

Gospel Pictures From Mount Moriah Part 9

By Gary Shepard

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Bible Text: Genesis 22:1-14
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Sovereign Grace Baptist Church
2031 Burgaw Highway
Jacksonville, NC

Website: www.sovereigngracebaptist.church
Online Sermons: www.sermonaudio.com/allsovgrace

"The young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation." What a comforting wonderful reminding Psalm of God's promises.

May we pray.

Our Father, we have as we come before you, no hope but you yourself. All around us and all in us is nothing but weakness and frailty, all the results of sin, wickedness, all types of ungodliness and those, Lord, that if they could, would destroy us off the face of the earth. There are many inventions set and devised against your people but no weapon that is devised against them shall prosper. This is their heritage, the heritage of the Lord's saints, that all that happens to them you work together for good to them that are the called according to your purpose. And all these things are but your purpose, ordained by your hand in wisdom and love and mercy and grace for all your elect ones, and we pray this morning that we might know this, that our hearts might be assured of this, that our faith might be given to dwell and believe this and, Lord, to know that it will work ultimately and finally to exalt your holy and righteous name.

Lord, we pray that you'd give to our hearts and minds as well as our bodies strength, grace, help of every kind in these days in which you've called us to live. We say with Mordecai as he said to Esther, "Who knows why we are called unto the kingdom at such a time as this." But we thank you, Lord, that you have revealed your Son to us and made us to know that these things are given at your gracious hand, and that you are our preserver, you are our King and our God, and you do whatever you will among the inhabitants of heaven and earth and there is no one that can stop you. Praise be to your high and holy name.

We bring before you this morning these of our brethren that are sick. Lord, we thank you for those that you have raised up and strengthened and healed. We pray for these that are yet struggling and have need of your gracious hand. We know that you know we love them and appreciate them but we know also that you love them more than we do and all

that befalls them is given unto them by you in that same love. We thank you that you are Almighty, all-powerful and unchanging, and all will work and redound for your glory.

Lord, we pray that you would bind the hands of the wicked. We pray that you would stop their plans, their deception, whatever that they do to blind and deceive men and to benefit of their poverty and misery. We ask that you would rise up in this day and glorify your name and fill this earth with the fear of the Lord. Lord, we ask that you would help us and in all of these things seek you, trust you, call upon you, and be grateful for all the grace that you bestow upon us. We pray for all of your people scattered in this world with their various problems and cares, troubles, weaknesses. We're all of such things and pray that you would help each and every one of us. We pray that we might be thankful, Lord, not always looking at what we don't have or the bad but thankful for the good things that you've given us in Christ, thankful for all that you do for us, thankful that we have this privilege this morning to come into your house and worship you. We pray that we might worship you in spirit and in truth. We ask, Lord, that you would in great mercy and grace help me to set forth the word of truth, to declare the gospel of your grace and glory, and to speak right things concerning Christ. Call out your people. We pray that we might have some of those people around us and in our families, amongst our friends, some that you love from everlasting and have yet to reveal yourself to them. We pray that you might do it in this day and we thank you in Christ's name. Amen.

Hymn 211, "Come, Holy Spirit, heavenly dove," and then I ask Brother Tim to wait on the congregation.

"Come, Holy Spirit, Heav'nly Dove,
With all Thy quick'ning pow'rs;
Kindle a flame of sacred love
In these cold hearts of ours.

In vain we tune our formal songs,
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies.

Father, and shall we ever live
At this poor dying rate,
Our love so faint, so cold to Thee,
And Thine to us so great?

Come, Holy Spirit, Heav'nly Dove,
With all Thy quick'ning pow'rs;
Come, shed abroad a Savior's love,
And that shall kindle ours."

Turn back this morning to Genesis 22. I hope I haven't weary you in these messages that I've called "Gospel Pictures From Mount Moriah." We've been looking at these gospel pictures and doing so because the Lord Jesus Christ points us to the books of Moses, the Psalms, and the prophets in the things concerning himself. When he opens our understanding to the scripture, when he opens the scriptures to us, we know that from the book of Genesis to the book of Revelation they're all talking about him. They're all speaking of Christ and him crucified, and I want us to look at another picture this morning here in our text and elsewhere and that picture concerns resurrection. You know what resurrection is, it's a raising from the dead. It's a bringing from death to life and all God's elect are characterized by resurrection, bringing from death to life and that's because, like all of Adam's race, they are born dead in trespasses and sins. They're born dead to God, dead spiritually though alive physically. And this event on Mount Moriah is also about resurrection, the resurrection of all God's people who, like Isaac, are the children of promise, the children of Abraham by faith.

Now there's something that we need to understand and not be confused about. First of all, all God's elect will experience spiritual resurrection when he gives them new birth, when they are said in the scriptures to be born from above, when they are born again as Christ said in John 3, and that raising to life, a life that is evidenced by faith and revelation and understanding and they're coming from death to life in Christ. That's said to be a resurrection. And then also, they will experience in the appointed time by God a bodily resurrection. They'll literally be raised from the dead. Their bodies will be raised and they will be exalted, made like the Lord Jesus Christ. They'll experience that bodily resurrection as we read about in 1 Corinthians 15. But this is all because of their past resurrection, all because of their past resurrection in Christ, and this is what is pictured in Isaac as having happened to Isaac.

Look here and I'll read a few verses again in Genesis 22, beginning at verse 9.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. 10 And Abraham stretched forth his hand, and took the knife to slay his son. 11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. 12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. 13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. 14 And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.

Now Isaac in all of this pictured Christ as the representative of his people, and as he pictures them as the representative, they are all in him raised to life as was the case with Isaac, and we find this out when we read in Hebrews 11 what the writer says about

Abraham and Isaac. Turn with me to Hebrews 11 and look at verse 17. There are several things about Abraham here but notice this in this text, "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called." Just as Christ is the child of promise, so is Isaac before him in the type and whatever happens here has some bearing on the gospel.

Now look at this, "Accounting that God was able to raise him up, even from the dead." Abraham believed God was able to raise him from the dead, "from whence also he received him in a figure." He received Isaac his son as raised from the dead in a figure, meaning this, that in the mind and heart of Abraham when he took Isaac on that mount, his only son as it says in the text, he was there appointed to death by God, God had said he would die, and when he didn't actually die, he had already died in the mind and heart of his father Abraham.

So when Abraham was called upon by the Lord not to actually put him to death, not to shed his blood but to shed the blood of that substitutionary ram, in the mind and heart of Abraham, Isaac was raised from the dead. He was raised, as it says here, in a figure and that's the way it is with this mystical resurrection that has taken place here and Isaac is the example of it but so is Christ in our resurrection in him when he actually died. Abraham had hope. He had confidence in God's ability to raise Isaac, and as far as he was concerned, Isaac was raised. He was raised in a figure because of the substitute, because of the sacrifice just as the church is in the Lord Jesus Christ.

There is a picture here in Isaac of the resurrection of Jesus Christ and Isaac's death here is somewhat like we read concerning what the father said about the prodigal son over in the book of Luke. He said, "It was meet that we should make merry and be glad for this, thy brother, was dead and is alive again, was lost and is found." In other words, this is the way it actually was as far as being good to the family, so far as being present, so far as being counted among the son. This one, the prodigal, was as good as dead but now he's alive and that's the sense in which we have the figure. You see, this resurrection that we read about and its importance to us is a representation and a representative resurrection not only of Christ but of all who are in Christ. When he died, they all died in him. When he went into that grave, when he met with death, they all met with death in him. But when he was raised and he came forth victorious from the grave 2,000+ years ago, they were all raised up in him.

You see, he bore all the sins of his people in his own body on the tree. He totally satisfied all that God's law and justice demanded. They were said to be in him when he, in his death, paid their penalty. Their sins were imputed or reckoned to be his and because death was what the law required, and because justice required that the soul that sinneth shall surely die, when Christ died, the glorious thing in his resurrection is the signaling and the revealing of what he accomplished for those that he died for.

I read so much about the confessions of people, religious folks in this day in which we live, and they seem to scream out to me their error on every hand. I was reading what one

religious entertainer had to say about Christ and how great things he had done and how he had saved everybody through his death and saved everybody through his resurrection if they would only accept him. Everything that he did hinged upon, depended upon something that they did, but what we find in the scripture is when Christ died and rose again, he was received up by the Father and in his death and his burial and his resurrection, he accomplished redemption for his people.

For those who will enjoy these other resurrections I talked about, but his resurrection and our resurrection in him is so important that God was in Isaac showing us this in a figure. We didn't have to die that death. We didn't die the death for sins. We didn't die because the substitute he appointed died just like Isaac in a picture here, and when Isaac didn't die but yet in a figure he was raised to life again in the mind and heart of Abraham, that's a picture of our death and resurrection in Christ. And that's why so many times, I really didn't even remember how many times in the New Testament it talks about and speaks often about all the apostles preaching and declaring that God raised Christ from the dead, and the reason that the resurrection is talked about so much and Christ's resurrection from the dead is preached so much and written so much about is because it's a declaration of his success as the Savior of his people.

I thought about how it was in the Old Testament under that Mosaic economy. Whenever the high priest represented the people with a sacrifice once a year into the Holy of Holies, taking that blood and sprinkling it upon the mercy seat there in the Holy of Holies, as far as the people were concerned, when he went out of sight into the holy place, he was a dead man and had he not given the appointed sacrifice by God in the way that God appointed, he would literally have been a dead man. Somebody said that that was the reason for the golden bells shaking on his garment to let the people know that he was alive, because for all practical purposes, when he went into the presence of God there, he was a dead man without that sacrifice. But the evidence that God had accepted the sacrifice, that God was pleased that atonement had been made, the evidence of that was when he came out of the Holy of Holies. If he came out alive, that meant that God had favored him, that meant that God had favored the people, that meant that the representative's work had been accepted and the sacrifice of blood had made an atonement. When he came out alive and that was a glorious sight, I'm sure.

Turn over to Romans 4. In verse 18 it speaks of Abraham again and it says, "Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb." He'd already experienced a resurrection in his own body. His body for all practical purposes in child fathering at 100 years old was dead, but God had already in his promise resurrected his physical body so that he was able to father this son. "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if," or since, "we believe on him that raised up Jesus our Lord from the dead."

But that chapter doesn't end there, does it? It doesn't just say that Jesus our Lord was raised from the dead. It tells us why he was raised from the dead and it says, "Who was delivered for our offences, and was raised again for our justification." Young's Literal Translation of that verse says that he was delivered for our offenses but was raised again because of our justification, raised again because of our justification, because what he did in his cross death, what he went into that grave to accomplish, what he went to that cross to die for, it all was accomplished by him in his death and here's the proof of it: he's alive from the dead.

The Bible goes to a lot of trouble, God does in his word, to make it known that he was delivered to that death by the determinate counsel and foreknowledge of God, but just equal so, he was raised from the dead and all his people raised with him signifying, announcing, declaring, proving that God had justified them through the blood and righteousness of the Lord Jesus Christ. So look at Romans 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," We have a living Christ. We have a risen Savior. We have an accomplished redemption. We have a complete justification by his blood.

Then look down a little farther at verse 9 in Romans 5. He says, "Much more then, being now justified by his blood." How can we have peace knowing that we're still in ourselves sinners? How can we have peace still living in this flesh? "Much more then, being now justified by his blood, we shall be saved from wrath through him." There isn't any doubt about it. God raised him up, revealed that he justified us, and we shall be saved from wrath through him, "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement," or the reconciliation.

You see, resurrection is evidence of reconciliation. God was in Christ reconciling us unto himself. He's the proof of it, being raised, and this is what it's saying oftentimes. Look in verse 3 of chapter 6 in Romans. He says, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man," and that's actually "was: there. This is not God trying to bring us into some mystical state in which we don't sin anymore in ourselves but he says this, "Knowing this, that our old man was crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God." Now listen to this next verse, "Likewise reckon ye also yourselves," account, believe yourselves, "to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." How is that? By resurrection, by his dying as our representative.

When you look at so many types in the Bible such as the ark, the ark is a picture of resurrection. Everybody, every child of God, every one of God's elect is in Christ Jesus, has been in Christ Jesus since God put them there before the foundation of the world, and when they went into the ark, that ark as a type of Christ, went through the flood, went through the storm, went through death and sitting there on Mount Ararat, it is a picture of resurrection. They all came through that death, through that judgment for sin in the ark, and that's what we picture when we picture that ordinance, one of which we're commanded of God to partake of, baptism. Baptism is simply our confession, public confession of our identification with Christ in his death, burial and resurrection. We're laid down into that watery grave and we're brought up out of that watery grave and it's all in signifying resurrection. And that's why Paul says to the Philippians his desire was to know Christ. He counted everything but loss for Christ. He said, "That I may know him and the power of his resurrection and the fellowship of his sufferings being made conformable unto his death." And that's why Peter said in 1 Peter 1, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively," or living, "hope," how? "By the resurrection of Jesus Christ from the dead." By the resurrection of Jesus Christ from the dead.

Over in Luke 20 when Christ is straightening these Pharisees and others out about who's marrying and giving in marriage in the resurrection, he says the people of God are the children of resurrection but they are not marrying and giving in marriage and such as that. He says, "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob." Now why did he call on him by those names? It wasn't simply because God was living, it's because Abraham and Isaac and Jacob were alive in Christ. And "he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him."

Paul when he writes in Ephesians 2, for the most part those who have commented and spoken of which resurrection is being spoken of here, have talked about the new birth, being quickened from the dead, but I believe that the primary resurrection that he's talking about here is our resurrection in Christ. Ephesians 2, beginning with verse 4, "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." He doesn't say we're quickened together by Christ, he says we were quickened together with Christ, being made partakers of his resurrection and therefore already said to be seated in the heavenlies with Christ.

Paul in Romans 7 makes this statement, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ." That's why we're dead to the law, separated from the law, because its claim upon us has been met and dealt with in the death of Christ and his resurrection is our resurrection from that, "that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

Again Paul says in 2 Corinthians, "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death," who delivered us from so great a death, that's past tense. And then he says, "and doth deliver us, that's present, "in whom we trust that he will yet deliver us." That's really those three resurrections: he has resurrected us, he is resurrecting us, and he shall resurrect us.

So Paul as he says in 1 Corinthians 15 and so many other places, he says if there be no resurrection, we have no hope. We've preached in vain. You've believed in vain. But there will be yet for God's believing people a bodily resurrection but it will all be because of this one. It'll all be because of our resurrection in Christ.

The man I read's statement in all he said, talked about us accepting Jesus Christ, the Bible doesn't say anything about that but it does say that God has made his people accepted in the Beloved, and when they were raised up from the dead in him, you know he surely did accept his Son and when he die, he accepted all his people in him.

Look at one more verse of scripture, one more few verses in 1 Thessalonians 1. Paul is talking to these Thessalonian believers and believers in every age and he says in verse 4, first of all, "Knowing, brethren beloved, your election of God." How was that? "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." How can we be so sure of that? How can we who are nothing but sinners in ourselves and full of faults and failures every day, how can we lay down at night and know, be confident of our salvation? Because he raised him from the dead. That's the proof and that's the proof that faith that is God-given faith looks to.

All who are resurrected in Christ will be raised to spiritual life in the new birth and they will be raised bodily in that hour that he's appointed. But even here, even in the book of Genesis, God makes Isaac to be a figure of how we are raised in Christ. Lazarus lay dead in the tomb until Christ came and he said, "Lazarus, come forth!" But we need to remember what the Lord told Mary and Martha, and that is, he said, "I am the resurrection and the life." It's all in him. It's all in what he did and God by grace viewing us in him so that when he was quickened, we were quickened together with him.

You say, "Well, Isaac didn't really die and I really don't have to die that death for sin." The substitute did, the representative did, and what he did God counts for me in all things. We were made the righteousness of God in him.

Isaac in a figure was raised from the dead. What a blessed thought it is in all these things to see what the Lord teaches his people, makes wonderful to our soul, shows us so many ways in which he's done this. Daniel in the lions' den, raised from the dead. He was already thrown in the pit, already given to death, already endured the decree of Darius, but he didn't stay there. He's raised from the dead.

Our Father, we thank you this morning for your word, for your truth. Help us to see, to rely upon, to rejoice in all that you've made us to be in Christ. Show us in these figures how we came to be free from sin, free from the law. O happy condition, Jesus hath bled, died, and there is remission! Help us to trace our steps in him, by tracing his steps, seeing in these figures all that he accomplished for us. We thank you for such a great salvation because of such a great Savior. We pray and thank you in his name. Amen. Amen.