

SALVATION, O.T., N.T.

PART I

ONE BOOK, DEALING WITH ONE UNCHANGING SALVATION

By Arlen L. Chitwood

For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.

And the blood shall be for you a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt (Ex. 12:12, 13).

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world (Rev. 13:8).

All the ramifications of the different issues raised in this article are addressed in several of the author's books, mainly in three books: "From Acts to the Epistles," "Signs in John's Gospel," and "God's Firstborn Sons."

All three of these books, written some years back, have been revised during the past couple of years. The three books presently in print are from printings before the revision work was done. The revisions for all three though are on the author's web site and can be downloaded into a reader from there.

Covenants

On the salvation issue in Scripture, first of all it would probably be best to forget the two divisions

of Scripture as man has designated them (O.T. & N.T.) and see the whole of Scripture as one continuous book. "Testament" is simply a synonym for, another way of saying, "covenant" (Heb. *berith* [translated almost exclusively "covenant" in the O.T., KJV]; Gk. *diatheke* [translated both "testament" and "covenant" in the N.T., KJV]); and Scripture is not a covenant per se. Rather, *the whole of Scripture is a revelation from God to man.*

Thus, *Scripture* is one thing, *covenants* are another. Covenants, rather than being used to refer to Scripture (O.T., N.T. [*i.e.*, Old Covenant, New Covenant]), form a vital part of Scripture and are among the subjects that can be found in Scripture.

(Scripture is often referred to different ways in various passages — *e.g.*, in Isa. 8:20, the whole of Scripture is referenced two different ways ["Law" and "Testimony"]; or, in Luke 24:27, the whole of Scripture is referenced through "Moses and all the Prophets" [then, note the same thing through the reference to Moses (Law) and Elijah (Prophets) in Mal. 4:4, 5].

And since "the Law" is *the Old Covenant*, there could be some precedent for calling the section of Scripture from Genesis to Malachi "The Old Testament." But a similar precedent would not exist for calling the remainder of Scripture "The New Testament.")

Aside from the preceding, beyond Genesis chapter twelve, covenants are made with Israel (Rom 9:4). No covenant has been made or ever will be made with the Church. Thus, to see that part of Scripture beginning with Matthew's gospel called "The New Testament ["The New Covenant"]," with numerous books dealing directly with the Church, appears rather strange.

The Old Covenant (Mosaic, inseparably associated with the Abrahamic) was made with Israel; and the New Covenant, one day replacing the Old, will be made with Israel. Both have to do with *the theocracy*, as do all covenants made or to be made with Israel (Davidic, Palestinian, New).

None of the covenants have anything to do

with eternal salvation. All since Abraham's day were made with a people already saved, or will be saved when the New Covenant replaces the Old. All were made/will be made with *the people comprising the only nation with a God.*

And, in reality, all could be classed as "The Magna Charta for the Kingdom," with the Mosaic, and evidently the New, since it will replace the Old, having to do with *the rules and regulations governing the people of God in the theocracy.*

Creations, Sonship

Nor do "creations" — *the Adamic* (Gen. 1:26-28), *the old creation in Jacob* (*new* at the time [Isa. 43:1]), or *the new creation in Christ* (II Cor. 5:17) — have anything to do with salvation. Nor does "sonship" have anything to do with salvation.

(*Sonship* has to do with "creation." Adam was God's *son* because of "creation" [Luke 3:38]. This status did not change following the fall. Israel is God's *son* because of "creation" [God's *firstborn son* because of *a subsequent adoption*] and remains God's *son* today [God's *firstborn son*], even though in an unsaved state.

And Christians are God's *sons* because of "creation" as well [*new creations* "in Christ," still separate from salvation (nothing about *death and shed blood* in "creation" itself), though occurring at the same time, with "creation" occurring *because of an individual availing himself of that made possible through Christ's death and shed blood*].

To further illustrate the point in relation to *salvation*, note that all angels are God's *sons* because of their individual "creation," and that position remained unchanged in relation to Satan and his angels following their fall [Gen. 6:2]. All angels remain God's *sons* today — fallen or unfallen, for all are "created" beings.)

In the first two creations (Jew and Gentile), a person cannot move from one creation to the other. That is, a Gentile cannot become a Jew (he can do no more than become a proselyte); nor can

a Jew become a Gentile. And the reason for that is simple: Both have to do with *the physical man*. That which is physical simply cannot be changed.

The third creation, of course, is formed from the first two. A Jew or a Gentile becomes *a new creation in Christ* through “belief.” And a person can move from one creation to the other in this respect because *the spiritual man* rather than the physical man is involved.

Believing Jews or believing Gentiles remain in their respective creations *physically* (that cannot change; again, because it is *physical*), but both can become *new creations* “in Christ” — Christians — *a spiritual* rather than a physical change.

As well, since *the physical* is involved with Jews and Gentiles, the creation can be passed from father to son through procreation.

But such cannot occur at all for Christians, for *the spiritual* is involved — a realm where man cannot operate, a realm which has nothing to do with natural procreation.

Salvation in One Book

Now, with all of that in mind, let’s look at the salvation issue in one Book, not two Testaments, for *the salvation issue never changes throughout Scripture*.

The whole of the matter is set forth and established in an unchangeable manner in the opening chapters of Genesis. The manner in which God would restore ruined man, a ruined creation, was set forth at this opening point in Scripture; *and no change can ever occur, for the matter was established perfect in the beginning*.

The first thing we read relative to the restoration of a ruined creation is: *The Spirit of God moved, God spoke, light came into existence, and God formed a division between the newly existing light and the remaining darkness* (Gen. 1:2b-5):

“And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light.

And God saw the light, that it was good: and God divided the light from the darkness.

And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.”

And *the remaining darkness* would reveal that God had not finished with His restoration work at the end of day one. Five more days of work remained, completing six days, with a view to the seventh day).

Thus, in relation to fallen man (a subsequent ruined creation, in need of restoration), the Divine work seen on day one can only foreshadow God’s initial work pertaining to man, having to do with his eternal salvation (*a beginning work to restore the ruined creation*).

And the Divine work seen beyond this, seen in days two through six, can only foreshadow God’s continued dealings with saved man (*a continued work to restore the ruined creation*). And the Divine work seen throughout all six days is with a view to that foreshadowed by the seventh day, which Scripture later reveals is related to the salvation or loss of the soul, the life, of a man who has passed from death unto life.

But, let’s stay mainly with the work on day one. Note something though in passing. Once God had finished with His work on the first day, He didn’t go back and re-deal with anything from this day. Rather He began to deal with that remaining, as it pertained to the complete restoration of the ruined creation seen in that foreshadowed by God’s work during the subsequent five days.

Thus, exactly as in the type, God does not go back and re-deal with saved man relative to anything having occurred in his passing from death unto life. Rather, He now deals with man *on the basis of that which has occurred* (but not *relative to that which has occurred*), having to do with *life in*

association with the light shining out of darkness (John 1:4, 5; II Cor. 4:6), with a view to the seventh day.

Now, moving from this initial information to Genesis chapters three and four, we see several things pertaining to that initially occurring on day one in Gen. 1:2b-5. Chapter three relates man’s fall, resulting in a subsequent ruined creation. And how does God restore a ruined creation? The answer, of course, along with the purpose for restoration — all as previously dealt with — is seen back in the opening thirty-four verses of Genesis.

Then, additional information relative to the matter at hand begins to be revealed in chapter three.

In this chapter, a man acts (Adam, typifying Christ 4,000 years later), partook of the forbidden fruit of the tree of the knowledge of good and evil, bringing about the fall. But, remaining in complete conformity to Christ’s work at Calvary, *Adam, who had not been deceived* (I Tim. 2:14), *partook of the fruit from the tree willingly and for a purpose*.

In effect, once Eve had partaken of the forbidden fruit, *Adam was left without a choice*. He found his bride in a fallen state (though the fall didn’t actually occur in all its completeness until Adam, as the federal head, ate of the fruit himself). But the only way Adam could effect *Eve’s redemption*, with a view to both one day partaking of the tree of life together and realizing the purpose for their very existence (*Adam partaking of the tree as a complete being, which necessitated Eve’s presence with him*), was to partake of the forbidden fruit himself, which he did. And this, as previously stated, was with a view to *redemption*.

(Continuing with the Antitype, note Part II of this pamphlet series.)

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