**Eternal Salvation**

**As Seen in the Earth’s Restoration**

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The Bible is a book of redemption; and

basic, unchangeable teachings surrounding

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 wisdom and knowledge, 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 chapter

one.

In these opening verses, God begins by

revealing His creation of the heavens and

the earth (v. 1). Then, immediately following

this, in the first part of the second verse, God

reveals that the earth became a ruin (which, as

subsequent Scripture reveals, could only have

resulted from God’s actions following Satan

seeking a higher regal position than the one

which he held [the God-appointed ruler over

the earth (Isa. 14:12-17; Ezek. 28:14-16)] and be

“like the most High” [be like the Ruler over the

entire universe, like God Himself (Ps. 103:19)]).

Then, immediately following the statement

in Gen. 1:2a concerning the ruin of the

material creation, God reveals the means which

He used to restore this ruined creation (vv. 1:2b

ff) — *a restoration accomplished entirely through*

*Divine intervention.*

The importance of understanding that

which is revealed in these opening verses *cannot*

*be overemphasized,* for man, a subsequent creation

of God, *also* fell into a ruined state because

of Satan’s actions (Gen. 1:26-28; 3:1ff). And if

ruined man was to be restored (as the ruined

material creation had previously been restored),

it would have to be accomplished *exactly in*

*accordance* with the previously established pattern.

It would have to be accomplished *exactly in*

*accordance* with the method which God revealed

at the beginning of His Word *concerning how He*

*restores a ruined creation.*

This is the first of numerous unchangeable

ways in which God has revealed Himself, His

plans, and His purposes to man in His Word.

Once God establishes a pattern, *no change*

*can ever occur.* And He has forever established,

once for all, at the very beginning of His Word,

*exactly* how He goes about restoring a ruined

creation.

Genesis 1:2b, 3 records *the initial act* of the

triune Godhead in bringing about the restoration

of the ruined material creation — an act

in which *the Father, the Son,* and *the Holy Spirit*

each participated.

In this foundational pattern, forming a

type, *the Spirit of God moved, God spoke, and light*

*came into existence* (note that nothing can come

into existence apart from the Son, Who is “the

light of the world” [John 1:3, 9; 9:5]).

And in the antitype, within the framework

of man’s salvation experience, the matter is

*identical.* Salvation can occur *only* through a

work of the triune Godhead, and this Divine

work follows an established pattern.

Thus, there is *an initial past work* of the

triune Godhead which foreshadows *an initial*

*present work* of the triune Godhead:

In *God’s initial past work* of restoring the ruined

material creation in Genesis chapter one, *the Spirit*

*of God moved, God spoke, and light came into existence.*

In *God’s initial present work* of restoring ruined

man, *the Spirit of God moves, God speaks, and light*

*comes into existence.*

*This is the manner in which God began/begins*

*His unchangeable, restorative work.*

And, relative to God’s present restorative

work, foreshadowed by the foundational pattern

surrounding His restorative work on day

one in the type, *everything* within the outworking

of that revealed in this pattern is based on

*one thing* — *the Son’s finished work at Calvary*

*almost 2,000 years ago* (progressively opened

up and brought to light in subsequent types).

(Note that God’s initial restorative work,

seen on day one in the Genesis account, is the only

part of His six-day restorative work which has to do

with salvation by grace. There had to be an initial

work, producing light shining out of darkness,

before God could continue His restorative work.

And exactly the same thing is true concerning

ruined man today. Ruined man has to initially

be made alive spiritually — pass “from death

unto life,” light has “to shine out of darkness”

[John 1:5; II Cor. 4:6] — before God can continue

a restorative work.

Man today [saved man] has a redeemed

spirit dwelling alongside an unredeemed soul,

with both housed in an unredeemed body. That

foreshadowed by God’s work on day one in the

Genesis account had to do with man’s spirit,

and that foreshadowed by His work on days

two through six had to do with man’s soul, with

the body to be redeemed at the end of that foreshadowed

by God’s work throughout the entire

six days.)

When the Son cried out from the Cross,

“It is finished” (John 19:30; *cf.* Luke 23:46), He

(the living Word) meant *exactly* that; and when

God’s Word reveals that we have a salvation

of Divine origin, based entirely on the Son’s

finished work, this Word also means *exactly*

what it states.

When man sinned in the garden, he died

*spiritually;* and when unregenerate man, “dead

in trespasses and sins” (Eph. 2:1), is made alive

today, he is made alive *spiritually.* The movement

of the Spirit (Gen. 1:2b) and God speaking (Gen.

1:3) in order to restore the ruined creation are simultaneous

events. It is the Spirit using the Word

— the written Word and the Word which became

flesh (*cf.* John 1:1-3, 14) — to effectually perform

a supernatural work in unredeemed man.

It is at this point — through the inbreathing

of God — that *life* is imparted to

that which previously had no life. It is at this

point that God breathes into lifeless man (the

Spirit imparting *life,* in accordance with the

God-breathed Word, based on Christ’s finished

work), and man is “quickened [‘made alive’]”

(Eph. 2:1; *cf.* Gen. 2:7; II Tim. 3:16).

At this point, light *shines* “out of darkness”

(II Cor. 4:6), a *division* is made between the light

and the darkness (Gen. 1:4), and the darkness

has no apprehension or comprehension of that

which is light (John 1:5; *cf.* I Cor. 2:14).

The “spirit” of unsaved man, associated

with “darkness,” is *dead.* It is a part of the

totally depraved man, with his “body of…

death,” in which there dwells “no good thing”

(Rom. 7:18, 24). But, with the movement of

the Spirit — breathing life into unsaved, lifeless

man — man’s spirit is made *alive* and, at the

same time, *separated* from his soul (Heb. 4:12).

The “soul” remains within the sphere

of darkness, which is why “the natural [Gk.,

*psuchikos,* ‘soulical’] man” cannot understand

“the things of the Spirit of God” (I Cor. 2:14).

That which remains in the sphere of darkness

can have no apprehension or comprehension

of that which has shined out of darkness. There

is a God-established division between the two

which cannot be crossed over (*cf.* Luke 16:26).

Thus, the unchangeable method which

God uses and the pattern which He follows to

restore a ruined creation have forever been set

forth at the beginning of His Word, through

the account of God’s restoration of the ruined

material creation.

Then, in Genesis chapter three, God’s new

creation, *man,* finds himself in a ruined state.

But he is not to be left in this state, for man, at

this point, becomes the object of a new Divine

restorative work.

And this work, as seen in the latter part

of chapter three and subsequent types, follows

that which had already been set forth in an unchangeable

fashion in the first chapter.

“What must I do to be saved?

Believe on the Lord Jesus Christ, and thou

shalt be saved” (Acts 16:30, 31).

[Eternal Salvation as seen in the Earth's Restoration by Arlen Chitwood](http://lampbroadcast.org/plets/ppdf5/Sal1.pdf)