

YAHWEH YIREH
WHAT'S YOUR NAME SERIES - Part 4
Elder- Andy Barker

Good morning Life Fellowship. My name is Andy Barker and I am one of the elders here at Life, and it is an honor and a privilege to be up here this morning. We have a lot of ground to cover so we are just going to jump right into it. But first would you pray with me.

Heavenly Father, you are our provider. I ask that you would work in us in this time through your Word to fill our hearts with gratitude for all the ways that you have provided and that you are providing for us. And I ask that you would work in us in this time through your Word to fill our hearts with faith for all the ways we need to wait for your provision. God, show us more of who you are this morning and expose in us what needs to be rooted out that we may live our lives in a way that glorifies you. In Jesus' name. Amen.

Okay, this morning we will be looking at the story of Abraham and Isaac found in Genesis Chapter 22. But before we get into that I want to address the fact that this entire story is centered around child sacrifice which is a little bit disturbing. If you were unfamiliar with this story I would imagine that it would be quite shocking, and even upsetting, because it starts with God telling Abraham to sacrifice his own son.

In his book, 'The God Delusion,' Atheist Richard Dawkins actually uses this story as an example of the dangers and evils of religion. Dawkins refers to this account as a "deplorable tale," and has this to say about it: "By the standards of modern morality this is a disgraceful story of child abuse and bullying." Is Dawkins right? I don't think so. It is one thing to know what the Bible says; it is quite another thing to know what the Bible means. In a closer look at this story and an understanding of its context helps us to see that this story actually serves as a powerful condemnation of child sacrifice. In order to see that we have to ask: 'Who was this story written to, and for what purpose?'

The book of Genesis was written by Moses for the Israelites to form their identity as God's people in order to prepare them to live for God in the Promised Land. Now when the Israelites entered the Promise Land they would actually encounter nations who did practice child sacrifice as a form of worship to their gods. This means that to the original audience this idea of sacrificing a child to a god as a form of worship would be familiar to them. However, the God of Israel makes it abundantly clear in the rest of the Old Testament that He despises child sacrifice. But if that is the case, then why did He ask Abraham to do what He hates?

We are in a series looking at the names of God and it is in this story that the name Jehovah-Jireh or Yahweh-Yireh is given, which means 'Yahweh-will-provide.' In this story God does not allow Abraham to sacrifice his son. Instead He provides a substitute. This story shows that Yahweh, the God of Israel is not like other gods. He is not a God who receives murder as worship, and He is not a God who takes from us so that we can get from Him. Rather Yahweh is a God who provides freely and blesses abundantly. And by showing this in the context of a story involving child sacrifice we see that

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Yahweh is superior to the pagan gods to whom the pagan nations do sacrifice their children.

So this story then is an invitation to Israel and to us to rejoice in the truth that our God is Yahweh-will-provide. And it is a call to live a life that reflects who He is. So I think the point of this story could be summarized this way: Our God is Yahweh-will-provide, radical obedience to Him fueled by faith is worth it because He is better than our best. In this story we will look at Abraham's radical obedience and how it is fueled by his faith. And we will see that, as difficult as it was, Abraham's obedience was worth it because God shows Abraham that He is better than our best.

There are three scenes in the narrative. There is the journey from Beersheba to Moriah, then the journey up a mountain, and then the time on that mountain. And each scene begins with an address to Abraham, to which he responds, "***Here I am.***" And each scene ends with some form of '*and they went together.*' And then the final scene is broken up in two parts separated by two calls from the angel of the Lord. And the story ends with the return to Beersheba.

So rather than read this whole story at once we are going to read it as we make our way through it. And we will use those three scenes I just described to guide us. Now I am sure that many of you are already familiar with this story, but I am hoping that doing it this way will help us connect with the drama of the narrative, and help us to see the significance of the truths revealed in it. This is a brilliantly crafted story. It is full of repetition, word play, plot twists and heart rending drama. And all of those features work together to show us that our God is Yahweh-will-provide. Radical obedience to Him fueled by faith is worth it because He is better than our best.

If you haven't already done so, please turn in your Bibles to Genesis Chapter 22 and follow along with me as I read the opening verses, verses 1 and 2. "***After these things God tested Abraham and said to him, "Abraham!" And he said, "Here I am." He said, "Take 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 the chapter begins with "***After these things,***" which should prompt us to question 'what things.' And the most immediate 'things' are the events of the previous chapter which includes the birth of Isaac and the casting out of Abraham's other son, Ismael. And that backdrop definitely weighs in heavily with what happens here, but at the same time "***after these things***" could refer to everything that has happened with Abraham in the book of Genesis, from Chapters 12 to 21. This story is the climax of Abraham's story and everything that has come before it is hinged on the pivotal events that unfold here.

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We are told in verse 1 that this is a test from God and we will come back to that. For now it is clear that what God asks of Abraham is extremely difficult. And the difficulty in it is emphasized by the three references to Isaac, moving from general to more specific. It is not just 'your son,' but it is 'your only son, Isaac.' And more than that it says, the son 'whom you love.'

In saying this the author hasn't forgotten about Ismael, and it is not like Abraham didn't love Ismael because he did. Rather this is referring to the fact that Isaac is now the only son in Abraham's home, and more than that it is emphasizing the uniqueness and significance of Isaac as the only and miraculous son of Abraham and Sarah that God had given them and promised that through him God's blessing would come.

Abraham waited twenty-five years before Isaac was finally born in Chapter 21. Now you would think that would have been the end of the story. That is the climax, that is the triumphant ending, and that is when God did what He said He would do against all odds. God did the impossible to fulfill His promise. But no, there is more, and it goes against everything you would expect. It seemingly makes no sense.

And what is Abraham going to do? That is the tension that the opening verses introduce. And right away we see Abraham's radical obedience in verse 3 where it says: ***"So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him."***

Now there were six verbs in rapid succession in that one verse. And in the original they are all joined together by an 'and' conjunction. This highlights his decisive and immediate obedience in response to what God told him. *'Abraham rose, saddled, and took, and cut, and arose, and went.'* When God called Abraham in verse 1 his response of ***"Here I am,"*** implies a posture of availability, attentiveness, and readiness to respond. And despite the shocking command of verse 2 Abraham does not waver; he follows through with prompt radical obedience.

In verse 4 it says: ***"On the third day Abraham lifted up his eyes and saw the place from afar."*** And it is at that point that Abraham and Isaac will break away from the servants to the next leg of the journey.

When I was young I remember watching a show called, 'Rescue 911,' hosted by William Shatner. The show took the recordings of actual 911 calls and reenacted the emergencies complete with interviews with the actual people involved in the incident. Now I watched that show every week, but there is only one emergency that I remember. It was the one where there is a teenage boy home alone with his little sister, and when he went into the kitchen to get a snack, as he reached for the ice cream in the back of the freezer, for some reason he stuck out his tongue, and his tongue got stuck in the freezer.

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He managed to get his sister to get the phone and hand it to him, and he called 911 with his head in the freezer and his tongue stuck inside.

And they played the 911 recording back and I can still hear this kid saying to the 911 operator, *'My tongue is stuck in the freezer.'* (Laughter.) So as you can tell now all of the emergencies weren't necessarily dire emergencies but the show did whatever it could to build tension, to keep you engaged. And that is hard to do with the regular interruption of commercials. So to keep from losing you, before the commercials they would give you a preview of what was coming next. They would give you just enough to tap into that rubbernecking instinct we all have, making you want to stick around to see more.

Now while the drama of Rescue 911, or any other show may be a bit contrived at times, this tactic of giving a taste of what is coming next is a feature of good story telling. So as we approach the end of this opening scene, this device is used as Abraham says something intriguing that raises questions that will compel us to continue in the story to see what comes next. As Abraham and Isaac prepare to separate from Abraham's servants, look what he says to them in verse 5.

"Then Abraham said to his young men, "Stay here with the donkey; I and the boy will go over there and worship and come again to you." What is striking is that all of the verbs Abraham uses are plural. He says, ***"I and the boy will go over there,"*** and there is no surprise there. But then he says, ***"We will worship and we will come again to you."*** At this point Abraham is on his way to sacrifice Isaac. If he does that he will be coming back alone so why does he say that?

Well we will have to keep reading to find out. With this unanswered question in our minds, the final verse of the opening scene details the preparations for the sacrifice, not letting us forget the difficult task that this journey is for. Look at verse 6. ***"And 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."*** And then we are given the cue to close the scene where it says: ***"So they went both of them together."*** Fade to black and go to commercial. You have thirty seconds to get a snack and get back to your seat. Just don't get your tongue stuck in the freezer.

Now as we move into the next scene Abraham and Isaac are making their way up the mountain alone. And here we see what drives Abraham in the radical steps of obedience that we saw in the first scene. What Abraham does is because of who he knows God to be. In other words Abraham obedience is fueled by his faith. We see this in what Abraham says in this scene and in what the New Testament says about this story.

The scene opens with another address of Abraham to which Abraham replies, ***"Here I am,"*** just as we saw in the first scene. But this time it is Isaac who is speaking to Abraham. You can imagine the agony of what Abraham is thinking and feeling knowing

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what he is on his way to do. And rather than just leave that to our imaginations the narrative draws us into that agony in the way that the two address each other here in verse 7. It says: ***“And Isaac said to his father Abraham, “My father!” And he said, “Here I am, my son.”*** Pardon the expression, but the intimacy of this exchange just twists the knife in an already gut wrenching story. And then Isaac asks: ***“Behold, the fire and the wood, but where is the lamb for a burnt offering?”***

Although we are not told how old Isaac is we know that he is old enough to make this journey up a mountain with wood on his back. And we know that he is old enough to notice that something is missing. The answer that Abraham gives reveals the incredible faith that has propelled him thus far on this painstaking journey of obedience. In reply Abraham says this to Isaac in verse 8: ***“Abraham said, “God will provide for Himself the lamb for a burnt offering, my son.”***

This answer probably would have been satisfactory to Isaac. It would demonstrate to Isaac that just as he is trusting in his father in this, his father is trusting in God in this. But we know that there is so much more going on in this exchange than what Isaac would have understood in that moment. To us this much is clear: Abraham does not know how this is going to work out, but he knows that God does. And he remains steadfast because his confidence is not in his understanding but in the character of the God he is obeying. This is the mark of faith - confidence in God in the midst of the unknown.

Now Hebrews Chapter 11 and verse 1 gives us a simple definition of faith that fits perfectly with what we see here in Abraham's words to Isaac. It says this: ***“Now faith is the assurance of things hoped for, the conviction of things not seen.”*** Though Abraham can't see it, he has assurance and conviction based on what he knows to be true of God.

And then in Hebrews Chapter 11 starting in verse 17 we are given a commentary on Abraham's faith. It says this: ***“By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son, of whom it was said, “Through Isaac shall your offspring be named.” He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back.”***

Here the Holy Spirit through the author of Hebrews, gives us insight into how Abraham made sense between the huge gap between what has been promised about Isaac and what God had asked him to do. If God promised that it would be through Isaac that Abraham would have many descendants, and if God said to offer him up as a sacrifice, then Abraham reasoned that the only way that these two things could be true is if God will raise Isaac up from the dead.

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Now it is not clear if at this point this thought had crystalized in Abraham's mind, but we know this much, if not for his faith Abraham would have never taken even one step on this counterintuitive path of obedience. And we are once again compelled to journey on with Abraham to find out how this will be resolved. And with that we come to the end of this short, but very important scene, which closes out with the same words as before. ***"So they went both of them together."***

The final scene begins in verse 9, and it is here that we will see that Abraham's faithfulness in taking this agonizing father/son trip will be made worth it in God's hands. As the scene opens we might expect to see another call to Abraham and another response of ***"Here I am,"*** but we don't. Instead we have a description of Abraham's preparation to sacrifice Isaac, making it look like Abraham's hopeful words that ***"God will provide for Himself the lamb,"*** may have been misguided. This break from the pattern calls to attention these details and adds to the drama of the situation. Just as we have seen before verses 9 and 10 have a rapid succession of six verbs all connected by the 'and' conjunction, which again highlights Abraham's decisive action.

Maybe in this case his quick work is to 'get this over with.' Look at verse 9 and 10. ***"When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar on top of the wood. Then Abraham reached out his hand and took the knife to slaughter his son."*** Now the stage is set, the dreaded moment has come. And with the knife in his hand, perhaps it is now that Abraham's mindset switches from ***"God will provide for Himself a lamb,"*** to God is able to raise him up from the dead. Abraham has come as far as he possibly can in obedience to what God had commanded short of actually killing Isaac.

The Navy Seals are an elite military force tasked with the most challenging and dangerous missions. The training to become a seal is notoriously difficult. Despite the high bar to even enter into the training, still only twenty-five to thirty-five percent of soldiers actually make it through. The most challenging part of the training is a five and a half day section known as 'Hell Week.' Jocko Willink and Leif Babin are former seals and authors of the book, 'Extreme Ownership.

And in that book Leif Babin describes his 'Hell Week' experience like this. ***"These instructors were experts at their jobs of putting their students to the tests. They were especially skilled at weeding out those who don't have what it takes to become a seal. Those of us that had made it through realized we could push ourselves mentally and physically much further than most ever thought possible, through the pain, misery and exhaustion of days without sleep, precisely what 'Hell Week' was designed to do."***

Now the purpose of seal training is not to break you, though most are broken by it. The purpose is to put soldiers through an extreme test to reveal who has what it takes to become a seal. The more grueling the test, the more it reveals about the one tested.

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It almost seems like a cruel trick to make Abraham go this far in his plan to sacrifice Isaac, but remember we were told in verse 1 that this was a test, a seal level test. The purpose of this test is not to toy with Abraham. It is not to break Abraham. The purpose of this test is to reveal something in Abraham. When Abraham heard what God was asking of him, he committed himself to do it, but he could have changed his mind.

- He could have changed his mind early the next morning.
- He could have changed his mind on the long journey.
- He could have changed his mind when he and Isaac separated from the servants.
- He could have changed his mind when Isaac asked where the lamb was for the sacrifice.
- He could have changed his mind at the moment when he had to tell Isaac that he was going to be the sacrifice.
- He could have changed his mind as he built the altar.
- He could have changed his mind when he had to put Isaac on the altar.
- He could have changed his mind when he reached for the knife.
- But he didn't.

And yet at each of those points Abraham went deeper into the test, and the deeper he went, the more that was revealed. At each point Abraham's faith was challenged and he continually considered God worthy so he was continually propelled forward in obedience. Church, is He worthy? He is.

It is at this point with Isaac on the altar and the knife in Abraham's hand that the tension finally breaks with the third call to Abraham. This time the call comes from the angel of the Lord, and given the intensity of the situation, he calls out to him not once, but twice. Look at verses 11 and 12. ***“But the angel of the Lord called to him from heaven and said, “Abraham, Abraham!” And he said, “Here I am.” He said, “Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me.”***

The repeated instruction shows that it was never God's intention that Isaac be killed. He said, ***“Do not lay your hand on the boy or do anything to him,”*** and then the repetition in reference to Isaac calls attention to the significance of the test, and the significance of Abraham's response. He said, ***“You have not withheld your son, your only son, from me.”*** In this test the genuineness of Abraham's faith has been revealed.

On the other side of this test something significant about who God is will be revealed. In verse 11 we see Yahweh, the personal name of God for the first time. And in verse 12 we see Elohim, the general word for God for the last time. Starting in verse 13 the focus now shifts to what Yahweh reveals about Himself. Look with me at verses 13 and 14. ***“And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and***

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offered it up as a burnt offering instead of his son. So Abraham called the name of that place, Yahweh-will-provide,” as it is said to this day, “On the mount of Yahweh it shall be provided.”

This is so significant that Abraham memorializes it by giving that place a name. Whenever we see a name being given like this, it typically is the case that that name encapsulates the truth of the story that the writer is wanting to impress on us. Abraham does not name the place ‘Abraham Obeyed.’ And he does not name it ‘Yahweh Tricked Me.’ What stands out to Abraham in this whole episode is that Yahweh provided for Himself a ram. And so Abraham names the place ‘Yahweh-will-provide.’

This is the point that the entire narrative is constructed to communicate. Our God is Yahweh Yireh; Yahweh-will-provide. You know this name has commonly been used in reference to God Himself even though Abraham actually ascribes this name to a place. But the fact that this name is given to a particular place is significant. God met a specific man at a specific time in this specific place to reveal this truth to him and to us. This is the story of the transcending God who swoops down into the intimate details in the lives of His people.

As is so often the case in our trials and tests, though the journey seems not one that we would ever want to repeat, what God does with it is worth it. All of the agony of what Abraham has been through in verses 1 to 12 is swallowed up by what God did in verse 13, and that is what God does. We don't know how, we don't know when, but we know He will. And so we continue in obedience fueled by faith because we know it is worth it.

‘God's Smuggler’ is a book by Dutch Missionary Brother Andrew telling the story of his amazing work ministering to, and smuggling Bibles to the persecuted church behind the Iron Curtain in the 1950s. In the book Brother Andrew shares numerous stories of God's provision. One such story is when he was attending the missionary training school in Britain. As a foreigner he would need to periodically renew his visa in order to stay. To do that he would need to send a registered letter to London which would cost one shilling, which was twelve pennies.

He had no money, no money as in he didn't even have toothpaste so he was using salt to brush his teeth. But he was trusting that God would provide, and God did provide. Literally on the very last day that he would be able to mail his visa application to get it there on time, he found a shilling on the ground. The problem was this happened when he was talking to a friend who had come by asking for money because he was hungry. Andrew tried to justify keeping the shilling for himself, but in the end he concluded this -- what right had an ambassador to hold on to money when another of the king's children stood in front of him saying he was hungry.

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So he gave the shilling to his friend. His friend left and Andrew turned around to go back inside, but before he reached the door he spotted the postman turning the corner and coming his way. And of course in the mail was a letter for him, a letter from a prayer group back home, a letter with money in it – thirty shillings.

Sometimes we see God's provision only to find out that just around the corner there awaits so much more. And that is what we see in this last part of this final scene in our story. In verse 15 it says the angel of the Lord called to Abraham a second time announcing God's unfathomable provision beyond what has already been provided. Abraham thought he was going to this place to sacrifice his offspring, but instead God provided a substitute and now promises multiplied offspring beyond measure.

Abraham offered his best, his son, his only son, but God provided a substitute and now promises something infinitely better, because He is better than our best. Look with me at verses 15 to 18. ***“And the angel of the Lord called to Abraham a second time from heaven and said, “By myself I have sworn, declares the Lord, because you have done this and have not withheld your son, your only son, I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice.”***

This is an emphatic and climactic repetition of all the promises that God has already made to Abraham in previous chapters. These are God's final words to Abraham and they forever seal that God desires to bring His blessings to all nations who will come through the offspring of Abraham. This is not the making of a new promise, but the cementing and guaranteeing of all that had already been promised. And the assurance of it is heightened, because having no one greater to swear by, God swore by Himself, and the surety of it is linked to what Abraham had just done. Two times it said that God will surely do this because of Abraham's obedience.

And then this final scene closes out in the same way as the previous two saying they went together as they set out back to Beersheba. Look at verse 19. ***“So Abraham returned to his young men and they arose and went together to Beersheba and Abraham lived at Beersheba.”***

At the beginning of August my family went away on a vacation, but unfortunately I was unable to join them because I had a work project that was due at the same time. So I stayed home with our dog and our new puppy while the rest of the family went away for a little over a week. While they were gone I spent some time preparing for this message, and in my study I read about others who saw in this story that Isaac was becoming Abraham's everything. And God's test of Abraham confronts him with the choice between Isaac and God. Because of all the hope and expectation associated with Isaac's

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birth, Abraham was in danger of holding on to Isaac so tightly that he would become an idol.

Now I will be honest and say that I had never looked at it that way. But it ended up being that in the week that my family was away God used that insight in this story to confront me with my own idolatry. It was a Thursday and I had a five o'clock meeting for a status update on the project that we were supposed to be wrapping up. The combination of failures with the application we were developing, a looming deadline and the bureaucracy around the management of the project made it a very difficult meeting and I did not handle it well. In my frustration over the situation my behavior was unprofessional, uncontrolled and flat out wrong.

Later that evening my mind was still racing trying to make sense of what was happening with the project, and also just feeling the weight of disappointment in myself for how I had behaved. I felt as though I couldn't even think straight. So I dejectedly collapsed onto the couch and just laid there. My puppy came over and licked my face but that only helped a little bit. As I laid there I asked myself, and I asked God, '*What am I wanting that I am not getting?*' And it was this -- I wanted my perspective to prevail, I wanted my guidance to be followed, and when I didn't get that I fought for it.

Now what I wanted was not a bad thing. But I had turned it into an ultimate thing. What I wanted had become something that I needed, and when I didn't get it, it felt like I was losing everything. And that is when I realized that I was dealing with an idol and it needed to die. So I needed to make a decision. Was I going to continue to fight for what I felt like I needed, or was I going to lay it down and trust in Yahweh-will-provide for His provision.

Now it seems so petty, but I will tell you it wasn't easy. I felt like I would be losing so much by letting go; but I did. Right there on the couch I repented and I put my trust in Yahweh-will-provide for what He had for me. And I asked God to help me to respond with the fruit of the Spirit in the future. And on the next call with that group I apologized for my behavior. Since then the project hasn't gotten any better, but I have been able to respond with kindness, gentleness and self-control. When I laid down that idol I had to let go of what I thought was my best, and embrace whatever it was that God had for me in His provision.

Now what happened next was just a gift in the beauty of God's perfect timing. The very next day after that incident and my repentance on the couch, I found out that another project that was looming over my head, and was adding to the stress of this situation, was going to be delayed. I couldn't believe it. I was obedient to God and it had been fueled by faith and it proved to be worth it because God showed that He is better.

Now I share that because I fear that we will walk away from this story with the impression that Abraham's radical obedience is an isolated situation that doesn't really

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impact our day to day. I don't think that any of us should expect some call from God to do something crazy like we saw in this story of Abraham. But as it turns out being confronted with even the most basic aspect of Christianity, like not being a jerk to co-workers, can feel pretty radical.

So the question is this – what are you holding onto so tightly that it is holding you back from obedience? For me it was a need to be viewed as right. Whatever it is for you, kill it, and trust that Yahweh-will-provide is better than whatever it is that you think you need.

- Do you need to forgive when it feels like it goes against your high justice personality?
- Do you need to love your kids when it feels like they are your enemies?
- Do you need to trust and get some sleep when it feels like what is happening around us warrants all of your fear and anxiety?
- Do you need to be generous with your money when it feels like you deserve it because you earned it?
- Do you need to honor your father and mother when it feels like they just don't get it?
- Do you need to start talking about Jesus when it feels like masks and vaccines are the most important topic?
- Do you need to make peace when it feels like someone else is the cause of all the trouble?
- Maybe you just need to continue in obedience when it feels like you are not seeing God's provision.

I hope you see in this story, and I hope you will see in your life, our God is Yahweh-will-provide. Radical obedience to Him fueled by faith is worth it because he is better than our best.

Now that we have made our way through this whole story there is only one thing left to do. We need to step back and briefly look at the big picture. For several years I served in Kid Life, and let me just tell you I love the curriculum that we use in our kids' ministry. It is called 'The Gospel Project,' and it goes chronologically through the whole story of the Bible. And in every story there is an emphasis on how that story connects to Jesus.

As one of the storytellers I really wanted this idea to stick with the kids. So every time I taught I would put on my Jesus glasses when it came time to show how the story I was teaching connects to Jesus. Now when I call these my Jesus glasses, I don't mean that these are the kind of glasses that Jesus wore, but that these glasses remind us to look at every story to see what it tells us about Jesus. And that is the right way to read the Bible because that is how Jesus said it should be read.

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In John Chapter 5 and verse 39 Jesus said, *“You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me.”* And then in Luke Chapter 24 and verse 27 the resurrected Jesus is talking with two disciples when it says: *“And beginning with Moses and all the Prophets, Jesus interpreted to them in all the Scriptures the things concerning Himself.”*

If Jesus approached the Bible this way, we have to learn to do the same thing. So there is more to this story than what we have said so far because we are not done until we are seeing Jesus in it. And Jesus is all over this story. Listen to these:

- Jesus is the Son, the only Son of God, whom He loved.
- Jesus is the Son who carried the wood on His back for His own sacrifice.
- Jesus is the Lamb that God provided for Himself.
- Jesus is the Son who was not withheld.
- Jesus is the substitutionary sacrifice that was offered up instead of us.
- Jesus is the offspring through whom God’s blessings come.
- Jesus is the obedient one whose obedience is what guarantees that all God’s promises are also for us.

In Genesis Chapter 22 and verse 2 it says that God sent Abraham to a mountain in the land of Moriah, and in verse 14 it says that on that mount it will be provided. In II Chronicles Chapter 3 and verse 1 it tells us that Solomon built his temple in Jerusalem on Mount Moriah. And in Hebrews Chapter 13 and verse 12 it tells us that Jesus was crucified in Jerusalem outside the city gates. This means that Jesus is the ultimate expression of Yahweh-will-provide. It was said on the mount of the Lord *“it shall be provided,”* and on that mount is where Jesus lay down His life for us.

Through this event Abraham’s confidence in God’s provision grew when God showed Himself to be Yahweh-will-provide. How much greater should our confidence be in light of God’s ultimate provision of Jesus, His Son, His only Son. Romans Chapter 8 and verse 32 says it like this: *“He who did not spare His own Son, but gave Him up for us all -- how will He not also, along with Him, graciously give us all things?”*

We can be confident that there is no good thing that God is withholding from us because God did not withhold His best. Now I know it doesn’t always feel that way, but as Tim Keller has said, *“God will only give you what you would have asked for if you knew everything He knows.”* Looking at the truth of this story in the light of the fullness of God’s revelation, and His provision in Jesus, should solidify our assurance in conviction because of Jesus we can be sure our God is Yahweh-will-provide.

Radical obedience to Him fueled by faith is worth it because He is better than our best.

YAHWEH YIREH
WHAT'S YOUR NAME SERIES - Part 4
Elder- Andy Barker

The preceding transcript was completed using raw audio recordings. As much as possible, it includes the actual words of the message with minor grammatical changes and editorial clarifications to provide context. Hebrew and Greek words are spelled using Google Translator and the actual spelling may be different in some cases.