

Salvation Message in the Gospels (I)

*Pertaining to Eternal Verities, OR to the Proffered Kingdom?
Status of the Israelites at This Time — Saved, OR Unsaved?*

(This article deals with the salvation message seen throughout the four gospels, introducing the New Testament.

And, to properly understand this message in the gospels, along with the status of the Jewish people to whom Christ came — *saved, OR unsaved?* — one *MUST* go back 1,500 years preceding the gospels and see how God, beginning with Moses and continuing with Joshua, originally set this matter forth — with Moses drawing from 2,500 years of human history [beginning in Gen. 1], setting the stage for that seen throughout the remainder of the Old Testament.

And, with the preceding in view, it should go without saying that the foundation established in these opening Old Testament books — a foundation upon which the remainder of the Old Testament *MUST* rest — *could ONLY carry over into and continue throughout the New Testament [the gospels, Acts, epistles, Revelation] WITHOUT CHANGE!*

The New Testament, of necessity, MUST rest on this SAME foundation, for there is NO OTHER!

[Attention in this article will be given to that foreshadowed by events on day one in Gen. 1, along with corresponding sections of Scripture extending from Gen. 3 to Ex. 12a (e.g., Gen. 4, 22, 37).

Reference will be made, but little attention given, to that foreshadowed by events on days two through seven in Gen. 1, 2a, or to that section of Scripture extending from Ex. 12b through Joshua.

These latter two parallel sections of Scripture (forming *the unchangeable foundation* [Gen. 1:6ff], followed by commentary [Ex. 12b ff]) comprise that part of continuing Scripture dealt with in the gospel accounts].

The unchangeable foundation is set forth in Gen. 1, for a purpose revealed in the opening three verses of Gen. 2. And there is a continued building on the foundation in sections of Genesis, extending all the way to Joshua.

This is the way God has structured His Word — *foundations established at beginning points, with subsequent revelation continuing to build and add to the unchangeable foundations.*

Thus, if an individual wants to properly understand the subject of this article [salvation], or any other subject in Scripture, *he MUST begin where God began and study the subject AFTER the manner in which God originally structured His Word.*

There is NO ALTERNATE WAY!

For additional information, refer to Part II of this article, along with the other articles on the salvation message in Acts, the epistles, and Revelation.)

The Bible is a book of redemption; and basic, unchangeable teachings pertaining to redemption are set forth at the very beginning of Scripture.

In the opening verses of Genesis God sets forth the unchangeable manner in which He, in His infinite knowledge and wisdom, restores a ruined creation. There is *a restorative work* which follows *a specific pattern*, and the matter is accomplished entirely through *Divine intervention*.

And within this pattern set forth and established in a perfect, God-ordained fashion at the very beginning, *God reveals HOW any subsequent ruined creation would, of necessity, have to be restored.*

It would have to be restored in COMPLETE accord with the established pattern.

In this respect:

It would have to be restored AFTER a certain order.

And it would have to be restored ENTIRELY through Divine intervention.

Thus, to establish correct thinking relative to the fundamentals of salvation (restoration), as previously stated, one *MUST begin where God began*—*in the opening verses of Genesis.*

Ruined Man — Anticipated (Gen. 1, 2)

The manner in which God would restore ruined man, a subsequent ruined creation, was set forth at this opening point in Scripture, where God restored the ruined material creation; *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 (*cf. Rev. 21:22-25*). 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 today relative to *ANYTHING* having occurred in his passing from death unto life. Rather, He *NOW* deals with man *ON THE BASIS OF, NOT RELATIVE TO HIS NOW* having life, with light shining out of darkness (Gen. 1:3, 4; John 1:4, 5; 5:24; II Cor. 4:6), with a view to the seventh day.

Ruined Man — Adam & Eve, Cain & Abel (Gen. 3, 4)

Now, moving from this initial information in the opening two chapters to 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 (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.*

Note how this is clearly seen in the antitype:

Christ, in complete conformity to the type, found His bride in a fallen state. And He Who knew no sin became sin (II Cor. 5:21).

And this was with a view to *redemption*, in order that *BOTH* Christ and His bride might one day partake of the tree of life together and realize the purpose for man's existence (*Christ partaking of the tree as a complete being, which will necessitate His bride — bone of His bones, and flesh of His flesh (cf. Gen. 2:23; Eph. 5:30) — being present with Him.*

Then a clear inference to death and shed blood is introduced later in the chapter through God clothing Adam and Eve with animal skins (they had lost the covering of Glory at the time of the fall).

(Note again that man at this point is *NOT* placed completely back into the position which he had occupied before

the fall [*a restoration of the covering of Glory, which, in subsequent Scripture, is seen restored ONLY on the seventh day*].

There was a restoration of the Glory, after a fashion, during Moses' day at Mt. Sinai when the Glory filled the tabernacle [Ex. 40:1ff]. And this may be what is being referenced, or at least is in view, in Rom. 5:14 — "Nevertheless death reigned from Adam to Moses..."

But man being brought *completely back into the position from which he fell* will require a restoration of the Glory *after the SAME fashion* seen prior to Adam's fall. Such a restoration will necessitate man, *once again, being enswathed in Glory.*)

Then in chapter four, more information is added. Man, seen acting in the previous chapter, would be the one to die and shed his blood (*Cain slaying Abel, Israel slaying Christ*).

And putting all of this together from these four chapters, *the complete salvation picture is seen, a picture which NEVER changes.*

Eternal salvation is A DIVINE WORK, performed by a Man (Who has to be God), with DEATH and SHED BLOOD involved.

ALL fallen man can do is simply RECEIVE that which has been done on his behalf (through BELIEVING in the One Who died and shed His blood).

NOTHING MORE can enter into the matter.

And note again that once man has passed from death unto life, God's dealings with man then move to that which lies out ahead. God *NEVER AGAIN* deals with man relative to the salvation which he presently possesses.

In that respect, note *the absurdity* of saying that a saved man can lose his salvation. *HOW could he lose something which he had NOTHING to do with obtaining, particularly since God is NO LONGER dealing with him relative to the matter?*

(As previously seen in this article, it can be easily shown, beginning with Gen. 3, *that death and shed blood MUST be present for ANY aspect of salvation to exist or be efficacious.* And that, of course, would include *NOT ONLY the past aspect of salvation BUT the present aspect as well, with a VIEW to the future aspect.*

THEN, something invariably overlooked is the fact that this has to do with MORE than just fallen man; this, as well, has to do with the material creation, presently under a curse because of man's fall.

The preceding can easily be seen in Rev. 5, where Christ — *NOT* as “the Lion of the tribe of Judah” [v. 5] *BUT* “a Lamb as it had been slain” [v. 6] — acts in *THIS* capacity, for the seven-sealed scroll which the Son took from His Father's right hand contained *the redemptive terms of the earth* [vv. 1, 7; cf. Rom. 8:19-22].

And God's Son, taking this scroll, subsequently breaks the seals [Rev. 6:1ff] *while exercising the office of the slain Lamb, NOT a Lion [though in view because of the judgmental nature of that about to occur].*

REDEMPTION is in view, which requires, NOT just a lamb, BUT a PARTICULAR Lamb [v. 2-6]. And, beyond that, THIS Lamb HAD to be slain. There HAD to be death and shed blood.

Death and shed blood are required for the future redemption of the earth. In this respect, APART from death and shed blood, the earth could NEVER be redeemed.

Thus, *APART* from Christ's finished work at Calvary, it is *NOT* just man that would find himself separated from redemption *BUT* the earth as well.

Then, if the preceding is true, and it is, *HOW* could God have previously performed a redemptive work in relation to the same earth when He, over six days time, restored the ruined earth in Gen. 1?

After all, Christ's finished work at Calvary lay 4,000 years in the future.

WHERE was the death and shed blood, by *ONE PARTICULAR*

LAMB, when God restored the earth 6,000 years prior to the time when He will do it again, as seen in Rev. 5 [cf. vv. 2-6]?

After all, *IF* God requires death and shed blood the second time, *would He NOT* have required it the first time as well?

THEN, beyond the preceding, note that the first restoration of the material creation foreshadows man's restoration, following the fall in Gen. 3. This is the original type, establishing a foundation *which NOT ONLY NEVER changes BUT a foundation upon which ALL subsequent material dealing with man's salvation MUST rest.*

And, since death and shed blood MUST be present when redemption is in view — whether man or the material creation, again, WHERE was the death and shed blood in the restoration account in Gen. 1.

Are we to think that death and shed blood were *ABSENT in Gen. 1* — relative to the earth's redemption, foreshadowing man's redemption — *NOT being seen until Gen. 3?*

HARDLY!

The necessity of death and shed blood being present in the earth's redemption *in BOTH* Gen. 1 and Rev. 5, along with Gen. 1 forming the original foundational type foreshadowing man's redemption [both past and present, with a view to the future], is *WHY* Christ is seen in Rev. 13:8 as "the Lamb slain from the foundation of the world" [in a book dealing specifically with the earth's future redemption/restoration, reflecting back on a past redemption/restoration].

Apart from God working things out in this manner there could have been *NO* restoration of the earth in Gen. 1, there could have been *NO* complete original type of man's salvation [*complete with death and shed blood*], and there evidently could have been *NO* efficacy in animal sacrifices for the first 4,000 years of human history [reflecting back on *the Lamb slain prior to that time*].

THUS, Man's Day begins in Genesis with redemption, inseparably associated with death and shed blood, having to do with BOTH the material creation and man.

THEN, redemption in connection with death and shed blood is seen throughout Man's 6,000-year Day, redeeming man to ultimately rule this material creation.

AND, Man's Day is brought to a close in Revelation with redemption and shed blood, redeeming once again the material creation for man to rule.)

Ruined Man — Isaac, Joseph (Gen. 22, 37)

Now, a lot of time has been spent on this overall salvation issue from the first four chapters of Genesis for the simple reason that *these foundational truths pertaining to salvation are needed to understand the subject at hand* — salvation as seen later in Scripture, particularly as it is seen in the camp of Israel on both sides of Calvary, in the gospels and in Acts.

(Again, note the importance of beginning where God began and studying Scripture after the manner in which God structured His Word.

Understand how the subject is set forth in its foundational respect at the beginning of Scripture and you will know how to handle the same subject when it appears later in Scripture, though perhaps dealt with from different perspectives at times.

But fail to understand the subject in this foundational respect...)

Events in Genesis chapter twenty-two or chapter thirty-seven provide additional information and further illustrate that seen in the opening four chapters of Genesis.

But let's move on to Exodus chapter twelve.

Ruined Man — Exodus 12 through Joshua

All of the preceding is put together in the death of the firstborn in Ex. 12a (both *personal* and *national*), where the birth of a nation descending from Abraham through Isaac and Jacob occurred.

The firstborn *had to die*, yet the individual (and nation) *had*

to still live. There was NO ALTERNATE, and there was NO OTHER WAY that this could be accomplished aside from THE ONE WAY which God unchangeably established in the beginning.

The firstborn could EITHER die a substitutionary death (another paying the penalty on his behalf, with God recognizing death and shed blood in this respect) OR the firstborn could pay the penalty himself.

There was/is NO alternate to the preceding!

And this can be clearly seen the night of the Passover in Egypt in Ex. 12a. When the Lord passed through the land of Egypt at midnight, He looked for ONE THING and ONE THING ONLY. He looked for THE BLOOD of a slain lamb, properly applied to the door posts and lintel of each house.

Seeing THE BLOOD, the Lord knew that DEATH had already occurred in that house. The firstborn had DIED, vicariously; a lamb from the flock had died in his stead, God recognized this vicarious death which He had previously established, God was satisfied, and He passed over that house.

However, if the Lord saw NO blood, then the firstborn in that house had to pay the penalty himself, for the firstborn MUST DIE! The firstborn then died apart from a substitute, for God has rejected the firstborn, and the wages of sin is death (Rom. 6:23).

Now, a self-answering question:

In relation to man's eternal salvation, did God recognize death and shed blood in ALL these sacrifices throughout man's 4,000-year history preceding the events of Calvary?

Certainly He did! After all, He is the One Who instituted and recognized these sacrifices, with man [God Himself in Gen. 3] only carrying out that which God had previously established.

And events continuing from Ex. 12b and ending by the Jewish people entering into and possessing the land, realizing the promised inheritance in Joshua, parallel events continuing from

day one in the foundational type in the opening thirty-four verses in Genesis, ending with God resting from all His work on the seventh day in the first three verses of chapter two.

But, since days two through six, into the seventh day, were not really dealt with to any extent earlier in this article, the matter, aside from reference in order to provide purpose for events on day one, will not be carried beyond Ex. 12a in this latter part of the article as well.

ALL of the sacrifices relating to events of Day one in Gen. 1 or Ex. 12a were inseparably associated with the One actually slain before man even fell, or before one sacrifice was ever even offered.

Christ was “slain from the foundation of the world” (Rev. 13:8), which takes matters back to the beginning of the restoration of the ruined earth, preceding man’s creation, in Gen. 1:2b.

In reality, ALL of the O.T. sacrifices foreshadowed an event which God looked upon as having already occurred (Eccl. 3:14, 15; Isa. 48:3ff).

(As well, the paschal lamb was given to Israel [Ex. 12:1ff], Christ was the paschal Lamb, and *ONLY Israel* could slay this Lamb.

Thus, this *ALSO* places the existence and act of Israel, seen in type in Gen. 4, at a time prior to the restoration of the earth.

Explain these things! Try believing them instead!)

Salvation at the Time of Christ’s First Coming

At the time Christ was here on earth 2,000 years ago, the Jewish people were still sacrificing *the Passover lamb*. In this respect, with *death and shed blood involved* — *the death of the firstborn involved* — the Jewish people at Christ’s first coming *could ONLY* have been just as saved as the Israelites during Moses’ day (*cf.* I Cor. 10:1-11) or any others who had availed themselves of God’s provision during succeeding years or during the preceding 2,500 years of human history.

Or, matters can be moved to anytime during the 2,000 years this side of Calvary and say that saved individuals throughout this time were/are no more or no less saved than individuals who were saved throughout the 4,000-year history of the human race preceding Calvary.

It matters not where you view salvation by grace — during Adam's day immediately following the fall, or today 6,000 years later — *it's THE SAME, by DEATH and SHED BLOOD.*

It CANNOT be otherwise, for matters have been UNCHANGEABLY established, in the beginning, in Moses.

Again, Jews in view at Christ's first coming would have been individuals who were having a part in the sacrifice of the paschal lambs year after year (*which could ONLY have been the nation at large, else Christ could NOT have come to this nation and dealt with them relative to spiritual values, offering to the Jewish nation the kingdom of the heavens*).

It is rather strange to see individuals begin the gospel accounts, particularly John's gospel, seeing Christ coming to an unsaved Jewish nation and, through the proclamation of a message concerning the kingdom, offer to these people eternal salvation.

That is about as far removed from reality as one can possibly get in any semblance of correct Biblical interpretation as one moves from the prophets into the gospels. But, nonetheless, a message of this nature, or some semblance of this type message, is *EXACTLY* what is *NOT ONLY* widely taught in Christian circles today *BUT* widely accepted as well.

The *ONLY* death and shed blood seen in the gospel accounts in this respect — prior to the events of Calvary near the close of each account — has to do with the Jewish sacrificial system, beginning with the slaying and application of the blood of the paschal lambs.

And God could ONLY have looked upon the death of paschal lambs, the application of the blood, and the death of the firstborn in the camp of Israel at this time EXACTLY as he had done during

Moses' day in Ex. 12a.

Yet, completely contrary to the way matters had been laid out in the Old Testament, then carried over into the New Testament, individuals see Christ and His disciples proclaiming a salvation message to individuals *whom God could ONLY reckon as having ALREADY experienced the death of the firstborn*—*individuals who were ALREADY saved being told how they could be saved, through believing on the Paschal Lamb WHO HAD YET to die and shed His blood.*

All of this (things presently being proclaimed), from a Scriptural standpoint, *makes LITTLE to NO sense.* But, nonetheless, *THAT'S* what is being believed and taught in much of today's Christendom.

Salvation on Both Sides of Calvary

Now, let's look at both sides of Calvary and the offer (gospels) and re-offer (Acts) of the kingdom of the heavens to Israel.

(But, note something about events in John chapter eight first.

In this chapter, Christ, during His earthly ministry, referred to Jews who had believed in Him [vv. 30-32] as being "of your father the devil" [v. 44].

Don't try to read *saved-unsaved issues* into this chapter. Christ, in v. 44, was dealing with *saved Jews being brought forth from below rather than from above, doing the work of Satan rather than the work of God.*

Individuals erroneously seeing *saved-unsaved issues* in this passage [not understanding how believers could be associated with Satan in the manner seen in v. 44] often attempt to understand the pronoun beginning v. 33 as a reference back to *unbelievers alone in the crowd [v. 22], rather than to the believers in vv. 30-32.*

However, aside from a complete misunderstanding of the subject matter in the passage [*the proffered kingdom, NOT eternal salvation*], verse 36, reflecting back on v. 32 would, alone, clearly show the fallacy of this type thinking.

The SAME thing was seen earlier in John's gospel — *disciples turning and walking no more with Christ* [6:59-66]. Or, note, again, *the SAME thing* with Peter in Matt. 16:16, 17, 22, 23 [*brought forth from above, then from below*].

Again, the issue in this chapter, as the central issue in the book as a whole, is *NOT eternal salvation*. Rather, the issue has to do with the message being proclaimed to Israel at that time, which pertained to *the kingdom*.

[Note the same thing relative to Christians in I John. *Reference to a bringing forth from above rather than from below appears ten times in this book*. Understand that this expression is used of Christians (those to whom the book has been written), *NOT* the unsaved, and *you will have FAR, FAR less trouble with I John*.

In fact, *correctly understanding how this expression is used in I John, as in John's gospel, will open the book to one's understanding*].)

Question: Jews rejecting Christ, responsible for the events of Calvary, were they saved or unsaved?

Then another question:

If saved — which they, of course, were — did that status change once the Paschal Lamb had died, with God then no longer recognizing animal sacrifices as before, nullifying their salvation?

How could a status in their salvation possibly change?

God had previously *ESTABLISHED* and *RECOGNIZED* animal sacrifices in this respect; and, according to the original type in the opening two chapters of Genesis, or any other type, once a man had passed from death unto life, God *NEVER* dealt with the person on that basis again.

ALL of God's dealings with the person, beyond availing himself of the blood sacrifice, were *NOW* focused on that which lay ahead, *NEVER* on that lying behind (*beginning with Adam, continuing through Abraham, Moses...*).

Had not the status of these Jews remained the same (*i.e.*, just as saved following Calvary as they had been before Calvary), *there could have been NO re-offer of the kingdom to Israel, as seen throughout the Book of Acts.*

And had God continued to recognize animal sacrifices beyond Calvary (beyond the rent veil), the re-offer of the kingdom could conceivably have continued indefinitely (as long as Israel remained in a position to and continued to sacrifice the paschal lambs year after year).

But, following Calvary, God recognized *ONLY* the sacrifice of the Paschal Lamb, *NOT* sacrifices of paschal lambs as before. And, on the basis of Rev. 13:8, *one could ONLY* say that God, in reality, had recognized *ONLY* the sacrifice of the Paschal Lamb since before man fell, which was seen and foreshadowed in all the paschal lambs slain up to Calvary.

Thus, the re-offer of the kingdom could remain open as long as a saved generation of Jews remained on the scene (*NOT* Christians, *BUT* saved Jews [individuals continuing to reject the One Who had previously presented Himself to them *in a regal respect*]).

But once this generation had passed off the scene, there could be NO continued re-offer of the kingdom.

The preceding is why the re-offer, of necessity, ceased after some thirty years (from 33 A.D. to about 62 A.D.).

The saved generation of Jews was rapidly passing off the scene, leaving unsaved Jews to replace them. *And that having spiritual values could NOT have been offered to individuals separated from spiritual values.*

And, aside from the preceding, a new entity had been brought into existence to be the recipient of that which Israel had rejected.

(By way of summation, note the Jews saved throughout the four gospels, on the day of Pentecost in Acts 2, or Jews saved throughout Acts, including Paul saved en route to Damascus.

ALL should be thought of in the sense of the conversion of individuals already saved, with a view to the proffered kingdom, i.e., saving the saved [like present aspects of salvation, with a view to the future kingdom, seen in the lives of Christians today].

The preceding is evident from that seen throughout the ministries of John, Jesus, the Twelve, the Seventy, and Peter's message and response to a question in Acts 2:14-39 on the day of Pentecost, setting the stage for that seen throughout the Book of Acts.

And, in this respect, moving beyond Acts 2, it would be absurd to think of Paul, a zealous Pharisee, not having previously availed himself of God's sacrificial provision — *i.e.*, not having previously observed the Passover [with Paul being counted among those saved in the same respect as all Jews, "from this untoward generation" (Acts 2:40; 9:1ff)].

Then, note a few related, companion thoughts on the whole matter that has been discussed throughout this article.

It is commonly believed and taught in Christendom that the Old Testament saints were saved *through believing God* [e.g., Abraham in Gen. 15:6; cf. Rom. 4:3]. But, if so, since there was *NO death and shed blood, ONLY belief*, this would be *COMPLETELY CONTRARY TO the foundational types, set forth particularly in the opening four chapters of Genesis* [cf. Heb. 9:22].

[Regarding the preceding paragraph, refer to the author's article, "Abraham's Salvation — Time and Place"].

And, moving beyond the foundational types, this would, as well, be equally *CONTRARY TO ALL subsequent types [which MUST follow the foundational types] or anything else in Scripture dealing with the subject* [e.g., Israel's seven festivals in Lev. 23, beginning with the Passover, beginning with death and shed blood (cf. Ex. 12a)].

And the same thing can be seen at Christ's first coming. If Christ came to an unsaved Jewish nation and Jews could be saved by believing on Him [or the Samaritans in John 4], *WHERE was the death and shed blood? Christ had yet to die and shed His blood, allowing belief of this nature.*

It is true that Christ was “slain from the foundation of the world” [Rev. 13:8], *but God STILL required/requires death and shed blood, BOTH past and present [present, of course, through the past, finished work of Christ at Calvary].*

Thus, note the importance of understanding and ALWAYS remaining with the overall, UNCHANGEABLE, God-established foundations from Genesis.

One either goes right or goes wrong AT THIS POINT!)

This entire preceding article has dealt with the salvation issue throughout the Old Testament, taking matters particularly from Moses’ day (reflecting back on Adam’s day and beyond) to the time 1,500 years later when Christ was on earth the first time, along with the continued thirty-year Acts period.

In short, an individual *MUST* understand that which events in Gen. 1:2b-5 and Ex. 12a foreshadow *BEFORE* moving on into that which events in Gen. 1:6ff and Ex. 12b ff foreshadow.

And, correspondingly, an individual *MUST* understand how Israel fits into the whole of the matter, throughout the period from Moses to Christ, continuing from the gospels into the Acts period.

PROPERLY understanding this overall issue will allow one to properly understand and deal with the four gospels and Acts.

BUT, NOT understanding this overall issue...

