

Salvation

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Was Moses saved?

How was Moses saved?

These [two](two.html) questions should prompt us to think a bit about the mechanics of the salvation process. I think that most folks would agree that Moses was saved. We [gather](gather.html) he was saved because of what we see from the writer to the [Bereans](bereans.html) ([Hebrews](bereans.html)):

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 11:24*** *By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; 25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of* [*sin*](sin.html) *for a season; 26 Esteeming the reproach of* [*Messiah*](mashiach.html) *greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. 28 Through faith he kept the* [*passover*](passover.html)*, and the sprinkling of* [*blood*](body.html)*, lest he that destroyed the firstborn should touch them. 29 By faith they passed through the* [*Red sea*](stages.html) *as by dry land: which the Egyptians assaying to do were drowned.*

The writer to the [Bereans](bereans.html) is emphasizing the faithfulness of Moses by showing his deeds. With the firm conviction that Moses was saved, we come to our second question: How was he saved? This is a bit of a difficult question for most Christians because they see salvation as something that depends on the work that [Yeshua](yeshua.html) did some 1500 years after the death of Moses. However, the Nazarean Codicil ([New](new.html) Testament) is quite clear as to the mechanics of how Moses was saved:

[***Ephesians***](ephesians.html) ***2: 8*** *For by* [*grace*](grace.html) *are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in* [*Messiah*](mashiach.html)[*Yeshua*](yeshua.html) *unto good works, which God hath before ordained that we should* [*walk*](walking.html) *in them.*

Hakham Shaul (the Apostle Paul) writing to the [Ephesians](ephesians.html) tells us that Moses was saved by [grace](grace.html) through faith. This [teaches](teacher.html) us a very important lesson: Men are saved by [grace](grace.html) through faith. From the [first](one.html) [Adam](adam.html) to the last [Adam](adam.html), all are saved by [grace](grace.html) through faith!

When I was discussing the faith of Moses, I mentioned that his faith was manifested through his deeds. In fact, the whole chapter of faith, found in [Bereans](bereans.html), emphasizes the deeds of those with faith. The [Hebrew](hebrew.html) word for faith is Emunah. This word does not [teach](teacher.html) us about a thought, rather it [teaches](teacher.html) us about actions. A more accurate translation for Emunah would be “faithful obedience”. So when we see the writer to the [Bereans](bereans.html) emphasizing the deeds of the great men of faith, we can see that these deeds show a pattern of faithful obedience.

Please remember that Emunah, **faithful obedience**, requires actions and is not merely a thought process. Or, as Hakham [Yaaqov](jacob.html) (James) said:

[***Yaaqov***](jacob.html) ***(James) 2:17*** *Even so faith, if it hath not works, is dead, being alone.*

Please remember that whenever you see the word faith, in the scriptures, you should always think “**faithful obedience**”.

**Obedience**

This leads us to another question: What are the deeds of faith? If we are to have faithful obedience, what do we obey?

There are [two](two.html) answers to this question, [one](one.html) for the [Jew](gen-jew.html) and [one](one.html) for the [Gentile](gen-jew.html). For the [Jew](gen-jew.html), the acts of faith consist of the 613 [commands](cmds613.html) of the Torah. For the [Gentile](gen-jew.html), the acts of faith are the obedience to the [Noachide](noachide.html) [laws](law.html).

Christians usually sees themselves as [Gentiles](gen-jew.html), so I am going to start this answer by showing that the [laws](law.html) of [Noach](noachide.html) are reiterated in the Nazarean Codicil.

A question arose in the diaspora: Do the [Gentiles](gen-jew.html) need to be [circumcised](circumcz.html) to be saved? The question was so contentious and so profound that Hakham Shaul decided to put this question to the Bet Din Gadol (the Sanhedrin). He addressed it to the Rosh Bet Din (the [head](body.html) of the court, the chief justice) who just happens to be the brother of [Yeshua](yeshua.html). His [name](name.html) is [Yaaqov](jacob.html). He is the writer of the book in the Nazarean Codicil which bears his [name](name.html). The question is found in:

***II Luqas (Acts) 15:5*** *But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to* [*circumcise*](circumcz.html) *them, and to* [*command*](cmds613.html) *them to keep the* [*law*](law.html) *of Moses.*

The answer to this question is found in:

***II Luqas (Acts) 15:19*** *Wherefore my sentence is, that we trouble not them, which from among the* [*Gentiles*](gen-jew.html) *are turned to God:*

*20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from* [*blood*](body.html)*. 21 For Moses of old* [*time*](time.html) *hath in every* [*city*](city.html) *them that preach him, being read in the* [*synagogues*](synagog.html) *every* [*Sabbath*](sabbath.html) *day.*

Thus His Eminence, Hakham [Yaaqov](jacob.html) ben [Yosef](joseph.html), decrees that [circumcision](circumcz.html) is a natural result of the conversion process that takes place after a [time](time.html) of learning. He further decrees that those who are turning to God should obey the [Noachide](noachide.html) [laws](law.html) as a beginning point for their [walk](walking.html).

Maimonides, in his epic work Mishneh Torah*,* in the [Laws](law.html) of Kings 9:1*,* [teaches](teacher.html) us concerning the [Laws](law.html) of [Noah](noachide.html):

**"**[**Six**](six.html) **precepts were commanded to** [**Adam**](adam.html)**:**

*1. The prohibition against worship of false gods.*

*2. The prohibition against cursing G-d.*

*3. The prohibition against murder.*

*4. The prohibition against forbidden sexual relations.*

*5. The prohibition against theft.*

*6. The* [*command*](cmds613.html) *to establish* [*laws*](law.html) *and courts of justice.*

**To** [**Noah**](noachide.html)**,** [**HaShem**](hashem.html) **added the following:**

*7. The prohibition against* [*eating*](eating.html) *the flesh from a living animal. Thus there are* [*seven*](seven.html)[*Mitzvot*](cmds613.html)*" (*[*Commandments*](cmds613.html)*)"*

Again quoting from the [Law](law.html) of Kings 8:10 he states:

*"Our* [*teacher*](teacher.html) *Moshe (Moses) was commanded by G-d to compel all the peoples of the earth to accept upon themselves the* [*laws*](law.html) *given to the descendants of* [*Noah*](noachide.html)*."*

Again quoting:

*"This obligation, to* [*teach*](teacher.html) *all the peoples of the earth about the* [*Laws*](law.html) *of* [*Noah*](noachide.html)*, is incumbent upon every individual in every era. The* [*Jews*](gen-jew.html) *must serve as "a light to the* [*nations*](nations.html)*"[[1]](#footnote-1)* [*teaching*](teacher.html) *them (the* [*Gentiles*](gen-jew.html)*) the* [*seven*](seven.html)[*Mitzvot*](cmds613.html) *(*[*laws*](law.html)*) and instructing them in proper behavior...Similarly, the Chatam Sofer[[2]](#footnote-2) writes that it is a* [*mitzvah*](cmds613.html) *(*[*commandment*](cmds613.html)*) to guide the* [*Gentiles*](gen-jew.html) *in the service of G-d."*

Now that we understand that salvation depends on our **faithful obedience** to the [commandments](cmds613.html); I need to deal a bit with some common Christian concepts that will be confusing if we do not address them. We need to understand that the concept of [eternal life](eternal.html) is related to the concept of salvation. To understand this idea will require that we address a few concepts. The [first](one.html) concept that I need to address is:

[**Yeshua**](yeshua.html) **=** [**Mashiach**](mashiach.html)**.**

The Greek word “christos” (which is transliterated as Christ) is used to translate the [Hebrew](hebrew.html) word [Mashiach](mashiach.html):

***Matityahu (Matthew) 1:16*** *And* [*Jacob*](israelja.html) *begat* [*Joseph*](joseph.html) *the husband of Mary, of whom was born* [*Yeshua*](yeshua.html)*, who is called* [*Mashiach*](mashiach.html) *(Christ).*

***Matityahu******(Matthew) 16:20*** *Then charged he his disciples that they should tell no man that he was* [*Yeshua*](yeshua.html) *the* [*Mashiach*](mashiach.html) *(Christ).*

Now, most Christians understand this, never the less, the implications are profound. [Mashiach](mashiach.html) means that [His majesty](yeshua.html) was anointed as a King, as a Prophet, and as a [Priest](priests.html). Further, we can substitute the word [Mashiach](mashiach.html) every [time](time.html) we encounter the word “Christ” or indeed even the word “[Yeshua](yeshua.html)”:

**Christ =** [**Mashiach**](mashiach.html)

[**Mashiach**](mashiach.html) **=** [**Yeshua**](yeshua.html)

Please remember to make this translation whenever you encounter the word Christ. In this way you will immediately gain understanding.

The next concept that we need to understand is that:

[**Yeshua**](yeshua.html) **=** [**Mashiach**](mashiach.html) **= Torah.**

Yochanan (John) 1:1 alludes to this:

***Yochanan (John) 1:1-3*** *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.*

We understand that when someone is talking about the “Word of [HaShem](hashem.html)” that they are referring to the Torah. In this pasuk, Yochanan is clearly calling [Yeshua](yeshua.html) The Word of [HaShem](hashem.html), the Torah. Our Sages have [taught](teacher.html) us that [HaShem](hashem.html) used the Torah as the blueprint for [creation](bara.html). So when Yochanan tells us that The Word created everything, then clearly Torah and [Yeshua](yeshua.html) are the same entity.

Let me spell this out: [HaShem](hashem.html) is The Speaker, [Yeshua](yeshua.html) / Torah is The Word that [HaShem](hashem.html) [spoke](mashal.html).

We see this same concept in:

***Mishlei (Proverbs 3:13-19)*** *Happy [is] the man [that] findeth wisdom, and the man [that] getteth understanding. For the merchandise of it [is] better than the merchandise of silver, and the gain thereof than fine gold. She [is] more precious than rubies: and all the things thou canst* [*desire*](needs.html) *are not to be compared unto her. Length of days [is] in her right* [*hand*](mashal.html)*; [and] in her left* [*hand*](mashal.html) *riches and honour. Her ways [are] ways of pleasantness, and all her paths [are] peace. She [is] a* [*tree of life*](eternal.html) *to them that lay hold upon her: and happy [is every* [*one*](one.html)*] that retaineth her.* [*HaShem*](hashem.html) *by wisdom hath founded the earth; by understanding hath he established the* [*heavens*](heaven.html)*.*

We [know](daat.html) from the siddur that Wisdom is synonymous with Torah. We read in the siddur a paraphrase of Mishlei 3:

*Torah is a* [*tree of life*](eternal.html) *to those who take hold of her …*

We also [know](daat.html) that “The Word” is synonymous with Torah. Therefore we can understand that anytime we see Torah we can substitute [Yeshua](yeshua.html) or [Mashiach](mashiach.html).

This helps us to understand why Orthodox [Jews](gen-jew.html) build their entire lives around Torah:

**Torah =** [**Mashiach**](mashiach.html) **=** [**Yeshua**](yeshua.html)**.**

This also helps us to understand why many Christians are focused on [Mashiach](mashiach.html) while Orthodox [Jews](gen-jew.html) have the same fervor towards Torah.

Before the [coming](coming.html) of Yochanan, only the salvation of [Jews](gen-jew.html) was understood. If the [Gentile](gen-jew.html) wanted to turn to [HaShem](hashem.html) he had to [convert](aliens.html). There was no other way. In Yochanan we begin to see this mystery being revealed:

***Luqas (***[***Luke***](luke.html)***) 3:4*** *As it is written in the book of the words of Esaias the prophet, saying, The* [*voice*](voice.html) *of* [*one*](one.html)[*crying*](mashal.html) *in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; 6 And all flesh shall see the salvation of God.*

Thus we see that ALL FLESH will see the salvation of [HaShem](hashem.html). This salvation for the [Gentiles](gen-jew.html) is going to be revealed through the [Jews](gen-jew.html). Further the salvation of the [Jews](gen-jew.html) depends on the salvation of the [Gentiles](gen-jew.html). Until the [Gentiles](gen-jew.html) are saved, the [Jews](gen-jew.html) cannot be saved. As we see in the Prophets, the [Jews](gen-jew.html) are to be a light to the [nations](nations.html), to the [Gentiles](gen-jew.html):

***Yeshayahu (Isaiah) 49:6*** *And he said, It is a light thing that thou shouldest be my servant to raise up the* [*tribes*](tribes.html) *of* [*Jacob*](israelja.html)*, and to restore the preserved of Israel: I will also give thee for a light to the* [*Gentiles*](gen-jew.html)*, that thou mayest be my salvation unto the end of the earth.*

[Yeshua](yeshua.html) reaffirmed this concept in:

***Yochanan (John) 4:21***[*Yeshua*](yeshua.html) *saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at* [*Jerusalem*](city.html)*, worship the Father. 22 Ye worship ye* [*know*](daat.html) *not what: we* [*know*](daat.html) *what we worship:* ***for salvation is of the*** [**Jews**](gen-jew.html).

Now I have a question: From what we have learned about salvation, what does this verse have to do with the Torah?

***II Luqas (Acts) 4:10*** *Be it* [*known*](daat.html) *unto you all, and to all the people of Israel, that by the* [*name*](name.html) *of* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *of Nazareth, whom ye crucified, whom God 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*](body.html) *of the corner. 12 Neither is there salvation in any other: for there is none other* [*name*](name.html) *under* [*heaven*](heaven.html) *given among men, whereby we must be saved.*

Do we have to accept [Yeshua](yeshua.html) to be saved?

Now that we have these foundational concepts under our [hat](hair.html), let’s begin to understand [eternal life](eternal.html) and its relationship to salvation. To understand this idea, let’s begin with a question:

What must I do to [inherit](inherit.html) [eternal life](eternal.html)?

In this paper I want to examine what the Bible says about how a man can gain [eternal life](eternal.html). I want to [know](daat.html) how to [live forever](eternal.html) from [HaShem](hashem.html)'s perspective. It is important to [know](daat.html), and realize, that what comes [first](one.html) is always more important than that which comes after. This means that whatever we find at the *beginning* of the Torah is more important than that which is found in the Prophets, in the Writings, and in the Nazarean Codicil.[[3]](#footnote-3)

It is also worth noting that Solomon said that there is nothing [new](new.html) under the [sun](hachama.html).[[4]](#footnote-4) This means that nothing in the Nazarean Codicil can be [new](new.html) and add something to that which is found in the Torah. In other words, those who are scholars will always verify their understanding of the Nazarean Codicil by finding the root in the Torah, just as the [Bereans](bereans.html) did.[[5]](#footnote-5)

Let's begin, in the beginning, by looking at:

***Bereshit (Genesis) 3:20-24***[*Adam*](adam.html) *named his wife Eve, because she would become the mother of all the living.* [*HaShem*](hashem.html) *God made garments of skin for* [*Adam*](adam.html) *and his wife and clothed them. And* [*HaShem*](hashem.html) *God said, "The man has now become like* [*one*](one.html) *of us, knowing good and evil. He must not be allowed to reach out his* [*hand*](fourteen.html) *and take also from the* [*tree of life*](eternal.html) *and* [*eat*](eating.html)*, and* [*live forever*](eternal.html)*." So* [*HaShem*](hashem.html) *God banished him from the* [*Garden of Eden*](eden.html) *to work the ground from which he had been taken. After he drove the man out, he placed on the* [*east*](east.html) *side of the* [*Garden of Eden*](eden.html)[*cherubim*](angels.html) *and a flaming sword flashing back and forth to guard the way to the* [*tree of life*](eternal.html)*.*

So, in the beginning, [HaShem](hashem.html) says that men would [live forever](eternal.html) if they [eat](eating.html) from the [tree of life](eternal.html). This is the [***first***](one.html) reference to [eternal life](eternal.html), in the scriptures. Let’s look again to see if there are any other ways to have [eternal life](eternal.html):

***Debarim (Deuteronomy) 4:39-40*** *Acknowledge and take to* [*heart*](body.html) *this day that* [*HaShem*](hashem.html) *is God in* [*heaven*](heaven.html) *above and on the earth below. There is no other. Keep His decrees and* [*commands*](cmds613.html)*, which I am giving you today, so that it may go well with you and your children after you and that you may live long in the land* [*HaShem*](hashem.html) *your God gives you for all* [*time*](time.html)*.*

The above passage seems to be saying that you can [live forever](eternal.html) by keeping the [commands](cmds613.html) and decrees of [HaShem](hashem.html). Lest we have any doubt let’s try to confirm this from another passage:

***Yehezchel (Ezekiel) 20:10-13*** *Therefore I led them* [*out of Egypt*](thebirth.html) *and brought them into the desert. I gave them my decrees and made* [*known*](daat.html) *to them my* [*laws*](law.html)*, for the man who obeys them will live by them. Also I gave them my Sabbaths as a* [*sign*](signs.html) *between us, so they would* [*know*](daat.html) *that I* [*HaShem*](hashem.html) *made them holy. "'Yet the people of Israel rebelled against me in the desert. They did not follow my decrees but rejected My* [*laws*](law.html)*--although the man who obeys them will live by them--and they utterly desecrated my Sabbaths. So, I said I would pour out my wrath on them and destroy them in the desert.*

Yehezchel (Ezekiel) never comes right out and calls it [eternal life](eternal.html), but, it is obvious that the way *to live* is through the [commands](cmds613.html) of [HaShem](hashem.html). This life is different than what the [wicked](wicked.html) do when they [walk](walking.html) and breathe. The [wicked](wicked.html) do not live like the righteous. The only difference must be in how long they live. Let’s look at [a](one.html) few more passages to make this point clear:

***Matityahu (Matthew) 19:15-17*** *When he had placed his* [*hands*](fourteen.html) *on them, he went on from there. Now a man came up to* [*Yeshua*](yeshua.html) *and asked, "*[*Teacher*](teacher.html)*, what good thing must I do to get* [*eternal life*](eternal.html)*?" "Why do you ask me about what is good?"* [*Yeshua*](yeshua.html) *replied. "There is only* [*One*](one.html) *who is good. If you want to enter life, obey the* [*commandments*](cmds613.html)*."*

and

***Marqos (Mark) 10:17-23*** *As* [*Yeshua*](yeshua.html) *started on his way, a man ran up to him and fell on his knees before him. "Good* [*teacher*](teacher.html)*," he asked, "what must I do to* [*inherit*](inherit.html)[*eternal life*](eternal.html)*?" "Why do you call me good?"* [*Yeshua*](yeshua.html) *answered. "No* [*one*](one.html) *is good--except God alone. You* [*know*](daat.html) *the* [*commandments*](cmds613.html)*: 'Do not murder, do not commit adultery, do not steal, do not give false testimony, do not defraud, honor your father and mother.'" "*[*Teacher*](teacher.html)*," he declared, "all these I have kept since I was a boy."* [*Yeshua*](yeshua.html) *looked at him and loved him. "*[*One*](one.html) *thing you lack," he said. "Go, sell everything you have and give to the poor, and you will have treasure in* [*heaven*](heaven.html)*. Then come, follow me." At this the man's* [*face*](body.html) *fell. He went away sad, because he had great wealth.* [*Yeshua*](yeshua.html) *looked around and said to his disciples, "How hard it is for the rich to enter the kingdom of God!"*

The [***third***](three.html) way to [live forever](eternal.html) is to love [HaShem](hashem.html) and love your neighbor, which is a summary method of referring to the [commands](cmds613.html) of the Torah which [teach](teacher.html) us ‘HOW’ to love [HaShem](hashem.html) and [teach](teacher.html) us ‘HOW’ to love our neighbor.:

***Luqas (***[***Luke***](luke.html)***) 10:25-28*** *On* [*one*](one.html) *occasion an expert in the* [*law*](law.html) *stood up to test* [*Yeshua*](yeshua.html)*. "*[*Teacher*](teacher.html)*," he asked, "what must I do to* [*inherit*](inherit.html)[*eternal life*](eternal.html)*?" "What is written in the* [*Law*](law.html)*?" he replied. "How do you read it?" He answered: "'Love the Lord your God with all your* [*heart*](body.html) *and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbor as yourself.'" "You have*

The next way to [live forever](eternal.html) is to [eat](eating.html) of the Bread from [Heaven](heaven.html). [Yeshua](yeshua.html) is obviously The Bread from [Heaven](heaven.html). The [***fourth***](four.html) way to [live forever](eternal.html) is to **Believe in** [**HaShem**](hashem.html) **and** [**eat**](eating.html) **of the Bread from** [**heaven**](heaven.html) **(The living Torah)**. This Living Bread is clarified in:

***Yochanan (John) 3:10-16*** *"You are Israel's* [*teacher*](teacher.html)*," said* [*Yeshua*](yeshua.html)*, "and do you not understand these things? I tell you the truth, we* [*speak*](mashal.html) *of what we* [*know*](daat.html)*, and we testify to what we have seen, but still you people do not accept our testimony. I have spoken to you of earthly things and you do not believe; how then will you believe if I* [*speak*](mashal.html) *of heavenly things? No* [*one*](one.html) *has ever gone into* [*heaven*](heaven.html) *except the* [*one*](one.html) *who came from* [*heaven*](heaven.html)*--the Son of Man. Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, That everyone who believes in him may have* [*eternal life*](eternal.html)*. "For God so loved the* [*world*](worlds.html) *that he gave his* [*one*](one.html) *and only Son, that whoever believes in him shall not perish but have* [*eternal life*](eternal.html)*.*

Let's summarize the methods, used by [HaShem](hashem.html) and described in His scriptures, for obtaining [eternal life](eternal.html):

1. [**Eat**](eating.html) **from the** [**Tree of Life**](eternal.html)**.**

Bereshit (Genesis) 3:22

1. **Obey the** [**commands**](cmds613.html) **of** [**HaShem**](hashem.html)**.**

Debarim (Deuteronomy) 4:40

Matthew 19:17

1. **Love** [**HaShem**](hashem.html) **and love your neighbor.**

[Luke](luke.html) 10:25-28

1. **Believe in** [**HaShem**](hashem.html) **and** [**eat**](eating.html) **of the Bread from** [**heaven**](heaven.html) **(The living Torah).**

John 6:43-51

These [four](four.html) ways to [live forever](eternal.html) are all clearly spelled out in the Bible, yet there is a problem. Let’s look at the problem:

***Yochanan (John) 14:6***[*Yeshua*](yeshua.html) *answered, "I am the way and the truth and the life. No* [*one*](one.html) *comes to the Father except through me.*

[Mashiach](mashiach.html) seems to be saying that there is ONLY [ONE](one.html) way to life and that is through [Yeshua](yeshua.html). Yet, we have already seen that there are clearly [three](three.html) ways to [live forever](eternal.html). How do we resolve this? Proverbs puts all [three](three.html) of these together:

***Mishlei (Proverbs) 3:13-20*** *Blessed is the man who finds wisdom, the man who gains understanding, For she is more profitable than silver and yields better returns than gold. She is more precious than rubies; nothing you* [*desire*](needs.html) *can compare with her. Long life is in her right* [*hand*](mashal.html)*; in her left* [*hand*](mashal.html) *are riches and honor. Her ways are pleasant ways, and all her paths are peace. She is a* [*tree of life*](eternal.html) *to those who embrace her; those who lay hold of her will be blessed. By wisdom* [*HaShem*](hashem.html) *laid the earth's foundations, by understanding he set the* [*heavens*](heaven.html) *in place; By his* [*knowledge*](knowledge.html) *the deeps were divided, and the clouds let drop the dew.*

The above passage is read, in the [synagogue](synagog.html), when the [Torah scroll](letters.html) is returned to the [ark](ark.html). When we say this, we agree that the ultimate wisdom is Torah. This passage shows that **whoever** created the [world](worlds.html)[[6]](#footnote-6) *is Torah* and is the [*Tree of life*](eternal.html). So, the [Tree of Life](eternal.html), the Torah, and [Yeshua](yeshua.html) are all the same entity. [Yeshua](yeshua.html) must be the [Tree of Life](eternal.html). [Yeshua](yeshua.html) must be the Torah. [Yeshua](yeshua.html) is THE way and THE truth and THE life!

**The** [**Tree of Life**](eternal.html) **= Wisdom = Torah =** [**Yeshua**](yeshua.html)

Our Sages have [taught](teacher.html) that if we have a single thing ([eternal life](eternal.html)) that is expressed by multiple things, then the multiple things must all be [one](one.html) thing.

The scriptures often compare [two](two.html) different things, to a [third](three.html) thing. For example: Torah is light and [Yeshua](yeshua.html) is light:

***Mishlei (Proverbs) 6:23*** *For the* [*commandment*](cmds613.html) *[is] a lamp; and the* [*law*](law.html) *(Torah) [is] light; and reproofs of instruction [are] the way of life:*

***Yochanan (John) 8:12*** *When* [*Yeshua*](yeshua.html)[*spoke*](mashal.html) *again to the people, he said, "I am the light of the* [*world*](worlds.html)*. Whoever follows me will never* [*walk*](walking.html) *in darkness, but will have the light of life."*

This has profound implications for the believer today. It means that we must obey all of [HaShem](hashem.html)'s [commands](cmds613.html) in the Torah or we will, in effect, be discarding a part of [Yeshua](yeshua.html). It means that if we make a distinction between the [laws](law.html) of [HaShem](hashem.html) that we must obey and those that we don't have to obey, that we must somehow believe in part of [Yeshua](yeshua.html) and not in all of Him. This does not work! Just as [Yeshua](yeshua.html) is a single entity, so also is the Torah a single entity. We cannot divide the [commands](cmds613.html) of [HaShem](hashem.html) any more than we can divide the [body](body.html) of [Messiah](mashiach.html). We either obey all of the Torah or we have rejected [Mashiach](mashiach.html).

Further evidence for this idea is demonstrated by the fact that the Sages divide the 613 [commandments](cmds613.html) into 248 positive (corresponding to the 248 bodily [organs](body.html)) and 365 negative (corresponding to the 365 bodily sinews). After all, a wise individual understands that he must take care of his entire organism if he [desires](needs.html) [physical](physical.html) well-being. So too it borders on [spiritual](physical.html) blindness to dramatize [one](one.html) [mitzva](cmds613.html) while ignoring another. If [Yeshua](yeshua.html) is the Living Torah, then these 613 [mitzvot](cmds613.html) represent His [body](body.html)!

This is especially true for the Genriles. [Yeshua](yeshua.html) is the [atonement](atonemen.html) for the [Gentiles](gen-jew.html) (the [world](worlds.html)). In this way He plays the role of [Yitzchak](isaac.html) ([Isaac](isaac.html)) when he was bound by [Avraham](avraham.html). In the same way that [Yitzchak](isaac.html) was an [atonement](atonemen.html) for the [Jews](gen-jew.html), so also was [Yeshua](yeshua.html) an [atonement](atonemen.html) for the [Gentiles](gen-jew.html). He was the Lamb of God, He was the sacrificial [offering](korbanot) required of all [Gentiles](gen-jew.html) as part of the conversion process. He is therefore a replacement for the lamb of conversion which can no longer be brought because the [Temple](temple.html) was destroyed. [Jews](gen-jew.html) do not need this lamb because they converted at Mt. [Sinai](stages.html) in the days of Moses and thus have no need of the conversion lamb.

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This has profound implications for the believer today. It means that we must obey all of God's [commands](cmds613.html) in the Torah or we will, in effect, be discarding a part of [Yeshua](yeshua.html). It means that if we make a distinction between the [laws](law.html) of God that we must obey and those that we don't have to obey, that we must somehow believe in part of [Yeshua](yeshua.html) and not in all of Him. This does not work! Just as [Yeshua](yeshua.html) is a single entity, so also is the Torah a single entity. We can not divide the [commands](cmds613.html) of God anymore than we can divide the [body](body.html) of [Messiah](mashiach.html). We either obey all of the Torah or we have rejected [Messiah](mashiach.html).

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Thus we conclude our examination of the concept of salvation by clearly stating that we are to be saved from this mortal life by our **faithful obedience** to the Torah and it’s [commands](cmds613.html). By being faithfully obedient we will obtain [eternal life](eternal.html) and thereby will we be saved.

It is also worthwhile to examine *who* saves us. Many Christians believe that [Yeshua](yeshua.html) saves them. Unfortunately, there are no scriptures to support this perspective. In fact, there are scriptures that [teach](teacher.html), emphatically, that [HaShem](hashem.html) saves us.

The book of Romans gives us a big clue when he quotes from the Prophets:

***Romans 10:9*** *That if thou shalt confess with thy* [*mouth*](body.html) *the Lord* [*Jesus*](yeshua.html)*, and shalt believe in thine* [*heart*](body.html) *that* [*HaShem*](hashem.html) *hath raised him from the dead, thou shalt be saved. 10 For with the* [*heart*](body.html) *man believeth unto righteousness; and with the* [*mouth*](body.html) *confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be ashamed.*

The author of Romans, in the above passage, is quoting the following verse from the Prophets:

***Yeshayahu (Isaiah) 45:17*** *Israel is saved by* [*HaShem*](hashem.html)*, a salvation for all times; they will not be shamed or disgraced forever and ever.*

It is also noteworthy to realize that the psalmist also declares this same message.

***Tehillim (***[***Psalms***](psalms1.html)***) 3:8*** *Salvation belongeth unto* [*HaShem*](hashem.html)*: thy blessing is upon thy people. Selah.*

If [one](one.html) reads the scriptures carefully, [one](one.html) can see that [HaShem](hashem.html) saves using multiple messengers and multiple servants to accomplish our salvation.

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1. Yeshayahu (Isaiah) 42:6 [↑](#footnote-ref-1)
2. Choshen Mishpat, Responsum 85 [↑](#footnote-ref-2)
3. Nazarean Codicil: A better name than ‘New Testament’ which is neither new nor a testament. [↑](#footnote-ref-3)
4. Kohelet (Ecclesiastes) 1:9 [↑](#footnote-ref-4)
5. II Luqas (Acts) 17:10-11 [↑](#footnote-ref-5)
6. Colossians 1:16, Ephesians 2:10, Ephesians 3:9 [↑](#footnote-ref-6)