

Abraham's Salvation — Time & 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 *CANNOT possibly be correct*. 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 eternal salvation, 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).

Eternal salvation is *NOT* in view anywhere in this passage. Eternal salvation, of necessity, *would have HAD to be* an issue at a prior time in Abraham's life. Abraham *could ONLY* have been saved 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 eternal salvation is dealt with prior to the account of Abraham [which begins in Genesis chapter eleven], in parts of the first four chapters of Genesis, preceding and during Adam'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, had *NOTHING* to do with Abraham's eternal 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, belief having to do 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.

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 eternal 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 anti-type *MUST follow these types in EXACT detail.*)