

Thought For The Week

Articles

Articles ([Part1](#), [Part2](#)): *The Land of Moriah* - ~1700 words, ~300 words

The Land of Moriah, Part 1

Foreshadowing the Ultimate Sacrifice

On the morning of April 5, 2026, the first scripture reader, Kevin, opened from John 19:16-19 in the New King James Version. He described how Pilate delivered Jesus to be crucified. Jesus bore his cross to Golgotha, the Place of a Skull, where he was nailed between two others with the mocking title “Jesus of Nazareth, the King of the Jews” fastened above him. Roger followed with Matthew 28:1-6, recounting the glorious dawn after the Sabbath. Mary Magdalene and the other Mary approached the tomb only to meet a violent earthquake, an angel whose appearance flashed like lightning and whose clothes shone white as snow. The guards trembled like dead men while the angel declared, “He is not here, for he has risen, just as he said.” The empty place where Jesus had lain stood as silent proof of victory over death.

Preacher Jim stepped forward with the ancient Christian greeting that still rings through the centuries: “He has risen!” The room echoed the response in spirit. “What a glorious day,” he declared, “to gather together as God’s children to worship and celebrate our heavenly Father and his risen Son, Jesus Christ.” Believers rejoiced because the hope of heaven lives in their hearts, placed there by the Savior who conquered the grave. Jesus became the first proof of resurrection power. One day the trumpet will sound, angels will gather the faithful, and every believer will experience that same thrill when the church is caught up into eternity.

But what event set this good news in motion? Jim traced it back to the Jewish feast of Passover. Families gathered yearly to remember God’s deliverance from Egyptian slavery. Through ten plagues the Lord judged Egypt and its false gods, proving himself the one true God. The tenth plague—the death of every firstborn male—finally broke Pharaoh’s will. God instructed Israelite families to slaughter a Passover lamb and smear its blood on their doorposts. When the destroying angel saw the blood, he passed over that house. The name “Passover” was born from that night of mercy.

Fifteen hundred years later, at the exact hour Israel slaughtered their lambs, Jesus hung on Calvary. Sinless and spotless, he became God’s holy Passover Lamb, the perfect atoning sacrifice. “God’s a very detail-oriented God,” Jim emphasized. “Nothing is chance, nothing is random, everything is planned with purpose.” Jesus’ death at that precise moment was no coincidence; it fulfilled the divine timetable of salvation. His sacrifice ended the Old Testament system of worship. The last Passover God would ever accept had been observed, because the final Lamb had been offered. A new covenant, sealed by Jesus’ blood, now stood in its place.

Every Sunday the church remembers this through the Lord’s Supper. Bread and the fruit of the vine replace the Passover meal. These emblems represent the body and blood of Christ, shed to remove sins and bring believers into covenant relationship with God. Jesus, the second person of the

Godhead, has always served as intercessor. No one has seen the Father except the Son. In the Old Testament it was the pre-incarnate Jesus—Yahweh himself—who walked with Adam and Eve, wrestled Jacob as Peniel, guided Balaam, appeared as captain of the Lord’s host to Joshua, and stood as the angel of the Lord. Paul called Christ the rock that followed Israel and the Passover Lamb, confirming the type-antitype link.

Jim illustrated this truth from Exodus. When Moses approached the burning bush, the angel of the Lord identified himself as Yahweh, the God of Abraham, Isaac, and Jacob—known earlier as El Shaddai. Later, in Exodus 33, Moses asked to know God’s ways. Yahweh answered, “My presence will go with you and I will give you rest.” The Hebrew word for “presence” is **panin**, the plural of “face,” yet used in the singular. Biblical scholar Adam Clarke explained it as “my faces shall go with you”—different manifestations of God’s grace appearing as needed: the rock, the pillar of cloud and fire, the captain with drawn sword. Jesus wore more than thirty different forms and names in the Old Testament, always guiding humanity toward redemption. He is Yahweh-Rohi, the Lord our Shepherd, boots-on-the-ground in every generation.

The sermon then turned to the ancient land that ties these events together: Moriah. Two monumental sacrifices occurred there, two thousand years apart, forming a perfect type-antitype relationship. Moriah encompasses the region around Jerusalem and its seven mountains—Gihon, Sion, Acre, Scopus, Olivet, Opal, and Moriah itself—much like Rome’s seven hills. One site on Mount Moriah became the temple mount. When King David sinned by numbering the people for military pride instead of trusting God, a plague struck Israel. Seventy thousand died. On Ornan’s threshing floor, David saw the angel of the Lord—Jesus himself—standing with drawn sword between heaven and earth, executing judgment. David repented, purchased the land, and built an altar. His son Solomon later constructed the temple exactly there, as recorded in 2 Chronicles 3:1: “Then Solomon began to build the house of the Lord in Jerusalem on Mount Moriah, where the Lord had appeared to his father David.”

Yet another holy site on the same mountain, not far from the temple, bears the name Golgotha—a rocky outcropping shaped like a human skull. Both great sacrifices happened at this precise location. Jim turned to the first: Abraham’s offering of Isaac. Abraham, called from Ur around two thousand years after creation, received three promises from God in Genesis 12 and 15. First, a son from his own body despite Sarah’s barrenness; his descendants would outnumber the stars. Second, the land of Canaan for his people. Third, through his seed all families of the earth would be blessed. At age seventy-five Abraham obeyed the call. Twenty-four years later came the covenant of circumcision; God renamed him Abraham and Sarai, Sarah. One year after that, ninety-year-old Sarah bore Isaac—the miracle child, life placed in her womb by God alone.

Now the stage was set for the test that would echo down the corridors of redemption. Jim read Genesis 22:1-19 slowly so the congregation could follow. God commanded Abraham, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah. Offer him there as a burnt offering.” Early the next morning Abraham saddled the donkey, split the wood, and set out with Isaac and two servants. On the third day he saw the place in the distance. Leaving the servants behind, he told them, “The boy and I will go worship and come back to you.” He laid the wood on Isaac’s shoulders, carried the fire and knife, and together father and son climbed the mountain.

Isaac’s question pierced the air: “Here is the fire and the wood, but where is the lamb?” Abraham’s faith-filled reply has become immortal: “God will provide himself the lamb, my son.” At the summit Abraham built the altar, arranged the wood, bound Isaac, and laid him upon it. As the knife rose,

the angel of the Lord—Yahweh himself—called from heaven: “Abraham, Abraham! Do not lay your hand on the boy.” Abraham looked up and saw a ram caught by its horns in a thicket. He offered the ram instead of his son and named the place Yahweh Jireh—“The Lord will provide.” As it is said to this day, “On the mountain of the Lord it will be provided.”

The angel spoke a second time, swearing by himself: because Abraham had not withheld his only son, God would bless him, multiply his offspring like stars and sand, give them victory over enemies, and bless all nations through his seed. Abraham returned to Beersheba.

This event became the critical hinge in the scheme of redemption. The second person of the Godhead, the angel of the Lord, guided every step. Abraham proved his faith; he was willing to obey even the unthinkable. God stopped him at the last instant, knowing he himself would later offer his own Son on that very mountain. By mercy and grace the ram appeared. Abraham received Isaac back figuratively—a picture of resurrection. Jim noted the striking parallels: both sons were only begotten and greatly loved; both carried the wood of their own sacrifice; both journeys took three days; both occurred on Moriah at the same spot later called Golgotha. Isaac’s deliverance foreshadowed the greater reality. Jesus would be the archetype—the actual, once-for-all fulfillment.

Abraham passed the test and became known as God’s friend. The promise of blessing to all nations moved forward. Jim closed the morning message by inviting the congregation back for the evening service, where the story would be examined verse by verse. He extended a heartfelt gospel invitation: if anyone present longed to accept the sacrifice Jesus made on their behalf, the baptismal water waited. The church stood ready to assist anyone desiring to be right with God. The service concluded as the people rose to sing the invitation hymn, hearts stirred by the wonder of divine providence woven through two thousand years of history on one sacred mountain.

The Land of Moriah stands as more than ancient geography. It is the stage where God’s eternal plan unfolded in shadow and substance. From the blood on doorposts in Egypt to the ram in the thicket, from the temple altar to the cross on Golgotha, every detail declares the same truth: God provides. He provided the Lamb. He provided the resurrection. And he still provides salvation to all who come in faith. As Jim reminded the congregation, nothing in redemption happens by chance. Every promise, every appearance, every sacrifice points to the risen Christ who offers life eternal. The same Yahweh who spoke from the bush, guided the wilderness, and stayed Abraham’s hand now calls each heart to trust him fully.

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The Land of Moriah, Part 1

Shadows of the Cross

On April 5, 2026, preacher Jim delivered the morning sermon titled “The Land of Moriah, Part 1.” Kevin read John 19:16-19, describing Jesus’ crucifixion at Golgotha with the title “Jesus of Nazareth, the King of the Jews.” Roger followed with Matthew 28:1-6, proclaiming the angel’s announcement: “He is not here, for he has risen.”

Jim opened with the joyful greeting, “He has risen!” He celebrated the hope of heaven made possible by Christ’s resurrection, the first proof of resurrection power. This hope traces back to Passover. Fifteen hundred years before Calvary, God delivered Israel from Egypt through ten plagues. Families marked doorposts with Passover lamb blood so the destroying angel would pass over. At the exact hour Israel slaughtered their lambs, Jesus became God’s perfect, sinless Passover Lamb on Calvary. His death ended the Old Testament system and established the New Covenant remembered weekly in the Lord’s Supper.

Jim emphasized God’s precise planning. Nothing is random; every detail serves redemption. Jesus, the pre-incarnate Yahweh, appeared throughout the Old Testament as the angel of the Lord, the rock in the wilderness, and in over thirty forms, always guiding humanity as intercessor and Shepherd.

Central to the message was Mount Moriah, site of two sacrifices two thousand years apart. On this mountain—home to Jerusalem’s seven hills and later the temple—David saw the angel of the Lord during a plague and purchased Ornan’s threshing floor for an altar. Nearby, the skull-shaped rock called Golgotha witnessed both events.

The first sacrifice was Abraham offering Isaac. God tested Abraham, commanding him to sacrifice his only beloved son on Moriah. Abraham obeyed in faith, telling servants they would return and assuring Isaac, “God will provide himself the lamb.” As the knife rose, the angel stopped him. A ram caught in a thicket became the substitute. Abraham named the place “Yahweh will provide.” God renewed the covenant promises, blessing all nations through Abraham’s offspring.

This event serves as a type pointing to the antitype: God offering Jesus on the same spot. Isaac’s figurative resurrection foreshadows Christ’s actual resurrection. Abraham passed the test and became God’s friend.

Jim invited listeners to the evening verse-by-verse study and extended a baptismal invitation to accept Christ’s sacrifice. The Land of Moriah reveals God’s sovereign plan: the Lord provides the Lamb, the atonement, and eternal life through the risen Savior.

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Articles

Articles ([Part1](#), [Part2](#)): *The Land of Moriah, Part 2* - ~1700 words, ~300 words

The Land of Moriah, Part 2

Abraham's Test, Isaac's Submission, and the Shadow of Calvary

On the evening of April 5, 2026, Scripture reader Scott opened the service by reading Hebrews 11:17-19. The passage recounts how, by faith, Abraham offered Isaac as a sacrifice when God tested him. Though Abraham had embraced God's promises that his offspring would be reckoned through Isaac, he reasoned that God could raise the dead. In a manner of speaking, Abraham received Isaac back from death. Preacher Jim then stepped to the pulpit to continue the series titled **The Land of Moriah, Part 2**. What followed was a rich, verse-by-verse exploration of Genesis 22 that wove together ancient geography, profound typology, and the unchanging character of a God who tests, provides, and ultimately gives His own Son.

Jim reminded the congregation that Moriah is no ordinary place. Long before Jerusalem existed, Moriah was already sacred ground. The city of Jerusalem would later rise on this very land, distinguished by seven hills that the locals called mountains. The sermon focused especially on Mount Moriah, the site of some of the Bible's most pivotal events. The preacher picked up where the previous session had left off, drawing listeners into the two most important, closely related stories in Scripture: one a type and foreshadowing, the other the archetype and reality. These are the accounts of two fathers who each offered their only begotten son—one in the Old Testament, the other in the Gospels.

Abraham, the Old Testament father, received a direct command from God to offer Isaac as a burnt offering. This event, Jim explained, was a deliberate foreshadowing of what God the Father would accomplish approximately two thousand years later through Jesus Christ. To unpack the depth of this parallel, the preacher led a careful, verse-by-verse examination of Genesis 22:1-19.

The test began dramatically. "After these things, God tested Abraham and said to him, 'Abraham!'" (Genesis 22:1). Abraham answered, "Here I am." Throughout Scripture, God tests His people—not to destroy them, but to prove, try, and reveal the depth of their fear, faith, love, and devotion. Jim cited Exodus 20:20, where Moses reassured the Israelites that God had come to test them so the fear of Him would remain and keep them from sin. He also referenced Proverbs 17:3: "The crucible is for silver, and the furnace for gold, but the Lord tests the heart." Abraham was about to enter that crucible.

God's command was unmistakable and heartbreaking: "Take your son, your only son whom you love—Isaac—and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains which I will tell you" (Genesis 22:2). The repetition—"your son, your only son, whom you love, Isaac"—drove home the preciousness of what God was asking. Jim drew a direct parallel to the Passover lamb, roasted over fire with no bones broken, a clear type of Christ. In the same way, Isaac stood as a type, and the burnt offering itself pointed forward to Calvary.

The typology deepened as the preacher examined the miraculous births. Isaac's arrival was impossible by human standards: Sarah was barren and ninety years old. Yet God placed life in her

womb. Sarah and Isaac therefore become types of Mary and Jesus. Jesus, born to a virgin who had known no man, was likewise a miracle baby. God placed divine life in Mary's womb, and Emmanuel—God with us—entered the world. Both sons were only begotten and deeply loved. Abraham himself served as a type of the Father, while God the Father is the archetype, the original pattern of sacrificial love.

Abraham's obedience was immediate and complete. Rising early, he saddled his donkey, took two young men and Isaac, split the wood for the burnt offering, and set out for the place God would show him (Genesis 22:3). Jim asked the congregation to imagine receiving such a command themselves. Not only would Abraham have to slit his son's throat; he would then have to set the body on fire. The wood required would have been substantial. Yet Abraham raised no objection. He simply obeyed.

The journey itself carried typological weight. On the third day, Abraham saw the place from a distance (Genesis 22:4). For three days he traveled and agonized. In perfect parallel, God the Father would agonize for three days over the death of His Son, and Jesus would lie in the tomb three days before rising. The distance from Beersheba to the site—about forty miles—required three days by animal. Abraham may have recognized the mountain by the Shekinah glory cloud, by a skull-like rock projection, or by prophetic revelation.

Leaving the servants behind, Abraham told them, "Stay here with the donkey, and I and the lad will go yonder; and we will worship and return to you" (Genesis 22:5). This statement revealed total faith. The New Testament explains Abraham's reasoning: he believed God could raise the dead (Hebrews 11:17-19). Figuratively, Abraham did receive Isaac back from death. The preacher emphasized the resurrection typology—figurative for Isaac, literal for Christ.

Isaac, carrying the wood on his shoulders, walked beside his father. The load was heavy enough to burn a human body, proving Isaac was a mature young man, not a small child. Scholars estimate his age between twenty-five and thirty-six. Jim suggested, given the precision of biblical typology, that Isaac was likely thirty-three—the same age as Christ at the crucifixion. Sarah died at 127, making Isaac thirty-seven shortly after this event, and the account of her death immediately follows. Abraham, who lived to 175, could still call a thirty-three-year-old "lad," much as modern ears might still hear "kid" for a thirty-year-old.

The dialogue between father and son is tender and revealing. Isaac asked, "Behold, the fire and the wood, but where is the lamb for the burnt offering?" (Genesis 22:7). Abraham's prophetic reply—"God will provide for Himself the lamb for the burnt offering, my son" (Genesis 22:8)—was more than reassurance; it was a prediction fulfilled two thousand years later when God provided His own Son.

They reached the place. Abraham built the altar, arranged the wood, bound Isaac, and laid him on the altar (Genesis 22:9). Here the sermon highlighted Isaac's remarkable faith. At the peak of physical strength, he submitted without resistance, allowing his father to bind him and place him on the wood. Like a lamb silent before its shearers, Isaac offered no protest. Both Isaac and Jesus were willing sacrifices, bound upon wood, silent, and submissive.

Abraham stretched out his hand and took the knife (Genesis 22:10). Jim described the tension: Abraham had to steel himself, reaching the point of no return. But the angel of the Lord—identified as the pre-incarnate Christ, the second person of the Trinity, Yahweh Himself—called from heaven,

“Abraham, Abraham!” (Genesis 22:11). Abraham answered, “Here I am.” The angel commanded, “Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me” (Genesis 22:12).

God had never intended human sacrifice; such practices belonged to pagan religions and were detestable to Him. The preacher contrasted this with the abomination of Baal worship, where children were passed through the fire to Molech. Abraham and Isaac both passed the test—fear, faith, submission, conviction, and obedience fully demonstrated. In God’s eyes the sacrifice was complete. In Abraham’s eyes, he received his son back from the dead.

Then came the provision. Abraham looked up and saw a ram caught in the thicket by its horns (Genesis 22:13). He offered the ram in place of Isaac. Relief and joy flooded father and son. God had provided not only for their immediate need but had foreshadowed the ultimate provision. Abraham named the place Yahweh Yireh—“The Lord Will Provide”—and the saying endures: “In the mount of the Lord it will be provided” (Genesis 22:14). Jim connected this directly to the skull-like rock on Mount Zion—Golgotha, Calvary. Two thousand years later, on that same hill, Yahweh Himself would become the perfect sacrificial Lamb, sinless and spotless, bearing the guilt, shame, and disgrace of sinful humanity. Jesus willingly died for us. “For God so loved the world that He gave His only begotten Son” (John 3:16).

Jesus Himself affirmed Abraham’s foresight. In John 8:56 He told the Jews, “Your father Abraham rejoiced to see My day, and he saw it and was glad.” Through the events on Moriah, Abraham glimpsed the day when the Father would offer the ultimate Lamb.

The preacher closed by noting a striking pattern in redemptive history: two thousand years from Adam to Abraham, two thousand years from Abraham to Christ, and nearly two thousand years from Christ until now. We may be living in the final “handful of years” before Christ returns for His church, the resurrection of believers, and final judgment for those who reject the gospel. The invitation stood open. Anyone needing prayer or desiring to become a saved member of the body of Christ could respond. The church would gladly meet them at the building to facilitate baptism into Christ, making them new creatures and children of God. The congregation was then invited to stand and sing the invitation song.

In just under thirty minutes, Jim had guided the congregation through one of Scripture’s most moving accounts, revealing layer upon layer of divine purpose. The Land of Moriah is more than ancient geography; it is holy ground where faith was tested, obedience proven, and the greatest love the world has ever known was previewed. Abraham’s knife was stayed, but God’s own Son was not. The ram was provided on the spot, but the true Lamb was provided once for all. Yahweh Yireh still provides today—for forgiveness, for new life, for eternal hope.

As listeners left the evening service, the words of Hebrews 11 lingered: Abraham reasoned that God could raise the dead. Two thousand years later, the resurrection of Jesus proved the reasoning true. The same faith that carried Abraham up Moriah now calls every heart to the foot of Calvary. There, the archetype completed what the type only foreshadowed. The Lord has provided. The question remains: will we receive the provision by faith?

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The Land of Moriah, Part 2

Faith Tested on Holy Ground

On April 5, 2026, preacher Jim continued the evening sermon series on the Land of Moriah. Scripture reader Scott opened with Hebrews 11:17-19, highlighting Abraham's faith: when tested, he offered Isaac as a sacrifice, reasoning that God could raise the dead. In a figure, Abraham received his son back from death.

Jim explained that Moriah, an ancient land predating Jerusalem, features seven hills (called mountains locally) and is the site where Jerusalem later stood. The message focused on Mount Moriah and its profound biblical history, examining two parallel stories of fathers sacrificing only begotten sons—one a type, the other the archetype.

In Genesis 22, God tested Abraham, commanding him to take his beloved only son Isaac to Moriah and offer him as a burnt offering. Abraham obeyed immediately, rising early, preparing wood, and journeying three days from Beersheba. The preacher drew rich typology: Isaac's miraculous birth to barren Sarah mirrors Jesus' virgin birth to Mary. Both sons were only begotten and greatly loved. Abraham typifies God the Father, the archetype of sacrificial love.

Isaac carried the wood for his sacrifice, just as Christ carried His cross. At the site—likely the skull-shaped rock later called Golgotha or Calvary—Abraham bound the willing Isaac and raised the knife. The pre-incarnate Christ, as the Angel of the Lord, intervened, affirming Abraham's fear of God. A ram caught in the thicket was provided instead, leading Abraham to name the place Yahweh Yireh—"The Lord Will Provide."

Jim emphasized the 2,000-year intervals in redemption: Adam to Abraham, Abraham to Christ, and nearly 2,000 years since. Abraham glimpsed Christ's day and rejoiced (John 8:56). The ultimate provision came at Calvary, where God gave His sinless Son for sinful humanity (John 3:16).

The sermon closed with an invitation to respond in faith, be baptized into Christ, and receive the salvation foreshadowed on Moriah.

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