

ETERNAL SALVATION

AS SEEN IN CAIN SLAYING ABEL
(3)

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The Bible is a book of redemption; and basic, unchangeable teachings surrounding redemption are set forth in different places at the beginning of Scripture.

In Genesis chapter four, Abel and his sacrifice(s) typifies Christ and His sacrifice. In this chapter one finds *the sacrifice of lambs, the slaying of an individual, and death and shed blood*.

Abel presented *lambs* for a blood sacrifice at a set time in a particular place. Then *he himself* became the sacrifice when his brother, Cain, rose up against him and slew him.

Christ presented *Himself* — *the Lamb of God* — for a blood sacrifice at a

set time in a particular place. In this respect, He, by the sacrifice of Himself, fulfilled both parts of the type surrounding Abel's experiences. *The sacrifice of lambs and the death of Abel* foreshadow the death of *Christ, the sacrificed Lamb*.

God requires shed blood to *atone for* (cover) man's sin (or, in N.T. terminology, *do away with* man's sin). This is a truth established in Eden immediately following Adam's sin. God slew innocent animals — which necessitated shed blood — and clothed Adam and Eve with the animal skins (Gen. 3:21).

And God's work after this fashion, because of man's sin, sets forth a dual truth relative to salvation which remains unchanged throughout Scripture: 1) "Salvation is of the Lord" — man, as Adam, can only remain *completely passive* (Jonah 2:9); and 2) "...without shedding of blood is no remission" (Heb. 9:22) — *death and shed blood* are that which God requires.

Abel is a type of Christ, and Cain slaying Abel foreshadows Israel slaying Christ. The recorded account in Genesis chapter four is that of one brother slaying another brother; and the recorded account in the four gospels 4,000 years later is *exactly* the same — one

brother slaying another brother.

Israel is God's firstborn son (Ex. 4:22), and Jesus is God's firstborn Son (Heb. 1:6). Israel is *God's only adopted*, firstborn son; and Jesus is *God's only begotten*, firstborn Son. Consequently, Israel and Cain are both guilty of the same sin — that of fratricide, that of slaying one's own brother.

Cain, because of Abel's acceptance and his own rejection, rose up against his brother and slew him in *the field*, a type of "the world" (Matt. 13:38).

It was during the time God's Son was in *the world* that Israel rose up against Him, as Cain rose up against Abel, and committed the same violent act. Israel slew Christ, as Cain had slain Abel 4,000 years earlier, fulfilling the type which God had established.

In the type, *the blood of Abel* cried out to the Lord "from the ground" (Gen. 4:10); but in the antitype, *the blood of Christ* "speaketh better things than that of Abel" (Heb. 12:24).

The account of Cain slaying Abel is the third major part of a multi-faceted Old Testament word picture depicting all the different things surrounding God's provision of salvation for fallen man.

The first three parts of this word picture are presented in the first four chapters of Genesis.

The first part of the picture (ch. 1) presents basic foundational truths, which, apart from the remaining facets of the word picture, cannot be properly understood.

The second and the third parts of the picture (chs. 3, 4) then begin to add to the foundation set forth in chapter one and progressively bring the complete picture more into focus.

And subsequent parts of the picture (e.g., Gen. 22; Ex. 12; Num. 21) continue to add details, ultimately bringing the whole matter into perfect focus in *the only complete picture of salvation* which God has provided.

Note *how much* has been provided in the first four chapters of Genesis thus far, though still not forming a complete picture:

The first chapter centers around God's revealed means for restoring a ruined creation. *The Spirit moves, God speaks, and light comes into existence.*

The Spirit breathes life into the one having no life (cf. Gen. 2:7), and the one who was "dead in trespasses and sins" passes "from death unto life" (John

5:24; Eph. 2:1). "Light" then shines out of the place where *only darkness* had previously existed, and a division is made between the light and the darkness.

But, in order to provide understanding concerning exactly what is occurring in this opening part of the word picture which God has provided, there is *more, far more*, which must be added to complete the picture. And these additional parts of the picture begin to be opened up and revealed in chapters three and four. Then they continue to be further opened up and revealed in different places in subsequent Scriptures.

Chapter three, adding to the picture, reveals that God requires *death and shed blood*, and this chapter also introduces a truth more fully developed and opened up in later revelation: *a Man will be made sin for the one who has sinned.*

Then the fourth chapter adds more details, bringing the two main things seen in chapter three together. Not only does God require *death and shed blood*, but this chapter introduces another truth more fully developed and opened up in later revelation: *the Man Who will be made sin is also the One Who will die and shed His blood.*

And subsequent types continue

with more details surrounding that which has already been revealed. God, in the Old Testament Scriptures, within the numerous types, has set forth all the different aspects of the work of His Son at Calvary. There is *uniformity* throughout; and each type presents different facets of the matter, with all of the types together forming *one complete word picture, allowing man to come into a full knowledge and understanding of God's provided means of salvation.*

"What must I do to be saved?" (Acts 16:30).

The answer is simple. You can't do anything. *It has all been done on your behalf.* Simply "believe [put your trust in, your reliance in]" the One Who paid it all at Calvary. Then, and only then, will Christ's finished work result in *your personal reconciliation to God.*

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

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