

Salvation

From Genesis to Revelation

Part 3

Salvation

- Welcome to part 3 of *Salvation – From Genesis to Revelation*.
- In this presentation, we are going to continue looking at salvation as seen in the Scriptures.

Salvation

- In part 1, we looked at the history of salvation in the Scriptures, as well as various agents of salvation found therein.
- We saw that people were saved from their enemies and eventually from their own sin, which were leading them on a path of destruction and death.

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- In part 2, we looked at how the kind of salvation Yeshua made possible in the gospels is related to salvation in the Tanakh and to a future salvation mentioned in Revelation.
- In addition, we saw that the various Greek tenses for the verb “save” found in the Apostolic Scriptures indicate a simple past event; a past event with an on-going effect; and a future event when the writer’s conditions were/will be met.

Salvation

- We also made the following chiastic statement.

Salvation

- Salvation (referring to the original Passover – threshold covenant – and deliverance from Egypt) was a past event that allowed the mixed multitude to enter the covenant; if salvation hadn't happened, they could not have entered into the Promised Land.
 - With the death of Yeshua – the Passover Lamb – behind us, we must enter the covenant of Israel, focus on the One who made our salvation possible, and abide by the terms of the original covenant (work out our own salvation with fear and trembling) – the covenant which Yeshua renewed.
- Salvation is also a future event when Yeshua will deal with His and Israel's enemies. Until that happens, we can't enter the world to come (הָעוֹלָם הַבָּא, ha-olam ha-ba).

Salvation

- As we continue with part 3 of our Salvation series, we will look at:
 - The pattern of Passover;
 - The relationship of salvation and covenant living;
 - The righteousness of the law and of faith in Romans 10:1-13;
 - How Rahab entered the covenant and how Jews and Gentiles can enter the covenant;
 - The chiasm of Psalm 118:14-29.

Salvation

- As we begin part 3, please remember that God always operates in patterns.
- Personally, I think patterns help us:
 - To see the consistency of the work of YHVH over time, even if/when opposition takes place, as well as the relationships between seemingly unrelated events.
 - To be confident that what has been passed down to us is reliable.
 - To see the purpose of certain obscure commandments, statutes, and judgments.

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- We will begin by looking at the pattern of *Passover*.

Salvation

Passover	
Slavery in Egypt	Slavery to Sin
A threshold covenant was made at each doorway with the blood of the Passover lamb or goat.	A threshold covenant was made just outside (at the threshold of) the city of Jerusalem with the blood of Yeshua, the Lamb of God.
People were delivered from Egypt with a mighty hand and outstretched arm.	People were delivered from sin with a mighty hand and outstretched arm on the cross.
Mixed multitude came to Mount Sinai; they cleansed and set-apart themselves; and entered the covenant.	We must come to a point of decision; cleanse and set-apart ourselves; and enter the covenant.

Salvation

- **Salvation** is being saved – being turned away – from your sins, your enemies, and/or destruction; it is possible because of a threshold covenant.
 - **Salvation** allows us to enter the covenant with YHVH and live a lifestyle of faith and obedience to YHVH's commandments.
- **Salvation** – being preserved for the kingdom of God – is a by-product or result of trusting YHVH and obeying the law.
 - Salvation is therefore a blessing of abiding by the covenant; this is working out your own salvation with fear and trembling.

Salvation

- Salvation is a process of continually rejecting unrighteousness by choosing to abide by YHWH's covenant, as well as a process of being preserved for the kingdom of God.

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- Now, let's take a look at the righteousness of the law and the righteousness of faith, which is discussed in Romans 10:1-13.
- This passage, where Paul says he desires for all Israel to be saved, has been misinterpreted and misunderstood due to translation error.

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- To correctly understand what Paul is saying in Romans 10:1-13, we need to understand the original context of **Deuteronomy 30:11-14**:
- *For this commandment which I command you today is not too mysterious (נִפְלְאוֹת, niphlet; difficult, great) for you, nor is it far off.¹² It is not in heaven, that you should say, 'Who will ascend into heaven for us and bring it to us, that we may hear it and do it?'¹³ Nor is it beyond the sea, that you should say, 'Who will go over the sea for us and bring it to us, that we may hear it and do it?'¹⁴ But the word is very near you, in your mouth and in your heart, that you may do it.*

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- In Deuteronomy 30:11-14, Moses is basically telling the second generation, who is about to enter the Promised Land, that the terms of God's covenant are not too hard for them to do.

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- Moses then presents the second generation with a choice:
 - Obedience = lawfulness, righteousness – which leads to life and blessing;
 - Disobedience = lawlessness, wickedness – which leads to death and curses.
- To choose obedience also requires trust that God will be faithful to keep His covenantal promise to provide life and blessing.

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- With this in mind, let's now look at Romans 10:1-13.

Salvation

- Romans 10:1 – *Brethren, my heart's desire and prayer to God for Israel is that they may be saved (σωτηρίαν).*
- Remember, the reason they need to be saved is because they are lost; they have abandoned the covenant of YHVH.

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- According to verses 2-3, Israel had a zeal for God but they were attempting to establish their own righteousness instead of submitting to the righteousness of God.
- This is likely a reference to the establishment of oral Torah instead of submitting to the written guidelines for God's righteousness.

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- Romans 10:4 – *For (γὰρ) Christ is the end (τέλος, telos; achievement, result, purpose, fulfillment) of the law for righteousness to everyone who believes.*
- This means that Yeshua fully embodied or achieved the law of righteousness. No one can be more righteous than He was.

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- Romans 10:5 – *For (γὰρ) Moses writes about the righteousness which is of the law, "The man who does those things shall live by them."*
- As we've already pointed out, Moses gave the people a choice to obey the terms of the covenant (God's commandments) or not.
- If they obeyed, they would have blessing and life. If they disobeyed, they would have curses and death.

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- Romans 10:6 – *But (δέ; Moreover), the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down from above).*
- **δέ (de)** – a primary particle that can be adversative or continuative.
- In this case, it should be continuative since this is how Moses described the law in Deuteronomy 30:11-14. Therefore, **δέ** should be translated as “moreover.”

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- Romans 10:8 – *But (ἀλλά; Moreover), what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach).*
- **ἀλλά (alla)** – a coordinating conjunction.
- It is often translated as “but.” However, here it continues the comparison Paul was making with Moses’ choice given to the people, so it is having an ascensive or stronger grammatical force. Therefore, the translation “moreover” is more appropriate.

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- As we've already noted, Moses described the righteousness of the law, which Paul also called the righteousness of faith.
- Paul describes both phrases in a manner similar to Moses.
- By incorrectly translating two Greek words – δὲ and ἀλλὰ -- our English versions show a translator bias that discounts the terms of the covenant, and implies that the law of righteousness and law of faith are different things, instead of being the same thing.

See the Complete Jewish Bible for translation of verses 5-6 in the reference section.

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- Paul gives us the key to how to enter the covenant in Romans 10:9.
- **Romans 10:9** – *that if you confess with your mouth the Lord Yeshua and believe in your heart that God has raised Him from the dead, you will be saved (σωθήση).*

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- Now to fully understand these verses, we need to look at the pattern of salvation seen in the story of Rahab.
- Bear in mind that even though Rahab lived before Yeshua's time on earth, the pattern for salvation is the same.

Salvation

	Rahab	Jews & Gentiles
Blood of the Covenant	<p>Joshua 2:18</p> <p>The scarlet cord in the window symbolized the blood of the Passover Lamb. (REMEZ)</p>	<p>Matthew 26:28; John 19:34</p> <p>The cup of wine symbolized the blood of Yeshua, the Passover Lamb; & the new covenant.</p>
Hear, Believe, and Confess	<p>Joshua 2:11</p> <p>H- Rabab heard...</p> <p>B- YHVH has given you the land (believed the works of YHVH).</p> <p>C- YHVH your God, He is God in heaven above and on earth beneath.</p>	<p>Rom.10:9, 17; Philip. 2:11; John 20:31</p> <p>H- We must hear...</p> <p>B- God raised Yeshua from the dead (must believe the works of YHVH).</p> <p>C- Adonai Yeshua; Yeshua is Adonai (Lord); He is Messiah, the Son of God, the Right Hand or Arm of YHVH.</p>

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	Rahab	Jews & Gentiles
Justified (Declared Righteous)	James 2:24-25 Rahab was justified by her works and faith .	James 2:21-24 You see then that a man (like Abraham) is justified by works, and not by faith only .
Was/Will Be Saved	Joshua 6:17; Hebrews 11:31 Saved by faith , because she received the spies in peace and hid them.	Ephesians 2:8-9 <i>For by grace you have been saved through faith, and that <u>not of yourselves</u>; it is the gift of God,⁹ <u>not of works</u>, lest anyone should boast.</i>

Rahab demonstrated her faith by her actions. This is what James was talking about in James 2:17-26. Our own works may not be required for salvation, but they are a demonstration of the faith that exists, and one is justified (declared righteous) by works and faith.

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- Romans 10:10 – *For with the heart one believes unto (εἰς) righteousness, and with the mouth confession is made unto (εἰς) salvation (σωτηρίαν).*
- The Greek word εἰς (eis) can mean *unto*, but it also means *for the purpose of* or *to denote a specific goal*.
- Therefore, belief and confession are the beginning of the goal of righteousness and salvation.

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- Romans 10:11 – *For the Scripture says, "Whoever believes on Him will not be put to shame."*
- This goes along with Isaiah 28:16 -- *Therefore thus saith the Lord, even the Lord (Adonai ELOHIM), <1> Behold, I lay for the **foundations of Sion** (צִיּוֹן) a costly stone, a choice, a corner-stone, a precious stone, for its foundations; and he that believes on him shall by no means be ashamed. ^{LXE}*

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- **Romans 10:12-13** – *For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. ¹³ For "whoever calls on the name of YHVH shall be saved."*
- This is a quote from Joel 2:32. Although the context was originally written for the day of YHVH's coming – the day of deliverance in Mount Zion and in Jerusalem that is still to come – Paul is also applying it to the remnant he is currently writing about because salvation is really for everyone who is willing to call on YHVH.

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- If we continue reading through Romans 11, we'll see that Paul says God has not cast away His people.
- Paul himself is evidence of this.
- Only some of the branches were broken off of the olive tree of Israel. These were Jews who did not believe, which was evident by their lifestyle of not abiding by the terms of the covenant.

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- God wants to save and preserve a righteous remnant of Jews, which are the branches that remained, as well as graft in Gentiles who will keep the covenant of YHVH.
- The Gentiles therefore did not replace Israel, they were joined to the remnant of Israel.
- And those who were pruned from the tree due to disbelief could be grafted in again if they returned to the terms of the covenant.

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- Whether one is Jew or Gentile, we've already seen that faith without works is dead and that works demonstrate the presence of faith.
- But why else would Paul say that salvation is not of works when Rahab demonstrated her faith by receiving the spies in peace and hid them?
- I think the answer to this can be found in the chiastic structure of Psalm 118:14-29.

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- We will begin with the outside portions of the chiasm and work toward the center of the structure. Then, we will look at a summary slide for the chiasm.

Salvation

Psalm 118:14-29	
Praise	<i>15 The voice of rejoicing and salvation is in the tents of the righteous; The right hand of YHVH does valiantly. 16 The right hand of YHVH is exalted; The right hand of YHVH does valiantly</i>
Works of YHVH	
The Way of Salvation	
Works of YHVH	
Praise	<i>28 You are my God, and I will praise You; You are my God, I will exalt You. 29 Oh, give thanks to YHVH, for He is good! For His mercy endures forever.</i>

This chiasm is actually the 2nd half of a larger one that includes Psalm 117-118.

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Psalm 118:14-29	
Praise	
Works of YHVH	<i>¹⁷ I shall not die, but live, And declare <u>the works of YHVH</u>. ¹⁸ YHVH has chastened me severely, But He has not given me over to death.</i>
The Way of Salvation	
Works of YHVH	
Praise	

Salvation

Psalm 118:14-29	
Praise	
Works of YHVH	<i>²³ <u>This was YHVH's doing</u>; It is marvelous in our eyes.</i>
The Way of Salvation	<i>²⁴ This is the day YHVH has made; We will rejoice and be glad in it. ²⁵ <u>Save now</u>, I pray, O YHVH;</i>
Works of YHVH	<i>O YHVH, I pray, send now prosperity. ²⁶ Blessed is he who comes in the name of YHVH! We have blessed you from the house of YHVH. ²⁷ God is YHVH, And He has given us light; Bind the sacrifice with cords to the horns of the altar</i>
Praise	

The second “**Works of YHVH**” is also its own chiasmic structure.

Salvation

- Our salvation was YHVH's doing, not our own. It was accomplished by Yeshua's sacrifice.

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- God intended for us to do good works. Anything good would be acceptable, but God created us to specifically walk according to the terms of His covenant.
- Ephesians 2:8-10 – *For by grace you have been saved (σεσωσμένοι) through faith, and that not of yourselves; it is the gift of God,⁹ not of (your own) works, lest anyone should boast.¹⁰ For we are His workmanship, created in Messiah Yeshua for good works, which God prepared beforehand that we should walk in them (the commandments).*

Salvation

Psalm 118:14-29	
Praise	<i>19 Open to me <u>the gates of righteousness</u>; I will go through them, And I will praise YHVH.</i>
Works of YHVH	<i>20 This is <u>the gate of YHVH</u>, Through which the righteous shall enter.</i>
The Way of Salvation	<i>21 I will praise You, For You have answered me, And have become <u>my (agent of) salvation</u>.</i>
Works of YHVH	<i>22 The stone which the builders rejected <u>Has become the chief cornerstone</u>.</i>
Praise	

The central portion of the chiasm is really a double parallel, both of which point to Yeshua our Messiah.

Salvation

- Isaiah 53:3 – *He (The Arm of YHVH) is despised and rejected by men, A Man of sorrows (אִישׁ מִכְּאֵבוֹתַי, ish machovot) and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him...*
- Yeshua is the Right Hand or Arm of YHVH – YHVH's servant – who was wounded for our transgressions and bruised for our iniquities. He is the door – the gate of righteousness – the way to get to the Father. He became our agent of salvation by becoming a sacrifice for us in order to save us from the ultimate curse of the law, which is death. This curse is the result of rejecting the terms of God's covenant; therefore, there is a need to observe God's commandments in order to have life.

Salvation

Summary of Psalm 118:14-29	
Praise	The right hand of YHVH is exalted and does valiantly
Works of YHVH	We do not have to be given over to death . We can live .
The Way of Salvation	Yeshua is the GATE/DOOR of Righteousness through which the righteous will come to the Father. Yeshua is the Agent of YHVH's Salvation ; He is the CORNERSTONE which the CHIEF PRIESTS AND ELDERS OF THE PEOPLE rejected.
Works of YHVH	Instead we are given the means to have life through the death – the SACRIFICE -- of Yeshua .
Praise	You are my God . I will praise and exalt You. Give thanks to YHVH , for He is good! His mercy endures forever.

Salvation

- This concludes part 3 of *Salvation – From Genesis To Revelation*.
- In part 4, we will look at the following patterns related to salvation, which show a continuity between the Tanakh and Apostolic Scriptures:
 - Preservation of a Remnant
 - Messiah and Anti-Messiah
 - The Establishment of Messiah's Reign
 - The Establishment of the Kingdom of God
 - Slain from the Foundation of the World

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- REFERENCES:
- *Analytical Lexicon to the Greek New Testament*. Copyright © 1994, 2000 Timothy and Barbara Friberg. All rights reserved.
- BDB-GESENIUS *Hebrew-Aramaic and English Lexicon of the Old Testament*. Complete and unabridged. By Francis Brown, S.R. Driver, and Charles Briggs (all D.D., D.Litt.), finished in 1906 and based upon several works of Wilhelm Gesenius (and editors), dated 1833, 1854, 1858, and 1895. Electronic edition is Copyright © 2001 by BibleWorks, LLC. All rights reserved.

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- REFERENCES:
- *Complete Jewish Bible*. Copyright © 1998 by David H. Stern. Published by Jewish New Testament Publications, Inc. www/messianicjewish.net/jntp. Distributed by Messianic Jewish Resources International. All rights reserved. Used by permission.
 - Romans 10:5-6 – *For Moshe writes about the righteousness grounded in the Torah that the person who does these things will attain life through them.* ⁶ *Moreover, the righteousness grounded in trusting says: "Do not say in your heart, 'Who will ascend to heaven?'" - that is, to bring the Messiah down-*

Salvation

From Genesis to Revelation

Part 3

THANK YOU!



Highway to Holiness

<http://holyhighway.info>

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