is the same. It is written with the same letters [though they look different], and pronounced the same way, and it means the same in both languages: **SALVATION**.

ישוע  
ܝܫܘܥ

YESHUA

In Hebrew and Aramaic, there are four letters in this name:

Yod, Shin, Vav, Ayin.

The letters look differently, but go by the same name, and have the same function and pronunciation. For those who do not read Hebrew, the red word above is Hebrew for Yeshua. It is read from right to left. The first letter is “yod”, looking a bit like an apostrophe. Its sound is like our “y”. This one has two dots under it, looking like a sleeping colon. Those dots tell us that this letter receives “eh” for its vowel sound: “Yeh”.

The second letter, the sheen, which looks like a “W”, has a dot over the right side of it. This dot makes this letter pronounced as “sh” instead of “s”. There is no other vowel mark associated with this letter, so we move to the next.

The next is a “vav”, which looks like our number 1, and it has a dot in the middle of its left side. This tells the reader to pronounce this letter as “oo”. So, thus far, we have “Yeh, “sh”, and “oo”.

The last letter is an ayin, looking a bit like our “Y”, and has a “dash” under it. That dash is telling the reader to pronounce that letter as: “ah”.

If we blend all of these together, we get “Yeh – sh – oo – ah”

**Yeshua**. The stress is on the middle blend: Yeh**SHU**ah. This is exactly the same in the Aramaic text!

This NAME is used many times in the **HEBREW SCRIPTURES** of the “Tanak.” [Tanak is from a Hebrew acronym meaning “Torah, Neviim, Ketuvim”, or “Torah, Prophets, Writings”, to describe what many call the “Old Testament.”] It is a proper Hebrew name given to many men during the exile in Babylon, and after. It is seen more than 30 times in the Hebrew Bible, apart from the Brit Khadasha.

It was voweled anciently to render to us the pronunciation we use today: Yeshua.

There is no need for us to call Him “Yahshua, Yashua, YahuShua, YahoShua”, or any other contrived variance, since SCRIPTURES give us a CLEAR pronunciation and spelling. There is no need to desire to call him these in order to force the identity of יהוה on Him. He is יהוה in the flesh, as Elohim has given that Name to Him as well:

“Keep them by Your Name, which you have given to Me, that they may be one as we are. While I was with them in the world, I have kept them in Your Name, those whom You have given to me.” John 17:11-12

“Let all the House of Yisra’el know this: that Elohim has made this Yeshua both יהוה and Mashiach.” Acts 2:36

“Repent, therefore, and be immersed into the name of יהוה Yeshua for the forgiveness of sins.” Acts 2:38

“Every tongue shall confess that Yeshua haMashiakh is Master יהוה, to the glory of Elohim his Father.” Phil 2:11

So, there is no need to try to force a form of “Yah” into Yeshua, the name of the Son of Elohim, since He is יהוה in flesh. His full name, therefore, is יהוה Yeshua HaMashiakh. It would be redundant to call Him something other than Yeshua when saying His Full Name.

Below, then, are all the places in the Tanak where the NAME Yeshua is cited, and we clearly see that it is spelled the exact same way as the Aramaic Peshitta community spells it, and has since antiquity. In every case it has the same vowel/ing/pronunciation we described above. So, we have a preponderance of scriptural evidence showing us how His Name is both spelled and pronounced.

Neh 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 Yeshua the son of Nun** unto that day had not the children of Israel done so. And there was very great gladness.

[This verse is in Hebrew, but calls “Joshua” of the Torah, “Yeshua”!]

כִּי לֹא-עָשׂוּ מִיָּמֵי יֵשׁוּעַ בֶּן-נּוּן

The above is VERY IMPORTANT, because it is written IN HEBREW, but names Joshua as Yeshua. This is Joshua Ben Nun, the one who took Moshe’s place and led Yisra’el into the Promised Land. Nehemiah is comfortable writing his name as Yeshua. This shows us that Yeshua is an accepted form of the Hebrew name Yehoshua.

Had [Yahu’ah] יהוה WANTED Yeshua to have the same name as Joshua, He would have instructed the Messenger to say so to Miryam. He did not. The Targums show us that Aramaic also had the full spelling for “Joshua”/“Yehoshua, spelled the exact same way!

1:1 וַיְהִי אַחֲרַי מוֹת מֹשֶׁה עֶבֶד יְהוָה וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ בֶּן־נֹון מִשְׁרַת  
 מֹשֶׁה לֵאמֹר:  
 1:1 וַהֲוֶה בְּתַר דְּמִית מֹשֶׁה עֶבְדָּא דִּי וַאֲמַר יִי לִיהוֹשֻׁעַ בֶּר נֹון מִשְׁמִשְׁנִיָּה  
 דְּמֹשֶׁה לְמִימַר:

1:1 Now it came about after the death of Moses the servant of the LORD, that the LORD spoke to Joshua the son of Nun, Moses' servant, saying,

Above is a “tri-linear targum”, showing the Hebrew first, the Aramaic, and then the English. Yehoshua is spelled the SAME WAY in both texts! So, to say that the Aramaic “Yeshua” is actually “Joshua” is misrepresenting the language, since the Aramaic targums show us Yehoshua in Aramaic spelled the same as it was in Hebrew.

So, this rendering in Nehemiah 8:17 is showing us that Yeshua is the same name, only spelled differently. And it is pronounced “Yeshua”.

This name is used many times, spelled and pronounced as “Yeshua”.

1Ch 24:11

The ninth to Yeshua, the tenth to Shecaniah,

לְיִשׁוּעַ, {ר} הַתְּשֻׁעִי

2Ch 31:15

And next him **were Eden, and Miniamin, and Yeshua**, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in their set office, to give to their brethren by courses, as well to the great as to the small:

וְעַל־יָדוּ עֵדֶן וּמִיָּמִין וַיִּשׁוּעַ

Ezr 2:2

Which came with Zerubbabel: **Yeshua, Nehemiah**, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:

יִשׁוּעַ נְחֻמְיָה

Ezr 2:6

The children of Pahathmoab, **of the children of Yeshua** and Joab, two thousand eight hundred and twelve.

לְבַיִי יֵשׁוּעַ

Ezr 2:36

The priests: the children of Jedaiah, **of the house of Yeshua**, nine hundred seventy and three.

לְבֵית יֵשׁוּעַ

Ezr 2:40

The Levites: the **children of Yeshua and Kadmiel**, of the children of Hodaviah, seventy and four.

בְּנֵי-יֵשׁוּעַ וְקַדְמִיאל

Ezr 3:2

**Then stood up Yeshua the son of Jozadak**, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God.

וַיִּקָּם יֵשׁוּעַ בֶּן-יֹצָדָק

Ezr 3:8

Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Yeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

וַיִּשְׁתָּהּ יֵשׁוּעַ בֶּן-יֹצָדָק

Ezr 3:9

**Then stood Yeshua with his sons** and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites.

וַיַּעֲמֵד יֵשׁוּעַ בְּנֵי

Ezr 4:3

**But Zerubbabel, and Yeshua,** and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

וַיֹּאמְרוּ לָהֶם זְרֻבָבֶל וַיֵּשׁוּעַ

Ezr 5:2

Then rose up Zerubbabel the son of Shealtiel, **and Yeshua the son of Jozadak,** and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.

וַיֵּשׁוּעַ בֶּר-יוֹצָדָק

Ezr 8:33

Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was **Jozabad the son of Yeshua,** and Noadiah the son of Binnui, Levites;

יוֹזָבָד בֶּן-יֵשׁוּעַ

Ezr 10:18

And among the sons of the priests there were found that had taken strange wives: namely, **of the sons of Yeshua the son of Jozadak,** and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

מִבְּנֵי יֵשׁוּעַ בֶּן-יוֹצָדָק

Neh 3:19

And next to him repaired **Ezer the son of Yeshua,** the ruler of Mizpah, another piece over against the going up to the armoury at the turning of the wall.

עֶזֶר בֶּן-יֵשׁוּעַ

Neh 7:7

Who came with Zerubbabel, Yeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, I say, of the men of the people of Israel was this;

עַם-זְּרֻבָּבֶל, יֵשׁוּעַ נְחֵמְיָה

Neh 7:11

The children of Pahathmoab, of the children of **Yeshua and Joab**, two thousand and eight hundred and eighteen.

יֵשׁוּעַ, וַיּוֹאֵב

Neh 7:39

The priests: the children of Jedaiah, **of the house of Yeshua**, nine hundred seventy and three.

יֵשׁוּעַ לְבֵית

Neh 7:43

The Levites: the children of Yeshua, of Kadmiel, and of the children of Hodevah, seventy and four.

בְּנֵי-יֵשׁוּעַ

Neh 8:7

Also Yeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place.

וַיְבָנִי יֵשׁוּעַ וּבְנֵי

Neh 9:4

Then stood up upon the stairs, of the Levites, **Yeshua, and Bani**, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the LORD their God.

יֵשׁוּעַ וּבְנֵי קַדְמִיאל

Neh 9:5

Then the Levites, **Yeshua, and Bani Kadmiel**, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, Stand up and bless the LORD your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.

יֵשׁוּעַ וּבְנֵי קַדְמִיאל

Neh 10:10

And the Levites: both **Yeshua the son of Azaniah**, Binnui of the sons of Henadad, Kadmiel;

וְיֵשׁוּעַ בֶּן-אֲזַנְיָה

Neh 11:26

And at Yeshua, and at Moladah, and at Bethphelet,

וּבְיֵשׁוּעַ

Neh 12:1

Now these are the priests and the Levites that went up with **Zerubbabel the son of Shealtiel, and Yeshua**: Seraiah, Jeremiah, Ezra,

זְרֻבָבֶל בֶּן-שְׁאֵלְתִיאל וְיֵשׁוּעַ

Neh 12:7

Sallu, Amok, Hilkiyah, Jedaiah. These were the chief of the priests and of their brethren **in the days of Yeshua**.

בְּיָמֵי יֵשׁוּעַ

Neh 12:8

Moreover the Levites: **Yeshua, Binnui, Kadmiel**, Sherebiah, Judah, and Mattaniah, which was over



the thanksgiving, he and his brethren.

יֵשׁוּעַ בְּנוֹי קַדְמִיאל

Neh 12:10

And **Yeshua** begat **Joiakim**, Joiakim also begat Eliashib, and Eliashib begat Joiada,

וְיֵשׁוּעַ, הוֹלִיד אֶת-יֹזְקִים

Neh 12:24

And the chief of the Levites: Hashabiah, Sherebiah, and **Yeshua the son of Kadmiel**, with their brethren over against them, to praise and to give thanks, according to the commandment of David the man of God, ward over against ward.

וְיֵשׁוּעַ בֶּן-קַדְמִיאל

Neh 12:26

These were in the days of **Joiakim the son of Yeshua, the son of Jozadak**, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

יֹזְקִים בֶּן-יֵשׁוּעַ בֶּן-יֹזְדָק