

He Saw the Place from Afar

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[0 : 00] Can we turn back then to the passage that we write together in the book of Genesis in chapter 22. Genesis chapter 22, we can read again verse 4.

Verse 4. On the third day, Abraham lifted up his eyes and saw the place from afar.

He saw the place from afar. I'd like to consider today what Abraham saw.

As we have that recounted for us here in Genesis 22. Because in the New Testament we're told something very, very interesting about Abraham. And we're told it by none other than Jesus himself. In John chapter 8, Jesus tells us that Abraham rejoiced at the thought of seeing my day.

[1 : 02] And then he says he saw it and was glad. He saw it and was glad. So what did Abraham see with regard to Christ's day?

Well, I think we have the answer here in Genesis 22. Not simply because we have here a story of a father sacrificing his only beloved son.

Which would clearly point us to Jesus. But more importantly because this chapter lays stress on the word for seeing.

The Hebrew word for seeing. The word that we have in verse 4 here. On the third day, Abraham lifted up his eyes and saw. That Hebrew word is repeated four times in this chapter.

If you want to learn a new Hebrew word today, it's the word ra'ah. Ra'ah. Maybe I'll test the young folk tonight at the fellowship and see if you remember it. But this word ra'ah appears four times in this account.

[2 : 13] But it is in verse 8 and it is in verse 14. Now if you read these just now, you won't see. To see. Because it's translated as to provide in both these instances.

It's basically using the word to see in the sense of we'll see to it. For instance, verse 8 says, God will provide for himself the lamb.

God will see to it. And then in verse 14 you have it twice. So Abraham called the name of that place the Lord will provide.

Now if you're using an ESV and it has footnotes at the bottom of the page, there are two footnotes that refer to verse 14 that give us an alternative way of translating this.

You'll see that with regard to that first one, the Lord will provide. It could also be the Lord will see.

And with the second provision in verse 14, on the mount of the Lord it shall be provided.

[3 : 19] That could be translated according to the footnote as on the mountain of the Lord he will be seen. He will be seen.

And if you're using an authorized version, you will already know that that's a potential translation because the authorized version, I think, says it shall be seen.

On the mountain of the Lord it shall be seen. So, I'm not going to confuse you with any more Hebrew today. Simply to make the point that there is an emphasis here on the word seeing.

On the word seeing. And if we are to answer the question of what Jesus tells us that Abraham saw, I think this chapter is a good place to start.

I'm not suggesting that I can explain to you how much Abraham actually understood about a coming Savior or the sufferings of that coming Savior.

[4 : 23] But we know from Jesus himself that he looked forward to, he longed for, he was glad. He was glad about what he knew of a coming Savior.

So today I want to examine the events of this chapter. And this is probably, probably the greatest test with which God ever tested one of his own people.

To ask him to sacrifice his only beloved son. And of course that itself points us directly to Jesus.

And hopefully we will ponder Christ. At least when we come to the table. And at various points before that. I want to look at four things in the body of the sermon today.

I'll just mention them very briefly. I'll expand on them when we come to that. I want to look at the promise. Sorry, the Persian first of all. The Persian. The place. The promise.

[5 : 29] The place. And the prophecy. These four. The Persian. The place. The promise. And the prophecy. When we come to fence the table.

We can maybe refer to that as the proviso. And when we come to sit at the table. We can look at the provision. Let's look at the Persian first of all.

We have that in verse 2. He said. God said. Take your son. Your only son Isaac. Whom you love. There could be no mistaking who God met with this description. Yes, it's true that Abraham had another son. He had a son Ishmael. To his servant. His handmaid.

But Ishmael was no more. Abraham had been forced to send Ishmael. And his mother away. To keep the peace. And now he only had this one son.

[6 : 27] Isaac. And just in case there's any doubt. When God says. Take your son. He says. Your only son Isaac. And then as if Abraham needed any reminding of it.

He adds. Whom you love. Whom you love. This test wasn't going to be easy. And can't we see here friends.

A parallel. Immediately to Jesus. God's only. Beloved son. And the Bible tells us.

That God. So loved. So loved. The world. That he gave. That. Only begotten. That one and only son. That whoever believes in him.

Should not perish. But have. Eternal life. That's exactly what Abraham was being asked to do. To give up this son. Of his old age.

[7 : 28] This son. Of the promise. This son. That he had waited so long for. 25 years. From the time God first promised his son. And at times.

During that 25 years. He had given up. Of ever. Having the son. Then God gave him a son. At a hundred years of age. His wife was ninety. He allowed him to see that son.

Grow up. And develop. And become attached to him. Now God says. I want him back. I want him back.

But as if that wasn't hard enough. God just didn't just say. I want him. He says. I want you.

Personally. To take him. And to slaughter him.

And to set him alight. Because that's what God asked him. He was to be a burnt offering. We're told. In verse 2. Offer him there. As a burnt offering.

[8 : 27] The burnt offering. Was one that was. Completely consumed. There was to be. Nothing left of it. That's what God. Asks Abraham. To do. Why?

Why would God. Put any. Mere. Human being. Through such a test. I can't answer that. With any certainty. But it may be.

It may be. That Abraham. Loved Isaac. More than he loved God. Maybe. Having become.

So attached. That this son. Was so precious to him. Having waited. So long for him. That if. That if.

If you met Abraham. And you said. Is this the boy? You must love him.

Do you love him more. Than you love God? Not sure Abraham. Would have been able. To say.

That he loved God. More than he loved his son. But this test.

[9 : 26] Would show. That he did. It would show. Who would it show? It wouldn't show God. God already knew. God sees what's in our hearts. God doesn't need to test us. To see what's in our hearts.

But he sometimes. Tests us. To reveal to ourselves. What is in our hearts. And Abraham would see. Through this test. That yes. He did. Actually. Love God.

More than he loved. This most treasured. Position. So that is the person. And only. Beloved son. Whom a father. Is going to sacrifice. Clearly. That is pointing us forward. To Jesus. One look secondly. At the place. The place.

Verse 2. Take your son. Your only son. Isaac and you love. And go. To the land of Moriah. And offer him there. As a. Word offering.

[10 : 23] Where is. Where is this place. Moriah. Well it's only mentioned. One other time. In the whole. Of the Bible. And that is in. 2nd Chronicles. Chapter 3.

We're told. That it is the location. On which Solomon. Built. The temple. His father. David. Had purchased. That site. Previous. His father. David. Had. Had sacrificed.

On that site. So. God was asking him. To go. To a place. Which would be. A place. Of future. Sacrifice. Place. Where David. Sacrificed.

Place. Where the temple. Was built. Clearly. It would be. A place. Of sacrifice. So. Where. Isaac. Was going to be. Sacrificed. Was. Going to be.

The place. Where there will be. Future. Sacrifices. Where was it? Well. There seems. Little doubt. That it was. At Jerusalem. Jerusalem. Because. In the Bible.

[11:18] God had said. That he was. To be worshipped. At the place. In which he would. Put his name. Deuteronomy 12. Tells us that. He was. To be worshipped. On the place. In which.

He put. His name. Where was that? Well. First Kings. Fourteen. Says this. With regard to Jerusalem. It describes it. That the city. That the Lord. Has chosen. Out of all.

The tribes. Of Israel. To put his name. There. So it's Jerusalem. Why is that. Of significance? Because it was on a hill.

Outside of Jerusalem. That Jesus. Would be put to death. So God is asking Abraham. To take his. One and only.

Beloved son. And sacrifice them. On a hill. In the very region. Not even. The very place. On which Christ.

[12:15] Would later. Two thousand years later. Be put to death. And you know. Abraham did. Exactly. As God. Asked him to do. He didn't steal it.

Same as when God. First called him. Back in chapter 12. To leave out of the Chaldees. And go to a place. He didn't even know. Where it was. It was the same. Same calling here. He's not. He's just told.

A. On a hill. Somewhere. One of the mountains. Of which I shall tell you. He doesn't know where he's going. And yet he goes. Same as he did the first time. And same as the first time.

He's been asked. To sacrifice. Family. In obedience to God. And he doesn't. But there's a difference. To his first calling. His first calling. Was it.

Was accompanied by. By a great promise. From God. A promise. Of a great prosperity. Of a great. Offspring.

[13:09] Who would be a blessing. To the earth. And now this. Command. It threatens. Every single. Promise.

That God has made before. Threatens them all. And yet. Abraham. Obees. Without delay. Without delay.

You see. God has a master plan. We forget that so often. We can't get our heads round. Why God does things. The way.

He does. And. And. And. And. And this. Command. To Abraham. It wouldn't have made sense. What. What did this mean.

For the promise. That through Isaac. All the nations of the earth. Would be blessed. What did this mean. For God's promise to him. That. Through Isaac. His seed. Would just be. As. As innumerable.

[14:10] As the stars of heaven. And the. And the sand of the seashore. God. It was frightening. All these promises. Didn't make sense.

Sometimes. God's. Working. In your life. Doesn't seem to make sense. Sometimes.

God. Will bring things. Into your experience. Which calls you to question. How on earth. Can this. Be. For good.

I don't know. If Abraham. Thought that. Or not. But I know this. It was. For his good. Because he was. Being asked.

To sacrifice. His son. At a place. From which. Two thousand years later. His own. Salvation. Would come.

[15:11] And your salvation. And mine. It was pointing. Forward. To the place. Of his own. Salvation. We're still looking here.

At the place. We're told in verse four. The verse which you give us our text. On the third day.

Abraham lifted up his eyes. And saw. The place. From. Afar. And I'm asking the question.

What. Did he see? What did he see? What I think. Abraham saw. More. Than simply. A few miles. Down the road. I think he saw.

Thousands of years. Ahead. Can I suggest. To you. That he. Saw. Resurrection. Resurrection.

Or at least. That he. Anticipated. Resurrection. He anticipated. Resurrection. You see. Abraham was a man. Who was. Who was clearly. In close communion.

[16:07] With God. Now we. There are a lot. We're not told here. We're not told. What went on. On this three day journey. That they took. But we do know. That. Or it appears.

Certainly. That during that. Three day journey. God. Told him. The exact location. He was to go to. Initially. He was just told. To go. It was. It was a wee bit vague. It was to.

One of the mountains. On which I shall tell you. But sometime. On that three day journey. He was told. Exactly. Where he was going. What else. Took place. In the communion.

Between God. And this man. On that. Three day journey. We're not told. We are not. Told. But we do know this. From. The wider.

Compass. Of scripture. That Abraham. Envisaged. Resurrection. First and foremost. In. His son.

[17:02] He believed. That God. Was going to bring. Isaac. Back. From the dead. If he killed. I'll. Look at the evidence. For that. Under our next point. Simply to note.

He believed. That God. Would bring. Would resurrect. Isaac. If. He. Killed. Him. But. I believe. Also. That he.

Envisaged. The Messiah. Who would rise. From the dead. On the third day. You see. I can't help. Think. That that is.

The significance. Of this. Three day. Journey. It is. On the third day. We are told here. In verses. Four and five. On the third day.

Abram lifted up his eyes. And he announced. That he was going. To worship. What is the day. On which we worship. Well. We worship every day. But there is a particular day.

[17:59] That has been set aside. For us to worship. And it is the third. Day. Resurrection. Day. The day. On which Christ. Rose.

From the dead. That is the day. On which we worship. That is the day. Which Abraham. Chose. Here. To worship. I. He said.

And the boy. Will go over there. And worship. And come back. To you. Again. I am suggesting. That he envisaged. Resurrection.

Let's move on. That was the place. We have seen the person. We have seen the place. I want to look at the promise. The promise. Particularly. We are talking here. Of God's promise. To him.

Look at verse 5. 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. Now. Our English translation.

[18:54] Is not quite as. As clear. As the original. In the original. It says. Categorically. We. Will go. And worship. And we. Will.

Come back. To you. What's going on there? Is Abraham. Being evasive? Is he trying to hide. From his servants. The fact that he's just about to go.

And. Kill his son. No. That is not the case at all. Abraham. Believes. That having killed his son. He will come back.

With his son alive. How do we know that? Well. We know that from the New Testament. We know that from Hebrews. Chapter 11. Which tells us that. Very very plainly.

In Hebrews 11. At verse 17. We read this. By faith. Abraham. When he was tested. Offered up Isaac. And to you. Had received the promises. Was in the act. Of offering up.

[19:47] His only son. Of whom it was said. Through Isaac. Shall your offspring be named. This verse in particular. Verse 19. He considered that God was able. Even to raise him from the dead.

From which figuratively speaking. He did receive him back. He considered. That God was able. To raise him.

From the dead. The word. From which we get considered there. The Greek word is. Logizomai. Logizomai. It's the word from which we get.

Logizomai. Abraham. Worked it out. Logically. Abraham said to himself. God has promised.

God cannot fail to deliver. On a promise. God has never failed. To deliver on a promise. God never will fail. To deliver. On a promise. Therefore.

[20:45] God has promised. That through Isaac. I will have offspring. As numerable. As a star in heaven. Then he's going to do it.

Even if I obey. And kill. My son. Is that not great faith? You see.

That's pretty simple to me. That's a wee bit overly simple. For me. God said it. I believe it. Even though it's. Unbelievable. That is simple faith.

That is. That is. Child. Like. Faith. And you know. His faith. If you were to believe this.

Today. That. If God. Made. A promise like that. To you. And then told you. To kill your son. And you believed. He could bring that person. Back from the dead.

[21 : 42] That would be quite astounding. Faith. But nowhere near as astounding. As Abraham's. Because we have. Numerous examples. In the bible. Of people being brought back. From the dead. Of God.

Bringing people back. From the dead. And. Abraham had. No. Such. Example. There is no account. Of it ever having happened. At this point. In history.

He was believing. Something. That was. Unbelievable. To the mere man. To the natural man. Even though.

What God promised. Seemed to contradict. God's law. God's love. God's promise. Was at odds. With everything else. That God had said. Before. Now. Abraham still believed. The promise. I don't know. If that made it any easier. Though. To carry this out. To go through with this. He still had to do this. He still had to take. His beloved son. And personally.

[22 : 41] Slaughter him. Look at how he describes. What he is about to do. In verse 5. He says.

I and the boy. Will go over there. And worship. And worship. And worship. People say that. Worship needs to be exciting.

Worship needs to be uplifted. Worship should be all singing. All dancing. Worship friends. Is obedience to God. Whatever the cost.

Whatever the cost. I and the boy. Will go over. He said. And we. Will worship. We will worship. Obedience.

Obedience. Obedience is sometimes costly. It might be costly for you. To sit at the table today. I don't know what flat you might get in your home.

[23 : 43] Or in your family. But you sit at the table in obedience. That is worship. Obedience. Whatever the cost.

Just one more thing. Before we move from promise to prophecy. But. It's a very important thing. We're told in verse 3. That Abraham took. A two. Of.

His servants. Two of his young men with him. As well as his son. But. At this point in the journey. These two young men are told. That they can go. No further. But. It's just going to be.

Abraham and Isaac. From now on. And that reminds us of the experience of Christ. As he approached. Calvary. See when he went to Gethsemane.

He went first of all with all the disciples. And. Most of them stayed outside. He took his three closest inside. But there came a point in Gethsemane. Where he said to them. You stay here and pray. We're told that he.

[24 : 42] Went a little further. One of the gospels says that he went. But a stone's throw. Not a great distance. But at the same time.

An immense distance. Because there were things that took place. In that stone's throw. Away. That. No. Mere man. Could ever. Enter into.

What took place between. A father. And a son. And then when you come to the cross. Jesus on the cross. With. Two other thieves.

Either side of it. Both. Going to. To. To. To. To a great degree. At least through. Similar things. To what he was. But there came a point.

At which they could follow him. No further. Because there was a. There was a spiritual suffering. On the cross. Which they could never go into. There was darkness.

[25 : 38] For three hours. On the cross. What was happening there? Well what was happening there was.

Solely between. A father. And a son. Nobody else. Could enter into it. When you read here. At the end of verse. Six.

These words. So they went. Both of them. Together. Together. It is reminding us friends. That the cross. Was primarily.

A transaction. Between a father. And a son. Yes. The cross. Was for your salvation. And mine. But first.

And foremost. It was to satisfy. Divine justice. And reconcile us to God. The cross.

[26 : 33] Was first and foremost. Between a father. And a son. And I'm sure. This is pointing us to that. Because not only are we told. At the end of verse six.

So they went. Both of them together. We told the exact same thing. At the end of verse eight. So they went. Both of them. Together. Let's move on.

We've seen the passion. We've seen the place. We've seen the promise. Fourthly. The prophecy. The prophecy. We have this in verse eight. Abram says in verse eight.

God will provide for himself. The lamb. For a burnt offering. My son. As the two of them proceed. Together. Alone. Up this mountain. Isaac asks. What must be the most heart. Searching. Heart. Rending. Question. Ever.

[27 : 31] God. He says. Behold. The fire. And the wood. But where. Is the lamb. For a burnt offering. How does his father.

Go about answering. That question. Well it may be. That Abraham. Said more than he. Knew. And more than he. Actually.

Understood. He had. But he answered. He answered. With the words. That God. Gave him. To answer. God. Will provide. For himself. The lamb. For a burnt offering.

My son. Now. Be in mind. That. Yes. This is what actually happened. God did provide a ram. So Isaac. Didn't need to be sacrificed. But. Abraham.

Didn't know that. That's not what Abraham. Is talking about. Here. Abraham. Was fully intent. On killing his son. Abraham expected. That he would. Kill his son.

[28 : 25] Again. The New Testament. Makes that very. Very clear to us. In Hebrews 11. Where it says. That he. Offered. Up. Isaac.

That verb. Offering up. The tense. Of that verb. Used in the Greek. Is a tense. That is used. Only. To speak of. A completed. Action. When the New Testament.

Tells us. That Abraham. Offered up his son. He said. He did it. It was done. And dusted. In his. Mind. He had. Fully given his son.

Over to God. And he fully expected. To see that through. So when Abraham. Says here. God will provide. For himself. A lamb. He's not talking about. What's just about to happen. He's talking about.

Something. That will take place. Much later. Abraham. Is prophesying. Of Christ. In verse 11.

[29 : 23] I think we see. Just how determined. Abraham. Was. To see this through. When the voice from heaven. Says. Abraham. Abraham. There's an urgency. In that call. See it. Back in verse 1.

It's just. God said to him. Abraham. And he said. Here am I. In verse 11. There's an urgency. Because he's just about. To plunge the knife.

Into his son. Abraham. Abraham. Was. Telling us.

Just as Isaiah. Tells us. That God. Would provide. A lamb. Abraham. Flesh. As Isaiah. Freshers the doubt. Certainly.

He says. He will be led. As a lamb. To the slaughter. And that's what happened. To Christ. Friends. Abraham was saved. But Christ was not.

[30 : 18] Isaac was saved. But Christ was not. Christ was. Slaughtered. And if you remember. The picture that. John sees. In Revelation.

When he has a window. Into heaven. He says. I saw. A lamb. As if it had been slain. Standing. Before the throne.

A lamb. As if it had been slain. Abraham says. God will provide. For himself. A lamb.

Anticipating Jesus. And friends. Jesus is written. All over the nights. Of this chapter. Even in the way.

That we were told. In verse 8. That. Abram. Verse 6 it is. Abram took the wood. Of the burnt offering. And laid it on Isaac's side. He carried. The wood.

[31 : 14] For his own sacrifice. Of this mountain. Or what about the way. In which. We are. It becomes clear. That he never. Objected. He never. Struggled.

We don't know. What age. Isaac was. For definite. But. We know that if he was. If he was strong enough. To carry the wood. Of a sacrifice. Of a mountain. He was clearly. Strong enough.

To overpower. His aging. Dared. He was a hundred years. A senior. He could easily. Have objected. He could easily. Have prevented.

His father. Tying him up. Just like the one. To which he was pointing. He was. Led as a lamb. To the slot. And as a sheep.

Before her shearers. Is done. So he opened. Not his mouth. Jesus. Has written. All over. This passage. He opened.

[32 : 10] Not his mouth. And were it not. For a cry. From heaven. Isaac. Would be dead. But Abraham's prophecy.

That God. Would provide. For himself. Allah. Was to find. Its first. Fulfillment. Here. Sooner. Than Abraham. Expected. Person.

The place. The promise. And. The prophecy. May God bless. These thoughts. To us. On his word. We'll sing. Some verses. Now. From Psalm 22.

Psalm 22. Page. 2-7. At verse 14.

We'll be singing. Verses 14. To 20. Of the psalm. On page. 2-7. Psalm 22. Verse 14. Like water.

[33 : 13] I'm poured out. My bones. All out of joint. Do part. Amidst my bones. bowels as the wax so melted is my heart. My strength is like a pot-shirt dried. My tongue it cleaveth fast unto my jaws, and to the dust of death thou brought me hast. These versions of Psalm 22, verses 14 to 20.

Like what the light for does my soul all the joy to part. Come with my love and love afar, so well it is my heart. My strength is like a pot-shirt dried. My tongue it cleaveth fast. Come with my jaws and to the dust of death thou brought me hast.

For those that come from me apart, the queen is alive in thee. And there I am and bring me in the Lord, and there I am and bring me in the Lord. My heart is my heart. I am my host, may there be you, upon me you can share.

Upon my pleasure, Lord, take us, and hold among them share.

But be not far, O Lord, my strength, as you give help to me.

[36 : 04] From the Lord, my strength, as you give help to me. From the Lord, my strength, as you give help to me.

And identify who should sit at the Lord's table and who should not. Referring to it as the proviso for sitting at the Lord's table.

Well, in simple terms, it's those who are the Lord's who should sit at his table. Those whose names are written in the Lamb's Book of Life.

Now, that's simple to say, but how do you know that you are the Lord's? How do you know that your names are written in the Lamb's Book of Life by virtue of being the Lord's?

Well, if I can appeal again to what John saw in his window into heaven in the Book of Revelation.

[37 : 19] He saw the saints in glory in that revelation. He saw them standing around God's throne in heaven. And the innumerable company of them.

And the question is asked, who are these people? And the answer is, these are they who have come through great tribulation.

They have washed their garments and made them white in the blood of the Lamb. And the blood of the Lamb.

That is the answer to who should be at the Lord's table. Those who are trusting in the blood. We don't talk very often about blood nowadays.

We're talking generally as well as in the church. We live in such a sanitized culture that there's a generation growing up that never see blood.

[38 : 24] Most of you were used to. I'm talking in practical terms. In a home where animals, or on a croft where animals were killed. You were used to seeing blood.

You were used to handling blood. Maybe even cooking with blood. We live in an age where the thought of blood is unthinkable to some people.

And to tell them that your hope of heaven is that you've been washed in the blood of a man who died 2,000 years ago.

I think you're off your head. You're off your head. If you're willing to be a fool for Christ. If you believe that your hope today is in nothing else but in the blood of Christ.

Then that is your place. You ought to be at the Lord's table. So I was trying to suggest on Friday night. It's not about how good you are.

[39 : 36] Or what you've achieved. It's all about what he has achieved. In his death at Calvary. In his blood that was shed for you.

And those who should be at the table are those who understood that the blood of Christ cleanses us from all sin.

From all sin. If that's you. If you've... That's the proviso. If you've grasped that fact.

This is the only way. And if you're relying on this blood. Then the table is where you ought to be. It's for you.

It's a feast. For you. It is... It is a safe haven. For the Christian.

[40 : 38] Who is on their way to you. And longing for the desired haven. Which he has prepared for you.

But along the way he gives you these places. Of safety. And of security. Where he himself throws near. To reassure your soul.

To remind you that you're his. And to feed you. That's threatened you. To go a little bit further on. On the journey.

Well throughout the table I would like to look at the provision. The provision as we have that in. Verse 13. Of the chapter that we've been. Considering.

We read there in verse 13. Abram lifted up his eyes. And looked. And behold behind him was a ram. Caught in a thicket by his horns. And Abram went and took the ram.

[41 : 38] And offered it up as a burnt offering. Instead of his son. Instead of his son. The focus. Now moves.

From Isaac. To this ram. That would take his place. That would die in his debt. That would be. His substitute.

Who provided this ram. God. God. Clearly did. We're told that the ram is caught in a thicket. By. Its horns. Is there any.

Significance to that. Maybe we try and read too much into scripture. I don't know. If we can take any significance from it. I think we can. Accept this. That.

If he is caught by his horns. Then. His body would be. Undamaged. Those of you who know your sheep. If a sheep is caught by some other part of its body. And it.

[42 : 33] Struggles to escape. Then it's more likely going to. To harm itself. Going to damage itself. But if the ram is caught by its horns. The body is intact. And that is important.

For the substitute. Because right throughout scripture. The substitute. The sacrificial lamb. Had to be. Pect.

It had to be spotless. It had to be without a glitch. That's how the Passover lamb. In Exodus is described. Because they all pointed forward.

To Jesus. The sinless. Spotless. Son. Of God. The one of whom John the Baptist had. Behold. The lamb of God. And takes away. The sin of the world. This ram. This lamb was God's provision. To save the life.

[43 : 34] Of Isaac. But Abraham. As we've seen. Was looking forward. To a greater provision. Of a greater son. To be a greater sacrifice.

For you. And for me. That is why Abraham calls the name of this place. The Lord. Will provide. The Lord.

Will provide. Or the Lord. As the footnote says. He will see to it. And then we're told. After that. In verse 14. On the mountain of the Lord.

It will be provided. But if you prefer the footnote. On the mountain of the Lord. He. Will be seen. He will be seen.

Amen. Amen. We're on the mountain today. This used to be referred to as the night of ordinances.

[44 : 36] Christ is here today. He is here today. He is here in his word. He is here in the sacrament. He is here. He is here in the hearts of everyone.

Of his people. On the mountain of the Lord. He will be seen. He will be seen. These emblems of the bread.

And of the wine. Remind us. Of his body. Given for you. Of his blood. Shaped for you.

And shed for me. So let's partake of this feast. Reminding ourselves. Of the great cost. Involved in it.

The cost of a son. An only son. Beloved son. Perfect. Flawless.

[45 : 35] Sinless. Son. He was given. So that we today. Could have salvation. We will read the warrant. For.

The sacrament. In 1st Corinthians. Chapter 11. 1st Corinthians. Chapter 11. On at verse. 22. Verse 23.

And there we read. For I received from the Lord. What I also delivered. To you. Of the Lord Jesus. On the night. He was betrayed. Took bread. And when he had given thanks. He broke it.

And said. This is my body. Which is for you. Do this. In remembrance. Of me. In the same way. Also he took the cup. After supper. Saying this cup. Is the new covenant.

In my blood. Do this. As often. As you drink it. In remembrance. Of me. For as often. As you eat this bread. And drink the cup. You proclaim. You proclaim. The Lord's death.

[46 : 33] Until he comes. Whoever. Therefore eats the bread. Or drinks the cup. Of the Lord. In an unworthy manner. Will be guilty. Of profaning. The body and blood. Of the Lord.

Let a person. Examine himself. And then. So let him eat. Of the bread. And drink. Of the cup. For anyone. Who eats. And drinks. Without discerning. Our body. Eats and drinks.

Judgment. On himself. We reached that. 22 bread. He gave. Facts. And we will. Do likewise.

Lord. We. Praise your name. Today. For all. That we are. Recipients. Of. For your son.

Who came. To feed us. But more importantly. To die. For us. And we pray. Lord. Today. That we would be.

[47 : 32] Taken up. With. With him. And him. That we would see. Jesus. Only. And all. The other things.

That so often. Crowded. Into our minds. Would become. Strangely. Dead. In the light. Of his glory. And grace. All. Convince us.

Lord. Today. Of how loved. We are. Convince us. Lord. Today. That our names. Are written. In heaven.

And may we. Today. As we feast. At his table. May we come. To grasp. More. Of the significance. Of calvary.

May we come. To understand. Understand. More. Of his love. For us. May we come. To appreciate. More. For his sacrifice.

[48 : 30] Has met. For us. Bless us. Lord. We pray. Draw near to us. As we. Fellowship.

With one another. Lord. And. With Christ. May he be. Everything. To us. As we said.

At the outset. That we would be. Like those. Who longed. To see Jesus. May we. See. Jesus. Be with us then.

Bless. Lord. These elements. That will be used. For the purpose. Those of the sacrament. Bless. Each soul. Here. That will partake.

Of them. Today. We ask. These things. In the name. Of our Savior. Jesus. Amen. He reads. That.

[49 : 25] When he had given. Thanks. He took bread. And he broke it. And said. This. Is my body. Which is for you. Do this. In remembrance.

Of me. In the same way. Also. He took. The cup. After supper. Saying. This cup. Is the new covenant. In my blood.

Do this. As often. As you drink it. In remembrance. Of me. For as often. As you eat. This bread. And drink.

This cup. You do. Proclaim. The Lord's death. Until he comes. Just a final thought. As we.

Bring our service. To a conclusion. Go back. Where we. Began. Today. With the words. Of Jesus. Who said.

[50 : 20] That Abraham. Rejoiced. To see. His day. But scripture. Also tells us. That. Jesus. Himself. Rejoices. To see.

This day. To see. Today. Which takes place. I see. A prophesied. Of this. When he said. He shall see. Of the travail. Of his soul. And be satisfied.

New Testament. Confirms. That. In Hebrews 12. When it says. That for the joy. Set before him. He endured. The cross. What joy.

Was it. That. Enabled. Or at least. Aided. Christ. To endure. The cross. Was the joy.

Of seeing. His people. Obedient. To him. Sitting at his table. He rejoices. Today. When he sees.

[51 : 17] Of the travail. Of the soul. And that you. Are taking your place. That he has prepared. For you. And he has a plan. For each one of us. And that is.

To make you. Like himself. To make you more. Like him. And when. That plan is achieved.

He will take you home. To glory. Ephesians. Five. Tells us. That he looks forward. To that day. When he will. Present you.

To himself. In splendor. It says. In splendor. Without spot. Or wrinkle. Or any other. Blemish. The day.

When you will be. Flawless. Holy. And without. Blemish. Who will you be like? You will be like. The lamb. We spoke about. You will be like.

[52 : 14] Christ himself. What is his plan. For you. You might feel. Far from holy. Today. One day. You will be.

When you meet him. Face to face. At the finish. Of the race. Do you long. For that day. When you meet him. Face to face. At the finish.

Of the race. If you are not. At the table. Today. It's good. That you're here. It's good. That you're under. The word of God.

He can do the same. For you. If you just ask him. He can do. Exactly. The same. For you. If you ask him. To be.

Your sacrifice. If you ask him. To be. Your substitute. He will take you. And prepare you. For glory as well.

[53 : 11] Maybe. He will one day. Rejoice. At seeing you. Sitting at the table. Which he prepared. For us. At great cost.

May God. Bless these monsters. Amen. ■■■■ lorsche.