



Salvation

Salvation can only be achieved by faith belief in the atoning work of Jesus Christ on the Cross for your sins. Nothing can be added. It is a gift of God's grace. You are what you are in salvation because of God's grace. Eph. 2:8-9; 1 Cor. 15:10.

“For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.” (Ephesians 2:8-9, NASB)

“But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me.” (1 Corinthians 15:10, NASB)

The Work of Jesus Christ on the Cross

Christ's work on the Cross involved two deaths - spiritual and physical. When Jesus Christ died on the Cross, He died twice. In Isaiah 53:9, the word, “death” is מוֹת (mâveth) in the Hebrew and is in the plural and therefore means “deaths.” He died spiritually for our sins. He died physically so that we may have a new resurrection body. The Lord Jesus Christ did the providing. The Holy Spirit is the instrument of executing salvation for each person.

“His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth.” (Isaiah 53:9, NASB)

Reconciliation: Jesus Christ came into the world for the specific purpose of removing the barrier between man and God. Jesus Christ did all that had to be done on the Cross to pay for our sins. Heb. 2:9.

“But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.” (Hebrews 2:9, NASB)

Redemption and Unlimited Atonement: Redemption and unlimited atonement mean that all of mankind (not just those who accept Jesus Christ as their Savior) were purchased from the slave market of sin by Christ on the Cross. All were set free from the slave market of sin. A limited atonement, that Christ died only for the elect, is heresy. John 8:36; Col. 1:14; 1 Cor. 1:29-30; 1 John 2:2.

““So if the Son makes you free, you will be free indeed.” (John 8:36, NASB)

“in whom we have redemption, the forgiveness of sins.” (Colossians 1:14, NASB)

“so that no man may boast before God. But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption,” (1 Corinthians 1:29-30, NASB)

“and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.” (1 John 2:2, NASB)

Expiation: The debt of mankind was paid by the atoning work of Jesus Christ on the Cross. He paid the entire debt. He suffered spiritual death so that we may have spiritual life and eternal life with Him. This freedom from the slave market of sin and from debt is dependent upon the exercise of an individual's positive volition to accept that work. The gate has been removed. We must each chose to walk out of the slave market by accepting Jesus Christ's work on our behalf. Since we all must have a righteousness equal to God's absolute righteousness (+R) to have a relationship with God, our human works (relative



righteousness or -R), the best we can do on our own, will never be acceptable to God. Col. 2:14; Isaiah 64:6.

“having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross.” (Colossians 2:14, NASB)

“For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment; And all of us wither like a leaf, And our iniquities, like the wind, take us away.” (Isaiah 64:6, NASB)

Regeneration: This is the new birth. God the Holy Spirit provides a human spirit for every believer at salvation whereby man gains the ability to have fellowship with God and to learn Bible doctrine or the mind of Christ. John 3:3; Titus 3:5; John 1:11-12; Gal. 3:26.

“Jesus answered and said to him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.”“ (John 3:3, NASB)

“He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,” (Titus 3:5, NASB)

“He came to His own, and those who were His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name,” (John 1:11-12, NASB)

“For you are all sons of God through faith in Christ Jesus.” (Galatians 3:26, NASB)

Propitiation: The perfect justice of God was satisfied (propitiated) with the work of Christ on the Cross. Because of His substitutionary spiritual death for us, man was purchased and set free with all debts paid. We are all given the spiritual apparatus to be able to understand and apply spiritual phenomena – Bible doctrine. This spiritual apparatus or the grace apparatus for perception is only empowered by the Holy Spirit. 1 John 2:2; Rom. 3:25.

“and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.” (1 John 2:2, NASB)

“whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;” (Romans 3:25, NASB)

Imputation and Justification: By exercising faith alone in Christ alone for salvation, God the Father imputes to the believer His very own absolute righteousness or +R. Once done, God is free to pardon the believer and accept him as absolutely righteous. God calls him justified. This imputed +R is necessary for God to have fellowship with man. Rom. 3:24; Rom. 5:1; Rom. 3:22; 2 Cor. 5:21.

“being justified as a gift by His grace through the redemption which is in Christ Jesus;” (Romans 3:24, NASB)

“Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,” (Romans 5:1, NASB)

“even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;” (Romans 3:22, NASB)

“He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of



God in Him.” (2 Corinthians 5:21, NASB)

Position in Christ: God the Holy Spirit takes each believer out of their position in Adam and places them into union with Christ thus giving every Church Age believer a permanent position in Christ where before they had only a position in Adam in spiritual death. We share our Lord’s spiritual life. 1 John 5:11-12; 1 Cor. 15:22.

“And the testimony is this, that God has given us eternal life, and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life.” (1 John 5:11-12, NASB)

“For as in Adam all die, so also in Christ all will be made alive.” (1 Corinthians 15:22, NASB)

New Birth: At salvation we are given a human spirit - the ability for the believer to understand the spiritual things of God and to have fellowship with God. The Holy Spirit takes the Gospel of Jesus Christ and makes it clear to the individual thus allowing that individual to either exercise free will to accept or reject the work of Jesus Christ on the Cross. John 3:36.

““He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.”“ (John 3:36, NASB)

Ingredients of Salvation

There are three ingredients of salvation as set forth in Romans 4 - faith, grace, and promise.

Faith

The Bible defines faith as; “A confident assurance of that for which we hope, a conviction of the reality of things we don’t see.” (Williams translation). Faith has a confidence assurance and a conviction of reality of spiritual things. Rom. 4:1-5.

“What then shall we say that Abraham, our forefather according to the flesh, has found? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? “ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.” Now to the one who works, his wage is not credited as a favor, but as what is due. But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,” (Romans 4:1-5, NASB)

There are many illustrations of faith in the Bible. Hebrews 11 is full of living illustrations of faith. There are also many non-biblical illustrations of faith such as a Frenchman who walked a tight rope across Niagara Falls, a distant city like Istanbul, Turkey actually exists, and believing a chair can hold you up without breaking.

Faith must have an object. Faith cannot stand alone. It is no good to say, “Have faith.” Faith in what? Yourself? Faith and belief are from the same root. The object of faith in salvation is Jesus Christ. You must have personal faith in Him and His work on the Cross on your behalf for sin.

The object of faith in the Christian way of life is in the content of Bible doctrine. The object has merit. Believe for salvation, plus nothing! Faith always has two enemies: human good and unbelief. Rom. 4:1-5; Rom. 4:20-21.

“What then shall we say that Abraham, our forefather according to the flesh, has found? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? “ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.” Now to the one who works, his wage is not credited as a favor, but as what is due.



But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,” (Romans 4:1-5, NASB)

“yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God, and being fully assured that what God had promised, He was able also to perform.” (Romans 4:20-21, NASB)

Grace

Grace is the Word of God on behalf of man apart from man’s ability or merit. Hence, grace is God doing all of the work (divine good) and man receiving the benefit. God gets the glory and credit. In legalism or religion, man does the work (human good) and God is supposed to approve man’s work. Man gets the credit.

Grace can be illustrated by a beggar who comes to your door and wants food and you give it to him. He comes back when you are gone and ransacks your house and you know he did it. The next day, he comes back and you give him more food. You gave him the food, not because he deserved it, but because you had unconditional love for him and you chose to give him food based on your character, not his. This illustrates grace and it is based on the goodness of God.

Grace is the only means given by God that allows mankind in their sins and human good to enter into the plan of God. The grace of God is waiting to be used. 1 Peter 2:3.

“if you have tasted the kindness of the Lord.” (1 Peter 2:3, NASB)

The Christian walk is God forming the character of Jesus Christ in you via the intake and application of Bible doctrine via the Grace Apparatus for Perception. This is grace. Gal. 4:19.

“My children, with whom I am again in labor until Christ is formed in you—” (Galatians 4:19, NASB)

The fruit of the Holy Spirit is produced in us as we grow spiritually and apply Bible doctrine to the situations in life. From this spiritual growth, we gain love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Gal. 5:22-23.

“But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.” (Galatians 5:22-23, NASB)

As the believer grows in the spiritual life, they become conformed to the image of His Son, Jesus Christ. Rom. 8:28-29.

“And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren;” (Romans 8:28-29, NASB)

Jesus was conscious of His Father and His Father’s will while on earth. We are to be conscious of God’s will for our lives through spiritual growth. Jesus thought divine viewpoint. We are to think with that very same divine viewpoint. Jesus used His volition to do the will of God. We are to do the same in our spiritual life. Jesus appreciated the will of God via His emotions. We are to also appreciate what God has provided for us in His grace. In our Lord’s conscience, He had the same divine norms and standards as did the Father. It is by grace that the facets of our soul can operate as Christ’s soul operated through the filling of the Holy Spirit.



Promise

The promise is God's contract in writing stating the extent and terms of His working among men. There are over 10,000 promises in the Bible. 7,000 are for the believer in time. 3,000 are concerned with the eternal state. A promise is activated by faith and grace. John 3:16; Eph. 2:8-9.

“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.” (John 3:16, NASB)

“For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.” (Ephesians 2:8-9, NASB)

God always accomplishes what He promises because He is faithful and omnipotent. He is willing and able to carry out what He has promised. This is illustrated by God's promise to Abraham of an heir by Sarah. Rom. 4:16-18; Rom. 4:19-21.

“For this reason it is by faith, in order that it may be in accordance with grace, so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all, (as it is written, “A FATHER OF MANY NATIONS HAVE I MADE YOU”) in the presence of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist. In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, “SO SHALL YOUR DESCENDANTS BE.”” (Romans 4:16-18, NASB)

“Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb; yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God, and being fully assured that what God had promised, He was able also to perform.” (Romans 4:19-21, NASB)

Salvation, God's Clarity of the Issues

The world as a general rule has gotten too sophisticated for adherence to the Word of God and looking in its pages to find answers to today's problems. Yet the Word of God looks at the pressures of life, such as mental illness, marital mismatch, community ills, and describes their cause and cure in great detail. After all, one person today who is not confused is God the Father. His Son, the Lord Jesus Christ and the Holy Spirit know all of today's issues as well as the issues to come.

However, God is a gentleman and as such does not force Himself on anyone. He will not violate the volition of man. He will not violate the principle that we have the right to think and choose our course of action regardless of the hurt or consequences. However, before one makes a decision one should have certain facts so that the issue is clear.

Paul, in the Book of Romans, makes an issue out of sin and human good. In this book, man's character is compared with God's character and man's character comes up short. However, the emphasis is on what God can do in an individual, if allowed to do so.

First of all, He can make the issue of salvation real. The sole authority in matters of faith and life is the Word of God. Toss out the Bible and you've got nothing, nothing but what you think. The issue is always what God thinks. Rom. 5:5-9.

“and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us. For while we were still helpless, at the right time Christ died for the ungodly. For one will hardly die for a righteous man; though perhaps for the good man someone would



dare even to die. But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.” (Romans 5:5-9, NASB)

The Holy Spirit is the revealer of the Gospel. He makes the issue of salvation clear. He has the ability to motivate the individual to receive Christ as their personal Savior. He is the only winner of souls. He convicts the unbeliever of the true singular issue in life - acceptance or rejection of the work of Jesus Christ for salvation. John 16:8; 1 Cor. 15:1-4.

“And He, when He comes, will convict the world concerning sin and righteousness and judgment;” (John 16:8, NASB)

“Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures,” (1 Corinthians 15:1-4, NASB)

The Lord Jesus Christ went to the Cross and paid the penalty for all of the sins of mankind. He is the unique God-Man in hypostatic union forever. His person is sinless humanity and absolute undiminished deity in union without mix of attributes between His deity and His humanity. His deity of absolute sovereignty, absolute righteousness, perfect justice, eternal life, perfect love, omniscient, omnipresent, omnipotent, veracity, and immutability.

Mankind cannot produce anything good enough to equal the perfect righteousness of God. Therefore, God's justice must judge mankind for their sins. This is the issue of the ungodly or sinful. Unsaved mankind is incapable of producing anything that is acceptable to God. The only thing they can produce is either human good, sin or evil. When mankind produces sin, it is from their free will decision to sin based on either external temptation or internal temptation from the area of weakness of their genetically-formed old sin nature. When mankind produces human good, it is from their volition plus the old sin nature area of strength. Without God's perfect righteousness, none of it is acceptable. Rom. 5:6; Isaiah 64:6.

“For while we were still helpless, at the right time Christ died for the ungodly.” (Romans 5:6, NASB)

“For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment; And all of us wither like a leaf, And our iniquities, like the wind, take us away.” (Isaiah 64:6, NASB)

Salvation is only by faith. Faith is a non-meritorious decision based on what God said in the Gospel about the perfect work of His Son on the Cross. Rom. 5:1; John 3:16.

“Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,” (Romans 5:1, NASB)

“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.” (John 3:16, NASB)

Belief in the Spiritual Life

Once saved, the issue is spiritual growth by using His grace resources in the spiritual life. When filled with the Holy Spirit, the believer is taught by the Holy Spirit through the communication of Bible doctrine by the pastor-teacher what is contained in His Word - Bible doctrine. The believer is to



consistently examine their thinking and spiritual condition - either carnal with the old sin nature controlling their soul or spiritual where they are filled with the Holy Spirit and the Holy Spirit is controlling their soul.

If they are out of fellowship in carnality, then confession of their known sins to God the Father in prayer is the only means of recovering the filling of the Holy Spirit and their ability to live the spiritual life. 1 John 1:9.

"If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9, NASB)

In 1 Corinthians 15:1-2, "believed" is the transitive verb πιστεύω (pisteuō) which always requires an object. *Pistis* is the Greek noun and is translated "faith." *Pisteuo* is the Greek verb and is always translated "believe." The object is the Savior, the Lord Jesus Christ. This is the Christian concept of believe. You are something because Jesus Christ is something and a Church Age believer is in union with Him forever.

"Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain." (1 Corinthians 15:1-2, NASB)

"Believe" to the negative unbeliever is an intransitive verb and has no object. To them, believe means just be sincere in what you believe, no object. They continue to try to be saved by the deeds of the Mosaic Law or by trying to be saved by doing human good. Their belief does not have God or Jesus Christ in it.

You are what you are in the Christian walk because of God's grace. His grace means you can fellowship with Him. You did not receive the grace gift of salvation in vain! What does it mean? In Galatians 5:4, they were going back to the Mosaic Law to gain the favor of God instead of the grace gift of salvation in Jesus Christ. They were also not using God's grace resources in the Christian life. 1 John 1:9.

"You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace." (Galatians 5:4, NASB)

"If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9, NASB)

In Hebrews 12:15, "no one comes short of the grace of God" means to get bitter. Getting out of fellowship stops the grace pipeline from flowing. Grace, when a verb, is passive as in Luke 1:28 where Mary received grace. Humility is always in the passive as in James 4:6 and James 4:10 to "be in a position to receive humility."

"See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled;" (Hebrews 12:15, NASB)

"And coming in, he said to her, "Greetings, favored one! The Lord is with you." (Luke 1:28, NASB)

"But He gives a greater grace. Therefore it says, "GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE." (James 4:6, NASB)

"Humble yourselves in the presence of the Lord, and He will exalt you." (James 4:10, NASB)

The dangers of the Christian life include getting out of fellowship and staying out. Then you will be producing human good or sin with the old sin nature controlling your soul. 2 Cor. 6:1; 2 Cor. 9:8; 2 Cor.



9:14.

“And working together with Him, we also urge you not to receive the grace of God in vain—” (2 Corinthians 6:1, NASB)

“And God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed;” (2 Corinthians 9:8, NASB)

“while they also, by prayer on your behalf, yearn for you because of the surpassing grace of God in you.” (2 Corinthians 9:14, NASB)

We will be what we are in eternity because of the Christian walk. Heb. 12:28.

“Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe;” (Hebrews 12:28, NASB)

Salvation in the Book of Galatians

The Savior of the world is Jesus Christ. Every salvation plan has to have a person as the Savior, whether it is the general salvation of a nation in human terms or spiritual salvation in God's plan. Gal. 1:4.

“who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father,” (Galatians 1:4, NASB)

The revelation of the contents of God's plan is in Galatians 1:11-12. Salvation provides the means for fellowship with God. Gal. 1:10-13.

“For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ. For I would have you know, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but I received it through a revelation of Jesus Christ. For you have heard of my former manner of life in Judaism, how I used to persecute the church of God beyond measure and tried to destroy it;” (Galatians 1:10-13, NASB)

Sanctification is part of God's plan of salvation and includes the principle of calling as a part of that plan. Gal. 1:15.

“But when God, who had set me apart even from my mother's womb and called me through His grace, was pleased” (Galatians 1:15, NASB)

Salvation is universal to all to whom it is offered. Salvation is only by non-meritorious faith in the work of Jesus Christ on the Cross. The believer becomes justified by faith. Salvation includes the indwelling of the deity of Jesus Christ in believers. Salvation provides God's grace resources and empowerment to achieve spiritual maturity in the Christian way of life. Gal. 3:2-3.

“This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith? Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?” (Galatians 3:2-3, NASB)

Salvation has always been by faith. Salvation does not come by adherence to the Mosaic Law. Gal. 3:6; Galatians 3 and 4.

“Even so Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS.” (Galatians 3:6, NASB)

Redemption as a part of salvation was accomplished by Christ. Salvation is connected with God's



promise to Abraham. Salvation is connected with the seed of Abraham. Gal. 3:13; Gal. 3:16.

“Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, “CURSED IS EVERYONE WHO HANGS ON A TREE”—” (Galatians 3:13, NASB)

“Now the promises were spoken to Abraham and to his seed. He does not say, “And to seeds,” as referring to many, but rather to one, “And to your seed,” that is, Christ.” (Galatians 3:16, NASB)

Salvation is connected with the promise of the Holy Spirit. Salvation is also connected with the Angelic Conflict. Gal. 3:18; Gal. 3:20-21.

“For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise.” (Galatians 3:18, NASB)

“Now a mediator is not for one party only; whereas God is only one. Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law.” (Galatians 3:20-21, NASB)

Salvation is needed by all regardless of ethnic background. Gal. 3:22.

“But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.” (Galatians 3:22, NASB)

Salvation provides a permanent union with Jesus Christ by the Baptism of the Holy Spirit. Salvation puts all believers into the Body of Christ permanently. Salvation has a family concept in the spiritual life while on earth and eternity. We are sons of God. Salvation is connected with the doctrine of adoption in positional, experiential, and ultimate sanctification. Gal. 3:27.

“For all of you who were baptized into Christ have clothed yourselves with Christ.” (Galatians 3:27, NASB)

Salvation has an heirship concept in the spiritual life while on earth. We are heirs now, but will realize the proceeds in eternity. Salvation is not destroyed by carnality or reversionism, but spiritual growth and reaching spiritual maturity is definitely affected. Salvation is designed as a maximum liberty and benefit plan, not a bondage slaving system.

Salvation has three phases: Regeneration or the New birth, the filling of the Spirit, and production of the fruit of the Spirit. Spiritual maturity results in maximum glorification to God. This phase doesn't come to the surface much in Galatians except with regard to heirship.

Salvation is very practical as it must be related in life to those about us. A part of the whole salvation doctrine in Galatians is production and patience is enjoined upon the believer in sowing. Salvation through the substitutionary spiritual death of Jesus Christ on the Cross is not designed to bring glory to us, but rather glory to Jesus Christ and God the Father.

Salvation in the Old Testament

The First Declaration - the Proto Evangel

The first declaration of the Gospel of salvation through Jesus Christ is called the Proto-Evangel. Proto-evangel is a compound word from the Greek πρῶτος (prōtos) plus εὐαγγέλιον (euaggelion) meaning “first Gospel.”

By cursing the serpent (indwelt by Satan) before the promise of salvation, there was a separation between the serpent's seed (homo sapiens) and the woman's seed (the Lord Jesus Christ). In Genesis



3:15, “I will put enmity” refers to a wall or barrier. “Between you and the woman” refers to Satan and the woman. Man is not mentioned here because he deliberately sinned. “And between your seed” refers to unregenerate homo sapiens. “And her seed” refers to Jesus Christ.

“And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.”” (Genesis 3:15, NASB)

Satan is involved with the human race. The woman would be the means whereby the Lord Jesus Christ entered the human race. Why the seed of the woman and not the man’s seed? In John 8:44, “You are of your father the devil” refers to unregenerate homo sapiens. This emphasizes the difference between the man’s sin and the woman’s sin.

““You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies.” (John 8:44, NASB)

Out of the curse of the serpent in Genesis 3:14 came the first declaration of the Gospel (salvation).

“The LORD God said to the serpent, “Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; On your belly you will go, And dust you will eat All the days of your life;” (Genesis 3:14, NASB)

In Genesis 3:15, “He shall bruise you on the head” refers to the Lord Jesus Christ at the Second Advent when our Lord will bind Satan and his fallen angels in the Abyss for 1000 years, and then their final eternal destination in the Lake of Fire. “And you shall bruise him on the heel” refers to Jesus Christ at the His First Advent ending with His substitutionary spiritual death on the Cross followed by His resurrection, ascension, and session at the right hand of God the Father in the third heaven. Satan passed on his venom (sin) to man. Christ bore our sins on the Cross. 2 Cor. 5:21; 1 Peter 2:24; Rev. 20:1-3.

“He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.” (2 Corinthians 5:21, NASB)

“and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.” (1 Peter 2:24, NASB)

“Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years; and he threw him into the abyss, and shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.” (Revelation 20:1-3, NASB)

Emphasis in the first declaration of salvation is on the virgin birth, not on the Blood of Christ. The Blood of Christ followed the virgin birth.

Other Old Testament Declarations of the Gospel

Gospel revelation in the Old Testament through simple declaration begins in Genesis 3:15 and reaches its peak in Isaiah 53. Jesus Christ was first revealed as Savior at the time of man’s fall. He is represented as the “Seed of the Woman.”

“And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.”” (Genesis 3:15, NASB)

There never was a time and there will never be a time when God is not saving mankind. Rom. 10:13; 2



Peter 3:9; Zech. 13:9.

“for “WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED.”” (Romans 10:13, NASB)

“The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.” (2 Peter 3:9, NASB)

““And I will bring the third part through the fire, Refine them as silver is refined, And test them as gold is tested. They will call on My name, And I will answer them; I will say, ‘They are My people,’ And they will say, ‘The LORD is my God.’”” (Zechariah 13:9, NASB)

Positive volition existed in Old Testament times at God consciousness and Gospel hearing. Exodus 33:7; Isaiah 55:6.

“Now Moses used to take the tent and pitch it outside the camp, a good distance from the camp, and he called it the tent of meeting. And everyone who sought the LORD would go out to the tent of meeting which was outside the camp.” (Exodus 33:7, NASB)

“Seek the LORD while He may be found; Call upon Him while He is near.” (Isaiah 55:6, NASB)

The Gospel was clearly declared in Old Testament times. Rom. 1:1-4; Acts 3:18.

“Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God, which He promised beforehand through His prophets in the holy Scriptures, concerning His Son, who was born of a descendant of David according to the flesh, who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,” (Romans 1:1-4, NASB)

““But the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled.” (Acts 3:18, NASB)

Regardless of the age or dispensation, man is always saved in the same manner - positive volition expressed in a non-meritorious way as faith in the Lord Jesus Christ. Acts 4:12; Gal. 3:6-8.

““And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.”” (Acts 4:12, NASB)

“Even so Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS. Therefore, be sure that it is those who are of faith who are sons of Abraham. The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “ALL THE NATIONS WILL BE BLESSED IN YOU.”” (Galatians 3:6-8, NASB)

Salvation in the person of Jesus Christ has always and will continue to always be available to mankind. Isaiah 55:6; Acts 4:12.

“Seek the LORD while He may be found; Call upon Him while He is near.” (Isaiah 55:6, NASB)

““And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.”” (Acts 4:12, NASB)

Old Testament salvation resulted in the imputation of God's absolute righteousness (+R) to the believer. Psalms 24:5; Isaiah 61:10.

“He shall receive a blessing from the LORD And righteousness from the God of his salvation.” (Psalms 24:5, NASB)



"I will rejoice greatly in the LORD, My soul will exult in my God; For He has clothed me with garments of salvation, He has wrapped me with a robe of righteousness, As a bridegroom decks himself with a garland, And as a bride adorns herself with her jewels." (Isaiah 61:10, NASB)

While revelation from God is progressive (reaching its peak in the New Testament), it is nevertheless, sufficient for salvation of souls in all periods of human history. Gen. 15:6.

"Then he believed in the LORD; and He reckoned it to him as righteousness." (Genesis 15:6, NASB)

The object of faith in salvation is the Lord Jesus Christ. However, the revelation concerning Christ varies with the dispensations. Gal. 3:26.

"For you are all sons of God through faith in Christ Jesus." (Galatians 3:26, NASB)

Hebrews 11 shows that the spiritual life of Old Testament believers consisted of faith-rest.

"Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the men of old gained approval. By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible." (Hebrews 11:1-3, NASB)

"By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks." (Hebrews 11:4, NASB)

"By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten son;" (Hebrews 11:17, NASB)

Generally in the Old Testament, Jesus Christ was revealed by shadows. Shadow Christology is abundant in the Old Testament. Examples are the tabernacle, the feasts, and the actions of the Levitical priests. Christophanies also revealed Christ in the Old Testament. The Levitical offerings were designed to emphasize both propitiation and reconciliation. Leviticus 1 through Leviticus 3. The Tabernacle revealed the Gospel. Heb. 10:1; Rom. 3:25-26.

"For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near." (Hebrews 10:1, NASB)

"whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus." (Romans 3:25-26, NASB)

Jesus Christ was revealed in the Old Testament as the burning bush, the rock that Moses struck, and as the Shekinah glory in the cloud by day and pillar of fire by night. Furniture in the Tabernacle revealed Jesus Christ by typology. Jesus Christ was revealed as an illustration of salvation through Noah's ark. Num. 17:7; Gen. 7:1; Gen. 7:7.

"So Moses deposited the rods before the LORD in the tent of the testimony." (Numbers 17:7, NASB)

"Then the LORD said to Noah, "Enter the ark, you and all your household, for you alone I have seen to be righteous before Me in this time." (Genesis 7:1, NASB)

"Then Noah and his sons and his wife and his sons' wives with him entered the ark because of the water of the flood." (Genesis 7:7, NASB)



Many conversions are recorded in the Old Testament such as Noah. Gen. 6:8-9; Heb. 11:7.

"But Noah found favor in the eyes of the LORD. These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God." (Genesis 6:8-9, NASB)

"By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith." (Hebrews 11:7, NASB)

Abraham became a believer by faith in the Messiah to come Who would pay the penalty for all the sins of mankind. God the Father imputed His very own absolute righteousness (+R) to Abraham which is the pattern of salvation. Abraham didn't invite Christ into his heart. He just believed by faith alone in the Messiah to come and that He would atone for his sins. Gen 15:6; Rom. 4:1-5.

"Then he believed in the LORD; and He reckoned it to him as righteousness." (Genesis 15:6, NASB)

"What then shall we say that Abraham, our forefather according to the flesh, has found? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? "ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS." Now to the one who works, his wage is not credited as a favor, but as what is due. But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness," (Romans 4:1-5, NASB)

Job gave perfect testimony to salvation in the Gospel - our Lord's death, burial and resurrection. Job 19:25-26.

"As for me, I know that my Redeemer lives, And at the last He will take His stand on the earth. "Even after my skin is destroyed, Yet from my flesh I shall see God;" (Job 19:25-26, NASB)

Many Gentiles were saved in the Old Testament. Rom. 9:24-25; Rom. 9:30-33; Exodus 9,

"even us, whom He also called, not from among Jews only, but also from among Gentiles. As He says also in Hosea, "I WILL CALL THOSE WHO WERE NOT MY PEOPLE, 'MY PEOPLE,' AND HER WHO WAS NOT BELOVED, 'BELOVED.'"" (Romans 9:24-25, NASB)

"What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith; but Israel, pursuing a law of righteousness, did not arrive at that law. Why? Because they did not pursue it by faith, but as though it were by works. They stumbled over the stumbling stone, just as it is written, "BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED." (Romans 9:30-33, NASB)

Nebuchadnezzar was saved in Daniel 3:28 and Daniel 4:34.

"Nebuchadnezzar responded and said, "Blessed be the God of Shadrach, Meshach and Abed-nego, who has sent His angel and delivered His servants who put their trust in Him, violating the king's command, and yielded up their bodies so as not to serve or worship any god except their own God." (Daniel 3:28, NASB)

"But at the end of that period, I, Nebuchadnezzar, raised my eyes toward heaven and my reason returned to me, and I blessed the Most High and praised and honored Him who lives forever; For His dominion is an everlasting dominion, And His kingdom endures from generation to generation." (Daniel 4:34, NASB)