

# **What do you Mean... “Salvation”?**

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## What do you Mean... “Salvation”?

How often are we asked “are you saved”? or who often do we hear of “the plan of salvation” yet the amazing truth is that the vast majority of people who ask us if we are “saved” or approach us with a “plan of salvation” even know what salvation is or how to get “saved”. This booklet will explain to you, from the Scriptures themselves, what salvation really is and how you can be “saved”.

When someone asks “are you saved”? the natural question is “saved from what?” “Saved” is a verb that begs for a direct object. Yet many who ask you “are you saved” cannot actually tell you what they mean. What do you need to be saved *from*? The Scriptures, however, give us a clear answer to this question. At the time of Messiah’s birth, his mother Miriam (Mary), following instructions from YHWH, names Messiah “Yeshua” (the Hebrew word for “salvation”). Matthew writes of this event:

And behold she will bear a son, and you will call his name  
Yeshua; for he will save his people from all their sins.  
(Matt. 1:21)

Here is the answer to our question. Messiah came to save us from all of our *sins*. Thus Yochanan (John) spoke of Messiah saying:

And on the day that followed, Yochanan saw Yeshua, who was  
walking toward him, and said, Behold, the lamb of Eloah who  
takes away the sin of the world.  
(Jn. 1:29)

Messiah came to save us from our sins, to take away the sins of the world. That is what “Salvation” is and what we need to be “saved” from. Moreove this is not a “New Testament” idea, this is an idea drawn right out of the Tanak (“Old Testament”):

Behold, YHWH’s hand is not shortened, that it cannot  
save, neither His ear heavy, that it cannot hear;

But your iniquities have separated between you and your Elohim, and your sins have hid His face from you, that he will not hear.  
(Isaiah 59:1-2)

Man needs to be saved from sin.

Now lets take a moment to examine these words “save” and “salvation”. These English words have a lot of baggage attached to them, a lot of theology that has been read into them over the last few centuries, instead of reading theology out of the words. As a result, it can be helpful to translate this same Hebrew word “YESHUA” with other English words that convey its meaning. Other words are “deliver/deliverance” or “rescue”. There are two Aramaic words that are used for “salvation” in the Aramaic “New Testament”, one of these is CHAI meaning “life, to vivify” and the other is P’RAK which comes from a root meaning “to separate” and invokes the image of one being “rescued” by being “separated” from a threat. In this case we need to be separated from “sin”.

### **What do You Mean... “Sin”**

Now that we know that “sin” is what Messiah came to deliver (save) us from, we must understand just what “sin” is. Simply put, sin is falling short of observing tht Torah. As the Tanak says:

And if any one sin, and do any of the things which YHWH has commanded not to be done, though he know it not, yet is he guilty, and shall bear his iniquity.  
(Lev. 5:17)

But Yahu took no heed to walk in the Torah of YHWH, the Elohim of Yisra’el, with all his heart; he departed not from the sins of Yarov’am, with which he made Yisra’el to sin.  
(2Kings 10:31)

With my whole heart have I sought You; O let me not err from Your commandments.

Your word have I laid up in my heart, that I might not sin  
against You.  
(Ps. 119:10-11)

Perhaps the clearest definition of “sin” is given in the “New  
Testament” itself:

Whoever commits sin transgresses also the Torah,  
for sin is the transgression of the Torah.  
(1Jn. 3:4)

So simply put, “sin” may be defined as “transgression of the Torah”.  
Messiah, then, came to rescue (save) us from transgression of the  
Torah (Mt. 1:21) and to “take away Torah transgression” (Jn. 1:29).

This is exactly what Scriptural “salvation” is all about, don’t trust a  
thing that I say, look these Scriptures up for yourself! Elohim wants to  
rescue you from transgressing the Torah by taking away Torah  
transgression!

### **The Roman Road to Salvation**

How often we have heard of the “Roman Road to Salvation”.  
However a true understanding of what “sin” and “salvation” are totally  
transforms ones understanding of the book of Romans. For example,  
Romans 6:1-2a

What shall we say then?  
Shall we continue in sin,  
that grace might abound?  
Elohim forbid!...

Meaning:

What shall we say then?  
Shall we continue in transgressing the Torah,  
that grace might abound?  
Elohim forbid!...

Paul reminds us “the wages of sin is death” (Rom. 6:23a) as the Tanak states “the soul that sins shall die” (Ezek. 18:4). That is, the wages of Torah transgression is death. But he adds:

but the gift of Elohim is eternal life  
through our Adon Yeshua the Messiah  
(Rom. 6:23b)

Because Messiah came to save us from Torah transgression, he came to take away Torah transgression and give us “life”.

### **Life from Messiah**

Let us now look at Romans 10:4. This is a passage which is so misunderstood. It appears in the KJV to say that "Christ is the end of the law". The Aramaic word used for "end" here is SAKA. Back in 1893 when James Murdock S.T.D. (A Christian) translated the Aramaic Peshitta into English for the first time, he translated this word as "aim". He noted the original Aramaic word in the margin and further defined it "end, scope, summary". This Aramaic word is used in the Rabbinic literature to mean "number" "sum" or "total". In the Babylonian Talmud this word is used as follows "...the SUM of pupils for a teacher in the primary class is twenty five" (b.Bat. 21a) The root verb for this Aramaic noun means "to calculate, count, sum up" or "to look out for, to hope for".

With this Aramaic word, Paul is saying, not that the Messiah is the TERMINATION of the Torah, but that Messiah is the aim, goal, scope, summary, number, total and sum of the Torah! Paul is saying that the Messiah *is* the Torah. Messiah is the SUM of the Torah.

Rom 10:5 then continues with:

"For Moses thus wrote of the righteousness that is by the Torah that 'he who does these will live by them.'(Lev. 18:5)"

Remember now, Paul has just said that the Messiah is the sum of the Torah, and now he is quoting the Torah to prove that "life" comes from the Torah.

Then in Rom. 10:6-8 Paul continues:

"And of the righteousness that is by trust, he thus says: 'Do not say in your heart: who has ascended to heaven' (Deut. 30:12) and brought down the Messiah? 'And who has descended' to the depth of She'ol 'and brought up' (Deut. 13:13) the Messiah from among the dead? But what does it say? 'The answer is near to you, to your mouth and to your heart,' (Deut. 30:14) which is the word of trust that we proclaim"

Now Christian commentators have taken Paul to be contrasting "the righteousness that is by the Torah" (Rom. 10:5) with "the righteousness that is by faith" (Rom. 10:6) to prove that Messiah is the "end"/"termination" of the Law as stated in Rom. 10:4.

There are several problems with this interpretation.

To begin with, we have already shown that Paul's point in Rom. 10:4 is not that Messiah is the termination of the law, but that Messiah is the goal and sum of the Torah.

Secondly Rom. 10:5 and Rom 10:6f both quote passages from the Torah to prove their points.

Thirdly, these commentators totally mangle the point Paul is making in Rom. 10:6-8.

When Paul was teaching the Bereans in Acts 17, we are told that they checked "the Scriptures" to see if what Paul said could be found there, and Paul said they were more noble than others he had taught for doing this. Now the only Scriptures they had at the time were those of the Tanak ("Old Testament") so Paul would look to the passages he cites from the Tanak to see that we are applying his words accurately as they are in the Tanak.

So lets be good Bereans and look at the portion of Torah Paul actually quotes in Rom. 10:6-8, see what it actually says in context, and see how Paul is using it. Paul is quoting from Deut. 30:12-14. To get some context we will begin in verse 9 and take the quote through verse 16:

9 And YHWH your Elohim will make you over-abundant in all the work of your hand, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your land, for good; for YHWH will again rejoice over you for good, as He rejoiced over your fathers, 10 If you shall hearken to the voice of YHWH your Elohim, to keep His commandments and His statutes which are written in this Book of the Torah; if you turn unto HYWH your Elohim with all your heart, and with all your soul.

11 For this commandment which I command you this day, it is not too hard for you, neither is it far off.

12 It is not in heaven, that you should say: 'Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?'

13 Neither is it beyond the sea, that you should says: 'Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?'

14 But the word is very near unto you, in your mouth, and in your heart, that you may do it.

15 See, I have set before you this day life and good, and death and evil,

16 In that I command you this day to love YHWH your Elohim, to walk in His ways, and to keep His commandments and His statutes and His ordinances; ***then you shall live*** and multiply, and YHWH your Elohim shall bless you in the land where you go in to possess it.

(Deut. 30:9-16)

Now the first and most important point is that in Deut. 30:12-13 it is the Torah that we do not have to have brought down to us, but in Paul's citations in Rom. 10:6-7 it is the "Messiah" who does not have to be brought down to us. Paul is applying his logic that Messiah is the sum of the Torah from Rom. 10:4 (thus reaffirming that we are correct in our understanding of SAKA in Rom. 10:4).

Moreover, when Paul says "the answer is near to you, to your mouth, and to your heart, which is the word of trust that we proclaim" (Rom. 10:8) Deut. Says "But the WORD is very near unto you, in your mouth and in your heart, that you may do it" (Deut. 30:14). So the "answer"



and the "word of trust/faith" in Rom. 10:8 is the "word" in Deut. 30:14, but in Deut. 30:14 that "word" is CLEARLY the Torah! In other words Rom. 10:8 might be understood "the TORAH is near to you, to your mouth, and to your heart, which is the TORAH of trust/faith that we proclaim".

Fourth, we find that Deut. 30:15-16 parallel the meaning of Lev. 18:5 so that we can see that Paul is citing these two passages together, not because he is contrasting them, but because they teach the same thing!

Finally if we look back to Rom. 10:6 which is quoting Deut. 30:12 and we look closely at the phrase Paul quotes "who shall go up for us to heaven" in the original Hebrew of Deut. 30:12, and if we take the first letter of each word to form a new word (this is a technique known as "Notarikon") then we spell the Hebrew word MILAH (which can mean "word" or "circumcision") and if we take the last letter of each word we find the name YHWH, so hidden and imbedded in this Hebrew phrase is the phrase "Word of YHWH". Paul's point is that both the Messiah and the Torah are the "Word of YHWH".

Now as Romans continues we read:

- 9 And if you confess with your mouth our Adon Yeshua, and you believe in your heart that Eloah raised him from the dead, you will have life.
- 10 For the heart that believes in him is made righteousness, and the mouth that confesses him has life.
- 11 For the scripture has said that anyone who believes in him will not be humiliated (Is. 28:16).
- 12 And in this it does not discriminate, either against Jews or against Aramaeans, for YHWH of all of them is one who is rich with all who call on him.
- 13 For all who will call on the name of YHWH have life (Joel 3:5 (2:32)).  
(Rom. 10:9-13)

Note the progression of thought:

Point 1: The Messiah is the sum of the Torah (Rom. 10:4)

Point 2: The Torah brings life. (Rom. 10:5-8)

For Moses thus wrote of the righteousness that is by the Torah that 'he who does these will LIVE by them.'(Lev. 18:5)  
(Rom. 10:5)

...I have set before you this day LIFE and good... in that I have commanded you this day to love YHWH your Elohim, to walk in His ways, and to keep His commandments and His statutes and His ordinances: then you shall LIVE...  
(Deut. 30:15-16)  
(pointed to in that Rom. 10:6-8 quotes Deut. 30:12-14)

Point 3: The Messiah brings life (Rom. 10:9-10)

9 And if you confess with your mouth our Adon Yeshua, and you believe in your heart that Eloah raised him from the dead, you will have LIFE.  
10 For the heart that believes in him is made righteousness, and the mouth that confesses him has LIFE.  
(Rom. 10:9-10)

Point 4: The "name of YHWH" brings life (Rom. 10:13)

13 For all who will call on the name of YHWH have LIFE  
(Joel 3:5 (2:32)).  
(Rom. 10:13)

(At this point I should add that Paul is clearly writing this letter in Aramaic. In Aramaic "life" and "salvation" are the same ambiguous word, but in both Hebrew and Greek "life" and "salvation" are different words.)

Rom. 7:1-7 taken from my translation from the Aramaic:

1. Or do you not know, my brothers, (for I speak to learned ones of the Torah), that the Torah has authority over a man as long as he is alive,
2. As a woman who is bound by the Torah to her

husband as long as he is alive. But if her husband dies, she is freed by the Torah from her husband.

3. And if while her husband is alive she has intercourse with another man, she becomes an adulteress. But if her husband dies, she is freed by the Torah; and she is not an adulteress if she marries another.

Paul takes an illustration from Jewish Law. A woman is bound to her husband as long as he is alive. She cannot marry another as long as he lives (unless he divorces her; she has no right to divorce) until her death.

4. And now, my brothers, you also are dead to the Torah in the body of the Messiah that you might be [married] to another who arose from the place of the dead, that you might bear fruit to Eloah.

As far as the Torah is concerned we die with Messiah and are freed from our former husband (sin) thus allowing us to be brides to Messiah.

5. For while we were in the flesh, the passions of sins that are in the Torah were working in our members, so that we would bear fruit unto death.

6. But now we are brought to an end by the Torah, and we are dead to that which was holding us, that we should serve from now on in the renewal of the spirit and not in the oldness of the writing.

The Torah allows us to be brides either to YHWH or to sin. Since the  
When we are freed from sin we can become brides to Messiah,

7. What therefore are we saying? Is the Torah sin? Absolutely not! But I did not learn sin except by the hand of the Torah. For I had not known covetousness except that the Torah said, Do not covet.

Paul is concerned that his reader might misunderstand him

and think that the Torah is sin and that therefore misunderstand his illustration as teaching that our previous bridegroom was the Torah which we are freed from in order to be bound to Messiah. Absolutely not! Paul says. Sin was our first love and former husband from whom the Torah frees us, but THE TORAH IS NOT SIN (it simply recognizes that we are married either to sin or Messiah) and since the TORAH IS NOT SIN then the Torah is NOT our former husband and we are NOT freed from Torah to be joined to Messiah. In fact the Torah is the instrument that allows us to be married to the Messiah. Without the Torah there is no marriage at all.

So what is Salvation? Salvation is deliverance from Torah transgression, it is life from the living Torah, Yeshua the Messiah.

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