Israelite Studies

PREFACE

Here at Israelite Studies©, we understand that for information to be provided which helps answer questions, that info must first be studied to give absolute conclusions based upon accurate examinations of any resource contributing to it.

HOW DO WE CONDUCT OUR STUDIES?

Our research team comes with a collective of 50+ years' experience in Biblical Studies and examination. Although each member holds a particular position for each topic, an unbiased approach is taken when applying the comparative research method to best harmonize concrete interpretations of scripture. Each topic is put under heavy scrutiny while taking into consideration, language, cultural and historical backgrounds, parallel texts, etc. Once any study has been exhausted, our team finalizes the findings with a collective position. If necessary, amendments to the studies are applied once all of the views expressed by our research team are made available for the public to form their own conclusions.

- Throughout some of our bible studies, we have replaced *LORD/the LORD* with *Yahawah*, *God* with *Alahayam,* and *Jesus Christ* with *Yahawashi Mashayach.*

- All Hebrew definitions referenced are listed in the *Tel-Dan Inscription* font, along with every Transliteration and Phonetic pronunciation provided in the earliest dialect of Hebrew studied by our team (commonly called '*Lashawan Qadash*' – Holy Language).

Shalam (Peace). This study examines the biblical doctrine of salvation as it pertains specifically to the people of Israel. The purpose is to define salvation according to Scripture and the original Hebrew, to trace its historical pattern, and to demonstrate from both the Old and New Testaments that salvation is the possession of the Most High and is bestowed as a blessing upon Israel. We will also consider the role of Gentile nations within this framework, and how the Messiah functions as the agent of Yahawah's salvation for His people.

Psalms 3:8
Salvation belongeth unto Yahawah: thy blessing is upon thy people. Selah.

Two foundational truths appear immediately. First, salvation belongs to Yahawah. It is His possession, His prerogative, His work. Second, salvation is a blessing that He places specifically upon His people. The salvation that belongs to Yahawah is conferred as a covenantal blessing in Israel.

Psalms 27:1
Yahwah is my light and my salvation; whom shall I fear? Yahawah is the strength of my life; of whom shall I be afraid?

When we read Psalm 3:8 together with Psalm 27:1, we see that those upon whom the blessing of salvation rests, which is characterized by freedom from fear of others. This already suggests a distinction: salvation is not a generic, universal abstraction for all people in the same sense, but a concrete reality for a particular people whom Yahawah protects from hostile others. If salvation were simply for "everyone" in identical fashion, the contrast between His people and "others" from whom they are delivered would lose its force. Yet Scripture consistently maintains that distinction. To grasp this more precisely, we must define salvation in its Hebrew sense before comparing it to English usage.

Salvation Defined

H3467
Original: ישׁע
Transliteration: yashi
Phonetic: ya-sha-i

Brown Driver Briggs Definition:
1. to save, be saved, be delivered
   a. (Niphal)
      1. to be liberated, be saved, be delivered
      2. to be saved (in battle), be victorious
   b. (Hiphil)
      1. to save, deliver
      2. to save from moral troubles
      3. to give victory to
Origin: a primitive root
TWOT entry: 929
Part(s) of speech: Verb

Strong's Definition:
A primitive root; properly to be open, wide or free, that is, (by implication) to be safe ; causatively to free or succor: - X at all, avenging, defend, deliver (-er), help, preserve, rescue, be safe, bring (having) salvation, save (-iour), get victory.

Ancient Hebrew Lexicon Bible Definition:
𐤉𐤔𐤏 (𐤉𐤔𐤏 - YaShi) Rescue: When one of the flock is in trouble, the shepherd rescues it. | [freq. 205] (vf: Niphal, Hiphil) | kjv: save, saviour, deliver, help, preserved, salvation, avenge, defend, rescue, safe, victory | {str: 3467}

The primary Hebrew root is 𐤉𐤔𐤏 - YaShi, represented in Strong's as H3467. Brown–Driver–Briggs defines this root in its various stems as "to save, be saved, be delivered," "to be liberated, be delivered, be saved in battle, be victorious," and in the causative stem "to save, deliver; to save from moral troubles; to give victory." Strong's Lexicon notes that it is a primitive root meaning "to be open, wide, or free," and by implication "to be safe," and causatively "to free, secure, deliver." It is rendered in English as avenge, defend, deliver, help, preserve, rescue, be safe, savior, and to give victory. The Ancient Hebrew Lexicon further condenses the meaning as "to rescue," illustrating it by the image of a shepherd who rescues a sheep in distress. At the deeper pictographic root level (𐤔 + 𐤏), the parental root can be understood as "destroyer watches"—a watchful, guarding destroyer of threats who oversees and protects the flock. All of this shows that in Hebrew, salvation is fundamentally Yahawah's active intervention to rescue and deliver His people from danger, oppression, moral trouble, or annihilation—often in the context of warfare. It is a verb in Hebrew, action-oriented, not merely a static noun.

Merriam-Webster Definition:
sal·va·tion (noun) \sal-ˈvā-shən\
1. a: deliverance from the power and effects of sin
   b: the agent or means that effects salvation
2. a: liberation from ignorance or illusion
3. a: preservation from destruction or failure
   b: deliverance from danger or difficulty

In English, "salvation" overlaps strongly with the Hebrew idea of deliverance and preservation from danger and destruction, but in English it is treated as a noun. Hebrew, however, is an action-heavy language, and the underlying concept of salvation is concrete action—Yahawah Himself saving, rescuing, avenging, and preserving.

sal·vage (noun) \ˈsal-vij\
1. a: compensation paid for saving a ship or its cargo from the perils of the sea or for the lives and property rescued in a wreck
   b: the act of saving or rescuing a ship or its cargo
   c: the act of saving or rescuing property in danger (as from fire)
2. a: property saved from destruction in a calamity (as a wreck or fire)
   b: something extracted (as from rubbish) as valuable or useful

The related English word "salvage" sheds light on the concept. Consider a salvaged automobile: it has been through a wreck, damaged and nearly ruined, but is recovered and restored to workable condition. Likewise, Israel as a nation has been damaged, wrecked, and nearly destroyed among the nations, yet Yahawah's salvation is His act of salvaging Israel—rescuing them from destruction and restoring them to their intended purpose and function as a nation of kings and priests. Biblically, then, salvation is Yahawah's concrete action to rescue and restore His covenant people from real historical and spiritual danger. This is not a new theme in Scripture; salvation has a long history with Israel.

History of Salvation for Israel

Wisdom of Solomon 18:5-7
5 - And when they had determined to slay the babes of the saints, one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water. **6** - Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer. **7** - So of thy people was accepted both the salvation of the righteous, and destruction of the enemies.

Exodus 15:1-3
1 - Then sang Moses and the children of Israel this song unto Yahawah, and spake, saying, I will sing unto Yahawah, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. **2** - Yahawah is my strength and song, and he is become my salvation: he is my Alahayam, and I will prepare him an habitation; my father's Alahayam, and I will exalt him. **3** - Yahawah is a man of war: Yahawah is his name.

Wisdom of Solomon 18:5–7 reflects on the Exodus: This clearly refers to Israel's deliverance at the Red Sea. The text defines that event as salvation for Israel, but that salvation is inseparable from the destruction of Egypt in the "mighty water." Exodus 15:1–3 records the song of Moses and the children of Israel: Yahawah "becomes" Israel's salvation precisely by destroying the enemies pursuing them. The declaration "Yahawah is a man of war" is directly tied to His work of salvation. When Yahawah brings salvation to Israel, He brings war upon their oppressors. The pattern is consistent: Israel cries out under grievous oppression; Yahawah intervenes with judgment and war against the oppressor; Israel is delivered. That is what Scripture calls salvation.

1 Samuel 11:11-15
11 - And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together. **12** - And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death. **13** - And Saul said, There shall not a man be put to death this day: for to day Yahawah hath wrought salvation in Israel. **14** - Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there. **15** - And all the people went to Gilgal; and there they made Saul king before Yahawah in Gilgal; and there they sacrificed sacrifices of peace offerings before Yahawah; and there Saul and all the men of Israel rejoiced greatly.

In 1 Samuel 11, when Saul leads Israel to war against the Ammonites, he divides the people into three companies, attacks in the morning watch, and slaughters the Ammonites until no two are left together. In verse 13 Saul declares, "For today Yahawah hath wrought salvation in Israel." Here again, salvation is "wrought" in Israel by a victorious war in which their enemies are defeated and scattered, culminating in Saul's confirmation as king and rejoicing before Yahawah.

1 Samuel 19:4-5
4 - And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good: **5** - For he did put his life in his hand, and slew the Philistine, and Yahawah wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

In 1 Samuel 19:4–5, Jonathan pleads with his father Saul not to kill David, reminding him: "For he did put his life in his hand, and slew the Philistine, and Yahawah wrought a great salvation for all Israel: thou sawest it, and didst rejoice." David's defeat of Goliath is explicitly called "a great salvation for all Israel." Yahawah taught David's hands to war and through that divinely enabled combat, saved Israel from the Philistine threat. Again, salvation is deliverance from existential danger by Yahawah's intervention, expressed through conflict.

1 Chronicles 16:34-36
34 - O give thanks unto Yahawah; for he is good; for his mercy endureth for ever. **35** - And say ye, Save us, O Alahayam of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise. **36** - Blessed be Yahawah Alahayam of Israel for ever and ever. And all the people said, Amen, and praised Yahawah.

In this passage, David is leading Israel in thanksgiving to the Most High and simultaneously petitioning Him for deliverance. He addresses Yahawah as "Alahayam of our salvation," asking Him to save, to gather, and to deliver His people specifically "from the heathen." The purpose of this deliverance is not merely political or material, but doxological: "that we may give thanks to thy holy name, and glory in thy praise." In other words, David understands that Israel's ability to fully glorify Yahawah's set-apart Name is tied to their being rescued from hostile nations. Thus, according to David, salvation for Israel is concretely defined as being gathered and brought out from under the power of the heathen. It is this act of being saved out of the hands of the nations that constitutes Yahawah's salvation for His people in this context.

2 Chronicles 20:14-17
14 - Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of Yahawah in the midst of the congregation; **15** - And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith Yahawah unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but Alahayam. **16** - To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. **17** - Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of Yahawah with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for Yahawah will be with you.

2 Chronicles 20:21-23
21 - And when he had consulted with the people, he appointed singers unto Yahawah, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise Yahawah; for his mercy *endureth* for ever. **22** - And when they began to sing and to praise, Yahawah set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. **23** - For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them:* and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

A particularly striking demonstration appears in 2 Chronicles 20 in the days of Jehoshaphat. Here the "salvation of Yahawah" is Yahawah Himself fighting on behalf of Judah. As they go out praising, Yahawah sets ambushes so that Ammon, Moab, and Mount Seir turn on each other, utterly destroying themselves (vv. 21–23). Judah does not need to strike; they merely collect the spoils. Yahawah saves His people by turning the nation's weapons against one another, delivering Judah without their own military effort. This too is called "salvation of Yahawah."

<u>Who is Salvation for? Israel only or all nations?</u>

Psalm 14:7
Oh that the salvation of Israel were come out of Zion! when Yahawah bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

Here salvation is explicitly identified as "the salvation of Israel" and linked to the end of captivity and the restoration of Israel to the land.

Psalms 79:9-10
9 - Help us, O Alahayam of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake. **10** - Wherefore should the heathen say, Where is their Alayaham? let him be known among the heathen in our sight by the revenging of the blood of thy servants which is shed.

Salvation here includes deliverance, forgiveness of Israel's sins, and vengeance upon the heathen who have shed Israelite blood. Yahawah's vengeance on the nations is the public demonstration of His salvation for Israel among the heathen. Once again, salvation is intricately tied to the fate of Israel and to judgment on hostile nations.

Isaiah 45:17
But Israel shall be saved in Yahawah with an everlasting salvation: ye shall not be ashamed nor confounded world without end

Israel is promised everlasting salvation in Yahawah and described as a world or age without end, which harmonizes with other texts like John 3:16 and Jeremiah 31:35–37 that speak of Israel's enduring status before the Most High. Across all generations, Israel remains the people whom Yahawah repeatedly delivers, culminating in a final and eternal redemption.

Isaiah 46:13
I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

Yahawah explicitly states that He will place salvation in Zion "for Israel, my glory." The emphasis is not on a generic salvation for all nations as equal covenant partners, but on the placement of salvation in Zion as a glory given to Israel.

Isaiah 26:1
In that day shall this song be sung in the land of Judah; We have a strong city; salvation will Alahayam appoint for walls and bulwarks.

Isaiah 60:14-18
14 - The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of Yahawah, The Zion of the Holy One of Israel. **15** - Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. **16** - Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I Yahawah am thy Saviour and thy Redeemer, the mighty One of Jacob. **17** - For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. **18** - Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

Isaiah also describes salvation as the protective structure of the restored city. The city's walls are called "Salvation" and its gates "Praise." Gentiles are present and active in this picture, but their role is clearly subordinate and supportive: they bow, they serve, they bring resources. Israel is the recipient of Yahawah's saving and exalting work; salvation itself is identified with Zion's security and glory.

Luke 1:76-79
76 - And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; **77** - To give knowledge of salvation unto his people by the remission of their sins, **78** - Through the tender mercy of our Alahayam; whereby the dayspring from on high hath visited us, **79** - To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

The New Testament writings confirm, rather than overturn, this Israel-centered understanding. The "knowledge of salvation" is explicitly directed "unto his people," Israel (see verse 68), and involves the remission of their sins, light in their darkness, and guidance into peace.

John 4:22
Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

This simple but profound statement affirms that salvation originates among, is entrusted to, and is mediated through the Israelites, not the Samaritans or the Gentiles at large. The Messiah does not contradict the prophets; He stands squarely in their line.

Why is Salvation for Israel? Why not Gentiles?

Jeremiah 3:23-25
23 - Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in Yahawah our Alahayam is the salvation of Israel. **24** - For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters. **25** - We lie down in our shame, and our confusion covereth us: for we have sinned against Yahawah our Alahayam, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the Yahawah our Alahayam.

Salvation is "of Israel" in the sense that Israel is the covenant people who have broken the covenant, incurred the punishments, and therefore stand in need of Yahawah's salvaging intervention. Israel's shame, loss, and confusion arise from generational sin against Yahawah and disobedience to His voice. The Gentile nations, while sinful and judged for their own iniquities, are not the ones who broke the Sinai covenant; they are not the ones under the curses of Deuteronomy 28 in the same way. Therefore, it is Israel, the covenant-breaking nation under divine chastisement, who needs to be saved, restored, and gathered.

Deuteronomy 32:15
But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook Alahayam which made him, and lightly esteemed the Rock of his salvation.

Isaiah 17:10-11
10 - Because thou hast forgotten the Alahayam of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips: **11** - In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow."

Israel fattened themselves, forgot the Rock of their salvation, and turned to other sources of security. As a result, Yahawah sent grief and sorrow upon them. Once again it is Israel, the people who knew Yahawah and forsook Him, who stands in need of salvation. Whenever Israel is in trouble and in need of rescue, it is Yahawah who must intervene, because salvation belongs to Him and is His gift to His people.

Paul's Epistles: Was he speaking to Ethnic Gentiles?

At this point many turn to Paul's epistles to argue for a universal, identical salvation for all nations. Yet Scripture itself warns us to be careful with Paul.

2 Peter 3:15-16
15 - And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; **16** - As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

The long-suffering of the Messiah is for salvation, and Paul writes in harmony with that theme. But Peter cautions that some of Paul's sayings are hard to understand and can be twisted by the unlearned and unstable "unto their own destruction." In other words, a distorted reading of Paul's letters can cause people to miss salvation, not gain it. Any interpretation of Paul that contradicts the prophets or the Messiah's clear statement that salvation is "of the Jews" is suspect, likely a twisting of his words.

Romans 1:16
For I am not ashamed of the gospel of Mashayacht: for it is the power of Alahayam unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Romans 1:16 is often cited: At a surface level, this appears to extend salvation equally to Jew and Greek. But we must understand who "the Greek" is in Paul's historical and theological context.

Definition of Greek:

G1672 (Greek)
Original: Ἕλλην
Transliteration: hellen
Phonetic: hel'-lane

Thayer's Definition:
1. a Greek either by nationality, whether a native of the main land or of the Greek islands or colonies
2. in a wider sense the name embraces all nations not Jews that made the language, customs, and learning of the Greeks their own; the primary reference is to a difference of religion and worship

Strong's Definition:
From G1671; a *hellen* (*Grecian*) or inhabitant of hellas; by extension a *Greek speaking* person especially a *non-Jew:* - Gentile Greek.

The Greek word used here is Hellēn (G1672). Lexicons note that it can refer to a Greek by nationality, whether from mainland Greece or its colonies, and in a broader sense to those of other nations who adopt Greek language, customs, and culture. Historically, during the Hellenistic and Roman periods, many Israelites outside Judea became thoroughly Hellenized. First Maccabees records how some Israelites willingly embraced Greek customs, language, and identity, even requesting to be called by heathen names. Others were compelled by force. Thus, many Israelites came to be regarded, culturally and politically, as "Greeks" or "Gentiles," even though they remained Israelites by blood. The New Testament itself bears witness to this dynamic.

John 7:35
Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

Here "the dispersed among the Gentiles" refers to Israelites scattered into Gentile lands, and these same dispersed are then simply called "Gentiles" in the next phrase. The same Greek word (G1672, Hellēn) is used both here and in Romans 1:16. This shows that "Greeks" or "Gentiles" can, in certain New Testament contexts, mean Hellenized Israelites dwelling among other nations. When Paul says the gospel is "to the Jew first and also to the Greek," he is preaching first to the Judean Jews, those still openly identified as Israel, and then also to the dispersed, Hellenized Israelites in Greek-speaking colonies, who had adopted Gentile culture but were still of Israelite descent. Prophecies about the dispersed of Israel and their regathering stand in the background of his mission.

Acts 13:46-47
46 - Then Paul and Barnabas waxed bold, and said, It was necessary that the word of Alahayam should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. **47** - For so hath Yahawah commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

Isaiah 49:6
And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Acts 13:46–47 further illuminates Paul's self-understanding: Here they quote Isaiah 49:6. Notice the prophetic order: first, raise up the tribes of Jacob; second, restore the preserved of Israel; then, be a light to the Gentiles. Being "a light to the Gentiles" does not erase the special covenantal status of Israel. Rather, once Israel is restored and glorified, they become the visible manifestation of Yahawah's salvation in the earth, and Gentiles are drawn to that light.

Isaiah 60:1-3
1 - Arise, shine; for thy light is come, and the glory of Yahawah is risen upon thee. **2** - For, behold, the darkness shall cover the earth, and gross darkness the people: but Yahawah shall arise upon thee, and his glory shall be seen upon thee. **3** - And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

The "light" in question is Yahawah's glory and salvation resting on Zion and Israel. The Gentiles do not receive that glory in the same way; instead they "come to" Israel's light. As Isaiah 60:14–18 has already indicated, they come bowing and serving, bringing resources and submitting to Zion's exaltation. This is their role in the age of Israel's salvation. Thus, the concept of salvation remains Israel-centric even as the nations are drawn into a subordinate relationship to the redeemed people.

<u>How to obtain Yah's Salvation: For Israel Only</u>

Psalms 119:166
Yahawah, I have hoped for thy salvation, and done thy commandments.

Psalms 119:174
I have longed for thy salvation, O Yahawah; and thy law is my delight.

Hoping for Yahawah's salvation is bound up with doing His commandments and delighting in His laws. Attempts to dissuade Israelites from keeping the commandments therefore undermine the very biblical posture of those who long for Yahawah's salvation. Israel is called to repent, to return to the commandments, and to await the promised deliverance.

Sirach 13:14
Love the Lord all thy life, and call upon him for thy salvation.

When Israel needs deliverance, our call must be to Yahawah Himself. This is how our forefathers acted in Egypt, in the wilderness, in the days of the Judges, and under various kings: when oppressed, they cried out to Yahawah, and He sent deliverance. Salvation is not secured by human strength or foreign powers, but by calling upon the Alahayam of our salvation.

Acts 4:8-12
8 - Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, **9** - If we this day be examined of the good deed done to the impotent man, by what means he is made whole; **10** - Be it known unto you all, and to all the people of Israel, that by the name of Yahawashi Mashayach of Nazareth, whom ye crucified, whom Alahayam raised from the dead, even by him doth this man stand here before you whole. **11** - This is the stone which was set at nought of you builders, which is become the head of the corner. **12** - Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Finally, the New Testament affirms that salvation comes through the appointed Messiah of Israel. Acts 4:8–12 recounts Peter's words after the healing of a lame man. The miracle is attributed to the name and authority of Yahawashi Mashayach. Peter insists that there is no salvation in any other and that no other name has been given under heaven among men by which we must be saved. The very name Yahawashi ("Yahawah is salvation") encapsulates Yahawah's saving work for His people. Through the Messiah's suffering and death, Israel's sins are covered so that the nation can be restored and fully delivered in the final redemption. To reject Yahawashi is to reject Yahawah's appointed means of salvation for Israel.

<u>Conclusion</u>

Romans 13:11
And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

Considering all this, Paul's exhortation in Romans 13:11 is especially weighty for Israel today. It is time for Israel to awaken from spiritual sleep, confusion, and compromise. Salvation is nearer now than before. As Israelites, we must recognize that salvation belongs to Yahawah, that He has placed it in Zion for Israel His glory, that the Gentiles will indeed be present but as those who come to the light, bow, and serve, not as equal co-heirs of Israel's salvific covenant. We must return to Yahawah in repentance, obedience to His commandments, and faith in His Messiah, Yahawashai. We must call upon Him for deliverance, trusting that He will once more, in the ultimate and final sense, judge the oppressive nations, salvage His people Israel, and grant them everlasting salvation.