

Are there TWO Yahs? What about "the Word of Yah?"

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The Way of the Most High

“Exalting belief in our Father, the Most High יהוה (YaHUAH), through His Turah, the 5 scrolls of M'shiah (Moses).”

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I have often had lengthy dialogue with people who believe in the New Testament and those who are trying to come out with regards to B'rasheet (Gen.) 19:24 and similar texts. Today I received an email regarding a challenge that [Michael Harper](#) made. "What does the name Yahusha mean? and he is ONLY an idol if u make him one. Explain to me ... or teach me Beresith 15: 1 and 19:24 when YHWH sent fire FROM YHWH out of Heaven. Who is the other YHWH ? And then please teach me Shemot 23: 20 - 22 please teach me who the SPECIAL messenger is that YHWH said WOULD NOT PARDON your sins if you provoke or rebel against him?" Yes, Harper likes to use a lot of capital letters and you can tell he is quite passionate about these statements. Wanting so desperately to believe that "Yahusha" (Jesus) is a second "YHWH" apart from the Father. Is that really what B'rasheet (Gen.) 19:24 states? The answer is an emphatic NO! Much like in English, we have catch phrases and idioms, so does Aibreit (Hebrew). If Dwayne Johnson says "The Rock says..." everyone knows he is speaking in third person referring blasphemously to himself as some kind of strong rock. I say blasphemous because only YaH is our Rock (D'bayrim (Deut.) 32:4). That is also contradictory to the New Testament claim that Jesus is the Rock (1 Peter 2:8 for example). Now back to B'rasheet (Gen.) 19:24. It reads "And YaHUAH rained upon Sadam (Sodom) and Aym'rah (Gomorrhah) sulphur (gap'rit) and fire (wa-ash). From at-YaHUAH, from the loftiness (men-ha-sh'meyim)." You will notice I wrote "From AT" YaHUAH. That word, spelled al-tau (aleph-tau - at) is literally "at" something or someone. In other words, From YaHUAH came fire and sulphur. The first part of the text simply states that YaH rained sulphur and fire. The second part of the text is making it enthusiastically clear that the fire and sulphur came from-at-YaHUAH. That makes no sense in English of course, but in Aibreit (Hebrew) it makes perfect sense. Needless to say, B'rasheet (Gen.) 19:24 is a very simple text that any elementary Turah (Scripture) reader would understand. It in no way refers to a second YaH. lol.

Now of course there are a couple other texts Michael mentioned. B'rasheet (Gen.) 15:1 tells the reader that "the word of YaHUAH" came to Aabrawm in a vision and promised him that he would become very great. Now when you are in a vision, it is like as in a dream. It is a very common idiom even in English to say "Word has it," or "word came." lol. Why is it that when people read the Turah (Scripture) they can't understand that this is simply the words of YaH being spoken to Aabrawm in a vision. I shouldn't have to say it, but I guess I do. The "word" of YaH is the speech of YaH, belonging to Him, even as His own breath (ruakh) or spirit. New Testament believers have trouble with this, separating the words/speech of YaH into a separate personage, and separating the Spirit of YaH from YaH Himself into some third personage or "Holy Ghost" as some call it. None of this is in the Turah (Scripture). Further, it should be said that in B'rasheet (Gen.) 15:1 the person speaking identifies Himself to Aabrawm as his "m'gan," meaning "shield." YaH declares that He alone is a "shield" to His people (2 Sh'mu'Al (Sam.) 22:3 and other texts state).

Harper also cited Sh'moot (Ex.) 23:20-22 as some kind of special text proving "Yahusha." Nothing could be further from the truth. The text reveals the "messenger" (angel) who would go before M'shih (Moses) and Y'shr'Al (Israel). The word is the common one, "melak," meaning a messenger that is sent for a purpose, message or action.

The actual phrase is "melak la'paynika" meaning the "messenger of My Presence." This is obviously a messenger that is of great position in the host of YaH. Verse 21 goes on to say that this messenger bears the Name of YaH. Exact wording is "ki (for) sh'mi (My Name) b'qor'bu (is near to him, like a person's inward parts (qorab))." What Michael Harper assumes is that the Name of YaH is in the name of the messenger, which he believes is "Yahusha." The word "qorab" denotes a person's inward parts, as in B'rasheet (Gen.) 18:12, where Sh'rah (Sarah) laughed within (qorab) herself. The words of Sh'moot (Ex.) 23:20 do not mean that the messenger literally has the Name of YaH in his name. Once again, this is a failure of understanding Aibreit (Hebrew) idiom. This is simply a messenger of high ranking sent from YaH to lead the way for Y'shr'Al (Israel). What amazes a lot of people is the idea that this messenger has the power to forgive transgressions. Is that what it said though? "Guard (ha-sh'mer) from his face (m'payniyu) and listen (wa-sh'mai) to his voice (b'qolu). Do not rebel (al-tamer) against him (bu). For (kee) he will not (la) deliver/pardon (y'sha) to your transgressions (l'payshaikam)." Now, if you do wrong against me, I have the right to either forgive you or not for your transgressions against me. That is Scriptural. YaH has that right also. The point that YaH is making here is that if you rebel against His messenger, the messenger will not deliver or forgive you for rebelling against him, that is, for rebelling against the messenger. This is not some idea of people transgressing against YaH and then the messenger gives them forgiveness and deliverance from their transgressions against YaH. Again, this is a failure to simply read and logically think about the context of what is being said. And you don't need to be an expert in Aibreit (Hebrew) to figure out this text. Plainly, if they rebelled against the messenger, the messenger would not forgive them of such transgressions against him.