

The Gospel of the Red Sea Crossing

by Tony Robinson

One of the greatest truths the Ruach (Spirit) is revealing in these last days concerns the simplicity of the Gospel as found in the Torah—that's right, in the Torah. Yeshua was very emphatic that the Gospel was clearly described in the Tanakh (Old Testament). Note Luke's account of Yeshua's words to the two disciples traveling on the road to Emmaus:

*²⁷And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself...⁴⁴ 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.**"⁴⁵ And He opened their understanding, that they might comprehend the Scriptures (Luke 24:27, 44-45).*

In the above passage, we are told that Yeshua taught them concerning *Himself* from the Torah (Law of Moses), the prophets and the Psalms (writings). The fact that He used the Torah to teach about Himself is amazing when you consider that *the Torah of Moses (first five books) never even mentions the word Messiah!* Yeshua made similar statements in John 5:

*⁴⁶For if you believed Moses, you would believe Me; for **he wrote about Me** (John 5:46).*

*³⁹You search the Scriptures, for in them you think you have eternal life; **and these are they which testify of Me** (John 5:39).*

Although these passages are very clear, many of today's believers would be hard pressed to find descriptions of the Gospel in the Torah. For example, if someone asked you to define the Gospel of salvation from the Torah, how would you answer? Would you say it means to be saved from eternal fire? Perhaps you might state that salvation is defined as wholeness, having your sins forgiven, and healing of your body. All of these are certainly part of the picture of our great salvation; however, all of these definitions omit one important element. In fact, this missing element is essential to understand how the Torah teaches us about salvation through Messiah Yeshua.

Let's see if we can find a good definition of salvation from the Torah. To do this, let's 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.

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).

As you can see, this is a very important passage to understand in our quest for the Torah's 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? 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 highlighted 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 and the ensuing story of the splitting of the Red Sea, you have just been taught the Torah's *foundational* definition of salvation. Why is this important? It's important because we know it is the Messiah who will bring about the Holy One's great salvation. Therefore, if we want to understand how the Messiah will bring about our great salvation, 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?" Well, to see the true significance of the splitting of the Red Sea, we need to 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 can see a wealth of information concerning the Messiah and gain a tremendous understanding of His mission.

Salvation Through Yeshua

The story of the splitting of the Red Sea occurs in Parashat Beshalach. As you have already seen, Moses stated that Am Yisrael were about to see the salvation of *Yahweh*. This Parsha 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, ישועה. Does the word yeshuat sound familiar? You bet it does. It is the word from which we derive the Savior's Name, Yeshua, ישוע! 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 (יהוה), actually gives a word-picture of how salvation will come. All of 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 ם comes from the picture of a nail or hook.

Knowing that salvation will come through the name YHVH (יהוה), 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 (יהוה) and the work of Messiah Yeshua. Just as the letters yod (ך) and vav (ם) 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 (ה) we've received simply by studying the splitting of the Red Sea, the Holy One's 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 stretched forth his hand, the Holy One delivered Am Yisrael by splitting the Red Sea so that 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 were **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. And although they were hidden, at the appropriate time and in the appropriate manner they easily reveal to us the plan of salvation through the Messiah. Moses is acting as a picture of the Messiah stretching forth His hands 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. ¹⁴The 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 (π) through a nail- (ι) pierced hand (ϙ).
- ◆ Salvation will occur through an outstretched hand.
- ◆ Salvation will occur through an outstretched hand associated with wood in some manner.
- ◆ Salvation will be not dependent 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, you should 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...

Chiastic Revelations

The Torah has many thematic lessons to teach. It does this by hiding its wisdom behind well thought out literary schemes. One of the most fascinating literary techniques of the Torah involves the usage of chiastic structures. The basic chiastic structure is a literary technique wherein a story is divided into two halves and the themes of the first half of the story are repeated in the second half of the story *in reverse order*. A chiastic structure is essentially a ***thematic method of organizing the narratives*** of the Tanakh. However, some chiastic structures are arranged as a parallelism. In a parallelism, the themes of the first half of the story are repeated in the second half of the story *in the same order as the first half of the story*. Chiastic structures are the Holy One's way of demonstrating which Scriptures have thematic relevance to each other. Let's see how these literary devices can be used as extraordinary hermeneutic tools.

Most of you should be familiar with the story of how Am Yisrael crossed the Jordan River in route to the Promised Land. As you may well remember, the Holy One stopped the flow of the Jordan River so that they could pass through on their way to destroy Jericho and obtain their inheritance. There is an obvious thematic parallel between the splitting of the Red Sea and the stopping of the Jordan. However, there is much more to these two stories than you may notice with just a cursory perusal. Please read the account of the crossing of the Jordan River (Joshua 3-4). Now compare it to Exodus 14-16. Do you see any parallels? In case you didn't see it, please note the following chiastic structure (in parallel form) thematically linking the crossing of the Red Sea to the stopping of the Jordan River.

The Thematic Equivalence of Joshua 3:9-5:12 and Exodus 14:13-16:4

- A) Exodus 14:13-14—Moses said, “Don’t fear...stand still **and see the salvation of YHVH**...He will **destroy the Egyptians**; He will fight for you”
- B) Exodus 14:15-20—Adonai told Moshe ahead of time what would happen; **the angel of God and pillar of cloud that went before them**, went behind them
- C) Exodus 14:21-22—Moses stretched out his **hand over the sea**; Adonai turned the sea into dry land; the waters were **divided**; Am Yisrael went into the **midst of the Red Sea on dry ground**; the water was a heap on the left and right
- D) Exodus 14:26—Adonai commanded Moses what to do so that the water would return
- E) Exodus 14:27-28—Moses stretched his **hand over the sea** and the water returned
- F) Exodus 15:8 and 19—The waters heaped up; **the deep congealed**; Am Yisrael **walked on dry ground**
- G) Exodus 15:14-15—The people **heard and feared**; may they fear the greatness of Your mighty arm
- H) Exodus 16:4—The manna began coming down
- A`) Joshua 3:9-10—Joshua said, “He shall **destroy the inhabitants**; you shall **know the living God is among you**”
- B`) Joshua 3:11-14—Joshua told the people ahead of time what would happen; the **ark of the covenant went before the people**;
- C`) Joshua 3:15-17—The priests **feet dipped into the edge of the Jordan**; the **water split**; the people crossed **on dry ground**; the priests stood on dry ground in the **midst of the Jordan**
- D`) Joshua 4:15—Adonai commanded Joshua what to do so that the water would return
- E`) Joshua 4:16-18—As the priests **feet touched the dry ground** the water returned
- F`) Joshua 4:19-24—Tell your children Israel **crossed on dry ground**; Adonai **dried up the water** of the Jordan
- G`) Joshua 5:1—The Amorite and Canaanite kings **heard** how Adonai dried up the Jordan’s waters **and feared**
- H`) Joshua 5:12—The manna ceased

Chiastic structures are **extremely** valuable because they teach numerous thematic lessons that sometimes are not readily apparent at the Pashat (literal) level. Chiastic structures are analyzed by comparing and contrasting the points that are thematically related (compare A to A`, B to B`, etc.). Usually, most of the points in a chiastic structure are thematically equivalent. For example, points D, F and G are thematically equivalent to points D`, F` and G` because they essentially present the same information with no major differences. I have bolded and italicized the important words in each point of the structure so that you can easily see the thematic connections. On the other hand, some points, although thematically equivalent, offer interesting differences or slight modifications of the main theme. For example, although points A and A` are clearly thematically related through the phrases **destroy the Egyptians** and **destroy the inhabitants, respectively**, the other two points of thematic equivalency are not as straightforward—**and see the salvation of YHVH** versus **know the living God is among you**. Although different, it is easy to see that they are thematically equivalent because Am Yisrael will understand that *the living God is among* them when they *see* and experience *His great salvation*. Points H and H` also fit this second category of chiastic elements where they are thematically equivalent with a slight modification of the main theme. They are both thematically equivalent because each pertains to the feeding of Am Yisrael with manna. However, the slight modification is that point H pertains to the initiation of the supply of manna, whereas, point H` pertains to the cessation of the supply

of manna. Chiasmic elements that are either exactly thematically equivalent (such as D-D', F-F' and G-G') or thematically equivalent with a slight modification of the theme (such as A-A' and H-H') are not the most interesting elements of a chiasmic structure because they do not present any new information. They are very important, though, for the following reason. The fact that their themes match so well is the greatest proof that the two passages under comparison are thematically equivalent and meant to be compared! Who can compare points A- A', D-D', F-F' G-G' and H-H' and not see that the Holy One 1) inspired their thematic equivalence and 2) intended for us to compare them for some purpose?

The most interesting elements of a chiasmic structure are those that *do not seem to match thematically*. Why? Let's review what we've learned so far. The fact that A- A', D-D', F-F' G-G' and H-H' match so perfectly should be proof enough for us to understand that points B-B', C-C' and E-E' are related in some manner even though they may not appear to be so at first glance. In other words, the chiasmic structure is the Holy One's way of showing us that points B-B', C-C' and E-E' *are thematically equivalent in some manner*. Our job is to make the connection, understand the thematic equivalence and apply the understanding. Let's start with points B-B'. In point B, the Torah emphasizes how the angel of God and the pillar of cloud were originally in front of Am Yisrael. Then, when it was time to confront the Egyptians, the angel of God and the pillar of cloud went behind Am Yisrael to confront them. This paints the picture of the function of the angel of God and the pillar of cloud as follows: 1) they go before Am Yisrael, leading the way [Divine guidance] and 2) they fight Am Yisrael's enemies [Divine protection]. Note how these two specific functions of the Angel are mentioned later in the book of Exodus.

- ◆ Exodus 23:20—"Behold, *I send an Angel before you to keep you in the way and to bring you* [Divine guidance] into the place which I have prepared.
- ◆ Exodus 23:23—"For *My Angel will go before you* and bring you in to the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites; and I will cut them off.
- ◆ Exodus 33:2—And *I will send My Angel before you, and I will drive out* [Divine protection] the Canaanite and the Amorite and the Hittite and the Perizzite and the Hivite and the Jebusite.

Since the *angel of God and the pillar of cloud* are thematically related to *the ark of the covenant* through the chiasmic structure, the Torah is trying to teach us that *the angel of God and pillar of cloud* are thematically equivalent to *ark of the covenant*, which represents the presence of the Holy One. Remember, He dwelled between the cherubim (angels) on the top of the mercy seat.

We can also connect them thematically in other ways. The Ark of the Covenant had two cherubim (*angels*) upon its cover and on Yom Kippur, the High Priest could enter the Holy of Holies only after he had made a *cloud* in front of the Ark with the incense. As you can see, the last sentence clearly connects the cloud of incense (within the veil on Yom Kippur) and the cherubim (covering the mercy seat) of the Ark with the angel of God and the pillar of cloud that led Am Yisrael. Thus, we see that the angel of God and the pillar of cloud together function as a "primitive" Ark or its prototype, representing the presence of Adonai over the mercy seat.

We know the Ark of the Covenant *went before Am Yisrael* from the book of Numbers.

So they **set** out from the mountain of the LORD and traveled for three days. The **ark** of the covenant of the LORD went before them during those three days to find them a place to rest (Numbers 10:33).

Whenever the **ark set** out, Moses said, "Rise up, O LORD ! May your enemies be scattered; may your foes flee before you (Numbers 10:35)."

Furthermore, the Ark was crucial in ensuring that Am Yisrael would defeat their enemies just as the angel of God and the pillar of cloud 1) safely led Am Yisrael [by going before them] and 2) destroyed Egypt at the Red Sea. Numbers 10:35 beautifully captures both themes of Divine guidance and Divine protection in one verse.

Now let us turn to points C-C` and E-E`. The main idea of point C is that the Holy One split the Red Sea as a result of Moses stretching forth his hand over it. The main idea of point E is that Moses caused the waters of the Red Sea to return by stretching forth his hand over it. Now note the beautiful thematic parallel found in points C` and E`. In those points, the Jordan River was stopped when the *feet* of the priests went into it, whereas, the waters of the Jordan were allowed flow again as a result of the priest's *feet* leaving the water. The connection could not be any clearer. Moses' *outstretched hand over the sea* is thematically connected to the priest's *feet dipping into the edge of the Jordan*. Just as it was Moses' *outstretched hand* that opened the Red Sea for Am Yisrael (delivering/saving them) and brought the waters of the Red Sea down on Am Yisrael's enemies (destroying them), it was the *feet of the priests* which stopped the flow of the Jordan so Am Yisrael could cross it, and it was the *feet of the priests* that caused the Jordan to flow again.

So what are we to make of this connection? Clearly, the Holy One wants us to view Moses' hand as thematically equivalent to the priest's feet! But why? May I suggest that we can find the answer when we apply the Messianic significance of Moses' outstretched hand to the feet of the priests? Earlier, we saw quite clearly that the splitting of the Red Sea teaches the following: Moses' staff-laden outstretched hand, bringing salvation through the Name of YHVH, is a prophetic picture of the salvation secured for us by Messiah Yeshua's outstretched hand that was pierced to the tree. That is the Messianic significance of Moses' outstretched hand. Now that the Torah has clearly thematically connected Moses' outstretched hand to the priest's feet, we can apply the same Messianic understanding to the priest's feet, namely, that the Messiah's feet will also play some role in securing salvation! Wow! What a revelation! We've already seen that Messiah's pierced outstretched hands will bring about salvation. Could it be that points C-C` and E-E` of the chiasmic structure relating the Red Sea crossing to the Jordan crossing have taught us that the Messiah's feet will also be outstretched and pierced? Yes, this is exactly the case. Through the story of the Red Sea crossing and its thematic connection to the Jordan crossing, the Torah has accurately shown us that salvation will occur through the outstretched, pierced hands and feet of the Messiah!

The chiasmic structure relating the Red Sea crossing to the Jordan crossing has truly been a treasure chest. Now do you see the importance of the Torah's literary techniques? Apart from the clear chiasmic relationship between these two events, we wouldn't have known that the priest's feet served the same purpose as Moses' outstretched hand. Maybe this is why Joshua 4:21-24 states that these two events were to be remembered *together*.

²¹Then he spoke to the children of Israel, saying: "When your children ask their fathers in time to come, saying, 'What are these stones?'" ²²then you shall let your children know, saying, 'Israel crossed over this Jordan on dry land'; ²³for *the LORD your God dried up the waters of the Jordan before you until you had crossed over, as the LORD your God did to the Red Sea*, which He dried up before us until we had crossed over, ²⁴that all the peoples of the earth may know the hand of the LORD, that it is mighty, that you may fear the LORD your God forever."

The Ubiquitous Nature of the Red Sea Crossing

You see beloved, *the Red Sea crossing is actually a blueprint for salvation* that weaves its path throughout the Scriptures all the way into the Brit Chadasha (New Testament Scriptures). The Jordan crossing is only the beginning point of the Tanakh's thematic parallels to the Red Sea crossing! Many of the stories of the Tanakh make clear thematic connections to the Red Sea crossing. In this last section we will examine some of these passages beginning with Joshua's victory over Ai.

All of Joshua's battles contain images of the events that transpired at the crossing of the Red Sea. For example, Joshua 8 records Am Yisrael's victory over the city of Ai. In this battle, the Scripture records that Joshua *descended into a valley* (Joshua 8:13) the *night before* his battle with Ai. This is reminiscent of Am Yisrael's *descent* into the Red Sea the *night before Egypt* was annihilated. Joshua 8:15-16 records that Am Yisrael *fled toward the wilderness* to lure the men of Ai into attacking them. This also occurred at the splitting of the Red Sea when Pharaoh was lured to attack (Exodus 14:1-8) by Am Yisrael's planned "meandering" as they left Egypt. In Joshua 8:18, the Holy One commanded Joshua to *stretch forth the spear in your hand* just as He had commanded Moses to *stretch out his hand and staff* to initiate the Red Sea crossing. During the battle, the men of Ai were trapped in a valley. They were *in the midst* of the army of Am Yisrael who were attacking them from both sides just as Egypt's army was slaughtered *in the midst* of the "valley" of the Red Sea. Am Yisrael's army attacking them in a valley from both sides is thematically equivalent to the waters of the divided Red Sea crashing in upon the Egyptian army!

Joshua's defeat of the five Amorite kings (Joshua 10) is also connected to the Red Sea crossing. The Scripture states that Joshua and his men had *marched all night* from Gilgal to engage the Amorite kings. This is thematically connected to the fact that Am Yisrael "*marched*" all night through the Red Sea (Exodus 14:19-20). Just as the Holy One *overthrew the Egyptians in the morning* after Am Yisrael had "marched" all night long, so likewise, He *overthrew the Amorite kings in the morning* after Am Yisrael had marched all night. The Scripture states that the Holy One rained large hailstones upon the attacking armies. This is thematically connected to the waters of the Red Sea crashing down upon the Egyptians. Finally, in an inescapable allusion to the Red Sea crossing, the *sun and moon stand still so that Joshua can defeat his enemy*. This is thematically equivalent to the fact that the *pillar of fire provided light to Am Yisrael during the night* enabling them to have enough time to cross the Red Sea! In both instances, light was provided during a time period that normally would have been devoid of light.

One of David's mighty men was named Elazar. He fought valiantly against the Philistines after the Israelites had run off. The Scripture states "he arose and attacked the Philistines until *his hand was weary, and his hand stuck to the sword*. The LORD brought about a great *salvation* that day (II Samuel 23:10)." Note how his victory occurred because his hand was *stretched forth* against his enemies with an unusual instrument of warfare. As you can see, Elazar's *sword-laden outstretched hand* reminds of Moses' *staff-laden outstretched hand*.

One of Samson's great victories occurred when he killed 1,000 men with the jawbone of an ass.

He found a fresh jawbone of a donkey, *stretched out his hand* and took it, and killed a thousand men with it...And so it was, when he had finished speaking, that *he threw the jawbone from his hand*, and called that place Ramath Lehi (Judges 15:15-17)

Note how the Scripture describes his actions. Note how carefully his victory was accomplished by *stretching forth his hand* to grab an unusual instrument with which to wage battle, the jaw bone of an ass! Did not Moses win his battle at the Red Sea crossing by *stretching forth his hand* which contained an unusual object of warfare, a staff?

When Samson obtained his greatest victory over his enemies (Judges 16:23-31) by pushing the pillars apart, bringing the Temple of Dagon down on his adversaries, did he not have to *stretch forth his hands* as he pushed the pillars apart? Did he not win this greatest of victories over his enemies through his death? Beloved, it is a picture of salvation through the Messiah who also would *give up His life to obtain His greatest victory over his adversary hasatan!* Just as Samson stretched forth his hands to push the pillars apart and gain victory over his adversaries, so likewise, Messiah Yeshua stretched forth His hands when He yielded them to the nails that hung Him to the tree.

Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it [the execution stake](Colossians 2:15).

Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, *that through death He might destroy him who had the power of death, that is, the devil*, and release those who through fear of death were all their lifetime subject to bondage (Hebrews 2:14-15).

Finally, when the Holy One delivered Jehoshaphat from Ammon, Moab and Mount Seir, note the clear thematic connection to the Red Sea crossing (Exodus 14:13) in the Holy One's exhortation to king Jehoshaphat.

You will not need to fight in this battle. Position yourselves, *stand still and see the salvation of the LORD*, who is with you, O Judah and Jerusalem!' Do not fear or be dismayed; tomorrow go out against them, for the LORD is with you (II Chronicles 20:17)."

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

With so many clear thematic allusions (and these examples are just the tip of the iceberg) to the original act of salvation canvassing the Scriptures, we must ask why the Holy One is so diligent in prodding us to see them. The reason the Scriptures make so many thematic allusions to the Red Sea crossing is because the Holy One is aggressively teaching us about our salvation through the Messiah! In order to do this, He wants to focus our attention on the foundational passage that teaches salvation through the Messiah. When Moses recorded the Red Sea crossing event, he prophetically recorded the picture of our salvation through the Messiah. In fact, the greatest pictures of salvation through the Messiah occur within the context of warfare and conflict. Wasn't the Red Sea crossing and all of its lessons concerning our great salvation birthed within this context? Yes it was. You see beloved, the Holy One is trying to teach us that the great work of salvation through the hands of the Messiah will be attained through warfare and conflict. This too, should not be a surprise because Genesis 3:15 informs us that the great work of redemption will occur within this context —the Messiah's heel would be bruised even though He would crush the head of the serpent's seed.

Lastly, there is another verse in the Tanakh that is clearly thematically related to the outstretched hand of the prophet Moses *and* the feet of the priests.

For dogs have surrounded Me; The congregation of the wicked has enclosed Me. ***They pierced My hands and My feet;*** I can count all My bones. They look and stare at Me. They divide My garments among them, And for My clothing they cast lots (Psalm 22:16-18).

You see beloved, there is only one person who fits the Torah's blessed pattern. There is only one person whose pierced outstretched hands and feet have brought salvation. There is only one person who functioned simultaneously as a prophet and priest to bring us our salvation. His Name is Yeshua of Nazareth, our Messiah.

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