

Text: Genesis 22:1-19

Title: "The Provision of the Mount of the Lord"

Time: 9/6/2026 am

Place: NBBC

Introduction: You have probably heard the term *the sinner's prayer* before. That term is a reference to the prayer of the publican in Luke 18, one of two men who went up to the temple to pray. The other man was a Pharisee, and his prayer failed to save his soul. But the sinner's prayer, "God be merciful to me, the sinner," caused the publican to go down to his house a justified man. Unlike the Pharisee's prayer, the sinner's prayer recognizes the need for God's mercy and God's provision of a salvation no man can earn or deserve.

I believe that we may have an Old Testament parallel to the sinner's prayer in verse 14 of our passage this morning (KJV, "seen" = "provide" in v. 8). As Moses writes he notes that even in his day, four centuries after Abraham, people still said, "In the mount of the Lord it will be provided." When the people of Moses' day said these words about the mount of the Lord, they referred specifically to the place that God described for Abraham (v. 9), the location of the events of Genesis 22.

What happened in this chapter taught following generations about the importance of the Lord's provision in regard to their own salvation. That is what the passage teaches us today as well, and so I want us to see three important truths that we are taught here about God's provision in the mount of the Lord.

I. God's provision in the mount of the Lord was a test of faith (vv. 1-8).

Illustration: There are few things as heart-wrenching as the loss of a child. Perhaps there is no greater agony that a human being can experience. The first time I preached this message in

2008, we had been praying for the Vaughn family over the loss of their son Daniel. Dr. Vaughn was scheduled that year to be one of the speakers at the ACCC conference. He described his son for the local paper as “a brilliant young man, brilliant and full of life.” He said that “he brought much laughter to the people who knew him and loved him.” Perhaps only those who have lost a child can fully appreciate the nature of the faith-test that God brought to Abraham’s life in this chapter. That Abraham had to offer Isaac certainly intensified the test.

Application: God tests Abraham (v. 1), and God still tests His people with difficult trials. God requires us to love Him more than the precious gifts He has given to us, even more than our children. More importantly, He wants us to trust His unfailing love for us.

I want us to see a couple things about the faith-test of God’s servant from this passage:

1. God’s faith-test comes at a specific time (“after these things”, v. 1).

God did not bring this test to Abraham haphazardly. He brought it to him at a specific time. God knows when to test us. He knows when we are ready, even though we would argue that we are not ready for the test He has brought to us.

Illustration: Imagine a school teacher who waiting until students were ready to do well before giving a test.

The Scripture promises that the Lord is always faithful to never test us above what we are able by His grace to endure.

1 Cor. 10:13 promises, “No temptation [test] has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.”

God gives us tests only when He knows that we are ready to pass them. He gives His sufficient grace with the test.

2. Trust and obey is the only way to pass God's test.

Our passage describes a number of details of Abraham's trust and obedience before the Lord:

v. 3, "so Abraham arose early in the morning"; his obedience was not delayed;

v. 4, "on the third day" - Abraham's obedience persevered; it did not turn back;

v. 5, "we will return to you" - Abraham's obedience trusted that God's promise to bless Isaac was true;

v. 8, "God will provide for Himself the lamb for the burnt offering" - Abraham's obedience depended fully on the Lord's provision of a lamb, even if it had to be Isaac.

Abraham does what he can to reconcile the test that God had given him with his faith that God is a good and promise-keeping God. The writer of Hebrews tells us of this faith of his, which was the foundation of his incredible obedience in the face of this test (Heb. 11:17-19, "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").

Notice that Abraham did not have everything completely figured out correctly. Contrary to what Abraham thought, Isaac did not die, and so God's plan was not to raise Isaac from the dead on this occasion. But Abraham did understand that God is trustworthy even in the face of this test, and that faith caused him to trust and obey. God did not fail Abraham.

You will notice that v. 17 of Hebrews 11 emphasizes that Isaac was Abraham's only begotten son, and that v. 19 tells us that

Isaac was a type or picture of something else. In Genesis 22, God personally and compassionately understands the nature of the test that He placed on Abraham (v. 2, "your son, your only son, whom you love, Isaac"). This is where the test of Abraham becomes an illustration of the provision of the Lord for our salvation.

God has a Son, an only Son whom He loves. When He said those words to Abraham, the Lord knew omnisciently but also experientially this love for a Son. The sins of mankind required that God send His only Son, whom He loved, to the mountain of sacrifice, Mount Calvary and its cross.

Rom. 8:32 explains, "He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?" John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believes on Him will not perish, but have everlasting life." Rom. 5:8, "But God commended His love toward us in that, while we were yet sinners, Christ died for us." Paul knew Christ as the One "who loved me and gave Himself for me" Gal. 2:20.

God understands what it is to sacrifice His Son when there is no one to cry out "Stop!" Unlike Abraham, the knife of God the Father fell on His Son. The crying out at the cross came from Christ, and it was not the cry to stop. It was, "My God, My God, Why hast thou forsaken Me?" Our God experienced that to provide for our salvation from sin in the mount of the Lord. The death of God's Son is the propitiation of His wrath against our sin. Our sin put the knife in God's hands.

And so God's test for Abraham pictures the provision of the mount of the Lord, which is the great need of each of us for salvation this morning. "In the mount of the Lord it was provided." "God, be merciful to me the sinner." Have you prayed these prayers? Have you passed this faith-test of salvation?

II. God's provision in the Mount of the Lord was a substitution (vv. 9-14).

Illustration: I can remember the first Sunday School memory verse my son Kent learned when he was around four years of age. His Sunday School teacher, Mrs. Jones, taught it to him. It was a condensed version of 1 Pet. 5:7, "Casting all your care upon Him, for He careth for you." Kent just had to learn that last part, "He careth for you," and I can remember how proud he was repeating that phrase over and over again.

Little did Kent know that when he repeated that phrase, he had summed up what some have called one-third of the teachings of the Bible. One of my seminary teachers summed up the content of the Bible as three truths: God is great; God is good; and thou God seest me, Hagar's confession of faith. "He careth for you" is that last of these three truths.

Application: We have a key phrase like that in our passage that I want to call your attention to in v. 13. The phrase, "in the stead of his son," describes the nature of the work of Christ our Savior in our behalf. In climbing on Abraham's altar, Isaac was a picture of Christ. By climbing down alive, he became a picture of every saved believer as Abraham sees the ram.

Jesus is the Lamb of God that was slaughtered on the cross. But we need to understand also that Jesus is the Lamb that was slaughtered on the cross "in the stead of" me. This doctrine we call the vicarious atonement of Christ. A *vicar* is a substitute. He took my place before the wrath of God. He bore my sin and my guilt and my just punishment. That Christ did what He did on the cross "in the stead of me" is the great good news gospel that we can be saved from our sin.

Isaiah 53 celebrates this truth: "Surely our griefs He Himself bore, and our sorrows He carried; . . . But He was pierced

through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed. All of us like sheep have gone astray; we have turned everyone to his own way; but the Lord has caused the iniquity of us all to fall on Him."

The passage goes on to say that He was like a lamb, dumb before His shearers. He was like the lamb in the mount of the Lord of Gen. 22, who was slaughtered in the place of Abraham's son. God's replacement for Isaac pictures His provision in the mount of the Lord for your salvation and mine—a vicarious and atoning sacrifice. Christ is our Substitute.

Notice again the proper response to all this (v. 14): "In the mount of the Lord our salvation will be provided." This provision is not available anywhere else, because this is the place where the Lamb took our place on the cross. This provision and this alone saves, and we must respond to that provision with the faith of simple acceptance: "Salvation was provided for me in the mount of the Lord by the Lamb of God. God, be merciful to me the sinner." Do you have this saving faith? Have you prayed the sinner's prayer?

III. God's provision in the mount of the Lord comes with the guarantee of His promise (vv. 15-19; Gal. 3:16—*seed* singular = Christ).

Illustration: We are cautioned today by the principles of good business that we need to get deals in writing. Years ago our church had a van, and we went through an issue with our insurance company over the use of it for transporting children to Christian school. At first they merely told me we could over the phone, and after hearing that I asked for the same consent in writing. Written authorization carries more authority than my claim that I was told something over the phone.

Application: Better than any human written agreement, the guarantee that the Lord gives regarding the mount of the Lord in this passage is based on ultimate authority (v. 16a). As God issues a guarantee regarding the provision of the mount of the Lord, He does so by the highest authority available to this guarantee – by Himself (v. 16).

The highest guarantee possible is the Word of God. God swears by Himself because He can swear by no higher authority. Heb. 6:13 says, “For when God made promise to Abraham, because he could swear by no greater, he swore by himself.” This kind of promise belongs to those who pass the faith-test of salvation, those who trust and obey (vv. 16, 18, “because you have done/obeyed”).

So the trustworthiness of God’s guarantee is wonderful, but so is its amazing content. This guarantee ensures the multiplication of Christ (vv. 17b-19). God’s design for this age is the multiplication of the seed of Abraham. The seed of Abraham is Christ and His people. Our mission as the people of Christ, as the body of Christ, is reproduction through the trustworthy guarantee of Abraham’s God. We need the burden for the lost that the One who swore this oath to Abraham has for them.

Conclusion: In the mount of the Lord salvation has been provided. Our hymn book contains an old gospel song about this mount – “At Calvary,” written by the Congregationalist Pastor and Moody Bible Institute teacher, William Newell:

“Years I spent in vanity and pride,
caring not my Lord was crucified,
knowing not it was for me He died on Calvary.

“Mercy there was great, and grace was free;
pardon there was multiplied to me;
there my burdened soul found liberty at Calvary.”

Are you still spending your years in vanity and pride, caring not that the Lord has provided for your salvation at Calvary? No longer can you claim that you never heard that it was there that God's Son died for you. You can no longer say, "Knowing not it was for me He died." Perhaps this morning in the mount of the Lord, God's mercy, grace, and pardon will be multiplied to you.

Here one last refrain from the song, which calls us to Calvary:
"Oh, the love that drew salvation's plan!
Oh, the grace that brought it down to man!
Oh, the mighty gulf that God did span at Calvary."

In the mount of the Lord, at Calvary, salvation is provided. Now anyone, even the sinful publican, can pray, "God, be merciful to me, the sinner." How about you?

"A man came—I think it was actually in Philadelphia—on one occasion to the great George Whitefield and asked if he might print his sermons. Whitefield gave this reply; he said, 'Well, I have no inherent objection, if you like, but you will never be able to put on the printed page the lightning and the thunder.' That is the distinction—the sermon, and the 'lightning and the thunder.' To Whitefield this was of very great importance, and it should be of very great importance to all preachers, as I hope to show. You can put the sermon into print, but not the lightning and the thunder. That comes into the act of preaching and cannot be conveyed by cold print. Indeed it almost baffles the descriptive powers of the best reporters."

—David Martin Lloyd-Jones,

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