

The Lord Our God

“ . . . that thou mayest know that there is none like unto the LORD our God.”

(Exodus 8:10)

LESSON #2: JEHOVAH-JIREH

In his wonderful book, *We Would See Jesus*, Roy Hession (author also of *The Calvary Road*) says of God’s name, Jehovah (which is defined in Exodus 3 to mean “I AM”),

The special revelation which this name gives is that of the grace of God. ‘I am’ – what? Great is our wonder when we discover as we continue with our Bibles, that He is saying, ‘I AM whatever My people need’ . . .”

When “the Lord” is spelled with capital letters in our Authorized English Bible, it is a translation of “Jehovah.” Several times, this name is connected with other words which indicate some aspect of what our God is to us. The first combination name that reveals a truth like this is “Jehovah-jireh” in Genesis 22. Find it in verse 14, and learn the context of its use by reading verses 1 through 18.

“God Will Provide”

The Lord tested Abraham by commanding him to sacrifice Isaac, his son, in the land of Moriah. Several implications of this command tested Abraham’s faith:

1. God never commands human sacrifice (See Jeremiah 19:4-5 and 32:34-35).
2. God had promised great things in the future involving Isaac (See Genesis 17:1-16).
3. Abraham loved Isaac dearly (Genesis 22:2).

What would Abraham do? Genesis 22 tells the story, but Hebrews 11:17-19 sums it up.

“By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.”

He obediently took Isaac to “one of the mountains” of Moriah and prepared to sacrifice him. As he left his servants to go off to the designated place of sacrifice, Abraham said, “*I and the lad will go yonder and worship, and come again to you*” (indicating his faith that God could work a resurrection). When they came to the place, Isaac asked, “*Where is the lamb for a burnt-offering?*” Abraham replied, “*God will provide himself a lamb for a burnt-offering*” (vs. 4-8). Then when the father raised the knife to slay his son, “*the angel of the Lord*” stopped him, and “*a ram*” was provided for the sacrifice (vs. 9-13). God blessed Abraham for his obedience, and Abraham named the place “*Jehovah-jireh*”:

as it is said to this day, In the mount of the Lord it shall be seen” (vs. 14-18).

See To It

What is the meaning of “*Jehovah-jireh*”? The answer is perhaps a bit confusing, but it is also wonderful and amazing! Actually the word “*jireh*” is a form of the Hebrew verb “*ra’ah*.” Curiously, so is the word “*Moriah*.” People familiar with the Hebrew language will tell you that “*ra’ah*” means “see.” However, they will also say that it is used with a wide variety of implications. It can mean “approve” or “enjoy” or “respect.” It is also used to mean “provide,” as in verse 8 (Look at it). It is also used to mean “provide” in I Samuel 16:1 and 17 (Look up these verses, too). Some say the idea is “see to it.” God was going to *see to it* that they had a sacrifice. So Jehovah-jireh means “The Lord will see” or “see to it” (provide). Remembering the interpretation of Jehovah as “I AM,” we can understand the message of this compound name as God saying, “I am Provision.” How shall we have what we need? That answer is simple. The Lord *is* our Provision.

The Lord Provided!

See what the Lord provided Abraham:

1. Guidance about where to go and what to do (vs. 1-4).
2. Everything he needed to do what he was commanded to do (vs. 5-8).
3. Direction and help when he got to where he was going, and did what he had been told to do (vs. 9-13).

Psalm 143 says that the Lord will provide His servant (v. 12) with all he needs to get the job done:

1. Answers to prayer (vs. 1-6): “*Hear my prayer, O Lord . . . answer me.*”
2. Spiritual strength (vs. 7-8): “*Hear me speedily, O Lord: my spirit faileth . . .*”
3. Deliverance (vs. 9-10): “*Deliver me, O Lord.*”
4. Revival (vs. 11-12): “*Quicken [Revive] me, O Lord*”

“ . . . for I am thy servant.” (v. 12)

Anybody serving the Lord God can look to Him as their faithful and all-sufficient Provider.

“In the Mount of the Lord”

One who has learned what we have learned about the meaning and message of Jehovah-jireh can see the play on words in Genesis 22:14. Jehovah-jireh means “the Lord will provide,” referring back to Abraham’s words in verse 8. However, verse 14 concludes this way:

“ . . . as it is said to this day, In the mount of the LORD it shall be seen.”

Remember that the word for “provide” is also the word for “see.” By reading the Bible we find that it was in the mountains of Moriah (which also means “the Lord will provide”) that Solomon’s Temple was built (II Chronicles 3:1). This was in Jerusalem, the city built on the two mountains, Moriah and Zion. Here, millions of sacrifices were offered in the centuries before Christ. By studying Biblical archeology and geography we find that in another part of the mountains of Moriah the place called Calvary was located. Here Jesus died as “*the Lamb of God that taketh away the sin of the world*” (Compare Genesis 22:2 and 8 with John 1:29 and 3:16). This is “*the mount of the Lord*” where “*it*,” the sacrifice of Christ pictured by the offering of Isaac, was “*seen*.” In Christ, Jehovah provided our salvation. As we will learn, Jesus is Jehovah, and concerning salvation from sin He says, “I am your Provision.” The salvation we all need is Jehovah Himself. Learn about it this Sunday in church!