

Series: The Names of God

Title: Jehovah-Jireh

Text: Genesis 22:14

Introduction

We have learned that the purpose of man is to glorify God and enjoy Him forever. Life's greatest discovery is realizing that God loves you and wants you to know him.

Today we will study one of a number of the compound names of Jehovah. These compound names originate from a historical incident and show us God's character, revealing how he relates to us by meeting our human needs. Jehovah is the eternal, self-existent One, the God of revelation. He is the God of moral and spiritual attributes such as righteousness, holiness, love, and redemption. Jehovah stands in special covenant relation to Israel in contrast to Elohim, the general name of God used in relation to all the nations.

The name Jehovah Jireh originates from one of the most moving incidents in the Old Testament. The historical account is found in Genesis 22. It is the story of the last and greatest crisis in the life of Abraham.

Every event in Abraham's life has led up to this supreme hour. From the time of his call, through every joy, through every trial or failure, through every measure of success and blessing, through every hope and promise and assurance, God has prepared Abraham for this moment. Every step in his walk of faith has led him to this final test.

God has fulfilled His promise of a son, and Abraham has received the supreme hope of his life. Abraham has settled down to live the rest of his life in peaceful retirement. He's paid his dues, and now he lives in joyous anticipation of the larger fulfillment of God's promise through his grandchildren. All the critics have been silenced. God's power and blessing have been displayed. And it would seem as if "all is well" in the life of Abraham. But just when you think you've got it made, how many of you know God comes along and upsets the apple cart.

Elohim appears to Abraham with an astounding command to offer his only and well-beloved son Isaac as a sacrifice, a burnt offering. Can you imagine Abraham's feelings when it dawns on him that God is serious? His tremendous faith, given the circumstances, is astounding. The record reveals that there is not a word of objection on his part. How would you respond to a request like this? Perplexity, anxiety, doubt, mistrust? How well do you know God?

Abraham's anguish and perplexity must have been intense at this amazing request from the God who had been so good to him. However, the faith that enabled him to believe such a staggering promise in the first place is now sufficient for an even more staggering demand. Abraham responds with obedience and faith, resulting in Isaac's willing submission and God's gracious provision of a substitute sacrifice.

On the way to the place of sacrifice, Isaac cannot contain his curiosity about the Lamb for the burnt offering. "Behold the fire and wood," he said, "but where is the lamb for a burnt offering?" (Genesis 22:7). Abraham's response is prophetic. "God will provide Himself a lamb." Abraham may have had some dim hope that perhaps God might supply a lamb, but he knew God had already selected the Lamb in his heart.

Abraham instructs his young men to wait for him. He says, "And Abraham said to his young men, "Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you." (Genesis 22:5 NKJV)

It is only at the last moment when Isaac lies bound upon the altar, and any such hope he may have entertained is gone, and the knife in his upraised hand is about to descend, that the voice of the angel of Jehovah arrests and stays his hand. We read about it in Genesis 22, "Now it came to pass after these things that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am." Then He said, "Take now 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 and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which God had told him. Then on the third day Abraham lifted his eyes and saw the place afar off. And Abraham said to his young men, "Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you." So Abraham took the wood of the burnt offering and laid *it* on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together. But Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." Then he said, "Look, the fire and the wood, but where *is* the lamb for a burnt offering?" And Abraham said, "My son, God will provide for Himself the lamb for a burnt offering." So the two of them went together. Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood. And Abraham stretched out his hand and took the knife to slay his son. But the Angel of the LORD called to him from heaven and said, "Abraham, Abraham!" So he said, "Here I am." And He said, "Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only *son*, from Me." Then Abraham lifted his eyes and looked, and there behind *him was* a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son. And Abraham called the name of the place, The-LORD-Will-Provide; as it is said *to* this day, "In the Mount of the LORD it shall be provided." Then the Angel of the LORD called to Abraham a second time out of heaven, and said: "By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only *son*— blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which *is* on the seashore; and your descendants shall possess the gate of their enemies. In your seed all the nations of the earth shall be blessed, because you have obeyed My voice." (Genesis 22:1-18 NKJV)

I. The God of Provision

Jehovah Jireh is the God of provision. Abraham looks and sees a ram caught in a thicket by its horns. So, he offers the ram up instead of his son. In verse 14, it says, "And Abraham called the name of that place Jehovah Jireh, as it is said to this day, In the mount of Jehovah it shall be seen (or provided)."

Jireh simply means provision. What makes it unusually significant is its connection with Jehovah. God is anything but ordinary. And yet this extraordinary God takes a simple and common approach to solve what seemed to be an absolutely impossible situation.

As Elohim, He is all-knowing, all-wise, and all-powerful. From eternity to eternity, Elohim foresees everything. He knows all about this situation Abraham is facing. Another word for seeing is vision, which comes from the Latin word *video*--to see. For God, foreseeing is prevision. Jehovah, having prevision of man's sin and need for restoration, makes provision for that need. Provision is a compound of two Latin words meaning "to see beforehand." Prevision and provision are the same thing to God. Abraham says to Isaac: "My son, God will provide himself a lamb for a burnt offering."

What was this mount of the Lord? In verse 2, the command comes to Abraham: "Then He said, "Take now 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." ([Genesis 22:2 NKJV](#))

Moriah comes from the same root as Jireh. Mount Moriah would be a constant reminder of the wonderful grace of Jehovah Jireh. Jehovah brought this Patriarch from Ur of the Chaldeans and provided for him through all of his journeys.

II. The God Of Deliverance

Jehovah Jireh commemorates a great deliverance. Abraham learned something of God's glorious purpose to save humanity. It is something that caused Abraham to rejoice and magnify the grace of Jehovah. I'm sure there were moments when Abraham wondered if the Elohim really meant what He had said? His joy and gratitude would probably be in proportion to his sorrow and despair at the terrible prospect before him.

Think of the overwhelming horror that must have flooded his soul at the thought of plunging the knife of sacrifice into the body of his own son. Isaac was his only son, the son so longed for, hoped for, and prayed for, the child of their old age. When you realize his anguish and mental suffering, Wow! What a great deliverance Jehovah's grace provides, and how unexpected and dramatic!

Out of this experience comes an enduring relationship of love and respect between Abraham and His son. According to the words of the Angel of Jehovah, it is the fullest proof of Abraham's faith and obedience, "seeing you have not withheld your

son, your only son from me." He might have also added, "Even as I will not withhold my only beloved Son as the great provision for man's redemption." After all, that is the real lesson of the story, the deliverance of all of us through the provision of Christ as our Substitute.

Just as Abraham is about to slay Isaac, the voice of the angel of Jehovah arrests him: "Do not lay your hand on the lad, or do anything to him" And there in the thicket is the Substitute provided by Jehovah. I wonder, as Abraham emerges from this remarkable experience, does he realize the far more profound significance of the test? We often don't know how our trials and tests affect those around us or may even change and impact the future.

What follows is an emphatic confirmation of the promise to make Abraham a multitude and blessing to the world "because thou you have obeyed my voice." He called the name of the place Jehovah Jireh; not only Jehovah did provide - but Jehovah will provide. The scripture reads, "as it is said *to* this day, "In the Mount of the LORD it shall be provided."

Abraham understood the reality of sin and realized the need for atonement. The many altars he built and the offerings he sacrificed attest to that fact. Why then would God demand Isaac as an offering? Could it be that God uses it to teach Abraham (and us) the temporary nature of animal sacrifices; and that it was impossible for the blood of bulls and goats to take away sins (Hebrews 10:4)? These sacrifices were only shadows of something infinitely more worthy and able to remove sin.

III. The God of Sacrifice

Isaac was God's illustration of humanity under judgment. Animals cannot take away our sins. Isaiah 40:16 says, "Lebanon *is* not sufficient to burn, Nor its beasts sufficient for a burnt offering." ([Isaiah 40:16 NKJV](#))

The deliverance of Isaac teaches us that no human sacrifice is sufficient to atone for sin. God was teaching Abraham that the only sacrifice acceptable to Him is the one He chooses and appoints. The prophet Micah writes, "With what shall I come before the LORD, *And* bow myself before the High God? Shall I come before Him with burnt offerings, With calves a year old? Will the LORD be pleased with thousands of rams, Ten thousand rivers of oil? Shall I give my firstborn *for* my transgression, The fruit of my body *for* the sin of my soul? ([Micah 6:6-7 NKJV](#))

This same Mount Moriah would later become the site of the Temple and the center of Israel's worship and sacrificial system. In II Chronicles 3, it says, "Now Solomon began to build the house of the LORD at Jerusalem on Mount Moriah, where *the LORD* had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan the Jebusite." ([2 Chronicles 3:1 NKJV](#))

In David's time, it was here that God, in His mercy, stopped the hand of the avenging angel of justice when David offered the sacrifices of substitution. The

heart of Israel's religion, centered in the Temple on Mount Moriah, was its substitutionary sacrifices.

A Jewish interpretation of Genesis 22: 14 is, "God will see and choose that very place to cause His Shekinah to rest thereon and to offer the offerings." Like Abraham, the faithful Israelites must have realized that the sacrifice of animals was only a shadow of something to come. Isaiah and Micah make great predictions concerning the mountain of the house of the Lord. Zechariah speaks of the glory of that holy mountain, the mountain of Jehovah of hosts.

Conclusion

What was the glory of that mountain? Surely it was not a temple made with hands! Surely it was not a collection of all the beasts slain on Jewish altars. Abraham looked for a city "which had foundations, whose builder and maker is God." He also looked for a better and more enduring sacrifice.

The Mount Moriah of which he spoke saying, "In the mount of the Lord it shall be seen," was the site of Mount Calvary. Calvary becomes the scene of that grand and awful sacrifice of God's only begotten Son, who became our substitute and was put under judgment for our sin.

Perhaps Abraham understood better than we realize the wonder of God's provision for our redemption when he said, "In the Mount of Jehovah, he will appear." Jesus referred to it in John 8:56, when He said: "Your father Abraham rejoiced to see my day: and he saw it, and was glad."

As father and only begotten son, Abraham and Isaac are both types of Jehovah's full and glorious provision for man's sin and need. Paul speaks of God as "He that spared not his own Son but delivered Him up for us all ..." (Romans 8:32). "Who was delivered up for our trespasses (Romans 4:25). And John says: "In this was manifested the love of God toward us, in that God sent his only begotten Son into the world, that we might live through him" (I John 4:9).

On Mount Moriah, Jehovah reveals what He Himself was prepared to provide. He also reveals the awful cost of providing the sacrifice for sin. Does it break your heart, Abraham, to give up, to slay, yes, by your own hand, as an innocent sacrifice, your well-beloved and only son? Then think of the awful and infinite cost to *Me*, and what I am prepared to do to save humanity. What Abraham foreshadowed on Mount Moriah was realized when Jesus upon the cross cried, "It is finished."

Isaac asks, "Where is the lamb?" Jesus is the Lamb who is the center of heaven's glory and the object of its adoration. If you listen, you can hear the angels! John saw them in the book of Revelation. He wrote, "Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice: "Worthy is the Lamb who was slain To receive power and riches and wisdom, And strength and honor and glory and blessing!" And

every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: "Blessing and honor and glory and power *Be* to Him who sits on the throne, And to the Lamb, forever and ever!" Then the four living creatures said, "Amen!" And the twenty-four elders fell down and worshiped Him who lives forever and ever."

(Revelation 5:11-14 NKJV)

Why this great praise? Because God has provided Himself a lamb. On Mount Calvary, Jesus gave His life for us! But that's not the end of the story! On the third day, He rose from the grave, and He is alive forevermore. Jesus is the firstfruits of the resurrection. He is the down payment on our eternal life! Like Isaac, all he asks of you is your obedience submission to His will.

Do you want eternal life? Give up your rebellion and self-will and follow Jesus. In the mount of the Lord, He can be seen. In the mount of the Lord, he provides. Jesus Christ, the Lamb of God, is our Saviour, our Lord, and our provider. All glory and honor belong to Him forever and ever. Amen.