

ABRAHAM'S SALVATION — TIME AND PLACE

As Seen in Two Subsequent Old Testament Types
As Seen in Christendom Today

In Rom. 4:3, quoting from Gen. 15:6, “Abraham believed God [Abraham *believed* that which God had said; Abraham exercised *faith*], and it was counted unto him for righteousness.”

This event is looked upon by some individuals as the point in Abraham's life where he was saved. But that *CAN-NOT possibly be correct, for several reasons.*

The context of the statement in Gen. 15:6 has to do with that which God had previously revealed about Abraham and his progeny realizing an inheritance in another land (*cf.* Gen. 13:14-17; 15:2-21), which is the contextual setting of the statement in Romans as well (4:1-22). And it was *in THIS realm that Abraham exercised faith, believed God.*

Abraham had believed God relative to this same issue prior to the events of Genesis chapter fifteen, while still in Ur (*cf.* Gen. 12:1-3; Heb. 11:8). And his belief concerning this issue, once in the land, *is simply a continuing belief in God's fulfillment of that which He had previously promised.*

It had *NOTHING* to do with Abraham's salvation, his passing “from death unto life,” for he *could ONLY* have been spiritually alive (saved) at the time he left Ur, else he could *NOT* have gone out “by faith” (Gen. 12:1-4; Heb. 11:8).

Salvation is *NOT* in view anywhere in this passage. Salvation, of necessity, *would have HAD to be* an issue at a prior time in Abraham's life, which *could ONLY* have occurred *PRIOR* to God commanding him to leave Ur and travel to another land, though the matter is *NOT* dealt with in Scripture per se.

(The *means* of salvation is dealt with prior to the account of Abraham's introduction in Scripture.

It is dealt with in parts of the first four chapters of Genesis, preceding and during Adam's day, two millennia preceding Abraham's day.

And this preceding revelation provides *the UNCHANGEABLE means* through which Abraham *would have HAD to be saved*, which is *NOT* dealt with in the account of Abraham's life in Ur, prior to his departure, "by faith."

And this previously revealed means of salvation would, *ALONE*, tell a person that Gen. 15:6, quoted in Rom. 4:3, *could NOT have had anything to do with Abraham's salvation*.

Abraham's "belief" in these passages had to do with that which God had revealed about his seed, his progeny [Gen. 15:2-21; Rom. 4:1-22]. *It had NOTHING to do with belief in God's provision of a blood sacrifice, with death and shed blood*.

There *ARE* blood sacrifices following Gen. 15:6, *BUT* they have to do with ratifying the Abrahamic Covenant, previously given to Abraham some years before in Ur [Gen. 12:1-3; 15:9-23].

The typology of Abraham leaving Ur for another land would *clearly SHOW* the preceding; in fact, it would *NECESSITATE* the preceding.

But first, note two later types [comparing Scripture with Scripture] dealing with the same thing — the Israelites under Moses [the nation which sprang from the loins of Abraham], over four hundred years later, leaving Egypt for the same land; and Ruth and Orpah in the Book of Ruth, leaving Moab for the same land.

On the former, the Israelites COULD NOT have left Egypt [a type of the world] and begun the journey toward the land in the Abrahamic Covenant *UNTIL* blood sacrifices had occurred and the matter of their salvation had been settled — the death of the firstborn [Ex. 12:1ff].

On the latter, in like manner, Ruth and Orpah COULD NOT have left Moab [a type of the world] and begun the journey

toward Bethlehem *UNTIL EXACTLY the SAME thing had occurred, as clearly seen in the overall type [Ruth 1-4] or in the previous type of the Israelites under Moses [Ex. 12ff].*

NOR could Abraham have previously left Ur [a type of the world] and begun the journey toward the land to which he had been called UNTIL EXACTLY the SAME thing — a blood sacrifice — had occurred.

And *EXACTLY the SAME thing* is seen in the life of an individual today. A person simply *CANNOT exercise faith* and leave the things of this world and begin moving toward the land of his calling [which in this case is a heavenly land] *UNTIL AFTER he has availed himself of the blood Sacrifice, UNTIL AFTER he has been saved.*

THEN and ONLY THEN can he move toward the goal of his calling.

It has *ALL* been set forth in the Old Testament types, and the antitype *MUST follow these types in EXACT detail.*)

