

## The Torah's Foundational Definition of Salvation

### *Why We Need to Understand the Torah's Foundational Definition of Salvation*

At this time, I'd like to reveal the Messianic significance of II Samuel 17:21-24; however, I need to acquaint you with another foundational teaching concerning salvation through the Messiah. Anytime you want to understand a subject in the Bible you should immediately ask, "What does the Torah teach about this?" This is especially true concerning salvation. Unlike most believers who think that salvation is primarily taught in the New Testament, we should seek to understand salvation by first learning what the Torah teaches about it. Why is the subject of salvation so important? I will answer that question with another. Who is it that we expect to bring salvation? The Messiah is the One who will bring us salvation. This is so important because in chapter one, we saw that the Messiah is the primary subject of the Tanakh. The following verses support this assertion.

- ◆ John 5:46—For if you believed Moses, you would believe Me; for **he wrote about Me**.
- ◆ John 5:39—You search the Scriptures, for in them you think you have eternal life; **and these are they which testify of Me**.
- ◆ Psalm 40:6-8—Sacrifice and offering You did not desire; My ears You have opened. Burnt offering and sin offering You did not require. Then I said, "Behold, I come; **In the scroll of the book it is written of me**. I delight to do Your will, O my God, And Your law is within my heart."
- ◆ Luke 24:27, 44-48—And beginning at **Moses and all the Prophets**, He expounded to them in all the Scriptures **the things concerning Himself**... Then He said to them, "These are the words which I spoke to you while I was still with you, that **all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me**." And He opened their understanding, that they might comprehend the Scriptures. Then He said to them, "Thus it is written, and thus it was necessary for the Messiah to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. And you are witnesses of these things."

If the Messiah is the One who will bring salvation, it stands to reason that we can learn about Him when we study passages dealing with salvation! In other words, as we study the stories in the Tanakh that pertain to salvation we are actually studying about the work of the Messiah! With that thought, let's see what we can glean from the Tanakh about salvation, the work of the Messiah.

Let's begin by seeing if we can find a good definition of salvation in the Torah. To do this, we'll study the story of the Red Sea crossing found in Exodus 14:1-31. As you can

see, this passage relates the account of the splitting of the Red Sea and the word *salvation* is mentioned in Exodus 14:13-14.

And Moses said to the people, "Do not be afraid. Stand still, and see the *salvation* of the LORD, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever. The LORD will fight for you, and you shall hold your peace (Exodus 14:13-14).

This is a very important passage to understand in our quest for the Torah's foundational definition of salvation. Moses told Am Yisrael (the people of Israel) to "Stand still, and *see the salvation of the LORD.*" In other words, the Holy One was about to give Am Yisrael a picture/definition of salvation and all they needed to do was stand back and *watch it unfold* before their eyes! How simple can the Holy One make it? So what happened? *What did the people see that can be equated with salvation?* Were their sins forgiven? Did they inherit eternal life? Were they healed? Did they receive their new, resurrected bodies and enter into the eternal state? Well, not exactly. So what happened that can be equated with salvation? In a nutshell, the people saw two things:

1. They were *delivered* from the hand of their enemy.
2. Their enemy was *destroyed* by the hand of the Almighty.

Based on Moses' statement, "Stand still, and see the salvation of the LORD," and the ensuing story, I suggest that *the Torah's foundational definition of salvation* can be summarized as follows:

- ◆ Your enemy is about to annihilate you.
- ◆ You are powerless to help or defend yourself.
- ◆ The Holy One delivers you from the hand of your enemy.
- ◆ The Holy One destroys your enemy.

That's it. Based on Exodus 14:13-14 and the ensuing story of the splitting of the Red Sea, you have just been taught the Torah's *foundational definition of salvation*.<sup>30</sup> Why is this important? Because, as I said earlier, it's the Messiah who will bring about the Holy One's great salvation. Therefore, if we want to understand how the Messiah will bring this about, we simply need to study those stories that define it. And it just so happens that the splitting of the Red Sea is the foundational passage defining salvation.

By now, some of you may be saying, "What does the story of the splitting of the Red Sea have to do with the salvation Yeshua brought through His death on the tree?" To see the true significance of the splitting of the Red Sea, remember that *the Torah is a shadow* of good things to come. Most of the Torah's pictures of the Messiah are black and white snapshots of His redemptive work. Through thematic analysis, we will soon see a wealth of information concerning the Messiah and gain a tremendous understanding of His

mission. This understanding will help us see the Messianic significance of II Samuel 17:21-24.

### *Salvation Through Yeshua*

The story of the splitting of the Red Sea occurs in Exodus 14. As you have already seen, Moses stated that Am Yisrael were about to see the salvation of **Yahweh**. This section of Scripture contains some jewels that you will never see unless you understand Hebrew.

Moses said to the people, “Do not fear! Stand fast and *see the salvation* of YHVH (Exodus 14:13).”

The Hebrew word used for *salvation* is yeshuat, יְשׁוּעָה. Does the word yeshuat sound familiar? You bet it does. It is the word from which we derive the Savior’s Name, Yeshua, יֵשׁוּעַ! Let’s take another look at this verse substituting the Savior’s name in it.

Moses said to the people, “Do not fear! Stand fast and *see the Yeshua* of YHVH (Exodus 14:13).”

It’s not many times that the Torah outright tells you that *you are about to see Yeshua*, so this must be important. This is a remez (hint) level teaching that salvation will come through Yeshua! Now isn’t that amazing! By knowing the Torah’s definition of salvation, and mining it for its wisdom, we are able to see a remez level teaching on the Messiah’s Name!

### *Salvation Through the Name Yahweh*

Speaking of names, it just so happens that the Holy One’s name, YHVH (יְהוָה), actually gives a word-picture of how salvation will come. All the Hebrew letters were given their form from the shapes of objects found in nature.

- ◆ The letter yod ך comes from the picture of a hand.
- ◆ The letter hey ה comes from the picture of a window, meaning revelation, or that which comes forth.
- ◆ The letter vav ך comes from the picture of a nail or hook.

Knowing that salvation will come through the name YHVH (יְהוָה), can we glean any understanding concerning salvation (yeshuat) through Yeshua? I think so. In hindsight, we know that our redemption and salvation was paid for by Yeshua because of His being hung on a tree. We can immediately see a thematic connection between the letters of the Name YHVH (יְהוָה) and the work of Messiah Yeshua. Just as the letters yod (ך) and vav

(1) come from the picture of a *hand* and *nail*, respectively, so likewise, we understand that Yeshua's pierced *hands* were *nailed* to the tree to bring us salvation! This is the second major revelation (17) we've received simply by studying the splitting of the Red Sea, the Holy One's foundational picture of salvation. But wait, there's more!

### *The Outstretched Hand*

In Exodus 14:16, 21 and 26-27 we learn that salvation would occur through Moses' outstretched hand. The Holy One commanded Moses to stretch forth his hand over the Red Sea in Exodus 14:16 and 26. The first time he did this, the Holy One delivered Am Yisrael by splitting the Red Sea so they could escape from their enemy (Exodus 14:21). The second time he stretched forth his hand, the Egyptian army was destroyed (Exodus 14:27-28). Thus, we see that two events occurred as a result of the stretching forth of Moses' hands. Am Yisrael was **delivered** from the hand of their enemy and the Egyptian army was **destroyed**. Since we have already learned that—according to Torah—salvation occurs when you are delivered from your enemy while they are destroyed, we can easily state that *salvation occurred as a result of Moses stretching forth his arm/hand!*

Now let's ask another pertinent question. What was in Moses' hand when he stretched it forth to bring salvation? A staff! More precisely, a wooden staff. Knowing that Messiah is the chosen One to bring forth salvation, the last two revelations teach us that salvation will occur through the outstretched hand of Messiah. Furthermore, should we not expect Messiah's outstretched hand to be associated with wood in some manner? Yes, indeed we should. In fact, in hindsight we know this to be the case, because *Messiah Yeshua's outstretched hand was nailed to the tree!* Once again we see that the story of the Red Sea crossing contains a wealth of foundational information pertaining to salvation through the Messiah. These are the Torah's shadows of the redemption to come. They were hidden within the narrative of the Torah. Although they were hidden, Adonai revealed their true significance (salvation through the Messiah) at the appropriate time and in the appropriate manner. Moses is acting as a picture of the Messiah stretching forth His hand to bring salvation. Yeshua is His name.

Did you notice how much work Am Yisrael had to do in order to help the process of salvation along?

***Do not be afraid. Stand still, and see the salvation of the LORD, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever. <sup>14</sup>The LORD will fight for you, and you shall hold your peace [be silent] (Exodus 14:13-14).***"

As you can see, they weren't required to do much. In fact, they did nothing. This teaches us that the Messiah will perform the great work of salvation all by Himself—not by works of righteousness which we have done (Titus 3:5).

Now, let us take inventory of what we have learned thus far through the story of the splitting of the Red Sea concerning our salvation.

- ◆ Salvation will occur through one named salvation.
- ◆ Salvation will occur through the Name YHVH (יהוה). This salvation will be revealed (גל) through a nail- (ל) pierced hand (פ).
- ◆ Salvation will occur through an outstretched hand.
- ◆ Salvation will occur through an outstretched hand associated with wood in some manner.
- ◆ Salvation will not depend on the works of any man.

Now we can see the big picture. The Red Sea crossing is simply a thematic picture of salvation through the sacrificial death of Messiah Yeshua. Moses' staff-laden, outstretched hand is simply a prophetic/Messianic picture of the outstretched hand of Messiah Yeshua that was nailed to the tree (a piece of wood). With this as a foundation, pay attention to any reference to the outstretched hand. We should now know that it is a clear reference to salvation secured by the Messiah! And now, for the rest of the story...