

February 20, 2022 - Tom Grass

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Preacher: Tom Grass

[0 : 00] We welcome you to the media ministry of Bethel Community Church. Knowing Jesus, making Jesus known. We are in Genesis chapter 22.

Hope you're doing well. Let's open in a word of prayer. Father, thank you for your word. Thank you for time to reflect this morning on your goodness, your provision in Christ, and confidence we can have in our faith, assurance we can have of our salvation.

And we just thank you for that. In Jesus' name, amen. This is our fourth message concerning Abraham. This would be, I believe, our last message on Abraham.

In the Schofield Reference Bible, there's a note on this chapter which states, the spiritual experience of Abraham was marked by four great crises, each of which involved a surrender of something naturally most dear.

And if you remember, there was leaving his country and kindred or his family, a separation from Lot, which is his nephew, who he loved, and maybe was a fellow believer.

[1 : 26] And then Abraham's own plan about Ishmael. Remember how he kind of begged with God a little bit, why can't it be Ishmael, mate? The one that would be the promised son.

And then finally, Isaac, thy son, thy only son Isaac, whom you love. And so we have this scene today where Abraham is commanded to offer Isaac up as a sacrifice to God.

As we look at the scripture today, be reflective on your own life and how God has dealt with you. Do you remember major life issues that come your way, that changed or impacted your life and the life of your family?

I think if we're honest, you know, we all have those things. Some seem more tragic and profound than others, I'm sure.

It could be a good event or it could be a bad event, a so-called bad event. Are you currently experiencing major life changes or trials?

[2 : 38] We know that's true. In this room, there are some that are going through some tremendous trials right now. Do sometimes the trials never seem to end? What's the purpose of that?

What do you think God's intent with a big trial is or any trials? Or even the good times? Is it just to make you feel miserable? Is it just to make you feel happy?

Or is he wanting to draw you closer to him? I think if we're honest and believe the scriptures, we say it's to draw us closer to him. But it's not easy, right?

When you're being crushed and squeezed and tested, it's not easy. It's not easy to stop and say, God, I trust you in everything that this has meant for the good for my life and for those in life around me.

But yet in Philippians chapter 3, Paul writes, Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord.

[3 : 40] For his sake I have suffered the loss of all things and count them as rubbish in order that I may gain Christ. Some verses that Paul writes are so powerful.

This is one of them. It's so challenging to stop and say, you know, everything is rubbish that I might gain Christ. And he doesn't just mean salvation.

He means knowing Jesus. Paul, I think, even says in another place, knowing him and his sufferings. And I don't think that way. Paul did.

And it's amazing. And in Hebrews we learn, in chapter 12, verse 11, it teaches us that it says, For the moment, all discipline seems painful rather than pleasant, but later it yields the peaceable fruit of righteousness to those who have been trained by it.

You know, that discipline, that training, that pressing of the believer in our life. It's supposed to produce a fruit of righteousness in us.

[4 : 52] That's challenging. To allow ourselves to be tried by God, if you will. In our passage in Genesis today, it's a common story.

A lot of people know it, or account. I don't like to use the word story when we talk about the biblical account in Genesis. I like to say account rather than story. We see a snapshot of this event between God, Abraham, and Isaac.

What we sometimes overlook when we read the scripture is, you know, this is 19 verses or 15 verses, but the life of Isaac before Abraham and that relationship between the child and the father that went on for a number of years.

When you're younger and you think of this story, you think of this account, you think of a child, an infant, being laid up on this bundle of wood. And yet, if you study the scripture, you'll learn that most people think he was at least 20, a young man, possibly 30.

So Isaac had a will of his own. He had physical stamina or strength greater than his father Abraham at the time. Easily could have withstood this event.

[6 : 08] You know, he could have stopped. I thought about a wheelbarrow, stopping right here and bringing in a wheelbarrow and laying this over with a tablecloth that had stones and stacking up a pile of wood this high and coming back in and then laying Jacob up on there and go, all right, and get it out the torch, you know, Travis's torch, and light this bundle of wood, you know, but obviously I wouldn't do that in here.

But then I thought about, parking lot. Then I thought about how much wood would it take to burn a human.

So I did some research. No, I didn't. I did not. I don't even know where that came from. But it would be a lot, you know. And when you read the account of Abraham puts the wood on Isaac's back, I think there must have been a lot of wood, unless they were going to get more, you know, from around the area.

Well, think about it. You know, honestly, the burnt offering in the Bible was a consuming fire that consumed the whole offering. And that's what Abraham was called to do with Isaac, offer him as a burnt offering.

And you can read about that in, I think, 2 Chronicles. And it said, but they would burn the whole offering.

[7 : 31] That would probably be in Leviticus. I got ahead of my notes probably. William MacDonald in his commentary in this chapter says, perhaps no scene in the Bible except Calvary itself is more poignant, I woke that up, which means keenly distressing.

So no scene in the Bible is more keenly distressing than this one, except Calvary. And none gives a clear foreshadowing of the death of God's only well-beloved Son on the cross.

So as we read it and understand this, we should be thinking about God the Father, God the Son, Jesus, the plan of God for salvation for mankind, and see that played out in this event in Abraham's life.

It's interesting that this place where Isaac was offered, it says in our account that they journeyed to Moriah.

Moriah is a mountain range, a mountainous area near Jerusalem. Many believe that it's right where the temple would have been built, because in 2 Chronicles 3, it says, Solomon began to build a house of the Lord in Jerusalem on Mount Moriah, where the Lord had appeared to David his father at the place that David had appointed.

[8 : 49] This mountain range is where Jerusalem is situated and where Calvary stood. So it's really interesting that it's all the same geographical area. I want to explain what a type is in the Bible.

That's one of the points of the message today. It's a divinely purposed illustration of some truth. It could be a person, an event, a thing, an institution, or it could be a ceremonial type in the Bible. It's typically found in the Pentateuch, or the first five books of the Bible, written by Moses. So that's where you would see a types. Where there's a type, there's an anti-type, or a fulfillment of the type, which is generally found in the New Testament.

So that's what we mean when we say type. An example of a person or a type is found in Adam.

Romans 5, 14 says, Yet death reigned from Adam to Moses, even of those whose sinning was not like the transgression of Adam, who was a type of the one to come.

Another example of a ceremonial type was in the Passover. 1 Corinthians 5, verse 7 says, Cleanse out the old leaven, that you may be a new lump, as you really are unleavened.

[10:05] For Christ, our Passover lamb, has been sacrificed. Simply stated, I think I may have this on your handout. Simply stated, a type in Scripture is a person or thing in the Old Testament that foreshadows a person or thing in the New Testament.

That's what a type is. That's a very simple definition. Let's read our passage today. After these things, God tested Abraham and said to him, Abraham, and he said, Here I am.

He said, Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you. So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac.

And he cut the wood for the burnt offering, and arose and went to the place of which God had told him. On the third day, Abraham lifted up his eyes and saw the place from afar.

Then Abraham said to his young men, Stay here with the donkey. I and the boy will go over there and worship, and come again to you. And Abraham took the wood of the burnt offering and laid it on Isaac, his son.

[11:26] And he took into his hand the fire and the knife. So they both of them went together. And Isaac said to his father, Abraham, my father.

And he said, Here I am, my son. He said, Behold the fire and the wood, but where is the lamb for a burnt offering? Abraham said, God will provide for himself the lamb for a burnt offering, my son.

So they both of them went together. When they came to the place of which God had told them, Abraham built the altar there and laid the wood in order and bound Isaac, his son, and laid him on the altar on top of the wood.

Then Abraham reached out his hand and took the knife to slaughter his son. But the angel of the Lord called to him from heaven and said, Abraham, Abraham. And he said, Here I am. He said, Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me.

And Abraham lifted up his eyes and looked. And behold, behind him was a ram caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son.

[12:40] So Abraham called the name of that place, The Lord Will Provide. As it is to this day on the mount of the Lord, it shall be provided. And the angel of the Lord called to Abraham a second time from heaven and said, By myself I have sworn, declares the Lord, because you have done this and have not withheld your son, your only son, I will surely bless you and will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore.

So that's the passage today. A couple highlights, you know.

God himself will provide the lamb. It's a very good foreshadowing of Jesus. Abraham built an altar. It's a common thing throughout the Old Testament.

In Genesis, they were building altars, sacrificing. They built an altar under the law. The angel of the Lord. We understand that that's the Lord Jesus himself.

The Lord Will Provide. Anybody know the names of God? This one in particular, I think a lot of you might know that. Or if you don't, you should probably learn this one. Jehovah Jireh. I think is, I know there are times in my life I think about that.

[14:02] The Lord Will Provide. You know, raising a family. Whatever your needs are, you know, the Lord Will Provide. And then the angel of the Lord confirms again the Abrahamic Covenant.

So those are kind of like just some interesting facts. And there's others. Let's talk about types in our passage today.

Isaac, he's a type of Christ who was obedient unto death. He was an only son loved by his father. He was a son willing to do his father's will.

Here's some verses if you want to turn to your Bible in Philippians chapter 2. You can look up verses 5 to 8. Philippians 2. Have this mind among yourselves which is yours in Christ Jesus who though he was in the form of God did not count equality with God a thing to be grasped, but emptied himself by taking the form of a servant.

Being born in the likeness of men and being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. So here we have Isaac as a type of Jesus being obedient unto death.

[15:20] I think if you're honest you would say, yeah, this makes sense, right? Scriptures line up. Isaac is a type of Christ. You see it fulfilled in the New Testament or the anti-type.

Then we have Abraham, a type of the father who spared not his own son but delivered him up for us all. I think a verse that comes to mind real quickly is John 3.16.

For God so loved the world that he gave his only begotten son that whoever believes him would not perish but everlasting life. Romans 5. Verse 6 to 8.

These references are on your handout. If you want to turn to Romans. If you stop for a minute before we read these verses and you think that of the illustration we have where God, where Abraham took his son and was going to kill him, you know, obeying God and God the Father in this plan brings the Son, Jesus, to earth to die on the cross for us.

You know, God didn't spare his own son. He delivered him up for us. I think most men in here, if their choice was made between myself and my child, which would you choose?

[16:46] I would probably choose myself. I think most of us would... You ever think about what if someone's attacking your family? You know, would you rather put yourself...

Try to fight that off? Or would you say, I'll take my son. You know? No. You would say, no, I'd rather take the risk myself. And this is like...

Almost... It's really the opposite, you know? We have... Our greatest need is met in Christ. Romans 5, 6 to 8.

It says, For while we were still weak, at the right time, Christ died for the ungodly. For one will scarcely die for a righteous person, though perhaps for a good person one would dare even to die. But God demonstrates his love for us and that while we are yet sinners, Christ died for us. In Romans 8, 32, He who did not spare his own son, but gave him up for us all, how will he not also with him graciously give us all things?

[17:47] It's amazing that God would have this plan. Isn't it? It's not something we would conject... we wouldn't come up with. Another type in this passage is the ram. And you know that God provided the ram.

It was stuck in the bushes next to them right after Abraham went to the point of raising the knife to kill his son. And the thing about a burnt offering or a sacrifice like that, you know, they would kill the animal, drain the...

the blood would drain out. They would... in some cases, they would cut the animal up if it was an ox or something like that. Or the bird, they might kill it and the blood would come out and then they would...

or they'd wring its neck. But they would put the whole thing up on the altar and burn the whole thing. And that's the point where Abraham was at with Isaac, which is really hard to imagine, isn't it?

[18:54] That he would have the knife lifted up. And one of the things that people did too, they also would put their hand on the offering, like as a... identification with that, that it was taking my place for my sins.

And imagine Abraham having his hand on Isaac like this and ready to kill him because that's obeying God's command. And it's really a hard thing to put your head around that God would have him do that.

So the ram, it's a type of substitution. An innocent victim died as a substitute for another. And then Christ, he's offered as a burnt offering in our place.

Christ is offered in our place for our sins. 2 Corinthians 5, 21. I have it written down in the ESV, but I know it in the different translation.

He who made him who knew no sin becomes sin for us that we might become the righteousness of God in him. I think I learned that in the New American Standard. In the ESV, it reads, For our sake, he made him to be sin who knew no sin so that in him we might become the righteousness of God.

[20:15] And there's some more references. Hebrews chapter 10. So we're looking at, in the New Testament, the fulfillment of this type, of the ram, right?

Hebrews 10, verse 5 to 10, says, Consequently, when Christ came into the world, he said, Sacrifices and offerings you have not desired, but a body you prepared for me.

In burnt offerings and sin offerings you have taken no pleasure. Then I said, Behold, I have come to do your will, O God, as written in the scroll of the book. And then if you jump down to verse 10 of Hebrews 10, it says, And by that will we have been sanctified through the offering of body of Jesus Christ once for all.

And then if you look in Hebrews chapter 10, there's also 11 to 14 listed on your handout. We'll look at verse 14.

It says, For by a single offering he has perfected for all time those who are being sanctified. That little phrase in that verse 14, it says a lot.

[21 : 36] For by one single offering he has perfected for all time. Can it be taken away? If you've been perfected, declared righteous, can it be taken away?

No. No. For those who are being sanctified, while we're still in this earth, still on this earth, in this flesh, we are being sanctified.

You should be being sanctified. If you're not, you need to turn around, get back on track, and work it out where you're being sanctified, working on your sanctification, your holy living.

But he's perfected for all time those who are being sanctified. One thing I like to think about when you talk about the gospel and salvation is it's a judicial act, right?

When you're declared righteous by God, it's judicial. It's not based on... It's done. It's a ruling, if you will.

[22 : 36] That's how I like to think of it. In the next section, we're going to look at briefly, Abraham had faith. We know that, but here's a couple little illustrations or comments about that.

He had faith in the resurrection. This is an interesting verse here in Hebrews 11. But in Genesis, it says...

Let me find it. There's two places where he said... In Genesis 22, verse 5, Abraham said to his young men that were with him, Stay here with the donkey and the lad and I will go yonder and worship and we will come back to you.

And then, Abraham, in verse 8, he said, God himself will provide a lamb for the burnt offering. It seems to indicate, especially verse 5, that Abraham believed that no matter what God asked him to do, that somehow he would raise Isaac from the dead even if that's what it meant for him to go that far in his faith, which is really hard to wrap your head around.

But in Hebrews 11, verse 17 to 19, it says that, By faith, Abraham, when he was tested, offered up Isaac. And he who had received the promises was in the act of offering up his only son of whom it was said, Through Isaac shall your offspring be named.

[24 : 11] He considered that God was able to raise him from the dead, from which, figuratively speaking, he did receive him back. That's quite a statement that he knew that God would, if it went that far, would raise Isaac from the dead and that his promise for Isaac to be the one for his offspring to come from would still work even after he killed him.

I don't know how Abraham knew that. I have no idea. You know what I mean? How did he know? I have no idea. But we see the next part, we see where Abraham's faith was completed or demonstrated by his works.

What we see in Genesis 22 is a demonstration of Abraham's faith. His work in offering Isaac showed they still believed God would keep his promises to make him a great nation through his own son Isaac. In James chapter 2, if you want to turn to that passage, we have a different take on this passage of Scripture and it kind of throws up a question mark or a red flag.

So wait a minute, is James saying something different about Abraham? Let's read it and see. Was not Abraham our father justified by works when he offered up his son Isaac on the altar?

You see that faith was acting along with his works and faith was completed by his works. And the Scripture was fulfilled that says Abraham believed God and it was counted to him as righteousness.

[25 : 53] and he was called a friend of God. Back in Genesis chapter 15, it says, and he believed the Lord and he counted it to him as righteousness.

So, does Abraham's works justify him or does his faith justify him before God? Faith. Thank you.

Faith. Does his works or does his faith justify him before God? Faith. Faith. Okay. Thanks, Mary Ellen. Romans 4. If you turn to that, we'll read what the New Testament says about this in Romans. What shall we say was gained by Abraham, our forefather, according to the flesh? For if Abraham was justified by works, he is something to boast, but not before God. For what does the Scripture say?

Abraham believed God and it was counted to him as righteousness. righteousness. Here's a key verse. Now, to the one who works, his wages are not counted as a gift, but as is due.

[26 : 57] And to the one who does not work, but believes in him who justifies the ungodly, his faith is counted as righteousness. That's what we believe. We believe that our faith is counted for

righteousness.

Jesus Christ paid the full payment for sins on the cross when he died. He proved the sacrifice was complete and accepted by the Father when he rose from the dead.

Our response to that is believe. Believe it, that it gives you eternal life. We see from these passages about Abraham that he was first justified by faith and then by works.

His faith was the means of his salvation while his works were the proof of the reality of his faith. I'll read that again. We see that Abraham was first justified by faith and then by works.

His faith was the means of his salvation while his works were proof of the reality of his faith. Right? That's what Scripture teaches. That's what we believe at Bethel.

[28 : 06] We believe this. So, what about us? Is there an application? I don't know.

I'm just kidding. Maybe a better question would be, maybe a better question is, what is the offer to us individually? Alright? What is the offer to mankind?

By faith, we believe the debt was paid for by Jesus' death on the cross. Jesus, God in the flesh, died on the cross for our sins. By faith, we receive the promises of eternal life.

By faith, we believe the promise of a canceled debt was guaranteed by Jesus' blood and his resurrected life. These are just foundational truths, right?

These are just, it's just the gospel. It's believe on the Lord Jesus Christ. You know, you'll be saved. It's the offer. If you're a believer today, you should be affirmed in your faith that it was completed by the work of Christ.

[29 : 18] If you haven't put your faith in Jesus Christ for your sins, do it today. Don't wait. Don't wait. You will never get your life in order enough to be accepted before God.

It's a substitutionary death on your behalf that he took care of on the cross. It was the ram in Abraham's account typified Jesus as the Lamb of God who takes away his sins of the world.

It's interesting in Genesis, you know, it says, look, he looked and saw the place far off and they journey. John in his gospel says, look, the Lamb of God who takes away the sins of the world.

You know, it's the word love that musicians want to make their way back up. The word love is first used in the Bible in this passage that we read today. Abraham, son, Isaac, whom he loves.

And when it's a word is first mentioned in the Bible, it kind of sets the tone or its significance. Isn't that a good example of love? You know, he loved his son.

[30 : 27] God loved the world so much that he gave his only begotten son. If you turn to Romans chapter 3, I feel like I just like hit all these good verses today, you know, just really truthful verses.

And we'll conclude with this. I'll just read these and then we'll sing one more song. Romans chapter 3 verse 21 to 26.

I think this sums up what we've been talking about today. verse 11.

For there is no distinction, for all have sinned and fall short of the glory of God, and are justified by His grace as a gift, through the redemption that is in Christ Jesus, whom God put forth as a propitiation, or the full payment for sin, by His blood to be received by faith.

This was to show God's righteousness, because in His divine forbearance He passed over former sins. I really like this last verse I'm going to read.

[31 : 43] It was to show His righteousness at the present time, so that He might be just and the justifier of the one who believes in Jesus, the one who has faith in Jesus.

You know, a long time ago, Guy Patton had a song that we used to sing. You remember that? God is the just and the justifier, the one who believes in Christ. There's just this little chorus out of that verse, and it's just really good to remember that.

So, just affirming our faith this morning, right? Jesus Christ paid it all. So, thank you, Lord, for your word. Thank you that you are so clear in the message of the gospel.

Thank you that it's not based on works, although our works, good works, should declare that we are a believer, but they do not give us eternal life.

We thank you for the examples in Scripture of faithful people who believed your call, believed your word, and thank you for preserving your word so we could learn and grow by it.

[32 : 45] In Jesus' name. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Joe Devon,