

What is Salvation **יְשׁוּעָה**, being Saved **יָשָׁע**?

The Aluhym my Rock; in him will I trust: he is my Shield, and the Horn of my Salvation (Yesha, 3468 **יְשׁוּעָה**), my High Tower, and my Refuge, my Savior (Mushya, 3467); You Save (Yasha, 3467 **יָשָׁע**) me from violence (cruelty, damage, violence against, false, injustice, oppressor, unrighteous). **2 Samuel 22:3**

For **יְהוָה** (Yahuah) your Aluhym is he that goes with you, to fight for you against your enemies, to Save (Yasha, 3467 **יָשָׁע**) you. **Deuteronomy 20:4**

Save (Yasha) **יָשָׁע**

The Hebrew word translated as "Save" in the verse above, is the root word Yasha (3467) **יָשָׁע** (**יָשָׁע**). **יָ**, Yad/Yod: Throw, Worship, Work, Deed. **שָׁ**, Shin: Sharp, Eat, Consume, Press, Destroy. **עָ**, Ayin: To See, Experience, Watch, Know.

Save (Yasha) is the **יָ** Work and Deeds of **יְהוָה** (Yahuah). That **שָׁ** Consumes and Destroys (the penalties of Sin). So you can **עָ** See, Experience and Know.

Yasha (Strong's #3467) is a primitive root; Avenging, Defend, Save, Deliverer, Help, Preserve, Rescue, be Safe, to be Safe; to free, avenging, get victory, bring (having) Salvation, Save(-ior).

The context of this word throughout the Tanakh (OT) is to Rescue or Save someone from his enemy, a trouble or illness. Another form of Yasha is **יָשָׁע מוֹשִׁיעַ** (**מוֹשִׁיעַ**, Mushya, 3467) listed as Strong's 3467. This is the hiphil verb which changes the action of the verb into a causative and would literally be translated as "to cause one to be Rescued or Saved," "causing one to be Rescued or Saved" or it can be one who performs the action of the verb, which would then be translated as "one causing another to be Rescued or Saved." The word Mushya literally means "one causing another to be Saved or Rescued," or simply, a "Rescuer," but this word is usually translated as "Deliverer" or "Savior."

And when the children of Yasharal (Israel) cried unto **יְהוָה** (Yahuah), **יְהוָה** (Yahuah) raised up a deliverer (3467, Mushya) to the children of Yasharal (Israel), who delivered (3467, Yasha) them, even Othniel the son of Kenaz, Caleb's younger brother. **Judges 3:9**

Salvation (Yashuah) **יְשׁוּעָה**

יָ (Yad/Yod), Work, Throw, Worship, Work, Deed. **שָׁ** (Shin), Sharp, Press, Eat, Consume, Destroy. **יָ** (Uau), Add, Secure, Hook, Nail, Peg. **עָ**, Ayin: To See, Experience, Watch, Know, Shade, **הָ** (Hey), Look, Reveal, Breath, Sigh.

Salvation (Yashuah, 3444) is the **יָ** Work and Deed of **יְהוָה** (Yahuah). That **שָׁ** Consumes and Destroys (the penalties of Sin). to **יָ** Add, Secure. So you can **עָ** See, Experience and Know. As **הָ** Revealed through your Breath (Confession).

The word **יְשׁוּעָה** (Yashuah, Strong's #3444) occurs 79 times in 77 verses in the Hebrew concordance and means: Salvation, Save, Saving, Deliverance, Health, Helping, Welfare, and

is a noun derived from the root word **יָשָׁע** (Yasha, 3467) which is a Feminine passive participle of Yasha'; meaning; something Saved, i.e. (abstractly) Deliverance; Aid, Victory, Prosperity, Deliverance, Salvation, Save, Saving (health), Health, Help(ing), Welfare), in the sense of being Rescued from an enemy, trouble or illness by your Savior (Mushya).

And it shall be said in that day, behold this is our Aluhym; we have waited for him, and he will Save (Yasha, 3467) us: this is **יְהוָה** (Yahuah); we have waited for him, we will be glad and rejoice in his Salvation (Yashuah, 3444). **Isaiah 25:9**

They forgot **יְהוָה** (Yahuah) their Savior (3467, Mushya), which had done great things in Mitsrym (Egypt); **Psalms 106:21**

יְהוָה (Yahuah) is my strength and song, He has become my Salvation (Yashuah, H3444): This is my Aluhym, and I will praise him; My father's Aluhym, and I will exalt him. **Exodus 15:2**

We will triumph in your Salvation (Yashuah, H3444). In the name of our Aluhym we will set up our banners: May **יְהוָה** (Yahuah) grant all your requests. **Psalms 20:5**

My Soul shall be joyful in **יְהוָה** (Yahuah). It shall rejoice in his Salvation (Yashuah, H3444). **Psalms 35:9**

Oh that the Salvation (Yashuah, H3444) of Yashar! (Israel) would come out of Tziyon (Zion)! When Aluhym brings back the captivity of his people, Then Ya'aqob (Jacob) shall rejoice. Yasharal (Israel) shall be glad. **Psalms 53:6**

The voice of rejoicing and Salvation (Yashuah, H3444) is in the tents of the Righteous. "The Right hand of **יְהוָה** (Yahuah) does valiantly. **Psalms 118:15**

Brandish the spear and block those who pursue me. Tell my Soul, "I am your Salvation (Yashuah, H3444)." **Psalms 35:3**

יְהוָה (Yahuah) has made bare his Qadosh (Holy) arm (help, mighty, power, shoulder, strength) in the eyes of all the nations; and all the ends of the earth (eretz) have seen the Salvation (Yashuah, H3444) of our Aluhym. **Isaiah 52:10**

For Tzyon's (Zion's) sake will I not hold my Shalum, and for Yarusalym's (Jerusalem's) sake I will not rest, until her Righteousness go forth as brightness, and her Salvation (Yashuah, H3444) as a lamp that burns. **Isaiah 62:1**

For I am **יְהוָה** (Yahuah) your Aluhym, the Qadosh (Holy) One of Yasharal, your Savior (3467, Mushya): I gave Mitsrym (Egypt) for your ransom, Ethiopia and Seba for you. **Isaiah 43:3**

I, even I, am **יְהוָה** (Yahuah); and beside me there is no Savior (3467, Mushya). **Isaiah 43:11**
Verily you are a Aluhym that hides yourself, O Aluhym of Yasharal (Israel), the Savior (3467, Mushya). **Isaiah 45:15**

Who has declared this from ancient time? Who has told it from that time? Have not I **יְהוָה** (Yahuah)? And there is no Aluhym beside me; a just Aluhym (God) and a Savior (3467, Mushya); there is none beside me. **Isaiah 45:21**

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 **יְהוָה** (Yahuah) am your Savior (3467, Mushya) and your Redeemer, the mighty One of Ya'aqob (Jacob). **Isaiah 49:26**

Yet I am **יְהוָה** (Yahuah) your Aluhym (God) from the land of Mitsrym (Egypt), and you shall know no Aluhym (god) but me: for there is no Savior (3467, Mushya) beside me. **Hosea 13:4**

Moshah (Moses) said to the people, “Don’t be afraid. Stand still, and see the Salvation (Yashuah, H3444) of **יְהוָה** (Yahuah), which he will work for you today: for the Mitsrym (Egyptians) whom you have seen today, you shall never see them again. **Exodus 14:13**

Say you, Save (3467, Yasha) us, Aluhym of our Salvation (Yashuah, H3444), Gather us together and deliver us from the nations, To give thanks to your Qadosh (Holy) Name, To Triumph in your Praise (Tehillah). **1 Chronicles 16:35**

You shall not need to fight in this battle: set yourselves, stand still, and see the Salvation (Yashuah, H3444) of **יְהוָה** (Yahuah) with you, O Yahudah (Judah) and Yarusalym (Jerusalem); don’t be afraid, nor be dismayed: tomorrow go out against them: for **יְהוָה** (Yahuah) is with you. **2 Chronicles 20:17**

This also shall be my Salvation (Yashuah, H3444), That a unrighteous man shall not come before him. **Job 13:16**

The book of Psalms uses the word Salvation (Yashuah, H3444) 20 times.

Salvation (Yashuah, H3444) belongs to **יְהוָה** (Yahuah). Your Barakah (Blessing) be on your people. Selah. **Psalms 3:8**

Salvation (Yashuah, H3444) is far from the wicked, For they don’t seek your statutes. **Psalms 119:155**

The book of YashaYahu (Isaiah) lists the word Salvation (Yashuah, H3444) 18 times.

יְהוָה (Yahuah), be gracious to us; we have waited for you: be our arm (shoulder, strength) every morning, our Salvation (Yashuah, H3444) also in the time of trouble. **Isaiah 33:2**

Thus says **יְהוָה** (Yahuah), In an acceptable time have I answered you, and in a day of Salvation (Yashuah, H3444) have I helped you; and I will preserve (to watch, guard, keep) you, and give you for a Covenant of the people, to raise up the land, to make them inherit the desolate heritage: **Isaiah 49:8**

We all growl (murmur, are boisterous) like bears, and like doves utterly moan: we look for justice but there is none, for Salvation (Yashuah, H3444), but it is far from us. **Isaiah 59:11**

We Pray (Anna, 577) **יְהוָה** (Yahuah), Save (Yasha, 3467) us now (Na.4994). **יְהוָה** (Yahuah), give us Prosperity (break out, come mightily, go over, be good, be meet, be profitable). 26, “Baruk (Blessed) Haba (is the one (1) who comes) in HaShem (the Name) of **יְהוָה** (Yahuah). **Psalms 118:25-26**.

Who came in the Name of **יְהוָה** (Yahuah)? Who came in his Fathers Name? **וַיְהוָה** (Yahusha) alone!

Hosanna

In the Brit Hadashah (NT) the word Hosanna appears to be a "special kind of respect or praise" directed to the Mashiach.

Oxford Dictionary: Exclamation: Hosanna is used to express Adoration, Praise, or Joy.

Dictionary.com; Hosanna: interjection (an exclamation, originally an appeal to God for deliverance, used in praise of God or Christ.). A cry of "Hosanna" is a shout of Praise or Adoration; an Acclamation. verb (used with object), Hosanna-ed, Hosanna-ing. to Praise, Applaud, etc.

Christians often sing songs that include "Hosanna" in the lyrics and use the phrase in church liturgy. Exclaiming "Hosanna" is a way to Praise their God.

Palm Sunday (sometimes called Passion Sunday) is the day that Christians celebrate Christ's Triumphal Entry into Jerusalem. On Palm Sunday, they wave branches and exclaim together, "Hosanna in the highest." Palm Sunday is the first day of Holy Week leading up to their Easter celebration.

Thus, from what we have read above; Hosanna is an exclamation of Adoration and Praise in English Bible translations, and is also the Christian understanding as this word is also used in their time of Praise.

Is Hosanna one of the Highest form of Praise?

Wikipedia: Says: Christianity. "Hosanna" was the Shout of Praise or Adoration made in recognition of the Messiahship of Jesus on his triumphal entry into Jerusalem, "Hosanna! Blessed is the one who comes in the name of the LORD!" It is also used in the same way in Christian Praise services. So we see it is believed by Christians that the word Hosanna is commonly used as an exclamation of Adoration, Praise or Joy. But, is this the correct interpretation?

In the original Hebrew and even Greek, the intent of the word is "Save!" A plea for Help.

Psalm 118:25 says: We Pray (Anna, 577) אָנָּא (Yahuah), Save (HoshYah, 3467) us Now (Na 4994). In the Tanakh (OT) the phrase HoshYah Na is applied only as Save or Help us Now, I Pray. The Hebrew phrase, הוֹשִׁיעָה נָּא "HoshYah Na", is of Hebrew origin and is said by Strong's concordance to be a phrase made of a combination of two (2) words, הוֹשִׁיעָה, HoshYah (Save, 3467) and נָּא, Na (us Now, I Pray, 4994). The na (4994) suffix in Hebrew expresses intense emotion, as in Save us Now.

So they took branches of palm trees and went out to meet him, crying out, "Hosanna (Save us we Pray, 5614)! "Baruk (Blessed) Haba (is He who comes) Hashem (in The Name) אָנָּא (Yahuah), even the King of Yasharal (Israel)!" **John 12:13**

In ancient times, palm branches symbolized uprightness, flourishing, fruitful, goodness, well-being, wisdom, grandeur, steadfastness, and victory, and also represents the Righteous and Upright believer of אָנָּא (Yahuah). Palm branches were used during times of Joyful Celebration and in times of Triumph and were customarily used during Sukkot (the Feast of Tabernacles) **Leviticus 23:40, Nehemiah 8:15.**

The Righteous shall flourish like the palm tree. **Psalm 92:12**

In **Ezekiel 41:18-20, 25** a palm tree was between a cherub and a cherub... representing Righteous men and the Heavenly hosts in the sanctuary of **אֲיָהוָה** (Yahuah), representing the believer who has been made for the services of the sanctuary; bringing offerings unto **אֲיָהוָה** (Yahuah), gaining goodness and worth from **אֲיָהוָה** (Yahuah) in/as his temple.

Kings and conquerors were welcomed with Palm branches being untidily scattered before them and waved in the air.

The crowds that went ahead of Him and those that followed were shouting: “Hosanna (Save us we Pray, 5614) to the Son of David!” “Baruk (Blessed) Haba (is He who comes) Hashem (in The Name) **אֲיָהוָה** (Yahuah). Hosanna (Save us we Pray, 5614), in (en, 1722, in, on, at, with, or by) the (3588) Most High (hupsistos, 5310, Most High, Highest!)” **Matthew 21:9**

But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple, ‘Hosanna (Save us we Pray, 5614), to the Son of David!’ they were indignant (greatly displeased).” **Matthew 21:15**

Baruk (Blessed) is the coming kingdom of our father David! ‘Hosanna (Save us we Pray, 5614), in (en, 1722, in, on, at, with, by) the (3588) Most High (Highest, 5310. hupsistos: Most High, Highest!)” **Mark 11:10**

Little did we know what these verses above were truly saying. So lets dig deeper into the Greek/ Brit Hadashah (NT) understanding of Salvation.

Salvation in the Brit Hadashah (NT)

Salvation in Greek (G4991) *sótéria* means: deliverance, preservation, safety, salvation, deliver, save. Feminine of a derivative of *soter* as (properly, abstract) noun; rescue or safety (physically or morally), deliver, health, salvation, save, saving.

(G4992) *Sótérios*: Saving, bringing Salvation, Salvation, Neuter of the same as *soteria* as (properly, concretely) noun; defender or (by implication) Defense, Salvation.

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 Qadosh (Holy) prophets who have been from of old), 71 Salvation from our enemies, and from the hand of all who hate us; **Luke 1:69-71**

Salvation is deliverance from danger or suffering. To be saved is to be delivered or protected. The word carries the idea of victory, health, or preservation. Sometimes, Scripture uses the words Saved or Salvation to refer to temporal, physical deliverance, such as Shaul (Paul)’s deliverance from prison **Philippians 1:19**.

More often, the word “Salvation” concerns an eternal, spiritual deliverance. When Shaul (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**). **וַיְהִי** (Yahusha) equated being Saved with entering the kingdom of **אֲיָהוָה** (Yahuah) (**Matthew 19:24-25**).

What are we saved from? We are saved from “wrath,” that is, from **וַיְהִי** (Yahusha)’s Judgment of Sin (**Romans 5:9; 1 Thessalonians 5:9**). Our Sin has Separated us from **אֲיָהוָה** (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/Atonement of the Sin so it is remembered no more.

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

Now you are releasing your servant, Master, According to your word, in Shalum; 30 For my eyes have seen your Salvation (Sótérios,4992), 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 Yasharal (Israel).” **Luke 2:29-32**

But he (Yahusha) answered, “I wasn’t sent to anyone but the lost sheep of the house of Yasharal (Israel).” **Matthew 15:24**

The house of Yasharal (Israel) in that day was “out of Covenant” with **אֱלֹהִים** (Yahuah). Some who do not know they are part of the house of Yasharal (Israel), are still “out of Covenant” because they are listening to the Commandments and Doctrines of Men.

Husha (Ahusha)

The Name Ahusha **חֹשֶׁה** (Strong's# 1954 Hoshea): was changed to be called **יְהוֹשֻׁעַ** (Yahusha/Joshua), meaning: "Salvation," was the son of Nun. I believe Moshah (Moses) was directed by **אֱלֹהִים** (Yahuah) to have Moshah (Moses) change the name of Husha (Ahusha) **חֹשֶׁה** (Salvation) to **יְהוֹשֻׁעַ** (Yahusha) declaring **אֱלֹהִים** (Yahuah) Saves or is Salvation.

יְהוֹשֻׁעַ (Yahusha/ Joshua) Son of Nun was born with the name: **חֹשֶׁה** (Husha/Hoshea, 1954); Hebrew meaning: "Salvation", was the son of Nun of the Tribe of Ephraim. He was an Yasharalite leader in Ephraim who was selected as successor of Moshah (Moses) by **אֱלֹהִים** (Yahuah). He served as an aide to Moshah (Moses) during the 40 years of journeying through the wilderness.

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 **יְהוֹשֻׁעַ** (Yahusha) 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 **יְהוֹשֻׁעַ** (Yahusha). This judgment is known as damnation where **יְהוֹשֻׁעַ** (Yahusha) condemns the Sin (Sinner) to Eternal Judgment, Termination of the ruach (spirit) which is referred to in Scripture as the second (2nd) and final Death of all who have broke His Commandments and have not found (H3444/Yashuah) Salvation through **יְהוֹשֻׁעַ** (Yahusha) those that are under the New Covenant established through **יְהוֹשֻׁעַ** (Yahusha)'s death and shed blood.

This does not mean that **אֱלֹהִים** (Yahuah) is unfair. It shows that **אֱלֹהִים** (Yahuah) is Qadosh (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 Qadosh (Holy) and Loving. He must manifest each quality equally. So, being Saved from the wrath of **אֱלֹהִים** (Yahuah) is called Salvation.

Salvation through **יְהוֹשֻׁעַ (Yahusha)**

Salvation is only found in **יְהוֹשֻׁעַ** (Yahusha), who died to fulfill the requirements of the Turah (Law) and to establish the New Covenant. **יְהוֹשֻׁעַ** (Yahusha) (3091), According to

Strong's is spelled both as יהושע (Yahusha) and יהושוע (Yahushua) in Hebrew means: יָהוּאֵל (Yahuah) is Salvation. The word origin comes from: The proper name of the Aluhym of Yasharal (Israel) יָהוּאֵל (Yahuah) (3068), and Yasha (3467) which is a primitive root; to Avenge, Defend, Deliverer, Help, Preserve, Rescue, Free, i.e. (by implication) to be Safe; to Free or Succor, Avenging, Defend, Deliver(-er), Save(iour), get Victory, bring (having) Salvation.

Then the Malak (Angel) showed me **OWYAZL** (3091, Yahusha/Joshua) the high priest standing before the Malak (Angel) of **YAZAL** (Yahuah), with HaSatan standing at his right hand to accuse him. And **YAZAL** (Yahuah) said to HaSatan: “**YAZAL** (Yahuah) rebukes you, HaSatan! Indeed, **YAZAL** (Yahuah), who has chosen Yarusalym (Jerusalem), rebukes you! Is not this man a firebrand (meaning: to rake together; a poker for turning or gathering embers), snatched from the fire?” Now **OWYAZL** (Yahusha/Joshua) was dressed in filthy garments (our Sins) as he stood before the Malak (Angel). So the Malak (Angel) said to those standing before him, “Take off his filthy clothes!” Then he said to **OWYAZL** (Yahusha/Joshua), “See, I have removed your iniquity, and I will clothe you with a splendid robe.” Then I said, “Let them put a clean turban on his head.” So a clean turban was placed on his head, and they clothed him, as the Malak (Angel) of **YAZAL** (Yahuah) stood by. Then the Malak (Angel) of **YAZAL** (Yahuah) gave this charge to **OWYAZL** (Yahusha/Joshua). This is what **YAZAL** (Yahuah) of Hosts says: ‘If you walk in My ways and keep My instructions, then you will govern My house and will also have charge of My courts; and I will give you a place among these standing here. Hear now, O high priest **OWYAZL** (Yahusha/Joshua), you and your companions seated before you, who are indeed a sign. For behold, I am going to bring My servant, the Branch. See the stone I have set before **OWYAZL** (Yahusha/Joshua); on that one (1) stone are seven (7) eyes. Behold, I will engrave on it an inscription, declares **YAZAL** (Yahuah) of Hosts, and I will remove the iniquity of this land in a single day. **Zechariah 3:1-9**

Then I looked up again and saw four (4) chariots coming from between two (2) mountains. And the mountains were made of bronze. 2 The first (1st) chariot had Red horses (5483, Crane, a Swallow (swift type of bird) removed Shalum (*to kill each other*), the second (2nd) chariot black horses (5483, Crane, a Swallow (swift type of bird) (*Scales, Judgment*), 3 the third (3rd) chariot white horses (5483, Crane, a Swallow (swift type of bird) (*Death*), and the fourth (4th) chariot spotted (Marked) horses (5483, Crane, a Swallow (swift type of bird), all strong horses (5483, Crane, a Swallow (swift type of bird). 4 So I inquired of the Malak (Angel) who was speaking with me, “What are these, my Adon (lord)?” 5 The Malak (Angel) told me, “These are the four (4) ruchs (spirit)s of Shamym (Heavens) who go out to take a stand before Adon (Lord/Master) of all the earth. 6 The one with the black horses (5483, Crane, a Swallow (swift type of bird) is going to the land of the north, the white horses are going after them, but the spotted (Marked) horses are going to the land of the south.” 7 As the strong horses went out, they wanted to go patrol the earth, and he said, “Go, patrol the earth.” So they patrolled the earth. 8 Then He summoned me saying, “See, those going to the land of the north have pacified My Ruch (Spirit) in the northern land.” 9 The word of **YAZAL** (Yahuah) came to me: 10 “Take from the exiles, from Heldai (Worldliness), TobiYah (Goodness of **YAZAL** (Yahuah), and Yadayah (Yah has known), who have arrived from Babylon, and go that same day to the house of Yosiah (Yah supports) son of Zephaniah (Yah has treasured). 11. Take Silver and Gold, make a Crown, and set it on the head of the High Priest, **OWYAZL**

(Yahusha/Joshua, (Yahuah Saves), son of Yahuzadak (אֵיִשָּׁר (Yahuah) is Righteous). **12** And you are to tell him (Yahusha) that this is what אֵיִשָּׁר (Yahuah) of Hosts says: 'Here is a man whose Name is the Branch (6780, Bud, that which where grew upon), and He will Branch (6779), Bear, Bring Forth, cause to, make to bud forth, make to grow again, cause to spring forth). *and from His place* (Tachath: underneath, below, From the same as Towach; the bottom; as, beneath, in(-stead), (same) place (where...is), stead of, under, hereas, (where-)fore, with) and build the temple of אֵיִשָּׁר (Yahuah). **Zechariah 6:1-12**

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 greatest importance what I also received, that Mashiach died on behalf of the Sins according to the Scriptures, 4 and that He was buried, and that He was raised on the third (3rd) day according to the Scriptures," **1 Corinthians 15:1-4**

How Salvation Works

All of us have Sinned against אֵיִשָּׁר (Yahuah) and deserve Judgment. But **OWYִשָּׁר** (Yahusha) never Sinned (**1 Peter 2:22**). He lived the Turah of אֵיִשָּׁר (Yahuah) perfectly, as he is the Word (Turah). In this, He has a perfectly Righteous standing before אֵיִשָּׁר (Yahuah). When the corrupt Hebrew leaders forced Rome's hand into crucifying **OWYִשָּׁר** (Yahusha), אֵיִשָּׁר (Yahuah) used this crucifixion as the means to place the Sins (dirty rags) of the world upon **OWYִשָּׁר** (Yahusha) (**1 Peter. 2:24, 1 John 2:2**). This is when **OWYִשָּׁר** (Yahusha) became Sin on our behalf.

"He made Him who knew no Sin to be Sin on our behalf, that we might become the Righteousness of אֵיִשָּׁר (Yahuah) in Him. **2 Corinthians 5:21**

The crucifixion became the place where **OWYִשָּׁר** (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 אֵיִשָּׁר (Yahuah) perfectly, and no sinner could offer a perfect sacrifice to אֵיִשָּׁר (Yahuah). Only his begotten Son **OWYִשָּׁר** (Yahusha) HaMashiach, could do that.

So, since our righteous deeds are filthy rags) **Isaiah 64:6**, then we cannot please an infinitely Qadosh (Holy) and Righteous Aluhym by anything we do. But, **OWYִשָּׁר** (Yahusha) who is perfectly Righteous before אֵיִשָּׁר (Yahuah) the Father, died to seal the New Covenant for those that will believe and obey.

If you want to escape the Righteous Judgment of אֵיִשָּׁר (Yahuah) through **OWYִשָּׁר** (Yahusha), then you need to trust in the sacrifice of **OWYִשָּׁר** (Yahusha). You need to be made right before אֵיִשָּׁר (Yahuah), by **OWYִשָּׁר** (Yahusha). This Righteousness of **OWYִשָּׁר** (Yahusha) is given to you if you accept Him, trust in Him, and believe in what he did and begin to do as he Comanded. This is why Scripture says that we are Saved by unmerited favor (chen/grace) through Amunah (Faith). "For by (Chen/Grace) you have been Saved through Amunah (Faith); and that not of yourselves, it is the Gift of אֵיִשָּׁר (Yahuah)," **Ephesians 2:8**.

When you trust in what **OWYִשָּׁר** (Yahusha) has done on the stake and in no works of your own

(since they aren't good enough anyway), then the Righteousness of **OWYAZL** (Yahusha) is placed upon you, as your Sins were "placed" upon **OWYAZL** (Yahusha). It's like a trade. He took your Sin. You get His Righteousness, but you must remain Righteous through obedience.

Once you have trusted in what **OWYAZL** (Yahusha) has done, and remain in his Righteousness by being obedient to the ways of **AYAZL** (Yahuah) then you possess eternal life, and you will never face the Judgment of **AYAZL** (Yahuah) through **OWYAZL** (Yahusha).

Who Saves Us?

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 Mashiach (**John 3:17**). Specifically, it was **OWYAZL** (Yahusha)'s death on the stake 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 Amunah (Faith) in **OWYAZL** (Yahusha) HaMashiach **Acts 4:12**.

How do we Receive Salvation?

We are Saved by Amunah (Faith). First (1st), we must hear the good news, the good news of **OWYAZL** (Yahusha)'s example, his death and resurrection (**Ephesians 1:13**). Then, we must believe, fully trust **OWYAZL** (Yahusha) HaMashiach (**Romans 1:16**). This involves repentance, a changing of Mind about Sin, believing in **OWYAZL** (Yahusha) (**Acts 3:19**), calling on or declaring the name of **OWYAZL** (Yahusha) which simply means: Yahuah Saves (**Romans 10:9-10, 13**).

Salvation would then be "The deliverance, by the Chen/grace of **AYAZL** (Yahuah), from eternal Judgment of Sin (2nd Death), which is granted to those who accept by Amunah (Faith) **AYAZL** (Yahuah)'s conditions of Repentance and Amunah (Faith) in **OWYAZL** (Yahusha) HaMashiach." Salvation is available in **OWYAZL** (Yahusha) alone (**John 14:6; Acts 4:12**) and is dependent on **AYAZL** (Yahuah) alone for provision, assurance, and security.

The "ultimate" goal of **OWYAZL** (Yahusha)'s death is to realize the prophetic promise of the new Covenant by gathering a transformed people, empowered by the Ruch AhQudesh to live in courageous, Amunah (Faith), hospitable Love, and Peaceable hope in his Shalum. **OWYAZL** (Yahusha)'s death is the reason for the new Covenant, and, is sealed by the Ruch AhQudesh. He then writes his Commandments on your heart, so you can show him that you Love him by obeying them.

OWYAZL (Yahusha) is the great mediator of a promissory Covenant that had existed for all time between humankind and **AYAZL** (Yahuah). This Covenant (**בְּרִית** / **ברית**) was not fulfilled by the Turah (law), but by the gracious fulfillment of the promise made to Abraham before the Turah (law) was given.

"The promise was given to Abraham and his seed... The Turah (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 Turah (law), then it no longer

depends on a promise. But **אֱלֹהִים** (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 **אֱלֹהִים** (Yahuah) had promised through Mashiach. **וְיֵשׁוּעַ** (Yahusha) was the promised mediator of this Covenant and **אֱלֹהִים** (Yahuah) fulfilled it as promised to Abraham. When Shaul (Paul) and the Brit Hadashah (NT) writers laid out their carefully worded explanations for **וְיֵשׁוּעַ** (Yahusha)'s death and resurrection for the new believers, they used conventional language that would have been familiar to all the Hebrew listeners. The key to understanding these Mashiach events, they said, was the Covenant between **אֱלֹהִים** (Yahuah) his covenant people and **וְיֵשׁוּעַ** (Yahusha)'s role as the Covenant mediator.

“For this reason **וְיֵשׁוּעַ** (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 Sins Judgment under the first (1st) Covenant.”

Shaul (Paul)'s argument to the Hebrew and Gentile believers was this: by dying, **וְיֵשׁוּעַ** (Yahusha) bore all the curses due to the transgressions under the first (1st) Covenant. In the resurrection, **וְיֵשׁוּעַ** (Yahusha) fulfilled the Covenant Promises to restore all believers to a right relationship with **אֱלֹהִים** (Yahuah) and each other.

Atonement unto Salvation

The Hebrew word for atonement is kippur, (3725) originally meant to cover, purge, make reconciliation, “at one-ment” or “at one with” like being in harmony with someone and in this case it means to be at one with **אֱלֹהִים** (Yahuah) through the atonement that was made possible by the death of **וְיֵשׁוּעַ** (Yahusha).

The meaning of the atonement is that **אֱלֹהִים** (Yahuah) has executed the promised liberating justice for everyone who believes and repents. **וְיֵשׁוּעַ** (Yahusha) has accomplished this by being faithful to **אֱלֹהִים** (Yahuah)'s ancient Covenant, in raising up as the mediator of a new Covenant.

וְיֵשׁוּעַ (Yahusha)'s death on the stake symbolized an ancient Covenant transaction familiar to all Hebrew people. As mediator of the Covenant, his death put the Covenant into effect. The resurrection is a metaphor for the triumph of divine justice over Sin, alienation, and death.

וְיֵשׁוּעַ (Yahusha) completed the Covenant transaction which began with Abraham and culminated in his resurrection. It opened the door to a new Covenant relationship with all believers based on a promise of a New Covenant relationship with **אֱלֹהִים** (Yahuah) as his chosen people, through Amunah (Faith) in **וְיֵשׁוּעַ** (Yahusha) HaMashiach and the Immersion (Baptism) in the Ruch AhQudesh, which ultimately brings **Salvation (Yashuah) אֱלֹהִים יְשׁוּעָה**, through your **Savior (Mushya) מְשִׁיחַ**, so you know that you have been **Saved (Yasha) אֱלֹהִים** by Amunah (Faith) in, **וְיֵשׁוּעַ** (Yahusha), confessing **אֱלֹהִים יְשׁוּעָה** (Yahuah) is our **Salvation (Yashuah) אֱלֹהִים יְשׁוּעָה!**