The offering of Isaac

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[0:00] Seeking the Lord's blessing, we can turn to Genesis chapter 22, and we'll read again at verse 2.

Genesis chapter 22 at verse 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.
In some respects, this chapter opens in a strange way. It tells us that it came to pass after these things that God did tempt Abraham, or as the word would have been better translated, test, that God did test Abraham.
As though, in other words, he did not seem to have been tested up till this point at all, when in fact the whole of his life really was a succession of tests.
And if you read the history of Abraham at all, you'll understand that, that his life was one test after another appointed to him by God. But still, this whole incident is spoken of, obviously, as being supremely the test.
[1:25] The appointed test which God set before Abraham. As though there were no other test like it in his life. And indeed, that is the case. This is the test that most went against flesh and blood.

This was the command that God gave that was hardest to fulfill, hardest to keep and to obey. This was supremely God's test of Abraham.
And I would not be surprised if it was true that all the Lord's people have a particular test in their own experience that is supreme. A test greater than all other tests.
Our life is indeed a succession of them. But here is the supreme one. And I want to look at it with you because it is very, very important in many ways. Not just as a test.
But it's important in what it taught Abraham. And in what it taught or teaches ourselves also. Now I think really it's better to look at it in those two ways.
[2:26] We'll take it first simply as a test. What kind of test was this of Abraham's faith? How did he pass this test? How did he meet it? How did he pass it?

And then secondly I want to look at the wider significance of this incident of Abraham offering up his son. What was it designed at the end of the day? When it was all over, what was it designed to teach Abraham?
And what exactly does it teach ourselves? And I believe that with me you will see that it teaches many glorious things. And that Abraham's faith was enriched and enlivened on this day.
And that he was taken higher in God's providence than he had ever been before. So it's a singularly important event in the life of the patriarch Abraham.
Now first of all we'll take it simply as a test. And as a test it is a staggering one. It is almost difficult to comprehend just how hard it was for Abraham to do what God asked him to do.
[3:33] Take thy son and offer him for a burnt offering upon one of the mountains which I will tell thee of. Now the test is hard because of course it is his son.

Many is a burnt offering Abraham had put up before God. It was always a goat or a lamb or something of that kind. But God suddenly breaks into this man's life and says offer as a burnt offering your son.
Your son. Your own flesh and blood. And then again it is his only son. And we're told that three times in verse 2, verse 12 and in verse 16.
It is emphasized thine only son. And you know yourselves my friends the bond that there is between a father and his only son.
Unless something has disrupted that there is a particularly close and intimate bond between parents and an only child. Especially between a father and an only son.

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[4:36] And then just to make it even more intense it is emphasized whom thou lovest in verse 2. God himself says it to him. Take your son, your only son.

That's a step further. And a step further still whom thou lovest. It is not a son in other words that has been alienated from him. It is not a son and a father into whose relationship a breach has come. Not like the prodigal son and his father. It is between a father and son who share a close bond of affection. Who share the same religion. Who love one another deeply.
And who do most if not all things together. It is into that relationship that God comes and says take thy son, thine only son whom thou lovest. And offer him as a burnt offering.
Now this man Abraham had waited 100 years for this son. And this son he had loved now for something like 18 to 20 years. He was a grown lad.
[5:36] He was not a small boy. And he was a son that he looked to for great things. And expected great things from him. God had after all renewed miraculously his own body.

And he had renewed his wife's body too. We are told that Sarah was past the age of childbearing. God renewed them. And made them able to bring this child. This precious son of his old age into the world.
And he loved him. He loved him dearly. And he loved him deeply. And God says to him, return him to me. There in the peak of his youth. Full of promise.
And full of affection. Return him to me. And offer him to me. As a burnt offering. And as if that is not hard enough. The trial only becomes more difficult as it proceeds.
Because you'll notice. First of all. That God does not say offering immediately. As a burnt offering. But travel for 40 miles. And for three days. And then offer him.
[6:36] As a burnt offering. And that is far, far more difficult to do. Abraham is camped in Beersheba. Which borders the land of the Philistines. And needs to make his way up.

To a land called Moriah. Moriah. Now that's going to become important later on. He has to go to Moriah. To offer the sun there. On the top of one of the mountains.
And remember that. One of the mountains. Of which God would tell him. So all that distance of 40 miles. He must travel with a sun. Into whose heart. He is to plunge a knife.
And he must bear and carry that with him. For three days. And for three nights. And that in itself. Life becomes important. As we go on. And that makes the trial harder.
And of course he is traveling. With his son. And do you notice how often. That little detail is brought out. If you look at the very last clause. Of verse 6. The last clause of verse 6.
[7:33] Reads like this. And they went. Both of them. Together. It ignores the servants. They went. Both of them. Together. Look at the last clause. Of verse 8.

So they went. Both of them. Together. It's as though. There is only. The two of them there. And so indeed. To Abraham it is. He sees none.
Save Isaac only. And the God. Whom he is following. In faith. Fulfilling a commandment. That he can hardly begin. To understand. So they went. Both of them.
Together. And every step of that way. He is beside. His son. Isaac. And then again. There is no. Human support. For him. In his trial. Now people often ask.
Did he tell Sarah. I firmly believe. That he did not. That he did not. There are occasions. When. A command. Is so. Commanding.
[8:29] And requires such. Urgent haste. That it is wrong. For you to consult. With flesh and blood. As when the Lord. Constrained Paul. To proclaim the gospel. Paul said immediately.

I did not confer. With flesh and blood. But I went. Abraham. Knew. That Sarah. Sarah would probably. Try to restrain him.
Although on other occasions. She showed greater. Spiritual discernment. Than himself. For example. In the whole matter. Of Ishmael. Sarah understood. What kind of person. Ishmael was. Many years before.
Abraham understood. What kind of person. Ishmael was. Nevertheless. He felt. That to share this. With anyone. Was inviting disaster. Because he knew.
And he trembled. He knew his own weakness. He knew that one hand. Laid upon him. Saying don't do that. May be enough. To make him not do it. He didn't consult. He went. And he did. What he had to do.
[9:22] And in the fifth verse. He says to the servants. Abide ye here. With the us. And I and the lad. Will go yonder. And worship. And come again.

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Unto you. So there again. He leaves. Those people. Behind. And he goes. To do. The work. Himself. There are some things. My friends. That we just have.
To enter into. On our own. And even when the Lord. Took Peter. James and John. With him. Into the garden. Of Gethsemane. Still he went away. From them. A stone's throw. Because the wrestling.
He had with his father. Was as it were. For himself. Alone. Some things you must. Face. On your own. And this was one of those. Things for Abraham. He could not bear.
Someone. Restraining him. At that time. And that can apply. To something. Even as simple. As the Lord. Impressing upon your conscience. That you must take. His cross upon your back. Follow him.
[10:16] That you must attend. The prayer meeting. Sometimes it is just. In fact always. It is wrongful. To consult with flesh and blood. Where the divine. Impulse comes. To do such a thing. To delay is fatal.

You must not. Stay nor linger long. Like the slothful. You must put your hand. To the plow. And go and do it. Before you are. Restrained from it. And Abraham knew. That this was urgent business. And to delay was fatal. So he went and did it. And human supports. Were left behind. But of course. You'll notice. That from that moment. The wood. Must be laid. On the back.
Of his son. In verse 6. We're told. That he laid. The wood. Upon Isaac. And he made the last part. Of the journey. In that condition.
And then again. There's another factor. In verse 7. Where Isaac turned. No. These are all trials. Within a trial. Isaac turned to Abraham. And said.
[11:10] My father. And is that not sharper. Than the knife. That he had in his hand. My father. Here am I. My son. And he said. Behold the fire. And the wood. But where is the lamb.

For a burnt offering. And Abraham gives this reply. My son. God will provide himself. A lamb. For a burnt offering. No.
Please don't understand. That to mean. That Abraham knew. There was a ram. In the thicket. He did not know. There was a ram. In the thicket. That makes the whole thing. A joke. And a charade. He did not know.
There was a ram. In the thicket. He speaks of a lamb. Here. Abraham. Is discreet. He does not wish. To reveal to Isaac. What is happening. Until that precise moment.
Arries. But at the same time. God causes him. To speak. More than he knew himself. He speaks as a prophet. And he speaks deeply. And as all the prophets spoke.
[12:08] He goes out further. Than he can begin to imagine himself. He just says. God will provide for himself. A lamb. That is all. And in that.

There is. A depth. That Abraham. Does not fully realize himself. God has. Of course. Provided a lamb. And because of that lamb. All are first born.
Are not slain. Because of that lamb. You live. And because of that lamb. By God's grace. I live with you. As a prophet. He spake more than he knew. He did not know.
That there was a ram. In the thicket. Now. You can see then. What a severe. Test. This was for Abraham. What a severe.
And demanding. And exacting thing. God required. I'm sure he wondered. If it was an angel of light. The devil. As an angel of light. That had asked it of him. In the first place. I'm sure he wondered.
[13:02] What was it. Or who was it. Or what voice. Had spoken to him. When such a thing. Was asked of him. Did he wonder. If it was the devil. Playing tricks with him. Seeking to mislead him. Was it the devil. Asking him to frustrate.

God's purposes. Because God had told him. All his life. That Isaac. Was to be the son. Through whom the seed. Was to come. Through whom the Messiah. Was to be born. The savior of himself. And the savior of the world.
But in one way or another. God makes clear to him. That this is himself. That is speaking. It is his voice. The voice that Abraham. Has long known. And long recognized. There's no mistaking it.
It is no deception. It is no satanic delusion. It is God that speaks. And God that asks. And because it is God that asks. Abraham responds. And how does he respond to the test?
Well like you should respond. And like I should respond. You should go out. And do it. Whatever God asks and requires. Do it. He requires obedience.
[14:00] And obedience is better than sacrifice. And you notice that Abraham obeys. Promptly. Now. There's something wonderful in this expression. In verse 3.

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And Abraham rose up. Early. In the morning. Now. In the chapter before this.
And you can read it. At some point yourself. Abraham has to sacrifice another son. And that's often overlooked. I don't mean literally.
It wasn't something like this. But Abraham had to expel Ishmael. From his own home. Now that was no easy thing for Abraham to do. Sarah had wanted to do it for a long time.
But Abraham saw no need for it. Until God came and told him. Listen to your wife. What your wife says is from me. And you must turn that young man out of your home.
[14:57] Now listen to what Abraham said. Now if you go back to chapter 21 here. And verse 11. Well actually we can begin reading at verse 10.

And this is Sarah speaking to Abraham. Chapter 21 verse 10. Wherefore she said to Abraham. Cast out this bondwoman and her son.
For the son of this bondwoman shall not be heir with my son. Even with Isaac. And listen. The thing was very grievous in Abraham's sight.
Because of his son. And God said to Abraham. Let it not be grievous in thy sight. Because of the lad. And because of thy bondwoman. In all that Sarah hath said unto thee.
Hearken unto her voice. For in Isaac shall thy seed be called. And if you go to verse 14. And Abraham rose up early in the morning.
[15:55] Took bread and a bottle of water. And gave it to Hagar. Putting it on her shoulder. And the child. And sent her away. Now do you notice an expression that appears there.

He rose up early in the morning. He had to put one son whom he loved. In spite of his waywardness. Out of the home. And that was hard for flesh and blood.
And in the next chapter. He's asked to take another son. Whom he loves even more deeply. And to offer him as a burnt offering to God. In both cases. The deed demands to be done.
And he gets up early. In order to do it. What does that reveal? It reveals a man who is prompt. In what he is doing. A man who knows what he has to do.
And a man who does not wait to do it. It is a hard thing. And as I said. To delay is fatal. Now my friends. This comes into so many things.
[16:51] It comes into so many things. The importance of responding immediately. To a difficult thing that God asks you to do. You know yourself. That if you are confronted with any kind of difficulty.

If you put that thing off. It becomes harder to do. Even the most mundane things are like that. You postpone it. Even if it is confronting somebody about sin. Or taking any matter in your hand.
Or even attending a prayer meeting. Like I said. You delay the matter. You delay the matter. And you are inviting disaster. Into the delay. The devil comes. The doubts come.
The insinuations come. Abraham. Once he recognizes the voice of God. He goes and does the thing. He rises up early in the morning. And he does his duty.
And he does his duty deliberately. Now I want you to notice. How often. All his actions are minutely detailed. Look at verse 3.
[17:46] Abraham rose up early in the morning. Saddled his ass. Took two of his young men with him. And Isaac his son. Claimed the wood for the offering. Rose up.

And went to the place. Of which God told him. And then again at the bottom of the mountain. In verse 6. You are given the same detail. Abraham took the wood. Laid it upon Isaac.
Took the fire in his hand. And a knife. And went both of them together. Again in verse 9 and 10. At the top of the mountain. You have the same detail. Abraham built an altar there.
Laid the wood in order. Bound Isaac his son. Laid him on the altar. Stretched forth his hand. And took the knife to slay his son.
Now there again you have a man. Who is determined. To do the will of God. Each step of it. Is difficult. At every step he hears a voice saying stop it.
[18:46] But at each step. He goes on. And he does it deliberately. And he does it methodically. And it all brings before us. The trained character. Of a man of God. Who has spent all his life.

In obedience. Not making excuses for disobedience. But who has come out. And who has faced the wind. And who has done the job in hand. And who has done it properly. Every task is hard. But every task he puts his hand to.
Flesh and blood fainted. With every detail recorded there. But he goes and does it. And the whole portrait. It is drawn out for us. As Abraham the man of faith. Abraham the man of God.

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The man who put God first. And did what God wanted him to do. No wonder his name. Is high in the annals of the church. No wonder he is the father of the faithful. In whose footsteps we should follow. Would that we were all like that. Would that we would all face all these challenges. In these ways. And do everything that God asks us. Methodically. In a disciplined fashion. That we ourselves. [19:44] Would have a better heritage. To pass on to our children. He is an obedient man. He does it promptly. Deliberately. And he does it methodically. And of course last of all.

He binds Isaac. And Isaac of course doesn't murder. Isaac doesn't struggle. We will come on to that in a while. And he lays him on the altar. And with no doubt a trembling hand.
He takes the knife. And believe you me. He is ready. To plunge it. Into the heart of the only son. Whom he loves. Until as you know. God intervenes. The same voice that told him to do it.
Is the same voice that now says to him. Abraham. Touch not. Your son. Lay not thine hand. Upon thy son. And then of course.
Abraham lifts up his eyes. And sees Aram. Caught. In the thicket. And he sees God's substitute there. He takes the run. And on that day.
[20:42] He sacrifices it. And on that day. Abraham passes a test. With flying colors. Now. Before I pass on with you to. The real significance of what's going on here.

I want to say a couple of words. About trials in general. I said already that God tests us. And that usually he has one great test.
Through which all his people must pass. Now. In one way or another. These tests will focus on this. Do you recognize that God owns you?
Or do you claim to own yourself? Do you recognize that God has given you all you've got? And that it still belongs to God? Or do you claim something for yourself?
And that was the test that was presented before Abraham here. And it's the acid test of your faith and mine. If you love the Lord. You will give anything to him.
[21:43] And you will lose anything for him. And you will lose anything for his sake. If he so asks it of you. Was that not what the Lord pressed upon the rich young ruler. When he told him to sell all that you have.

And to give to the poor. It's the acid test of your religion. It's one thing to lose a son. It's another thing to give a son. Jacob lost Joseph.
But he had to give Benjamin. He couldn't help what happened to Joseph. But God caused him to come face to face with giving Benjamin. And he gave Benjamin.
And that was Jacob's finest ever. And God will ask you in one way or another. Or he will test in one way or another. Whether your love to him is greater than your love to anything else in the world.
He will my friend. He will do that. In one way or another. And I wonder if the Lord were to test us all today. In a day of let me say very superficial religion.
[22:43] I wonder where we would all come out. And where our faith would be seen. If God were to shout you and to say John, John or Mary, Mary or whatever. To do something of this kind.

Where would I stand? Where would you stand? What kind of faith have I got? What faith has the church got? What faith is there going around today?
Do you think it's as real and as substantial as what our fathers had? Or our grandfathers? Or our forefathers? Or is it something that would be blown away at the slightest whiff of a real trial or a real searching fire from God?
Do you think your faith would stand in the 17th century in the days of the Covenanters? Do I think mine would? I'd better ask myself and you better ask yourself if that's the kind of faith we've got.
It's an easy day to profess something superficial. To profess to believe in Jesus. But is what you've got a reality or is it skin deep?
[23:44] That's what Abraham was tested on. And as I said, if I'm not mistaken, God will find some way to test it to ourselves as well. It would be good for us if he did.

Rather than to leave us in the condition in which we sometimes find that the church is in. Another thing is this. Whenever God greatly tests his people, He gives a great reward when that test is passed.
A great reward when that test is passed. He does that here to Abraham. He gives him a vision when it's all over. A renewed promise from himself.
And a renewed vision of his glory. He recommits himself. He swears. This is the first time God swears. In verse 16 of chapter 22, God says, By myself have I sworn, saith the Lord, because thou

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hast done this thing and hast not withheld thy son, thine only son.
In blessing I will bless thee. In multiplying I will multiply thy seed as the stars of the heaven. God renews his promise. And as well as that, God gives him, in this very transaction on the mountain, a new insight that would feed Abraham's faith for the rest of his life.
[25:04] You know, my friend, the water may be deep and the fire may be hot, but you persevere in it. You stick close to the Lord, and obey him inside it.

Every single test is trying to get you to budge out of the path of obedience. That's what it's there for. That's what it's there for. And sometimes it's pretty hard to stick on it, and to do what he wants, and to do what is right.
But stick on it. Because through the fire and the water, or on the other side, there is the wealthy place. That's a place of liberty, of spiritual blessing and spiritual enrichment.
Pass through the valley of the trial, and you'll ascend a mountain, and you can see further than you've ever seen before. You can see better than you've ever seen before. You will see far more clearly. And who among you can deny that?
Have you not reached that point where you said, that was good for me? That was good for me. I see better. I see more clearly. And the Lord has blessed me through it.
[26:07] And so here we see that trial is rewarded, or obedience is rewarded, greatly by the blessing of God. Now I said at the beginning that there was something deeper in this trial than just a test, and so there is.

Because this teaches us some very important things. Let me put it this way. In the New Testament, this incident is referred to in two ways, or it's connected with two things.
It's connected with the doctrine of the resurrection from the dead, and it's also connected specifically with the person and the work of Christ.
In other words, in other words, when this sacrifice of Isaac is brought up in the New Testament, these are the two things it is used to illustrate.
the resurrection from the dead, that it is a truth, and the person and the work of the Lord Jesus Christ. And I want to look at these two things with you.
[27:15] First of all, the resurrection from the dead. Now that's how it's brought up before us in the epistle to the Hebrews. The New Testament explains the old, and the old also explains the new.

Hebrews 11, and in verse 17, 17, by faith Abraham, when he was tried, offered up Isaac.
And then, what was going on in his mind is revealed in verse 19, accounting, or reckoning, that God was able to raise him up, even from the dead, from whence he also received him in a figure.
In other words, God is testing whether Abraham really believes, in the afterlife, whether he really believes in heaven and hell, whether he really believes in the resurrection of the dead, the physical, can we say resurrection, from the dead.
God is testing him, whether he really believes that or not. And Abraham knows it. After all, Abraham has a promise from God, that everything in the world, is suspended upon Isaac.
[28:33] No Isaac, no Christ. No Christ, no salvation, no redemption. He knows that. He knows that Isaac is absolutely pivotal, to God's work of redemption in the world.

And on the other hand, there's God saying, put your son to death. There's only one way in which Abraham can reconcile, these two things in his mind, that God will take Isaac, and raise him from the dead.
And he has to believe that. I say, well, that's just a naked matter of faith. Not when it's your own son, and not when you're confronted with it face to face, and not when it's a burnt offering.
Now, my friends, maybe you have not really noticed that before, but it's not a matter of plunging the knife into his heart, and waiting for God, as it were, to revive him. No. God did not just ask Abraham to kill Isaac, but to offer him up, as a burnt offering, in verse 2, upon one of the mountains, which I will tell thee of.
Now, what's a burnt offering? The burnt offering was the offering, while the whole thing was consumed, utterly, and completely. The animal was engulfed in flames, and it was allowed to burn, until the whole thing was reduced to cinders and ashes.
[29:51] And that is what God asks Abraham to supervise, with respect to his own son. Not just to put a knife into his son, but to set fire to him, and to watch, as he smolders, into ashes, and into cinders.

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And to watch, as the wind on top of that mountain, blows and scatters the ashes, and the charred remains of his son Isaac, across the four corners of the globe. That is what he's being asked to do, and that is what he's being asked to witness.
In other words, his faith in the resurrection, and in the afterlife, must be so real, and so compelling. His belief in God, must be so powerful, and so deep rooted, that he is even prepared, to believe, that God will take, these very ashes, that are blowing, and these cinders, the charred remains, of his beloved son, and there and then, form and fashion them, into a body, and breathe into his nostrils, the breath of life, even as he did with Adam, at the beginning of the world.
And that in a very real way, connects his faith, with my own, and with yours, because that's precisely, what you are meant to believe. When you lay your own beloved, into the ground, and you do so in faith, you believe that that body, will indeed be eaten by worms.
You believe that it will smolder, that it will decay, and that it will corrode. Many sub-body, has been lost overboard, and there has gone to be eaten, by all the fish of the sea.
[31:22] But you believe, that by faith, God can reclaim, every single particle, of that body, and reform, and refashion it, into a glorious, resurrected body, which will be able, to bear the weight, of your renewed, and your rejuvenated soul.

Is that not true? Is that not our faith, that we express? Is that not why, we bury our dead? Because the dust, is precious to us. And because God, will raise that dust.
And that is what Abraham, is asked, to believe. And he acted, as one who believed it. And that is why, he received Isaac, from the dead, in a figure.
Now that's a strange expression, but, it means, in a parable. Hebrew says, he offered up Isaac, accounting that he was able, to raise him from the dead.
From whence, he also received him, in a parable. In a figure, or in a parable. In other words, when God said, lay not thine hand, upon thy son.
[32:25] Abraham saw there, the resurrection, from the dead. Because he was as good, as dead, in his mind. He was as good, as dead, in his purposes. He was reconciled, to killing him.

In fact, please notice, the expression in Hebrews, is, that he offered up Isaac. Isaac. It's not that, when he was about, to offer up Isaac, but that he, offered him up. Why does it use, that tense of, of the verb?
Because it was done, and completed. That's why, it was done in his will, he offered up Isaac. But there, and then, he saw the resurrection. He saw it in a parable. He saw it in a figure. When God said, leave him.
The living Isaac, that got up, of that altar, was to him, a parable, of the resurrection, from the dead. Do you believe, the resurrection, from the dead? Ah, my friend, what a glorious thing, it will be. Even your soul, in heaven, as Calvin says, will only be, in anticipatory, blessedness, in heaven. Until the body, is reunited to it.
[33:25] Until that, blessedness, is complete. Your soul, in glory, will not be able, to fully express itself, until it has, a renewed body, to contain it.

Do you think, that God, could use this, very body, to contain, a completely renewed soul? No, he could not. We could not, bear his love, and his grace, in this body.
We need a new one. Or the old one, transformed. The old one, changed. You know, some people, laugh at the whole idea, of God, reclaiming particles, of dust, or particles of matter, and reforming them.
You know, someone pointed out, in the past, that many of God's miracles, are, are just, an extended form, of what you already see, in providence.
For example, you're here today, and let's suppose, let's suppose, that you had a cup of coffee, before you came out, to the church. Where did those coffee beans, come from? Let's say, they came from Colombia, or Brazil, or somewhere like that.
[34:25] Do you realize, that a particle, of the ground, of Brazil, is in your body, and forms part, of your muscle, and forms part, of your sinew? The food, that you have obtained, from where, from England, Scotland, wherever it has come, and many parts, of the world, you assimilate it, and digest it?

God ordered that, from the foundation, of the world, that you, broadly just know, should consist, of particles, of the earth, from all over the world. Is it an impossible thing, for God, to repeat the procedure, at the end of the world?

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Of course it is not. He who formed, the whole world, by the near world, of his power, can summon, everything from anywhere, and form and fashion it, into anything, that he desires. And that's what, will take place, on that day.
The body of the damned, will be resurrected, and the body of the saved, will be resurrected. The one, to bear punishment, and the other, to bear blessedness. Oh my friend, the resurrection, of the dead, is a hope, that we cherish, and a precious doctrine.
You, whose body is rotting, or corroding, you, who have, a terminal disease, you remember, if you have faith, in Christ, that, one day, your body, will be glorious, will be glorious, in heaven.
[35:35] And nothing, can take, that hope, away from you. I pity those, whose bodies, are whole just now, but who will find them, very different, when the rewards, are meted out.

The other thing, that's brought, before Abraham, here, is the work of Christ. Now, this is important. The Lord says, in John chapter 8, now, let's get a hold of this, he says that, Abraham rejoiced, to see my day, he saw it, and was glad.
Now, Christ is saying there, that Abraham, foresaw, Christ's day, he foresaw his work, he foresaw, his ministry. Now, the place he saw it, most clearly, was in his son, Isaac.
In everything to do, with Isaac's birth, and with Isaac's person, God, Abraham was seen, the Messiah, the Messiah to come, the Messiah to come. And the most important, incident in Isaac's life, was this one, when he was offered up, on Mount Moriah.
And this is where, more clearly, than anywhere else, Abraham saw, the person, and the work, of the Lord, Jesus Christ. Christ. Now, let's take it, bit by bit.
[36:57] First of all, he saw, the place, where God, was to save the world. He says to him, in verse 2, get thee, into the land, of Moriah.

Now, Abraham had to go, 40 miles, to get there, but he had to get there, because that's where, God, desired him, to be. It became, a famous place, later on, because, when the plague, was raging, through Israel, God stopped it, at Mount Moriah, when David sacrificed.
Notice the importance, he sacrificed, on Mount Moriah, and the plague, stopped. But, Mount Moriah, is important, because, everyone acknowledges, that it's in the vicinity, of Calvary.
Now, I would go further, than that, and say that, Calvary, is on the precise site, where this took place. Now, there's no use, in claiming, any other traditions, where people point out, as being Calvary, or where people point out, as being the very spot, where Abraham, sacrificed his son, these things are vague, but what is not vague, is verse 14, of Genesis 22, where it says, that Abraham, called the name, of that place, Jehovah, Jireh, or the Lord, will provide, as it is said, to this day, in the mountain, of the Lord, it shall be seen, what shall be seen, God's intervention, shall be seen, God's salvation, shall be seen, in the mountain, of the Lord, and you'll notice, in verse 2, that, he was to be offered, if you read, the last part, of verse 2, offering there, for a burnt offering, upon one of the mountains, in Moriah, Moriah, was a place, and he's to offer it, on one of the mountains, which I will tell thee of, and that place, becomes known, as Jehovah,
Jireh, the Lord, will provide, and in the mount, of the Lord, it shall be seen, now why, ask Abraham, to make a 40 mile trek, to this place, and then call it, this name, God's provision, if that's not, the very spot, in Jerusalem, where the Lord, was to provide, the suffering savior, where the Lord, was to provide, his own Isaac, and to bind them, upon that cross, and to put him, to death, for your sins, and mine, if we believe in him, so Abraham, went that day, where God, was going to liberate, his own church, and to provide, redemption, for the world, it was on Mount Moriah, the Lord, will provide, and how wonderfully, the Lord has provided, for ourselves, and then secondly, when Abraham, would come down, from this mountain, and when he would think, about all that had happened, he would focus on, Isaac, as the object, of his sacrifice, and what would he see, well he would see, first a son, who didn't struggle, and a son, who didn't resist, his father's will, now remember, you're not dealing, with a six or seven year old, we're talking here, about a man, who is at least, 18 or 19, probably well, into his 20s, but read verse 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,
[40:18] Isaac, his son, and laid him, on the altar, upon the wood, and Abraham, stretched forth his hand, and took the knife, to slay, his son, I would expect, Isaac, to at least, ask a question, to struggle, to resist, his hundred year old, father, who I'm sure, he could overcome, in a moment, if he so desired, but he did not, because Isaac, was a godly man as well, and here, Isaac was prefiguring, the lamb, who was led, to the slaughter, and as a sheep, before its shearers, is done, so he, open not his mouth, Isaac does not murmur, Isaac does not complain, as the Isaac, of the

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New Testament, neither murmurs, nor complains, Abraham understands, that when God, is going to send, the saviour, into the world, he will be, a willing victim, one who comes, voluntarily, and one who comes, glad, to do his father's will, and Abraham, understands that, clearly, for the first time, all his life, every time, he's sacrificed, he knows that God, is sending someone, into the world, now he knows, that he's to be, a willing victim, someone who will, willingly suffer, to save the church, and then,

I would assert this, I believe it firmly, that for the first time, Abraham saw, that God was sending, someone, closely, related, to himself, because Abraham, was asked to give, his own son, his only son, did he not here, for the first time, understand, that God, was sending, his own son, and, his only son, to be the savior, of the world, and the savior, of the lost, after all, he recognizes, on this day, the transaction, that takes place, and, and, he sees, that God, is providing, for the world, someone, that, it costs him, to give, I will not, told in Romans, that God, spared, not, his own son, but, freely, gave him up, for his all, freely, gave him up, for his all, and, when God, bound, his own son, upon Calvary's cross, and, when he nailed him, to the tree, as in the highest way, we must understand it,
God knew, that there was, no intervention possible, there was to be, no advice, as it were, saying, lay not thine hand, upon thine only, beloved son, the deed, had to be done, for it is God himself, that was doing it, God, gave, someone, he loved more, than Abraham, ever loved Isaac, and God, loved the son, more than, you love anyone, and more than, anyone loves you, but God gave him, and he did not, intervene, do you not think, that I could summon, legions of angels, maybe you could, but it was not, the father's will, for it to be so, he spared not, his only, begotten son, and I firmly believe, that Abraham saw that, for the first time, on Mount Moriah, and then again, the Jews, believed, that there was always, something significant, in the Old Testament, about the third day, and the late stress, on this passage, that the third day, has a significance here, and so it does, have a significance, because on the third day,
Abraham receives, back Isaac, from the dead, we're told, that he offered him up, that he was dead, but that he received him, on the third day, is that not again, something, that is looking forward, to the Christ, who is really dead, not in a parable, but really dead, but on the third day, he is resurrected, as the first fruits, of a new world, and of a better world, on the third day, on the third day, the two going to Emmaus, were sad, but they became glad, because they said, the Lord has risen, crucified, on Mount Moriah, but raised again, and came out, of the tomb, well my friends, here you have, Christ's person, and work, here you have, by God's grace, and by faith, your resurrection, and mine, may it indeed, be so, may you learn, to stand these trials, because if we get, a glimpse of anything, as rich as Abraham got, it will be well worth, standing them, what a God, and what a saviour, we have, who does great things, for us, may the Lord bless, these thoughts, and his word, let us pray, grant us,
O Lord, the grace, to acknowledge, that the work is thine, and that thou hast provided, a saviour, we thank thee, for the one, that was caught, in the thorns, for even in looking, at that one, surely, Abraham saw, another vision, of the Lord, in his glory, caught indeed, in the cursed thorns, of our sins, but nevertheless, raised again, from the dead, we praise thee, for such great types, and for such great symbols, but we praise thee, for the great transaction, that took place, upon the cross, O Lord, enable us all, to close in, with him by faith, that we might be saved, take away anything, that may have been inconsistent, with the truth, and do thou apply it, to our hearts, for Christ's sake, Amen.

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