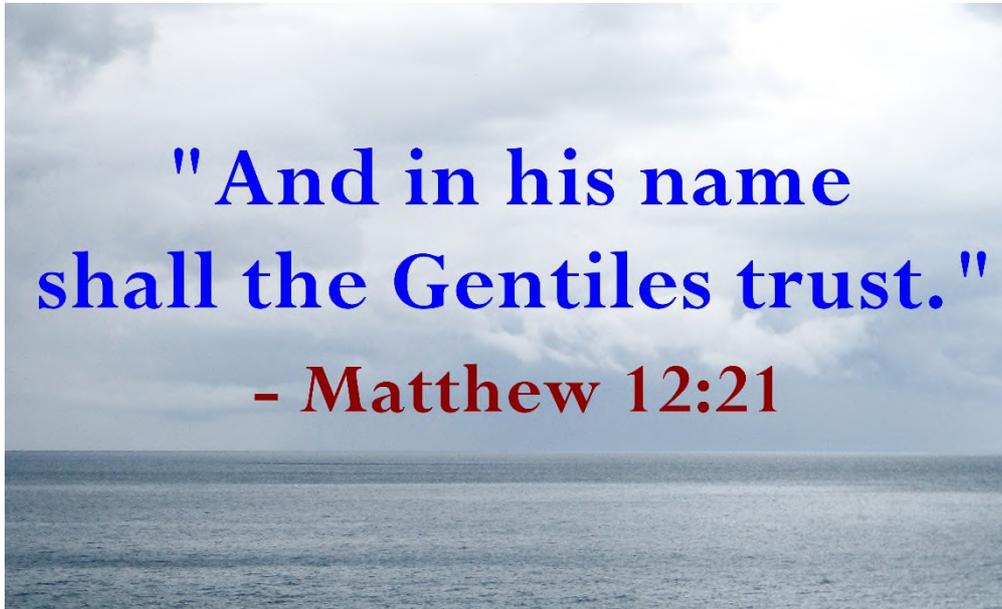


His Name is Jesus

by Jeremy James



In a previous paper (#196) we drew attention to the unfortunate practice among many Christians today of referring to Jesus as 'Yeshua'. They are implying that it is in some sense superior to the name of 'Jesus' or more Biblically correct.

However, the New Testament never refers to Jesus by that name. The Bible is our only authority in this matter and it behoves us to stick as closely as we can to what it tells us.

Some have argued that, since Matthew 1:21 states "**...thou shalt call his name Jesus: for he shall save his people from their sins**", that the name is identical with that of Joshua, whose name points to God as one's savior. But this is highly misleading since the name Joshua itself had two possible renderings in Hebrew, a long form – Yehoshua [Strong's H3091] – and a short form, Yeshua [Strong's H3442]. This contraction may have no spiritual significance when applied to a man, but it is of immeasurable importance when applied to the man-God, Jesus Christ of Nazareth.

Let's see why.

The name Yehoshua (Y^ehōwshu'a) [Strong's H3091] is made up of two words, Jah (or Yah), meaning God, and Yasha, a verb meaning "saves". In combination they mean "God saves" (The relevant Strong numbers are H3068 and H3467, respectively).

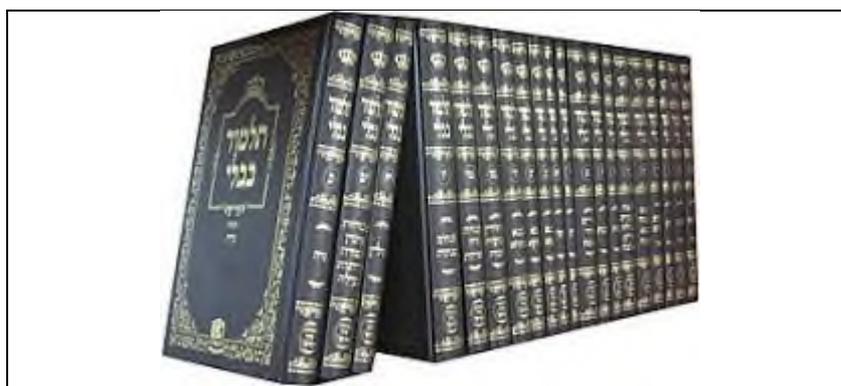
When used in its contracted form with reference to Joshua the son of Nun in Nehemiah 8:17, Yeshua [Strong's H3442] is substituted for Yehoshua in accordance with the linguistic conventions of the time. However this shortened form does not retain the sense implied by Matthew 1:21, namely that Jesus is the person about whom it can truly be said that "God saves." Yehoshua highlights the fact that Jesus is Yah, God incarnate. Yeshua does not. Matthew 1:21 is referring to H3091, not H3442.

Some will object that they mean essentially the same thing, but they don't. When applied to a man, they may be equivalent (though even this is not certain), but not when they are applied to Jesus, the living God-man. He must have the word Jah (or Yah) in his name in accordance with Matthew 1:21. Thus Christians who refer to Jesus as Yeshua are mistaken. If they are to use the Hebrew form of his name – even though the Hebrew form is not used anywhere in the New Testament – then they should use Yehoshua or, more correctly YahHoshua.

Jewish politics

Why is this important?

Despite what many may think, this is a political issue. The Talmudic Jews, who base their understanding and interpretation of recorded Scripture on their 'oral' teaching, known as the Talmud, are determined to erase all reference to the divinity of Jesus. It helps them enormously if Christians can be induced to replace the name of Jesus with something else, and it serves their purpose even more if that replacement approximates to the name given to Jesus in the Talmud.



The Jewish Talmud, a series of ancient commentaries on the Torah (Pentateuch) which are regarded by most Jewish rabbis as a valid record of a previously unwritten 'oral Torah' which God supposedly gave at Mount Sinai. From a Christian standpoint it is a manmade artefact, a seriously flawed reinterpretation of God's Word.

The Babylonian Jews do not want the name of God – Jah or Yahweh – associated in any way with the historical person we know as Jesus of Nazareth. According to Wikipedia, “In references to Jesus in the Talmud, where the name occurs, it is rendered Yeshu [instead of Jehoshua], which is a name reserved in Aramaic and Hebrew literature from the early medieval period until today, solely for Jesus of Nazareth, not for other Joshuas.” <https://en.wikipedia.org/wiki/Yeshua>

There is little difference between Yeshua and the Talmudic variant, Yeshu. The last letter is dropped. Yeshu is supposedly the Aramaic vocalization (but not the spelling) of the Hebrew name Yeshua. The same *Wikipedia* article notes that “A tradition states that the shortening to Yeshu relates to the Y-SH-U of the *yimach shemo* – ‘may his name be obliterated.’”

Another *Wikipedia* article explains the meaning of the term *yimach shemo*:

“The Hebrew phrase ***yimakh shemo*** ימח שמו – "May his name be obliterated" – is a curse placed after the name of particular enemies of the Jewish people. A variant is *yimakh shemo ve zikhro* ימח שמו וזכרו "Obliterate his name and his memory." *Yimakh shemo* is one of the strongest curses in the Hebrew language

Why on earth would anyone want to popularize an epithet for Christ, at the insistence of Jewish scholars, which by their own admission is a thinly disguised curse?

Christians are being deceived

Every time a Christian uses the name Yeshua instead of Jesus, he is allowing himself to be duped in the following ways:

- (a) The name of Jesus is downgraded. Those who continue to use the name of Jesus are made to feel they are in error or that their understanding of Scripture is deficient.
- (b) Non-believers, those who have yet to come to Christ, are confused by this strange departure from the name of Jesus, a name which they have long understood to refer to a specific historical person. If Christianity is about Jesus Christ, then who is Yeshua? Has Christianity changed? Is it now allied in some way with Judaism?
- (c) The enemies of Christianity have the sinister satisfaction of getting unwary Christians to use a name for Jesus which is very similar to the one used by Talmudists to curse Jesus.

- (d) The Judaization of Christianity – which aims to restate essential Christian doctrines in strictly Judaic terms – is greatly helped by the perception that the great Christian teachers of the past didn't even know the correct name for the Messiah. It took Jewish scholarship to get us back on track and see who Jesus really is.
- (e) They are failing to follow the plain teaching of the New Testament where Jesus is known as Jesus. As we stated in our earlier paper (#196): “The apostle Paul never referred to him by the name Yeshua. Neither did the Apostle Peter, nor the Apostle John, nor any other New Testament author. The name Jesus (*Iēsous* in Greek) occurs 983 times in the New Testament, the name ‘Yeshua’ never. It takes an acutely arrogant person to insist that ‘Yeshua’ is the ‘real’ name of our Savior and ‘Jesus’ or *Iēsous* is in some way inferior.”
- (f) By using the name Yeshua instead of Jesus, they are opening the door to other Jewish innovations, such as the wearing of a special shawl during prayer. They feel obliged to reinterpret the Word of God through ‘Jewish eyes’ and are inclined to treat Jewish converts to Christianity as more spiritually qualified to expound the Old Testament. They even believe these people are able to shed light on the *real* meaning of the New Testament.



Influential pastor John Hagee preaching on the prayer shawl or *tallit* in 2014. He began by saying, “I hold in my hand a mystery whose meaning has been lost to Christians for two thousand years. This prayer shawl was designed by God Himself.”



*Tallit advertised on
Pastor Hagee's
website.*

“This exquisite prayer shawl, or tallit, is made especially for Hagee Ministries in Israel. It is made out of 100% cotton and is almost 6’ in length. While the background is a beautiful shade of ivory, the stripes throughout are brilliant shades of royal blue outlined by golden thread.

“The word tallit is taken from the Aramaic word for cover, but literally means cloak or sheet. If you have listened to Pastor Hagee’s teachings, you know that the name of God is literally woven into the tzitzit, or fringes on the edges of this sacred garment. Today, the men of the synagogue wear this when they worship in order to show respect for God. In orthodox circles, the groom is presented a special tallit on the day of his wedding, while others are given as gifts to remember special occasions.”

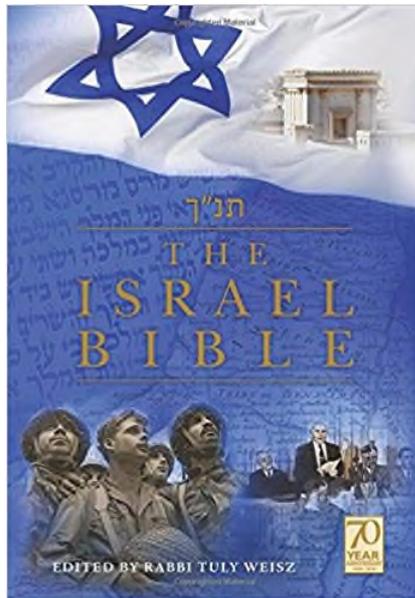
The so-called ‘Israel Bible’

We have today a glaring example of this insanity. The so-called *Israel Bible* was published in hardcover in June, 2018. Seemingly it has become a bestseller amongst Christians. Why has it done so? The New Testament is missing, so why is it called a Bible?

This book is deliberately designed to offer a breathless celebration of the state of Israel, to hold it aloft as the triumphant culmination of Bible prophecy and the hope of all mankind. This is nothing but idolatry, where a nation replaces the Son of God.

The blurb on Amazon states:

“The Israel Bible is the world's first Bible centered around the Land of Israel, the People of Israel, and the dynamic relationship between them. Designed for both Jewish and non-Jewish readers alike, The Israel Bible offers a unique commentary that seeks to explain God's focus on the Land of Israel alongside the original Hebrew text and the New Jewish Publication Society translation... there is also an ever-expanding movement of biblical Zionists who stand alongside the nation of Israel as an expression of their commitment to God's eternal word. As we seek to understand the clash between these two conflicting ideologies, while seeking to make sense of the modern world's great interest in Israel, the need for The Israel Bible has never been so timely or important.”



Christians are increasingly being lured into a fawning admiration for the state of Israel, as though its existence marked the dawn of a wonderful new era for mankind. They forget that the Word of God places Israel at the center of a horrifying conflagration which will bring the world to the brink of annihilation. This book is really intended to support the goals of the New World Order, where the New Testament is rejected, where all who believe in Jesus as the Messiah are purged from the earth, and where the ruling echelon of Talmudic Kabbalists govern the world from their capital in Jerusalem.

The Amazon blurb tries to make this prospect appear as though it is endorsed by the Word of God! The so-called *Israel Bible* is not a Bible. At most it is a compilation of Old Testament texts and related commentary skewed as far as possible from any interpretation that might admit the validity of Christianity.

This book is dangerously misleading

This book is dangerously misleading in so far as it purports to present God's will for Israel. There are two reasons why it is in direct violation of Scripture when it makes this claim.

Firstly, His Word must be taken in its totality if it is to be properly understood. The omission of the New Testament should be seen by Christians as a hideous, mindboggling defect in a work that claims to interpret Bible prophecy correctly! By omitting a huge part of God's prophetic message in relation to Israel, it fails utterly to comprehend the true nature of what lies ahead. It also fails to interpret accurately the prophetic elements in the Old Testament regarding the future of Israel or to present a Biblically correct interpretation of its history since the time of Herod the Great as foretold in Scripture.

Secondly, Scripture can only be interpreted as God intended by those who believe in Him and in His Son:

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

- 1 Corinthians 2:14

The Jews don't understand their own Scripture because they reject the living God. Jesus reminded them of this tragic reality when he said to the Pharisees:

“Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?” - John 5:45-47

The Jewish leadership today, comprising the Sanhedrin and a vaunted assortment of Talmudists and Kabbalists, do not worship the LORD God of the Bible. They did not believe the writings of Moses during the time of Jesus, and they continue today in their unbelief. So when a Christian looks to these people to gain a 'better' understanding of God's Word, he is greatly deceived.

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him does this man stand here before you whole."

- Acts 4:10

Israel today

Israel today – the Jewish people and the land of Israel – is under God’s judgment. The sovereign state of Israel has been legally established and is fully entitled to exercise and defend its sovereignty. As Christians, however, we must recognize that her people are under *both* the protection *and* the judgment of God. We know that the surviving remnant among them will one day accept their Messiah, Jesus of Nazareth, and will grieve bitterly over their failure to receive him during his first advent. A substantial number, alas, will continue to reject him and will be judged accordingly. As Jesus said, many of these Jews will accept the Antichrist: **“I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.” (John 5:43)**

The ruling Jewish elite despise this doctrine and want it suppressed. There are strong indications that they will in future describe it as antagonistic, offensive and antisemitic. Some of their agents are already doing so.

The Jerusalem Post

The following article, by Rabbi Shmuley Boteach, appeared last week in the **Jerusalem Post**, August 5, 2019: **No Holds Barred: Is the New Testament Antisemitic?** The author argued that the New Testament is antisemitic, that it fosters hostility toward Judaism, that it has been responsible for the persecution and murder of Jews down the centuries, and that the relevant verses should be “formally repudiated.”



He cites Norman Beck, a Lutheran professor of theology, who identified 450 verses in Matthew, Mark, Luke and Acts which in his opinion were antisemitic:

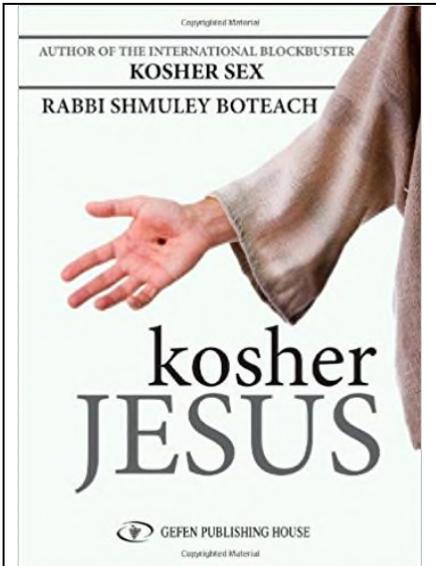
“Jews are referred to as vipers and poisonous snakes, hard-hearted and hypocrites, thieves and robbers, and the blind guiding the blind. We are told that they reject the commandments, reject God’s purpose, and plotted on multiple occasions to kill Jesus, which the New Testament says they eventually did...The Jews in Christian scripture represent in reality and in metaphor the shadows in the contrast between good and evil.” (Boteach)

Interpolations supposedly made to the New Testament

The rabbi argued that many of these verses were later interpolations intended to vilify the Jews and Judaism and were not part of the original manuscripts. He noted that the Roman Catholic Church formally adopted the same position in 1985. The document he had in mind, seemingly, was *Notes on the Correct Way to Present Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church* (June 24, 1985), issued by the Vatican Commission for Religious Relations with the Jews – see **Appendix A** attached. He notes that the following statement was “amazingly” included in the Vatican document: “Some [New Testament] references hostile or less than favorable to Jews have their historical context in conflicts between the nascent Church and the Jewish community.” He then went on to say:

“It might not seem significant, but the Vatican’s statement [of June 24, 1985] found all of the New Testament’s antisemitic verses to be late elaborations and not original truths. They essentially admitted that many of these verses were read into the story long after the death of Jesus and therefore are entirely irrelevant to the original and the modern Christian faiths.”

The Vatican document does not appear to support this assertion by Rabbi Boteach. While it alleges that some of the supposedly antisemitic verses in the New Testament were later interpolations, it stops short of claiming that *all* of them were. True Christians, on the other hand, reject entirely the hypothesis that any verse in the New Testament was later interpolated for this or any other purpose.

	<p>In his book, <i>Kosher Jesus</i>, published in 2012, Rabbi Boteach portrayed Jesus as a Pharisaic rabbi and political activist. This, in his opinion, was the “real” Jesus:</p> <p>“<i>Kosher Jesus</i> is a project of more than six years research and writing. The book seeks to offer to Jews and Christians the real story of Jesus, a wholly observant, Pharisaic Rabbi who fought Roman paganism and oppression and was killed for it.”</p>
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The Rabbi’s demands

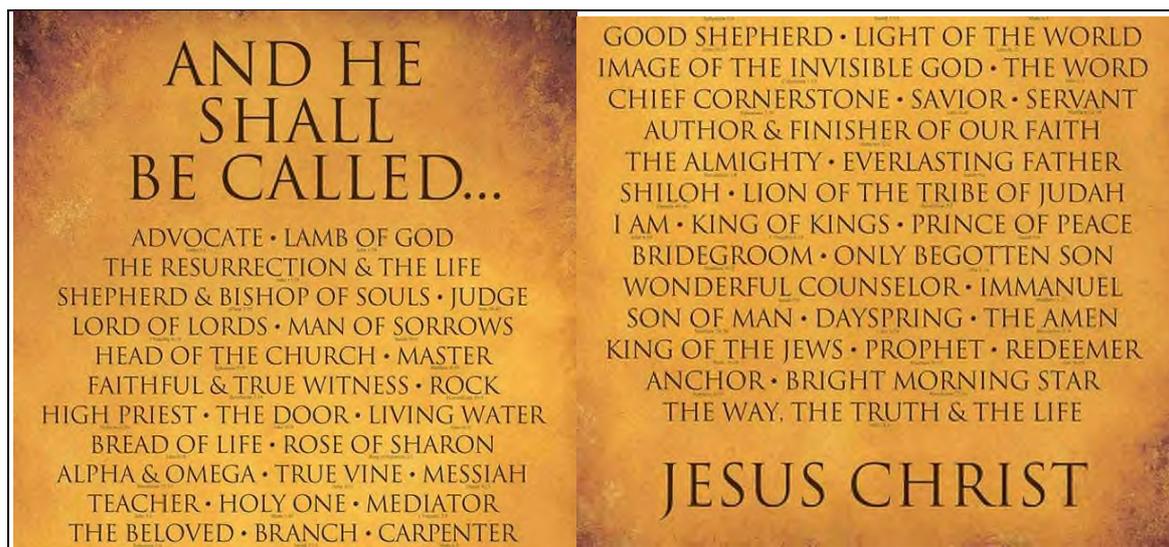
Boteach concludes his diatribe by demanding that all of the supposedly antisemitic verses in the New Testament be “formally repudiated and... re-interpreted clearly, securely and anew.”

He believes that many Evangelical Christian churches are already taking this approach. If they weren't, he claims, they would not be supporting the state of Israel with the commitment and solidarity shown to date:

“They are reinterpreting New Testament verses in their more realistic light, either as later interpolations added to distance Christianity from Judaism and Jesus from the Jewish people, or that the Jews in the time of Christ were mostly righteous except for a few bad apples.”

He then makes a statement which cuts right to the heart of the matter:

“In Judaism, the Torah, or written law, cannot exist without the Talmud, the oral law. Both were given at Sinai. In our faith, we've been taught that the “Torah is not in the heavens” but is here on Earth in the interpretation of authorized Jewish scholars who trace the tradition in an unbroken chain back to Moses. It's a key Jewish concept, not only because it involves man as God's partner in the understanding of Judaism but also because it makes the interpretation of faith man's distinct moral responsibility.”



By making this claim, he is asserting that Christians have only part of God's Word and that without the Talmud (“the oral law”) they are incapable of interpreting the written Word correctly. He is also asserting that man himself is “God's partner” in deciding how Judaism – the truth given to man by God – ought to be interpreted. Only the Jews can do this. In matters of religion, Gentiles must accept as true whatever “authorized Jewish scholars” declare to be true. In effect he is contending that Christianity is an illegitimate religion, not only because it teaches that Jesus of Nazareth is the Messiah, but because it is grounded in a seriously flawed interpretation of the Old Testament.

A phony rebuttal

In a rebuttal in the same newspaper two days later (*The Jerusalem Post*, August 7, 2019), Dr Michael Brown failed to deal with the real issues. He was content merely to state that the New Testament contained many unflattering facts about Judaism which could also be found in mainstream Jewish writings.

Why would Dr Brown, a Jewish convert to Christianity, give such a lame defense of the New Testament? Interestingly, he has already ‘debated’ Rabbi Boteach dozens of times in public forums, raising the profile of his adversary in the process and lending credibility to his patently anti-Christian opinions. Their road-show is one of many tools that the Enemy is using to spread confusion among Christians, undermine confidence in the sufficiency and infallibility of God’s Word, and build a ‘bridge’ between true Christianity and Talmudic Judaism.

Jewish pressure worldwide to censor the New Testament

There is growing pressure from within the Jewish community worldwide to do what Rabbi Boteach is advocating, namely to amend, qualify, ‘reinterpret’, or delete verses in the New Testament which seem, from their perspective, to promote antisemitic attitudes. Several academic works have been devoted to this question. This pressure is now being channeled into forums that are calling for active intervention. For example, the European Jewish Congress held a conference in Vienna in February, 2018, here it called for the introduction of a number of measures that will restrict the way Christians can discuss and teach the New Testament. In its report, *A Catalogue of Policies to Combat Antisemitism*, the conference recommended the following:

1.1.2 Holy Writ such as the New Testament ... need to be scrutinized for antisemitic contents.

1.1.3 In Holy Scriptures, divine messages are always communicated through human beings. God’s revelation is thus marred by human fallibility. Beginning with the New Testament, divine revelation expresses itself in Christian holy texts that also express a form of hatred... Translations of the New Testament... need marginal glosses, and introductions that emphasize continuity with Jewish heritage... and warn readers about antisemitic passages in them.

By calmly accusing the New Testament of promoting antisemitism, “a form of hatred” directed at the Jewish people, the European Jewish Congress is saying that the New Testament is not the inspired Word of God and that its contents should be vetted by qualified Jews to determine which parts may need to be excised or suppressed to satisfy Jewish sensibilities.

CONCLUSION

We are at a major crossroads in Christianity. Those who stand with Jesus, who uphold both his name and his Word, are increasingly being asked, in a not-so-subtle way, to downplay his divinity, to elevate his humanity, to question his message, to interpret his mission in political terms, to portray him as a Pharisaic rabbi, and to submit themselves to a system of Bible interpretation that is intensely hostile to the doctrine of the Holy Trinity.

All the indications are that this will continue and that it will get worse – much worse. It may shortly be illegal in many countries to preach from the King James Bible. Shops may be fined for selling it and publishers may be fined for printing it. Any statement that might help to convict the non-believer of his need for a Savior will be construed as hate speech. The aggrieved will claim that it gives offense – as it must!

On the one hand, Christians risk prosecution if they condemn the sin of sodomy or if they highlight the great harm being done to society by sexual perversion and ‘gay marriage’. On the other hand they now risk being accused of antisemitism if they cite any of the passages in the New Testament which certain Jews may find offensive.

Pastors who fail to condemn this wickedness have departed from the faith. Believers who continue to listen to such preachers are being drawn into the great web of darkness that Satan has spread across the earth. The Gospel will never be shared by such people. In fact it won’t even be defended by them.

To our readers we say, Get ready.

Jeremy James
Ireland
August 14, 2019

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The growing reconciliation between the Roman Catholic Church and Judaism

In June 1985, the Catholic Church issued a detailed statement on the way Jews and Judaism should be represented in church homilies. The document was called *Notes on the Correct Way to Present Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church* (June 24, 1985), issued by the Vatican Commission for Religious Relations with the Jews. It was intended to express the official attitude of the modern Catholic Church towards Jews and Judaism and to be conciliatory in both tone and content. Its stature was enhanced, and its real purpose underlined, by the appointment of the ultra-ecumenical Cardinal Johannes Willebrands as its president.

In Section IV, *The Jews in the New Testament*, the document includes a truly bizarre paragraph which denies both the spiritual inspiration and the textual integrity of the New Testament:

“**A)** The Gospels are the outcome of long and complicated editorial work. The dogmatic constitution *Dei Verbum*, following the Pontifical Biblical Commission's Instruction *Sancta Mater Ecclesia*, distinguished three stages: "The sacred authors wrote the four Gospels, selecting some things from the many which had been handed on by word of mouth or in writing, reducing some of them to a synthesis, explicating some things in view of the situation of their Churches, and preserving the form of proclamation, but always in such fashion that they told us the honest truth about Jesus" (no. 19). Hence, it cannot be ruled out that some references hostile or less than favorable to the Jews have their historical context in conflicts between the nascent Church and the Jewish community. Certain controversies reflect Christian-Jewish relations long after the time of Jesus. To establish this is of capital importance if we wish to bring out the meaning of certain Gospel texts for the Christians of today. All this should be taken into account when preparing catechesis and homilies for the last weeks of Lent and Holy Week (*Guidelines, II, Sussidi per l'ecumenismo nella diocesi di Roma, 1982, 144b*).”