



## **SERMON BASED STUDY GUIDE**

Pastor Charlie Riley

### **MORE THAN A NAME WEEK 3**

#### **OPENING & PRAYER:**

The name Jehovah Jireh is lifted up as the Lord who sees to provision, rooted in the ancient tetragrammaton that reveals God's character when paired with other titles. The narrative of Abram — later Abraham — is traced from God's initial call and covenant in Genesis 12 through the crisis that exposed a common misreading of divine provision: when promises don't align with present circumstances, people often attempt to "help" God. That misstep produced Ishmael and long-term conflict; it also became a teaching moment about how human intervention can complicate God's promises.

"Lord, thank You for bringing us together at this moment right now. We ask that You would stir our hearts and minds to be curious about You and kind to one another. Please reveal more of Yourself to us as we grow closer to You and one another. We thank You for this small group time we're about to have. In Jesus' name, amen."

## SCRIPTURE:

**Genesis 1:1** "In the beginning God (Elohim)..."

Now the Lord had said to Abram: "Get out of your country, From your family And from your father's house, To a land that I will show you. I will make you a great nation; I will bless you And make your name great; And you shall be a blessing. I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed." **Genesis 12:1-3**

After these things the word of the Lord came to Abram in a vision, saying, "Do not be afraid, Abram. I am your shield, your exceedingly great reward." But Abram said, "Lord God, what will You give me, seeing I go childless, and the heir of my house is Eliezer of Damascus?" Then Abram said, "Look, You have given me no offspring; indeed one born in my house is my heir!" **Genesis 15:1-3**

Now Sarai, Abram's wife, had borne him no children. And she had an Egyptian maidservant whose name was Hagar. So Sarai said to Abram, "See now, the Lord has restrained me from bearing children. Please, go in to my maid; perhaps I shall obtain children by her." And Abram heeded the voice of Sarai. **Genesis 16:1-2**

Now it came to pass after these things that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am." Then He said, "Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." **Genesis 22:1-2**

So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which God had told him. **Genesis 22:3**

Then on the third day Abraham lifted his eyes and saw the place (Moriah) afar off. And Abraham said to his young men, "Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you." **Genesis 22:4-5**

By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, "In Isaac your seed shall be called," concluding (reasoned) that God was able to raise him up, even from the dead, from which he also received him in a figurative sense. **Hebrews 11:17-19**

So Abraham took the wood of the burnt offering and laid it on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together. But Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." Then he said, "Look, the fire and the wood, but where is the lamb for a burnt offering?" And Abraham said, "My son, God will provide for Himself the lamb for a burnt offering." So the two of them went together. **Genesis 22:6-8**

Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood. And Abraham stretched out his hand and took the knife to slay his son. **Genesis 22:9-10**

But the Angel of the Lord called to him from heaven and said, "Abraham, Abraham!" So he said, "Here I am." And He said, "Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me." **Genesis 22:11-12**

Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son. And Abraham called the name of the place, The-Lord-Will-Provide; (Jehovah- Jireh) as it is said to this day, "In the Mount of the Lord it shall be provided." **Genesis 22:13-14**

## GO DEEPER:

Abraham's life is retold not to excuse failure but to show how God pursues broken people and re-establishes covenant faith. After the mistake with Hagar, God renewed the promise and eventually called Abraham to offer Isaac — not as an endorsement of child sacrifice but as a test of the heart. The command to bind Isaac and place him on the altar was designed to reveal whether anything had eclipsed devotion to God. Abraham's immediate obedience, in contrast to earlier hesitation, signaled a transformation: he had learned from a track record of God's faithfulness. That hindsight of God's past provision supplied the faith to obey when asked to surrender the promised son.

The ram in the thicket becomes a theological image: provision often arrives from a direction not yet visible while walking a path of obedience. The ram was met at the summit, not conjured instantly in place — illustrating that God's provision frequently comes in timing and through means already in motion, not by human manufacture. Two truths are emphasized: provision is a place (the heart and obedience position one to receive) and provision is personal (the Lord provides). The narrative culminates by connecting Abraham's willingness and God's substitutionary provision to the ultimate provision in Christ — Jesus as the true Jehovah Jireh who provides a way by offering Himself. The account calls believers to trust God's timing, to cultivate obedience based on confidence in God's goodness, and to remember that God's past faithfulness strengthens present faith to walk where He leads.

## KEY TAKEAWAYS:

**1. Jehovah Jireh: God will provide.** Abraham named the place to capture the truth that God actively sees and supplies what is needed. Provision is neither accidental nor mechanistic; it flows from a personal, covenantal God who engages history to fulfill promises. Remembering this reorients anxiety into expectant dependence. **[01:34]**

**2. Don't help God's timing.** Attempting to force God's promises on human timetables breeds complications (the "Ishmael" effect) and can displace God's method with expedient solutions. Waiting is not passivity but faithful restraint that preserves the integrity of God's plan. Rescues engineered by self often require painful reckonings. **[09:16]**

**3. Obedience over figuring things out.** Abraham's decisive obedience on the mountain contrasts with earlier debate and reveals a faith matured by past experience of God's faithfulness. Obedience is not always informed by full understanding; it is an act that opens space for God's provision. The posture of "saddle the donkey" matters more than solving every mystery first. **[19:41]**

**4. Hindsight gives a Godward perspective.** Looking back at previous acts of God trains the soul to trust future promises; past faithfulness becomes the soil of present courage. Hindsight sharpens spiritual vision so believers can see beyond immediate scarcity into divine providence already in motion. Stirring memory fuels present obedience and steadies hope. **[25:24]**

## LEARNING AND GROWING:

1. How did God ultimately provide for the sacrifice, and what did Abraham name the place as a result?
2. According to the sermon, what was the real purpose of God's test for Abraham? **[18:27]**
3. Abraham named the place "The Lord will provide." How does this name capture more than just a one-time event, but a core characteristic of God?
4. Hindsight allows us to have God's sight. **[25:24]** Take a moment to look back at a past situation where God provided for you. How can remembering that specific instance strengthen your faith for a current challenge you are facing?
5. The "Ishmael effect" is trying to force God's promises on our own timetable. **[09:16]** What is a specific area of your life where you are currently tempted to "help God" and create your own solution instead of waiting on His timing?

## CLOSING PRAYER:

"Father, thank you for the opportunities to grow in our faith. We will continue to lean on Your Word as we grow to bring people to know you. In Jesus' name we pray, amen."