

WHO IS YOUR SAVIOR?

by **Bertrand L. Comparet**

Taken From *Your Heritage*

Prepared into a PDF file by:
Clifton A. Emahiser's Teaching Ministries
Plus Critical Notes

All Christians denominations agree that **Yahshua is our Savior**, the scriptural authority for this is very clear. II Peter 1:11, 2:20 & 3:18 speaks of our Savior, Yahshua. I John 4:14 says, "And we have seen and do testify that the Father sent the Son to be the Savior of the world."

Christians also agree that **Yahshua is the Son of Yahweh**, upon good authority. Mark 1:1 reads, "The beginning of the gospel of Yahshua, the Son of God." John 1:34 states, "And I saw, and bare record, that this is the Son of Yahweh." Matthew 3:17 tells us, "And lo, a voice from heaven saying, This is My beloved Son, in whom I am well pleased."

At least some of the churches also recognize that **Yahshua is our Redeemer**, although they haven't any clear idea of what redemption is. This is also on scriptural authority. Galatians 4:4-5 says, "But when the fullness of the time was done, Yahweh sent forth His Son, made of a woman, made under the law, to **redeem** them that were under the law, that we might receive the adoption of sons." Finally, some of them take note that **Yahshua is the Word**, a phrase only used by the apostle John. "And **the Word** was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

Having agreed on these descriptive titles, the area of disagreement begins when the churches have to answer the question, **who was He and what was He?** They all agree Yahshua (whom they call Jesus) is in some way connected with the Godhead. Through the centuries there has been bitter and sometimes murderous disagreement as to the exact nature or degree of His divinity. Such disagreements spring from lack of knowledge of the scriptures by substituting man's doctrines for the word of Yahweh. Let's look a little deeper into this.

Have we one God, or three? Under the Old Testament, the theologians were familiar with one God. Because the records and the manuscripts of the scriptures, had been fraudulently changed by the priests and scribes, they called that one God "Lord", as I explained in my lesson, "Who is Your God?" The people were told that Yahshua was also Lord, so some decided there must be two Lords. The Holy Spirit, wrongly translated Holy Ghost in the King James Bible, is spoken of in the New Testament as greatly exalted. Maybe they had better not offend Yahshua by assigning Him any lower position.

Therefore, many began arguing that we had a **trinity** of Gods. Since this so obviously led right back to the pagan polytheism, they had to develop another dogma to meet this problem, that the **three** Gods between them, constituted but one God. None

of them could understand how this could be, so they said it was a great mystery and to them it was! Perhaps it might be similar to the way many thousands of stockholders in Standard Oil Company make but one corporation out of them all.

By the fourth century A.D., the controversy between the Trinitarians and the believers in one God, the later led by Arius, became so bitter that Emperor Constantine called the Council of Nicea in 325 A.D.. Constantine commanded the divided church to settle its controversy. At this council, the Trinitarians outnumbered the Arians, so on a numerical vote basis alone, the doctrine of the trinity was adopted. Perhaps some of you are thinking of I John 5:7 reading, "For there are three that bear record in heaven: the Father, the Word, and the Holy Ghost: and these three are one." This verse wasn't in the original, it was added centuries after John wrote his epistles. None of the early Christian writers quote this verse. It was not cited as authority for the Trinitarian position at the Council of Nicea. They surely would have triumphantly read it, if it had been in existence then.

The first mention of this addition appears in the sixth century A.D., apparently just written in the margin as a comment in some Latin copies. Not one Greek manuscript, earlier than the sixteenth century contains it. Bible scholars are practically unanimous in their agreement that it was not in the original. Accordingly, it is omitted from most of the modern English translations such as the English Revised Bible, American Revised Bible, Moffatt, Ferrar Fenton, Smith & Goodspeed, Weymouth, Rotherham, Panin, New World Translation, etc.

How do we answer this question, are there three Gods, or only one? Only from the Bible, not from church hierarchies, can we hope to get the true answer. Naturally we first find it in the Old Testament. Deuteronomy 6:4 records, "Hear O Israel! Yahweh our God is one God." As always, this is confirmed in the New Testament, for Yahshua said in Mark 12:29, this was the first of the commandments. This doesn't look much like a trinity, does it?

Let's go on a little bit farther. According to the Trinitarians Yahshua, being the Son, is one of the three Gods. What does the Bible say about Him? Remember, all the churches agree that **Yahshua is the Savior**, so let's find out who the Savior is. We find it first in Isaiah 43:10-11, "Ye are My witnesses, saith Yahweh, and My servant whom I have chosen: that ye may know and believe Me, and understand that I am He; before Me there was no God formed, neither shall be after Me. I, even I, am Yahweh; and beside Me there is no Savior." Yahweh's Bible is always consistent. In Hosea 13:4 we find, "Yet I am Yahweh thy God, from the land of Egypt, and thou shalt know no god but Me: **for there is no Savior beside Me.**"

Old Testament? Certainly, but listen to the New testament. I Timothy 1:1 begins, "Paul, an apostle of Yahshua by the commandment of **Yahweh our Savior** and Yahshua, which is our hope." In I Timothy 2:3 Paul says, "For this is good and acceptable in the sight of **Yahweh our Savior.**" But Paul isn't the only one who says this. Jude 25 says, "To the only wise God our Savior be glory and majesty, dominion and power, both now and forever." We see that Yahweh is our Savior and He says, "Beside Me there is no Savior." Therefore, since the churches agree that Yahshua is our Savior, He must be Yahweh Himself. This should not surprise anybody.

Isaiah 7:14 prophesied it, “Therefore **Yahweh** himself shall give you a sign: Behold, a virgin shall conceive and bear a son, and shall call His name Emmanuel”, which means God with us. Isaiah 9:6 makes it unmistakably clear, “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 Yahweh, the everlasting Father**, the Prince of Peace.”

The churches also agree that **Yahshua is our Redeemer**, but who is the Redeemer? Isaiah 43:14 speaks of **Yahweh, your Redeemer**, the Holy One of Israel. Isaiah 44:6 continues, “Thus saith Yahweh, the king of Israel and his Redeemer.” Isaiah 48:17 records, “Thus saith **Yahweh thy Redeemer**, the Holy One of Israel: I am Yahweh thy God.” Again we see that Yahshua must necessarily be Yahweh himself, for it is Yahweh who is our Redeemer. Then the apostle John calls Yahshua the Word. Who is the Word? John 1:1, 3 tells us, “in the beginning was the Word: and the Word was with God, and **the Word was Yahweh.**”

Yahshua confirms this in John 8:19, “... if ye had known Me, ye should have known My father also.” In John 10:30, Yahshua says, “I and My Father are one.” John 12:45 continues, “He that seeth Me seeth Him that sent Me.” In John 14:6-9 we read, “Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by Me. If ye had known Me, ye should have known My Father also: and from henceforth, **ye know Him and have seen Him**. Philip saith unto Him, Master, show us the Father, and it sufficeth us. Yahshua saith unto him, Have I been so long a time with you, and yet thou hast not known Me, Philip? **He that hath seen Me hath seen the Father.**”

This leaves us only one remaining question. Is Yahshua the only God, just the Son of God, or just one God out of three? Never turn to the churchmen for the answer, why add their confusion to your own? You can only get the answer from the Bible, the word of Yahweh. Trinitarians speak of three Gods, consisting of the Father, Son, and the Holy Spirit. Holy Spirit was mistranslated Holy Ghost in the King James Bible. Let’s continue on and find out who these three are. First, let us define the words themselves. By definition, the father must be the one who begot the son. The son must be the one who was begotten. We have already seen that Yahshua is the Father as well as the Son. What of the Holy Spirit? The Bible tells us that the Holy Spirit is the Father who begot the Son, Yahshua.

Matthew 1:20 reads, “But while he thought on these things, behold, the angel of Yahweh appeared unto him in a dream saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife: for that which is conceived in her is of the **Holy Spirit.**” Luke 1:35 records, “And the angel answered and said unto her **the Holy Spirit** shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that the holy thing which shall be born of thee shall be called the Son of God.” The Holy Spirit is the one who begot the Son, and therefore, by the very definition of the word, the Holy Spirit is the Father.

In John 14:16-18, 26 Yahshua says, “I will pray the Father and He shall give you another Comforter, that He may abide with you forever: even the spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know

Him, for He dwelleth in you, and shall be in you. I will not leave you comfortless: I will come to you. But the Comforter, which is the Holy Spirit, whom the Father will send in My name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

Note this, the Comforter whom the Father will send is the Holy Spirit. Who is it that shall come as the Comforter? Yahshua said, “I will come unto you.” Therefore Yahshua being God, and also the Father, is also the Holy Spirit. This must be so, for we have seen that the Holy Spirit is the Father who begot the Son.

So, the trinity of three Gods boils down to just one God. A god who is spirit, the Holy Spirit. As the Holy Spirit, He begot a mortal body for His own use when He was to come as our Savior and Redeemer. In thus begetting the body, the Holy Spirit became the Father. He Himself inhabited that body which the Holy Spirit had begotten and in so doing became the Son. This was one person acting in three capacities.

Finally, what is His name? In nearly all our English language translations of the Bible, we find it written Jesus. We can be sure that **this is not the name by which He was known** when He lived among us in human form. Practically all of the English Bibles are translated from Greek manuscripts of the New Testament. Greek was a foreign language to the people of Palestine. However, some of the better educated among the Palestinians spoke Greek in addition to their native language Aramaic.

The Greek manuscripts are translations of the original Aramaic, which was the language spoken by Yahshua and all His friends and disciples. In Greek Yahshua’s name was written Iesous, and pronounced Ee-ay-sooce. That part of the Christian church which was in the western Roman empire, where Latin was the official language of government, as well as the native tongue of most of those who lived in Italy, eventually translated the Bible into Latin. The translations that were made by Jerome, about 400 A.D., became the official translation of the Roman Catholic Church.

In Latin, the Savior’s name is written either Iesus, or Jesus and pronounced Yay-sooce. When the first English translations were made, the long familiar spelling Jesus was kept. This was not difficult because the letter “J” was for many centuries, just another form of the letter “I”, as it still is in the Germanic and Scandinavian languages. Early English had inherited this from its beginnings as the Anglo-Saxon language. Not until much later did the letter “J” develop its modern English sound.

As you learned in my lesson entitled, “Who Is Your God?”, the name of God in Hebrew is **Yahweh**. This also appears a number of times in a shortened form **Yah**. In Hebrew, Ho-shay-ah means Savior. You are familiar with it as the name of a prophet who wrote one of the books of the Old Testament. Our English translations pronounce it Hosea. By combining Yah (God) and Savior, the Hebrew name Yeh-ho-shoo-ah was formed, more familiar to us in the Anglicized form of Joshua.

There is every reason to believe this was the name of our Savior. He did come in the name of the Father, **Yah, the short form of Yahweh**, with the further statement that Yah was Savior. We note that Yahshua said in John 5:43, “I am come in My Father’s name.” When Yahshua entered the city of Jerusalem, on His last visit there, which led to His crucifixion, the people greeted Him with joyous enthusiasm, as recorded in Matthew 21:9. “And the multitudes that went before, and that followed,

cried saying, Hosanna to the son of David: blessed is He that cometh in the name of **Yahweh**; Hosanna in the highest.”

Some people have said the Iesous is the Greek equivalent of Yeh-ho-shoo-ah, but this is not true. The Greek equivalent, or translation of **Yah-savior would be Yah-soter**. In all cases where the translators took Hebrew or Aramaic names and tried to roughly translate them with Greek letters, they bungled the job very badly. There is not one Old Testament name which appears in the Greek New testament in a form very similar to the original Hebrew. Iesous is an attempt to write Yeh-ho-shoo-ah in Greek, botched as usual.

To sum it all up, the Bible clearly proves that our Savior, Yahshua the Christ, was Yahweh. Yahweh had taken human form in order to make the sacrifice for our sins on the cross. He is the Father, Son, and the Holy Spirit. Even His name in Hebrew and Aramaic, proclaims that He was Yahweh, God the Savior. Remember that Yahshua told His disciples, “He that hath seen Me hath seen the Father.” **Yahshua will soon return to reign as King of Kings!!** Then, we too will be able to see the Father.

Critical note by Clifton A. Emahiser: I will rate Compaert about 95% on this presentation, and I will not go into detail here concerning the 5% with which I do not agree. Rather, I will reinforce Compaert’s position with further evidence that there is but one God. Many are confused with the Hebrew term Elohim, believing that it is always plural. Now, that is true for the many pagan gods, but when Elohim used in conjunction with Yahweh, it is in every case singular. These are the grammatical rules for the Hebrew explained by Michael S. Heiser, PhD candidate, Department of Hebrew and Semitic studies, University of Wisconsin - Madison (Here are excerpts from Heiser’s work):

“The word ‘elohim’ CAN mean either plural ‘gods’ or singular ‘god’ (or ‘God’ as a proper name). The meaning of any occurrence of Elohim must be discerned in three ways: (1) Grammatical indications elsewhere in the text that help to determine if a singular or plural meaning is meant. (2) Grammatical rules in Hebrew that are true in the language as a whole. (3) Historical / Logical context. ...

“To continue - what I am saying is that, by itself, the word Elohim is ambiguous in meaning - as are all words, to some extent - it needs to be put into a sentence (I hope I don’t have to define ‘sentence’). We have words like this in English, such as: ‘deer’, ‘sheep’, ‘fish’ - the point is you need other words to help you tell if one or more than one of these animals is meant. Sometimes these other words are verbs that help you tell. Compare the two examples:

“1) ‘The sheep is lost’ - the word ‘is’ is a singular verb (It goes with a singular subject; one wouldn’t say, for example, ‘I are lost’ - you would use a verb that goes with the singular subject (‘I am lost’).

“2) ‘The sheep are lost’ - the word ‘are’ is a plural verb (again, another word next to our noun ‘sheep’ tells us in this case that plural sheep are meant.

“All of this is just basic grammar - and every language has grammar. Biblical Hebrew has its own ways of telling us if Elohim means ONE person or many gods. It matches the noun Elohim to singular or plural verbs, or with singular or plural pronouns (to use ‘sheep’ again as an example: ‘Those sheep are white’). The word ‘those’ is

what's called a demonstrative pronoun - it automatically tells us that sheep in this sentence is meant to be understood as a plural. ...

“Example #1 - Genesis 1:1: In the verse below, the noun אלהים (elohim) should be translated as SINGULAR because the verb with which it goes (i.e., it's the subject of the verb) in the sentence is SINGULAR:

“Genesis 1:1 - In the beginning GOD created the heaven and the earth.

“בראשית בָּרָא (The verb *bara'* is 3rd masculine singular of the Qal stem) אֱלֹהִים, God (elohim).

“In the beginning: God (elohim) created the heaven and the earth: וַאֲתַתְּ הָאָרֶץ: אֵת הַשָּׁמַיִם.

“If the verb were plural, then we would be grammatically forced to translate ‘in the beginning, the ‘gods’ created the heaven and the earth.’ Grammar tells us which it is - singular or plural.

“Example #2 - Psalm 82:1 - Elohim occurs twice, once as singular, the second time as plural:

“Ps. 82:1 *A Psalm of Asaph.* GOD (elohim) stands in the divine assembly; he judges among the **gods** (also elohim).

“וְשֹׁפֵט Ps. 82:1 מִזְמוֹר לְאַסָּף אֱלֹהִים נֹצֵב (THIS VERB IS SINGULAR) בְּעֵדֹת־אֵל בְּקִרְבֵּי אֱלֹהִים.

“We know the first elohim is singular because of grammar; it is coupled with a singular verb:

“The verbal form is a masculine singular participle (in the Niphal stem) נֹצֵב אֱלֹהִים. Hence, ‘God’ stands ... (since the participle is singular).

“The second elohim form is plural because of grammar as well; it is placed next to a preposition that REQUIRES plurality.

“בְּקִרְבֵּי אֱלֹהִים - The preposition here, *beqereb*, means ‘in the midst of’ - you can't be in the midst of ONE person, and so a plural is required.

“Example #3 - the creation of humankind in Genesis 1:26-27. In Genesis 1:26-27, the GRAMMAR tells us [Zecharia] Sitchin is wrong: Genesis 1:26-27 - (the words of the verse are underlined).

“(26) ‘And God (אלהים; elohim) said וַיֹּאמֶר (wayyo'mer).’ (the verb is grammatically singular; Qal stem, 3rd masculine singular with attached preposition):

“Let us make man in our image, after our likeness (these are references to God's divine council - composed of the other elohim in Psalm 82:1 and angels - if you read *The Facade*, you'll learn about the divine council) ...”