

On the Name Yahusha

CEPHER MOMENTS VIDEO SUMMARY AND STUDY HIGHLIGHTS

This summary is based on the Cepher Publishing Group video presentation by Dr. Stephen Pidgeon that was originally broadcast on April 19, 2018. Links to the original video and supporting references are provided for source transparency.

Why does the Ⲛ Cepher use Yahusha when readers encounter Jesus, Yeshua, Yahshua, Yehoshua, or Joshua elsewhere? In this Cepher Moments teaching, Dr. Stephen Pidgeon uses Ivriym (Hebrews) 4:8, the Greek name Iesous, the Septuagint, and the Hebrew name of Yahusha son of Nun to explain Cepher Publishing Group's restoration of the Messiah's name. The presentation then connects Yahusha with the name Yahuah and closes with a pastoral reminder: the purpose is restoration and study, not pressure.

CENTRAL THESIS

The Greek Iesous is used for both Yahusha son of Nun and the Messiah; the Ⲛ Cepher therefore restores the Ivriyt (Hebrew) name as Yahusha.

MESSAGE AT A GLANCE

- Ivriym (Hebrews) 4:8 is the key test passage: older English Bibles may print Jesus, while many modern translations print Joshua for the same Greek name, Iesous.
- The Septuagint uses Iesous for Yahusha son of Nun, and the Greek in Mattithyahu (Matthew) 1:16 uses Iesous for the Messiah.
- The teaching returns from Greek to the Hebrew form יהושע and explains why CPG transliterates the name as Yahusha.
- The presentation connects Yahusha to Yahuah and treats the four-vowel statement in the book “Yocephus Wars” as evidence within CPG's pronunciation argument.
- The sacred-name discussion is framed pastorally: continue learning without condemning those who are at a different point in the study.

THE QUESTION BEHIND THE NAME

Why the Spelling Feels Unfamiliar

The presentation begins with a reader's concern: the spelling Yahusha is unfamiliar, the pronunciation is not obvious, and the sacred-name discussion can feel difficult to enter. Dr. Pidgeon answers by separating two issues that are often blended: what a reader has been accustomed to saying, and what a Scripture publisher should place into the text when attempting a restoration of proper names.

For Cephher Publishing Group, the task is textual as well as devotional. Simply printing YHWH - whether in modern Hebrew, Paleo-Hebrew, or English letters - preserves the consonantal form but does not tell an English reader how CPG understands the Name to be pronounced. The same question then reaches the Messiah's name: what is the relationship between the Greek Iesous, the English Joshua, and the Hebrew name restored in the Cephher?

PASTORAL POSTURE

Study the Name without fear or coercion. The teaching explicitly allows room for growth while asking the reader to examine the textual evidence.

IVRIYM (Hebrews) 4:8 AS THE TEST CASE

One Greek Name, Different English Renderings

Ivriym (Hebrews) 4:8 refers to Iesous, which has in some instances been associated with the rest associated with entering the land. The identity of the name Iesous is not in dispute in the context; the striking feature is how English Bibles render the Greek name.

TRANSLATION FAMILY	NAME PRINTED IN IVRIYM 4:8	WHAT THE RENDERING SIGNALS
KJV / 1599 Geneva	Jesus	The older English tradition carries the Greek-derived form into the verse.
NKJV / NIV / ESV / NASB	Joshua	Modern translators identify the referent as the son of Nun and render the name accordingly.
𐤅𐤓 Cephher	Yahusha	The 𐤅𐤓 Cephher restores the Hebrew proper name rather than using the conventional English Joshua.

The Greek underneath the translation

The presentation points to the Greek form Ἰησοῦς (Iesous). The argument does not depend on claiming that modern translators missed the identity of the person. In fact, their use of Joshua is part of the evidence: they recognize that Iesous in Ivriym (Hebrews) 4:8 is the same name as the son of Nun.

TEXTUAL OBSERVATION	EDITORIAL QUESTION
Ivriym (Hebrews) 4:8 contains the Greek name Iesous and has been construed by some translations to refer to the son of Nun.	If Iesous can represent the son of Nun in Greek, what Hebrew name stands behind that Greek form?

ENTER THE SEPTUAGINT

Iesous in Yahusha (Joshua) 1 and Mattithyahu (Matthew) 1

The Septuagint supplies the next step. In the Greek text of the book commonly called Joshua, the son of Nun is named Iesous. The same Greek name Iesous appears throughout the Brit Chadasha (New Testament) for the Messiah. The teaching therefore asks the reader to notice the continuity before moving back into Hebrew.

PASSAGE	GREEK NAME	PERSON IDENTIFIED
Yahusha (Joshua) 1:10, Septuagint	Ἰησοῦς (Iesous)	Yahusha son of Nun
Mattithyahu (Matthew) 1:16, Greek Textus Receptus	Ἰησοῦς (Iesous)	Yahusha Ha'Mashiach
Ivriym (Hebrews) 4:8, Greek	Ἰησοῦς (Iesous)	Yahusha

What the teaching concludes from the comparison

From these passages, Dr. Pidgeon argues that the Messiah and the son of Nun share the same Greek name, and that the restoration question should therefore be asked in Hebrew rather than settled by the later English form Jesus. The א Cepher's solution is to restore the name Yahusha for both where the underlying identity warrants it.

CORE TEXTUAL LINK

The presentation treats Iesous not as two unrelated names, but as one Greek form used for the name carried by both the son of Nun and the Messiah.

FROM GREEK BACK TO HEBREW

Why the א Cepher Uses Yahusha

The Hebrew form at the center of the discussion is יהושע. CPG materials transliterate this name as Yahusha. The teaching also acknowledges an expanded spelling, commonly represented as Yahushua, in but two textual instances. Rather than forcing every Hebrew spelling into a modern conventional English form, CPG's stated publishing goal is to preserve the Sacred Names and proper names according to its transliteration method.

IVRIYT FORM	ALTERNATE FORM
יהושע Rendered in CPG materials as Yahusha.	יהושוע / Yahushua A Masoretic expanded spelling based upon the interjection of vowel sounds not found in the name, discussed as a textual variant rather than the controlling CPG form.

The point is not that the ordinary English name Joshua cannot identify the son of Nun. The point is that once the Greek connection is recognized, the Cepher asks what name should be restored when publishing an English text that intentionally preserves Hebrew names.

How Yahuah Enters the Argument

The teaching then turns from Yahusha to the Tetragrammaton יהוה. Cepher Publishing Group renders the Name as Yahuah. Dr. Pidgeon cites Yocephus (Flavius Josephus), Wars of the Jews 5.5.7, which describes the sacred name on the high priest's crown as consisting of four vowels. CPG takes that statement as part of its case for a pronounceable four-vowel Name.

WHAT YOCEPHUS STATES	HOW CPG INTERPRETS IT
The sacred name engraved on the high priest's crown "consists of four vowels."	CPG identifies the vowel sequence as ee-ah-oo-ah and represents that pronunciation in English as Yahuah (Y-ah-u-ah).

Source statement and interpretive conclusion should remain distinct

For editorial clarity, the historical quotation and the CPG linguistic conclusion are not identical claims. Yocephus supplies the four-vowel statement; the specific vowel values and the English form Yahuah are the interpretation advanced in the Cepher's preface and in this teaching which are consistent with common usage in the Ivriyt language. Keeping those two steps visible allows readers to evaluate the argument fairly while preserving the presentation's intended conclusion.

YAHUSHA IN THE NAME OF YAHUAH

The Pronunciation Logic in the Presentation

Dr. Pidgeon connects the opening of Yahusha with Yahuah and discusses the vav as a letter that can function in a vowel role. The teaching compares familiar pronunciation debates in Hebrew transliteration - such as whether a vav is heard more like an o or a u - to explain why English spellings can diverge even when writers are looking at the same Hebrew letters.

Within CPG's system, the preferred forms are Yahuah for יהוה and Yahusha for יהושע. The purpose of the transliteration is not simply to imitate a modern Hebrew vocalization; it is to express CPG's reconstruction of the Sacred Names in readable English while retaining their relationship to the Hebrew letters.

CPG SPELLING STANDARD

For this article, the controlling forms are Yahuah and Yahusha, exactly as used in current Cepher Publishing Group materials and the supplied video cover.

A note on Yeshua and other familiar forms

The presentation recognizes that Yeshua, Jesus, Yahshua, Yehoshua, Yahushua, and other forms are familiar to different communities. It does not treat every person who uses a different form as acting in bad faith. Its narrower publishing claim is that the אֱלֹהִים Cepher should present the restoration CPG believes is most accurate: Yahusha.

EDITORIAL TRANSPARENCY

What the Teaching Observes - and What It Concludes

The strongest way to follow the argument is to separate the textual observations from the conclusions built upon them. This keeps the study precise without weakening the presentation's position.

EVIDENCE OR OBSERVATION	CONCLUSION DRAWN IN THE PRESENTATION
Ivriym (Hebrews) 4:8 uses Greek Iesous for the son of Nun; many modern English versions print Joshua.	The Greek form Iesous can represent the name conventionally rendered Joshua in English.
The Septuagint uses Iesous for the son of Nun, and Mattithyahu (Matthew) 1:16 uses Iesous for the Messiah.	The Messiah and the son of Nun share the same Greek name form.
The Hebrew name יהושע stands behind the son of Nun in the Hebrew tradition.	CPG restores that name in English as Yahusha and applies the same restored name to the Messiah.
Yocephus says the sacred name on the high priestly crown consists of four vowels.	CPG interprets the vowel sequence as ee-ah-oo-ah and presents the Name as Yahuah.
Different communities use Jesus, Yeshua, Yahshua, Yehoshua, Yahushua, and other forms.	CPG retains Yahusha as its publishing standard while allowing room for individuals to continue their own study.

TERMINOLOGY GUIDE

Names and Terms Used in This Teaching

TERM	USE IN THIS ARTICLE
Yahusha	The CPG transliteration used for the Messiah and, where context identifies him, the son of Nun.
Yahuah	CPG transliteration of the Tetragrammaton יהוה.
Yahushua	An expanded Hebrew spelling/pronunciation discussed in comparison with Yahusha, found only twice in the ancient text.
Yeshua	A familiar form acknowledged in the presentation; not the controlling CPG transliteration.
Iesous (Ἰησοῦς)	The Greek name form central to the Ivriym (Hebrews) 4:8, Septuagint, and Mattithyahu (Matthew) comparison.
Ivriym	The אר Cepher book name for Hebrews.
Ruach Ha'Qodesh	The Sacred Spirit; retained according to CPG terminology.
Yocephus	CPG transliteration for Flavius Josephus when discussing the historical source.

PASTORAL EMPHASIS

Restoration Without Pressure

One of the most important parts of the presentation is its tone toward the listener. Dr. Pidgeon acknowledges that people can feel exhausted by sacred-name debates. He therefore distinguishes CPG's responsibility as a publisher from the personal pace at which an individual believer may receive or adopt a particular transliteration.

The teaching's invitation is to examine the evidence, remain open to further understanding from the Ruach Ha'Qodesh, and avoid turning pronunciation into a weapon against other believers. At the same time, CPG does not soften its own editorial choice: where the אֱ Cepher publishes the restored name, the chosen spelling is Yahusha.

THE PRACTICAL BALANCE

Hold conviction and charity together: preserve the CPG transliteration accurately, explain the textual reasoning, and allow readers to study the question without coercion.

A SIMPLE STUDY PATH

How to Follow the Argument for Yourself

1	Read Ivriym (Hebrews) 4:8-10. Identify who is being discussed in verse 8 and note how different English translations name him.
2	Look at the Greek Iesous. Compare the Greek name in Ivriym (Hebrews) 4:8 with the same form in the Septuagint book of Yahusha and in Mattithyahu 1:16.
3	Return to the Hebrew name. Examine יהושע, the name of the son of Nun, and compare CPG's Yahusha transliteration with other common English forms.
4	Separate evidence from interpretation. Note which points are direct textual observations, and which depend on CPG's transliteration or pronunciation method.
5	Read the CPG Sacred Name material. Compare the video's explanation with the current אֱ Cepher preface, FAQs, and Sacred Names resources.
6	Study with patience. The video itself argues against anxiety or coercion; the goal is increased understanding and a more accurate record.

SELECTED SCRIPTURE AND SOURCE STUDY GUIDE

Passages and References to Revisit

SCRIPTURE / SOURCE	QUESTION FOR STUDY
Ivriym (Hebrews) 4:8-10	Why do many modern translations use Joshua in verse 8 when the Greek name is Iesous?
Yahusha (Joshua) 1:10, Septuagint	How is the son of Nun named in Greek, and how does that compare with Ivriym (Hebrews) 4:8?
Mattithyahu (Matthew) 1:16	What Greek name is used for the Messiah, and how does it compare with the Septuagint form?
Bemidbar (Numbers) 13:16	What happens when Mosheh names Husha the son of Nun, and how does the Hebrew spelling inform the CPG transliteration?
ⲙⲕ Cepher Millennium Edition Preface	How does CPG explain the forms Yahuah and Yahusha, and what sources does it cite?
Yocephus (Josephus) Wars 5.5.7	What does the historical text actually say about the sacred name and its four vowels?

Final Perspective

The argument of On the Name Yahusha is cumulative. Ivriym (Hebrews) 4:8 shows that Iesous can name the son of Nun; the Septuagint confirms that Iesous is the Greek form used for that name; Mattithyahu (Matthew) uses the same Greek form for the Messiah; and the teaching then returns to Hebrew to explain why the ⲙⲕ Cepher publishes Yahusha. The discussion of Yahuah extends the same restoration principle to the Name of the Father.

Readers may agree with every step, question individual pronunciation claims, or continue comparing textual witnesses. The presentation's central publishing position remains clear: Cepher Publishing Group uses Yahusha deliberately, not accidentally, and understands that spelling as part of its wider work of restoring Sacred Names and Hebrew proper names in the English text.

SOURCE AND VERIFICATION NOTES

CPG References Used for Terminology and Source Transparency

- [CPG article - The Name Yahusha](#): The published CPG article from 2018 closely follows the teaching and confirms the preferred spellings Yahusha, Yahuah, Ivriym, and Iesous.
- [Sacred Names](#): Current Cepher reference page for the Sacred Names and their English transliterations.
- [Cepher Millennium Edition Preface](#): CPG explanation of Yahuah, Yahusha, and the transliteration approach used in the current text.
- [Cepher FAQs](#): Additional CPG explanation of Ivriym 4:8, Iesous, Joshua, and Yahusha.
- [Yocephus \(Josephus\) Wars 5.235](#): A public English text of the four-vowel statement cited in the presentation.
- [YouTube Video](#): Dr. Pidgeon's original broadcast on 04.19.18.
- Explore more Cepher Moments teachings and Scripture resources at cepher.net.