

## Is Yahusha, Yahuah?

And **OWYAZL** (Yahusha) answered him, The first of all the commandments is, Hear, O Israel; **AYAZL** (Yahuah) OUR Alahym (God) is **one**: **Mark 12:29**

"You heard me say, 'I am going away and I am coming back to you.' If you loved me, you would be glad that I am going to the Father, for **the Father is greater than I**. **John 14:28**

**OWYAZL** (Yahusha) gave them this answer: "Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. **John 5:19**

By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me. **John 5:30**

**OWYAZL** (Yahusha) said to them, "My food is to do the will of Him who sent Me and to accomplish His work. **John 4:34**

For I did not speak on my own, but the Father who sent me commanded me to say all that I have spoken. 50 I know that his command leads to eternal life. So whatever I say is just what the Father has told me to say. **John 12:49-50**

but he comes so that the world may learn that I love the Father and do exactly what my Father has commanded me. **John 14:31**

"Father, if you are willing, take this cup from me; yet not **MY** will, but **YOURS** be done. **Luke 22:42**

For there is **ONE Alahym** (God) and **ONE mediator** between Alahym (God) and mankind, the man Messiah **OWYAZL** (Yahusha) **1 Timothy 2:5**

"When **OWYAZL** (Yahusha) came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?". They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.". "But what about you?" he asked. "Who do you say I am?". Simon Peter answered, "You are the Messiah, **THE SON OF THE LIVING Alahym (GOD)**". **OWYAZL** (Yahusha) replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven." **Matthew 16:13-17**

"Then the high priest said to him, "I demand in the name of the living Alahym (God) tell us if you are **THE Messiah, THE SON OF GOD**". **OWYAZL** (Yahusha) replied, "You have said it. And in the future you will see the Son of Man seated in the place of power at Alahym (God)'s right hand and coming on the clouds of heaven.". **Matthew 26:63-64**

This uniqueness of the "Son of Alahym (God)" we reach in John 3:16. "For Alahym (God) so

loved the world that He gave His only begotten Son.....". This specific term regarding **OWYAF** (Yahusha) as being Begotten. Begotten is the past participle of the verb *beget*, which means to father, Create or produce as offspring. The phrase "the only begotten son" (John iii. 16) is merely another rendering for "the beloved son." The Septuagint translates **יחיד** ("thine only son") of Gen. xxii. 2 by "thy beloved son." But in this translation there is apparent a special use of the root **יח**, of frequent occurrence in rabbinical literature, as a synonym of **בחר** ("choose," "elect"; the "only begotten" thus reverts to the attribute of the "servant" who is the "chosen" one.

In Tanakh (Old Testament) too we meet the mentioning of the unique Son of Alahym (God).

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." **Daniel 7:13**

"He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of Alahym (God)." **Daniel 3:25**

"I will declare the decree: **AYAF** (Yahuah) has said unto me, you are my Son; this day have I begotten you." **Psalms 2:7**

"Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." **Psalms 2:12**

## **SON OF GOD:**

**Son-** (note this includes daughters) **ben, bane**, Hebrew 1121; from Hebrew 1129 (banah); **a son** (as a builder of the family name), in the widest sense (**of literal and figurative relationship, including grandson**, subject, nation, anointed one, appointed to, **one born**, bough, branch, breed, came up in, **child, daughter**, of first, + **firstborn**, kid, man, mighty, servant born, **son**, steward, worthy, young (one), youth.

**of God** – 'Alahym (Elohim), Hebrew 430; **plural of Hebrew 433 ('elowahh); gods in the ordinary sense**; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and **sometimes as a superlative:- angels, God (gods) (-dess), judges, mighty one(s).**

**Job 1:6** - Now there was a day when the "**sons of god**" (Alahym) came to present themselves before **AYAF** (Yahuah), and **Satan** came also among them.

**Job 2:1** - Again there was a day when the "**sons of god**" (Alahym) came to present themselves before **AYAF** (Yahuah), and **Satan** came also among them to present himself before **AYAF** (Yahuah).

**Satan**, saw-tawn', Hebrew 7854; from Hebrew 7853 (sat\*an); an opponent; especially (with the

article prefixed) **Satan, the arch-enemy of good:- adversary**, Satan, withstand.

So Satan was **definitely one of the sons of the Alahym (God)** according to all these scriptures and according to the original Hebrew word meanings. Satan is also called the God of the Heavens and the Earth.

And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."  
**Matthew 3:17**

### **Begotten Son:**

The Hebrew word for "Begotten" is "Yalad" and means "to bear, beget, or bring forth".

**OWYAZ** (Yahusha) was also a Son of Alahym, the only begotten Son and is also called God, but was given a more higher name as stated in **Hebrews 1:4**

Lets look at **Hebrews 1:1-9**. Yahuah (God), who at various times and in various ways spoke in time past to the forefathers by the prophets, 2 has in these last days spoken to us by His Son (Yahusha), whom He has appointed heir of all things, through whom also He made the worlds; 3 who being the brightness of His (Yahuah's) glory and the express image of His (Yahuah's) person, and upholding all things by the word of His (Yahuah's) power, when He had by Himself (Yahusha) purged our sins, sat down at the right hand of the Majesty (Yahuah) on high, 4 having become so much better than the angels (Sons of Yahuah/ God), as He has by inheritance obtained a more excellent name than they.

The Son (Yahusha) Exalted Above Angels (Son's of God)

5 For to which of the angels did He ever say:

"You are My Son, Today I have begotten You"? The Hebrew word for "Begotten" is "Yalad" and means "to bear, beget, or bring forth".

And again:

"I will be to Him a Father, And He shall be to Me a Son"?

6 But when He again brings the firstborn into the world, He says:

"Let all the angels of Yahuah (God) worship Him."

7 And of the angels He says:

"Who makes His angels (Son's of God) spirits And His ministers a flame of fire.

8 But to the Son He says:

“Your throne, O God (Alahym), is forever and ever; A scepter of righteousness is the scepter of Your kingdom.

9 You have loved righteousness (Torah/Commandments) and hated lawlessness (Breaking the Torah/Commandments); Therefore Yahuah (God), Your Alahym (God), has anointed You With the oil of gladness more than Your companions (other Son's of God including HaSatan).

So from what we have seen from the above referenced Scripture, we see that **OWYAF** (Yahusha) is called The only Begotten Son of **AFYAF** (Yahuah) (God), in **Hebrews 1:8 AFYAF** (Yahuah) calls him Alahym (God), this along with other places throughout Scripture he is also called Alahym (God), which is where the confusion comes in, but as we have seen Ha Satan (Satan) is also called a Alahym (God) and is also called one of the Son's of Alahym (God), just as the other Fallen Angels (Also called the Watchers) in **Genesis 6:1-4** Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, **2** that the sons of Alahym (God) saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose. when the sons of Alahym (God) came in to the daughters of men and they bore children to them **creating Nephilim.**

## THE SONS OF GOD:

Term applied to an angel or demigod, one of the mythological beings whose exploits are described in Gen. vi. 2-4, and whose ill conduct was among the causes of the Flood; to a judge or ruler (Ps. lxxxii. 6, "children of the Most High"; in many passages "gods" and "judges" seem to be equations; comp. Ex. xxi. 6 [R. V., margin] and xxii. 8, 9); and to the real or ideal king over Israel (II Sam. vii. 14, with reference to David and his dynasty; comp. Ps. lxxxix. 27, 28). "Sons of God" and "children of God" are applied also to Israel as a people (comp. Ex. iv. 22 and Hos. xi. 1) and to all members of the human race.

Yet the term by no means carries the idea of physical descent from, and essential unity with, God the Father. The Hebrew idiom conveys nothing further than a simple expression of god likeness (see Godliness). In fact, the term "son of God" is rarely used in Jewish literature in the sense of "Messiah." Though in Sukkah 52a the words of Ps. ii. 7, 8 are put into the mouth of Messiah, son of David, he himself is not called "son of God." The more familiar epithet is "King Messiah," based partly on this psalm (Gen. R. xlv.). In the Targum the **AFYAF** of Ps. lxxx. 16 is rendered **מלכה משיחא** (= "King Messiah"), while Ps. ii. 7 is paraphrased in a manner that removes the anthropomorphism of the Hebrew: "Thou art beloved unto me, like a son unto a father, pure as on the day when I created thee."

He humbled himself in obedience to **AFYAF** (Yahuah) (God) and died a criminal's death on a Tree. Therefore, **AFYAF** (Yahuah) (God) elevated him to the place of highest honor and gave him the name above all other names (**OWYAF** (Yahusha), which means: **AFYAF** (Yahuah) Saves/Delivers. **Philippians 2:9**

**OWYAF** (Yahusha) answered them, “Even if I do testify on my own behalf, my testimony is indeed valid; because I know where I came from and where I’m going; but you do not know where I came from or where I’m going. **15** You judge by merely human standards. As for me, I

pass judgment on no one; **16** but if I were indeed to pass judgment, my judgment would be valid; because it is not I alone who judge, but I and the One who sent me. **17** And even in your Torah it is written that the testimony of two people is valid. **18** I myself testify on my own behalf, and so does the Father who sent me. **John 8:14-18**

Don't you believe that I am united with the Father, and the Father united with me? What I am telling you, I am not saying on my own initiative; the Father living in me is doing his own works. **John 14:10**

**OWYAZL** (Yahusha) said to him, 'I am the way, and the truth, and the life; no one comes to the Father, but through me.' **John 14:6**

I and the Father are one.” **John 10:24-30** **OWYAZL** (Yahusha) was attending the Feast of Dedication at the temple in Jerusalem. We read, “The Jews therefore gathered around Him, and were saying to Him, ‘How long will You keep us in suspense? If You are the Messiah, tell us plainly.’” (John 10.24).\* **OWYAZL** (Yahusha) responded by mentioning his marvelous works that he had been doing and how they testify to his intimate relationship with Alahym (God) (vv. 25-29).

So, when **OWYAZL** (Yahusha) then said he and **AYAZL** (Yahuah) (God) the Father were “one,” he meant they were unified. That is, they were in complete harmony regarding **OWYAZL** (Yahusha)'s mission of doing good works and drawing disciples to himself. This is confirmed in Yahusha's so-called “high priestly prayer” he made the night he was betrayed and arrested. It, too, is recorded only in John's gospel. **OWYAZL** (Yahusha), in anticipation of his crucifixion, death, resurrection, and ascension, prayed to the Father about his eleven apostles, “Kadosh (Holy) Father, keep them in Your name, the name which You have given Me, that they may be one even as We are” (John 17.11). He soon added, “The glory which You have given Me I have given to them, that they may be one, just as We are one; I in them and You in Me, that they may be perfected in unity” (vv. 22-23). So, **OWYAZL** (Yahusha) asked the Father for the same oneness for his apostles that he said, in **John 10.30**, he and the Father had. To say that “one,” there, means **OWYAZL** (Yahusha) is **AYAZL** (Yahuah) (God) requires that it means the same here, which is ludicrous.

**OWYAZL** (Yahusha) then asked his interrogators, “do you say of Him, whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of Alahym (God)’?” John 10.36 **OWYAZL** (Yahusha) here made the following important points: (1) he implicitly denies the Jews' allegation that he said he was Alahym (God), (2) he distinguishes himself from Alahym (God), and (3) he affirms his true identity as Son of Alahym (God).

Next I saw in the right hand of the One sitting on the throne a scroll with writing on both sides and sealed with seven seals; **2** and I saw a mighty angel proclaiming in a loud voice, “Who is worthy to open the scroll and break its seals?” **3** But no one in heaven, on earth or under the

earth was able to open the scroll or look inside it. **4** I cried and cried, because no one was found worthy to open the scroll or look inside it. **5** One of the elders said to me, “Don’t cry. Look, the Lion of the tribe of Yahudah, the Root of David, has won the right to open the scroll and its seven seals.”

Then I saw standing there with the throne and the four living beings, in the circle of the elders, a Lamb that appeared to have been slaughtered. He had seven horns and seven eyes, which are the sevenfold Spirit of Alahym (God) sent out into all the earth. **7** He came and took the scroll out of the right hand of the One sitting on the throne. **Revelation 5:1-7**

But you, Bethlehem Ephrathah, though you are small among the clans of YAHUdAH (Judah), out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.” **Micah 5:2**

Have we not all one father? hath not one Alahym (God) created us? **Malachi 2:10**

And **יְהוָה** (Yahuah) shall be king over all the earth: in that day shall there be **יְהוָה** (Yahuah), and his name one. **Zechariah 14:9**

Hear, O Israel: **יְהוָה** (Yahuah) our Alahym (God) **יְהוָה** (Yahuah) is one : **Deuteronomy 6:4**

Even the Name of **וְיֵשׁוּעַ** (Yahusha) means: **יְהוָה** (Yahuah) Saves/Delivers, so even the Son’s Name leads us back to the Father who saves us, just as scripture declares that it is only **יְהוָה** (Yahuah) that Saves, which is why he came in his Fathers Name.

**Maybe the main verse in Scripture that causes this confusion about who the messiah really is Isaiah 9:6**

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful Counselor, The Mighty God, The Everlasting Father, The Prince of Peace" **Isaiah 9:6**

This verse in Hebrew says: And his name is called **Pele-joez-el-gibbor-Abi--ad-sar--shalom.**" Meaning: "And they shall call his name a wonderful Counselor to the Almighty EL (God) and Everlasting Father, (also) Prince of Peace’."

This verse caused one orthodox Jewish Rabbi named Isidor Zwirn, to become a believer in **וְיֵשׁוּעַ** (Yahusha) the Messiah.

This is Isidor’s literal translation of **Yesh’yahu 9:6**, the translation of which caused Him to believe that **וְיֵשׁוּעַ** (Yahusha) had to be the Messiah. This is what he wrote concerning the words “Pele yoez el gibbor avi ad sar shalom”, he says “I read those last 8 Hebrew words, letter by letter, then translated them into English. ‘And they shall call his name a wonderful Counselor to the Almighty EL (God) and Everlasting Father, (also) Prince of Peace’.” Then he says, “This could be no other than the Messiah! Because certainly no finite being could counsel the Almighty EL (God)”.

So, Isidor, with his expertise in Hebrew and very in depth methodological study habits when studying Yesh'yahu 9:6 concluded from a purely unbiased linguistical perspective that **OWYAZL** (Yahusha) was a counselor to **AYAZL** (Yahuah) – a counselor to the Almighty EL (God). In other words, he is **AYAZL** (Yahuah)'s "right hand man"

### **The Leeser translation Version reads similar:**

"His name shall be called, Wonderful Counselor of the mighty El, of the everlasting Father, the Prince of Peace, ..."

This Son was to be given names (or titles) which describe, honor and extol the heavenly Father in his exulted position. It is not that every one of these names describe the person and attributes of the Son to be born. Take the name Eliyah. The meaning is, "Yah is El." This does not mean that Eliyah was El. Instead, Eliyah describes and reveals who **AYAZL** (Yahuah) is; **AYAZL** (Yahuah) is El. Many other names could be cited. So it is with **Isaiah 9:6**. These names describe the grandeur and glory which the heavenly Father is entitled to receive.

Take a long hard look at **Isaiah 9:6**. Can you find anywhere in the entire Hebrew Scripture (Bible) where the Son is called "Wonderful?" Can you find anywhere in the entire Bible where the Son is called "Counselor?" Can you find anywhere in the entire Bible where the Son is called "The mighty God?" Can you find anywhere in the entire Bible where the Son is called "The everlasting Father?" Can you find anywhere in the entire Bible where the Son is called "The Prince of Peace?" Not a one! Why is He never called the names Isaiah said He would be called? Take another long hard look and you will see the word NAME, not names. It is a single name!

These five descriptive titles are not really five different names, but are instead, one long, multiple name. Here are a few versions of the Tanankh (Old Testament) that recognize this.

So we can conclude that this name that was given to **OWYAZL** (Yahusha) the Son is a descriptive name or title which honors **AYAZL** (Yahuah) His Father. This is not unusual since **OWYAZL** (Yahusha), the Son's name carries the Fathers Name, it also honors the Father as it means Yahuah is salvation. **AYAZL** (Yahuah) accomplishes everything by and through His Son **OWYAZL** (Yahusha). The Messiah came "in his Father's Name" **AYAZL** (Yahuah) **John 5:43**.

### **MEANING OF THE WORD GOD:**

Elohim (Alahym): The word Elohim is used to mean God/god's, mighty one(s), 'angels' and even 'judges'. The First Commandment does not at all negate the existence of "powers" apart from **AYAZL** (Yahuah). There are to be no powers, mighty ones or gods between any human and the Creator. This is why **AYAZL** (Yahuah) gave us his Name to differentiate himself from all others called God/god. To indicate the Living, Most High Alahym (God) this word must be accompanied by his Name such as: **AYAZL** (Yahuah) our Alahym (God).

**OWYAZL** (Yahusha) was with **AYAZL** (Yahuah) in the Beginning and is the word that became flesh, **OWYAZL** (Yahusha) is the Sacrificial lamb of **AYAZL** (Yahuah), chosen and anointed to shed his blood for us, as this was the Will of the Father **AYAZL** (Yahuah). **OWYAZL** (Yahusha) sits at the right hand of **AYAZL** (Yahuah) the Father on his throne, just as Joseph sat at the Right hand of the Pharaoh in Egypt. **OWYAZL** (Yahusha) still can only do as the Father Commands, as it states in **John 5:30** By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me.

**Example:** As with Joseph, he was elevated to second in command over Egypt beneath the Pharaoh and when he spoke he spoke as if he was Pharaoh, so we also see that **OWYAZL** (Yahusha) was created by **AYAZL** (Yahuah) and was elevated or anointed higher than all other Son's of Alahym (God), because he was given the Name that was greater than all other names, because he came in his Father's Name. **AYAZL** (Yahuah) has given **OWYAZL** (Yahusha) his Authority as God over his creation, because **OWYAZL** (Yahusha) loves Righteousness (Horing His Torah) and hates Lawlessness (Breaking of his Torah) **Hebrews 1:9**

**OWYAZL** (Yahusha) is the way (door) to **AYAZL** (Yahuah), **OWYAZL** (Yahusha) is the Truth of **AYAZL** (Yahuah), **OWYAZL** (Yahusha) is the Light of **AYAZL** (Yahuah). **OWYAZL** (Yahusha) is our Mediator, **OWYAZL** (Yahusha) has been given the authority in Heaven and in Earth and all will bow down to him, but he is not **AYAZL** (Yahuah) our Alahym (God) he was created for this very purpose to fulfill **AYAZL** (Yahuah)'s Will.

And do not call anyone on earth 'Father,' for you have one Father, and he is in heaven.  
**Matthew 23:9** **AYAZL** (Yahuah) our Father is one!