

The name of Joshua son of Nun is spelled yet another way in Neh. 8:17, “And all the congregation of them that were come out of the captivity made booths, and sat under the booths: for since the days of Jeshua (ישוע) the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.”

Even though *The Interlinear Bible* also spells this name as ישוע in Neh. 8:17, it still renders the name as Joshua rather than following the KJV rendering of Jeshua although the other names spelled thusly (ישוע) are rendered as Jeshua in both versions.

THE SON OF JOSEDECH

The second man bearing this name is Yahshua son of Yosedech. His name is spelled as ישוע (Yeshua) in the books of I & II Chronicles, Ezra and Nehemiah, but in the books of Haggai and Zechariah his name is spelled יהושע (Joshua/Yahshua).

Ezra the Scribe is given credit for writing the books of I & II Chronicles, Ezra and Nehemiah by most scholars and Jewish tradition.

Ezra was contemporary with the prophets Haggai and Zechariah who spelled Yahshua son of Josedech's name as יהושע.

Let's take Ezra's rendering of Jeshua son of Josedak in Ezra 3:2 for an example, “Then stood up Jeshua (ישוע) the son of Jozadak (יוֹזָדָק), and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the Elohim of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of Elohim.”

Compare Haggai's statement, “In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of Yahweh by Haggai the prophet unto Zeurbabel the son of Shealtiel, governor of Judah, and to Joshua (יהושע) the son of Josedech (יהוֹזָדָק), the high priest, saying...”

Notice not only the differences in the spellings for the name Yahshua (יהושע/ישוע) but also for

Josedech (יהוֹזָדָק/יוֹזָדָק). Ezra has left out the hei (ה) in both יהושע and יהוֹזָדָק.

When we compare the writings of the prophet Zechariah we find that his rendering of Yahshua the son of Josedech is the same as that of Haggai, “Then take silver and gold, and make crowns, and set them upon the head of Joshua (יהושע) the son of Josedech (יהוֹזָדָק), the high priest,” Zech. 6:11.

What can we make of all this? Moses wrote the first five books of the Bible and he spells the name Yahshua as יהושע in all places but one (Dt. 3:21).

Yahshua the son of Nun is credited with writing the book of Joshua and he spells the name as יהושע throughout.

Samuel is credited with writing the book of Judges and he also spells the name יהושע except in Jud. 2:7 where he also uses the long form (יהושוע) once.

Both Haggai and Zechariah write the name in the form יהושע while only the scribe Ezra utilized the short form ישוע.

THE BIBLE CODES

It has been determined that there are also secret codes written into the general framework of the Scriptures. The most utilized form of the name of the Savior in the Bible Codes is ישוע, however, there are other places where both the form יהושע and יהושוע are used.

For instance, there is a code written in Isa. 53:8-10 which identifies the name of the Messiah thusly: שמי ישוע Yeshua/Yashua is my name.

Isa. 53:8-10 says, “He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased Yahweh to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Yahweh shall prosper in his hand.

BIBLICAL FACT

The whole gist of the matter is that the same name appears in Scripture in three forms! Scripture is the foundation of knowledge. For someone to write a booklet in which he makes the point that ישוע is the preferred spelling of the Messiah's name over יהושע is going against the very word of Yahweh as originally inspired.

Yahweh spoke to Moses and Moses wrote the Torah. Yahshua son of Nun took Moses' place as leader of the people. We have instances also wherein Yahweh spoke to Yahshua son of Nun who wrote the book of Joshua. Yahweh spoke to Samuel and also to Haggai and Zechariah. They were all inspired to utilize יהושע or even יהושוע. The only one in all of Scripture who utilized the form ישוע is the Scribe Ezra. There is no indication that Yahweh ever spoke to him. There is no place in Ezra's writings wherein he says, “The word of Yahweh came unto me” or “The word of Yahweh said unto me,” etc.

However, since Paul writes, “All Scripture is given by inspiration of Yahweh, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of Elohim may be perfect, thoroughly furnished unto all good works,” 2 Tim. 3:16-17, we must take into account that Ezra was inspired. Therefore, we proclaim that all three forms are acceptable and a person is not in error whether he utilizes one or the other or a combination of the three forms. After all, that is what Scripture does!

THE PRONUNCIATION

Now we can get into the matter of pronunciation. From the forms יהושע or יהושוע we can get the pronunciation as Yahshua or Yahushua. From the form ישוע we can get Yashua or Yeshua.

Notice this, there are three forms of the Savior's name, but the only pronunciation that will fit all three forms is Yahshua/Yashua!

Most of the Jewish scholars will render the spelling יהושע as Yehoshua in Hebrew or in the English as Joshua. Why is that? Let's allow Rabbi Michael L. Monk answer this question, “The

sound of ה (as in יהושע) is a mere exhalation of breath, hei; it requires little effort, no movement of lip, tongue, or mouth (*Tanchuma Bereishis* 16)...The barely heard ה alludes to God, Who manifests Himself in quiet tranquility. When God appeared to Eliyahu a strong wind rent the mountains and shattered the rocks. Afterwards there was an earthquake and then a fire; but the L-rd was present in none of those violent phenomena. Then, after the fire was a soundless whisper, and in it appeared God (*1 Kings* 19:12). God requires no crescendos; no outward phenomenon can compare to the very fact of His existence.” *The Wisdom In The Hebrew Alphabet*, pp. 85, 88.

Notice what he says about the ה. It is barely heard, a mere exhalation of breath, no lip, tongue or mouth movement is required.

The ה is equivalent to our letter “h” in many many ways. When we convert the tetragrammaton יהוה (Yahweh’s name) into English we write YHWH. We replace the ה with an H.

Our letter H is much the same in characteristics. For example, when we say the words when, who, why, where, it is practically silent.

We say Judah in the English, but the Hebrew is Yehudah. The h or ה becomes silent. Even the Jews say Judah, or Yudah rather than Yahudah.

I have experimented with names time after time. I had a cousin (deceased) named Judy. Since the J is a relatively new letter to the English language and there is no letter J in the Hebrew, I replaced the J in her name with the letter Y which became Yudy. When I slowed the enunciation down I began to detect the h in her name: ee-u-dy became ee-hoo-dy. The Hebrew word for Jew is יהודי = Yehudiy or Yeh-hoo-dee. When I slowed my cousin’s name down, I received the same pronunciation. In the English language, we say Jew for the Hebrew word Yehudiy. When we speed up the enunciation, the h or ה loses its power of recognition and we get the word Yudy or in my cousin’s case, Judy or we say Jew.

The name Joshua is rendered in the Hebrew text

of the Scriptures as יהושע. Notice the vowel points. We would actually get the enunciation of Yehoshua from the vowel points by pronouncing it slowly. But speed the pronunciation up and we will get Yohshua or Yahshua. That is why even the Jewish lexicons, when converting the name Yehoshua into the English almost always render it as Joshua. The ה becomes silent.

Since Ezra was contemporary with Haggai and Zechariah, do you think that he pronounced the name differently even though he wrote it differently? It would be hard for me to believe that while Haggai and Zechariah were calling the High Priest Yahshua even while receiving the word of prophecy from Yahweh, Ezra was calling him Yeshua. With the proper vowel points added to ישוע we can get the pronunciation of Yashua (ישוע).

Therefore, we prefer to utilize the name Yahshua as the form which will fit into all three renderings. For the others who prefer to utilize Yahushua or Yeshua or Yehoshua, we will not contend with them nor will we seek to exalt our form above theirs. We will respect their choice to pronounce the name as they see fit. We certainly hope that they will also afford us the same respect in our choice.

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Sometime ago we published an article entitled *Is His Name Yeshua or Yahshua?* This was in answer to a man who published a booklet entitled *The Name of the Messiah: יהושע or ישוע?* (Yahshua or Yeshua?) Of course, the man who published the booklet took issue with our article, would not listen to reason and continues to maintain that the name of the Messiah was Yeshua spelled ישוע instead of Yahshua spelled יהושע.

Not long ago we also received another article in the mail which insisted that the correct pronunciation was Yahushua (Yah-hooshua) instead of Yahshua. This article also was rather well researched, written and seemed to have some authority to it.

However, here is the situation BIBLICALLY. There are at least two men in Scripture who bear the same name as the Messiah. The first is Yahshua (Joshua) the son of Nun and the other is Yahshua the son of Yosedech. Believe it or not, the Scriptures present three different spellings for the same name (-s)!

Yahshua the son of Nun originally has his name spelled as יהושע in the Torah, the book of Joshua, Judges, 1 Ki., etc. However in Dt. 3:21 his name is elongated and spelled as יהושוע, “And I commanded Joshua (יהושוע) at that time, saying, ‘Thine eyes have seen all that Yahweh your Elohim hath done unto these two kings: so shall Yahweh do unto all the kingdoms whither thou passest.’” Notice the Hebrew letter waw (ו) between the shin ש and ayin ע which does not usually occur in the general spellings elsewhere.

This same spelling also occurs in one other place in Scripture. In Judges 2:7 this same long form is utilized, “And the People served Yahweh all the days of Joshua (יהושוע), who had seen all the great works of Yahweh, that He did for Israel.”