**Abraham’s Salvation — Time & Place**

*As Seen in Two Subsequent Old Testament Types*

*As Seen in Christendom Today*

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In [Romans 4:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+4.3&t=NKJV), quoting from [Genesis 15:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.6&t=NKJV), “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 [Genesis 15:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.6&t=NKJV) has to do with that which God had previously revealed about Abraham and his progeny realizing an inheritance in another land (*cf*. [Genesis 13:14-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+13.14-17&t=NKJV); [15:2-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.2-21&t=NKJV)), which is the contextual setting of the statement in Romans as well ([Romans 4:1-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+4.1-22&t=NKJV)). 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*. [Genesis 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV); [Hebrews 11:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.8&t=NKJV)). 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” ([Genesis 12:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-4&t=NKJV); [Hebrews 11:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.8&t=NKJV)).

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 [Genesis 15:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.6&t=NKJV), quoted in [Romans 4:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+4.3&t=NKJV), 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 [[Genesis 15:2-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.2-21&t=NKJV); [Romans 4:1-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+4.1-22&t=NKJV)]. 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 [Genesis 15:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.6&t=NKJV), but they have to do with ratifying the Abrahamic Covenant, previously given to Abraham some years before in Ur [[Genesis 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV); [15:9-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.9-23&t=NKJV)].

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 [[Exodus 12:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.1ff&t=NKJV)].

*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](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+1-4&t=NKJV)] *or in the previous type of the Israelites under Moses* [[Exodus 12:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.1ff&t=NKJV)].

*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*.)