

## Lesson 11 - THE GOSPEL OF MT. MORIAH      *Genesis 22:1-14*

**(Gen. 22:1)** - *“And it came to pass after these things”* i.e. in God’s appointed time and after the events prior to this, Abraham was called upon to endure the greatest trial - to sacrifice his only son, Isaac. *“GOD did tempt Abraham”* - When we think of temptation, we often think of temptations to evil. Any temptations to evil do not come from God directly but from our own fleshly desires. God did not tempt Abraham to sin (*James 1:13-14*). *“Tempt”* here means to “test, try, or prove.” God does test the gift of faith in His children for His glory and their good. This test took place on Mount Moriah. This is where some believe the Temple of Solomon was built. Others believe it is the place that came to be called Mount Calvary where our Lord was crucified. This all portrays God’s sacrifice of His dear Son, the Lord Jesus Christ, in the place of His elect, a multitude of sinners chosen from the foundation of the world.

**(Gen. 22:2)** - God’s command to Abraham may seem strange and even cruel to us, but it was not. God brought this trial on Abraham for three reasons. (1) To test and prove Abraham as His child whom He loves (*Heb. 12:5-10*). When the trial was over, Abraham knew himself better than he did before, and he knew Christ better than he did before. (2) To provide a great testimony in picture of His glory in the salvation of sinners based on the righteousness of Christ, the sinner’s Surety, Substitute, and Redeemer. (3) To prove once again His faithfulness and power to do all that He has promised (*Isa. 46:9-13; Lam. 3:22-23*). We must remember that God had promised Abraham that it was through Isaac that the Messiah would come for the salvation of God’s covenant people. True faith believes God’s Word!

**(Gen. 22:3-4)** - We can speculate what was going through Abraham’s mind through this trial. We need to be careful not to make Abraham something he is not as if he were super-human and without feelings and without the sins of the flesh with which he struggled. But we do not want to add to God’s Word and make Abraham less than what he was (and is) as a sinner saved by grace and brought to faith in Christ. Abraham knew that the *“burnt offering”* was for the Lord and that it pictured the sacrifice of Christ for the sins of His people. So, I suggest that we leave it with what is stated clearly in God’s Word - *“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: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure”* (*Heb. 11:17-19*).

In all this we can see many parallels to God the Father giving His only-begotten Son. Christ Jesus became our burnt offering, our sin offering, our sacrifice, by the will of the Father, Who was pleased to bruise Him (*Isa. 53:10; Heb. 10:9-10*). In all of this God shows that there is no salvation, no love, no grace, no mercy, apart from justice satisfied. Righteousness must be established, else there is no forgiveness of sins, no salvation, no eternal life. God *“spared not His own Son”* (*Rom. 8:32*).

**(Gen. 22:5-6)** - Abraham carefully prepared all that was involved in the sacrifice. God the Father prepared all that was involved in our redemption by Christ (*Acts 2:23; Heb. 10:5-10*). Abraham commanded his servants to remain at the foot of the mountain, and he and his son went together to the mountain. Abraham said, *“I and the lad will go yonder and worship, and come again to you.”* He knew that this was an act of worship to honor the Lord God, and he believed that he and his son would return. But only he and his son went to do this work. Redemption is the work of the Father and the Son. *“God was in Christ, reconciling the world unto Himself”* (*2 Cor. 5:19*); yet Christ was in the hands of and under the wrath of God for our sins (*Isa. 53:4-6, 10*). This is why the righteousness revealed in the Gospel is *“the righteousness OF GOD”* (*Rom. 1:17*) and not man. It is the merit of Christ’s work, and Christ is both God and

man. It is HIS obedience unto death as our Surety, Substitute, and Redeemer. Notice that Abraham laid the wood upon Isaac even as the cruel cross was laid upon the shoulders of our Lord.

**(Gen. 22:7-8)** - Having been taught by his father of the way to worship God, Isaac asked, *"Father, behold the wood and the fire; but where is the lamb for a burnt offering?"* He knew that (God being righteous and just and man being guilty and sinful) there could be no acceptance, forgiveness, or communion between God and men without the blood of a lamb. Abraham uttered this great prophecy which is the very heart of all God's purpose, the Gospel, and our hope - *"My son, God will provide Himself a Lamb for a burnt offering."* He later named the place *"Jehovah-Jireh"* which means "the Lord will see to it or provide." This prophecy says many things. (1) The Lord will provide HIMSELF as the Lamb: for our Lord Jesus, the Lamb of God, IS GOD! (2) The Lord will provide FOR Himself a Lamb, for the Lord God is the offended majesty TO whom and FOR whom the blood was shed that He might be both just and justifier (*Rom. 3:23-26*). (3) The Lord will PROVIDE or see to it that redemption for all His sheep, the satisfaction of His justice, the fulfillment of His covenant, and the eternal glory of His Son are accomplished in full. Nothing will be left undone. *"It is finished,"* the Savior cried, and it is!

**(Gen. 22:9)** - Abraham bound Isaac and laid him on the altar. Isaac did not resist his father, even as Christ Jesus was willing and obedient even to the death of the cross (*Php. 2:6-8*). Christ could not have come, could not have been arrested, could not have been bound to the tree, and could not have died except it pleased the Father and He Himself was willing (*John 10:14-18*).

**(Gen. 22:10-13)** - Here the typical lesson of Christ as the Substitute of His people shifts from Isaac to the *"ram caught in a thicket by his horns."* Isaac was spared, and this was God's plan from the beginning. When the Lord said, *"for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me,"* it was not as though God learned something He did not know before. We know that God knew from all eternity what Abraham would be, and what he would do, having determined to bestow His grace upon him, and work it in him, which would influence and enable him to do by faith what he did. God knew full well beforehand what would be the result of this trial. But this is said after the manner of men who know things with certainty only after they come to pass. Isaac was removed from the altar and a ram took his place. The ram pictures Christ, our sacrifice, and Isaac pictures all who are redeemed by Him and believe in Him. We are spared because of Christ (*Rom. 8:1,33-34*).

James wrote that this proved that Abraham had been justified before God based on the righteousness of Christ freely imputed and received by God-given faith. It justified him before men showing his faith to be a gift from God and genuine (*James 2:20-24*). Such tests do not create faith. They REVEAL true faith. Our success through trials do not justify us before God. Only the merits of Christ's death can justify us before God. But our success in trials show God's grace, power, and faithfulness to keep His promises and prove the validity of the faith that God has given us.

**(Gen. 22:14)** - *"Jehovah-jireh"* means *"THE LORD WILL PROVIDE,"* and the thought is stated in the last line, *"in the mount of the LORD it shall be seen,"* which means, *"IN THE MOUNT OF THE LORD IT SHALL BE PROVIDED."* Salvation, with all spiritual and eternal blessings, is fully and freely provided by the Lord by Christ death on Mount Calvary when He established the righteousness that God has imputed to all His chosen people (*Rom. 8:32*).