

# SACRED NAME - JESUS VERSUS YESHUA (Part 1) - Etymology

Jun 11, 2012

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/8rt55v6/sacred-name-jesus-versus-yeshua>

\*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

## The Sacred Name: The Etymology of Jesus Versus Yeshua

This teaching from **Pastor Daniel Joseph** of **Corner Fringe Ministries** refutes the claim that the name **Jesus** is a pagan corruption derived from **Zeus**. He explains that **Jesus** is a legitimate product of **transliteration**, tracing its linguistic path from the Hebrew **Yeshua** through Greek and Latin before reaching English. By distinguishing between **translation** and **transliteration**, he demonstrates that phonetic changes across languages do not strip the name of its original meaning, "**He will save**." Daniel argues that the **Sacred Name Movement** uses "pseudo-scholarship" to create unnecessary division among believers exploring their **Hebrew roots**. Ultimately, he asserts that **Jesus** and **Joshua** are simply different English renderings of the same ancient name based on different host languages.

### *[Introduction]*

Corner Fringe Ministries presents the message on the history of the name. In a world of false teachings, this two-part teaching aims at the truth surrounding His name. Please listen to both teachings. Enjoy.

### *[Daniel Joseph]*

Today I'm going to be addressing a heretical teaching that is floating around, primarily found in the Messianic Hebrew roots arena, and it's a specific theology that is being taught by a faction that often call themselves the "Sacred Name Movement"; what we commonly refer to them as is "Sacred Namers." Now I want to be clear on something. Hear me out here; it's very important. This message is a two-part series. If you're going to hear it today, you're going to need to come back next week because it's really meant to be one sermon, but there's just too much information to cover.

But this message is not an attack on any individual whatsoever. This message is not an attack, even on the Sacred Name Movement as a whole. See, because I don't believe everything that they believe is false.

What this message is, is an attack; it is a response to a heretical teaching that primarily comes out of this movement and those who adhere to it. The teaching I'm referring to is the teaching that the name of

Jesus, as we pronounce it in English, simply should not be uttered on our lips. Only His Hebrew-Aramaic name, Yeshua, should be spoken.

**JESUS**  
**(Eh) ZEUS**

And they'll go as far as to say that if, in fact, you call upon this name in the English of Jesus, you are in fact calling upon none other than the pagan god Zeus, pronounced oftentimes as "(Eh)Zeus."

Needless to say, this is a teaching that is destructive and terribly divisive and causes division and confusion, especially to those individuals who are coming into their Hebrew roots, who are seeking deeper truths, and who come in, and Satan lays the snare, this trap to distract them from the beautiful things that the living God, the God of Abraham, Isaac, and Jacob, has for them. It's a trap, and so we're going to be taking a preemptive strike against this teaching today.

Now it's important that I formally address this issue for multiple reasons. Number one, it's important that you know where we stand as a congregation, because we are going to take an official position on the matter. Secondly, it's important I address this issue so that every one of you is equipped to deal with these individuals who claim that the name of Jesus is nothing more than the name of Zeus. I want to make sure that every one of you possesses the tools necessary to actually have an intelligent conversation with these individuals, out of love, to be able to go and reject the myths that are propagated as truths.

To begin, I want to look at the etymology of the name of Jesus, and just as a quick disclaimer, today might be a little bit boring because we are going to get into the technicalities of etymology. Next week won't be as boring; maybe I can do some backflips while I'm talking or something to keep you entertained and awake. So just as a disclaimer, today is going to be a little bit dry, but I'll try to do my best to keep your attention.

We're going to look at the etymology of the name of Jesus, and we need to go all the way back to its origin. What you're looking at on the screen are four Hebrew letters: the Yod, the Sheen, the Vav, and the Ayin. In Hebrew, this is pronounced "yeh-SHOO-ah," not "YAH-shoo-uh." There is no such thing as Yahshua in the Tanakh; it doesn't exist. It is Yeshua. Okay? And His name means something in Hebrew. It's powerful; His name means "He will save." And you'll find that this is a common name. It wasn't given to just one man. This is a common Hebrew name. You'll find it around 30 times in the Tanakh. Okay?

**ישוע**  
**Yeshua**  
**Strong's #: 3442**  
**Original Word:** ישוע  
**Transliteration: Yeshua**  
**Definition: "he will save"**

**יהושע**  
**Yehoshua**  
**Strong's #: 3091 (218 times)**  
**Original Word:** יהושע  
**Transliteration: Yehoshua**  
**Definition: "the LORD is salvation".** (Moses successor and also a name for various Israelites.)

Now, Yeshua is actually the short form of another Hebrew name, and that is Yehoshua. Yehoshua. Okay? And this term has meaning. It means almost the same thing. It's almost the same thing and has the same meaning as Yeshua. And that is "the LORD is salvation," or "Yahweh is salvation."

It has meaning, and you'll find this word over 200 times in the Tanakh. And anytime you see Yehoshua, you see Yeshua, and you see Yasha (יָשָׁע), which means

"to save" or "Yesha," "Salvation." All those terms are related; the roots are related. It essentially comes down to "salvation." It's beautiful.

Now, I think it's worth mentioning that you'll find the person we call Joshua, the son of Nun; he carried both the long and short forms. In other words, in the Tanakh, Joshua, Yahoshua, was not just referred to as Yahoshua ben Nun. He was referred to as Yeshua ben Nun. He carried both titles. Do you understand?

Also, Joshua, or I should say technically, Jeshua, the high priest in Ezra, whom we find in Ezra 3:2. The individual who is actually responsible for rebuilding the temple. He was a *Kohen Gadol* rebuilding the temple, and his name was Yeshua (יֵשׁוּעַ). What an awesome picture of our LORD. His name isn't just rendered Yeshua; His name is rendered Yehoshua as well. And so, understand the long form. It's just like this: my name is Daniel; that is the long form for Dan. Same thing, okay?

All right, now what happens is, as we get into the New Testament, we find something peculiar. The text is no longer rendered in Hebrew, the Hebrew language. It is rendered in the Greek language, all right? We have over 5,000 manuscripts, and every single one of them is in Greek. Every single one of them is Greek. Not to go down a rabbit trail, but it is worth mentioning that there are early church fathers, such as Papias and Eusebius, who quote Papias and Jerome, who state that Matthew was originally written in Hebrew, but we don't have the manuscript.

What we have is over 5000 original manuscripts that make up our New Testament. This is not a Hebrew-verse-Greek thing. Greek is not superior in any way to the Hebrew language. That's not what this is about. You're actually going to learn what this is about as we continue.

So, as we get into the New Testament, we find that the books are not recorded in Hebrew; they're recorded in Greek. And because of this, we actually find that Yeshua's name, or Yehoshua, is no longer rendered as Yehoshua. Yeshua is rendered as "*Iēsous*" (Ἰησοῦς). *Iēsous*, the Greek letters *Iota, Eta, Sigma, Omicron, Upsilon, and Sigma*.

And sometimes when you get into the genitive case, it's rendered "*Iēsou*" (Ἰησοῦ). *Iēsou*, it's just a different case; I don't want to get into that. But all it is is the Greek way to define *Yehoshua*. To name His name in Greek, you would say, "ee-ay-SOOS," *Iēsous*.

Now, in the many conversations that I've had over the years with Sacred Namers, and I have had several, regarding the name of Jesus, one of the arguments that I get from them is that the name "*Iēsous*" in Greek was simply made up. It simply made it up out of thin air.

See, what the writers and translators did is they deceptively substituted the name "Yahoshua" with "*Iēsous*" to render it as "Zeus." They want you to believe that you're calling on the name of Zeus at this point. The problem I have with that is, number one, the names "*Iēsous*" and "(<sub>EH</sub>)Zeus" are not related whatsoever. They have no relationship with each other.

Ἰησοῦς

**Iēsous**

**Strong's #: 2424**

**Original Word:** Ἰησοῦς, οἷ, ὁ

**Part of Speech:** Noun, Masculine

**Transliteration:** Iēsous

**Definition:** Jesus; the Greek form of Joshua; the transliteration of the Hebrew term, "Yehoshua".

It'd be like me saying in English "bell" and "ball." Sure, phonetically, they're very similar, but they're not the same objects in any way. There's no relationship between the two. So, "ee-ay-SOOS" (*Iēsous*) does not mean "Zeus." There's no connection whatsoever that is often propagated.

Number two, I know where the name "*Iēsous*" came from. There's a clear etymological path by which we know we got it. The name *Iēsous* was the natural way to render Yeshua, or Yehoshua, in Greek. Hundreds of years before Yeshua was ever manifest in the flesh, Jews were speaking, reading, knowing, and understanding this term, "*Iēsous*."

For hundreds of years, centuries before the New Testament ever existed, this name, *Iēsous*, was well known among the Jews, especially in the Diaspora, because it was in the Greek Septuagint. And for those of you who are not familiar with the Greek Septuagint, the Greek Septuagint is the Greek translation of the Hebrew Bible, again, predating Yeshua and predating the New Testament by centuries.

And so, this was the natural way to render the term "Yehoshua" in Greek. So the whole argument that those who translated the New Testament were ignorant and simply did a poor job in translation or simply intentionally sought to deceive us by getting us to call on the name of Zeus instead of the Son of God—you know, the reality is, in fact, the only ignorance that can be found here is in those who espouse that "*Iēsous*" actually means Zeus because it means no such thing. There's no association whatsoever. When you make statements like this, that's irresponsible. That's pseudo-scholarship; it's reckless. It's not true; you are propagating lies as truth. The very thing you want to keep yourself from is what you're falling into.

I want to give you an example of some Sacred Name propaganda, and this is taken from the "What Would Yahshua Do?" website. There are hundreds of sites you could go to and find these teachings. I chose this specific one because it was presented as one of the best, and I want to be fair to the movement. This one was presented much better than many of the others. I could have chosen anyone, but I chose this one to be fair to them. He does a great job arguing the point.

And here's what's going to happen: I want to do something that's very important. I'm just going to read through it because what I want is for you to experience something when you're seeking truth, the deeper Hebrew roots of your faith, and you're going online and finding all sorts of things. I want you to experience it as if you were actually there with nobody interrupting or commenting. So, what I'm going to do is I'm just going to read through this so you can experience it the way individuals who are seeking deeper truths would experience it, alright?

He says, "It may come as a surprise to many, but the name "Jesus" is far removed from the TRUE NAME of the Messiah given to Miriam (Mary) by the Angel Gabri'el that special night. Furthermore, the name "Jesus" cannot even be called a TRANSLATION. An accurate English "translation" of the Messiah's name would be "JOSHUA." Oddly, this name, "Joshua," a proper translation from Hebrew, was not used (for reasons we shall soon learn). The name "Jesus" is neither His given name nor a translation, it is a MAN-MADE creation called a translation!" It goes on to say, "Let's investigate further to discover the true HEBREW name of the Messiah... And then he has, in Hebrew letters, "Yehoshua." יהושע!

I emphasize His real HEBREW name, Yahushua, as shown above in the modern form of Hebrew, because as any Scriptural scholar will tell you, Hebrew names in the Scriptures mean something. Please grasp the

importance of this truth, it is essential to understanding the desire we should have for accuracy of His name. They are not just letters joined together in a line, they have DEFINITION. They MEAN something...

Sadly, most of the world only knows Yahushua by the name of "Jesus Christ," which, besides being a very poor translation, completely LACKS the intended meaning of the Hebrew name, that is "Yah Saves." Every time you use the name, "Yahushua," you proclaim to the whole world that "Yahweh Saves!" The name Jesus has no such meaning, nor such testimony.

All right, so for the most part, with these statements that are here, the author does a great job presenting them. He really does, for the most part. The arguments certainly seem persuasive. Aesthetically, it appears as truth.

If I'm someone who's just coming to discover their Hebrew roots, this is an aha moment. There we go again, the church pulling the wool over my eyes, leading me down the path of destruction. Here we go again; this is just one more thing that I didn't know. I'm completely wallowing in my ignorance. What you just read was a trap of the adversary, *HaSatan*, or Satan. You're going to see this.

What I want to do is to go back and reread this, which was well presented. I don't get any; for the most part, there's no anger coming out of here. I believe the writer, the author, has good intent. He's just trying to spread the truth. But let's go back and reread this and discuss the etymology; let's get into the technical aspect.

He begins to say, "It may come as a surprise to many, but the name "Jesus" is far removed from the TRUE NAME of the Messiah given to Miriam by the Angel Gabri'el that special night. Furthermore, the name "Jesus" cannot even be called a TRANSLATION. An accurate English "translation" of the Messiah's name would be "JOSHUA."

First problem, the author fails to make the distinction between transliteration and translation, and this is significant. One would think that when you're approaching etymology, and you're dealing with something as delicate as the name of the Son of God, you would take the time to discuss the difference between transliteration and translation. We're going to talk about this, and today you are going to know the difference, and it's going to help you understand the etymology of why we say the name "Jesus" in English. Let's begin with translation.

Very simply, translation is taking a word from the host language and bringing it into a receptor language. But this is important. No care or consideration skill, whatsoever, is focused on the character renderings or the consistency of taking characters from the host to the receptor language. No care whatsoever.

That is stripped off. And what is focused on, the only thing that is taken from the host to a receptor language, is the meaning itself. In other words, let's take, for example, Hebrew as our host language and English as our receptor language. If I take the Hebrew word "*chaver*" (חָבֵר) or "*chaverim*" (חֻבְרִים), the proper way to translate that in the receptor language in English is, in fact, "friend," or "*chaver*" is "friend."

That is the proper way to translate. It's very simple. No care and consideration is given whatsoever to the way it is rendered or the phonetic sound in the Hebrew. Does "friend" sound like "*chaver*"? No. There's no care given or consideration whatsoever between the two because it is a translation. I go to

my receptor language; I find a word that exists there that means the exact same thing as it does in the host. Understood?

Whereas transliteration is just the opposite. No care or consideration is given to the meaning whatsoever. The integrity is maintained from character-to-character swaps, going from a host language to a recipient language. You're taking the characters from Hebrew to Greek with no care or consideration of the meaning. The integrity that needs to be intact is kept in the characters themselves. And what oftentimes happens is they phonetically render the same sound as in the host language, and actually, what transliteration becomes is a form of phonetic transcription. Let me give you an example so that you understand exactly what I just said in transliteration.



On the screen, I have the Hebrew letter "D." I should say "*dalet*." I'm getting ahead of myself. Now remember, Hebrew is read from right to left. This is the Hebrew letter *dalet*, this is *vet*, and that is *resh*. Three Hebrew letters together: *dalet*, *vet*, and *resh*. In transliteration, there is no care, no consideration for what it means for *dalet*, *vet*, or *resh*. It doesn't matter. All that matters is that I render it consistently to the characters in my receptive language, in English. For example, in English, every time I read Hebrew and I see a *dalet*, I know in English that means "D." Every time I see a *vet*, in English the equivalent is, in fact, "V." Every time I see a "*resh*" in the Hebrew language, it renders into the receptor language of English, "R."

Now, you notice there are some vowel markings at the bottom of the *dalet* and the *vet*. It's a "*qamatz*" (קָמֶץ); it makes the "ah" sound, and it gives us our vowels. We have just transliterated the Hebrew word "*davar*." "What's interesting is, how do I pronounce that? Because I transliterated it for you, how do I pronounce it in English? "*Davar*." How do I pronounce it in Hebrew? "*Davar*." Do you see what just happened here? With no care or skill whatsoever given to the meaning of it. Look it up in the English dictionary; "*davar*" doesn't exist. But I know what this means because I just transliterated it from the Hebrew. Does this make sense to you? Whereas in translation, no care or skill is given to the character from host to receptor.

All that I would do in translation is I would take the word "*davar*," and I would go to my English, and that becomes "word" because that's what "*devar*" means. In our language, we would use "word" to describe it, as in the "word of the LORD," *Davar Adonai*.

Let me give you a biblical example where we find the Hebrew word "*Mashiach*" (מָשִׁיחַ), which we all know means "anointed." It is used 39 times in the Tanakh; every time it means "anointed"—that's what it means. I want to show you a passage in John where transliteration takes place next to translation, side by side.

A scriptural example, and this isn't the only one; I'm just picking one. A scriptural example of transliteration happening side by side with translation. And this is the most important fact; this is why I'm going to show you this passage. Understand this: in the eyes of John, the transliteration term that was rendered and the translated term were equivalent. They were considered equivalent.

Let's look at this, John 1:41. This is talking about Andrew; he goes to find his brother Simon Peter to tell him that I found the LORD, and this is what it said—John 1:41—**He, Andrew, first found his own brother Simon, and said to him, “We have found the Messiah” (which is translated, the Christ).** Do you see that?

When you go to the Greek, it doesn't say "Messiah." It actually says, "*Messias*" (Μεσσίας). This is a transliteration of *Mashiach*, and the writer here says we have found the *Messias*, which is translated as "*Christos*" (Χριστός). See, because in Greek, "*Christos*" has meaning. In Greek, "*Christos*" means "anointed" or "anointed one"; it has meaning, so that's the term that they took in the receptor language. It was translated, and what's interesting is you will find this word, "*Christos*," in the Greek Septuagint for what word? *Mashiach*. Every time *Mashiach* is rendered in the Septuagint, you will see this word, *Christos*.

**John 1:41-** He first found his own brother Simon, and said to him, “We have found the Messiah” (which is translated, the Christ).

<b>Μεσσίας</b>	<b>Χριστός</b>
Messias	Christos
Strong's #: 3323	Strong's #: 5547
<b>Original Word:</b> Μεσσίας, ου, ο	<b>Original Word:</b> Χριστός, ου, ο
<b>Part of Speech:</b> Noun, Masculine	<b>Part of Speech:</b> Noun, Masculine
<b>Transliteration:</b> Messias	<b>Transliteration:</b> Christos
<b>Definition:</b> Messiah	<b>Definition:</b> Anointed One; the Messiah, the Christ.

**χρίω**  
**Chrio**  
 Original Word: χρίω  
 Part of Speech: Verb

**Definition:** through the idea of contact; to smear or rub with oil, to anoint, consecrate by anointing.

Do you know what the root of *Christos* is? "*Chrio*" (χρίω); it is a verb. It literally means to rub with oil. The word in Greek has meaning. Whereas "*Messias*" is a transliteration. But what was the point? They were both considered equivalent terms. *Messias* didn't mean just nothingness or mean air; it was a transliteration, whereas *Christos* was a translation.

All right, let's continue with this statement that is made by this website. The author goes on to say, "Oddly, this name, "Joshua," a proper translation from Hebrew, was not used (for reasons we shall soon learn). The name "Jesus" is neither His given name nor a translation, it is a MAN-MADE creation called a translation!"

Sadly, what was just presented here is complete nonsense. It's completely untrue. It is inaccurate. The only thing that is man-made here is a statement. Let me explain. The name of Jesus is not a man-made creation, and it is not a translation. Do you hear me? It is not a man-made creation, and it is not a translation, as he's alluding to. Again, I know exactly where the name comes from.

There is a clear etymological path by which we get it, and it looks like this. Let's just go through this. I'm simplifying this for you. In Hebrew, where it begins, *Yehoshua*, the long form of *Yeshua*, is taken into the Greek as "*Iēsous*." It doesn't go very far because then it goes into the Latin as "*Iesus*." It's almost phonetically identical: "*Iēsous*" and "*Iesus*." It doesn't go very far; it's transliterated. Then, eventually, it comes with

<b>HEBREW</b>	<b>GREEK</b>	<b>LATIN</b>	<b>ENGLISH</b>
Yeshua	Iesus	Iesus	Jesus
Yehoshua			

Germanic and French influence: "Jesus," as we say today. You know, with the influence of the French language on the English language, the "J"s began to harden.

Now people will tell you you can't say "Jehovah" because there are no J's in Hebrew. They don't realize that's one way of transliterating it. And with the French, like the French "J's"—*bonjour*—Jesus. This is where we get this stuff.

Something worth noting, if you go all the way back to the King James Bible in 1611, the name of Jesus was not spelled as we have it today. It was actually spelled as I-E-S-U-S and pronounced the same as the original Greek, going into the Latin, pronounced as "YAY-sooss." This is in the 1600s. It hadn't gone very far at that time because the English language had not evolved to where we're at today.

I want to give you an example of this. You look at a King James Bible from 1611, and I just picked the passage out of there, no particular reason. I want to read it to you. Now, before I show it to you, it's very important. There are no spelling errors. This is the King James Bible, and remember, there are no spelling errors.

(KJV 1611)

**Philippians 2:9-** Wherefore God also hath highly exalted him, and given him a Name which is above every name, <sup>10-</sup> that at the Name of Iesus every knee should bow, of things in heauen, and things in earth, and things vnder the earth, <sup>11-</sup> and that every tongue should confesse that Iesus Christ is Lord, to the glory of God the Father.

Here we go, looking at the King James 1611, out of Philippians 2:9, it says, "Wherefore God also hath highly exalted him, and giuen him a Name which is aboue euery name, <sup>10-</sup> that at the Name of Iesus euery knee should bow, of things in heauen, and things in earth, and things vnder the earth, <sup>11-</sup> and that euery tongue should confesse that Iesus Christ is Lord, to the glory of God the Father."

So, we see that all the way back, even to the early 1600s, the English rendering was still much intact to the Greek and Latin rendering.

And during the time that the King James Bible came out in 1611, the letter "I"—this is very important—was utilized as both a vowel and a consonant. That letter worked as a vowel, and it worked as a consonant. For those of you who know Hebrew, it's kind of like the *vav*, right? The letter "vav" in Hebrew can operate as a vowel, and it can operate as a consonant. Very similar.

Now, I'm going to close with this. Some of you may be thinking, you smart ones, how is it then we have the name Joshua in English, and how is it that we have the name Jesus? Because there's something I need to tell you. In the King James, you know, there was no differentiation made whatsoever between the names Joshua and Jesus. It didn't exist. Do you know why? Because they have the same name, they have the same name. Only in recent days have we made a distinction, but in Greek, there is no distinction made between Joshua and Jesus. They had the same name; look it up, it's *Iēsous*, and it is the same. Or *Iesus*, as we get into the Latin. When we get into King James, no differentiation is made. He's actually called Jesus; Joshua is because that's how you would transliterate his name in English. Alright?

So, some of you may say, "Well, how do we get Joshua? And how did we come to Jesus?" I want to show you etymology so that you understand why this individual who just espoused that the correct way to render *Yehoshua* in English is Joshua. Let's look at this.

We'll pass this up, well, really quick; I will say this. I'll just mention this quickly. Here you have the letter "I," as I mentioned, in the early King James, which was used as a vowel or consonant. Do you know that, to identify, eventually over time, the vowel from the consonant, it actually became two different letters? They just added a hook at the bottom, and now it's a consonant. And that's the way you identify it as a consonant. Jesus' name starts with a consonant.



**HEBREW - - - - -> ENGLISH**

But let me show you the etymology here of the name Joshua. You go from "*Yehoshua*" in Hebrew to English. What is that? Joshua.

Right? Do you know that if you go back into our text, the way they transliterate it today, and look at *Yeshua* in the text, it's transliterated as Jeshua with a "J"? J-E-S-H-U-A, Jeshua. And so, the etymology is different to render Joshua from what it is from Jesus.

**HEBREW -> GREEK -> LATIN -> ENGLISH**

Because look at the etymology of Jesus, from the Hebrew, we have *Yehoshua*, or *Yeshua*. We come to the Greek, *Iēsous* (ee-ay-SOOS), which

was the way to render it centuries before the Messiah ever came. Coming to the Latin, *Jesus* (YAY-soos), transliterated into English, is Jesus. Two different etymological paths. That's why you have the name Joshua; that's why you have the name Jesus today.

It depends on what your host and your receptor language are. We don't want to be ignorant of this stuff. Now, next week is going to be powerful because we're going to get into some experiential things. We're going to get into some Scripture regarding His name. Shabbat Shalom.

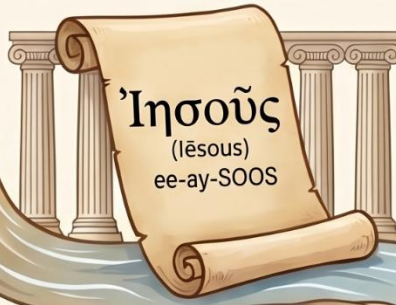
# The Etymology of His Name: From Yeshua to Jesus

## Step 1: Hebrew Roots (Yehoshua/Yeshua) yeh-SHOO-ah



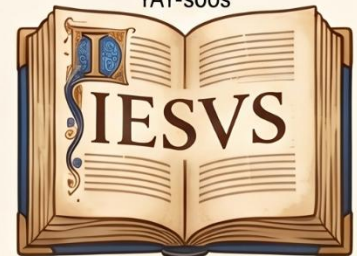
The original Hebrew name means "The LORD is salvation" or "He will save."

## Step 2: Greek Transliteration (Iēsous)



Used in the Septuagint centuries before the New Testament to render Hebrew names.

## Step 3: Latin to English (Iesus to Jesus) YAY-soos



The "J" hardened over time due to French and Germanic linguistic influences.

## Phonetic Consistency Across Languages



### Transliteration vs. Translation

**Transliteration**  
Yeshua  
→  
Iēsous

Swaps characters to preserve sound

**Translation**  
Yeshua  
→  
"The LORD is salvation"

Swaps words to preserve meaning

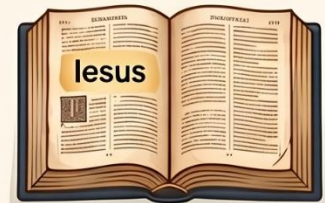
## Clarifying Linguistic Myths



**Jesus** ~~X~~ **Zeus**

### The "Jesus/Zeus" Connection is False

Phonetic similarity does not equal etymological relationship; the names are entirely unrelated.



### 1611 King James Consistency

Original KJV spellings (Iesus) show the name remained intact from Greek and Latin.

# SACRED NAME - JESUS VERSUS YESHUA (Part 2) - Scriptural Testimony

Jun 11, 2012

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/8rt55v6/sacred-name-jesus-versus-yeshua> Part 2 starts at the 30:14 mark in the video.

\*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is **not verbatim**. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

## Sacred Testimony: The Power and Meaning of Jesus and Yeshua

This transcript of a sermon delivered by **Pastor Daniel Joseph** of **Corner Fringe Ministries** explores the controversy surrounding the **Sacred Name Movement**, which argues that the name "**Jesus**" is a pagan or meaningless term that should only be spoken in its **Hebrew-Aramaic** form. Daniel refutes these claims by emphasizing that the **meaning and power** of the name are found in the **scriptural context** and a person's **spiritual relationship** with the Messiah rather than phonetic precision. Using examples like the **trilingual sign** on the cross and the **miracles** performed at Pentecost, he demonstrates that the **divine message** is intended to be translated and understood in every language. Ultimately, Daniel concludes that **true faith** is demonstrated through **good works** and keeping the **commandments** rather than legalistic debates over pronunciation. He encourages believers to focus on **loving others** and maintaining a **contrite heart**, asserting that the name **Jesus** carries the full authority of salvation.

### *[Introduction]*

Corner Fringe Ministries presents the message on the history of the name. In a world of false teachings, this two-part teaching aims to present the truth about His name. Please listen to both teachings.

Please enjoy part two of this teaching.

### *[Daniel Joseph]*

Today, we're going to finish up our message from last week on the name of Jesus. And remember, the purpose of this message is in fact to respond to a heretical teaching that primarily comes out of a faction known as the Sacred Name Movement. A movement that propagates that the name "Jesus" as we know

it in the English language should simply not be spoken. Only his Hebrew-Aramaic name should be uttered.

JESUS  
ZEUS

Furthermore, they believe that those who actually call upon the name of Jesus, again, as we say it in English, are calling upon none other than the pagan god Zeus. While still others in this very same faction will tell you that calling upon the name Jesus simply doesn't mean anything at all because the name itself has no meaning, it therefore has no value.

If you remember, last week the message was primarily technical, examining definitions of the various names for Jesus. We looked at the etymology of His name, and we identified the difference between translation and transliteration. Well, today we are going to be taking a different approach, one that is far more practical. We're going to be focusing on the scriptural testimony, what the Scriptures have to say in English.

Now, to begin, I want to revisit some of the commentary I showed you last week from the Sacred Name website, because there was a section I didn't get to cover and I want to comment on it today. So, to get things started, we're going to begin here, and this is what it said: *"Sadly, most of the world only knows Yahushua by the name of "Jesus Christ," which, besides being a very poor translation, completely LACKS the intended meaning of the Hebrew name, that is "Yah Saves." Every time you use the name, "Yahushua," you proclaim to the whole world that "Yahweh Saves!" The name Jesus has no such meaning, nor such testimony."*

That's a pretty bold statement, wouldn't you say? Again, as we did last week, we see that the author continues to make serious, completely unfounded allegations; they're irresponsible and untrue. My response to this is simple. Of course, the name Jesus has meaning. You know, what he fails to do again is to identify the contextual component. Context and hermeneutical interpretation depending on the context. Context is very important when interpreting a passage or a name. Amen? If you actually read through the New Testament in English, I don't care what version you cling to; just read through your New Testament in English, and I promise you're going to find out how meaningful the name Jesus really is.

Now, just so we're clear, I do understand that our English translations do in fact ultimately come from the Greek text, from the Greek manuscripts. I get that. But whether you read the Gospel in Greek, in the original Greek, or in English, you discover the same thing. Whether I say "Iēsous" in Greek or I say "Jesus," they have the same meaning. The meaning is identical in context and cannot be debated, as you're going to see today.

Let me give you an example. I want to read to you a passage from the New Testament, the book of Acts, chapter 4, and this is what it says in Acts 4:10-12—*"let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth—just read this in English—Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole. <sup>11</sup> This is the 'stone which was rejected by you builders, which has become the chief cornerstone.' <sup>12</sup> Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved."*

Contextually, it cannot be debated that the name Jesus Christ here has great meaning. What does it mean? In English, just read it in plain English like a six-year-old, and you will realize that, in verse 12, this name, Jesus Christ, shows that there is salvation in no other. We find out there is no other name under

heaven given among men by which we must be saved. That is meaningful. That has testimony. Contextually, it renders Jesus Christ as that one. Does this make sense?

Let me give you another example. An example I'm going to show you is found in Matthew 1, where the angel comes to Joseph. He meets him in a dream and gives him instructions on naming the child. Matthew 1:21 says, "And she will bring forth a Son, and you shall call His name Jesus. Read it in English, for He will save His people from their sins."

Now, going back to last week, do we remember what Yeshua, His Hebrew name, means? Literally in Hebrew, that name means "He will save." Remember, "He will save." Did we lose anything here by translating from Hebrew to English? Was anything lost? Let's read this again: "You shall call His name Jesus." Just saying this in English, why do we call him Jesus? "For he will save His people from their sins."

It cannot be debated contextually; clearly, the name "Jesus" has great meaning. So, trying to tell me that the name Jesus doesn't mean "He will save" doesn't hold water. This is the scriptural testimony; it cannot be debated. Amen?

You know, rendering the name Jesus, or Yeshua, rendering His name is more than just about phonetically rendering it with characters organized in a specific manner for a specific language. It's about understanding who He is, what He's done for you, and what He can do for you.

Since we've opened our doors, and this might come as a shock to some of you, we have had several Sacred Namers come through our doors. In fact, after the first year, I lost count. They're here all the time. What's interesting is that every time they visit, they ask me a question. I want to share this with you because, remember, doing this study is to equip you. To help you understand what is going on, so that you can speak with these people. Alright? This is the question that I get asked: "Why do you use the name of Jesus here?"

"Why do you use the name of Jesus here?"

In less than two minutes of meeting these individuals, this is what I get asked. What's so fascinating is that it always comes up with a follow-up question, a rhetorical question. "You know that His name cannot be translated, right?" As though they're about to enlighten me with some deeper truth here. And my response is always the same. I don't go the technical route that we talked about last week. Sure, I'll get into the etymology, but I keep it practical because I want to challenge them.

"You know that His name cannot be translated, right?"

I want them to become critical thinkers about the Word of God, so my response is always, "Really? His name can't be translated?" Well, explain the passage in John 19 to me, then, if His name can't be translated, as it says in John 19:19-20—**Now Pilate wrote a title and put it on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS.** <sup>20</sup> Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, and Latin.

So, I asked them, "How do you reconcile this passage?" And to this date, I have yet to get a legitimate response, let alone even a response. They just blink, you know, because it's starting to calculate in their mind: What is it that I really bought into? They stick all their eggs in one basket of this doctrine, and

when you speak to these individuals, it's very sad because they can talk about nothing else. That's amazing to me.

You know, discussing this passage before we move on, why was it written in three different languages? Why was that title written in three different languages? Well, very simply, you see a fundamental Torah principle taking place on the cross. A principle that we find throughout the Torah is that, on the testimony of two or three, all things are established. The testimony of our Savior was established on the cross, trumpeted by three witnesses to the entire then-known world. Anyone walking by and witnessing the Son of God hanging on that tree could have identified who He was in one of those three languages. Primarily the Greek. Greek was the tongue of commerce. "Koinē" (Κοινή) means common. It was the common tongue of the entire world, much like English is today. There wouldn't have been anyone who would have passed by seeing the Lamb hanging on the tree who wouldn't have been able to identify Him as the King of the Jews.

The tragedy of this heretical teaching is this: It's nothing more than a trap strategically designed by Satan to divert, to take captive those who, in fact, are coming in and discovering their Hebrew roots through Yeshua. They're discovering this, and Satan has laid a snare for them to swallow them whole, to take their emphasis off of what it should be. Remember, our emphasis should be on our relationship with Yeshua. It's not about how we render or pronounce His name in whatever language we say it; it's about how we live our lives in an intimate relationship with Him. In other words, it's about loving Him and keeping His commandments.

In First John, we find a self-test. I often refer to the passage I'm about to show you. I love this passage because the Bible gives you a test to know whether you are truly in a relationship with God. The passage is this: 1 John 2:3-4—**Now by this we know that we know Him, if we keep His commandments.** <sup>4</sup> **He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him.** Notice it doesn't say, "Now by this we know that we know Him if we phonetically pronounce and articulate it just so in the Hebrew." It doesn't say that. It says, "If we keep His commandments."

Knowing the LORD is about loving Him with all our heart, soul, and mind and loving our neighbor as ourselves. Isn't this what Yeshua said in Matthew 22:36-40, where the lawyer comes to Him asking, **"Teacher, which is the great commandment in the law?"** <sup>37</sup> **Jesus said to him, "'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.'** <sup>38</sup> **This is the first and great commandment.** <sup>39</sup> **And the second is like it: 'You shall love your neighbor as yourself.'** <sup>40</sup> **On these two commandments, again, the testimony of two, hang all the Law and the Prophets."**

This is what our emphasis should be. We should be focused on supporting the poor and helping the widow, right? And assisting and caring for orphans. Isn't this what James said in his epistle? —James 1:27—**Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.** That is pure and undefiled religion. It's about spending time in our prayer closet. It's about forgiving those who persecute you. It's about praying for those who spitefully use you. This is what it means to be in a relationship with God.

If you think just because you call him Yeshua or Yehoshua, you now wield some magical direct line with God, that you have an open communication line, you are deceived because that is not true. Look at what David says in Psalm 34:18—**The Lord is near to those who have a broken heart, and saves such as have a contrite spirit.** That is who the LORD is near. This is what it's all about.

You know, going back to the statement made by this Sacred Namer, where he says, "Every time you use the name, "Yahushua," you proclaim to the whole world that "Yahweh Saves!" No, you don't. No. No. No. The only way that you proclaim that Yeshua saves or that Yahweh saves is by living lives that are pleasing to Him. Having the light within you, beaming to the entire world.

Look at what Yeshua says in Matthew 5:14-16—"You are the light of the world. A city that is set on a hill cannot be hidden. <sup>15</sup> Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. <sup>16</sup> Let your light so shine before men, that they may see your good works and glorify your Father in heaven." That's what brings glory to the Father. It's by loving your neighbor—very simple.

Listen to what Peter says, 1 Peter 2:15—"For this is the will of God, that by doing good you may put to silence the ignorance of foolish men. It is our good conduct that shows the world that Jesus lives within our hearts. Doesn't John say in his short epistle—1 John 3:18—"My little children, let us not love in word or in tongue, but in deed and in truth. —James 1:22—"But be doers of the word, and not hearers only... Again, just because you take the name of the LORD, even in Hebrew, which, let me be clear, Yeshua is a sacred and beautiful name. Don't mistake what I'm saying here, but just because you think you take that name upon your lips doesn't mean you wield some magical power, and that now, all of a sudden, you have power over all the demons because you utilize this name.

Again, let's be practical. Let's go to Scripture and see how this works. — Acts 19:13-16—"Then some of the itinerant Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying, "We exorcise you by the Jesus whom Paul preaches." That sounds pretty good. <sup>14</sup> Also there were seven sons of Sceva, a Jewish chief priest, who did so. <sup>15</sup> And the evil spirit answered and said, "Jesus I know, and Paul I know; but who are you?" <sup>16</sup> Then the man in whom the evil spirit was leaped on them, overpowered them, and prevailed against them, so that they fled out of that house naked and wounded. It didn't work out so well for these individuals. Why? They did not know Yeshua. They did not have a personal relationship. Yeshua was not living in their heart. They were not inscribed in the Lamb's Book of Life. They had no power.

The Sacred Name Movement overlooks two significant aspects of understanding the spoken name of Jesus. Number one, they fail to utilize legitimate scholarship. Their entire ideology rests on pseudo-scholarship, and they're ignorant of the etymology. Plain and simple, they're ignorant of the etymology of the name Jesus. Number two, and this is so crucial that you understand this: They do not take into consideration one's life experiences. That is crucial.

Let me give you an example from my own life experience. When I was about 14 or 15, I had what I call a cyst; I don't know what it was—I'm not a doctor—but I had something on the back of my neck. It was a ball; it was rock hard in the back of my neck. Now, it never hurt, and it never really bothered me too much. I would play with it sometimes at night if I were in bed. I was just like, you know, I got a ball in my neck; what do you do with that? But it wasn't so grotesque that my parents had to hide me in a basement, either, so I never went to the doctor. I had no idea what it was, okay.

When I was about 14 or 15, my parents sent me to Bible camp every summer. Very good time—Bible camp. Every night, chapel would happen. A three-hour service, with hundreds of kids on their knees, worshiping God and giving praise to Jesus. Powerful. Well, let me share my testimony with you. One night, I was bowing down, praying to Jesus, and saying, "Jesus." I was repenting. I was like, "I know I'm

not living a life that honors you. Lord Jesus, You and You alone have the power to forgive sins. I lift up Your name.”

I remember kneeling and praying to Jesus, crying out to Him, and all of a sudden, on my knees, nobody praying for me, that thing in the back of my neck starts spinning. The presence of God came upon me, and the only way I can explain this is as Isaiah does in Isaiah 6:5, where he says, “**Woe is me, for I am undone! Because I am a man of unclean lips ...**” And let me tell you something, when the presence of God comes upon you, that’s exactly how you feel. I was completely undone. I was shaking, and this is what I was thinking: “Oh God, don’t kill me, don’t kill me.” I really was; I was on my knees shaking, thinking, Oh God, please don’t kill me because when you come into the presence of that holiness, no matter how righteous you think you are, you feel like you’re going to die because you’ve just experienced how holy He is.

And so, this thing starts spinning in my neck, and as it spins, I can feel it getting smaller and smaller, but I don’t have the audacity or the strength to actually go back and feel what’s going on back there. So here I am trembling, just waiting. I finally got the strength to go back and to feel it, and that thing was gone. All gone. I had prayed to Jesus. Let me tell you something. Zeus didn’t heal me; that I know for sure. He didn’t heal me. And nobody on the green earth that was made through Jesus could convince me that that name doesn’t mean anything because I’ve had the experience.

And you know what’s sad is the individuals who buy into this have not had that experience. That’s why we do need to pray for them. Amen? What is so frightening about this corrupt ideology that the name Jesus doesn’t mean anything, or, furthermore, that if you call upon the name of Jesus, you are calling upon a pagan god, Zeus, is that I’ve seen this behavior before. I’ve seen it. I’ve seen it in the Word of God. If we go to the book of Matthew, we find that the Pharisees are behaving in the same manner as we see these individuals today.

The Pharisees that I’m referring to—I need to preface this. The Pharisees I’m referring to are, in fact, the ones that our LORD condemned. They wouldn’t fall into the category of Apostle Paul. Apostle Paul was a Pharisee and never denounced his Pharisaic roots, but he relied upon Jesus, Yeshua, as his LORD and Savior.

No, the Pharisees I’m talking about are the ones that the LORD condemned. Men who were outwardly beautiful but inside, full of dead men’s bones. Legalistic men who would bind heavy burdens and place them on men’s shoulders. They were hard to bear. Legalistic men who directed the focus away, pay attention: legalistic men who directed the focus away from the commandments of God and got them to focus on their own contrived commandments at the expense of the commandments of God. The very same Pharisees, whom Yeshua condemned in Matthew, chapter 23, for focusing on the gold of the temple, have their emphasis always upside down. Focusing on the gold of the temple rather than the temple itself, which sanctifies the gold. —Matthew 23:17—“**Fools and blind! For which is greater, the gold or the temple that sanctifies the gold?**”

Men whom Yeshua cried out about in Matthew 23:13—“**But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in.**” Furthermore, in Matthew 23:15—“**Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.**” These are the Pharisees I’m describing; I just want to paint you a picture.

Now, what I want to do is take you to Matthew 12 and see if you can draw any parallels between these Pharisees and what they're doing and what these individuals in the Sacred Name Movement are doing today. —Matthew 12:22-24—**Then one was brought to Him, Yeshua, who was demon-possessed, blind and mute; and He healed him, so that the blind and mute man both spoke and saw.** <sup>23</sup> **And all the multitudes were amazed and said, "Could this be the Son of David?"** <sup>24</sup> **Now when the Pharisees heard it they said, "This fellow does not cast out demons except by Beelzebub, the ruler of the demons."**

Did you just see what they did, what these legalistic Pharisees did? Yeshua, and the power of His name, went out and healed, and the Pharisees tried to come in and say, "Yeah, He did it in the name of a pagan god." This is exactly what's happening today. When you profess the name of Jesus, these legalistic, upside-down Pharisees are going to come in and tell you you're calling upon the name of a pagan god. Don't buy into it. Don't let them oppress you. The power and authority of Yeshua, Jesus, *lēsous*, and Yehoshua are not in the pronunciation.

It's a matter of the heart. It's about your faith in the person, and that you believe and know with all your heart that He died for your sins and is no longer dead. He sits at the right hand of the Father. And without Him, we will never see eternity. That's what it's about. Think about this for a second; again, let's just be practical; let's go to Scripture. The event that took place in Acts, chapter 2, was Pentecost—Shavuot, right? All of a sudden, the apostles are there, and tongues of fire come down, resting upon them. What happens? These apostles start speaking in foreign tongues. Now, as you continue, as you get to Acts 2:5, it says, **And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven.**

See, I'm convinced; I bow to the scriptural testimony. When scriptural testimony tells me that there were Jews and devout men from every nation under heaven, I'm compelled to believe it. Therefore, you have the entire world being represented in Jerusalem that day. That's amazing. And what happened? They heard the glorious works of the living God in their own language. Is that amazing? Is God confused? Did somebody not tell Him, "LORD, You can't translate from Hebrew into these different languages because You're going to lose all the meaning?" God didn't consult any of us when He did that. We've just got to be practical. Amen?

The LORD was not confused and didn't make a mistake. What we saw at Pentecost was the mercy of God, the grace of God being poured out to the four corners of this earth so that all could hear of His Son and what He did for them.

In closing, I just want to say, do not be troubled by these modern-day legalistic, upside-down Pharisees. Lift high the name of Jesus. Lift high the name of Yeshua. Put your emphasis on honoring Him, about loving each other, and showing the love of God in your heart. That is how you're going to proclaim that Yeshua saves.

You know, one last thing: as we run into these individuals and they keep coming to visit us, this is a good thing. Keep this in mind. I believe the LORD is bringing them here so that they can actually hear the truth. Keep that in mind, and we have to take advice from the Apostle Paul, and that is this. I'll close with this—2 Timothy 2:24-26—**And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient,** <sup>25</sup> **in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth,** <sup>26</sup> **and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will.**

*[Music]*

The autumn leaves silhouette the beautiful trees. They're echoing the promise of His coming. It's the day of the Son. The sky is falling; His kingdom has come. I hear Him calling. It's time to come home. It's time to leave this cruel world.

The radiance of His crown comes crashing down. The wicked flee. Even so, let it be. It's the day of the Son. The sky is falling; His kingdom has come. I hear Him calling. It's time to come home. It's time to leave this cruel world.

On that day, you sweep it away. Into His arms, forever stay. There will be no more pain. The former things will have passed away. It's time to come home. It's time to leave this cruel world.

It's time to come home. It's the day of the Son. The sky is falling; His kingdom has come. I hear Him calling. It is time; it is time to come home. It is time; it is time to come home. It is time; it is time to come home.

# Beyond Phonetics: The Scriptural Truth of the Name Jesus

## Refuting the "Pagan" Claim

ישו : Ιησους Jesus

**Translation Does Not Change Meaning.**  
Matthew 1:21 confirms "Jesus" means "He will save," perfectly preserving the Hebrew meaning of "Yeshua".

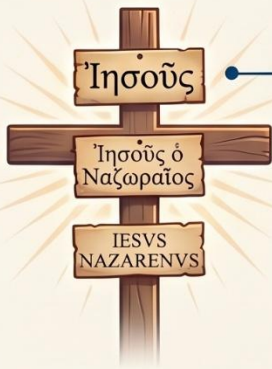


## Relationship Over Pronunciation



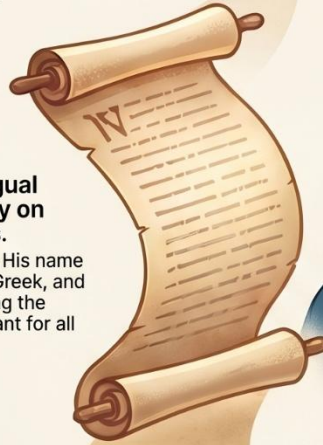
**True Knowledge is Obedience.**

1 John 2:3 defines "knowing Him" as keeping His commandments, not phonetic precision.



**A Tri-Lingual Testimony on the Cross.**

Pilate wrote His name in Hebrew, Greek, and Latin, proving the name is meant for all tongues.



As shown in Acts 10, utilizing the name without a personal relationship provides no spiritual authority.



**Authority & Power**

**Power Comes from the Heart.**



Equating "Jesus" to "Zeus" mirrors Pharisees attributing Christ's miracles to the pagan god Beelzebub.

**vs. Legalism vs. Divine Truth**

**Claim:** "Jesus" has no meaning

**Claim:** His name cannot be translated

**Claim:** Use of "Jesus" is pagan

**Scriptural Reality:** Matthew 1:21: "Jesus... for He will save His people."

**Scriptural Reality:** John 19:20: Name written in Hebrew, Greek, and Latin.

**Scriptural Reality:** Acts 4:12: No other name under heaven by which we are saved.



**The Light of Good Works**  
Glory is brought to the Father through good deeds and love, not specific linguistic renderings.