

Gospel Pictures From Mount Moriah Part 4

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Bible Text: Genesis 22:1-14
Preached on: Sunday, October 18, 2020

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All right, turn in your Bibles this morning, first of all, to Psalm 63, then we'll sing the bulletin hymn this morning. Psalm 63.

1 O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; 2 To see thy power and thy glory, so as I have seen thee in the sanctuary. 3 Because thy lovingkindness is better than life, my lips shall praise thee. 4 Thus will I bless thee while I live: I will lift up my hands in thy name. 5 My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:

Let's sing the bulletin hymn this morning to the tune of, "Oh, for a thousand tongues to sing."

"To Christ the Risen Lord we sing, in Him alone we boast.
All other hopes we now deny, and trust the Lord of hosts.

Praise Him by whom all things were made, to glorify His name.
Exalt Him Who now reigns o'er all – forever more the same.

But we as sinners saved from sin, we praise Him most for grace:
Who came in human flesh to die and suffer in our place.

We praise Him for the blood He shed, redemption's costly price;
We praise Him for His righteousness that for us shall suffice.

We praise Him for His keeping love that binds our hearts to Him;
We praise Christ Jesus, Lord of all, our Savior great and Friend."

Good morning. We welcome each and every one to the service this morning and we ought to be very thankful that the Lord has enabled us in the midst of all that's going on in this world at this present time to assemble and to be able to hear his precious word. We're just thankful that the Lord enables us and strengthens us and gives us a place and gives us opportunity and brings us. It's the only way we come, he brings us.

We want to pray for those that are sick. We pray for Paul and Bree this morning and for Olivia as she recovers from the surgery, and Tamara as she seems to be prospering well, and others that have had surgery and have problems of life and cares, and we all have our burdens and our sicknesses and our pains but it should come as no surprise to us. The Lord said many are the afflictions of the righteous but he delivers us out of them all. We'll be delivered either by healing and by deliverance here in this world, or we'll be ultimately and finally delivered from them forever.

Let's turn to page 547 and sing this hymn and Tim wait on the congregation, please.
"Have thine own way."

"Have thine own way, Lord! Have thine own way!
Thou art the Potter; I am the clay.
Mold me and make me after thy will
While I am waiting, yielded and still.

Have thine own way, Lord! Have thine own way!
Search me and try me, Master, today!
Whiter than snow, Lord, wash me just now,
As in thy presence humbly I bow.

Have thine own way, Lord! Have thine own way!
Wounded and weary, help me, I pray!
Power—all power—surely is thine!
Touch me and heal me, Savior divine!

Have thine own way, Lord! Have thine own way!
Hold o'er my being absolute sway!
Fill with thy Spirit till all shall see
Christ only, always, living in me!"

We start by cheering the weather changes and we get raspy sometimes and we never know how things are going to work out. This is number 396 in your songbook if you'd like to follow along, and I'll tell you, if you want to sing this morning and help me, you can do that too.

"Naught have I gotten but what I received;
Grace hath bestowed it since I have believed;
Boasting excluded, pride I abase;
I'm only a sinner saved by grace!

Only a sinner saved by grace!
Only a sinner saved by grace!
This is my story, to God be the glory,
I'm only a sinner saved by grace!

Once I was foolish, and sin ruled my heart,
Causing my footsteps from God to depart;
Jesus hath found me, happy my case;
I now am a sinner saved by grace!

Tears unavailing, no merit had I;
Mercy had saved me, or else I must die;
Sin had alarmed me, fearing God's face;
But now I'm a sinner saved by grace!

Suffer a sinner whose heart overflows,
Loving his Savior to tell what he knows;
Once more to tell it, would I embrace—
I'm only a sinner saved by grace!"

Turn back in your Bibles this morning again to Genesis 22. I was in a meeting somewhere years ago and Brother Tim James stood up to preach and he quoted that last verse of this hymn,

"Suffer a sinner whose heart overflows,
Loving his Savior to tell what he knows;
Once more to tell it, would I embrace—
I'm only a sinner saved by grace!"

That's what every true gospel preacher seeks to do, and that is tell what he knows and has been taught by the grace of God.

We've been looking at Genesis 22, these first 14 verses or so, and talking about these "Gospel Pictures from Mount Moriah." I'll read some verses to you in the beginning again. It says,

1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. 2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. 3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. 4 Then on the third day Abraham lifted up his eyes, and saw the place afar off. 5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

You know, most people in our day believe that salvation is some kind of cooperative effort between the sinner and God. They believe God does his part and we do ours. They

believe God makes it available and we must respond. They believe God works and we work. They believe God does most everything but the determining factor is our work or our will or our decision. They believe, and I heard this recently, that God gives everyone a chance but the choice is ours.

Now I say that this is what most men and women in our day believe but it is not what the Bible teaches. There is the underlying and multiplying theme from Genesis all the way to the last of Revelation that salvation is of the Lord. That's what Jonah was forced to confess from the belly of the whale, that salvation in its entirety is of the Lord. And while men believe that naturally and while they're taught it by false religion even moreso, that is not what is pictured for us in our text this morning. You see, salvation is a work between a Father and a Son. I say a Father and a Son, let me rephrase that, salvation is a cooperative work between the Father and the Son. It is accomplished and done for some men but not depending on anything that they will do or have done, but it is determined of God before they are born. It is by the grace of God and it is of the Father and in the Son.

Now there are so many things in this text that I've looked at over the years and wanted to deal with each one of them so I'm just taking my liberty now to do so, and one of those things is if you'll notice here in verse 3 when Abraham got up that morning, that he took two of his young men with him. He took two young men with him and then on the third day, Abraham lifted up his eyes and saw the place afar off, but notice he said unto his young men, "Abide ye here with the ass. You stay here and we, that is, me and the son, my son, will go up into the mount and come again unto you." Now what the picture is, at least to me, that here are these two men who would have been eyewitnesses to whatever took place on Mount Moriah. It was the law that in the mouths and the witness of two witnesses everything should be established. But Abraham at the command of God, I'm sure, Abraham commands these young men to stay where they're at and he and Isaac went up into that mount alone and I believe it is to demonstrate something, and that is that salvation in its entirety is that covenant salvation that is between the Father and the Son.

And these two men, most likely, humanly speaking just like others have done, if they had traveled up to that mount, Mount Moriah, and saw what Abraham was about to do with his son, they would have interrupted and interceded on his behalf just like when Peter heard Christ say what was going to happen to him and he said, "Not so, Lord, not so!" And then what did the Lord say to him? "Get thee behind me, Satan." No human being will be a part of interrupting or interceding or do anything in stopping this transaction that's about to take place on Mount Moriah.

Then just many years later on Mount Calvary, there hangs beside the Lord Jesus Christ two men, two witnesses also, but in order to show that this thing is between the Father and the Son, the Bible says that for a period of three hours darkness shrouds everything on that mountain and there is nothing to be seen, nothing to be witnessed in this transaction between the Father and the Son. God the Father and God the Son are the ones involved in all of our salvation and not only are we not fleshly witnesses to that, but he alone must reveal it to the faith that he gives. Everybody is always shut out of the doing

of it, of the performance of it, of the agreement of it, and we are simply told by God in a revelation through the gospel what transpired, who was involved and what was accomplished.

Those young men standing there at the bottom of that mountain, they did not know what was going on. They did not know what was going on until Abraham and Isaac came down off the mountain and told them what went on. And men and women do not know what went on at the cross of Calvary between the Father and the Son in this everlasting covenant until God is pleased to reveal it to us in the gospel. It is his word that tells us what happens.

Many preachers have speculated on the awful agony of Christ. They have speculated on the physical death and torture and all these things of the Lord Jesus Christ, but the Bible does little speaking of those things but rather it speaks of what transpired here between the Father and the Son in this time, and God is his own witness to what he is doing. But according to his word, this is what he's doing, he's dealing with all his people just like those two men at the base of that mountain. I'm not saying that they represent this but if they did, they would represent a people out of both Jew and Gentile, God's elect, that were left there to stand at that mountain and all that was done for them be done by the Father and the Son.

So they come down off the mountain and what has transpired is a picture of God dealing with his Son as a representative of all those that he chose in the Lord Jesus Christ, and that's the picture throughout scripture. Whenever the priest went in to offer up the sacrifice of blood, he entered into the Holy of Holies and there was nothing there, nobody there, I should say, there was no one there except that priest and that sacrifice and God himself dwelling as he said he would between the cherubim of gold. In other words, man is totally excluded and God is totally unapproachable by any man other than that one that's appointed of God, and when he comes into his presence, he represents, as that priest did, his people and he represents most especially, as Christ did, his elect. And this is what takes place.

Turn over in Isaiah 53. Isaiah 53, beginning in verse 4. Now I don't think that there is maybe a Bible scholar anywhere that does not believe that the prophet Isaiah is here speaking about the Lord Jesus Christ, the Messiah, the one who Isaac is a type of. Verse 4 says, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken." You know, if there were no other verses in the Bible to clearly let us know, to

clearly inform us who it is that Christ goes to that cross for, this verse would be enough because he says "for the transgression of my people was he stricken."

When the Lord imputed the sins of his people to the Lord Jesus Christ who stood there as their surety and as their representative and every one of them apart from him except in him, standing there being represented by Christ before God, he for their transgression was stricken. What is the thought? If you stop and think about it, the only one that could have done anything to Isaac was Abraham. There wasn't anybody else on that mountain. And the only one who can deal with Christ in such a way as he did is God the Father. It is not only between them on behalf of this people but they are the only ones that can be involved. People are always talking about what the devil did or the devil's part. He has no part in this. They go to such ridiculous ends as saying, "Well, God made a choice and you made a choice and the devil makes a choice, you make the deciding choice." No. God and his Son are the only ones involved in this business.

"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth." And here's where it all comes down to right here. This is what's going on between the Father and the Son. "Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand." What does that mean? It means the purpose of God. It means the purpose of grace which was given us in Christ before the foundation of the world when Christ went to that cross, went to that Mount Calvary and God dealt with him there, God brought forth in Christ the pleasure of the Lord. That's not to say that God is some kind of vindictive God but in order to save his people, in order to manifest his just judgment, in order to deal with their sin, in order to redeem them and deliver them, he must go and him alone must deal with his Son on that cross.

"He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." He bears their iniquities. He doesn't sweep them under the carpet. He doesn't act like that they never existed. He doesn't deal with them the way you and I deal with our children by lying about them and saying it wasn't their fault and such things as that. He meets the sins of his people head-on in his Son and he deals justly with them. He bruised his Son.

"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." How can we read that and not see that he's dealing with his people in the matter of their sins, their transgressions?

Turn over to John 6. If there's one thing that stands out in this text to me, it is the willingness and the submission and the voluntariness of this young man Isaac, and he's gone there because it's his father's will. He's gone there and proceeded up knowing that a sacrifice has to be made, knowing that it's going to be made, knowing that everything

necessary for it to be made is there except the sacrifice itself, but he's in total submission when his father lays him up on the wood.

Here in John 6:37, Christ expresses a confidence that not many today have. He said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Now who is going to come to Christ? Those that get pressured or those that get threats, or those that get hoo-dooed in some kind of decision or will-works or whatever it might be? Who's going to come to Christ? Christ said, "All that the Father giveth me. They're going to come to me and when they come to me, I will in no wise cast them out because," look at this, "For I came down from heaven, not to do mine own will, but the will of him that sent me." Now here Christ is speaking as Jehovah's servant. Who was it that sent him to that cross? Was it the Romans? Was it the Jews? Remember what it said in Isaiah 53? It pleased the Father, it pleased God to bruise him and he comes down from heaven not to do his own will but "the will of him that sent me," and here we find out the Father's will, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." The Father sent him. He came and voluntarily did the Father's will and the will of both Father and Son in the accomplishment of this salvation from him dying for their sins all the way to him raising them up, will be accomplished. It will be accomplished.

He satisfies the Father. He does the Father's will. He accomplishes that work of righteousness that the Father sent him to do, which was to die for his people and their sins, and that's why when we read over in the book of Hebrews, as we have read recently in Hebrews 10, he's quoted in both the Old Testament and the New Testament in this way, "Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." Paul says in Romans 8, "He that spared not his own So," that sure sounds familiar, doesn't it? "He that spared not his own Son." You say, "Well, Isaac didn't die." He died in Abraham's mind. He died. He was a done deal in Abraham's mind. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" If God the Father did not spare his Son in the salvation of his people, you can mark it down that he will, for those he died for, freely give them all things. Everything.

I thought about it this week in thinking about this and trying to prepare for this. I thought about whenever Mary and Joseph left to leave Jerusalem and they left Christ behind some day's journey before they realized he was there, what did he say to them? When they found him again, he said, "Didn't you know I must be about my Father's business?" This was the Father's business. This is the Son in agreement with the Father performing the Father's business, and that which is agreed upon by the Father and the Son before the world began is called the everlasting covenant. His blood in Hebrews 13 it says, his blood is the blood of the everlasting covenant. He's the one who's the Mediator of the covenant, as a matter of fact, he's the one that God sends as the covenant.

Turn over in Zechariah 9. Zechariah 9:9, listen to this. I love the language here. It says, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem." That's God's elect people. That's the redeemed spoken of here. "Behold, thy King cometh unto thee: he is just, and having salvation." He's not waiting on you to do anything, decide anything, profess anything, even believe anything. You say, "Well, if you don't believe, you won't be saved." No, it's just the other way around. If you're not saved, you won't believe. He's just having salvation. In another one of the prophets, he appears and comes forth covered with blood but he's mighty to save.

"Lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." It doesn't sound like he needs my help. It doesn't sound like he'll be a failure in any way, that he needs man to lift him up or help him or something like that. He comes forth with dominion, or sovereignty, in having salvation.

He says, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee; When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south. The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. And the LORD their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land. For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids." In other words, everything that happens between the Father and the Son accomplishes that salvation, the salvation of his people, and guarantees it. Just like when Abraham and Isaac came down off of that mountain, when those two witnesses saw them, they were glad. Good news. In a type, here has Abraham taken and slain his son as that burnt offering, and in another type, Isaac has come back now and is alive and he comes down off of that mountain to those two young men who now have something to tell about. Abraham has done the will of God. Abraham's son has submitted to it and everything's good, everything's good. You see, in God's salvation, man is simply the recipient. He's not the cooperator. He's not the helper. "It is not of him that willeth nor of him that runneth but of God who shows mercy. It's not of works lest any man should boast. It's not by works of righteousness which we have done, but according to his mercy he saved us."

Look at 2 Timothy 1. In verse 8, Paul tells Timothy, he says, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner." In other words, we have nothing to be ashamed of and we ought not to be ashamed of our God or what he's done, "but be thou partaker of the afflictions of the gospel according to the power of God."

Now look at that next verse, "Who hath saved us." What were the Father and the Son doing on that mountain? Saving us. Saving us. The Father brought forth his will, the Son accomplished his will and that's our salvation. That's the salvation of all his people. So I ask you the question: are you a believer or are you a saved person? Are you a Christian in the Bible sense? You'd better not start with, "I." You'd better not. I hear it all the time, "I'm a member of such-and-such a church. I made my decision in a revival meeting when I was just 12. I'm faithful to this church. I'm a member of this church. I'm a tither in this church. I've done it all. I've had a feeling. I've had experience." No, this all is between the Father and the Son.

"Who hath saved us, and called us with an holy calling." According to men today, Paul must have got that backwards. He called us and then if we answer, he saved us. No. He saved us. The news when they came down off of that mountain was the news of something that's already past and accomplished, and the news of the gospel and the only way it could be good news to sinners like us, is that it's already been accomplished, it's already been finished, as Christ cried out on the cross.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." When Abraham and Isaac came down off that mountain, the transaction was already taken care of, the deal was already struck, the will that God had ordained to Abraham before he went up was already accomplished. They came down and they didn't have anything left to tell but good news. Good news. He saved us. He justified us by his grace through the cross.

These two men, not even two men, two servants, couldn't even go up because of what it represented. There's nobody in that thick darkness of Calvary, nothing to be seen, nothing the eye can detect, what's going on, as we used to say at those old carnivals, it's all going on on the inside. Inside of that darkness, God is dealing with his Son. He's shedding that blood of the everlasting covenant that ratifies every covenant of promise. Every single one of them. Yea and amen they are in Jesus Christ. God sent forth his Son, the propitiation for our sins.

I know that must have broken Abraham's heart in the beginning. You know, we don't want to think that we're so bad that the only way that we could ever be saved from our sins and enjoy the eternal blessings of God is for God himself to leave heaven, take on human flesh, and come to a mount called Calvary and die in our place. We're that bad. "This is the only way, Abraham. I know it breaks your heart but you've got to represent this. It's not your son, it's my Son." But this is the way. This is salvation. Nothing else added to it. This is salvation. Abraham is like we are when we find out what sinners we are, what it takes. But, oh, don't you know he was rejoicing when he came off of that mountain. He had a living son and he pleased God. That's the way it is. God's people have a living Son who is a living Savior and he's pleased God for them.

Our Father, we thank you this morning for your great and marvelous mercy, for these things that are set forth in a figure to us. We pray that you would make them manifest in our hearts, in our minds. Teach us and give us an understanding that we might praise you and thank you for all you've done for us, that great covenant of mercy and grace, the everlasting covenant between the Father and the Son, Father pleased with the Son, the Son always pleasing the Father. We thank you for your mercy to us and we pray in Christ's name. Amen.