

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

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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 (יְהוֹשֻׁעַ). 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 "(Eh)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*" (חֵבֵר) or "*chaverim*" (חֵבֵרִים), 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*" (קָמָץ); 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.

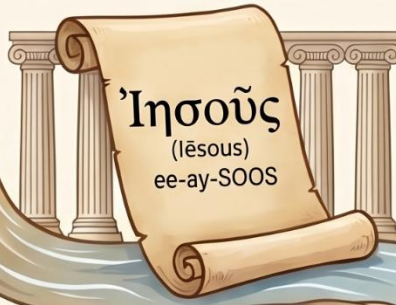
# The Etymology of His Name: From Yeshua to Jesus

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



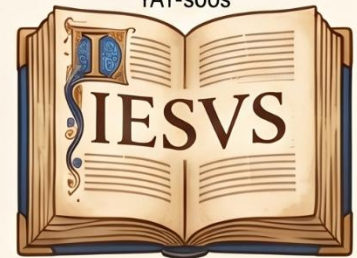
The original Hebrew name means "The LORD is salvation" or "He will save."

## 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

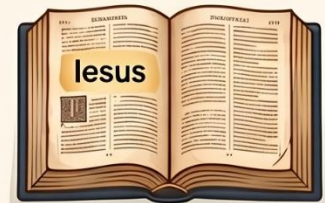
## Clarifying Linguistic Myths



**Jesus** ~~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.