

THE PROPHESED NAME OF MASHIACH (MESSIAH)

I have come in my Father's name (אֵלֹהִים (Yahuah), and you do not receive me. If another comes in his own name (Yeshua/Jesus), you will receive him. **John 5:43**

And the Word became flesh, and dwelt among us, and we saw His esteem (glory), Esteem (glory) as of the only begotten from the Father, full of esteem (grace) and truth. **John 1:14**

In this is love, not that we have loved אֵלֹהִים (Yahuah) but that he loved us and sent his Son to be the atonement for our Sins. **1 John 4:10**

But when the right time came, אֵלֹהִים (Yahuah) sent his Son, born of a woman, subject to the Turah (law). **Galatians 4:4**

And she gave birth to her first (1st) born son and wrapped him in swaddling cloths and laid him in a manger, because there was no lodging available for them . **Luke 2:7**

On the eighth (8th) day, when it was time to circumcise the child, he was named **וְיֵשׁוּעַ** (Yahusha), the Name the Malak (Angel) had given him before he was conceived. **Luke 2:21**

Now after **וְיֵשׁוּעַ** (Yahusha) was born in Bethlehem of Yahudah (Judea) in the days of Herod the king, magi from the east arrived in Yarusalym, saying, 2. "Where is He who has been born King of the Hebrews? For we saw His star in the east and have come to reverence/worship Him. **Matthew 2:1-12**

For today in the city of David there has been born for you a Savior, who is Mashiach the Adon (Lord). **12** "This will be a Sign for you: you will find a baby wrapped in cloths and lying in a manger." **13** And suddenly there appeared with the Malak (Angel) a multitude of the heavenly host praising אֵלֹהִים (Yahuah) and saying, **14** "Esteem (Glory) to אֵלֹהִים (Yahuah) in the highest, And on earth Shalum (Peace) among men with whom He is pleased." **15** When the Malakym (Angels) had gone away from them into Shamym (Heavens), the shepherds began saying to one another, "Let us go straight to Bethlehem then, and see this thing that has happened which the Adon (Lord) has made known to us." **16** So they came in a hurry and found their way to Miram (Mary) and Yoseph, and the baby as He lay in the manger. **Luke 2:11-14**

There is Salvation (Yasha) in no one else, for there is no other Name under the Shamym (Heavens) given among men by which we must be Saved." **Acts 4:12**

וְיֵשׁוּעַ (YAHUSHA)'S OF SCRIPTURE AND THEIR PROPHETIC CONNECTIONS TO MASHIACH

1) וְיֵשׁוּעַ (YAHUSHA/JOSHUA) SON OF NUN

The first (1st) was **וְיֵשׁוּעַ** Husha's whos name was changed to **וְיֵשׁוּעַ** (Yahusha/Joshua), (Husha, Strongs 1954: means "Salvation,), was the son of Nun. I believe Moshah (Moses) was directed by אֵלֹהִים (Yahuah) to change the name of Husha to **וְיֵשׁוּעַ** (Yahusha) to declare אֵלֹהִים (Yahuah) Saves.

וְיֵשׁוּעַ (Yahusha/Joshua) Son of Nun was an Yasharalite leader in Ephraim who was selected as successor of Moshah (Moses) by אֵלֹהִים (Yahuah). He served as an aide to Moshah (Moses)

during the 40 years of journeying through the wilderness.

He became the leader of the armies of Yasharal, and theocratic judge, in Canaan, the land promised to Abraham and his descendants. As an eyewitness to the conquest, he would have a hand in documenting these battles. The resulting document became the book of Joshua.

EARLY LIFE

OWYAZL (Yahusha/Joshua) was born as Husha/Hoshea to his father Nun. A member of the Tribe of Ephraim, he was born in Mitsryim (Egypt) as a Hebrew slave in the generation after Moshah (Moses), one of his fellow Yasharalites, who had rebelled from within the house of Pharaoh himself. Times were not going well for the slaves when Nun named his son "Salvation." This reflected a hope that **AYAZL** (Yahuah) might yet raise up a man to save the slaves.

After **OWYA** (Husha/Hoshea) had grown to be a young man, Moshah (Moses) himself returned, much to the surprise of many, to challenge Pharaoh and his aluhym (gods). Under the command of Elishama, among the 40,500 fighting men of Ephraim, **OWYA** (Husha/Hoshea) rose to be a trusted aide to Moshah (Moses), who changed his name to **OWYAZL** (Yahusha/Joshua) which means: "**AYAZL** (Yahuah) Saves".

UNDER MOSHAH (MOSES)

OWYAZL (Yahusha/Joshua) proved himself a mighty warrior very early in the journey across the desert. Before reaching Mount Sinai, there arose a threat from the Amalekites, a tribe descended from Esau. Moshah (Moses) turned to **OWYAZL** (Yahusha/Joshua) to select the soldiers to fight the battle, for he planned to oversee the battle in prayer from a nearby hilltop. Assisted by his brother Aaron and a man named Hur, Moshah (Moses) was able to petition **AYAZL** (Yahuah) with uplifted hands in the sight of the troops. With this support, **OWYAZL** (Yahusha/Joshua) was able to lead his troops to victory. In the aftermath, Moshah (Moses) was Commanded by **AYAZL** (Yahuah) to "write this for a memorial" to be read to **OWYAZL** (Yahusha/Joshua) whenever he faced Yasharal's enemies.

ASSISTING MOSHAH (MOSES)

As Moshah (Moses)'s chief aide, **OWYAZL** (Yahusha/Joshua) was on hand when the leader needed to meet with **AYAZL** (Yahuah). After Moshah (Moses) had heard the Ten (10) Commandments and accompanying instructions, he had both preached to the people and written them down. Then, when **AYAZL** (Yahuah) called Moshah (Moses) back to Mount Sinai to receive stone tablets inscribed by the finger of **AYAZL** (Yahuah), Moshah (Moses) invited **OWYAZL** (Yahusha/Joshua) and the other elders to accompany him.

Forty (40) days later, after Moshah (Moses) had worshiped **AYAZL** (Yahuah) and received the tablets, he returned to meet with the elders. It was **OWYAZL** (Yahusha/Joshua) that let him know that all was not well among the people in the camp. It sounded to him like a big party going on. Upon investigation, Moshah (Moses) found that Aaron had led the people in the building of a golden calf in direct contradiction to the sermon they had heard from Moshah (Moses). After **AYAZL** (Yahuah) had punished the worshipers of the calf, Moshah (Moses) had taken his tent and pitched it a distance away from the people. It was here that **AYAZL** (Yahuah) would meet with him. **OWYAZL** (Yahusha/Joshua) would be waiting just outside as his mentor would speak personally with **AYAZL** (Yahuah).

Shortly after **אֵלֶּבֶד** (Yahuah) started feeding the Yasharalites, two (2) men named Eldad and Medad began to prophesy. As usual, **וִיֹשֻׁעַ** (Yahusha/Joshua) was aiding Moshah (Moses) when news of the two (2) prophesying reach them. Upon hearing the news **וִיֹשֻׁעַ** (Yahusha/Joshua) quickly asked Moshah (Moses) to stop the two (2) as he felt that it was solely Moshah (Moses)'s position to prophesy. Moshah (Moses), in hearing this, told his young aide that he wished that all Yasharalites would have the same relationship with the Ruch Ah Qudesh.

EXPLORING CANAAN

When the time came to inhabit the promised land, **וִיֹשֻׁעַ** (Yahusha/Joshua) was chosen to represent the tribe of Ephraim to scout out the land. The team of twelve (12) men spied on the land for forty (40) days. Upon their return the majority report of walled cities and giants caused the Yasharalites to fear and rebel. With contrite hearts **וִיֹשֻׁעַ** (Yahusha/Joshua) and Caleb, the spys out of Yahudah (Judah), ripped their clothes. They then tried to explain to the people that **אֵלֶּבֶד** (Yahuah) had promised them protection as they went in to claim the land. Because Moshah (Moses) would later disobey **אֵלֶּבֶד** (Yahuah) at a crucial point, only **וִיֹשֻׁעַ** (Yahusha/Joshua) and Caleb, from among all the adults that left Mitsryim (Egypt), would survive to inhabit the land.

So it was **וִיֹשֻׁעַ** (Yahusha/Joshua) that lead caleb over to the promised land, just as it is a foreshadowing of what **וִיֹשֻׁעַ** (Yahusha) will do when he returns a second (2nd) time for his chosen people, to lead them over into the promised land in the Kingdom of **אֵלֶּבֶד** (Yahuah).

COMMISSIONED AS MOSHAH (MOSES) SUCESSOR

Near the end of his life, Moshah (Moses) had sinned against **אֵלֶּבֶד** (Yahuah), forfeiting his right to lead the people into Canaan. This necessitated the commission of a successor. **אֵלֶּבֶד** (Yahuah)'s choice was **וִיֹשֻׁעַ** (Yahusha/Joshua), Moshah (Moses)'s trusted assistant. In a solemn ceremony with the high priest Eleazar, Moshah (Moses) laid his hands upon the now seasoned soldier and proclaimed before all the elders that their new leader was **וִיֹשֻׁעַ** (Yahusha/Joshua), son of Nun.

If you had believed Moshah (Moses), you would believe Me, because he wrote about Me. **John 5:46**

THE PRIESTLY TRIBE: LEVI

It is correct to say that Levi, not Ephraim, is the priestly tribe in Yasharal. Scripture says in **Exodus 28:1**: “Then bring near to you Aaron your brother, and his sons with him, from among the people of Yasharal (Israel), to serve me as priests.

אֵלֶּבֶד (Yahuah) told Moshah (Moses) that he was to take his brother, Aaron, and Aaron’s four (4) sons, and ordain them as priests in Yasharal. Moshah (Moses), Aaron, and Aaron’s sons all belonged to the tribe of Levi (**Exodus 2:1-2,10; Exodus 4:14**). In fact, Moshah (Moses) and Aaron were great-grandsons of Levi (**Exodus 6:16-20**), Levi being one of the 12 sons of Yaqoob (Jacob) (**Genesis 29:34**), Yaqoob (Jacob) being the son of Yitshaq (Isaac) (**Genesis 25:26**), Isaac being the son of Abraham (**Genesis 21:5**).

Since Aaron the high priest and his sons (other priests) were members of the tribe of Levi, Levi became known as “the priestly tribe.” As per **אֵלֶּבֶד** (Yahuah)’s instructions, only Levites were to be priests in Yasharal.

2) **OWYAZL (YAHUSHA/JOSHUA) THE SON OF YAHUZADAK (JEHOZADAK)**

OWYAZL (Yahusha/Joshua) Strong's # 3091 the son of Yahuzadak (Jehozadak), the high priest was the name given in prophesy for the Mashiach (Messiah). **OWYAZL** (Yahusha/Joshua) is mentioned as the high priest in **Zechariah 3:1-10**, but who exactly was he?

THE MAN WHO'S NAME IS THE BRANCH

AYAZL (Yahuah) predicted what His Son's name would be, so we would have something we can look to for clarification. In the book of Zechariah, it states: "Hear now, O' **OWYAZL** (Yahusha/Joshua) the high priest, you, and your fellows that sit before you: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH." **Zechariah 3:8**

Then the word of **AYAZL** (Yahuah) came to me, saying: "Take the silver and gold, make an elaborate crown, and set it on the head of **OWYAZL** (Yahusha) the son of Yahuzadak (Jehozadak), the high priest. 12 "Then speak to him, saying, 'Thus says **AYAZL** (Yahuah) of hosts, saying: "Behold, the Man whose name is the BRANCH! From His place He shall branch out, And He shall build the temple of **AYAZL** (Yahuah); 13 Yes, He shall build the temple of **AYAZL** (Yahuah). He shall bear the glory, And shall sit and rule on His throne; So He shall be a priest on His throne, And the counsel of shalom (peace) shall be between them both."

Zechariah 6:11-13

"Behold, the days are coming, declares **AYAZL** (Yahuah), when I will fulfill the promise I made to the house of Yasharal (Israel) and the house of Yahudah (Judah). **15** In those days and at that time I will cause a righteous BRANCH to spring up from David, and he shall execute justice and righteousness in the land. **Jeremiah 33:14-15**

"The Branch" is a prophetic reference to the coming Mashiach who would be a Priest and King (**Psalms 110, Isaiah 9:6**). So, Zechariah was instructed to take a crown and place it on the head of **OWYAZL** (Yahusha) . When placing the crown on the head of **OWYAZL** (Yahusha) the High Priest, Zechariah was told to proclaim: "Behold the man whose NAME is the BRANCH" This High Priest **OWYAZL** (Yahusha) had the same name as the coming Mashiach who would reign as a priest on His throne. He had the NAME of the Mashiach, and **AYAZL** (Yahuah) predicted and revealed what the Mashiach's name would be.

"It will be accomplished before his time, And his palm branch will not be green. **Job 15:32**

"I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing. "If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned.

John 15:5-6

In 539 BC Cyrus of Persia conquered Babylon and immediately gave permission to the captive Hebrews to return to their homeland and rebuild Yarusalym and the temple. Chief among those who returned were the governor Zerubbabel and the high priest **OWYAZL** (Yahusha/Joshua) the son of Yahuzadak **Ezra 2:1-2**.

The **OWYAZL** (Yahusha/Joshua) of **Zechariah 3** was a Levite and descendant of Aaron in post-exile Yarusalym in approximately 538 B.C. **OWYAZL** (Yahusha/ Joshua)'s name also appears as "Yeshua" and is listed as one (1) of the first (1st) of those returning from Babylon in **Nehemiah 7:7**: "They came with Zerubbabel, Yeshua, Nehemiah, Azariah. . . ."

This Post Babylonian Aramaic Name Yeshua, replaced the original Abri (Paleo) Hebrew given name of **OWYִאֵל** (Yahusha) in Zechariah. Yeshu (ישו in the modern Hebrew alphabet) is the name of an individual or individuals mentioned in Rabbinic literature, which historically has been assumed to be a reference to Jesus when used in the in the Talmud, Messianic and Christianity. The Hebrew letters ישו "YESHU" stood for the sentence, "Yemach Shmo u'Zikro" meaning 'May his name' and memory be obliterated and blotted out".

<https://acronyms.thefreedictionary.com/yeshu>

*Interesting historical facts about this Name יֵשׁוּעַ (Yeshua) Strong's H3442 and how it was the name used to transliterate the name of the Anti-Mashiach (Messiah/Christ). This Name that came out of the time of Babylonian captivity was used to translate into Greek as Iesoua (Feminine) name, so they changed it to Masculine as Iesous (ee-ay-sooce') Strongs #2424. then into the Latin Iesus, then this name finally changed to Jesus in the 16th century when the letter “J” entered the English Language.

The prophet Haggai also refers to the high priest **OWYִאֵל** (Yahusha/Joshua): “In the second (2nd) year of Darius the king [537 B.C.], in the sixth (6th) month, on the first (1st) day of the month, the word of **אֵיִיִאֵל** (Yahuah) came by the hand of Haggai the prophet to Zerubbabel the son of Shealtiel, governor of Yahudah (Judah), and to **OWYִאֵל** (Yahusha/Joshua) the son of YahuZadak (Jehozadak), the high priest” **Haggai 1:1**.

OWYִאֵל (Yahusha/Joshua) would soon help rebuild the temple (**Ezra 5:1-2**). **אֵיִיִאֵל** (Yahuah) used the prophets Haggai and Zechariah to communicate His command to rebuild the temple and encourage the people in their work. **OWYִאֵל** (Yahusha/Joshua) served as the spiritual leader and high priest who supported the effort, and Zerubbabel was the governor of Yahudah (Judah), also involved in the work.

THE GREAT HIGH PRIEST

As the first (1st) high priest in the rebuilt Yarusalym, **OWYִאֵל** (Yahusha/ Joshua) played a significant historical role and was a precursor to Ezra, who came to Yarusalym during the second (2nd) wave of returning exiles.

אֵיִיִאֵל (Yahuah) told the prophet Zechariah to place a crown on **OWYִאֵל** (Yahusha)’s head: “Take the silver and gold and make a crown, and set it on the head of the high priest, **OWYִאֵל** (Yahusha/Joshua) son of YahuZadak” **Zechariah 6:11**.

OWYִאֵל (Yahusha/Joshua) was already the high priest, and the prophet was to symbolically crown him king. The coronation was to serve as an encouragement to **OWYִאֵל** (Yahusha/Joshua) in his work of rebuilding the temple. Also, it was a visual prophecy of the future Mashiach (Messiah)—who would be both high priest (**Hebrews 6:20**) and king (**Matthew 27:11**). Thus, the priest-king **OWYִאֵל** (Yahusha) was a foreshadowing of the coming Mashiach (Messiah), and the similarity extended even to his name.

Hebrews 4:14-16 14 Since then we have a great high priest who has passed through the Shamym (Heavens), **OWYִאֵל** (Yahusha), the Son of **אֵיִיִאֵל** (Yahuah), let us hold fast our confession. 15 For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without Sin. 16 Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

So also Mashiach (Messiah) did not exalt himself to be made a high priest, but was appointed by him who said to him, “You are my Son, today I have begotten you”; **Hebrews 5:5**

If we receive the testimony of men, the testimony of אַיָּהוָה (Yahuah) is greater, for this is the testimony of אַיָּהוָה (Yahuah) that he has borne concerning his Son. **1 John 5:9**

JOINT LEADERSHIP

Under the leadership of Zerubbabel and **וְיֵהוּשָׁע** (Yahusha/Joshua), the returned exiles set up the altar soon after they arrived in Yarusalym (**Ezra 3:1-2**). They laid the foundation of the temple the next year (**Ezra 3:8-11**), but when opposition discouraged the builders, the work stopped (**Ezra 4:1-5**).

Sixteen (16) years later אַיָּהוָה (Yahuah) raised up the prophets Haggai and Zechariah to stir up Zerubbabel, **וְיֵהוּשָׁע** (Yahusha/Joshua) and the people to get to work once more on the temple (**Ezra 4:24; Ezra 5:1-2; Haggai 1:1-11**). When work restarted, the prophets brought further messages of encouragement to the people through Zerubbabel and **וְיֵהוּשָׁע** (Yahusha/Joshua) (**Haggai 1:12-15; Haggai 2:1-9**).

The rebuilding of the temple was a preparation for the coming of the Mashiach (Messiah). When, in anticipation of this Mashiach (Messiah), the Hebrews conducted a coronation ceremony, the person they should have crowned was Zerubbabel, for he was not only governor but also a Davidic prince in the line of the Mashiach (Messiah) (**Matthew 1:6; Matthew 1:12; Matthew 1:16**). Instead they crowned the priest **וְיֵהוּשָׁע** (Yahusha/ Joshua), to avoid any action that may have appeared to the Persians as treason. The ceremony emphasized that the joint rule of **וְיֵהוּשָׁע** (Yahusha/Joshua) and Zerubbabel, the priest and the prince, foreshadowed the rule of the priest-king Mashiach (Messiah) (**Zechariah 6:9-14**).

DEALING WITH SIN

In a vision that the prophet Zechariah saw, **וְיֵהוּשָׁע** (Yahusha/Joshua) the high priest was standing before אַיָּהוָה (Yahuah) in dirty garments. Standing beside **וְיֵהוּשָׁע** (Yahusha/Joshua) was HaSatan, ready to make the accusation that the people were unclean because of their long exile in idolatrous Babylon. They were therefore no longer fit to serve אַיָּהוָה (Yahuah) or build him a temple. By clothing **וְיֵהוּשָׁע** (Yahusha/Joshua) in clean garments, אַיָּהוָה (Yahuah) showed that he had forgiven and cleansed his people (**Zechariah 3**).

The filthy garments of **וְיֵהוּשָׁע** (Yahusha/Joshua) (foreshadowing of our Sins upon him) was evidently ministering in garments that were not Qadosh (holy) or proper for high priests. His filthy garments were taken away, his iniquity was cleansed, and he was clothed with the appropriate attire. The high priest's mitre was also placed upon his head (**Zechariah 3:3-5**). Then the Malak (Angel) that stood by gave him a charge concerning conditions he should meet to be the high priest and be Baruk (blessed) **Zechariah 3:6-7**. After that he was given a prophecy regarding the coming of the Mashiach (Messiah) and the salvation of Yasharal **Zechariah 3:8-10**.

וְיֵהוּשָׁע (Yahusha/Joshua) the high priest, was not **וְיֵהוּשָׁע** (Yahusha/Joshua), the leader of Yasharal in the conquest of Canaan, but a high priest after the Babylonian captivity. Zechariah saw him standing before (in the presence of) the Malak (Angel) of אַיָּהוָה (Yahuah), and HaSatan standing by to resist him. אַיָּהוָה (Yahuah) rebuked HaSatan and refused to permit him

to stop the restoration of Yahudah (Judah) and Yarusalym (Jerusalem). Twice (2) HaSatan was rebuked **Zechariah 3:1-2**.

By the way, there were actually four (4) **OWYAZL** (Yahusha/Joshua)'s in Scripture (the Bible).

- 1) The most famous **OWYAZL** (Yahusha/Joshua), of course, was Moshah (Moses)'s replacement.
- 2) The high priest named "**OWYAZL** (Yahusha/Joshua)" in Zechariah's day.
- 3) Another man named "**OWYAZL** (Yahusha/Joshua)," from Beth-shemesh, appears in **1 Samuel 6:14-18**.
- 4) **OWYAZL** (Yahusha/Joshua) the governor of Yarusalym during King Yoshiyahu (Josiah)'s reign **2 Kings 23:8**.

EMNUAL (𐤅𐤍𐤏𐤍𐤏𐤍𐤏) (**EMMANUAL**) WITH US AL/EL (**GOD**)

𐤏 = Watch, Know

𐤍 = Chaos, Mighty, Blood

𐤏 = Continue, Heir, Son

𐤏 = Add, Secure, Hook

𐤏 = Strong, Power, Leader

𐤏 = Teach, Yoke to, Bind

Therefore Adonai, he will give (put, set) a sign, behold, a young woman (a virgin) pregnant will bear (bring forth/beget) a ben (son), to proclaim, (to call), a name (shem) with us AL/EL (God)" **EMANUAL** (6005). **Isaiah 7:14**

Matthew 1:22-23 Now all this took place to fulfill what was spoken by **AYAZL** (Yahuah) through the prophet: "Behold, the maiden (virgin) shall beget (bring forth) a son, to call a name "AL/EL (God) with us" Emmanu'al (Immanu'el)".

Isaiah 8:7-10 "Now therefore, behold, **AYAZL** (Yahuah) is about to bring on them the strong and abundant waters of the Euphrates, Even the king of Assyria and all his glory; And it will rise up over all its channels and go over all its banks. "Then it will sweep on into Yahudah (Judah), it will overflow and pass through, It will reach even to the neck; And the spread of its wings will fill the breadth of your land, O "with us AL/EL (God) Emmanu'el (6005) ."

Haggai 2:4 'But now take courage, Zerubbabel,' declares **AYAZL** (Yahuah), 'take courage also, **OWYAZL** (Yahusha/Joshua) son of Yahozadak, the high priest, and all you people of the land take courage,' declares **AYAZL** (Yahuah), 'and work; for I am with you,' declares **AYAZL** (Yahuah) of hosts.

Leviticus 26:11-12 'Moreover, I will make My dwelling among you, and My soul will not reject you. 'I will also walk among you and be your Aluhym, and you shall be My people.

When the prophet Yashayahu (Isaiah) spoke of a Coming Man named **EMNUAL** — "with us is AL (God)" he wasn't coining an innovative name or idea. He was recalling a phrase from Scripture. He was reminding his generation of the ancient truth that throughout Yasharal (Israel)'s history **AYAZL** (Yahuah) was "with" his people.

From the earliest days, the statement "with us is AL/EL" was an affirmation of אֱלֹהִים (Yahuah)'s loyalty in the present and the basis of hope for the future.

Abraham — "Aluhym (God) is with you [Abraham] in all that you do" **Genesis 21:22**

Yitshaq (Isaac) — "Sojourn in this land and I will be with you ... Do not fear, for I am with you, I will barak (bless) you" **Genesis 26:3, 24**

Yacoob (Jacob) — "I am with you and will keep you wherever you go" **Genesis 28:15.**

"Return to the land of your fathers and to your relatives, and I will be with you" **Genesis 31:3**

Joseph — "אֱלֹהִים (Yahuah) was with Joseph.... אֱלֹהִים (Yahuah) was with him" **Genesis 39:2, 21, 23**

Moshah (Moses) — "I will be with you" **Exodus 3:12.**

"My Presence shall go with you" **Exodus 33:14**

אֱלֹהִים (Yahuah) is with us, do not fear them **Numbers 14:9**, said by Moshah (Moses)

OWYֵשׁוּעַ (Yahusha)/Joshua — "Just as I have been with Moshah (Moses), I will be with you" **Joshua 1:5**

Samuel — "Thus Samuel grew and אֱלֹהִים (Yahuah) was with him" **1 Samuel 3:19**

David — "I have seen a son of Jesse the Bethlehemite...and אֱלֹהִים (Yahuah) is with him" **1 Samuel 16:18.**

"Saul was afraid of David, for אֱלֹהִים (Yahuah) was with him but had departed from Saul" **1 Samuel 18:12.**

"David became greater and greater, for אֱלֹהִים (Yahuah) Aluhym of hosts was with him" **2 Samuel 5:10.**

For the community of Yasharal (Israel), the declaration "with us is Al (God)" had special potency in times of excruciating challenge.

Later generations looked back to the ancient Promise when they were on the verge of great eras or in peril:

Solomon — May אֱלֹהִים (Yahuah) our Aluhym (God) be with us, as he was with our fathers; may he not leave us or forsake us. **1 Kings 8:57**

אֱלֹהִים (Yahuah) Aluhym of hosts is with us, The Aluhym (God) of Yacoob (Jacob) is our fortress. **Psalms 46:7, 11, Hebrews 8, 12**

There is harmonic resonance in these passages in the Brit Hadashah (NT) regarding **OWYֵשׁוּעַ (Yahusha)**:

Rabbi, we know that...no one can do these signs that you do unless Aluhym (God) is with him. **John 3:2**

I am not alone because the Father is with me. **John 16:23**

You know of **OWYֵשׁוּעַ (Yahusha)** of Nazareth, how Aluhym (God) anointed him with Ruch Ah Qudesh and with Power, and how he went about doing good, and healing all who were

oppressed by the devil; for Al/El (God) was with him. **Acts 10:38**

In **Isaiah 8:10** Devise a plan but it will be thwarted; State a proposal, but it will not stand, For with us is Al/El (God) [Emmanu'el].

The phrase EMNUAL (Emmanu'el) serves as a defiant protest against enemies planning to destroy the nation.

OWYAZL (Yahusha) as EMNUAL (Emmanu'el) “**AYAZL** (Yahuah) was with him” **Acts 10:38**

In the Brit Hadashah (NT), Matthew draws upon the prophecy of **Isaiah 7:14** to validate **OWYAZL** (Yahusha)'s birth to the young woman (virgin), Miryam of Nazareth **Matthew 1:23**.

When applied to **OWYAZL** (Yahusha), Matthew sees "Emmanu'el" as a symbolic not a literal name. (He reports that Miryam is told to call her Aluhym-fathered Son "**OWYAZL** (Yahusha)" [Hebrew] which means "**AYAZL** (Yahuah) saves.")

At the conclusion of his gospel account Matthew alludes to the promissory meaning behind the name in his final sentence — in words spoken by **OWYAZL** (Yahusha) himself:

Behold, I am with you always, even to the end of the age. **Matthew 28:20**

When this allusion to Emmanu'el is heard by later generations who know the ancient biblical story, there is an immediate thrill of recognition:

"We've heard this before. Our fathers and our mothers knew this phrase. Al/El (God) was with them. So also Al/El (God) will be with us. His Mashiah has brought the Presence of **AYAZL** (Yahuah) (again) into our age. We need not fear."

The One who is with us is greater than the one with him... [For] with us is **AYAZL** (Yahuah) our Aluhym, to help us and to fight our battles. **2 Chronicles 32:7-8; 1 John 4:4**

But of the Son he says, “Your throne, O Aluhym, is forever and ever, the scepter of uprightness is the scepter of your Kingdom. **Hebrews 1:8**

Then he said to them, “These are my Words that I spoke to you while I was still with you, that everything written about me in the Turah (Law) of Moshah (Moses) and the Prophets and the Psalms must be fulfilled.” **Luke 24:44**