

# ETERNAL SALVATION

AS SEEN IN ABRAHAM OFFERING ISAAC  
(4)

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

Genesis chapter twenty-two presents the account of Abraham offering his son for a burnt-offering upon a particular mountain in the land of Moriah, in accordance with God's command.

Following God's command to offer his son after this fashion, the record presents Abraham acting in unquestioned obedience. Apart from any remonstrance or delay whatsoever, Abraham took his son, two servants, the neces-

sary provisions for the sacrifice, and began the journey toward the mount (vv. 2, 3).

God was very particular about the place where Isaac was to be offered. The land of Moriah was the region where Jerusalem was later built (II Chron. 3:1). And the designated place of sacrifice in this region, located three days' journey from Abraham and Isaac's home in the land of Gerar (v. 4), was a mount later described by Abraham after two fashions: 1) the place where "God will provide himself [*lit.* 'for Himself'] a lamb," and 2) by the name, "Jehovah-jireh," meaning "the Lord will provide" (vv. 8, 14). The designated place was thus a *mount in the land of Moriah where the Lord Himself would provide the sacrifice.*

The reason that God was very particular about the place of sacrifice during Abraham's day is apparent. There are only two occurrences of human sacrifices under God's direction in all Scripture. One occurs in Genesis chapter twenty-two where Abraham offered his son, and the other occurs in the gospel accounts where God offered His Son, the greater Son of Abraham.

It appears evident that Abraham offered his son on the same spot where

God would, 2,000 years later, offer His Son. This was the mount where the Lord would provide the sacrifice, which is exactly what He did during both Abraham's day and 2,000 years later when He offered His Own Son.

As Abraham was about to slay his son upon the mount, God stayed his hand; and a ram caught in the thicket was provided as a substitute. The ram died in the stead of Isaac, providing substitutionary atonement. The ram died in order that Isaac might live (vv. 9-13).

When God offered the greater Son of Abraham upon this mount, the Son Himself was the One Who died, providing substitutionary atonement ("reconciliation" — *a doing away with sin* — in N.T. terminology). He shed His blood and experienced death Himself in order that others, *through Him*, might live.

Abraham and Isaac were *alone* on the mount. The two men accompanying them remained a distance from the mount and neither partook of nor saw the events which transpired. Abraham and Isaac *alone* entered into these events (vv. 5ff).

The same thing occurred at Calvary. Though there were people a dis-

tance from the scene (Matt. 27:36, 54, 55), as in Abraham's day, the events were closed to their view or participation.

From the sixth to the ninth hour (noon to 3 P.M.) darkness enveloped the entire land (Matt. 27:45), and it was during this time that the Son bore "our sins in his own body on the tree" (I Peter 2:24). He drank the "cup" previously set before Him in Gethsemane (Matt. 26:39, 42, 44), allowing Himself to be made "sin for us" (II Cor. 5:21); and God had to turn away from His Own Son during this time, causing the Son to cry out, "My God, my God, why hast thou forsaken me?" (Matt. 27:46).

Abraham and his son *alone* participated in events set forth in the type, and God and His Son *alone* participated in events set forth in the antitype. *Divine intervention* on man's behalf is seen throughout.

Isaac, in the type, offered no resistance as he was bound and placed on the altar upon the wood. He willingly allowed himself to be the sacrifice.

God's Son, likewise, in the antitype, offered no resistance as He moved toward Calvary. He willingly endured the Cross, allowing Himself to be the Sacri-

fice which would put away sin (Heb. 9:26; 12:2).

As Abraham "stretched forth his hand, and took the knife to slay his son," he was stopped by the angel of the Lord; and a "ram caught in a thicket by his horns" was provided as an offering "in the stead of his son." The ram died in Isaac's place. The wages of sin (death) were satisfied via a substitute (vv. 10-13).

The wages of sin today, likewise, have been satisfied in the person of a Substitute. God has provided "for Himself a Lamb." The Lord Jesus Christ *has paid the price* which God requires:

"...Christ died for our sins according to the Scriptures" (I Cor. 15:3b).

And *God is satisfied* with the price which His Son has paid:

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Man can either receive Jesus Christ, Who has paid the wages of sin on his behalf, or man can pay the penalty himself. The Lamb has died, but the

death of the Lamb is insufficient without the application of the blood (Ex. 12:6, 7, 12, 13).

Man must, personally, himself, appropriate that which God has provided through the death of His Son at Calvary. Man must, personally, himself, receive that which has been made possible through the finished work of God's Son at Calvary.

And it is offered as a gift — *absolutely free* — to anyone who will, by faith, receive the gift (Eph. 2:8, 9).

"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 the finished work of God's Son become efficacious *in your life personally.*

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