

IS
JESUS
THE NAME?

I AM COME IN MY FATHER'S NAME,
AND YE RECEIVE ME NOT.
JOHN 5:43

IS JESUS THE NAME?

There is power, there is salvation, in the Name of the Son of the Most High, and it behooves us to learn just what name the Heavenly Father ordained He should bear, when He was born into this world as the Messiah and Saviour of men.

The Saviour promised unlimited power to His followers who used His right Name, when they prayed unto the Father, saying, "And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son." "If ye shall ask any thing in My Name, I will do it." [John 14:13, 14; 15:16]. "In that day ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you. Hitherto ye have asked nothing my My Name: ask, and ye shall receive." --John 16:23-26.

For these many centuries, believers have been praying heavenward in the name of Jesus, being taught that it is the Greek equivalent of the Hebrew Yahshua [often called Joshua in English]. But what are the facts of the case? We should know for a certainty.

In Colliers magazine of September 11, 1937, appeared a statement, which scholars know to be a fact, but which the average layman does not understand; or, if it is known, it is thought inconsequential. Paul Parnell wrote, as follows: "The founder of Christianity probably never heard Himself called Jesus Christ during His life. He was known by His Hebrew name Joshua. After the impalement, He was referred to as Joshua the Messiah, until the time **many years later, when His name was changed into Greek**, and became Jesus the Christ." [Bold face type is ours.]

The Hebrews were very careful of their names, and the name of the Supreme was often used as a part of the name of Israelites, such as EliYAH, JeremYAH, DaniEL, JoEL, etc., etc. The same idea prevailed among the heathen religions, and the worshippers of Baal, Zeus, and other deities, were careful to affix the name of their deity to their children, and so we find, Jezebel [Jeze-Baal], Nebuchadnezzar [Nebochadnezzar;], Baaliada [Baal knows], etc., etc. Among the Greeks, we find this same rule prevailing, and it was adhered to when the Hebrew Scriptures were translated into the Greek, as in the Septuagint.

In William Smith's Bible Dictionary, relative to the Septuagint Version, we read: "Proper names are sometimes translated, sometimes not." "**The divine**

names are frequently interchanged.” “The version is therefore not minutely accurate in details.” “We find a marked distinction between the original [Hebrew] and the Septuagint [Greek].”

The Septuagint Version was translated in Alexandria, Egypt, as some say, for Greek speaking Jews; but Josephus says it was made because the King of Egypt commanded it to be done, that he might have a copy of the Jews’ greatest literature. The fact is that whoever made the translation, and for whatever purpose, wittingly covered up the sacred Name of Yahweh by substituting the name Kurios, and by other means: [See the Septuagint Version itself for proof.]

Under the Greeks, in the following centuries, “The names of places were Hellenized: Rabbath-Ammon to Philadelphia; Armoab to Areopolis; Akko to Ptolemais. The same occurred with personal names. Homi became Menelaus; Joshua became Jason, or Jesus, [See the Jewish Encyclopedia, article on Hellenism.]

The Greek practice of changing names or persons, removing the abbreviated forms of rival deities and replacing them with the abbreviated form of their supreme deity, Zeus, is readily seen in such prominent changes as that of the Hebrew prophets: Elisha [El of supplication] became Eliseus [my El is Zeus]. Other prophets as Jeremiah, had the Yah ending changed to “S”, the Grecian terminal referring to their deity Zeus. Elijah [My El is Yahweh] became Elias [My El is Zeus].

Dr. W. F. Wilderson, M.A., vicar of St. Werburgh’s Derby Joint Editor of Webster and Wilderson’s Greek Testament, in his book, “Personal Names in the Bible,” edition 1886, says, “The name Joshua [Yahshua] derives its greatest importance and highest sanctity from the fact that it was sacredly chosen as the name to be borne among men by the Messiah...When the name Yah was prefixed to the word Hoshua, the compound resulting was, as given in our version [Numbers 23:16], the word Jahoshua [Yahshua]. This word...was altered in the pronunciation of the Alexandrian Jews, into Jesus; just as Elisha was into Eliseus. And this word [Jesus] is always written in the Septuagint Version wherever Jahoshua or Jeshua [Yahshua] occurs in the Hebrew. Hence Jesus is read for Joshua [Yahshua] in the Greek of the New Testament, and retained very inconveniently in our version, in Acts 7:45 and Hebrews 4:8.” --pages 342, 343.

Dr. Hislop, in his, “The Two Babylon’s,” says, “It has been all along well enough known that the Greeks occasionally worshipped the supreme deity under

the title of “Zeus the Saviour...”

The plan of the Greeks was simple, they merely dropped the Hebrew terminology of names that referred to the Hebrew deity, and substituted the name, or letters, referring to the name of the supreme deity, Zeus. Thus, Eliakim became AlcimUS; Elisha became EliSEUS, while Yahshua became [JeSUS] Iesous.

Ernest Renan, in his work, “The Life of Jesus,” says, “It is not probable that the Saviour knew Greek. This language was very little spread in Judea, beyond the classes who participated in the government, and the towns inhabited by the pagans, like Caesarea.”

After the time of Antiochus Epiphanies, the Hebrews hated the Greeks and detested their language. In the first part of the Talmud, the Mishna, the Jews are emphatically taught it is worse for a Jew to learn Greek than to eat swine’s flesh.

Dr. F. C. Burkitt of Cambridge says, “But our Saviour and His first disciples spoke Aramaic; there is nothing to suggest that they were acquainted with the current Greek Version [the Septuagint]. In the synagogues, they would hear the Scriptures read in the original Hebrew, followed by a more or less stereotyped rendering into the Aramaic of Palestine, the language of the country, itself a cousin of Hebrew. A faithfully reported saying therefore of [the Saviour] or of Peter ought to agree with the Hebrew against the Greek.” --Quoted in “Gospel Lights. P. 27.

“From all these considerations must be drawn the conclusion that [the Saviour] grew up speaking the Aramaic tongue and that He would be obliged to speak Aramaic to His disciples and to the people in order to be understood,” ... The Saviour “had taught in the Aramaic; and in that language the Hebraists must have taught concerning Him in [their] worship, if the address were to be intelligible at all. If, further, the substance of such an address were noted down for the Aramaic speaking Hebraists; composition in Hebrew after the model of the Biblical books were not inconceivable, especially as the Jews who could read were also able to understand Hebrew; but the most probable course with material already formulated by oral delivery was to write it down in the language in which it was spoken, particularly if the record were designed to afford convenient and reliable information for further recital or public exposition.” --Pages 11 and 16, “Words of Jesus.”

From the above evidence, and other that could be provided were space available, we must conclude that the pious Hebrews, disciples of the Saviour and

otherwise, were not dependent upon the Septuagint Version, with its substitutions, but used the Hebrew Scriptures expounding them in the Hebrew-Aramaic. All the earliest evidence of the disciple writers of the first centuries is that the first Gospel Scriptures were written in Hebrew-Aramaic. Scholars of renown of our day are coming to the opinion from internal evidence and linguistics that all the New Testament was originally penned in Hebrew-Aramaic, and later translated into Greek and other languages. This would explain the substitution of the Grecian forms of Hebrew Names, for the Greek translators would largely follow the current Septuagint Version of the Greek; of which we learned that in this Version the names of the prophets were changed, as Elisha to Eliseus, and Yahshua [Joshua] to Iesous [Jesus].

Now as to the name Jesus: Hastings in his "A Dictionary of Christ and the Gospels." Charles Scribners' Sons, New York, says, "It is strange that even this name [Jesus] has not been explained with certainty."

When the name Jesus is broken down into its composite parts, as other sacred names can be, we find that it is made up of two words, "Ie" and "Sous," {Iesous, Greek}. Now there was in the trinity of the gods of Babylon, one whose name was Ie [Ea, the god of healing]. Zeus, as we learned from Hislop, was the Greek Saviour, as well as Supreme Deity. Ie [Ea] coupled with Sous, the Zeus terminal, gives us the Grecian form Iesous, "**the healing Zeus,**" now called in English, Jesus. This is a peculiar way to pronounce the name of the Israelite leader, Joshua, or the Name of the Son of the Most high, Yahweh's Saviour.

But the fact is well known among scholars that the Galileean never heard himself called by this hybrid pagan name. Consider this:

"It is interesting that throughout his life [the one now known as] Jesus Christ never did hear himself called by that name. 'Jesus' was the Greek word for the Hebrew [Yahshua] 'Joshua' or 'Jeshua', and 'Christ' or 'Christus' was the Greek word for 'Messiah' or 'Redeemer'," --"Man's Great Adventure." by Edwin W. Pharlow, professor of history, Ohio State University.

THE BIBLE EVIDENCE

The heavenly Messenger came to the unlearned but pious maid of Galilee, and said unto Mary, "Thou shalt bring forth a Son, and call His name YAHSHUA." [Luke 1:31]. To the espoused husband of the mother-to-be of the Saviour, the Angel declared, "She shall bring forth a Son, and thou shalt call His name

YAHSHUA.” --Matthew 1:21.

Why do we place the name as YAHSHUA instead of Jesus, when the English Versions render the Greek text as Jesus? Because of the Scriptural evidence, as well as the internal evidence in the verse under consideration. The explanation of the Name by the Angel to Joseph was, “He shall be called Yahshua” [Yahweh-Saviour] “For He shall save His people from their sins.” If Yahweh were to save His people from their sins through the person of the Son to be born to Mary, then His name would be Yahshua [Yah-Hoshua] to denote His office and mission, that is, to be Yahweh’s Saviour to His people.

Now, if the Greeks had wished to translate the Hebrew Name into Greek faithfully, instead of substituting a name have the terminal of their supreme deity, they would have written it Yah-Soter, for “Soter” is the Greek word meaning Saviour.

But, further proof of the substitution, and how we may know just what the Scriptural Name of our Saviour is, can be learned from a comparison of Acts 7:45 and Hebrews 4:8 with other instances where the name Iesous [Jesus] appears in the Greek text. In Acts 7:45 it is clearly evident that the writer is referring to the Israelites entering the Promised Land under the leadership of Joshua [Yahshua]: but the Greek text, following the Septuagint Version example used not the Hebrew Name Yahshua [Joshua], but the Greek ‘Iesous.’ This is also the case in Hebrews 4:8.

Now the above is evidence that the Greek translators willingly substituted the Grecian name Jesus for the Hebrew name Yahshua, when referring to Moses’ successor. But this same Greek name Iesous is not only used of Joshua [Yahshua] the Israelite leader, but it is used also when referring to the Saviour. It is the same word when recording the message of the Angel unto Mary and Joseph. So, from this evidence, we know that the original not only of Acts 7:45 and Hebrews 4:8 was Yahshua, but Matthew 1:21 and Luke 1:31 and all other texts bearing this name Jesus [Iesous would also be rendered as Yahshua, meaning Yahweh-Saviour. We should therefore Anglicize the Hebrew Name instead of the Greek, and would have thus, Yahshua, instead of Jesus.

FURTHER SCRIPTURES

The Saviour said, “I am come in My Father’s Name” [John 5:43]. This brings us to the question of the Wise Man, “Who hath ascended up into heaven, or descended? Who hath gathered the wind in his fists? Who hath bound the waters

in a garment? Who hath established all the ends of the earth? What is His Name, and what is His Son's Name, if thou canst tell? --Proverbs 30:4.

“What is His Name? The Psalmist answers, “Fill their faces with shame that they be confounded and troubled forever; yea, let them be put to shame, and perish: that men may know that thou whose Name alone is Yahweh are the most high over all the earth.” --Psalms 83:16-18.

Here the Psalmist has said that the Eternal's Name alone is YAHWEH [Jehovah in the King James Version, Yahweh in others]. Scholars of the Hebrew tell us that this name is made up of two parts, “Yah” and “Hawah,” having the meaning of “the Eternal Yah.” The shorter form of this Name is therefore YAH, and we find it so in hundreds of instances wherein the word HalleluYAH is found in the Hebrew Scriptures. This name is also brought out very prominently in Psalm 68:4. “Sing unto the El [the Mighty One], sing praises unto His Name; extol Him that rideth upon the heavens by **His Name YAH**, and rejoice before him.” Here the name YAH is said to be that of the Eternal One, and this is the form that we find used in the names of the prophets as EliYAH, HezekYAH, JeremYAH and ZecharYAH. Therefore, from the Saviour's own words, we would expect the name of YAH to be in that Name in which the Son of Yah came and did His wondrous work of redeeming mankind. Since the Name denoted the mission, and the Saviour came in His Father's Name, which is YAH, then His Name would undoubtedly be as in the Hebrew YAH-HOSHUA, Yahweh-Saviour, or as transliterated into the English [by-passing the Greek], it would be YAHSHUA. Truly, He came in His Father's Name.

The Name of the Father and the Name of the Son is ONE, just as any son of any parent carries his father's name legally. That One Name is referred to in Revelation 14:1, where the 144,000 are seen with the Lamb, having His Name and the Name of His Father in their foreheads. Yes, YAH-shua came in the Name of YAH-weh, and the Jews received Him not; another came in his own name, and the Christian world received him. The Name is Yahshua, not Jesus!

Great and wonderful things are promised to the believers who are in the Name of Yahshua. Paul says, “And whatsoever ye do in word or deed, do all in the Name of the Master YAHSHUA, giving thanks to the Elohim [Mighty One] and the Father by Him.” --Colossians 3:17.

Again, Peter says, “Neither is there salvation in any other; for there is none other Name under heaven given among men, whereby we must be saved.” --Acts

4:12.

There is healing in the name of YAHSHUA [Acts 3:16]. Signs and wonders were done in the name of YAHSHUA [4:30]. They baptized in the name of YAHSHUA [8:16]. Forgiveness of sins was received through this Name of YAHSHUA [10:43]. Devils were cast out in the Name of YAHSHUA [16:18]. There is power in the Name. HalleluYAH!

Yes, beloved, Jesus is not the Name, for the Saviour came in His Father's Name. Read it [John 5:43], and do not doubt. There are great and wonderful things to be done in these closing days of this Age. The harvest is great and the laborers are few, but unlimited power is promised unto the few, the little flock. "The Comforter, which is the Holy Spirit, whom the Father will send in My Name, He shall teach you all things" [John 14:26]. Hear Him, and take Him at His word. Do you need wisdom, power, and salvation? Then ask: "Verily, verily, I say unto you. Whatsoever ye shall ask the Father in My Name, He will give it [to] you."

You question the name "Christ." Space will not allow for details, but we will cite John 1:41, wherein two Hebrew brothers were speaking. Andrew said to Simon, "We have found the Messiah." Being Hebrews, they understood one another. But a Greek translator added, for his Greek readers, "Which is, by interpretation, the Christ." The real meaning of Messiah is Anointed. See the marginal reading at this text. If you don't want to use Messiah, then use Anointed, which is its exact English interpretation, but do not use Christ, a derivations of Chrisna, an ancient pagan god worshipped in India centuries before our Saviour was born. You should not use the name of a pagan deity in your worship of the Saviour of Man [For a fuller study send for our tract, "Messiah, Not Christ."]

At first thought, the reader may think it matters not what name we call the object of our worship; but the Heavenly Father is precise. He says He is jealous of His Name [Ezekiel 39:25], and not to call Him Baal [Lord] any more [Hosea 2:16-17]. The law condemns using names of pagan gods in the true worship, saying, "But the prophet [preacher] which shall presume to...speak in the name of other gods, even that prophet [preacher] shall die" [Deuteronomy 18:20]. Plain enough, beloved? The Scriptures have spoken! What is your answer?

Before this you have seen nothing, compared with what you shall see in the days ahead in the lives of true saints who witness in the Name of YAHSHUA, as He promised, "Hitherto have you asked nothing in My Name [You have been asking in the name of another]; ASK, and ye shall receive, that your joy may be

full.”

“These are written [beloved], that ye might believe that YAHSHUA is the Messiah, the Son of YAHWEH, and that believing ye might have life through His Name.” --John 20:31.

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