

"What is salvation?"

Yashuah: salvation

deeds of deliverance (1), deliverance (6), help (4), prosperity (1), salvation (61), save (1), saving (1), security (1), victories (1), victory (1). **Total: 78 times** in the Tanahk (Old Testament)

The Hebrew word for Saviour/Salvation/Save is Yasha.

Definition

1. to save, be saved, be delivered
 - a. (Niphal)
 - a. to be liberated, be saved, be delivered
 - b. to be saved (in battle), be victorious
 - b. (Hiphil)
 - a. to save, deliver
 - b. to save from moral troubles
 - c. to give victory to

avenged 1, avenging 2, brought salvation 2, deliver 27, delivered 8, deliverer 3, deliverers 1, deliverers who delivered 1, delivers 2, endowed with salvation 1, gained the victory 1, help 9, helped 5, preserve 1, safe 1, save 85, saved 33, saves 5, savior 13, surely will not save 1, victorious 1 **Total: 198 times** in the Tanahk (Old Testament)

2 Samuel 22:3 The Alahym (God) of my rock; in him will I trust: he is my shield, and the horn of my Yashuah (salvation) , my high tower, and my refuge, my Yasha (Saviour); thou savest me from violence.

Psalm 106:21 They forgot אַיָּהּ (Yahuah) their Yasha (Saviour), which had done great things in Egypt;

Isaiah 43:3 For I am אַיָּהּ (Yahuah) your Alahym (God), the Kadosh (Holy) One of Yisrael, your Yasha (Saviour): I gave Egypt for your ransom, Ethiopia and Seba for you.

Isaiah 43:11 I, even I, am אַיָּהּ (Yahuah); and beside me there is no Yasha (Saviour).

Isaiah 45:15 Verily you are a Alahym (God) that hides yourself, O Alahym (God) of Israel, the Yasha (Saviour).

Isaiah 45:21 Tell you, and bring them near; you, let them take counsel together: who has declared this from ancient time? who has told it from that time? have not I אַיָּהּ (Yahuah)? and there is no Alahym (God) beside me; a just Alahym (God) and a Yasha (Saviour); there is none beside me.

Isaiah 49:26 And I will feed them that oppress you with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I אַיָּהּ (Yahuah) am your Yasha (Saviour) and you Redeemer, the mighty One of Jacob.

Hosea 13:4 Yet I am אֲיָהוָה (Yahuah) your Aloah (God) from the land of Egypt, and you shall know no Alahym (god) but me: for there is no Yasha (Saviour) beside me.

Moshe (Moses) said to the people,

Exodus 14:13

“Don’t be afraid. Stand still, and see the SALVATION (H3444/Yashuah) of אֲיָהוָה (Yahuah), which he will work for you today: for the Mitzrim (Egyptians) whom you have seen today, you shall never see them again.

1 Chronicles 16:35

Say you, Save us, Alahym of our SALVATION (H3444/Yashuah), Gather us together and deliver us from the nations, To give thanks to your Kadosh (holy) name, To triumph in your Hallal (praise).

2 Chronicles 20:17

You shall not need to fight in this [battle]: set yourselves, stand you still, and see the SALVATION (H3444/Yashuah) of אֲיָהוָה (Yahuah) with you, O Yahudah (Judah) and Yerushalayim (Jerusalem); don’t be afraid, nor be dismayed: tomorrow go out against them: for אֲיָהוָה (Yahuah) is with you.

Job 13:16

This also shall be my SALVATION (H3444/Yashuah), That a unrighteous man shall not come before him.

The book of Psalms uses the word SALVATION (H3444/Yashuah) 20 times.

Psalms 3:8

SALVATION (H3444/Yashuah) belongs to אֲיָהוָה (Yahuah). Your Barachah (blessing) be on your people. Selah.

Psalms 119:155

SALVATION (H3444/Yashuah) is far from the wicked, For they don’t seek your statutes.

The book of Isaiah lists the word SALVATION (H3444/Yashuah) 18 times.

Isaiah 33:2

אֲיָהוָה (Yahuah), be gracious to us; we have waited for you: be our arm every morning, our SALVATION (H3444/Yashuah) also in the time of trouble.

Isaiah 49:8

Thus says אֲיָהוָה (Yahuah), In an acceptable time have I answered you, and in a day of SALVATION (H3444/Yashuah) have I helped you; and I will preserve you, and give you for a covenant of the people, to raise up the land, to make them inherit the desolate heritage:

Isaiah 59:11

We roar all like bears, and moan sore like doves: we look for justice, but there is none; for SALVATION (H3444/Yashuah), but it is far off from us.

Isaiah 60:18

Violence shall no more be heard in your land, desolation nor destruction within your borders; but you shall call your walls SALVATION (H3444/Yashuah), and your gates Praise.

There are many more references to the word SALVATION (H3444/Yashuah) throughout the rest of the Prophets in the Tanakh. The next is from the New Testament, this is where it gets more interesting.

Luke 1:69-71

69 And has raised up a horn of SALVATION for us in the house of his servant David, 70 (As he spoke by the mouth of his Kadosh (holy) prophets who have been from of old), 71 SALVATION from our enemies, and from the hand of all who hate us;

Little did we know what this verse above was truly saying. Now we will dig deeper into the Hebraic meaning of SALVATION (H3444/Yashuah), first we need to see what it means in Greek.

The word SALVATION in Greek (G4991) means this: deliverance, preservation, safety, salvation

- deliverance from the molestation of enemies
- in an ethical sense, that which concludes to the soul's safety or salvation
- of Messianic salvation
- salvation as the present possession of all true believers
- future salvation, the sum of benefits and barachah's (blessings) which the believers, redeemed from all earthly ills, will enjoy after the visible return of Messiah from the heavens in the consummated and eternal kingdom of אֱלֹהִים (Yahuah).

The word SALVATION (H3444/Yashuah) is totally different in Hebrew ... what does it mean?

Strong's Number H3444 matches the Hebrew יָשׁוּעַ (Yashuah), which occurs 79 times in 77 verses in the Hebrew concordance.

Exodus 15:2

אֱלֹהִים (Yahuah) is my strength and song, He has become my Yashuah (H3444): This is my Alahym, and I will praise him; My father's Alahym (God), and I will exalt him.

Psalms 20:5

We will triumph in your Yashuah (H3444). In the name of our Alahym we will set up our banners: May אֱלֹהִים (Yahuah) grant all your requests.

Psalms 35:3

Brandish the spear and block those who pursue me. Tell my soul, "I am your Yashuah (H3444)."

Psalms 35:9

My soul shall be joyful in אֱלֹהִים (Yahuah). It shall rejoice in his Yashuah (H3444).

Psalms 53:6

Oh that the Yashuah (H3444) of Yisra'el (Israel) would come out of Tziyon (Zion)! When Alahym brings back the captivity of his people, Then Ya`akov (Jacob) shall rejoice. Yisra'el shall be glad.

Psalms 118:15

The voice of rejoicing and Yashuah (H3444) is in the tents of the righteous. "The right hand of אֱלֹהִים (Yahuah) does valiantly.

Isaiah 52:10

אֱלֹהִים (Yahuah) has made bare his Kadosh (holy) arm in the eyes of all the nations; and all the ends of the eretz (earth) have seen the Yashuah (H3444) of our Elohim.

Isaiah 62:1

For Tziyon's (Zion's) sake will I not hold my shalom, and for Yerushalayim's (Jerusalem's) sake I will not rest, until her righteousness go forth as brightness, and her Yashuah (H3444) as a lamp that burns.

People who lived in the times of Moses throughout most of the Prophets, those that studied Torah and the Prophetic writings (Tanakh) knew what the Messiahs name was going to be. It was given to them many times.

Hannah, the prophetess of the tribe of Asher, knew what she was seeing when she said:

Luke 2:29-32

29 "Now you are releasing your servant, Master, According to your word, in shalom; 30 For my eyes have seen your Yashuah, 31 Which you have prepared before the face of all peoples; 32 A light for revelation to the Goyim (gentiles), And the glory of your people Yisra'el."

Side note:

The Hebrew word Goyim means "out of Covenant", in Greek it means gentile.

Matthew 15:24

But he (Yahusha) answered, "I wasn't sent to anyone but the lost sheep of the house of Yisra'el (Israel)."

The house of Israel in that day was "out of Covenant" with אֱלֹהִים (Yahuah). Some who do not know they are part of the house of Israel, are still "out of Covenant" because they are listening to the commandments and doctrines of men.

A lot of people think that salvation means being saved from yourself or HaSatan (the devil). But that is not accurate. Salvation is being saved from the righteous judgment of אֱלֹהִים (Yahuah) upon the sinner, because the Required punishment of sin is Spiritual Death (Second Death). All who have sinned against אֱלֹהִים (Yahuah) by breaking his Commandments will be under the judgment of מוֹתָאֵל (Yahusha). This judgment is known as damnation where מוֹתָאֵל (Yahusha) condemns the sin (sinner) to eternal Judgement, termination of the Spirit which is referred to in Scripture as the second and final death of all who have broke His Commandments and have not found (H3444/Yashuah) Salvation through מוֹתָאֵל (Yahusha) those that are under the New Covenant that was sealed by the shedding of the Messiah's sacrificial Lamb's body and blood.

This does not mean that אֱלֹהִים (Yahuah) is unfair. It shows that אֱלֹהִים (Yahuah) is Kadosh (holy). אֱלֹהִים (Yahuah) must punish the sinner. But, He has provided a way of escape so that people will not face His righteous judgment. This means that אֱלֹהִים (Yahuah) is both Kadosh (holy) and loving. He must manifest each quality equally. So, being saved from the wrath of אֱלֹהִים (Yahuah) is called salvation.

Salvation is found in מוֹתָאֵל (Yahusha) and only in מוֹתָאֵל (Yahusha), who died to fulfill the requirements of the Torah (Law) and to establish the New Covenant, when he paid the ransom for our sins and rose from the dead. 1 Cor. 15:1-4 says . . .

"Now I make known to you, brethren, the good news which I preached to you, which also you received, in which also you stand, 2 by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. 3 For I delivered to you as of first importance what I also received, that Messiah died for our sins according to the

Scriptures, 4 and that He was buried, and that He was raised on the third day according to the Scriptures,"

This is how salvation works: All of us have sinned against **אֱלֹהִים** (Yahuah) and deserve judgment. But **וְיֵשׁוּעַ** (Yahusha) never sinned (1 Pet. 2:22). He lived the Law of **אֱלֹהִים** (Yahuah) perfectly. In this, He has a perfectly righteous standing before **אֱלֹהִים** (Yahuah). When the corrupt Hebrew leaders forced Rome's hand into crucifying **וְיֵשׁוּעַ** (Yahusha), **אֱלֹהִים** (Yahuah) used this crucifixion as the means to place the sins of the world upon **וְיֵשׁוּעַ** (Yahusha) (1 Pet. 2:24, 1 John 2:2). This is when **וְיֵשׁוּעַ** (Yahusha) became sin on our behalf. 2 Cor. 5:21 says,

"He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of **אֱלֹהִים** (Yahuah) in Him."

The crucifixion became the place where **וְיֵשׁוּעַ** (Yahusha) bore our sins in His body and suffered for the sins of the World. "But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, and by His scourging we are healed (Spiritually)," (Isaiah 53:5). Remember, no sinner could please **אֱלֹהִים** (Yahuah) perfectly, and no sinner could offer a perfect sacrifice to **אֱלֹהִים** (Yahuah). Only his begotten Son **וְיֵשׁוּעַ** (Yahusha) HaMashiach, could do that.

So, since there is nothing we can do that is righteous before **אֱלֹהִים** (Yahuah) (Isaiah 64:6 says our righteous deeds are filthy rags), then we cannot please an infinitely Kadosh (holy) and righteous Aloah (God) by anything we do. But, **וְיֵשׁוּעַ** (Yahusha) who is perfectly righteous before **אֱלֹהִים** (Yahuah) the Father, died to seal his New Covenant with those that will believe and obey.

If you want to escape the righteous judgment of **אֱלֹהִים** (Yahuah), then you need to trust in the sacrifice of **וְיֵשׁוּעַ** (Yahusha). You need to be made right before **אֱלֹהִים** (Yahuah), by **וְיֵשׁוּעַ** (Yahusha). This righteousness of **וְיֵשׁוּעַ** (Yahusha) is given to you if you accept Him, trust in Him, and believe in what he did and do as he Commanded. This is why Scripture says that we are saved by unmerited favor (chen/grace) through Amanah (faith). "For by (Chen/Grace) you have been saved through Amanah (faith); and that not of yourselves, it is the gift of **אֱלֹהִים** (Yahuah)," (Eph. 2:8).

When you trust in what **וְיֵשׁוּעַ** (Yahusha) has done on the tree and in no works of your own (since they aren't good enough anyway), then the righteousness of **וְיֵשׁוּעַ** (Yahusha) is given to you--even as your sins were "given" to **וְיֵשׁוּעַ** (Yahusha). It's like a trade. He took your sin. You get His righteousness, but you must become Righteous through obedience.

Once you have trusted in what **וְיֵשׁוּעַ** (Yahusha) has done, then you possess eternal life, and you will never face the judgment of **אֱלֹהִים** (Yahuah).

"My sheep hear My voice, and I know them, and they follow Me; 28and I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand," (John 10:27-28).

Salvation is deliverance from danger or suffering. To save is to deliver or protect. The word carries the idea of victory, health, or preservation. Sometimes, Scripture (the Bible) uses the words *saved* or *salvation* to refer to temporal, physical deliverance, such as Paul's deliverance from prison (Philippians 1:19).

More often, the word "salvation" concerns an eternal, spiritual deliverance. When Paul told the

Philippian jailer what he must do to be saved, he was referring to the jailer's eternal destiny (Acts 16:30-31). OYAZL (Yahusha) equated being saved with entering the kingdom of AYAZL (Yahuah) (Matthew 19:24-25).

What are we saved *from*? We are saved from "wrath," that is, from AYAZL (Yahuah)'s judgment of sin (Romans 5:9; 1 Thessalonians 5:9). Our sin has separated us from AYAZL (Yahuah), and the consequence of sin is death (Spiritual) (Romans 6:23). Scriptural salvation refers to our deliverance from the consequence of sin and therefore involves the forgiveness of the sin to be remembred no more.

Who does the saving? Only AYAZL (Yahuah) can remove sin and deliver us from sin's penalty (2 Timothy 1:9; Titus 3:5).

How does AYAZL (Yahuah) save? AYAZL (Yahuah) has rescued us through Messiah (John 3:17). Specifically, it was OYAZL (Yahusha)'s death on the tree and subsequent resurrection that achieved our salvation (Romans 5:10; Ephesians 1:7). Scripture is clear that salvation is the gracious, undeserved gift of AYAZL (Yahuah) (Ephesians 2:5, 8) and is only available through Amanah (faith) in OYAZL (Yahusha) HaMashiach (Acts 4:12).

How do we receive salvation? We are saved by Amanah (*faith*). First, we must *hear* the good news—the good news of OYAZL (Yahusha)'s death and resurrection (Ephesians 1:13). Then, we must *believe*—fully trust OYAZL (Yahusha) HaMashiach (Romans 1:16). This involves repentance, a changing of mind about sin and OYAZL (Yahusha) (Acts 3:19), and calling on the name of OYAZL (Yahusha) which simply means: Yahu Saves you (Romans 10:9-10, 13).

Salvation would be "The deliverance, by the Chen/grace of AYAZL (Yahuah), from eternal judgement of sin (2nd Death), which is granted to those who accept by Amanah (faith) AYAZL (Yahuah)'s conditions of repentance and Amanah (faith) in OYAZL (Yahusha) HaMashiach." Salvation is available in OYAZL (Yahusha) alone (John 14:6; Acts 4:12) and is dependent on AYAZL (Yahuah) alone for provision, assurance, and security.

The "ultimate" goal of OYAZL (Yahusha)'s death is to realize the prophetic promise of the new covenant by gathering a transformed people, empowered by the Ruach HaKodesh to live in courageous, Amanah (faith), hospitable love, and peaceable hope in his Shalom. OYAZL (Yahusha)'s death is the reason for the new covenant, and, is sealed by the Ruach HaKodesh. He then writes his Commandments on your heart, so you can show him that you Love him by obeying them.

OYAZL (Yahusha) was the great mediator of a promissory covenant that had existed for all time between humankind and AYAZL (Yahuah). This covenant (ת נ) was not fulfilled by the Torah (law), but by the gracious fulfillment of the promise made to Abraham before the Torah (law) was given.

"The promise was given to Abraham and his seed...The law introduced 430 years later, does not set aside the covenant previously established by AYAZL (Yahuah) and thus do away with the promise. For if the inheritance depends on the Torah (law), then it no longer depends on a promise. But AYAZL (Yahuah) in his Chen/grace gave it to Abraham through a promise."

This covenant gave Hebrews and Gentile alike the right to become children of Abraham and inheritors of all that אַיָּהוָה (Yahuah) had promised through Messiah. אֹהֲנָה (Yahusha) was the promised mediator of this covenant and אַיָּהוָה (Yahuah) fulfilled it as promised to Abraham. When Paul and the New Testament writers laid out their carefully worded explanations for אֹהֲנָה (Yahusha)'s death and resurrection for the new believers, they used covenantal language that would have been familiar to all the Hebrew listeners. (Terms like “substitutionary,” “satisfaction,” never show up in the New Testament texts.) The key to understanding these Messiah events, they said, was the covenant between אַיָּהוָה (Yahuah) his covenant people and אֹהֲנָה (Yahusha)'s role as the covenant mediator.

“For this reason אֹהֲנָה (Yahusha) is the mediator of a new covenant, that those who are chosen may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant.”

אֹהֲנָה (Yahusha) is faithful to אַיָּהוָה (Yahuah)'s covenant promises, Paul explained. אַיָּהוָה (Yahuah)'s covenant is not a conditional contract bilaterally concluded by two parties. It is a unilateral commitment or promise on אֹהֲנָה (Yahusha)'s part to act toward אַיָּהוָה (Yahuah)'s chosen covenant partner with overwhelming kindness and generosity. אַיָּהוָה (Yahuah) made a commitment to fulfill this gracious purpose at any cost. Thus when אַיָּהוָה (Yahuah) exercises saving mercy toward sinful people, אַיָּהוָה (Yahuah) is simply fulfilling the covenant promise. אֹהֲנָה (Yahusha) is faithfully carrying out just what divine love had pledged to do. Paul's argument to the Hebrew and Gentile believers was this: by dying, אֹהֲנָה (Yahusha) bore all the curses due to the transgressions under the first covenant. In the resurrection, אֹהֲנָה (Yahusha) fulfilled the covenant promises to restore all believers to a right relationship with אַיָּהוָה (Yahuah) and each other.

Paul assured the new believers that the new covenant not only promises the believer forgiveness of sins and acceptance into אַיָּהוָה (Yahuah)'s favor, but it guaranteed salvation .

Justice which is distributive (i.e. giving to everyone what is due) and which is the opposite of mercy, inevitably becomes equated with אַיָּהוָה (Yahuah)'s act of punishing people for their sins. If forgiveness is extended to them, it is only because other punishment fell on אֹהֲנָה (Yahusha) as the substitutionary victim. What fell on אֹהֲנָה (Yahusha) is called “justice” (according to the traditional interpretation of Romans 3:25,26), while the pardon granted the believer is called “mercy.”

Atonement

The meaning of the atonement is that אַיָּהוָה (Yahuah) has executed the promised liberating justice for everyone (especially those who are forsaken, destitute, and excluded). אֹהֲנָה (Yahusha) has done so by being faithful to אַיָּהוָה (Yahuah)'s ancient covenant in raising up אֹהֲנָה (Yahusha) as the mediator of a new covenant.

- אֹהֲנָה (Yahusha)'s death on the tree symbolized an ancient covenantal transaction familiar to all Hebrew people. As mediator of the covenant, his death put the covenant or will into effect.
- The resurrection is metaphor for the triumph of divine justice over sin, alienation, and death.

וְיֵשׁוּעַ (Yahusha) completed the covenantal transaction that began with Abraham and culminated in the resurrection. It opened the door to a new covenant relationship with all believers based on a promise of a New Covenant relationship with יְהוָה (Yahuah) as his chosen people, through וְיֵשׁוּעַ (Yahusha) HaMashiach and the Baptism of the Ruach HaKodesh.