

Parashat Ki Tavo

פרשת כי תבוא

Shabbat Elul 21, 5772, September 8, 2012

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Is your use of the name of Yeshua a form of witchcraft?

השבועות הזה קוראים / This Week's Reading

תורה: Deuteronomy 26:1-29:8

הפטרה: Isaiah 60:1-22

הברית: Acts 16-18

החדשה

Triennial cycle: Devarim / Deuteronomy 26:1-27:10

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In this week's reading from Parashat "Ki Tavo" (*Devarim / Deuteronomy 26:1-29:8*) "when you come," taken from the opening verse of the text, Moshe warns the people saying *וְהָיָה כִּי-תָבֹא אֶל-הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה וּרְשִׁתָּהּ* *"When you come into the land that the Lord God has given you as an inheritance ..."* (26:1). Moshe lists the blessing that follows the one who listens and obeys (השמעים והשמרים) God's Word and the curse that follows when one chooses not to listen and obey. Sefer *Devarim / Deuteronomy 28:1* states *וְהָיָה אִם-שָׁמוּעַ תִּשְׁמָעוּ תְּשִׁמְעוּ* saying *"now it comes to be that you listen hearing the voice of the Lord God to keep and to do ..."* The phrase *תִּשְׁמָעוּ תְּשִׁמְעוּ* is translated as "diligently obey" according to the NASB. The first word *תִּשְׁמָעוּ* is a 3rd—ע Qal noun meaning "to hear or to listen" and *תְּשִׁמְעוּ* is written in the imperfect Qal second person masculine singular form denoting a past action that is in progress but not completed at the time in question. This Hebrew phrase is translated in English as "diligently obey" the Lord your God. It is interesting that, the verse says "if you listen to the voice of the Lord your God" (*וְהָיָה אִם-שָׁמוּעַ תִּשְׁמָעוּ תְּשִׁמְעוּ*) in Hebrew, the imperfect form indicates that listening is an ongoing process that is not yet complete. This indicates the process of listening (hearing) and obeying God's voice is an ongoing life long process. A parallel is drawn within the sentence on "listening or hearing the voice of the Lord God" and "to keep" (*תְּשִׁמְעוּ*) and "to do" (*תִּשְׁמָעוּ*) what God has commanded. Today, in an effort to keep, to do, to listen and to obey, in our zeal for the truth found in Scripture, is it possible to call for a return to a Hebraic understanding of the Scriptures while at the same time inappropriately applying the idea? "Have we given our ears to the Lord in order to listen to what He is saying to us from a humble heart or has our hatred and anger over the tradition of men fueled (motivated) us in the return to a Hebraic way of life?"

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פרשת כי תבוא ספר דברים פרק כח פסוק א-י

א וְהָיָה אִם-שָׁמוּעַ תִּשְׁמָעוּ תְּשִׁמְעוּ בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשָׁמֵר לַעֲשׂוֹת אֶת-כָּל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם וַיִּתְּנֶךָ יְהוָה אֱלֹהֶיךָ עָלֶיךָ עַל כָּל-גּוֹיֵי הָאָרֶץ: ב וּכְאֹן עָלֶיךָ כָּל-תְּבַרְכוֹת הָאֱלֹהִים

Devarim / Deuteronomy 28:1-8

28:1 'Now it shall be, if you diligently obey the Lord your God, being careful to do all His commandments which I command you today, the Lord your God will set you high above all the nations of the earth. 28:2 'All these blessings will come upon you and overtake you if you obey the Lord your God: 28:3 'Blessed shall you be in the city, and blessed shall you be in the country. 28:4 'Blessed shall be the offspring of your body and the produce of your ground and the offspring of your beasts, the increase of your herd and the young of your flock. 28:5 'Blessed shall be your basket and your kneading bowl. 28:6 'Blessed shall you be when you come in, and blessed shall you be when you go out. 28:7 'The Lord shall cause your enemies who rise up against you to be defeated before you; they will come out against you one way and will flee before you seven ways. 28:8 'The Lord will command the blessing upon you in your barns and in all that you put your hand to, and He will bless you in the land which the Lord your God gives you. (NASB)

28:8 ‘The Lord will command the blessing upon you in your barns and in all that you put your hand to, and He will bless you in the land which the Lord your God gives you. 28:9 ‘The Lord will establish you as a holy people to Himself, as He swore to you, if you keep the commandments of the Lord your God and walk in His ways. 28:10 ‘So all the peoples of the earth will see that you are called by the name of the Lord, and they will be afraid of you. 28:11 ‘The Lord will make you abound in prosperity, in the offspring of your body and in the offspring of your beast and in the produce of your ground, in the land which the Lord swore to your fathers to give you. 28:12 ‘The Lord will open for you His good storehouse, the heavens, to give rain to your land in its season and to bless all the work of your hand; and you shall lend to many nations, but you shall not borrow. 28:13 ‘The Lord will make you the head and not the tail, and you only will be above, and you will not be underneath, if you listen to the commandments of the Lord your God, which I charge you today, to observe them carefully, 28:14 and do not turn aside from any of the words which I command you today, to the right or to the left, to go after other gods to serve them. (NASB)

וְהִשְׁמַעְתִּיךָ כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ: ג בְּרוּךְ אַתָּה בְּעֵיר וּבְרוּךְ אַתָּה בְּשָׂדֶה: ד בְּרוּךְ פְּרִי-בְטָגֶךָ וּפְרִי אֲדָמָתְךָ וּפְרִי בְהֵמָתְךָ שֶׁגַר אֲלֶפֶיךָ וְעִשְׂתָּרוֹת צֹאנֶיךָ: ה בְּרוּךְ טָגָאֵךְ וּמִשְׂאֵרְתֶּךָ: ו בְּרוּךְ אַתָּה בְּבָאֵךְ וּבְרוּךְ אַתָּה בְּצֵאתְךָ: [שְׁשִׁי] ז יִתֵּן יְהוָה אֶת-אֵיבֶיךָ הַקְּמִים עָלֶיךָ נְגִפִים לְפָנֶיךָ בְּדַרְךָ אֲחֹד יֵצְאוּ אֵלֶיךָ וּבִשְׂבַעַה דְרָכִים יִגְוֹסוּ לְפָנֶיךָ: ח יֵצֵא יְהוָה אִתְּךָ אֶת-הַבְּרָכָה בְּאַסְמִיךָ וּבְכֹל מִשְׁלַח יָדְךָ וּבְרָכָה בְּאֶרֶץ אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: ט יְקוּמָה יְהוָה לֹו לְעַם קְדוֹשׁ כְּאֲשֶׁר נִשְׁבַּע-לְךָ כִּי תִשְׁמַר אֶת-מִצְוֹת יְהוָה אֱלֹהֶיךָ וְהִלַּכְתָּ בְּדַרְכָיו: י וְרָאוּ כָל-עַמֵּי הָאָרֶץ כִּי שָׁם יְהוָה נִקְרָא עָלֶיךָ וְרָאוּ מִפְּנֵי: יא וְהוֹתִרְךָ יְהוָה לְטוֹבָה בְּפָרִי בְטָגֶךָ וּבְפָרִי בְהֵמָתְךָ וּבְפָרִי אֲדָמָתְךָ עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתְּיָךְ לֵתֵת לָךְ: יב יִפְתַּח יְהוָה | לְךָ אֶת-אוֹצְרוֹ הַטוֹב אֶת-הַשְּׂמִימִים לִתְת מִטֵּר-אֶרֶץ בְּעֵתוֹ וּלְבָרֶךְ אֶת כָּל-מַעֲשֵׂה יָדְךָ וְהִלְוִיתָ גוֹיִם רַבִּים וְאַתָּה לֹא תִלְוֶה: יג וּנְתַתְּךָ יְהוָה לְרֵאשׁ וְלֹא לְזָנָב וְהָיִיתָ רַק לְמַעֲלָה וְלֹא תִהְיֶה לְמַטָּה כִּי תִשְׁמַע אֶל-מִצְוֹת | יְהוָה אֱלֹהֶיךָ אֲשֶׁר אָנֹכִי מְצַוֶּה הַיּוֹם לְשִׁמּוֹר וּלְעִשׂוֹת: יד וְלֹא תִסּוֹר מִכָּל-הַדְּבָרִים אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם יָמִין וּשְׂמֹאל לְלֶכֶת אַחֲרֵי אֱלֹהִים אַחֲרִים לְעַבְדָּם:

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So, asking the question of humility, of being humble before our Father in Heaven, what is the true motivation behind the desire to return to thinking hebraically about the Scriptures? Reading through this week’s Parashah, the scriptures emphasize the importance of hearing the voice of the Lord God and obeying (שְׁמוֹעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ). Are we truly seeking and hearing the Lord with a humble heart? Are we truly hearing the Lord speaking to us from the Scriptures? The reason I ask this question is because I have heard on a number of occasions various believers within the messianic movement teaching the belief that “*Yeshua is not Jesus and/or Jesus is not Yeshua.*” Put another way, it has been said in the Messianic community, all over the internet, Facebook, etc that “*there is ‘power’ in the name of Yeshua and there is ‘no power’ in the name of Jesus.*” This statement poses a serious problem. The reason being is that this premise calls into question all translations of the scriptures; including the original Greek manuscripts, some say that the various translations are not trustworthy and false. On the other hand, if the belief that “*Yeshua is not Jesus*” is in error what is the true source that has led so many to such an erroneous way of thinking? Is this belief fueled by an anti-church sentiment in the Messianic community? Why turn people away from using the name of Jesus the English/Latin translation of Yeshua? This is a serious spiritual problem for a number of reasons, first, the person who holds such beliefs is blaspheming Jesus the Messiah and the Ruach HaKodesh (Holy Spirit) who reveals the Messiah. Second, the one who hold this belief is teaching a spirit of hatred because it is said that the name of Jesus is an erroneous translation lacking power that was produced solely by the church and not based on the transliteration of the name Yeshua into the various languages. And thirdly, the claim that “*Yeshua is not Jesus*” poses a serious misunderstanding of the Scriptures according to a Hebraic point of view. In order to sort this problem out, let’s investigate the issue of translation and study the implications of translation and transliteration with respect to understanding who Yeshua is from a Hebraic point of view. The real question is whether the name translated into another language loses its power? Does calling on the name of Yeshua by the English Jesus, the Latin Iesus, or the Greek Ἰησοῦ cause the power of God to become ineffective? Does translation from one language to another change the nature and character of the Messiah as redeemer, savior, Lord, and

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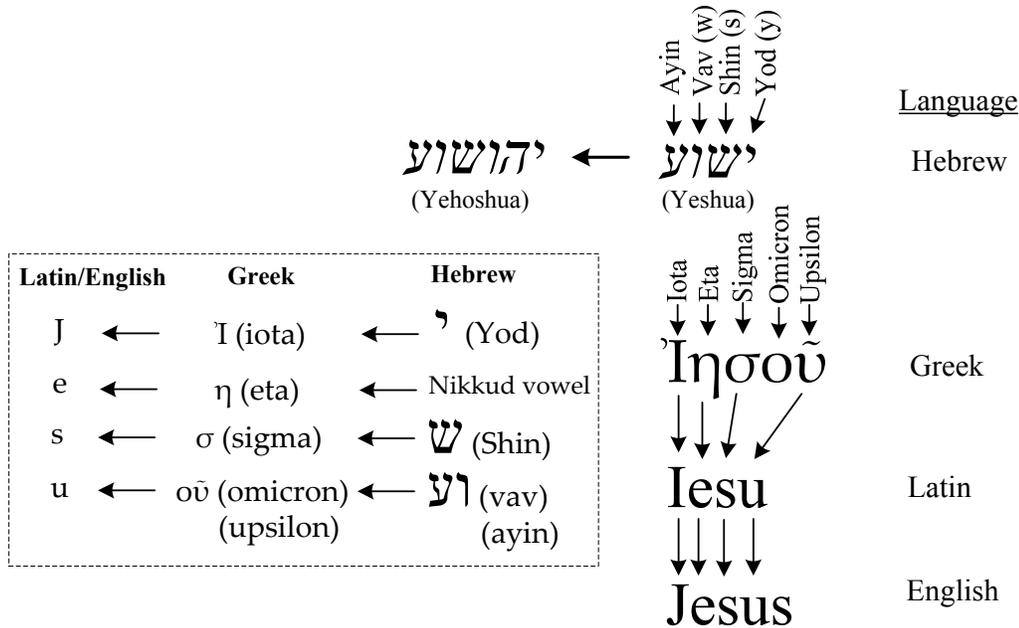
King when His name is transliterated into another language as it is placed within the biblical texts? Let's see if we can answer these questions.

Looking at the Textus Receptus or the Codex Alexandrinus (Greek Manuscripts) starting with *Matthew 1:1*, we understand that the Greek text is an allusion to the Hebrew and Aramaic languages when we read Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ. The Greek text says "... *Jesus Christ son of David son of Avraham*" in English. Based on the first sentence in the Ketuvei Shelachim (Apostolic Writings) we understand that the Author is bringing concepts from the Tanach (the Torah) sefer Bereshit (book of Genesis) referring to Avraham and from the Neviim (Prophets) referring to David. In this single verse the names of David (Δαυὶδ) and Avraham (Ἀβραάμ) are transliterated into the Greek Language as best possible by the author of the book of Matthew. The object of the sentence is the one who is referred to in *Matthew 1:1* as being the son of David and the son of Avraham, Yeshua (Jesus, Ἰησοῦ).

The Hebrew word for "He will save" is יֵשׁוּעַ ("yoshia") the root word for the name "Yeshua" (יְהוֹשֻׁעַ). The name given to Yeshua reveals to us what he has done, the Messiah saves. The etymology of the name Yeshua (יְהוֹשֻׁעַ) reveals that it is a contraction on the name Yehoshua (יְהוֹשֻׁעַ). The English translation of Yehoshua (יְהוֹשֻׁעַ) is Joshua. In addition to this, the meaning of the name Yeshua (יְהוֹשֻׁעַ) is provided for us explicitly within the text in *Matthew 1:21*, the NASB renders the verse as "*She will bear a son, and you shall call his name Jesus (Yeshua), for he will save his people from their sins.*" Studying the Hebrew language, the names given to the people in the Tanach by their parents generally expressed the future expectation of their children or how blessed the parent was in having a son or child. The Hebraic concept here is defined by understanding what the child will do. This is expressed hebraically by the phrase "tell me what you have done." According to *Matthew 1:21* the Messiah came into the world, sent by the Lord God to save his people. The Angel tells Mary and Joseph the name they are to give to their son, Yeshua. The English translation (language) however, loses the understanding on the meaning of the name "Jesus" as referring to God saving His people from their sins. The meaning of the name "Jesus" is not explicitly apparent in the English translation. The Greek language is no better for helping us to understand the naming of children in the Bible. Only in Hebrew or Aramaic do we obtain an explanation on someone's name and thus the importance for studying names in the Hebrew and Aramaic languages.

Shown below is a diagram that illustrates the method the translators used for transliterating the name of Yeshua into Greek, Latin, and then English. Yeshua is spelled in Hebrew with the ' yod, שׁ shin, וּ vav, and י ayin to spell יְהוֹשֻׁעַ. The yod is transliterated with the letter "y," shin with the letter "s," vav with the letter "w," and ayin with the letter "c" and is silent. In the Greek language, there is no yod equivalent that sounds like the letter "y" therefore the translators chose the best equivalent substitution letter using the letter "Iota." Similarly, the shin was translated using the letter "sigma." The letter "ayin" being silent was also not translated directly into Greek. Studying the Greek etymology of Ἰησοῦ, it is apparent Matthew was trying to spell Yeshua (יְהוֹשֻׁעַ) "phonically" from the point of view of pronunciation by the use of the letters "Iota," "Eta,"

135 “Omicron,” and “Upsilon.” The “Eta” is produced from sounding out y”E”shua and similarly, the omicron and upsilon are included phonically for pronunciation purposes. Note also that transliteration is different than that of “translation.” Transliteration takes the letters in the original language and attempts to produce a one-to-one correspondence (equivalence) in the new language. The purpose is so that the word is read and spoken the same as in the original language. The difficulty of the “consonant-based” Hebrew language and the “vowel-based” languages like Greek, Latin, and English is evidenced by the inclusion of the “Eta,” “Omicron,” and “Upsilon” letters in the Greek transliterated name of Yeshua as Ἰησοῦ.



145 As we can see, the translation into Latin and then into English follows along the same transliteration technique choosing the correct equivalent letter in each respective language to be harmonious with the source (original) text and with the written language that the name of Yeshua is being translated into. So asking ourselves the question “why not just write Yeshua in Hebrew in these new translations?”

150 The reason is if the Hebrew name “Yeshua” was written in Hebrew in the English translation, English speaking people would read the translation and then stumble over the name of the Messiah. The same principle occurs for the Greek translations if the name of the Messiah would have been written in Hebrew or Aramaic the reader would stumble over the name of the Messiah.

155 So a person not familiar with the Hebrew language would be reading and say “this name” is the son of Abraham, and son of David.” Hmmm, I wonder how to pronounce that name? This would become a serious stumbling block to many.

160 Salvation in the name of Yeshua is fundamentally important and stumbling over the name is not the intended purpose of the translation. After the production of the Greek manuscripts, various translations into other languages began to occur. The first of such translations was into Latin. Translating Greek to Latin is straighter forward than that from Hebrew to Greek. Latin to the

English language translation is also straighter forward since there are equivalent letters within each language.

Another argument has been made that there is no power in the letter “J” but that there is power in the letter “Y.” It is postulated that there is an error in translating the Yod (Y) using the letter “J.” Interestingly enough, historically this is not the case. According to a composite German-language dictionary of Middle High German (*Mittelhochdeutsche Wörterbücher im Verbund, publisher: Fach Germanistik, Universität Trier, 1878*) the letter “J” originated as a swash character to end Roman numerals in the place of the letter “iota.” It was Gian Giorgio Trissino (1478–1550) an Italian Renaissance humanist, poet, dramatist, diplomat, and grammarian who was the first to explicitly distinguish the letter “I” from the letter “J” as representing separate sounds. Originally the “I” and “J” represented the same sound. The “J” represented the sound in the English word “yet.” Understanding the early pronunciation of the letter “J” the Greek and Latin word Ἰησοῦ / Iesu begin to sound like it was intended “Yesu” or “Yeshu” that is derived from the Hebrew pronunciation “Yeshua.” The English sound for “J” was acquired from the French “J.” In addition to this, in the time in which the English and German translations were being produced, the Septuagint (LXX), the Greek manuscripts (i.e. Textus Receptus and Codex Alexandrinus), and the Latin vulgate (4th century text 382 AD) were texts used for to help translate God’s Word from Hebrew into German and then later into English. As a result, the letter “J” is used as a substitution letter for the Hebrew “Yod.” We can also observe this in the transliteration of הללויה from Tehilim / Psalms into English as Halleluiah and Hallelujah from the Greek translation Ἀλληλούια. The Iota is transliterated with the letter “J” in some English translations and with the letter “i” with others. The English translators used a little poetic license (departure from the convention) to transliterate the text but it is pronounced correctly in Hebrew as הללויה. Examine הללויה translated as Halleluiah isn’t it interesting that the pronunciation of “Halleluiah” produces a “y” sound “halleluyah?” Is the Greek translation Ἰησοῦ supposed to produce a “ye” sound while reading? So it might be concluded that the various translations (Greek/Latin/English) are all to be read as “Yesu?”

It is also claimed that the translation of the name Yeshua into another language causes the name to lose its power. Does calling on the name of Yeshua by the English Jesus, the Latin Iesus, or the Greek Ἰησοῦ cause the power of God to become ineffective? This is a very serious question since it calls into question a person’s understanding of the authority we have in the Name of Yeshua/Jesus. By saying there is “no power” in the name of Jesus, one is saying that he or she can use the name or is using the name for power, to manipulate God. So I ask you the question, does translation from one language to another change the nature and character of the Messiah as redeemer, savior, Lord, and King when His name is transliterated and placed within the biblical texts? Let’s examine the biblical text from *Matthew 1:1*.

Matthew 1:1

1:1 The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham (NASB)

ספר מתתיהו פרק א פסוק א

ספר תולדת ישוע המשיח בן דוד בן אברהם:

ΚΑΤΑ ΜΑΤΘΑΙΟΝ 1:1

Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ.

ΚΑΤΑ ΜΑΤΘΑΙΟΝ 1:16

215 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη
Ἰησοῦς ὁ λεγόμενος Χριστός

Matthæus 1:1

Liber generationis Iesu Christi filii David filii Abraham

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Reading the Hebrew translation “*ישוע המשיח בן דוד בן אברהם*,” the Greek
“Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ,” Latin “Iesu Christi filii David
filii Abraham,” and English “Jesus the Messiah, the son of David, the son of
Abraham” each translation state that Yeshua, *ישוע*, Ἰησοῦ, Iesu, Jesus, each
225 transliteration of the name of Yeshua into its respective language, this person is
the “Anointed one,” *משיח*, Χριστοῦ, Christi, Christ, who is “*the son of David,
son of Avraham.*” The translation of Yeshua into another language does not
change the character of the Messiah as the son of David and son of Avraham,
Redeemer, Savior, King, and Lord. Throughout the biblical text, Yeshua, *ישוע*,

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Ἰησοῦ, Iesu, Jesus is referring to the one whom God had sent for our salvation.

Thinking hebraically, the truth that is revealed within the scriptures is defined by
who God is, and what He has done. God sent His only begotten son Yeshua,
ישוע, Ἰησοῦ, Iesu, Jesus to lay His life down on our behalf. The power in the
name is sustained by the authority of the one who stands behind that name in the

235

Hebrew Scriptures. Therefore, there is power in the name of Yeshua, *ישוע*,

Ἰησοῦ, Iesu, and Jesus because this is the one whom God has sent to save us
from our sins. The translation into Greek, Latin, English, or Spanish, etc, does
not cause the name to lose its power. This is a very Hebraic concept, we mustn’t
forget this perspective that is based on the truth written and revealed to us by
240 God’s Ruach HaKodesh (Holy Spirit). If translating the name Yeshua into
another language causes the name to lose its power then we have a serious
problem, all translations, including the Greek manuscripts cannot be trusted.

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The erroneous thinking that “*Yeshua is not Jesus*” and that “*there is no
power in the letter J*” has caused some to state saying “*I worship Yeshua and not
the Christian Jesus.*” This erroneous way of thinking poses a serious problem

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because by making this statement one is blaspheming Jesus Christ (Yeshua the
Messiah) and blaspheming the One who sent him our Father in Heaven (*John
12:44*). The statement “*I worship Yeshua and not the Christian Jesus*” provides
insight into the one who holds this to be true and the depth of anger that is

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directed towards the church is now directed to God’s Son Jesus Christ. The
justification made on “*not worshiping the Christian Jesus*” is related to Easter,
Christmas, and the no-Torah theology that is taught today within the Christian
Church. So, the one who makes this claim is ascribing the “*tradition of men*” to
Jesus Christ (Yeshua the Messiah), this is a serious problem. As we explained

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above when looking at the translations and the languages, we see that in *Matthew*

Matthew 1:16

1:16 Jacob was the father of Joseph the husband of Mary, by whom Jesus was born, who is called the Messiah. (NASB)

260 *1:1* Yeshua, **ישוע**, Ἰησοῦ, Iesu, Jesus is the Christ, Messiah, Savior, and King,
the son of David and son of Avraham. These are not names of different people in
fact these are not “names” plural rather one name singular that is transliterated
we see the progression **Yeshua (ישוע) → Iesou (Ἰησοῦ) → Iesu (Latin) →**
Jesus (English) as the text is translated and transliterated into each respective
language. In addition to this, thinking Hebraically, Yeshua, **ישוע**, Ἰησοῦ, Iesu,
Jesus is the Messiah, the One who God has sent to save us from our sins. Do not
be fooled by teachers today who say that “*Yeshua is not Jesus.*” This is rooted
265 deeply in a spirit of hatred towards the church, not founded on the scientific
method, not thinking hebraically and critically on the languages, and most
importantly, not in the spirit of love and humbleness of heart as God commands
us to live by (*Devarim / Deuteronomy 6:4-10, 1 John 1-3*).

270 If a man sins, do we blame God for him sinning? (*James 1:13*) The
statement “*Christian Jesus*” is blasphemous in its use saying that He (Yeshua,
ישוע, Ἰησοῦ, Iesu, Jesus) causes men to enter into pagan practices and sin. The
fact of the matter, it is the "TRADITION" of men that keeps people from leaving
their false ways, tradition keeps people from walking away from man's ways. Just
like tradition kept the Pharisees trapped in their way of thinking. In addition to
275 this, we think about it, tradition out of habit causes a person to return to their sin
over and over again. It is not Jesus Christ who causes people to do this. The
motivation behind saying “*I worship Yeshua and not the Christian Jesus*” is
motivated by a spirit of hatred towards the church and the inability to differentiate
the difference between the things of God and the traditions of men. A translation
280 of the Bible is not synonymous with sin. One additional thought, could the
problem of understanding the relevance of tradition in life be connected to the
belief that Rabbinic Tradition is sanctioned by God? Tradition, like everything
else, must be understood according to the Scriptures. If a tradition contradicts
what is written in Scripture, then it needs to be weighed and if it is found wanting
285 it needs to be discarded.

Based upon this erroneous way of thinking, I have heard it said and taught
that “*our Lord Jesus’ real Hebrew name is Yeshua. If this is true, then are people*
worshipping him in the wrong name?” Granted, Yeshua is Jesus Hebrew name,
this attitude is based out of the idea that the various translations are changing the
290 name of the Son of God, and the character of who he is Yeshua the savior of the
world. The fact is that, regardless of the language of translation, God sent His
only begotten son Yeshua **ישוע** (Hebrew), Ἰησοῦ (Greek), Iesu (Latin), and
Jesus (English) to lay His life down on our behalf. This is the same name only
transliterated into different languages. There is power in the name and that power
295 is sustained by the authority of the one who stands behind that name according to
the Scriptures. Those who argue and insist that we call Jesus by his “correct”
name Yeshua are concerning themselves with trivial and non-essential matters.
The essential matter is that we place our faith in the one the Lord God Almighty
sent to save us from our sins. Therefore, there is power in the name of Yeshua,
300 **ישוע**, Ἰησοῦ, Iesu, and Jesus because this is the one whom God has sent to save
us from our sins. The translation into Greek (Ἰησοῦ), Latin (Iesu), English
(Jesus), Spanish, etc, does not cause the name to lose its power. The Scriptures

do not give preeminence to one language or translation over another. We are not
305 commanded to call upon the name of the Lord **in Hebrew only**. *Acts 2:21* says
'And it shall be that everyone who calls on the name of the Lord will be saved.'
(NASB). The Lord God Almighty knows who is calling upon His name and who
is calling upon the Name of the Messiah regardless of whether they do so in
English, Hebrew, Greek, Latin, or Spanish, etc. He is the same Lord and Savior,
310 the way, the truth, and the life (*John 14:6*) that is revealed to us by the Ruach
HaKodesh (Holy Spirit). Thus, translation of the name of the Son of God
(Yeshua) into another language does not cause the name to lose its power.
Translations enable more people to know the Messiah and to place their faith in
the living God! Let's focus on what is most important, salvation in Yeshua יֵשׁוּעַ
(Hebrew), Ἰησοῦς (Greek), Iesu (Latin), and Jesus (English) and move on to the
315 more meatier things in the Word of God (*Ivrit / Hebrews 5:12*).

Heavenly Father,

320 Help me to realize that You in the fullness of Your mercy and grace have
preserved and revealed Your truth regardless of the language the holy Scriptures
are translated into. The Scriptures reveal the way, the truth, and the life (*John*
14:6) that is provided by atonement in blood in Yeshua the Messiah; Thank You
Lord for making the truth of Your Son known to each person in his or her
respective language. The atonement that You have provided is an absolute
325 necessity for me to receive forgiveness. Help me to realize the more important
matters of salvation and to teach these truths to others. Help me to accept,
embrace, and believe with all my heart, mind, and strength the gift You have
provided in Yeshua. Help me to effectively proclaim the life, death, and glorious
bodily resurrection of Yeshua the Messiah. As teaching the Torah, Help me to
330 teach Yeshua, God's one and only way to draw near to Him and not to be so
concerned with the transliteration of Yeshua's name into other languages. Please
forgive me of my sins, have mercy on me Lord. Help me to live according to
Your will as it is laid out according to the Scriptures. Sanctify me in Your Holy
Word Lord and in Your Son Yeshua. Help me to sanctify you Lord in my heart,
335 in my life, and in all that I do. Help me to serve You according to Your will
based on the Scriptures. Thank You Lord for everything You have done for me. I
give You all of the honor, the glory, and the praise forever and ever.

340 In Yeshua's (Jesus') Name I pray! Amen!

345 **What to pray:**

- *Ask the Lord to help you understand the true purpose of the Torah is to believe in Yeshua the Messiah.*
- *Ask the Lord to help you see, trust, and obey Him and His Word. Ask the Lord to help you "to hear His voice" and "to hold fast to Him."*

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- *Thank the Lord for lifting the burden of sin and revealing His truth in your heart.*

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Be Blessed in Yeshua, Christ our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
“Yeshua” King Messiah forever and ever

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