

Gospel Pictures From Mount Moriah Part 5

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I invite you to take your hymnal this morning and turn to hymn #393, "In tenderness he sought me."

"In tenderness He sought me,
Weary and sick with sin,
And on His shoulders brought me
Back to His fold again.
While angels in His presence sang
Until the courts of heaven rang.

O the love that sought me!
O the blood that bought me!
O the grace that brought me to the fold,
Wondrous grace that brought me to the fold!

He washed the bleeding sin-wounds
And poured in oil and wine;
He whispered to assure me,
'I've found thee, thou art Mine';
I never heard a sweeter voice;
It made my aching heart rejoice!

He pointed to the nail prints,
For me His blood was shed,
A mocking crown so thorny
Was placed upon His head:
I wondered what He saw in me
To suffer such deep agony.

I'm sitting in His presence,
The sunshine of His face,
While with adoring wonder
His blessings I retrace:

It seems as if eternal days
Are far too short to sound His praise.

So while the hours are passing,
All now is perfect rest;
I'm waiting for the morning,
The brightest and the best,
When He will call us to His side,
To be with Him, His spotless bride."

Let's sing our bulletin hymn, "The value of Christ and his righteousness," sung to the tune of the doxology and I'm going to ask you to stand, if you will.

"No more, my God, I boast no more
Of all the duties I have done;
I quit the hopes I held before
To trust the merits of thy Son.

Now for the love I bear his Name,
What was my gain I count my loss,
My former pride I call my shame,
And nail my glory to his cross.

Yes, and I must and will esteem
All things but loss for Jesus' sake
O may my soul be found in him,
And of his righteousness partake.

The best obedience of my hands
Dares not appear before thy throne;
But faith can answer thy demands
By pleading what my Lord has done."

Thank you. You may be seated.

Thank you and welcome each and every one on this rainy morning. We're thankful that the Lord has brought us here and blessed us to be safe on the way, and to sing such precious hymns as that which we sang. That's what true faith does lay hold of, that is, the righteousness that one called alien righteousness, that is, one outside of ourselves which is in the Lord Jesus Christ.

Betty was telling me this morning that Brother Lance Heller will be preaching today at Brother Norm Wells' church in Oregon, and he will be on Zoom if you'd like to watch on Zoom. I don't know a lot about Zoom but Betty's an authority on it, so you can get either the key to it or she said you could even go to her house and watch it with her. So that's at 1 o'clock, I believe. 1 and 2.

So you be conscious of that and she was actually able to see Claire on the Zoom last night and the Lord has mercifully delivered her and for that we thank him so much and praise his name. We want to continue to pray for Olivia as she is coming back to health, and also to Tamara, that she be restored also, for Paul and Bree and I want you to pray for Stephanie this morning. She had a bout of diverticulitis last night and had to go to the ER. So there are so many that are always sick. We're thankful and we pray for those that have lost loved ones and have afflictions of body and sorrows and cares and tribulations of life. We ask the Lord's mercies upon them all, and I need your prayers this morning so much. I feel so so out of it, sort of, with all that's going on.

Let's bow and pray this morning.

Lord, we come this morning in the worthy name of the Lord Jesus Christ as our great high priest and our mediator, intercessor, advocate, and we look to him this morning to be heard of you. Because of him, because of his glorious person and his great accomplishment on behalf of your people, and for the honor of thy name, we just praise him and thank him and seek to be found in him as the hymnist said, just be found in him not having our own imagined righteousness but his righteousness that you have so freely imputed to your people. We come as we always do in such great weakness, sinfulness, and such great ignorance, not knowing what we should, not believing as we should, not doing, surely, as we should, but we look to Christ. We pray that we might be saved from our sins by him and that we might be enabled this morning to worship you and to praise you and have some sense of your presence quickening us by your Spirit and enable us to enter into the things of your grace.

We praise you for your grace to us and we lift up all of these that we've mentioned in their sickness and their various needs and, Lord, none so much or more as me, myself, this morning as I try to stand before this people and proclaim your holy and saving name. We ask for strength this morning to glorify you. We pray this morning in this hour as we have read before this morning, that you give words to speak in the time that we're called upon to speak. We ask that we might speak what, "Thus saith the Lord," that we would not stop short of saying all that you would have us to say, that we would not say more than you would have us to say, but what, "Thus saith the Lord." We pray and we thank you for these that you've gathered in your good providence this morning. We ask and plead that it might be to the betterment and to the good of their souls eternally that what they would hear this morning, they would be enabled to believe and trust in and rely upon, and receive, Lord, that gift from you, that peace that passeth all understanding.

We thank you for your grace to us in the week, for your providing safety for us. We pray for your people wherever they are in this world and your servants who at great cost sometimes preach the gospel of your glory and grace. We thank you for your deliverances and for your bringing us through so much, and we pray especially in these times in which we live that we would be filled with the knowledge that you work all things after the counsel of your own will, that in all this you're carrying out a purpose of

grace to your people and fill us with the knowledge that all things work together for good, all things are worked together for good by you for them that love God, for them that are the called according to your purpose.

We pray that you would bind up the hearts of those that have lost a loved one and care for their every need. Give them comfort as can only come from the God of all comfort. And forgive us, Lord, cause us to know that forgiveness of our sins, so many, so great, but we pray for that forgiveness in whom the Lord Jesus Christ is found. We pray and thank you and magnify your name this morning and we ask everything in Christ. Amen.

Hymn #16, "To God be the glory," and, Brother Tim, if you wait on the congregation.

"To God be the glory, great things He hath done;
So loved He the world that He gave us His Son,
Who yielded His life an atonement for sin,
And opened the life gate that all may go in.

Praise the Lord, praise the Lord,
Let the earth hear His voice!
Praise the Lord, praise the Lord,
Let the people rejoice!
O come to the Father, through Jesus the Son,
And give Him the glory, great things He hath done.

O perfect redemption, the purchase of blood,
To every believer the promise of God;
The vilest offender who truly believes,
That moment from Jesus a pardon receives.

Great things He hath taught us, great things He hath done,
And great our rejoicing through Jesus the Son;
But purer, and higher, and greater will be
Our wonder, our rapture, when Jesus we see."

"His robes for mine: O wonderful exchange!
Clothed in my sin, Christ suffered 'neath God's rage.
Draped in His righteousness, I'm justified.
In Christ I live, for in my place He died.

I cling to Christ, and marvel at the cost:
Jesus forsaken, God estranged from God.
Bought by such love, my life is not my own.
My praise—my all—shall be for Christ alone.

His robes for mine: what cause have I for dread?
God's daunting Law Christ mastered in my stead.

Faultless I stand with righteous works not mine,
Saved by my Lord's vicarious death and life.

His robes for mine: God's justice is appeased.
Jesus is crushed, and thus the Father's pleased.
Christ drank God's wrath on sin, then cried, "Tis done!"
Sin's wage is paid; propitiation won.

His robes for mine: such anguish none can know.
Christ, God's beloved, condemned as though His foe.
He, as though I, accursed and left alone;
I, as though He, embraced and welcomed home!"

Turn back once again this morning to Genesis 22. Genesis 22. Dave tells me that this is Part 5 as we've been trying to look at these "Gospel Pictures from Mount Moriah." And I'll begin to read in verse 6. We've read it several times but I want us to read again in verse 6.

6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. 7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? 8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

On this occasion when Abraham and Isaac are walking together, they're going up on Mount Moriah together, this mount that God had appointed and they're going up for Abraham to do what God commanded, and this young man, Isaac, having some understanding and knowledge in what was required, he asked this question. Did you notice this question in verse 7? He said, "Behold the fire and the wood: but where is the lamb for a burnt offering?" He knew that would be necessary to do what was to be done. He did not know that God had commanded his father to offer his own son. But there's something very essential in our knowing the gospel found in Abraham's answer, and that is where Abraham said, "My son, God will provide himself a lamb for a burnt offering." The essential thing to know about the gospel, one of the essential things is this: just what Abraham said, God will provide the lamb. In other words, in order for this to be carried out, Isaac knew that there must be a lamb, a sacrifice, a burnt offering, and he questions his father knowing that they have everything else. They've got the wood for the burnt offering. They've got the knife to take the life. They've got the fire to offer up the burnt offering. But they had no lamb. And Abraham was stating there something that we essentially must know: if there is a sacrifice for sin, God himself must provide it.

And I say that because of a basic principle we find early in all the sacrifices that were offered. Let me read this statement out of Leviticus 22, "And whosoever offereth a

sacrifice of peace offerings unto the LORD to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein." There shall be perfect to be accepted, there shall be nothing, no blemish whatsoever in the sacrifice and man, as a sinner, therefore being a sinner has nothing to offer God, has no sacrifice that they can make that is not polluted with sin. Everything we are, everything we do, everything we possess, everything has been polluted by our sin and leaving it as unacceptable to God. You can't offer a sinful offering in order for God to forgive or put away sins, and everywhere we look in the scripture, everything we see in all these Old Testament types, it points to this: here is the priest who must be dressed, washed, have a special garment on in order to show the perfection of the one offering the sacrifice. The altar stones that were raised up in various places in the worship of God, they could not have the hand of man to strike them with a chisel or a hammer and thereby show some participation in it. They just had to be gathered stones and raised up for the altar. And the sacrifice particularly must be perfect. It must be without spot or blemish, and for this reason, God can only accept that which he provides.

We must understand this. It is pictured, it is stated, it is commanded. It's everything in scripture. In order for God to accept something, he must be provided and that's why his salvation is called a gift. It is a gift provided by God. It's all of God's grace and it's all in and by the Lord Jesus Christ who is God's unspeakable gift. Christ Jesus is the God-provided Lamb. Isaac did not die on this occasion. It was God who provided the sacrifice. We'll look at that more fully later, but it was God that provided the sacrifice and for that reason it is God-provided, therefore God accepted the sacrifice because it is absolutely perfect and without sin.

I have heard people say this, they have said Christ had to become what I am to save me. He had to become what I am to be the sacrifice for my sin. But that is exactly the opposite from what it is in the scripture. Christ Jesus in order to save me, being the God-provided Lamb, had to be what I was not, is not, and can never be, which is a perfect sacrifice. That can only come from God. He can provide that sacrifice alone, if not in man's hands to do so, and for this reason, God provided in his Son the one sacrifice for sin. That's what the Bible calls him, the one sacrifice for sin, the one Lamb acceptable by God and therefore he is called The Lamb of God. Capital letters with a T in front of it, in order to distinguish him from every other sacrifice, from every other lamb. He is The Lamb of God, the lamb God provided for his people's sin. He is the particular lamb. In other words, under the Mosaic economy whenever a sacrifice was offered and made, a burnt offering, it was a sacrifice that was made not for all those people in the land, it was offered up in the camp of Israel, in the tabernacle or the temple, and it was a sacrifice that was offered by one who represented that particular people and that's the death of Christ. It is his death which is a particular sacrifice. He is the lamb of God that is sacrificed for God's people.

Listen to Isaiah 53. "For the transgression of my people," God says. Not for the salvation of everybody. Not as a sacrifice for everybody. Not to demonstrate the love of God to everybody, but he says this, "for the transgression," for their sins, "my people, he was stricken for them." In other words, just as the prophet says that the Christ or the Messiah,

God takes the Messiah and the Christ up and he says to him, and he says to divine justice, "Smite the shepherd." Who do you smite the shepherd for? The sheep. And so the Lord Jesus Christ is that Lamb of God, he is the one sacrificed for sins forever, and all the Old Testament sacrifices which were types of Christ whether they were lambs or bulls or goats or birds or whatever, they have one thing in common, they are without blemish and without spot.

And that's what we never could have offered. As a matter of fact, the only thing that is really ours in this sense is our sin, our transgressions to God's law, our iniquity, all these things that show us for the sinner that we are, that need a Savior and need saving, need salvation, and unable to provide any of them. Unable to. As a matter of fact, what most people don't seem to understand is not only will not God accept your sin as we imagine them which is our lying and our stealing or whatever it might be that we call sin, not only will he not accept that, he will not accept that which we imagine is good because it, too, is tainted with sin. He said this of the most moral people in Christ's day, he said, "Except your righteousness exceed the righteousness of the scribes and Pharisees, you're going to perish." As a matter of fact, man's attempts at sacrificing, man's attempts at doing good, man's attempts at righteousness, they being ignorant of God's righteousness and going about to establish their own righteousness, Paul says is altogether unrighteousness and sin.

That's all it is. An attempt to replace Christ, attempts to replace the sacrifice that God has provided in the Lord Jesus Christ, his Son, attempts to replace that righteousness and that sacrifice are the greatest sins of all. They come up in the nostrils of God as a stench. When that lamb was burned on the altar as an atonement for sin, to put away sin in a type, that fragrance is like unto that vapor or smoke or incense that goes up in the nostrils of God. It's a sweet savor to God in those that are being saved but it's a stench if offered by men, if of their own hands, if of their own decisions, their own works, their own feelings, their own doing good. It's just a stench and unacceptable to God. Why? Because it's tainted and polluted with sin. It's sin because a sinner did it. It's sin because it's less than perfect. It misses the mark.

It's so contrary to what God is in his nature and in his justice, but yet it says of Christ in Isaiah 53:9, "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." He never even said a wrong word or a cross word or an unjustified word. He had done no violence. And then when you see all these pictures and all these foreshadowings of Christ as the perfect sacrifice that is to come, the Messiah that God had provided and is coming to this earth to die, then we see when we come to the New Testament that John the Baptist stands up and how does he announce the Messiah? "Behold, the king"? No. "Behold, God in flesh"? No. Those things are true but when Christ began that public ministry in which the forerunner of the Messiah was to announce his coming, be the voice crying out in the wilderness, he said when he saw Christ, "Behold, the Lamb of God."

This is God's Lamb. You don't have a lamb unless you've got God's Lamb. God is the only one that can provide this Lamb. "Behold, the Lamb of God," because this Lamb

does this, "Behold, the Lamb of God that taketh away sin." None of those other lambs, even the ram offered on this occasion, they never took away any sin. That's what it tells us in Hebrews, the blood of bulls and goats and lambs and everything else, it never could take away sin because it was not the blood of God because it was not perfect blood, because they were not perfect sacrifices, they were not God-provided sacrifices.

In Luke 1 when the angel begins to announce the coming of the Lord Jesus Christ and what has happened to Mary, he states this, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." God provided his holy Son. Even his enemies such as Pilate could not describe him even though they were like in any other way. It says in Luke 23 that Pilate spoke to the chief priest and to the people and this is what he said, "I find no fault in this man." Can anybody find any fault in you? They sure can find a lot of fault in me. Do you know what fault is? It's sin. These political candidates, they're finding so much fault in each other but not themselves. But that's it. There was one man that has ever lived that God himself could find no fault in. He's the God-provided sacrifice.

Pilate again, "And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go." No, you won't. No, you won't. You want to play both sides of the fence. You want to make the people happy and you don't want the blood of this man on your hands. "Yeah, I'll chastise him and let him go." No, you won't because God has ordained that he shall go to that cross to be that God-provided lamb and sacrifice for sins.

You know, a man on his deathbed they say gets real honest. I mean, he's got nothing to hide then. He's got nothing but he won't become honest about Christ. But there was a man that hung and watched the Lord Jesus Christ die and died with him, and yet he, as opposed to the other man because of God's sovereign mercy to him, he was enabled to see and understand just who this man was and he said to the other thief, he said, "We've both done our share of wrong. Everybody can find fault with us and we're being punished indeed justly for we receive the due reward of our deeds. But this man has done nothing amiss." Have you ever done anything amiss? All I've ever done has been amiss. You're talking about missing the mark. I sometimes watch these hunters on tv, you know, they draw their arrow and they hit the mark every time. I never hit the mark.

The centurion that beheld him on the cross, he said, "Certainly this was a righteous man." Christ himself speaking of himself, he said, "I do always the things that please my Father." When Peter and those disciples began to preach on the day of Pentecost, they said this of Christ to those people, they said, "But you denied the Holy One and the just. There's one man that lives in this world, he lived in your day, he lived amongst you, but yet you denied him. You could not see perfection, you're so blind in your eyes and heart, you could not see perfection, you cannot see righteousness, you could not see that this is the God-provided sacrifice." They said, "But for of a truth against thy holy child Jesus, O Lord, thy holy child Jesus whom thou hast anointed both Herod and Pontius Pilate with

the Gentiles and the people of Israel were gathered together to do exactly what you have foreordained to be done."

Jesus set his face as a flint toward Jerusalem. Jesus from the time he came forth from Mary's womb was on a march straight, as we say in the South, as straight as a martin to his gourd to that cross. He went there on a mission and that was to be the sacrifice for sins of God's elect, to die for them, to put their sins away, and that is exactly what he did. The gospel is not about what's available. It's not about what's offered to you. It's not about what you decide about the Lord Jesus Christ. It's about what he did, what he accomplished, who accomplished it because in 1 John 3:5 it says this, "And ye know that he was manifested to take away our sins; and in him is no sin." He went to that cross for this purpose, for this being the will of God, it was to take away our sins by the sacrifice of himself.

And John says this, he went to do that and now he says, "in him is no sin." I believe that has a twofold meaning there. When he went to the cross, he went to the cross in himself as one who was perfect, the perfect sacrifice, the lamb without spot and without blemish. He was without sin, but God laid upon him the sins of his people. God imputed to him their sins and he pays the penalty for their sins and so now in him and them there is no sin. There's no sin in one person, I should say there is no sin on one person that he died for. We still have a sinful nature. We still sin. We still miss the mark. We still, but in God's sight, in God's sight. You see, that's what he says here, God will provide himself a lamb. I'm going to deal with that later. He's going to provide himself a lamb. Why? So he can be just and justify his people, he can be just and yet forgive them, he can be just because their sins are dealt with and his holiness is maintained.

Look at Hebrews 9. Here's the spotless perfect lamb. What did he do? Hebrews 9:14 it says, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" This blood of Christ was offered without spot to God and every sacrifice that we attempt to offer from the time we're born until the time we die, every sacrifice, every work, everything that we do in an attempt to justify ourselves before God and receive his forgiveness, they never do, never do cleanse our conscience. We still have a dirty conscience. Why? Because sin is not put away before God. It's not put away before God therefore we don't have a clear conscience. I've told you this many times, only that which deals in heaven with our sin and satisfies God can deal with our conscience in the matter of sin and cleanse our conscience.

Verse 28, "So Christ was once offered." What? What does that mean "offered"? It means like Abraham offered this sacrifice. He was once offered to God. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Christ is coming back for that people that he died for, that he hung on that cross in their place, put away their sin. He's coming back when he comes the second time for that people but he's not coming back to judge them, he's not coming back to curse them, he's not coming back to cast them into hell. He's coming back to receive them as his own and bear them in the presence of God.

He is the God-provided sacrifice. He cannot, could not fail. He is the God-provided sacrifice which means he was just what God demanded. I always remember what Brother Scott Richardson used to say, he said before God can do something for you, he has to first do something for himself. And that's right. The sacrifice for sin was that he died the death of the cross, the only death that puts away sin, the death of the perfect man who had the sins of his people imputed to him and charged to him. That's why it says in 2 Corinthians 5, he was made sin. He was made this offering for sin, that we might be made the righteousness of God in him.

Turn over to 1 Peter 1 and listen to how he died, because his death was a redemption. 1 Peter 1:18, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers." You have the New Testament believers, the New Testament Jewish believers, they were brought to know that there was no real redemption except in body, redemption in all those sacrifices and offerings, even that Passover lamb by which they were redeemed out of Egypt. They were not redeemed of soul. They were not redeemed from their sins. They were not participants on that basis of that national redemption. Silver, gold, all the things that were talked about under that Old Testament economy, you know you were not redeemed by those things. They might have called a coin at God's command the redemption price but that was not the redemption price. It represented the redemption price.

But with the precious blood of Christ. Somebody said you need to take the blood of Jesus and apply it to your heart. You couldn't do that, it's what that blood represents which is his perfect life laid down. That was our redemption. It was 2,000 years ago. It was in one outside of ourselves. That's why he's called the Savior. We're not redeemed by corruptible things such as silver or gold, "But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily," or who truly, "was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God."

Now how can anyone's faith and hope be in the true God? By looking to the Lamb. He's the Lamb of God. If we behold the Lamb of God by faith, we behold the Lamb of God as having taken away our sin. You say, well, it says he takes away the sin of the world. So are you so foolish to believe that God is going to send anybody to hell if the Lord Jesus Christ took away their sin? If he's talking there about everybody in the world, do you think God is in his justice going to therefore turn to those that he died for, some of them, and cast them into hell? No. He's talking there about Jews and Gentiles, just like he does so many places. This salvation is not for Jew only like it was pictured in the Old Testament to Israel. This is for Jew and Gentile. It's for all kinds of people in this world, all kinds of sinners. It's for this people that God has chosen out of the world and given to his Son to die for, to save, to preserve, to redeem.

He brought his people as Peter says later, dying the just one for the unjust, to bring us to God. He brought somebody to God and they'll be manifested, his sheep will hear his voice, they'll follow him, they'll look to him, they'll look to the Lamb of God. He brought his people, his sheep, his elect to God. Is that your hope? Are you looking to the God-provided sacrifice? He will and only can accept him. But the sacrifice that he provided, praise be to God, he has accepted. He's already accepted him. That's why he raised him up from the dead. That's why his people are said to be raised up with him. They're already said to be seated in the heavenlies with him.

I tell you, the only sacrifice God provided is the only one he will accept and if you're looking to that God-provided sacrifice, the Lord Jesus Christ and him crucified, you ain't got to worry, he will accept that. He already has. He's already accepted for you if he reveals that to you. That's why the gospel is called good and glad tidings, good news. Religion is always saying, "God needs this. God wants you to do this. God wants you to give that. God wants you to perform this ritual or that ritual." My friend, God doesn't need you to provide anything for him. But if you're ever saved, he had to provide something for you. I pray that he'll reveal that one to you.

Father, we thank you this morning for your amazing mercy to your people in Christ. We thank you that everywhere in scripture you make known to them that it's a gift, that it's all of grace, that it's in Christ, and in this picture you set before us when Abraham and Isaac walked up that mountain, just to inform us that no earthly natural man-provided sacrifice would do, showed us a picture of your salvation, of your Lamb, the Lamb of God, the Lord Jesus Christ. We look by faith to him, cast off all hope in anything we are or have done, and can rest confident that you have made us accepted in the Beloved. We thank you and pray in Christ's name. Amen.