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GROUP STUDY GUIDE

Brit Hadasha Series: The One Savior – Isaiah 43:11

TEACHING SUMMARY

This teaching addresses the claim that calling Yeshua a savior contradicts Isaiah 43:11, where YHWH declares that there is no savior besides him. It begins by distinguishing careful discernment from suspicion. A rapid collection of brief objections can seem persuasive, but the teaching urges readers to slow down, examine the evidence, and avoid treating one-sided arguments as complete research.

Luke 2:11 and 1 John 4:14 describe Yeshua as Savior, creating the apparent tension with Isaiah's statement. The teaching sets aside the separate debate about Yeshua's relationship to YHWH and instead asks whether the TANAKH itself applies the language of savior or deliverer to anyone other than YHWH. This tests the objection by the same Scriptures it uses as its authority.

Judges 3:9 describes YHWH raising up Othniel to deliver Israel after the people cried out. The teaching also cites the deliverer given to Israel in 2 Kings 13 and the multiple saviors mentioned in Nehemiah 9:27. These passages are used to show that people can be described as saviors without contradicting the TANAKH's affirmation that YHWH is the only Savior.

The explanation rests on the source of deliverance. YHWH raised up, sent, and enabled the people who saved Israel. Their work therefore expresses his saving action rather than competing with it. Moses, Joshua, Deborah, and Esther are named as instruments through whom he delivered his people in different circumstances. The ultimate credit and glory remain with YHWH.

The same pattern is applied to Yeshua, who was sent by the Father to accomplish the Father's will. Acts 5:31 describes God exalting him as Leader and Savior to bring repentance and forgiveness to Israel. The teaching presents him as the greatest savior sent by the Father and argues that this role does not invalidate Isaiah 43:11.

The conclusion returns to discernment. Rather than allowing a concise accusation to settle the issue, readers are encouraged to compare passages, investigate terms, and put time into research. The teaching calls for prayer and careful work that helps others distinguish truth from unsupported claims. The example demonstrates how the larger scriptural pattern changes the force of an isolated objection.

SUMMARY POINTS

- Discernment requires careful examination rather than suspicion alone.
- The objection contrasts Isaiah 43:11 with passages calling Yeshua Savior.
- The teaching addresses the objection without settling the separate Yeshua–YHWH debate.
- The TANAKH itself calls human agents saviors or deliverers.
- YHWH raised up Othniel after Israel cried out.
- Nehemiah 9:27 refers to multiple saviors given by YHWH.
- Human deliverers act as instruments of YHWH's saving work.
- YHWH remains the source of salvation and receives its ultimate glory.
- Acts 5:31 presents Yeshua as exalted by God to bring repentance and forgiveness.
- The teaching urges research, discernment, effort, and prayer when assessing objections.

FILL-IN-THE-BLANK

Basic

1. The passage declaring that there is no savior besides YHWH is Isaiah _____.
2. The ability to make careful judgments after examining available information is called _____.
3. The deliverer named in Judges 3:9 is _____.
4. Nehemiah 9:27 says YHWH gave Israel multiple _____.
5. The source who raised up and sent Israel's deliverers was _____.
6. First John 4:14 says the Father sent his _____ to be Savior of the world.

Challenging

1. The Hebrew term used in the teaching for savior or deliverer is _____.
2. Othniel delivered Israel from the king of _____.
3. Second Kings 13 describes Israel escaping from the hand of the _____.
4. Acts 5:31 describes God exalting Yeshua at his right hand as Leader and _____.
5. The same verse connects Yeshua's role with repentance and forgiveness of _____.
6. In the harvest saying cited near the conclusion, the harvest is plentiful but the _____ are few.

GROUP DISCUSSION QUESTIONS

1. How does the teaching distinguish discernment from suspicion, and why does that distinction matter?

2. Why does the teaching examine other uses of savior in the TANAKH before addressing Yeshua's title?

3. How do the examples from Judges, Kings, and Nehemiah answer the objection based on Isaiah 43:11?

4. Explain how a human deliverer can act without competing with YHWH as the ultimate Savior.

5. How does Acts 5:31 fit the pattern of YHWH accomplishing his will through someone he sends?

6. What approach does the teaching recommend when a rapid list of objections creates confusion?

ANSWER KEY – GROUP GUIDE

Basic

1. 43:11 — Isaiah 43:11
2. discernment — Teaching opening definition of discernment
3. Othniel — Judges 3:9
4. saviors — Nehemiah 9:27
5. YHWH — Judges 3:9; 2 Kings 13:5; Nehemiah 9:27
6. Son — 1 John 4:14

Challenging

1. yasa — Teaching's transliteration of the Hebrew root
2. Mesopotamia — Judges 3:8–10; teaching explanation
3. Syrians — 2 Kings 13:4–5
4. Savior — Acts 5:31
5. sins — Acts 5:31
6. laborers — Matthew 9:37–38

FACILITATOR DISCUSSION NOTES

Suggested responses follow the teaching. Invite discussion and personal application; these are not additional required answers.

1. The source distinguishes suspicion from judgments reached after patient examination of relevant evidence. Ask participants to describe a process for checking one objection at a time, including considering evidence that might challenge their initial impression.
2. The objection uses the TANAKH as its authority, so the teaching checks whether that same collection calls others saviors or deliverers. Comparing its usage avoids assigning a meaning to Isaiah 43:11 that would also contradict other passages the objector accepts.
3. Judges 3:9 names Othniel; 2 Kings 13:4–5 speaks of an unnamed savior given to Israel; Nehemiah 9:27 refers to multiple saviors. In each, YHWH is the one who raises up or gives the deliverer. Do not identify the unnamed figure in Kings more specifically than the passage does.
4. The teaching locates ultimate saving power in YHWH while recognizing the people he uses as instruments. Their role does not make them rival ultimate sources of salvation. Invite participants to explain the distinction using one of the quoted narratives.
5. Acts 5:31 says God exalted Yeshua as Leader and Savior to give Israel repentance and forgiveness. The teaching applies the sender-and-agent pattern to that statement. It expressly sets aside the separate debate about Yeshua's relationship to YHWH; do not expand this discussion into a conclusion on that question.
6. Slow down, compare passages and terminology, do the research, and pray. The source's practical conclusion is to invest effort rather than let a rapid list determine belief. Apply that discipline to one's own claims as well as to objections.