

“SALVATION IS OF THE JEWS”

THE COMPLETE PANORAMA OF SALVATION
EFFECTED THROUGH THE JEWS

By Arlen L. Chirwood

“Ye worship ye know not what: we know what we worship: for salvation is of the Jews” (John 4:22).

God’s complete plan of salvation/deliverance for fallen man, whether past, present, or future, is effected through *one nation and one person from that nation*, which can trace its/His origin/existence on earth to one man and his progeny. “Salvation” is effected *through Abraham and his seed, through Isaac, Jacob, and Jacob’s twelve sons, from whom sprang the nation of Israel, from which Christ came.*

And salvation, in this respect, *does not have its origin with the birth of Abraham, or his seed, extending to the birth of Christ 2,000 years later.*

Rather *salvation, inseparably associated with the Jewish people, has its origin in God’s activities preceding man’s creation and fall, at the time of the restoration of the earth beginning in Gen. 1:2b ff (I Peter 1:18-20; Rev. 13:8), with a continuing Divine, restorative work seen from that point in time forward.*

Thus, even during the 2,000-year period extending from Adam to Abraham, *Abraham and his progeny still occupy center-stage in this respect.* Preceding Abraham, *matters regarding salvation are seen in the loins of Abraham;* following Abraham, *matters regarding salvation are seen in the seed of Abraham.*

(For additional, more-detailed information on the preceding, refer to the author’s pamphlet, “In the Loins of Abraham.”)

The birth of Abraham 2,000 years beyond man’s creation and fall, the subsequent bringing into existence of the nation of Israel 500 years

later, and the crucifixion of Israel’s Messiah at the end of an additional 1,500 years, all happened at appointed times in man’s history.

But the existence of the nation of Israel and the death of Christ, in another frame of reference, not only predate Abraham but predate man’s creation and fall.

“...the Lamb slain from the foundation of the world” (Rev. 13:8b).

An impossibility? In man’s finite wisdom and ways, “Yes”; but, “Not so” in God’s infinite wisdom and ways (Eccl. 3:14, 15; Isa. 28:21; 48:3-5; 55:8, 9).

Note, for example, if “salvation is of the Jews,” which it is plainly declared to be, how could man be saved over the 2,500-year period between man’s fall and the bringing into existence, during Moses’ day, of the nation through which salvation was to be effected?

Or, if salvation can be found only in Jesus the Christ, a Jew from the nation through which salvation is to be effected, through the events of Calvary and His shed blood — or a continuing aspect of salvation through Christ’s current ministry in the heavenly sanctuary on the basis of His shed blood on the mercy seat — how could man have realized either or both aspects of salvation during the 4,000-year period preceding Calvary?

And, if, as previously seen, Christ was “slain from the foundation of the world,” which He plainly was (Rev. 13:8, referencing God’s activity at the time of Gen. 1:2b ff; cf. I Peter 1:18-20), *where was the only nation which could slay Christ at this time — a nation which, of necessity, had to be present but would not exist in history for another 2,500 years?*

The “paschal lamb” was given to Israel, “Christ” was *the paschal Lamb*, and *only Israel could slay this Lamb* (Ex. 12:1ff). Again, *how could Israel be present when the paschal Lamb was slain prior to man’s creation and fall, at the time seen in Rev. 13:8?*

The simple fact of the matter is that *ISRAEL HAD TO BE PRESENT! Apart from Israel, there could be no such thing as the existence of any part of that*

seen in the whole panorama of salvation at any point in man’s 6,000-year history, or even a few days before this when God began restoring the ruined creation.

And, to continue from that point, in like manner, *APART FROM ISRAEL seen at the center of everything, there can be no such thing during present time, or any time in all of man’s future history, when any part of the overall salvation process enters into the picture.*

Salvation — Past, Present — Israel in the Old Testament —

Beginning with the inception of the nation of Israel under Moses, the complete panorama of salvation in the Old Testament, dating back to the time of God’s beginning work in the restoration of the material creation (Gen. 1:2b ff), can easily be shown.

God’s requirement to rectify the sin problem, brought into existence through man’s fall, was set forth in the opening chapters of Genesis, preceding, at the time of, and following man’s fall.

Preceding man’s fall, *Israel slays Christ* (Gen. 1; cf. I Peter 1:18-20; Rev. 13:8).

At the time of man’s fall, *God slays one or more innocent animals* (Gen. 3).

Then, following man’s fall, *Cain slays Abel, typifying Israel slaying Christ* (Gen. 4).

In each instance, *death and shed blood are seen;* and, as set forth in both the restoration of the material creation in Genesis chapter one and the provision for Adam and Eve in Genesis chapter three, *a Divine work, solely of the Lord, is seen.*

Thus, salvation is “*of the Jews,*” the nation descending from Abraham (John 4); salvation is “*of the Lord,*” solely a Divine work (Gen. 1:2b ff; Jonah 2:9); and salvation is via “*death and shed blood,*” that which God requires (Gen. 1, 3, 4).

Now, note how this is handled in Ex. 12:1ff at the time of the inception of the nation, 2,500 years later during Moses’ day. The matter is handled *via death and shed blood at ALL points.*

A passing from death unto life (John 5:24), *a past aspect of salvation*, had to be the first thing to

occur — in complete keeping with that initially seen in God's restorative work on day one in Gen. 1:2b-5. And this occurred through *the death of paschal lambs and the proper application of the blood* (Ex. 12:1-13).

Then, the subsequent institution of a priesthood and a priestly ministry in the camp of Israel continued the thought of salvation in a present respect, in complete keeping with that initially typified in God's restorative work on days two through six in Gen. 1:6-25, preceding man's creation (vv. 26-28). And this occurred through *the death and shed blood of animal sacrifices* (Ex. 40:12-16; Lev. 1:1-17:16).

And, with the tabernacle as the place of sacrifice — with its brazen altar, mercy seat, and God dwelling above the mercy seat between the cherubim, dwelling in the people's midst, forming a theocracy — the goal, made known at Sinai, was for *a cleansed people to dwell in the land covenanted to Abraham, Isaac, and Jacob, within a theocracy*.

And within this theocracy, *Israel was to dwell at the head of the nations, with the nations evangelized by and blessed through Israel* (Ex. 19:5, 6; Isa. 53:1ff).

Salvation — Past, Present — Christians in the New Testament —

In the light of Heb. 10:4, the efficacy of Old Testament animal sacrifices is often questioned:

"For it is not possible that the blood of bulls and of goats should take away sins."

But, if efficacy cannot be seen in the sacrifices, *why did God instruct that they be offered?*

Then, beyond that, it is clear that *God recognized efficacy through these sacrifices*.

The seeming problem though can be easily resolved. Note the very next verse, Heb. 10:5, in the light of Rev. 13:8 (Christ "slain from the foundation of the world"):

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body thou hast prepared me."

Christ was slain "from the foundation of the

world," but not in a human body, for this preceded man's creation and Christ's incarnation. And God evidently recognized the efficacy of animal sacrifices for the first 4,000 years of human history on the basis of that having occurred in Rev. 13:8.

But once God took on human form in the person of His Son, died and shed His blood at Calvary (Acts 20:28), matters with regard to animal sacrifices and the Son "slain from the foundation of the world," of necessity, changed (Heb. 9:11-28; 10:10-20). Animal sacrifices were no longer necessary or efficacious, for the One "slain from the foundation of the world" *had now died, as a Man for man, shedding His blood for fallen man*.

He had now died as the paschal Lamb in Ex. 12:1ff, now it was the blood of this latter slaying of the paschal Lamb which was to be applied, and this was to be accomplished simply "by faith," "by believing" (John 3:16; Acts 16:30, 31; Eph. 2:8, 9).

Then, as in the Old Testament priestly ministry in connection with the tabernacle and shed blood, Christ subsequently began/is presently ministering on behalf of Christians, on the basis of His shed blood on the mercy seat in the heavenly tabernacle (Heb. 4:14-16; 9:11-28; I John 1:5-2:2).

And, where Scripture takes matters in this present aspect of salvation is exactly as matters were seen occurring in the camp of Israel under Moses in the Old Testament type. *This MUST be the case, for the antitype MUST follow the type in exact detail. BOTH originate from the same Divine mind, necessitating the same Divine, corresponding perfection*.

A theocracy, with a rule over the nations *from an earthly land, awaited the seed of Abraham in the Old Testament*; and a theocracy, with a rule over the nations *from a heavenly land, awaits the seed of Abraham today* (Christians are the seed of Abraham through being "in Christ," Abraham's Seed [Gal 3:29]).

Salvation Future, During the Messianic Era — Israel and the Nations —

During the coming Messianic Era, *a repentant, cleansed, and restored Israel — restored as the wife of*

Jehovah — will dwell in a restored land ruling over the nations. Occupying this position, the Jewish people will be God's evangelists to the nations, carrying the message of the one true and living God throughout the earth, with the nations being blessed through Israel (Isa. 2:2-4; 43:7-10).

And Israel's Messiah, God in the person of His Son, will dwell in their midst, seated on David's throne, forming a theocracy on earth once again (Ezek. 37:21-28).

During this same 1,000-year era, Christians, forming Christ's bride, will dwell in the same heavenly land presently occupied by Satan and his angels (the incumbent rulers over the nations, ruling from this sphere). And Christ, with His bride, will be seated on His Own throne in this heavenly sphere, ruling the nations with "a rod of iron" (Rom. 8:18-23; Heb. 3:1; Rev. 2:26-28; 3:21).

Christ, in this respect, will have a dual reign — seated on David's throne in the midst of His people, Israel, on earth, and seated on His Own throne, with His bride, in the heavens.

With Everything Revolving Around Israel

As seen, *Scripture places Israel in a position at the center of anything and everything having to do with man's salvation, whether past, present, or future*.

Israel brought forth and slew the Saviour, allowing for *a past aspect of salvation*. This Jewish Saviour is presently performing a work as High Priest, allowing for *a present aspect of salvation*. And this Jewish Saviour will one day occupy the position of a King-Priest in Jerusalem, after the order of Melchizedek, allowing for *a future aspect of salvation*.

Then, it was Israel which gave us God's Word, a Jewish book, *relating all that God would have man know about the matter, a living Word which is able to build one up and give him an inheritance in Christ's coming kingdom* (Acts 20:32).

ALL IS JEWISH! *Relative to salvation, remove the Jew, and you have NOTHING! Keep the Jew in his proper place, and you have EVERYTHING!*

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