

Jehovah Jireh – The LORD Will Provide

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[0 : 0 0] Well, if we could, this evening, with the Lord's help, turn back to that portion of Scripture that we read. Genesis chapter 22.

Genesis chapter 22, and if we read from verse 9. Genesis 22 at verse 9. And they came to the place which God had told them of.

And Abraham built an altar there and laid the wood in order. And bound Isaac his son and laid him on the altar upon the wood. And Abraham stretched forth his hand and took the knife to slay his son.

And the angel of the Lord called unto Abraham out of heaven and said, Abraham, Abraham. And he said, Here am I. And he said, Lay not thine hand upon the lad, neither do anything unto him.

For now I know that thou fearest, seeing that thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes and looked and behold, behind him a ram caught in a thicket by his horns.

[1 : 0 5] And Abraham went and took the ram and offered him for a burnt offering in the place of his son. And Abraham called the name of that place, Jehovah Jireh.

The Lord will provide. As it is said to this day, in the mount of the Lord it shall be seen. And Abraham called the name of that place, Jehovah Jireh.

The Lord will provide. Jehovah Jireh. The Lord will provide.

I'm sure that we've all heard or used the phrase, what's in a name? Where we say, what's in a name?

But what I didn't realise is that the phrase, what's in a name? It originates from William Shakespeare's romantic play, Romeo and Juliet. When we think about it, the phrase, what's in a name?

[2 : 0 8] It's one of those phrases which we've adopted into the English language. Just like many of the phrases from the Bible, we have adopted them into the English language. Like we mentioned on Wednesday evening, the phrase, judge not, from Matthew 7.

Or, I have escaped by the skin of my teeth, from Job 19. Or, an eye for an eye and a tooth for a tooth, which is from Exodus 21.

And so the English language is full of quotes and phrases which we have adopted them. And we use them all the time. We've either adopted them from the Bible or like this one, which I mentioned, it's from William Shakespeare.

The phrase, what's in a name? What's in a name? And there's a lot to be said about a name. Because, as you know, every name has a meaning.

It has a meaning. Take my name, for instance. My name is Murdo. The name Murdo means sea warrior. And my surname is Campbell.

[3 : 1 3] The surname Campbell means cow, beer, squint or crooked mouth. Which, when I think about it, isn't the most flattering name to be called a sea warrior with a squint mouth.

But that said, the name which is given to someone, it has a meaning. There is a meaning, especially when it comes to the Bible. Because in the Bible, it's usually, when a name is given, the name usually has a meaning.

And it's a meaning which is descriptive of the character and conduct of that person. And so, when we ask the question, what's in a name? For someone in the Bible, their name usually defined who they were and what they were like.

For example, we've got here the name Abraham. The name Abraham means father of many. And the Lord gave Abraham that name when the Lord promised to Abraham that he would be the father of many nations.

That through his offspring, the whole world would be blessed. We've also got the name Peter. The name Peter means rock. And it was Jesus who promised Peter that upon this rock I will build my church and the gates of hell will not prevail against it.

[4 : 32] And then we have the name Jesus. A name, as the Bible says, which is above every other name. A name at which every knee will bow and every tongue will confess that he is Lord.

The name Jesus. But the name Jesus was specifically given by the angel. You shall call his name Jesus. For he shall save his people from their sins.

And so in the Bible, especially in the Bible, every name has a meaning. And every name is descriptive of the character and conduct of that person.

Which indicates that there's a lot in a name. What's in a name? There's a lot in a name. And that's certainly the case when we consider the names of God.

Because in the Bible, God has many names. He has many names. And the reason why God has many names is because he reveals certain facets of his character and his conduct towards mankind.

[5 : 36] And at different times throughout scripture. And over the winter months, I'd like us to consider together some of the names of God. We won't consider all of them because there are so many of them.

But I'd like us to consider some of them. Because in doing so, we will learn more about the character and the conduct of God. What's in a name?

Well, in God's name, we see who he is and what he is like. And a couple of weeks ago, we considered a name of God when we were looking at Exodus 17.

Where Moses built an altar to the Lord and he called it Jehovah Nisi. The Lord is my banner. But this evening, I'd like us to turn our attention to the name which Abraham declares.

Jehovah Jireh, the Lord will provide. Jehovah Jireh, the Lord will provide. But in order to capture the full meaning of this name, I'd like us to divide this well-known passage under four headings.

[6 : 46] The plan, the preparation, the provision and the promise. So we look first of all at the plan.

The plan. Verses 1 and 2. It says, And it came to pass after these things that God did test Abraham and said unto him, Abraham, and he said, Behold, here I am.

And he said, Take now thy son, thine only son Isaac, whom thou lovest. Get thee into the land of Moriah and offer him there for a burnt offering upon one of the mountains, which I will tell thee of.

So these opening words, they set the scene for what's going to take place in this chapter. Because when we come to Genesis 22, it seems that everything which has preceded this chapter, it's now going to be turned on its head as God tests his faithful servant, Abraham.

And the test which God issues to Abraham seems to be completely outrageous. It seems to be completely out of character for God, because God, as we know, he's the giver of life and he's the sustainer of life.

[8 : 07] But the test which God issues to Abraham is to end life, to take away life. But not any life, it's the life of his own son, his only son, whom he loved.

The son who was the heir of the covenant promise. And when we look at the context to this passage and all that took place in the preceding chapters, it highlights that the request which God makes to Abraham is even more absurd.

Because back in chapters earlier, back in Genesis 12, God had called Abraham. He called him out of idolatry, out of a sinful life, and he called him to himself.

And he gave Abraham this covenant promise where he revealed to him his plan of redemption, his plan of salvation, how he was going to save sinners.

And he said to Abraham that through your seed, all the nations of the earth will be blessed. But right at the beginning there, there was a problem with the promise.

[9 : 15] Because Abraham's wife, Sarah, she was old and she couldn't conceive. Nevertheless, after a 25 year wait, the impossible happened.

And at the age, when you work it out, at the age of about 90 years old, she gave birth to a son, Isaac. And in the birth of Isaac, Abraham saw God's promise being fulfilled and God's plan coming to fruition.

That through his seed, the world would experience the salvation of the Lord. And the birth of Isaac, it just took place in the previous chapter, in chapter 21, where the Lord blessed Abraham and Sarah with a baby boy in their old age.

And there's this scene of joy and celebration at the birth of Isaac, their son, their firstborn son. But when we come to Genesis 22 and this opening scene, it's a complete contrast.

Because there's no joy anymore. And there's no reason to celebrate. Abraham's dancing, it's now turned to mourning.

[10 : 32] Because God's request not only went against every paternal instinct to protect your children with your own life. But God's request, he requests Abraham to Abraham that he is to be the means by which his son's life was to be taken.

But on top of that, as if that wasn't enough, the command to sacrifice Isaac would have detrimental effects upon the covenant.

It would affect the plan of salvation and the promise of blessing to all the future generations. Abraham's seed was to be the heir of the promise of salvation.

And in the portion of Isaac stood the whole plan of God's salvation for the world. He was the channel by which all the nations were to receive the blessing of eternal life.

Because he was the direct descendant of Jesus Christ. But in the opening words of this chapter, when God tests Abraham, what we're being shown is that the covenant promise, it began with Abraham.

[11 : 42] And now it seems that it's going to end with faithful Abraham. Because when God called his name and said, Abraham. Abraham responds and says, here am I.

Here am I. Abraham is always ready and willing to listen to God's plan. But God's plan when he speaks, it's going to test Abraham's faith to the limit.

God says to Abraham, take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah.

And offer him there for a burnt offering upon one of the mountains which I will tell thee of. Take now thy son. And it's not just his son, but God says his only son.

Now as we know, Abraham did have another son. He had a son called Hagar, born to his servant Ishmael. But Hagar wasn't the son of promise.

[12 : 46] Therefore he's not to be considered as the son of Abraham. And so when God says, take thy son, thine only son. God is specific when he says, take Isaac.

Take Isaac, your only begotten son. Take him. The one whom you love. The one whom you cherish. The one whom you dote on every day.

The one whom you hold dear to in your heart. Take him and go. Go to the land of Moriah. And offer him there as a burnt offering.

And as we read these words, we have to see that, well first of all, it's beyond our understanding to be asked such a thing. But when we read them, there's more to them than meets the eye.

There's more to them than meets the eye. Because we who are the New Testament church, living in the 21st century.

[13 : 45] We are privileged to have the full revelation. Genesis to Revelation. The full revelation of God's plan of redemption. We've got it all. We have the word of God contained in the Old and New Testaments.

We have it in all its fullness. And so as we look at this beautiful passage, right at the beginning of God's plan of redemption. What we ought to see is that we can see further.

And we can see clearer than the Old Testament ever saw. Because this passage in particular, and like many other passages in the Old Testament, they highlight to us the types and the shadows of what's to come.

What's in the future. They present to us this wonderful picture of what's going to take place in the future. And so from the very outset, this passage is pointing us to Calvary.

It's pointing us to what's going to take place at Calvary. For we have a father who loves his son. And we have an only begotten son who's going to be offered up as a burnt offering.

[15 : 03] But more than that, the location of where this sacrifice is going to take place is significant. Because we're told that the father will offer up his son in the land of Moriah.

And the land of Moriah was the location where the temple would be built a thousand years from this point. So he's been told to go to where the temple is going to be built.

Where the temple would be built in the city of Jerusalem. Upon Mount Zion. In the land of Moriah. And now, as those who have the full and final revelation of God's word.

We know that Jesus was crucified. The only begotten son. Crucified, sent there by his father. Or crucified outside the city walls of Jerusalem.

In the land of Moriah. And my friend, this passage, it's the clearest passage of the gospel. In the Old Testament.

[16 : 12] And at the very beginning of God's plan in saving sinners. God is, he's revealing himself as the provider for his people. And so as we look at this passage.

Which we have to have, I suppose, our New Testament spectacles on. We have to have them on to see the beauty and the glory of this wondrous cross.

Upon which the Prince of Glory died. But if we just come back to the narrative. And see what's going on here. Because in verse 3.

We're told that Abraham didn't delay. Having been told to sacrifice his only son. It says that Abraham rose up early in the morning.

Saddled his ass. Took two of his young men with him. And Isaac his son. And so in the morning. He made preparations to follow God's plan.

[17 : 07] And you know. As parents. We can try and enter into Abraham's situation. We can try and imagine.

What we would say. If God asked us to do this. Or we can try and imagine. How we would react. Or whether we would question. And say. Would I obey God?

Or would I listen to God? Would I delay at such a command from God? And yet what we see here is that. There is no objection from Abraham. He didn't question the Lord.

He didn't contest his command or his plan. All we're told is that Abraham arose early in the morning. And he made all his preparations. And yet this is.

The most awful trial that anyone could be put through. To sacrifice your own son. But Abraham's immediate response to God's command.

[18 : 05] It doesn't mean that he didn't care for Isaac. It doesn't mean that he didn't love Isaac. Abraham loved his son. But what shines through is that he loved the Lord more.

And sometimes that's hard to understand. But whatever was going to happen to his beloved son. He knew that the Lord was sovereign.

Isaac. Abraham knew that the Lord was sovereign. And it seems that. Abraham was willing to echo the words of Job. The Lord gave. The Lord has taken away.

Blessed be the name. Of the Lord. And my friend. When you look at this passage. In comparison to your own experience.

There's nothing that will make your trials any easier. There's nothing that will take away the pain of what you feel today. There's nothing that will ever soften the heartache and your sorrow.

[19 : 06] But you know. You know that in the midst of all you're going through. And all you've been through. Where your faith has been tested.

And is maybe being tested to its limit. You know like Abraham. He is sovereign. He is sovereign. His. And you know his plan is perfect.

And you know his way is perfect. And you know. That he knows what he's doing. You know that in the face of everything. The Lord is still there.

And that the Lord will be your Jehovah Jireh. The Lord will provide. He will provide for you. His sustaining grace. His help in time of need.

He will always provide for you. You know that. You know that. And you've come to know that. And it's in all what the Apostle Peter said about. Trials and tribulations.

[20 : 04] The trial of your faith. Being much more precious. Than gold that perishes. Though it be tried by fire. Might be found unto the praise.

And the honour. And the glory. At the appearing of Jesus Christ. And. Like Abraham here. You're saying. Whom have I not seen.

Your love. Though. Now you see him not yet. Believing. You rejoice. With joy unspeakable. And full of glory. Receiving the end of your faith.

The salvation of your souls. You know. He is your Jehovah Jireh. The Lord will provide.

And so that's the first thing we see here. The plan. But secondly we see. The preparation.

[21 : 01] The preparation. It says in verse 4. On the third day. Abraham lifted up his eyes. And saw the place afar off. And Abraham said unto his young men.

Abide here with the ass. And I and the lad will go yonder and worship. And come again to you. And Abraham took the wood of the burnt offering. And laid it upon Isaac his son. And he took the fire in his hand.

And a knife. And they both went. And they went both of them together. And so as the narrative progresses. Abraham traveled to the place which God had told him.

To the land of Moriah. And when Abraham comes to the bottom of the mountain. In the land of Moriah. We're told in verse 4. That he lifted his eyes.

And he saw the place afar off. And that's a key statement. Because it's linked with what Abraham says next. When he says. The lad and I will go yonder.

[22 : 00] And worship. And both of these statements are linked. Because they both indicate to us. That Abraham saw the burnt offering of Isaac. His only son.

He saw it. As an act of worship to God. And the reason Abraham lifts up his eyes. To the top of the hills of Moriah. Was because that's where.

The place of worship was to be located. Because in the Old Testament. All the shrines. And all the altars of worship. They were all located on the tops of hills.

Or on the tops of mountains. And we see that throughout the Old Testament. With Elijah on the top of Mount Carmel. Or Moses on the top of Mount Sinai. Or Mount Horeb.

That it was on the top of a mountain. In that God's people met with the Lord. In an act of worship. And that's also what we were singing about.

[22 : 57] Earlier in Psalm 121. Where the psalmist. He lifts his eyes. To the place of worship. Where he says. I to the hills.

Will lift mine eyes. From whence doth come. Mine aid. Where does my help come from. He's asking. And the psalmist. Confesses where his help comes from.

My help comes from the Lord. The maker. Of heaven and earth. And so Abraham is saying that. His sacrifice of Isaac. His offering.

Of his. Son. As a burnt offering. It's going to be an act of worship. To the Lord. It's going to be an act. Of worship. But what we see is that.

It's not only an act of worship. It's also an act of faith. An act of faith. Where Abraham's faith. Was being tested. But Abraham.

[23 : 51] He had the assurance. Of faith. That he and Isaac. Would return. Again. From this act of worship. Because. He says to the servants. At the end of verse 5.

That. I and the lad. Will go yonder and worship. And come again. To you. And in this statement. We see that. Abraham's faith. Left him in no doubt.

That. Isaac. Would come home again. With him. Abraham was convinced. And he believed. That even if he sacrificed. His son. As a burnt offering.

God would raise him. From the dead. God would raise him. From the dead. And that's. What we see. Confirmed to us. In Hebrews 11. Right at the other end.

Of the Bible. With. The full revelation. Of God's word. It explains to us. That. By faith. Abraham. When he was tested. Offered up.

[24 : 48] Isaac. And just so we're sure. That it's the right. Abraham. We're told in. Hebrews 11. That it was the Abraham. Who had received. All the promises. He offered up. His only begotten son.

Of whom it was said. In Isaac. Your seed. Shall be called. And Abraham. Concluded. That God. Was able to raise him up. Even.

From the dead. Even. From the dead. And so when Abraham. Looked at his son Isaac. Carrying the wood. Knife in the hand.

Fire in his hand. When he looked at his. Son. And when he went. With his son. Up. Up the mountain. To worship. Abraham. Didn't consider his son.

As dead. But alive. Abraham. Viewed Isaac. As one. Who had not only died. But. He had been resurrected. To life again. And what's remarkable.

[25 : 42] Is that. We're not only shown. That Abraham's burnt offering. Is an act of worship. And an act of faith. But. The whole event. Is an act of obedience. Because we're told.

That Abraham. Isaac. And the two servants. They've been traveling. For three days. They traveled. To their destination. For three days. Which highlights to us.

That Abraham. And. Remained obedient. He remained. Focused. In his obedience. To the Lord. That he didn't. Turn back. He didn't stop. He didn't waver. He didn't go home.

He didn't give up. He continued. His journey. To offer up his son. And it was a journey. Of obedience. Where he did not. Spare. His own son.

He didn't spare. His own son. But he was willing. To offer him up. As a sacrifice. Of worship. To the Lord. And now having left. The two servants.

[26 : 37] At the foot of the mountain. And Abraham and Isaac. Going up the mountain together. Abraham carrying the torch. And the fire. And Isaac carrying the wood. For the burnt offering.

As we look at this narrative. With our New Testament spectacles on. Is it not the case. That we are again being given. The clearest picture.

Of Calvary. The clearest picture. Because. The cross of Calvary. It was an act of worship. In which Jesus Christ. Offered up.

Says the Apostle Paul. Jesus Christ. He offered up himself. As a burnt offering. And a sacrifice. To God. For a sweet. Smelling. Savor.

But the cross. Was not only an act of worship. It was an act of faith. Not on the part of God the Father. Or God the Son. But the disciples. They had to believe.

[27 : 34] What Jesus was saying. They had to have the faith. That although Jesus would die. He would be resurrected. To life again. And when it took place. The resurrection was.

The foundational message. Of the early church. That Jesus Christ. Was crucified. And buried. But God raised him. From the dead. And yet.

What we're being reminded of here. Is that. What took place. On Mount Calvary. It was not only an act of worship. Not only an act. Of faith. But it was also an act of obedience.

An act of obedience. Where the journey. To the cross. Was a journey. Of obedience. Not only on the part. Of the Son. But also on the part.

Of the Father. That the cross. Was not only an act of obedience. For Jesus. Willingly. Surrendering his life. For sinners. But the cross.

[28 : 30] Was also an act of obedience. On the Father's part. To go through. With the plan of redemption. He had to be obedient. It was. An act of the Father's obedience.

To. Pour out his wrath. Upon his only. Begotten son. It was an act of the Father's obedience. To remain silent. When Jesus cried.

My God. My God. Why? Why hast thou forsaken me? It was an act of. The Father's obedience. To make. The soul of his Son.

An offering. For sin. It was. The obedience. Of God the Father. That he did not. Spare. His own. Son.

That's the wonder of this. And you know. The Apostle Paul. When. He considered this. This glory. And the love. Of the cross. And the glory. Of Jesus Christ.

[29 : 25] On the cross. He said. God did not spare. His only son. But. He delivered him. Up. For us all. But when. Paul saw.

What God the Father did. In delivering up. His son. He asks. How shall we. Not. With him. Freely. Give us.

All. Things. And the point. Paul was making. Is that. Because God. Did not spare. His only son. Because. He was.

Crucified. We have. Freely. Been given. All. Things. The Father's. Obedience. To his plan. And his. And his.

Obedience. To his. Preparation. It has. Freely. Given. To us. The greatest. Provision. The greatest. Provision. So.

[30 : 19] Let's look at. What that. Provision. Was. As we consider. Thirdly. In this. Narrative. The provision. In verses. Seven. Look at. Verses. Seven. And eight. The provision.

Says. And Isaac. Spoken. To Abraham. His father. And said. My father. And he said. Here am I. My son. And he said. Behold. The fire. And the wood.

But where is the lamb. For a burnt offering. And Abraham. Said. My son. God. Will provide. Himself. A lamb. For a burnt offering. So they both.

Went. Together. And what we. Ought. To notice. About. These. Verses. Is that. This is the first. Time.

Isaac. Has spoken. In fact. Since the record. Of Isaac's birth. In chapter 21. This is the first time. Isaac speaks. In the bible.

[31 : 15] And isn't it fascinating. That Isaac's first words. On the stage. Of redemptive history. Is the question. Father. Where is the lamb.

For a burnt offering. Where is the lamb. For a burnt offering. What a question. And what a moment. To ask it.

Because. Here's Abraham. Having. Followed. The plan. Of God. Having listened. To what God said. And having made all. The preparations. For sacrifice.

And yet. The provision. Is asking. Where is the lamb. Where is the lamb. For the burnt offering. And.

Looking at it. The lamb. Is carrying. The wood. The young. And innocent. Isaac. Is carrying. The fuel. For his own. Burnt offering.

[32 : 10] And again. It's an image. Which is. Echoed. Into the new testament. Into the gospel. Where Jesus. Was. Made. To bear. His own cross. As he went.

To calvary. But my friend. What Abraham. Says next. Is one of the most. Beautiful prophecies. In the whole of scripture. Because when Abraham.

Responds. To his son's. Curiosity. Father. Where is the lamb. Abraham says. My son. God.

Will provide. Himself. A lamb. For a burnt. Offering. And I believe. The authorized version. Picks up clearly. What's being alluded. To here.

Abraham says. God. Will provide. Himself. A lamb. For a burnt. Offering. And when Abraham. Responds. To his son.

[33 : 04] I believe that. He prophesies. About the future. Provision. There will be a lamb. For a burnt. Offering. And the provision. Of that.

Offering. It will be God. Himself. God. In. Jesus Christ. It will be God. Himself. God. Will. Provide. Himself. A lamb.

For a burnt. Offering. God. And that's exactly. What happens. Because. When Jesus. Finally. Appears. On the stage. Of. Redemptive. History. John the Baptist.

Steps forward. And he says. Behold. Behold. The lamb. Of God. That takes away. The sin. Of the world. Behold.

The lamb. Behold. The lamb. And Jesus. Was God's lamb. That was led. To the slaughter. Jesus. Was God's. Provision. And. Even when we read.

[33 : 58] Further into the new testament. Peter's pointing us to it. Peter's pointing us. To God's provision. And he. He reminds us. That the only way. To be redeemed. The only way.

To be rescued. From sin. The only way. To be saved. From the wrath of God. And from hell itself. It's not by the corruptible things. Of this life. Such as silver.

And gold. He says. He says. Your money. It won't save you. Our money. It won't. Protect us. Our money. Won't provide for us. No. Says Peter. The only way.

The only way. Is through the provision. Of the precious. Blood. Of Christ. Who is what? A lamb. Without blemish. And without spot.

And my friend. This is the wonder. Of the gospel. In the old testament. The news. In the old. Concealed. The old. Is in the new.

[34 : 53] Revealed. And here it is. God will provide. Himself. A lamb. For a burnt offering. The wonder of the gospel. Is that. Jesus.

In Jesus Christ. That's the provision. For our salvation. God. In Jesus Christ. Is the provision. For our salvation.

But what I want us. To also see here. Is that. The provision. Of the lamb. It's. It's further. Realized. By. The provision. Of the ram. The provision.

Of the lamb. Is further. Realized. By the provision. Of the ram. Because we're told. In verse nine. It says. And they came. To the place. Which God. Had told them off.

And Abraham. Built there. An altar. And laid the wood. In order. And bound. Isaac his son. And laid him. On the altar. And upon the wood. And Abraham. Stretched forth his hand.

[35 : 49] And took the knife. To slay his son. And the angel of the Lord. Called out. From heaven. And said. Abraham. Abraham. And he said. Here am I. And he said.

Lay not thine hand. Upon the lad. Neither do thou. Anything unto him. For I know. That thou fearest God. Seeing that thou hast not. Withheld thy son. Thine only son. From me. And Abraham.

Lifted up his eyes. And looked. And behold. Behind him. A ram. Caught in a 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. Abraham. Passed the test. He passed the test.

The trial of faith. Was over. And Isaac. Was spared. Abraham. Had followed. God's plan. He had made. The preparation. Provision. But because of Abraham's.

[36 : 45] Faithfulness. The Lord. Made a provision. And as I said. The provision of the lamb. It's. It's further realized. By the provision of the ram.

Because in verse 13. We're told that Abraham. Lifted up his eyes. The same phrase. As verse 4. When Abraham. Lifted up his eyes. To Moriah.

The place of worship. The parallel phrase. Is used here. In order to. To emphasize. That God has now. Provided. A substitute. Here's the substitute.

God has now. Provided. A replacement. For Isaac. But it's not. A lamb. But a ram. And everybody asks. Why was it a ram?

Because it wasn't. Because it wasn't the lamb. It wasn't the lamb. God is. Pointing us. To the cross. The ram. Caught.

- [37 : 39] In the thicket. That's what. God provides. For Abraham. And Abraham. Offers up the ram. Instead of his only son. Isaac. The ram. Was.
- Slaughtered. And consumed. Upon the altar. Instead of Abraham's. Beloved son. Isaac. And what we're being. Drawn to see here.
- Still with our. New Testament. Spectacles on. Is that there was. A ram. For Isaac. There was no. Ram. For Jesus.
- There was a. Substitute. For Isaac. There was no. Substitute. For Jesus. And this is. The wonder. Of our gospel. That Jesus Christ.
- He is God's. Provision. For our salvation. He's God's. Provision. To take away. Our sin. He's God's. Provision. To create. Within us. A clean heart.
- [38 : 36] He's God's. Provision. To make us. His children. And having seen. The provision. Of God. On Mount Moriah. Abraham. Was.
- Given. This foretaste. This. Foreshadowing. Of the provision. Of God. On Mount Calvary. That's our substitute. That's our substitute.
- And because. Abraham. Saw. What would. Take place. At Calvary. He named. The place. He was in. He named it.
- And gave it. This prophetic. Name. Where he says. In verse 14. Abraham. Called the name. Of that place. Jehovah. Jeri. The Lord.
- Will. Provide. As it is said. To this day. In the mount. Of the Lord. It shall be seen. The Lord. Will. Provide.
- [39 : 34] Talking about. The future. The prophecy. God. Will. Provide. Himself. A lamb. For a burnt. Offering. Jehovah.
- Jeri. The Lord. Will. Provide. And my friend. That. Prophetic. Name. It was fulfilled. In the mount. Of the Lord. Because in the mount.
- Of the Lord. It was seen. It was seen. On the same. Mountain. That God. Did not. Spare. His son. But. He delivered him up.
- For us all. And in delivering him up. Says Paul. He freely gave us. All things. Because in. And through. Jesus Christ. We have received.
- The greatest. Provision. The greatest. Provision. That neither. Death. Nor life. Nor angels. Nor principalities. Nor powers.
- [40 : 29] Nor things present. Nor things. To come. Neither height. Nor depth. Nor any other creature. Is able to separate us. From the love of God. Which is in Christ. Jesus.
- Our Lord. Nothing. Nothing. Is able to separate us. Because the Lord. Has provided. The Lord. Has provided. Jehovah.
- Jireh. The Lord. Will. Provide. And is it. Any wonder. To us then. That. The hymn writer. Said. Man of sorrows.
- What a name. For the son of God. Who came. Ruined sinners. To reclaim. Hallelujah. What a savior. Bearing shame. Scoffing rude.
- In my place. Condemned. He stood. Sealed my pardon. With his blood. Hallelujah. What a savior. Guilty. Helpless.
- [41 : 25] Lost were we. Spotless. Lamb of God. Was he. Sacrificed. To set us free. Hallelujah. What a savior.
- Lifted up. Was he to die. It is finished. Was his cry. Now in heaven. Exalted. High. Hallelujah.

What a savior. Hallelujah. What a savior. What a provision. What a provision. What a provision.

But the question is. What are we doing. With this provision. What are we doing. With this great. Provision.

We've considered the plan. The preparation. The provision. Lastly. And. Very briefly. In conclusion. The promise.

[42 : 24] The promise. Verse 15. It says. And the angel of the Lord. Called unto Abraham. Out of heaven. The second time. And said. By myself. Have I sworn.

Saith the Lord. For because thou hast done this thing. And has not withheld thy son. Thine only son. That in blessing. I will bless thee. In multiplying.

I will multiply. Thy seed. As the stars of the heaven. And the sand. Which is upon the seashore. Thy seed shall possess. The gate of his enemies. And in thy seed. Shall all the nations of the earth.

Be blessed. Because thou hast obeyed. My voice. The covenant. Promise. Of blessing. The promise.

That through Abraham. All the nations of the earth. Will be blessed. And. Will experience. The salvation. Of the Lord. And although that promise. Was put in jeopardy.

[43 : 18] Right at the beginning. Of the chapter. It's here. Reaffirmed. To Abraham. Because of his obedience. To the voice of God. Where Abraham. Did not.

Withhold. His only son. And my friend. With our spectacles on. That will always be the way. With God. Because. The promise. Of God's blessing.

Of salvation. It's being reaffirmed. To us tonight. In the gospel. Reaffirmed. To us. Because. God. Did not spare. His own son.

But gave him up. For us all. And tonight. As we look at this. Old Testament. Passage. Which. Clearly. Foreshadows. Calvary.

And our wonderful. Savior. But all I want to know tonight. As we conclude. Is. How will you leave here.

[44 : 13] Tonight. How will you leave here. What will you. Be proclaiming. When you leave here. Will you be proclaiming. The name of God.

Jehovah. Jehovah. Jehovah. The Lord. Will provide. Will you leave here. Proclaiming the Lord. Who has provided. A wonderful. Savior. A Savior.

Who has. Done everything. In order that we can be saved. A Savior. Who promises. To bless us. And help us. All the days. Of our life. How will you leave here.

Tonight. Will you leave. Proclaiming the name of God. Or. Will you leave. As you have always done.

Every time you're here. Without a Savior. Without a substitute. Without salvation. How will you leave here.

[45 : 11] Tonight. Or will tonight. Be. The night. You finally. See this. Wonderful. Savior. The wonderful.

Provision. For who he is. And cry out to him. That he would save you. Because when you do. You know he will answer.

You know he will provide. Because his name. Is Jehovah. Jireh. The Lord will. Provide. May the Lord bless these thoughts to us.

Let us pray. O Lord our gracious God. We give thanks to thee. For thy salvation. We marvel Lord.

That it is thy work. From beginning to end. But help us to see. We have a great responsibility. To respond. To the call of the gospel. To see how precious Jesus is.

[46 : 13] That thou art one who has done. Everything for us. And all that thou dost ask. Is just to come. Help us then we pray. As those who follow Christ.

To realise how privileged we are. And how precious our Savior is. And for those who don't. That they would follow thee. That they would see how precious Christ is.

And how wonderful a Savior he is. Bless us Lord we ask. Bless thy word to us. May it find lodgment in our heart. Bless us in the week that lies ahead.

A week that is unknown to us. But known to thee. Cleanse us then we pray. And do us good. For Jesus sake. Amen. We shall conclude by singing again in Psalm 105.

Psalm 105. In the Scottish Psalter. Page 375. Psalm 105. Psalm 105. Psalm 105. Psalm 105. Psalm 105.

[47 : 26] Psalm 105. Psalm 105.

Lord our God and his most righteous judgments are in all the earth abroad. His covenant he remembered half that it may ever stand. Two thousand generations the word he did command.

Which covenant he firmly made with faithful Abraham. And unto Isaac by his oath he did renew the same. These verses of Psalm 105 to God's praise.

In the time of Abraham's race his servant will not prune.

And he that Jacob's children are who he chose for his own.

[48 : 41] Because he and he only is the mighty Lord our God.

And his most righteous judgments will not reign on the earth abroad.

His covenant he remembered half that it may ever stand.

Two thousand generations the word he did command.

Which covenant he buried with faithful Abraham.

[49 : 56] And unto Isaac by his oath he did renew the same.

The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all. Now and forevermore. Amen.