

Jehovah-Jireh: Trusting the Lord's Provision, Part 2 (Genesis 22:14-24)

Preached by Pastor Phil Layton at Gold Country Baptist Church on July 14, 2013

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July of 1813, 200 years ago this very weekend, 200 years ago yesterday, a young missionary couple entered Burma. They had served in India first, but had a heart for the Burmese. Burma, known as Myanmar more recently, was then described as 'a hostile and utterly unreached place. William Carey [the father of the modern missions movement, counseled this young couple] in India a few months earlier not to go there. It probably would have been considered a closed country today - with anarchic despotism, fierce war ... enemy raids, constant rebellion, no religious toleration. All the previous missionaries had died or left.'

The couple was in their early 20s. Like most of the early names of modern missions they had a high view of God's sovereignty in salvation and all of life, believing God had "elect from every nation," and that by Spirit His grace could become irresistible to even the most resistant rebel-heart pagan. Their confidence was not in their own ability of persuasion or fallen man's ability, but in the ability of God to bring light to the most heathen darkness, to bring life to the spiritually dead in their sins, the God of the impossible. Understanding the doctrines of sovereign grace and our responsibility to be evangelists and missionaries propelled the passion of many for the nations, going for His glory and knowing it's not by might or power but by the Spirit.¹

Trusting God's absolute sovereignty sustained them in very difficult times. Her name was Ann Hasseltine. His name was Adoniram Judson, and their courtship had come quickly. The young man wanted to do things right so didn't just 'ask her out,' he asked her dad first for permission to be a suitor. Within a month of their meeting, Adoniram wanted to be very upfront of his intention and the implications it might have if this progressed to marriage. 21-year-old Adoniram wrote this to Ann's father (Ann was 20 at the time):

'I have now to ask, whether you can consent to part with your daughter early next spring, to see her no more in this world; whether you can consent to her departure, and her subjection to the hardships and sufferings of missionary life; whether you can consent to her exposure to the dangers of the ocean, to the fatal influence of the southern climate ... every kind of want and distress; to degradation, insult, persecution, and perhaps a violent death. Can you consent to all this, for the sake of Him who left is heavenly home, and died for her and for you; for the sake of perishing, immortal souls; for the sake of Zion, and the glory of God? Can you consent to all this...?'

What if that was your beloved daughter? Ann's father submitted to God's will if it was her will and desire. Ann wrote to her friend Lydia Kimball:

'I feel willing, and expect, if nothing in Providence prevents, to spend my days in this world in heathen lands. Yes, Lydia, I have about, come to the determination to give up all my comforts and enjoyments here, sacrifice my affection to relatives and friends, and go where God, in his Providence, shall see fit to place me.'

Only July 13, 1813 (yesterday exactly 200 years ago) they arrived, and began a life-long battle in 100+ degree humid heat with cholera, malaria, dysentery, and other difficulties and diseases.

3 of their children would die, and Ann herself would die years later, but Adoniram persevered 38 years until his death, despite the death of 4 other children and the death of his 2nd wife, for the sake of the name of the Lord who had called him to go. He laid it all down, to get the Bible into their hands. Today generations of Burmese Baptists know Christ through his labors. Generations of other nations are blessed through his faith that motivated other missionaries to go for Christ.²

In Genesis 22, we'll see again today, Abraham's also called by God to go to live in a dangerous land. He'd feared his own death on account of his wife in chapter 12 and 20, and even sinned in the process, but now in Genesis 22, he has grown in his faith for the greatest test of all, the death of his beloved son. For Isaac, it wasn't merely a possibility, "perhaps a violent death..." It was a certain violent death that God revealed must happen to Isaac by him. The command *go* in Gen 12:1 only repeats in that exact Heb. form in 22:2.

And as Abraham obeyed God's most difficult call that didn't make sense, as he trusted and obeyed anyways, Abraham's actions would impact many future descendants of faith in those lands, and would bless generations of nations for the sake of the fame of the name of the Lord that he proclaimed. Many were inspired by the Judson's faith, many millions more by Abraham. Like Ann's letter, Abraham had a 'determination to give up all...sacrifice... [family] affection...and go where God's Providence shall see fit to place...'

Gen 22:1 *Now it came about after these things, that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am."*² *He said, "Take now **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 of which I will tell you."*³ *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 wood for the burnt offering, and arose and went to the place of which God had told him.*⁴ *On the third day Abraham raised his eyes and saw the place from a distance.*⁵ *Abraham said to his young men, "Stay here with the donkey, and I and the lad will go over there; and we will worship and return to you."*⁶ *Abraham took the wood of the burnt offering and laid it on Isaac **his son**, and he took in his hand the fire and the knife. So the two of them walked on together.*⁷ *Isaac spoke to Abraham **his father** and said, "My father!" And he said, "Here I am, **my son**." And he said, "Behold, the fire and the wood, but where is the lamb for the burnt offering?"*⁸ *Abraham said, "God will provide for Himself the lamb for the burnt offering, **my son**." So the two of them walked on together.*⁹ *Then they came to the place of which God had told him; and Abraham built the altar there and arranged the wood, and bound **his son** Isaac and laid him on the altar, on top of the wood.*¹⁰ *Abraham stretched out his hand and took the knife to slay **his son**.*¹¹ *But the angel of the LORD called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am."*¹² *He said, "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**."*¹³ *Then Abraham raised his eyes and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram and offered him up for a burnt offering **in the place of his son**.*¹⁴ *Abraham called the name of that place The LORD Will Provide, as it is said to this day, "In the mount of the LORD it will be provided."*¹⁵ *Then the angel of the LORD called to Abraham a second time from heaven,*¹⁶ *and said, "By Myself I have sworn, declares the LORD, because you have done this thing and have not withheld **your son, your only son**,*

¹⁷ *indeed I will greatly bless you, and I will greatly multiply **your seed** as the stars of the heavens and as the sand which is on the seashore; and **your seed** shall possess the gate of their enemies.*
¹⁸ *“In **your seed** all the nations of the earth shall be blessed, because you have obeyed My voice.”*¹⁹ *So Abraham returned to his young men, and they arose and went together to Beersheba; and Abraham lived at Beersheba.*²⁰ *Now it came about after these things, that it was told Abraham, saying, “Behold, Milcah also has borne children to your brother Nahor: ²¹ Uz, his firstborn and Buz his brother and Kemuel the father of Aram ²² and Chesed and Hazo and Pildash and Jidlaph and Bethuel.”*²³ **Bethuel became the father of Rebekah**; these eight Milcah bore to Nahor, Abraham’s brother.²⁴ *His concubine, whose name was Reumah, also bore Tebah and Gaham and Tahash and Maacah.*

The book *The Stranger on the Road to Emmaus*, imagines the scene this way in v. 10 as he lifts the knife: 'You can see the old man's hand shake. His jaw sags. His heart is about to break. This is his only son! The strain of the moment is incredible. Slowly the trembling arm is raised and in the somber light of the day, the cold metal of the knife glints. This is his only son! The strain of the moment is incredible. Deliberately, the mind commits itself to the plunge, and then ... and then God intervened ... There must have been tears. You can see Dad and son weeping in overwhelming relief.'¹³

F. B. Meyer wrote of Gen. 22: ‘So long as men live in the world, they will turn to this story with unwaning interest. There is only one scene in history by which it is surpassed: that where the Great Father gave his Isaac [his only beloved Son Jesus] to a death from which there was no deliverance.’⁴

Turn to Galatians 3 but keep your finger here. Paul quotes from this story to show that in God’s promises Abraham’s seed was not just Isaac or Israelites to come from him, it’s ultimately Christ and believers in Him of all nations. Galatians 3:8 *The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “ALL THE NATIONS WILL BE BLESSED IN YOU”* [that’s a quote from God in Genesis, the NIV says that “Scripture ... announced the gospel in advance to Abraham”]

Verse 16 then quotes the promises to Abraham’s seed like in Genesis 22:

¹⁶ *Now the promises were spoken to Abraham and to his seed. He does not say, “And to seeds,” as referring to many, but rather to one, “And to your seed,” that is, Christ [in other words, singularly ultimately the seed is Jesus]*

But Paul explains Jew/Gentile Christians can also be in this seed ‘in Christ’:

²⁶ *For you are all sons of God through faith in Christ Jesus ...*²⁸ *There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.*²⁹ *And if you belong to Christ, then you are Abraham’s descendants, heirs according to promise.*

If you’re a Christian, you are Abraham’s seed (same word as v. 16). All the promises find their yes in Christ, all of the OT imagery of Israel and all the sacrifices and types and shadows are fulfilled in Christ, the son of Abraham. Jesus is heir of the promises and shares them with all in Him as joint-heirs.

Now turn to Acts 3. In Acts 3 Peter is speaking to ethnic Jews, Abraham's physical descendants who by blood were heirs of Abraham's covenant, but they needed to believe in Christ in order to receive full promised blessings.

Acts 3:13 *"The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His servant Jesus, the one whom you delivered and disowned ...*²⁵ *"It is you who are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham, 'AND IN YOUR SEED ALL THE FAMILIES OF THE EARTH SHALL BE BLESSED.'* [he's quoting Gen 22:18 and then applies it]²⁶ *For you first, God raised up His Servant [Jesus] and sent Him to bless you by turning every one of you from your wicked ways."*

The blessing of Gen 22 is the blessing of salvation for those who turn from wicked ways, as v. 19 says they repent and turn to God for forgiveness. Now turn to Luke 24, where Jesus meets 2 disciples on the road to Emmaus who don't recognize Him, but are lamenting and remembering the death of Jesus that weekend. Jesus began with the book of Genesis and explained to His disciples things concerning His death from all the OT (24:26-27), and it says in v. 32 their hearts were burning as He opened up the Scriptures. He said in v. 44 all things written of Him in the book of Moses must be fulfilled.

⁴⁵ *Then He opened their minds to understand the Scriptures,*⁴⁶ *and He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day,*⁴⁷ *and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.*

I'm sure He spent some time opening up Genesis 22, how what was written of Isaac the son of Abraham being sacrificed was really a picture of Christ being sacrificed by His Father. Hebrews 11:19 says Isaac was received back "as a type" (NASB), and Genesis 22 says it happened on the third day after God called Abraham to offer up his son, in the land of Moriah (later known as the land of Jerusalem). And it was proclaimed in Isaac's day that all the nations would be blessed by faith in the name of the promised seed, and it began from the land of Jerusalem in Genesis. All the elements of what Jesus speaks of in v. 46-47 here begin in Genesis and continue throughout the OT. Jesus said in John 5:39 of the OT Scriptures *"they testify of Me."* John 8:56: *"Your father Abraham rejoiced to see My day, and he saw it and was glad."*

Abraham saw Jesus as much or more than anyone in the OT, and I think the events of Genesis 22 were the clearest of all. He rejoiced to see Christ's day, which may include seeing the way of salvation that God would accomplish in Christ, and as he saw it, he was glad. And I pray as we see it, we would rejoice and walk away today glad, with our eyes opened and hearts burning as Christ reveals Himself in the OT and how He fulfills what was written.

So let's look again at the 2nd half of Genesis 22 at the gospel that was given in advance to Abraham, for all the nations of the earth, including us today. All OT sacrifices are called a "shadow of the good things to come, not the very form" in Heb 10:1. Last week we looked at the 1st half of Gen 22 at some of similarities between Jesus and Isaac (who Hebrews refers to as a "type," or literally a "parable"). There are parallels between Isaac and Jesus, not prophecies per se, but pictures or things that prefigure Christ, the gospel

Let's review some of the shadows of the cross or similarities from last week:

- v. 2 God calls Isaac the beloved son -> God calls Jesus "*My beloved Son*"
- v. 2 "*only son*" (Heb 11:19 '*only begotten son*') -> Jesus only other w/ title
- v. 2 son to be offered on a mountain -> so was Jesus on another mountain
- v. 3 he came with a donkey -> so did Jesus the week that He came to die
- v. 4-5 it was on the 3rd day Abraham expected a resurrection (Heb 11:19).

God the Father knew that His Son would be raised on the 3rd day

- v. 5-6 Isaac carried the wood on his back to the place of his death
 - Jesus carried the wood of the cross on His back to the place of death
- v. 7 the son questions the father before the event using the word "Abba"
 - Jesus questioned His Father before He died, only time "Abba" used
- v. 8 the son submits to the father -> so did Jesus even unto death
- v. 9 Isaac is bound to the wood -> so was Jesus bound and nailed to wood
- v. 9 Isaac's apparently stronger, but not a word of him resisting his father
 - Jesus also had great power as God but He voluntarily laid it all aside
- v. 10 a blade to pierce through -> Jesus was pierced for our transgressions
- v. 10 death to be by the father's hand -> same with Jesus by Father's hand
- v. 11-12 it's by faith God saves Isaac from perishing -> heart of NT gospel
- v. 13 a ram with its head in the thorns is seen by grace as God's substitute
 - Jesus with thorns on His head is the substitute to all who see in faith

If you weren't here last week, I would encourage you to listen to or read that message online, where we expounded those more in v. 1-13, but it's not all. There's more ways the 1st son of Abraham is like Abraham's greater son:

-Both Isaac and Jesus were special sons of promise representing many more

-Both of their births were prophesied by God years before (Isaac prophesied decades before his birth, and the birth of Jesus prophesied centuries before).

-Both had angels visit their mothers before they conceived who told them when they would give birth and told them what to name their special son.

-Both brought great joy to their fathers but were persecuted by brothers (Isaac persecuted by his brother Ishmael in Gen 21, Jesus by His siblings)

-Both moms (Sarah and Mary) initially thought their body getting pregnant was impossible (and it was medically) but both believed God's promise.

-Sarah laughed initially, but Heb. 11:11 says "*By faith even Sarah herself received ability to conceive, even beyond the proper time of life, because she considered Him faithful who had promised*"

-Mary asked "*how can this be, since I am a virgin*" but then believed
 Mary then magnifies the Lord and her heart rejoices in God her Savior, and she interprets God's eternal promises to Abraham's seed with these words in Lk 1:54-55 NKJV '*He has helped His servant Israel, In remembrance of His mercy, As He spoke to our fathers, To Abraham and to his seed forever.*'

The seed of woman, seed of Abraham, the Messiah in her womb, she sees as fulfilling Gen 22.

Both sons were offered up by their fathers 'on a hill far away' but then lived, and after that both were promised innumerable descendants of all nations.

There's more in v. 14 we didn't get to last week that we'll come back to, but first moving on to v. 15 the angel of the Lord comes and speaks as the Lord. In v. 16 God swears by Himself an oath, which is quoted in NT (Heb 6:13).

Zacharias in Luke 1 when his barren and elderly wife conceives much like Sarah in the OT, Zacharias says of the child, God "... *remember[s] His holy covenant, the oath which He swore to Abraham our father...Blessed be the Lord God of Israel, For He has visited us and accomplished redemption for His people, And has raised up a horn of salvation...*" (Luke 1:72-73, 68-69)

Zacharias uses the same word "visited" that is used of the birth of Isaac in Genesis 21 and applies it to redemption from the birth of Messiah. Isaac was redeemed in Genesis 22, but Zacharias saw a greater redemption than Isaac's to come. The ram horns caught in the thicket were Isaac's salvation, but God reveals in Luke 1 a greater "horn of salvation" coming in Messiah.

God says to Abraham in Gen 22:17 "... *I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies.*"

The NT applies that to Jesus who obeyed His Father and His enemies are under His footstool till the possession of an inheritance of nations is given. Jesus said about His seed, the church, that gates of their enemy Satan, the gates of hell or Hades shall not prevail against the church. Heb. 2 says at the cross God's Son was "*bringing many sons to glory...children whom God has given [Jesus]...He gives help to the seed of Abraham*" (2:10, 13, 16 NKJV).

John in Revelation sees innumerable multitudes of enemies "*like the sand of the seashore*" (20:8) but Christ overcomes them and has a great multitude as uncountable as the stars, of every tribe and tongue (Rev 7), fulfilling Gen 22

The prophecies and imagery of Genesis 22 run from Genesis to Revelation. v. 18 of Gen 22: *In your seed all the nations of the earth shall be blessed ...* As we read earlier, Gal 3 takes that beyond his seed Isaac to his seed Jesus.

Both Isaac and Jesus after their sacrifice have a bride chosen by their father through whom nations would be blessed. Isaac would need to be married to fulfill the promise through his seed/descendants. Isaac's bride was Rebekah (that's who v. 23 references, who Abraham knows about and has plans for his son to marry from that family, though the marriage isn't till the end of Genesis 24). Both Isaac and Jesus were given by their father a chosen bride. The bride of Christ is the church, but the marriage isn't till end of the Bible.

But there's even more...and maybe the greatest of all for the rest of our time.

Genesis 22:14 (KJV) "*And Abraham called the name of that place **Jehovah-jireh**: as it is said to this day, In the mount of the LORD it shall be **seen**.*"

NKJV: *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."*

NET: "*... in the mountain of the LORD, provision will be made.*"

NLT: "*Abraham named the place **Yahweh-Yireh** ... **people still use that name as a proverb**: "On the mountain of the LORD it will be provided."*

In the day when Moses wrote the first 5 books of the Bible there was this saying among Jews who shared the faith of Abraham that at this same place it will be seen, it will be provided, the Lord's provision would be made. Jehovah-Jireh is the old English rendering, most modern scholars believe "Yahweh-Yireh" is closer to the ancient Jewish rendering, but we're not sure

The important thing that's easy to miss is that Abraham names the place, not looking back on what happened there in Genesis 22, but looking forward in faith to what he believes *still will happen at that place sometime still future*. It's not in past tense ("Jehovah provided") it's in the future tense ("Jehovah will provide on this mount," or "Yahweh will see to it on His mountain"). It's not looking back to what happened in Gen 22 (God *did* provide) but a forward-looking faith of Abraham and faithful Jews that at this place God would provide a lamb Himself someday.

In the end of v. 7 Isaac asks the question later OT readers might ask also: "*where is the lamb for the offering?*" That's the key question we should be asking because by the end of the chapter we still haven't seen a lamb. In v. 8 Abraham says "*God will provide for Himself a lamb*," but that didn't happen in this chapter. In v. 13 God doesn't provide a lamb, a baby 1-year old or less, but a grown male horned ram. God provides a ram instead of Isaac *and instead of the lamb*. Abraham believes v. 8 is still to be fulfilled, v. 14 says.

There was no lamb provided in Genesis 22. It was a ram who substituted for Isaac, but the lamb was not provided then. So Abraham reiterates v. 8 that "*God will provide for Himself the lamb*" (not just "*a lamb*," but *the lamb*"), and it's a proverb or even a prophecy in v. 14 that on this very place, the LORD *will* provide, Yahweh will see to it, and it will be on this very mount.

At the end of the chapter careful readers ask the same question Isaac asked, "where is *the* lamb?" Through the history of Israel sons might ask their dads "where is *the* lamb Father Abraham said would be provided?" The reply might be "I don't know, but *God will provide for Himself the lamb*, and we believe it will be on the LORD's mount where Abraham offered up Isaac."

At the end of the Solomon's temple and kingdom, when Israel was captured and conquered by enemies and people were carried off to exile, Israel was asking if God's promises to Abraham were still in force. The prophet Isaiah saw this as a still future prophecy, that the Lord would provide *the* lamb, it would be the Messiah, a suffering servant led as the lamb to His slaughter. It's not just at the end of this chapter we're left asking "where is the lamb," at the end of the OT prophets, the key question is still "where is the lamb?"

Another key question in this chapter is "what is *this place* where Abraham believed God would provide the lamb for Himself someday after Gen 22?"

In v. 2 God tells him to go to Moriah to a mountain God would show him, and on a particular Mount of Moriah the Lord makes this special revelation. Earlier in Genesis 8, God revealed His promise to Noah on Mount Ararat. Here in Genesis 22, God reveals His saving plan to Abraham on Mt. Moriah. In Exodus 3, God reveals Himself to Moses at Mt. Horeb in a burning bush. Later God reveals Himself to Elijah at the same mount with nature's might, and on another Mount, Carmel, God reveals through Elijah His superiority over the prophets of Baal. God revealed His law to Israel at Mount Sinai and God revealed the fullness of that law on another mount as Christ gave His 'sermon on the mount.' God earlier manifested His glory to Moses on a mount but Moses couldn't see it. In the NT, Jesus on the mount of Transfiguration reveals kingdom glory with Moses. And on the Mount of Olives the glorified Christ reveals a great commission before He ascends to heaven. Scripture says His 2nd coming is to that mount.

So we have this pattern in God's Word of mountain-top experiences where God meets His people in special ways and reveals Himself on a mount or a mountain, revealing His glory and attributes or an aspect of His covenant or kingdom. But maybe the most significant of all is this mount in Genesis 22. Notice the emphasis the text places on the place God reveals.

At Moriah, end of v. 3 says they '*went to **the place** of which God had told him. ⁴ On the third day Abraham raised his eyes and saw **the place** from a distance ... ⁹ Then they came to **the place of which God had told him**; and Abraham **built the altar there** and arranged the wood, and bound his son Isaac ... ¹⁴ Abraham called **the name of that place** The LORD Will Provide, as it is said to this day, "**In the mount of the LORD it will be provided.**"*

There's only one other time this mount of Moriah appears in the whole OT:

2 Chronicles 3:1 *Then Solomon began to build the house of the LORD in Jerusalem on Mount Moriah, where the LORD had appeared ...*

The ancient Jewish writings indicate the house of the Lord, the great temple Solomon built, placed the holy of holies over the very place where Abraham offered up Isaac as a sacrifice. The ark of the covenant with its golden-wing angels over the mercy seat was said to be on the exact spot on Mt. Moriah where God sent His angel to Abraham to give mercy through a substitute. It was where faithful Jews would bring sacrifices, to the temple mount as it's still called to this day, the mount on which the Lord would provide a lamb.

Where is the lamb? 2,000 years after Abraham's son is offered there, Mary and Joseph brought a baby with their sacrifice to the temple in Luke 2 as the Law had required. Mary had a little lamb named Jesus brought to that place. Jesus, son of Abraham, is the lamb God provided for Himself and brought as a little one, less than a year old, to that very same temple mount in Lk 2. The redemption of Isaac on that mount pictured the redemption of Israel an old woman named Anna had been looking for along with others as she was in that temple day and night, and she got to see the Redeemer of Gen 22 in the flesh that day. A man named Simeon recognizes the identity of this baby and takes Him into His arms and proclaims the fulfillment of OT passages.

Where is the lamb? In Mary's arms at that mount that day, recognized only by Simeon and Anna. Mary had a little lamb who washes us white as snow.

Zacharias the priest that year who entered the holy of holies, the very spot where Isaac was laid, according to Jewish writings, he first received word of Messiah through an angel who announced that Zacharias and Elizabeth would have a son named John would announce the One the OT prophesied. And what does John do while he's baptizing and he sees Jesus coming? He says '*behold the Lamb of God who takes away the sin of the world*' (John 1)

At Christ's last Passover with His disciples, Peter and John take a lamb to the temple mount area, and the lamb is sacrificed there and prepared for the Passover meal. The Lamb of God goes from that meal to the mount nearby the next day to die. 'Moriah is one peak in the same mountain range in which Calvary was located. Thus Abraham prepared to sacrifice his beloved son in the same mountain range as God sacrificed His beloved Son.'⁵

When Jesus dies at Mt. Calvary, the curtain in the temple mount is torn in 2 from top to bottom, opening up the area Jews revered as where Abraham's sacrifice of Isaac occurred. God is saying to the Jewish people don't look to that place anymore, look to the person and work of Christ. He is the temple, He is the Priest. He is the way to God's holy presence now. He is the One who opened access to who come through Him. He is the only sacrifice that pleases God. He is the Lamb of God that God provided for Himself and us! He is the One whose day Abraham rejoiced to see and looked to in Genesis. This image runs from Genesis to Revelation, which calls Jesus *the lamb* 28x

It runs through hymns: On a hill far away stood an old rugged cross...[with] a wondrous attraction for me; For the dear Lamb of God left His glory above to bear it to dark Calvary. In the old rugged cross, stained with blood so divine, Such a wonderful beauty I see; For 'twas on that old cross Jesus suffered and died, To pardon and sanctify me. So I'll cherish the old rugged cross till my trophies at last I lay down; I will cling to the old rugged cross⁶

Redeemed, Redeemed, Redeemed by the blood of the Lamb,
Redeemed through His infinite mercy, His child and forever I am⁷

Guilty, vile, and helpless we; Spotless Lamb of God was He
Full atonement, can it be? Hallelujah, what a Savior!⁸

Application: The Lord has provided, keep trusting the Lord will provide

The main way the NT applies Gen 22 is a lesson of faith, trusting God. We must be willing to lay down our trophies or idols in this life as Abraham did and cherish Christ and his cross as attractive and beautiful because Christ is.

One writer explains: 'The ram takes the place of Isaac under the knife ... So also Jesus...[goes] under the sword of God's wrath in our place...He could tread the path up the hill, carrying his cross, as Isaac bore the wood for his own sacrifice. He could allow himself to be bound to the cross...just as Isaac allowed himself to be bound to the altar...He could look up to heaven and see the knife in the Father's hand poised above him, knowing that for him there would be no last-minute reprieve. For him there would be no substitute, for he was himself the Lamb of God...remember this: he was put to death in your place – the spotless Lamb of God for you, a filthy sinner...let us therefore lay all our desires on the altar and follow him.'⁹

If God orchestrated all that in Christ, we trust He can handle our problems. If God has provided for our greatest need He can provide in our lesser ones.

Romans 8:32 (ESV) *He who did not spare [same Greek word as Gen 22:12 in the Septuagint for Abraham not sparing Isaac] his own Son but gave him up for us all, how will he not also with him graciously give us all things?*

Philippians 3:19 **God will supply all your needs according to His riches ...**

Jehovah-Jireh, my Provider, His grace is sufficient for me ...
My God shall supply all my need according to His riches in glory
He gives His angels charge over me, Jehovah-Jireh cares for me¹⁰

William Cowper wrote an old hymn ‘Jehovah-Jireh: The Lord will Provide’

The saints should never be dismay'd, Nor sink in hopeless fear;
For when they least expect His aid, The Saviour will appear.
This Abraham found: he raised the knife; God saw, and said, "Forbear!
[That] ram shall yield his meaner life; Behold the victim there." ...
Blest proofs of power and grace divine, That meet us in His Word!
May every deep-felt care of mine Be trusted with the Lord.
Wait for His seasonable aid, And though it tarry, wait;
The promise may be long delay'd, But cannot come too late.¹¹

¹ For more on this, read John Piper's book, *Let the Nations Be Glad: The Supremacy of God in Missions*.

² Adapted from <http://www.desiringgod.org/resource-library/biographies/how-few-there-are-who-die-so-hard>

³ John R. Cross, *The Stranger on the Road to Emmaus* (3rd ed., GoodSeed), p. 109-110.

⁴ F. B. Meyer, *Abraham*, p. 167.

⁵ V. Gilbert Beers, ed., *The Book of Life, Vol. 1: God's Pioneers* (Zondervan, 1980), p. 155-56.

⁶ George Bennard, "The Old Rugged Cross."

⁷ Fanny Crosby, "Redeemed."

⁸ Philip Bliss, "Hallelujah, What a Savior."

⁹ Iain Duguid, *Living in the Gap Between Promise and Reality*, p. 135-138.

¹⁰ Merla Watson, "Jehovah-Jireh," Sound III, Inc., 1974.

¹¹ William Cowper, "Jehovah-Jireh: The Lord will Provide," from *Cowper's Poems*, Sheldon & Company, New York.