

Gospel Pictures From Mount Moriah Part 1

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Bible Text: Genesis 22:1-14
Preached on: Sunday, September 27, 2020

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"Come, Thou Almighty King,
Help us Thy name to sing,
Help us to praise.
Father, all glorious,
O'er all victorious,
Come, and reign over us,
Ancient of Days.

Come, Thou incarnate Word,
Gird on Thy mighty sword,
Our prayer attend:
Come, and Thy people bless,
And give Thy word success;
Spirit of holiness,
On us descend.

Come, holy Comforter,
Thy sacred witness bear
In this glad hour:
Thou who Almighty art,
Now rule in every heart,
And ne'er from us depart,
Spirit of power.

To Thee, great One in Three,
Eternal praises be
Hence evermore.
Thy sov'reign majesty
May we in glory see,
And to eternity
Love and adore."

Thank you. You may be seated as we look at our bulletin hymnal, "Christ crucified," sung to the tune of "From every stormy wind that blows."

We welcome each one this morning and we just rejoice in the grace and the mercy of God that brings us back to this place, that gives us another privilege of worshiping and we pray that we might be enabled to worship him in spirit and in truth by his Holy Spirit. All is vain lest the Spirit of the Holy One come down. The Lord Jesus Christ has let us know that he is the one who builds his church and the gates of hell shall not prevail against it. It will be triumphant and all his people will be victorious. You read the book of Revelation and the revelation is always that Jesus and his people always are victorious. We thank you for that. We pray this morning for Olivia, your appointment tomorrow morning, tomorrow, and we pray for her. Shelby, we're thankful that she's out and about again recovering. We have some folks that have been exposed to the dread COVID virus and have been kind of quarantined right now. I thought about it yesterday, how much exposure have we had to diseases and things far worse than it is and not even known it, but yet have been preserved by the Lord's mercies and grace time after time after time, and that is what we depend on and we exercise wisdom as best we can but we know that it is the Lord alone who can preserve us. Be in prayer for all that are sick and all that have problems with life. We ask the Lord's help.

Let's pray.

Father, we come in thy worthy and glorious, majestic name. We bow before you and we confess you as the one God of heaven and of earth, the God and Father of our Lord Jesus Christ, the God who in the Triunity of his sacred person not only rules but accomplishes all the salvation of thy people for your glory and the praise of your name. We thank you for your goodness to us. We thank you that day by day we exist by your hand and are preserved from everything that would destroy us and everything that would bring us to an end or even annihilate us. We're preserved by your hand, we're made to know that we are the children born for eternity to praise and honor you and give glory to you for all the ages without end.

We pray for these that are sick and these that are undergoing trials of afflictions and sicknesses, and we know beyond a shadow of a doubt that you are able to raise up and to heal and to do according to your will and power in every one of these situations.

We pray that you would accomplish your purpose for them in this world, that you would by your great wisdom do according to that which you've planned and purposed from old eternity. Help us to rest in your wisdom and your power and your ability as well as in your goodness and your mercy and your grace. We know that you are the one who gives more grace in all of these situations, more grace for your people to live and endure this life that we might be a faithful witness to all that you say in your word. We thank you for your word.

We pray that you would make it to be revealed to our hearts. Give us understanding and cause us in these days to believe that which you have said and to believe and rest and hope in the Lord Jesus Christ.

We pray this morning as your word goes out that we know that it will not return unto you void but will accomplish the purpose where unto you send it which is to glorify and exalt your name and save your people as well as grant to them comfort and peace and joy in this world.

Lord, we pray that you would forgive us for our many sins. May we know that forgiveness in our conscience, may we see the blood applied to all that you have shed that blood for, we pray that you would call out in this day your sheep, make known the Shepherd to them and that work by which he saves them, by which he lays down his life for them, and we pray this morning that you would help us, that you would be in our midst, that you would visit us with special grace and power that you would reveal yourself and your majesty and goodness, and especially that you would reveal Christ in our hearts, that which he is and that which he has done for sinners such as we are.

We pray for those that sing. We pray as we preach this morning that it might be what "Thus saith the Lord." We pray that we'd not speak above and we would not speak below that which you have said. We thank you for all your kindness to us daily and for food and for life and for everything you provide for us by your gracious name. We pray in Christ's name. Amen.

Turn in your hymnals to hymn #219, "Blessed be the tie that binds." Then Brother Tim, if you'll wait on the congregation.

"Blessed be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like that to that above.

Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one
Our comforts and our cares.

We share each other's woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

This glorious hope revives
Our courage by the way;

While each in expectation lives,
And longs to see the day.

From sorrow, toil and pain,
And sin, we shall be free,
And perfect love and friendship reign
Through all eternity."

I believe it's number 362 in your hymnbooks if you'd like to follow along. Psalm 31,
David says, "be thou my strong rock, for an house of defence to save me. For thou art my
rock and my fortress; therefore for thy name's sake lead me, and guide me." Rock of
Ages.

"Rock of Ages, cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From thy wounded side which flowed,
Be of sin the double cure;
Save from wrath and make me pure.

Not the labors of my hands
Can fulfill thy law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and thou alone.

Nothing in my hand I bring,
Simply to the cross I cling;
Naked, come to thee for dress;
Helpless, look to thee for grace;
Foul, I to the fountain fly;
Wash me, Savior, or I die.

While I draw this fleeting breath,
When mine eyes shall close in death,
When I soar to worlds unknown,
See thee on thy judgment throne,
Rock of Ages, cleft for me,
Let me hide myself in thee."

Amen.

I want you to turn this morning to Genesis 22. Genesis 22 and hold your place there
because I want us to make sure that we understand why we go back to the Old Testament,
why we would go back to the book of Genesis which is one of the five books of Moses.

Turn over to 1 Corinthians 10. Hold your place in 22 but turn to 1 Corinthians 10 and look down at verse 11. He's talking about all of the things that are recorded from Genesis to Malachi concerning Israel and all of the Old Testament saints and all that happens and Paul says here in the New Testament,

11 Now all these things happened unto them for ensamples: and they are written for our admonition [for our instruction], upon whom the ends of the world are come.

They were not written for them, they were written, recorded, preserved by God for us. Then turn over to the book of Luke 24 and here the Lord Jesus Christ after his resurrection speaking to those disciples after the resurrection revealing not only himself but revealing something else, making sure that we understand something else about him. Luke 24:27 it says,

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

The book of Genesis just like the book of Revelation, like the book of John, is about the Lord Jesus Christ. Look also in verse 44 of Luke 24.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. 45 Then opened he their understanding, that they might understand the scriptures,

And all of the scriptures have to do with this,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

He said in verse 6, it has to do with Christ and his sufferings and the glory that he would enter in because of them.

So when we turn back to a place like Genesis 22, we are coming back to the same scriptures that bear testimony of Christ just like the New Testament scriptures.

Genesis 22, beginning at verse 1.

1 And it came to pass after these things, that God did tempt [or try or test] Abraham, and said unto him, Abraham: and he said, Behold, here I am. 2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt

offering upon one of the mountains which I will tell thee of. 3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. 4 Then on the third day Abraham lifted up his eyes, and saw the place afar off. 5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. 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. 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 without a doubt, Abraham is given as a true example of faith. As a matter of fact, he's called the father of the faithful and those that truly believe are called the children of Abraham, and his actions in this text that we have read are given as an example, an example of faith because we read in Hebrews 11, in the New Testament in Hebrews 11:17, it tells us, "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son." We see Abraham given as an example of faith but we also see something else, we see in just that one sentence, that one verse alone, something that draws us to another besides Abraham and that is the Lord Jesus Christ because Isaac is here referred to as his only begotten son. We know that he had a son by the name of Ishmael and maybe others, but he was the one that God looked to, the child of promise and the type of Christ himself, and he is called the only begotten son. We read in John 1 about Christ, the Word, the only begotten of the Father. We read about it in John 3:16, his only begotten Son. And we read about it also in 1 John 4:9 when speaking of the love of God, that John says that God sent into this world as the demonstration of his love for his people, his only begotten Son. There is one that God looks to.

But then what takes place here with Isaac and this journey also provides many pictures, that is, many illustrations not only of faith but of the faith. The faith. Because Paul says to

us in 2 Corinthians 13, he says examine yourselves. That's as far as so many people get. The Bible says, "Examine yourselves." It never tells us to examine ourselves to see if we can find anything to base our salvation or our assurance of it in us. It says actually, "Examine yourselves, whether ye be in the faith." Not whether you have faith, but it says, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Examine yourself to see if you be in the faith, that is, if you believe on the Lord Jesus Christ, that which is written and that which is said of him in the Bible, and that is this, if we don't believe what Abraham believed, did you hear that? If we don't believe what Abraham believed, if we don't believe on the one Abraham believed on, we don't have faith and we are not the children of Abraham by faith.

Turn over with me, hold your place here and turn over with me to John's gospel, the 8th chapter. You cannot use Abraham as an example of how little and how vague and how mysterious Abraham's faith was. Abraham believed on that which everyone who has faith believed on, and that is on the true Christ, the Lord Jesus himself. Look at John 8. This is Christ himself saying this. Verse 51, "Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: Yet ye have not known him," though you say he's your God, you have not known him, "but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying." I know who God is. I know what he has said sending me. And he says in verse 56, "Your father Abraham rejoiced to see my day: and he saw it, and was glad."

How in the world did Abraham see the Lord Jesus Christ? He saw him in all these types and shadows. He saw him in the promises that came to him of God. He saw him looking to the Lord Jesus Christ who was to come. He saw him, it says, "He saw my day and he was glad." In other words, he saw something by faith that God gave and it made him glad, it made him rejoice, it claimed to him just like the gospel always does to the Lord's people, it came to him as glad tidings. God gave him promises and God demonstrated in these things that he commanded Abraham to do, these types and these shadows and these figures as we read about in the book of Hebrews. He rejoiced because he was enabled to see the way that God could be just and justifier and yet show him manifold blessings and good.

Faith sees that which cannot be seen. It believes, it's the substance of things hoped for, the evidence of things not seen. They are revealed by the word and promises of God. Faith beholds Christ and Christ is beheld in his sacrificial character as the Lamb of God. This is all about a lamb, a particular lamb. It's just like John the Baptist said when he was come as the forerunner of the Christ. The very first character he announces Christ in is the one pictured all through the Old Testament, the one pictured here in Genesis 22. He said, "Behold, the Lamb of God which taketh away the sin of the world." And Abraham

by God-given faith looked forward to Christ coming and to the work he would accomplish on behalf of the children of promise. He saw his day. He rejoiced and was glad and his faith and the faith are inseparably joined to something that took place in a particular place, at a particular time, something that God had ordained, something that God had appointed to take place concerning a certain Son, on a certain mount, at a certain time of which Abraham was to be used to picture and portray for us a Son that would be offered and given by God himself on Mount Calvary.

Look back here in Genesis 22. "And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off." How do you suppose maybe that Abraham knew which place it was? He was come to a very mountainous area, he was come to a place that he'd not been before, how do you suppose that God revealed to him that this was the mountain? Maybe it was that smoke or that Shekinah glory cloud covered the peak of that mountain, but whatever it was that God used to manifest to him that it was this particular mount, he's showing us that it is not just anyplace and any sacrifice at any time, it is a particular place and event ordained by God.

He said, "Go to the land of Moriah, to a place that I will tell you of," because God alone had determined the place and the power and the hour and the way of redemption. He had marked it off in time. That's why we find the prophets speaking about the Messiah, saying such things as, "He set his face as a flint toward Jerusalem," when they asked him not to go into Jerusalem. It was necessary for him to go to Jerusalem, to go to that place, at that time that God had appointed whereby salvation would be accomplished by his only begotten Son. Because salvation's work which is called a work of righteousness was in this place where Daniel said Messiah would be cut off not for his own sins, and where he would bring in this everlasting righteousness, this place, this time was ordained and decreed by God before the foundation of the world. He determined who and he determined where.

Couldn't he have done it just... why didn't Abraham offer his son where he was? Because God would use him to show us that everything, every detail about salvation is according to the will and purpose of God. God is in Christ reconciling. And not only was it also that he was doing this but that he was doing it at a particular time, and he was doing it, he did it in a particular place that he had ordained by his sovereign will to do this and accomplish this, and by that we know and look to that hour and that place as the place where his only begotten Son accomplished salvation. That's what's being shown here.

In verse 2 he says, "You go to one of the mountains which I will tell thee of." You and I do not know the place that salvation occurs. You know, those old songs used to sing things like this, "I can take you to the place, I can tell you the time." If you know

anything about the place of salvation, it will be because God reveals it to you and the place of salvation will be that hill, that mountain outside of Jerusalem on which Christ was crucified. Abraham didn't naturally know and neither do we. God has to tell us and teach us and reveal to us where salvation was accomplished and by who it was accomplished.

You see, Moriah was a particular place. It's described here by the Holy Spirit as he speaks to Abraham, as one of those mountains, and by showing him that he was to travel, that he was to go to this one mountain, that he was to make this pilgrimage of sorts to this one mountain where the sacrifice was to be offered, it shows that it's some distance he had to travel. It's not natural to him. He knew it not until God told him, and he had to overcome his flesh to get there. You see, the flesh is always lazy. That's right. The flesh is like it says of Ephraim, Ephraim is as unstable as water. The flesh is like water in that it follows the line of least resistance. It wants the easiest way. It wants the most logical way. But God commanded Abraham to take Isaac and travel this distance, get away from everything else to go and be separated to this thing, this work here on this mountain, and he shows us that only he can reveal it, and only he can reveal this to us. He can only bring us. He alone.

We want the easy way. We want the natural way. We want the way that requires us to...that just let's us have our own thoughts and our own feelings. We want to be saved by the way that we think is best, but it's Christ that saves us. It's his work on the cross that saves us. We don't want to travel that distance, we don't want to look back at a finished work. We don't want to go there to that place ordained by God.

Some call Moriah, the land of Moriah, the highland. Some people called it the land of worship. But Moriah, its name means "seen of Yah or seen of Jehovah." In other words, Mount Moriah was that place that is called "seen of Jehovah," where God looks to as the only way that he can save sinners, the only place. The cross of the Lord Jesus Christ, Mount Calvary, is the only way, the only place that God can be just and justifier of people.

And I believe it's called the land that's seen of Jehovah to show that if we ever see by faith, we've got to look to the same place that God looks. That's what the fellowship that's spoken of in 1 John is all about. When we have fellowship with God, when we have fellowship with the Father, when God's people have fellowship with each other, that means they all look and find satisfaction in the same one, in the same fellow, in the same salvation. God looks to his Son, I look to his Son. God is satisfied with his Son, I'm satisfied with his Son. God looks to the cross as the only way that he can justify, I look to the cross as the only way I can be justified. That's what fellowship is all about.

We've been accused of not having fellowship but the kind of fellowship that people talk about you can get at the local club, at the local bar, at the local anything, any organization where people get together, they laugh, they have fun, they eat. That's not fellowship. Fellowship is around one fellow, the Lord Jesus Christ. He said, God said, "I have laid

hold and help on one that is my fellow." In other words, he's one with God, he's my fellow, and he's one with his people.

We don't make pilgrimages to Israel but we sure gather at the cross of Christ. We don't wear crosses, we don't wear images, we don't have pictures of anything, but we gather around this one person and this work that took place on that hill outside of Jerusalem over 2,000 years ago. We gather right there. We rejoice right there. We see like Abraham saw his day, the day of Christ, and we're glad in it. We're glad in it.

We look to the one and to the work that God looks to, Christ and him crucified, and so you find Moriah was important in the Old Testament, it was associated with Jerusalem, it was associated with the place where the temple was built, it was associated with the threshingfloor where the ark of the covenant was kept, it was associated with Mount Zion. It keeps coming up, coming up because it's Mount Calvary in type. 2 Chronicles 3, "Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the LORD appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite." It's always this place. It's always this work. It's always this person.

That's the picture here. "Abraham, take your son and go to the one mountain that I'll show you. I'm going to point it out. You're going to know which one it is. There is going to be no doubt. That's the only place that I'll meet with you, that I can be worshiped." And that's the way it is still because it ultimately speaks of Mount Calvary.

Luke 23 says, "And when they were come to the place." This is how God works. He works in detail. He works all things after the counsel of his own will. There was a time he had ordained. There was a Son that he had ordained and given. And there was a place that he determined to be the focal point of all eternity. We call it, in our time, schedule. We call it BC/AD. What does AD mean? Anno Domini, it means the year of our Lord. Everything centers around the Lord Jesus Christ and especially his cross death. He went, as we say in the South, he went like a martin to his gourd. He set his face like a flint to Jerusalem. He marched from old eternity with a steady unhindered pace to that hour.

He carried that cross just like Isaac here bore the wood up the hill of Mount Calvary to the place called Golgotha. Why did they call it Golgotha? It meant "the place of the skull." What has a skull become symbolic of? Think about that. A skull, just a bare skull. It always signifies death. That's what this Bible is all about, Christ's death on that cross outside of Jerusalem, as being all the salvation of his people, as being the work of righteousness and being that one work that established salvation in its entirety for all his elect ones. There Christ became the one offering for sin and there by his death, the sacrifice for his sheep. He accomplished their salvation entirely. He satisfied God's justice for all their sins. He perfected them forever.

You see, Moriah is a place of blood. There's going to be some blood shed on Moriah. God is going to be seen on Moriah. How he saved sinners is going to be seen on Moriah. He's the one that appoints the hour, the one, the place, and everything that should be

accomplished in that death and that's all our hope. That's all our hope. True believers can take, they truly can take anybody to the time and place that the Lord saved me. It was about 2,000 years ago on a hill outside of Jerusalem. He made peace by the blood of his cross.

When you come to Hebrews 10, look at Hebrews 10:14. It says, "by one offering he hath perfected for ever them that are sanctified." That is, them that are separated unto himself. Verse 16 says, "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin."

Mount Calvary is the last ground. We come to Calvary alone. We come to Christ alone. We come to this, his work, alone. We do not come to another mount such as Mount Sinai. We don't come to the law. We don't come to our works. I've heard men say this, supposed to believe grace, they say we take them first to Mount Sinai so they'll be convicted by the law, and then we take them to Mount Calvary for forgiveness of that sin, and then we take them back to Mount Sinai to teach them how to live. That is a lie. You open this book and you search every page in this book, don't you search any other place but you search anyplace in this book and show me where Paul or any of the apostles told anybody to preach the law. You will not find it. They said preach the gospel. Don't preach Mount Sinai, preach Mount Calvary. Don't take men ever for conviction to Mount Sinai or either to Mount Sinai to show them how to live. Nobody is convicted of their sin under Mount Sinai. It's always from Mount Calvary.

You want to see what God thinks of sin? If you go to Mount Sinai all you're going to leave is being a Pharisee. That's all Mount Sinai...but Calvary, Calvary shows what God hates is about sin. He hates sin so bad that when the sins of his people were imputed to Christ, he slew his Son. You want to find out about righteousness, you go to Mount Calvary. You want to find out about God's love, oh, you'd better go to Mount Calvary. As a matter of fact, if you ever see God and his holy attributes all in a harmony blending together and showing just exactly what he is, you'll find it in his cross, the cross of Jesus Christ.

Turn over to Hebrews 12:18. Listen to the apostle. He says, "For ye," that is, these true Israelites, these true Hebrews, these true believers, the elect of God, "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded." You don't want to go there. Isn't that what we said? Don't go there. You don't want to go. Well, let me tell you something, you don't want to go to Mount Sinai. When they heard God speak at what he required and commanded in those commandments of Mount Sinai, they said, "Don't speak to us anymore to that. We can't endure it." Why can't we endure it? Because we can't perform it because it pronounces judgment on us if we're not found perfectly conformed to it. We

don't want to hear that though, and he says to these believers, he says to us, he said, "You're not come to that mountain that burns with fire."

"And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:)." Moses was afraid of that mountain. "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of the blood of Abel." The blood of Jesus Christ, the blood that he shed on that cross, that blood that would make the hill of God's judgment, the hill of Sion, the hill of peace, the hill of grace to his people, why would we want to go back to another one?

Let me read you something that Paul writes in Galatians. Galatians 4:21, "Tell me, ye that desire to be under the law," you that want to go back to Mount Sinai, "do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise." Speaking about Isaac here. "Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Nothing about that law, nothing about that mountain, nothing about that law which is holy and just and good but too much for us.

Paul says in Galatians 3, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Where was that? On Mount Calvary. In the place of the skull. In that mountain appointed of God.

John in the Revelation said, "And I looked," it says this in Revelation 14, "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." He stands in Mount Sion. He's made Mount Calvary Mount Sion, the city of God, the place where God dwells with his people. All his elect are pictured there. 144,000, that's just a definite number that God uses to signify a definite number. The Lord knoweth them that are his. The Lord has chosen them that are his. When Christ went to that tree, when he went up that mountain that he was appointed to and died that death, rose again for his people, John sees him as a lamb standing on the mount, and with him are all his people that he saves by his death.

When I was trying to prepare, this old hymn by John Newton came to my mind.

"I saw One hanging on a tree,
In agony and blood;
He fixed His loving eyes on me,
As near His cross I stood.

Sure, never to my latest breath,
Can I forget that look;
It seemed to charge me with His death,
Though not a word He spoke.

My conscience felt and owned the guilt,
And plunged me in despair:
I saw my sins His blood had spilt
And helped to nail Him there.

A second look He gave, which said,
'I freely all forgive:
This blood is for your ransom paid,
I die that you may live.'

O, can it be, upon a tree
The Savior died for me?
My soul is thrilled, my heart is filled,
To think He died for me!"

Just like God said to Abraham, "Take Isaac to a mount that I'll tell you of, that I've appointed, that I've revealed to you, and offer him up." Likewise God says of his Son, decreed and purposed that his Son, and in that work of salvation Christ accomplished in that place, on that cross, and he said, "It is finished!" We don't go to Sinai. Sinai just showed that Israel never could please God by that law and neither can we. By the works of the flesh, by the deeds of the law shall no man be justified. They'll be justified by that work of Christ on that cross on that hill, that mount, the real Mount Moriah or we're not justified at all. May he reveal that to us, may he show us this mount, this work, this glorious person.

Our Father, we thank you today for the Lord Jesus Christ, for our Savior who when he was come into this world went to that hill, died on that mount and there accomplished the salvation that is made ours and become ours by your grace. Show us, cause us to look to that work, to him, to Christ crucified as our only hope and assurance. We thank you in his name. Amen.