

## Gospel Pictures From Mount Moriah Part 8

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**Bible Text:** Genesis 22:1-14  
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"Come ye thankful people, come."

"Come, ye thankful people, come,  
Raise the song of harvest home;  
All is safely gathered in,  
'Ere the winter storms begin.  
God our Maker doth provide  
For our wants to be supplied;  
Come to God's own temple, come,  
Raise the song of harvest home.

All the world is God's own field,  
Fruit as praise to God we yield;  
Wheat and tares together sown  
Are to joy or sorrow grown;  
First the blade and then the ear,  
Then the full corn shall appear;  
Lord of harvest, grant that we  
Wholesome grain and pure may be.

For the Lord our God shall come,  
And shall take the harvest home;  
From the field shall in that day  
All offenses purge away,  
Giving angels charge at last  
In the fire the tares to cast;  
But the fruitful ears to store  
In the garner evermore.

Even so, Lord, quickly come,  
Bring thy final harvest home;  
Gather thou thy people in,  
Free from sorrow, free from sin,  
There, forever purified,

In thy presence to abide;  
Come, with all thine angels, come,  
Raise the glorious harvest home."

Hymn #65, "Rejoice ye, pure in heart."

"Rejoice, O pure in heart,  
Rejoice, give thanks, and sing;  
Your festal banner wave on high,  
The cross of Christ your King.

Rejoice, rejoice, rejoice, give thanks, and sing!

With voice as full and strong  
As ocean's surging praise,  
Send forth the sturdy hymns of old,  
The psalms of ancient days.

With all the angel choirs,  
With all the saints of earth,  
Pour out the strains of joy and bliss,  
True rapture, noblest mirth.

Yes, on through life's long path,  
Still chanting as ye go;  
From youth to age, by night and day,  
In gladness and in woe.

Praise Him who reigns on high,  
The Lord whom we adore,  
The Father, Son and Holy Ghost,  
One God forever more."

Rejoice, give thanks and sing. We welcome each and every one to the service this morning. Let me begin by saying a special thank you to Brother Richard for taking care of the services recently for me and I rejoice in what he had to say and I'm thankful for what the Lord is pleased to give him and show him and give to us. We're just so unworthy of the least of God's blessings and especially when he blesses us to hear his gospel and the faithful preaching of his word.

This morning, we want to continue in prayer for Paul and Reed, of course, and for Billy and Jewel who are now sick, and we ask the Lord's help to them. And we have a lot of people who are traveling this week, we ask for traveling mercies for them. There won't be a service on Wednesday night and we've got so many people that are away and so many that are sick. Remember to continue to pray for Olivia and we're just thankful that she has done so well with what she had. It's been amazing. She told me Wednesday that she

didn't believe that she would bounce back this fast and feel as good as she did, but we're just thankful for that. And we ask the Lord's help in all our situations. We've got always family situations and health situations and what we would call all our cares but he says to cast all your cares upon him for he cares for us.

Let's bow for prayer this morning.

*Our Father, as we're gathered by your good providence in this place this morning, we're thankful that you are so mindful of us and so gracious to us to provide us this opportunity to once again gather with your people for the purpose of hearing your word and singing praise to you and offering up our petitions of prayer. And all that we are doing in this hour, we pray that it might be for your honor and your glory and for our spiritual and eternal joy. We confess before you this day that we are in ourselves nothing, that we have nothing, that we are nothing, that we can do nothing in your sight to bring us in a good standing with thee, and we're thankful for the one that you've appointed to that task and that position, and we pray that you would make us to know him, your Son the Lord Jesus Christ who came in human flesh and accomplished for us those of your choosing that which we could not do in ourselves, that work of righteousness that he performed and completed and successfully made to be ours in your sight. We thank you for all that you are pleased to do for us in our daily life and we cannot help but praise you and to thank you and to see, Lord, to some degree all of the mercies that are new to us every day. We thank you and we pray for these that are sick that you would help them, that you would grant healing according to your will and your timing. We pray that in these hours you would bless those that are away and traveling and in various places during this holiday. We know, Lord, that only you can watch out for them and us and do all that's necessary to preserve us and bring us safely back in all these travels. And we ask this morning that you would quicken our hearts and make us mindful of those things which you have set forth in your word, these gospel pictures that we've been looking at and other things in your word as we read your scriptures daily, as we call upon thy name and lift up all of these our brethren and our families in prayer, and most especially, Lord, that in these times, that even in the midst of them such as they are, that you would show forth not only your power but your mercy and grace and call out a people and bring them through this maze of false religion to your truth that is in Christ Jesus. And Lord, we know that it is by your power, it's not by might or by power of any man, but it's by your Spirit saith the Lord that you give life, that you give understanding, that you give faith, that you cause men and women to hear and believe and follow after the truth as it is in Christ. We know that your sheep hear your voice and that they follow you. We pray that you would forgive us and help us in this hour, enable us, Lord, just simply out of your grace because there is no worthiness or ability in us to speak, but enable us out of your grace and for your glory to say right things about Christ, about that salvation that you have ordained to your people in him. We thank you that you have on so many occasions not left us to ourselves but visited us with your Spirit and we pray that this day might be such a time, that we don't deserve it. We ask, Lord, that Christ might be exalted in all things, in creation, in salvation, providence, that he might be the one to whom the glory is forever given. We pray in his name and we thank you for all spiritual blessings and all blessings of every kind that we receive through him. Amen.*

I know the first two were sort of unfamiliar to us but this one is not. So let's turn to hymn 247 and I'm going to ask you to stand and sing "Amazing Grace," and Brother Tim, if you'll wait on the congregation.

"Amazing grace! How sweet the sound  
That saved a wretch like me.  
I once was lost, but now am found,  
Was blind but now I see.

'Twas grace that taught my heart to fear,  
And grace my fears relieved;  
How precious did that grace appear  
The hour I first believed!

My chains are gone  
I've been set free  
My God, my Savior has ransomed me  
And like a flood, His mercy rains  
Unending love, Amazing grace

The Lord hath promised good to me,  
His word my hope secures;  
He will my shield and portion be  
As long as life endures.

The Earth shall soon dissolve like snow  
The sun forbear to shine  
But God, Who called me here below  
Will be forever mine

When we've been there ten thousand years,  
Bright shining as the sun,  
We've no less days to sing God's praise  
Than when we first begun."

How deep the Father's love for us  
How vast beyond all measure  
That He should give His only Son  
To make a wretch His treasure

How great the pain of searing loss  
The Father turns His face away  
As wounds which mar the Chosen One  
Bring many sons to glory

Behold the man upon a cross  
My sin upon His shoulders  
Ashamed, I hear my mocking voice  
Call out among the scoffers

It was my sin that held Him there  
Until it was accomplished  
His dying breath has brought me life  
I know that it is finished

I will not boast in anything  
No gifts, no power, no wisdom  
But I will boast in Jesus Christ  
His death and resurrection

Why should I gain from His reward?  
I cannot give an answer  
But this I know with all my heart  
His wounds have paid my ransom

Why should I gain from His reward?  
I cannot give an answer  
But this I know with all my heart  
His wounds have paid my ransom."

Measureless and boundless is his love.

Turn back with me this morning to the book of Genesis, Genesis 22. We've been looking at these "Gospel Pictures From Mount Moriah." There have been many lessons and many pictures and many principles in these verses.

I often think about it and it's been this way for many centuries, many centuries since Adam's fall in the garden, and certainly beginning with the man, Cain, how multitudes have gathered and when they gathered they gathered for what they called worship. They say, "We worship, worship God." And today many will gather in buildings. I thought about it from cathedrals to storefronts, and they'll sing. Men and women will speak stirring words, they will use the name of God, they will speak of the Lord, they will talk about Jesus, they will feel emotions, they'll be moved to tears, they'll fall down before various icons, statues, crosses, they'll burn candles, they'll participate in rituals and ceremonies, they'll come before what they call altars, they'll make decisions, and the list is endless, endless, and all of this, all of these things they'll call worship. Worship. They'll go away saying, "We worshiped today," for they went to worship. But I know this, it is only true worship if the true God is worshiped and there is only one God who is to be worshiped and everything else, everything else is simply idolatry, it's the worship of a false god.

If we worship somebody who we call God and he's not the true God, then we haven't really worshiped. When you read Isaiah 45, you find God saying that he is one God and there is no other gods beside him, and no other god like him. So that means that most of what men call worship is to an idol. You see, if they even allow other gods or allow other kinds of worship, they have in that alone acknowledged that they do not worship the true God. I believe Paul was led of the Spirit in one verse to sum it all up simply and plainly when he wrote to Timothy in chapter 2 and he says, "For there is one God and one mediator between God and men, the man Christ Jesus." One God, one mediator, one Lord Jesus Christ.

And we can be sure of this also, we can be sure that he is only worshiped in the way he has determined and set forth in his own word. We don't go anywhere else. We don't ask anybody else. We don't rely on anything else to show us how God is to be worshiped. And there's no reason to worship him if he does not say to, and no reason to worship him if we don't worship him in the way that he says in this book, the Bible. And one strange thing, if we call it strange, one strange thing is that when we come to the first mention of the word "worship" in the Bible, guess where it's at? It's right here in Genesis 22.

In verse 5 of Genesis 22 when Abraham and Isaac are about to go on the mount, when they're about to leave the young men that traveled with them, "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." In other words, Abraham was telling them that what he was about to do, what he and Isaac were about to do was to worship God. So we know that involving worship is something that has to do what Abraham did or pictured for us here in this text, and it is none of the things that men do when they're left to themselves. There is no way that we can worship God unless he revealed to us how he is to be worshiped and the one way he's to be worshiped which is in Christ crucified. It is in Christ crucified and what God shows us in this text of scripture, it has something to do with the sacrifice of Jesus Christ and what he did in accomplishing the salvation of his people because if you remember, it says in the New Testament Christ himself said, "Abraham saw my day." He saw Christ in those things that God commanded him to do. They were pictures or foreshadowings that he, by God-given faith, was enabled to see Christ in. But not only Christ, Christ and him crucified.

Turn over to John 4 with me for a minute. John 4 has a lot to say about worship. John 4, if you remember, is where the woman at the well is met by the Lord Jesus Christ and in his conversation with her, the subject of worship comes up. Verse 19, "The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain. It already comes up that she's going to talk with him, thinking that she knows something about worship. She says, "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

God is a Spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he."

Now this woman in response to Christ's word brings up the subject of worship and the reason being is because of the blindness of her heart and mind, is what in a sinner usually brings up these subjects of religion because she, like most all, had been influenced by religion and when she is confronted, she runs back and hides in that refuge of false religion which was a refuge of lies. She had never worshiped and her fathers, those that she spoke of, her ancestors, most likely had never worshiped either, and she knew, nevertheless, some things that were true but she didn't know the truth. That's what I find so much, some people, most people know a few things that are true, even a few things in the Bible that are true but they do not know the truth.

Because Christ had been speaking to her about God's gift, he'd been talking to her about this living water, he's been talking to her about everlasting life, what kept her from asking him about those things? It was blindness and ignorance and absence of faith and absence of life which only God could give because he asked her this or he tells her this, "If you knew." There's some people that claim to worship apart from knowledge but without knowledge you cannot believe on Christ, you cannot know God, you cannot worship God. He said, "If you knew."

Look in verse 11, "The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?" She knew something about natural water, she knew something about getting water for a well and what it took, but she knew nothing about living water.

"Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." And then she says this, "The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw." She knew about water quenching thirst. She knew about the well. She knew about drawing water. She knew about having to come back and get it for more over and over again. But she knew nothing about Christ the living water. And when Christ begins to speak to her so pointedly and so particularly concerning her sin, she responds by changing the subject to old controversial religious arguments.

In verse 20, as I read, she said, "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." In other words, you say but these say, so how can we ever know the truth if you say one thing and we say one thing? You have this tradition, we have this other tradition, so how really can anyone know? And so she brings up the issue of where to worship and what is amazing is that even in light of all of her own moral failures, and I've found this so often, even in light of her own personal moral failures, she's had so many husbands that she was not hesitant to discuss

and debate the worship of God, but Christ brings her away from the place of worship to the true nature of worship, and one will not be a true worshiper of God based on whether he does or doesn't worship in either Jerusalem or Israel or Gerizim.

But look at what he says in verse 22, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews." You remember Simeon when he went to the temple, he'd been told that he wouldn't die until he saw the Lord's Christ, until he saw the Messiah? And when he saw the Lord Jesus Christ there in the temple even as a child, he confessed, "Lord, now let your servant depart in peace. Mine eyes have seen thy salvation. I've seen thy salvation."

And Christ says here salvation is from the Jews, in other words, because he was a Jew and God had sent him from among the Jews, salvation was to come, as Paul said in Romans 9, of these Israelites "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever." Salvation came from the Jews in that God used that people as the instrument by which to bring his Son in the flesh, and when he came in human flesh, salvation came to this earth.

But if there's no salvation, if salvation is only potential, or if salvation is only offered, or if salvation is partly accomplished, there's no need to try to worship because we're not saved. We cannot be saved. But Christ says this, he says, "the hour cometh, and now is," the hour cometh and now is "when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." Now what Christ is saying there is that God, the true and the living God, he is going to be worshiped. He's not saying that he's trying to find somebody who worships him in this way but he's saying he's calling out, seeking out, and he's saving those so that they must worship him in this way.

But if he talks about true worship, if he makes that distinction, we've got to know that there must be false worshipers, but what distinguishes the true worshipers, those that worship as their father Abraham worshiped, is that they worship him in spirit and in truth. Not by icons. Not by decision. Not by all these things that men cling to and participate in and call worship. They must worship him and they do worship him in spirit and in truth.

And what he's not saying is that there are two ways of worship, some worship him in spirit and some worship him in truth. That's not what he's saying. It's one worship that's characterized by these two things: number 1, it's spiritual and number 2, it's according to truth. There can be all kinds of physical activity and it be called worship but it's not worship. Those that worship him must worship him in spirit and in truth and that's because he says to us in John 14 and John 16 something about the Holy Spirit enabling us to worship because of what he reveals.

We can't have spiritual worship without the Holy Spirit and we only have spiritual worship when the Spirit of God is pleased, as Christ said in John 14 and 16, he's pleased



to take the things of Christ and reveal it to us. We can't go out here and go to a certain building and worship. We can't go out here and look at a certain statue and worship. We can't feel a certain feeling and emotion and worship, or a particular denomination and worship, and such as that. We only can worship when the Holy Spirit quickens us and enables us to believe because he has revealed the things of Christ to us. He said he'll take the things of mine and show them to you. He'll teach us. He'll reveal to us.

And out of belief comes this true worship, it's the action of the new heart which is a heart of faith, it's what the scriptures call the circumcision of the heart. That's what Paul says. In Philippians 3:3 he says, "For we are the circumcision, which worship God," which worship God, "in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." That does away with just about most that goes on in the name of religion today. The true Israel, that's the true circumcision, those who have been circumcised of heart, it's in the heart and not in the flesh. They've been given this heart of faith and taught of the Spirit of God and they worship him according to what he reveals to them through the gospel. They worship God in the spirit and they rejoice in Christ. There's something that God by his Spirit through his word reveals to them about Christ and what he accomplished when he came into this world that makes them rejoice in Christ and it causes them to have no confidence in the flesh. No confidence in the flesh. When you ask most people today about worship, what is it that they always offer up as a reason that they think that they worship? It's always something that they did in the flesh. It's somewhere they went. It's something they've done while they were there. It's something that has their hands on it, something that they perform, something they thought, something they decided, something they confessed.

But true worshipers have no confidence in the flesh and they worship God in the spirit or spiritually. They don't even need a building. They don't need a chapel, a cathedral. They don't need a cross. They don't need a candle. They don't need all this religious paraphernalia to induce worship or something. They worship God in the spirit and they rejoice in Christ Jesus. As a matter of fact, worship is the activity of a redeemed people. They have to have some understanding of, some confidence that, some faith to believe that they have been redeemed by the Lord Jesus Christ and this gives them reason to worship him.

When Moses stood before Pharaoh and gave him God's demand that he should let them go out into the wilderness, when he sent that death angel in Egypt that night and he preserved those Israelites through that Passover lamb whose blood that was shed and they became a redeemed people, he said, "Let my people go into the wilderness where they might worship me." And then finally Pharaoh said, "Well, y'all can go out in the wilderness, go ahead and go out in the wilderness but you can't take the cattle and the sheep." And Moses said, "We've got to have them to worship."

The reason those clean animals were kept on the ark in a higher number than the unclean animals was that they were needed to worship. Whenever Noah stepped off of that ark with all that he had to do, the first thing that he did was build an altar and he slew some of those animals and he worshiped God because God will be worshiped through sacrifice,

through the one he provides, through the way he performed it, and through the way that he satisfied God in all that he did.

Christ was once sacrificed for sins and the fact that the Bible reiterates time and time again how that he did it once shows us how that he so satisfied God, pleased God, put away the sins of his people and now the salvation is so that the only thing left to do is worship him.

Turn over to Matthew 15 and look at verse 9 where Christ is talking about all the scribes and the Pharisees, all these people who were so sure that they were worshipers, that they worshiped Jehovah God in all these things. But look at what Christ says to them in Matthew 15:9. Here were these people, they had their buildings, they had their roads, they had their candles, they had their everything imaginable and Christ says in verse 8, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me." How much vain worship goes on in this world. That means zero, nothing, "in vain they do worship me. I won't receive their so-called praise. I won't receive their offering. I won't receive their activity. I won't receive their worship. In vain they do worship me, teaching for doctrines the commandments of men." And it says, "And he called the multitude," he called the rest of the people, "and said unto them, Hear, and understand."

What was the Pharisee religion? It's what most religion is in our day, do's and don'ts. Don't drink this. Don't eat this. Don't say this. Do say that. But Christ follows with these words, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." Do you see what it says next? "Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?" And when you tell men and women today that all their religions that consist of all these do's and don'ts, what you eat, what you drink, what you say, all these, when you tell them that it's vain worship, they're offended. When you tell them that what they do, what they have done for all these years, what they have sacrificed, what they have given, what they have worked, what they have experienced over all these years, when you tell them that it profits them nothing, they're offended and they think they're worshipers.

You see, true worship is around the truth, the truth as it is in Christ Jesus, the word of the truth, the gospel of Christ crucified. It is the acknowledging of the true Christ and his effectual sacrifice in saving us from our sins. I'm going to tell you something this morning: the gospel is not telling men and women what Christ will do for them. They'll stand up, they'll call it worship, they'll tell people, "If you'll accept Jesus, you'll do this for him. He'll save you. If you'll believe, he'll do this for you." It's always if you will do something for him, he'll do something for you. But it's not what he will do for you, it is what he's already done for his people. It's something that he did for them so completely, so fully, so entirely, that when the hour came on that cross, he simply uttered, "It is finished!"

The Pharisees didn't like that. It didn't fit in with their worship for their lives, and men and women today, they want to be told what Jesus will do for them if they decide to let

him do it for them. But Christ did just exactly what he came to do. He came to save his people from their sins, and that's why central to all worship of God is the message of the cross of Christ crucified. Paul said to the Corinthians in chapter 1, "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness." But they were both religious, Jew and Gentile. He says in chapter 2, "For I determined not to know any thing among you, save Jesus Christ, and him crucified." But natural men and women, they think that that is utterly ridiculous. Can you imagine somebody if they saw Abraham on Mount Moriah, if they saw Abraham take Isaac and all that transpired there, if they saw him laying the altar of wood, having the fire, if they saw him taking that ram from the bush, slaying that ram, burning him on that altar, they'd say, "Man, he's crazy. He's certifiable. What in the world is he doing?" But it's the same day today. If we gather and I so poorly preach the gospel, tell about Christ and what he accomplished on that cross, if I don't give an invitation, if I don't ask for a hand to be raised, if I don't call upon you to make a decision, men think, "That's foolish. What are you going to do?" Well, we preach the gospel. "Is that all?"

When I went to the airport to pick my wife up last night, I saw a church over in town, so-called, that had a big presentation just waiting for those Marines especially and newcomers to come in and tell them about all that they had and all that they did but no mention about Christ crucified. We worship God the only way he can be worshiped, through that which he has done and through that which Christ accomplished on that cross through his one sacrifice for our sins forever.

And it's a humbling thing. Paul said to the Galatians, "But God forbid that I should glory save in the cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world." Somebody said of Brother Henry Mayhan one time, "He's made a God out of Jesus Christ. That's all he talks about." Him and every other gospel preacher.

There's a woman in that 15<sup>th</sup> chapter of Matthew later on in the chapter. She came to the Lord Jesus Christ and it says in verse 22, "And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us." You can't send away one that Christ has called to himself. The woman with an issue of blood, there was every obstacle but she not only had to come to Christ, she had to worship Christ.

"But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour." She fell down and worshiped him.

Do you know what the word "worship" there means? The word "worship" in that instance means to come lick him as a dog does his master's hand. He owes everything to his

master. He loves his master. His master does everything for him. It means that he comes as a dog licking his master's hand. You see, Christ in so many words told her what she was by nature, just a dog, a Gentile dog, and she acknowledged that that's right, but she came to him, worshiped him as a dog licks his master's hand and she said, "Truth, Lord. Everything you said about me is true but the dogs eat the crumbs that fall from the master's table."

When you come to the book of Revelation, you hear that word "worship" in Revelation. They come worshiping and fell down on their faces. That is honoring Christ as sovereign, speaking the truth of what he says about us and himself, rejoicing in that truth of what he accomplished on the cross for us. He saved us. He justified us. He died for us. He paid all our debt. He made us righteous. He blessed us with all spiritual blessings. He made us complete in him. He made us righteous by his imputed righteousness. He didn't make us something possible. We worship him for who he is and for what he's done for us and we remind him of all his promises, and we remember his promises.

This is the first time Abraham worshiped. Over in Genesis 12:8, also in the next chapter too, it says this, that Abraham "builded an altar and called upon the name of the LORD." The next chapter, wherever he went, Abraham "builded an altar and called upon the name of the LORD." In other words, he worshiped God in Christ, in Christ and him crucified.

So when we come to Romans 10, Paul tells us, "whosoever shall call upon the name of the Lord shall be saved." In other words, they're not doing it to be saved but these who truly worship God and call upon his name in Christ Jesus, they are saved.

So Abraham traveled not just to Mount Moriah, he traveled from place to place. He was a nomadic man, lived in tents, but when he stopped, he builded an altar, he offered a sacrifice, and he called upon the name of the Lord. That word "called" there means "to address properly; to pronounce; to preach; to publish." And that's what we do in worship, true worship, we acknowledge God for who he is and how he is and how he shows mercy and has shown mercy to us in Christ crucified, and we ascribe all glory, all honor, all the work to him.

Turn over to 1 Corinthians 1. I want to read you a verse in 1 Corinthians 1, two verses really. Paul begins this epistle and it's to the Corinthians who had lots of problems. They had as we say today, they had issues. But to this people he said, "Paul, called to be an apostle," chapter 1, verse 1, "called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called saints," that's what it actually says there, "called saints with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." To call upon the name of the Lord is to worship him in the way, in the person, in the work of Christ Jesus alone.

We don't come together to simply find out who's sick or who's birthday it was this week. We might have a certain interest in that but what we center around is the praise of God as he is in Jesus Christ. If we sing, we're going to sing about him, how deep the Father's love

for us. If we preach, we're going to talk about Christ and him crucified. Our praise is to him. Our worship is to him and it's the worship of God for his accomplished salvation, to Christ for his finished work, perfect sacrifice, by one offering he hath perfected forever. And no praise to us. No praise to us.

Somebody put up a sign in a church that said, "Welcome to our church where everybody is somebody." Well, welcome to our church where everybody is nobody and Christ is all. All. We worship him in spirit and in truth.

*Father, we thank you this morning for your precious word. We thank you for these pictures and types that you fill the Old Testament with to show us these New Testament truths, these eternal truths about yourself, about your Son, about the way you save sinners, about the way you're worshiped. We don't go to a mount, we don't go to offer a ram, shed blood, we don't literally do those things, they are in because Christ has come. We look to him and his sacrifice, his blood, that we know what it accomplished through the truth and you're revealing the truth to us so that we are enabled to worship him. We thank you and we pray in Christ's name. Amen.*