

# (Names of Jehovah) 2. Jehovah Jireh

by Roy Hession

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*Roy Hession's sermon on Jehovah Jireh emphasizes God's provision and sufficiency for His people's needs through personal testimony and faith.*

**Duration:** 41:28

**Scripture:** Genesis 22:14, Exodus 3:14, Exodus 17:15, Psalm 23:1, Isaiah 41:10, Matthew 6:33

**Topics:** "Jehovah Jireh"

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## Description

In this sermon, the preacher discusses the concept of Jehovah Jireh, which means the Lord will provide. He emphasizes the importance of foreseeing needs and taking action to provide for others. The preacher also highlights the significance of personal testimony as a sinner and the transformative power of God's provision. Additionally, he mentions the biblical story of Abraham and how God provided a lamb for the burnt offering, illustrating the true meaning of the Lord will provide.

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## Transcript

This great Jehovah, I am whatever my people need. Well, that is our theme, as you know. I can't remember if I told you yesterday about the fact that in the Hebrew language there are no vowels, only consonants.

And somehow or other they knew what the consonants, what the vowels should be, and the reader would insert them in his mind. Which, of course, posed some problems, I'm quite sure, for the translators. And that is sometimes the reason for the variation in the translations.

Some translators put the vowels here, that meant one word. Others put it in another place, that meant another word. Now, these are just plain, simple facts.

And that's how these great Hebrew scriptures, the Old Testament, have come to us, in vowels. Now, the name Jehovah is simply down as YHWH, or the H. And scholars, they always must query something if they can. The early translators put the vowels in such a way as to make the name Jehovah.

But the latter-day scholars put the vowels in a different way and the name comes out as Yahweh. And they say probably. That was how it was pronounced in those days.

But it's only a probability. Why couldn't they have left us with the vowels in the traditional place? But then a scholar wouldn't be a scholar if he didn't have something fresh to bring. So if you have a preacher,

whoever mentions Yahweh, and they do sometimes, all it reveals is the fact he's been to a theological college.

But there's certainly a very slight difference. And in any case, no one is sure where those early Hebrews put the vowels. But I just tell you, in case you get absolutely foxed and confounded when you read in a book about Yahweh, it's merely Jehovah they put the vowels in that way.

And our early translators, those ones that King James commissioned to produce our Bible, they chose to put it in such a way as to come up as Jehovah. We looked at the five places where instead of putting Jehovah in caps, as was customary, for various reasons which we didn't go into, in these five places the King James translators put Jehovah. And we would not have known the word Jehovah if they had consistently kept to the capitals all the way through.

If you look again, we won't talk about it now, it's purely technical, there were reasons why they simply had to put that name that was there in the Hebrew all the time, Jehovah. God's first name, his personal name, his sacred name. There are other names, of course, Adonai, and Elohim, and some, but amongst the several names used for God is this glorious first name, Jehovah.

And we saw that it simply means, I am. It comes from the same root as the word the Lord had said to Moses, I am has sent me unto you. That is his name forever, his memorial unto all generations.

And we saw yesterday that it was an unfinished sentence, I am. What is his name? I am. That doesn't tell us a thing.

And all God would say was, that's my name, I am. It expresses little or nothing to us until you see its many uses all the way through, always in relation to his covenant people, and you realize the sentence is really completed, I am whatever my people need. There's a nice simile about that, the unfinished sentence, I am, whatever my people need.

In Proverbs 18.10, you didn't turn to it just now, it says, the name of Jehovah is a strong tower, the righteous runneth into it and are safe. It's a tower with an open door. It's for you, I am, whatever my people need.

Come with your needs, come with your failures, come with anything. And you find that name is a strong tower and it's open for you. The name of Jehovah is a strong tower, the righteous runneth into it and is safe.

And then, of course, yesterday we thought of another simile, and that is that of the blank check. His name is like a blank check and it's offered to you. It's signed, it's sealed, it's for you to fill in the amount.

It's for you to admit and bring to Him your needs. Some of them very culpable, because they're due to our own fault sometimes, no problem. All that's been anticipated, as both I did for, in this great name of Jehovah.

And you bring your needs. And the moment you do so, Jehovah says, I am your peace. I am what it is you confess you haven't got.

And when you do that, the sentence is completed and God is revealed. You know, sometimes you get people love to praise, and they praise very objectively and they, well, I suppose they say, isn't Jesus

wonderful? Yes, what else? Oh, isn't He wonderful? You keep on saying, isn't He wonderful? You must be a little more explicit. It's only when you're prepared to add your own personal testimony as a sinner, as a weak man, as a needy man, that then the name is completed.

And I've discovered Him to be the one who was at home in my areas of need. He's given me peace and joy and liberty way before I was in such bad state. Yes, you have to confess the bad state.

And really, in giving our testimony, let's make sure it is a sinner's testimony. You know, you can talk about how God's touched your body and given you good health and answered your prayers. And it's good to praise Him for it.

But those are not the testimonies that really touch the vital spots in our hearts when we hear them. It's the testimony of a sinner who's been made whole. You ask yourself, the testimony I give, is it a sinner's testimony? Otherwise, frankly, friend, we're not all that helped.

But oh, when I hear my brother give a sinner's testimony, I've been struggling with myself. He's got free. He's found the answer.

And that helps a fellow sinner. Those are the testimonies. And those are the testimonies that complete the sentence.

And Jehovah is revealed to be exactly what that sinner has needed. Look at his face, hear his voice. He's free, he's rejoicing.

But he tells you how he got there. How dire was his need. And you can afford to be honest and straight when you're living not under the law but under grace.

You can't afford to be a sinner at Sinai. If you're wrong at Sinai, you're in for a thrashing. This do and thou shalt live, but this fail to do and thou shalt die and you fail to do it.

You can't afford to be wrong at Sinai. And a Christian who's always justifying himself and won't admit to the truth is living under the shadow of Sinai. But to live under the shadow of the cross, that's a different matter.

Mercy there is great and grace is free. Pardon there is multiplied to me. I can afford to take the place of the wrong one.

I can afford to take the place of the sinner because I qualify for that abounding grace that's come to me through Jesus Christ and his cross. And so in completing the unfinished sentence you do so by confessing. Not necessary to everybody else.

Sometimes it's required. It's very helpful. But you haven't got to get into law about that.

Have I got to cough up everything to somebody else? Only if he guides you so to. And if he guides, oh, it's exactly what that person needs. They've been in the same pickle that you've been in.

And they're so helped when they hear that testimony. And so, in filling out that check, don't ask for the positive, as I said yesterday, confess the negative. Prayers of aspiration, they don't get very far.

Most prayers are prayers of aspiration. In the prayer meeting, all prayers of aspiration, many hymns are, oh, for a closer walk with God. Now I tell you this, when you pray those sort of prayers, as a rule, heaven doesn't seem to take much notice.

But sometimes you get another sort of prayer prayed in a prayer meeting. Oh, God, I've had a lousy day. And I had an awful argument just before I came.

I've heard people pray like that. I've had to pray a bit like that myself, in front of everybody. Now here you are listening.

You hear someone praying, an honest prayer, admitting their need. What happens? You lift up your head and you look. Because you see, there's a man who, as God is God, is passing out of the negative into the positive as he confesses the negative.

Everybody picks up their ears. And if man does, I can quite assure you, I can assure you God does. Amen.

That's the way to be heard. That's the way to be heard. You get the God.

You get that lovely Jehovah. I am coming in. When you bring, not pious prayers for this, more love, more peace, but confession, need.

And he says, I am all that you confess you haven't got. I don't even give it to you. I am it.

They say, when Jesus was talking about the manna, that he was the heavenly manna that came down from heaven, someone said, evermore give us this bread. He said, I am the bread. I don't give it, I am it.

This is what's behind this great name of Jehovah. I am. He really is, you can see, the sinner's God.

Hallelujah. He's the sinner's God. Their sins have been powerless to alienate him from them.

Oh, they hinder his fellowship. But it never causes him to cease to love us, to cease to be available to us. And he's the more available the moment we start calling ourselves by our right name.

I praise the Lord that Jehovah is the sinner's God, therefore he's my God. I am comfortable with him. I know what to do with my weaknesses and failures.

I needn't bear them a moment longer and they can be thrashed from the devil. I am what you need in your deepest depths. I did make a hint last night, or yesterday morning rather, that there are times where in the Old Testament the Lord fills up that blank check for us.

He says, I am. Normally it's left at that and as you can see what he does, but you see what he is. And you're required, as I've said, to fill up that check.

But there are certain occasions, five occasions, where God fills it up for you in order for you to encourage, in order to encourage you to go on doing the same yourself. This is our reading. There are five beautiful compounds of Jehovah.

Where another word is added to Jehovah. Jehovah meaning I am. God says on this occasion we'll put the other word in.

And that'll give them some idea of glorious possibilities, perhaps, unthought to them. Now our reading then is going to be these places. I'm just going to read them.

I shall talk in detail about I won't be able to do all five. In fact, I've said five, I think there's six. Yes, there's six of them.

But we shall teach one each morning. And I'll have a go at the first after I've read through the whole six. Maybe you've not noticed them.

And certainly in some places it doesn't come out in our new versions. In some it does, in some it doesn't. But the dear old 1661 version, is that it, or was that the... Is 1661 the date of the Church of England morning prayer, or is it... I can't remember the date of... Hmm? 16... All right, Peter James says what it is and I know he knows.

All right, Genesis chapter 22. And this is the story of Abraham about to offer up Isaac. And how in the nick of time God provided a substitute for Isaac.

A ram caught in a thicket by his horns and he took that and hovered it up in the stead of his son. What a relief! And to celebrate that new experience verse 14, Genesis 22, 14 and Abraham called the name of that place Jehovah-Jari. Maybe you've just got caps or something like that.

But that's how it is. The nearest we can get to the Hebrew and Abraham called the name of that place Jehovah-Jari. As it is said to this day in the Mount of the Lord it shall be seen.

Now the reason why they've used the word seen is because provide has got the word see in it. We talk about videos, pro-video. And it simply means foreseeing.

And providing always means foreseeing a need and taking action. And he called that name, that place Jehovah-Jari which means the Lord will provide. I am what my people need.

I am the great provider. Delights to do it again and again. And you feel like putting a little plaque on a wall in the place to commemorate the great experience you had of Jehovah-Jari.

It was in this place that I was rescued from a dire situation. And my Jehovah proved himself to be the I am. I am the provider, Jehovah-Jari.

And of course our hymn writers have taken it up. John Newton is not in our particular book. He has a great one on the Lord will provide.

These dear old boys, they're the best commentators on scripture. Those early hymn writers. Here's the first one.

The next one is Exodus 17, 15. And this comes at the end of Israel's first battle and first victory when Amalek came against them after they'd come out of Egypt. And after that great victory they celebrated it.

You remember how it was won? With Moses in the mount praying and Joshua in the valley fighting. And as Moses prayed and lifted up his hands the victory went their way. Jehovah was seen to be really the one fighting for them.

And verse 15, Exodus 17, 15 And Moses built an altar and called the name of it Jehovah-Nissi. Whether your version is that, mine's got it, so glad it is. Jehovah-Nissi.

And in the margin of the authorised it tells you what Jehovah-Nissi means. The Lord, my banner. And they found they got a banner.

And one waving the banner on their side and there is Jehovah shown to be all that his people needed. Their banner, their leader into victory. There's the second compound name.

Judges 6.24 is the third. Judges 6.24 And here we have the story of Gideon. And here he had a vision and a commission from an angel of Jehovah Verse 22 And when Gideon perceived that he was an angel of the Lord Gideon said, Alas, O Lord God because I've seen an angel of Jehovah face to face.

Because the Lord had said, No man shall see my face and live. He said that to Moses. When Moses asked to see the face of God.

No. I'll put you in a rock and I'll cover you there while I pass by and you will see my back parts. But my face, no.

No man shall see my face and live. All I can say if the back parts of God which Moses saw were so glorious what must his face be? Well, that this awaits the fuller revelation in our Lord Jesus. And here's this man.

He feels he's seen and met Jehovah in the person of that angel. And he's quite sure he's going to die. He says, But I feel all right.

I'm OK. I'm alive to tell the story. Of course.

Jehovah didn't really mean it like that. For because I've seen an angel of the Lord face to face. And Jehovah said unto him, Peace be unto thee.

Fear not. Thou shalt not die. And in celebration of the fact he hadn't been struck dead at the sight of the Lord then Gideon built an altar unto Jehovah and called it Jehovah Shalom.

Unto this day it is still in offer of the Abba Ezraites. Jehovah Shalom. You've heard that Hebrew word, Jehovah thy peace.

And there's another compound name where God fills it up. Fills up the blank check for us. Jeremiah 23 is yet another one.

Jeremiah 23 verse 6. Perhaps we should read it verse 5. Behold, it is Jeremiah prophesying of the coming day when the Lord has at last come to reign. Behold, the days come, saith Jehovah, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute justice and judgment in the earth. In his days Judah shall be saved, and Israel shall dwell safely, and this is the name whereby he shall be called, and reading from the authorizer, the Lord our righteousness.

There we're not given the Hebrew word except in your marginal reference of the authorizer. Perhaps in the other ones too. It gives you what his name is called.

Jehovah Sidkenu. And that means Jehovah, my righteousness. Taking up my case.

Guaranteeing my affairs. This is the name whereby Jesus is called. Jehovah, my righteousness.

I trust we're going to have a great time on that. Hallelujah. The prospect of it.

And there are many hymns before the throne of God above. I have a great, a perfect pea, a great high priest whose name is love. Whoever stands and pleads her name.

My name is written on his hands. My name is written on his heart. I know that while in heaven he stands, no tongue shall bid me thence depart.

And there's yet another compound name. Jehovah Sidkenu. And when we come to that, I'm going to read you a hymn that, that's the trouble, I've forgotten his name.

The great Scottish divine. He has one on Jehovah Sidkenu. And, no it wasn't Bonner.

When we come to it, I'll have it. Don't worry. Anyway, there's yet another one.

Jehovah Sidkenu. And that, I say again, is in the margin. It says in the margin of the authorised Hebrew.

Please turn the cassette over now. Do not fast wind it in either direction. It says in the margin of the authorised Hebrew.

Jehovah Sidkenu. Then, Ezekiel 48, verse 35. Ezekiel 48, verse 35.

Ezekiel is the last of the big prophets. As opposed to the minor ones. And the last verse of his prophecy.

He's talking about the city. The Jerusalem that is yet to be built. Verse 35.

It was round about 8,000 measures and the name of the city from that day shall be the Lord is there. Now, I wouldn't know that that was another compound. But for the fact that the authorised in its margin says Hebrew.

Jehovah Shammah. The Lord is there. Happy the city of whom it can said.

The Lord is there. Happy the church. Happy the fellowship.

And they can look at one another and praise. And say, oh, there's only one name to be given to this place. Jehovah Shammah.

The Lord is there. The Lord is here. Now, that's five.

But there's a sixth. Matthew 1, 21. Matthew 1, 21.

And here we come to the birth of our Lord Jesus Christ. And the name that was given him. And she, Mary, Matthew 1, 21, shall bring forth a son and thou shall call his name Jesus.

For he shall save his people from their sins. This is a compound of Jehovah. Je is short for Jehovah.

And sus is Hebrew for saviour. These other names could have fulfillments in our lives, even in earthly things. But I have bigger needs than earthly needs.

I have moral and spiritual ones. And God, Jehovah, is not going to be adequate for me unless he deals with that basic need. And when he does, when he becomes the answer to my sin, he's the answer to everything else, earthly or otherwise.

And so, when he came, he came with this compound name of Jehovah, Jehovah sus, abbreviated to Jesus. The one who handles our deepest and most shameful needs and does so with consummate skill and grace. Who dealt with it all and opened the kingdom of heaven to all believers.

Now, we're going to have a little look at the first one. And that's Genesis 22. And Abraham, verse 14, and Abraham called the name of that place Jehovah Jari, which means Jehovah will provide.

As it is said to this day, in the mount of the Lord, it shall be provided. Abraham had had a great experience of Jehovah providing. You know the story well.

Isaac said to his father, Behold the fire, and the wood. But where is the lamb for the burnt offering? They'd been on these excursions before. These worship excursions.

Usually they brought a lamb with them. Or somewhere along the line, they found one which they offered. But this time, there is no lamb.

And in a voice vibrating with emotion, Abraham said, Jehovah will provide himself a lamb. By the way, do understand that himself. It really means for himself.

It's often in the Bible, and it's strange to say that parts of America where the old English has lingered, in the rural parts. There's a song we used to sing about coming to the feast. We used to sing it on our things.

And in one of the verses, it was, I get me a wife, and therefore I cannot come. That me. It's there in French, the reflexive pronoun.

And it was there in the days, of the early days of English. And so it is, the Lord will provide for himself a lamb. He's the one who wants the burnt offering.

It's to satisfy him. It's to give him pleasure. But they haven't got one.

But Abraham knows only too well who is going to be the lamb. It's going to be that dear boy of his. This was the darkest, most difficult moment of his life.

And he said, the Lord, Jehovah, will provide for himself a lamb. I don't know how. And then, at the very last moment, at the very last, God lived up to that name, Jehovah Jireh.

Do thy son no harm. Look behind you. A ram caught in a thicket, offer that up in the stead.

And so he just had a wonderful experience of Jehovah Jireh. And he called the name of that place ever after, by that great compound name, Jehovah Jireh. Several things about that great provision.

One, it was at the last moment. The knife was in his hand. Perhaps it was on his way down, to bury itself in the bosom of that boy, when that boy spoke.

Now, your Jehovah is the one who regards you as being in special relationship with himself. And he loves to show himself as the one who's going to provide. And he gives himself that name, it's prophetic.

Don't be surprised if the needed provision comes at the last moment. Your faith may be tested to the limit, at the last moment, in the nick of time. It's all right.

I said I was going to provide. I delayed perhaps a little, that your faith might grow. And I have my battles.

In the work of giving his word here and there, he's got to provide. But he doesn't always do it ahead of time. And sometimes, it's at the last moment.

I sweat all round the collar sometimes, because I don't know. When Pam asked me, what are you going to preach on today? She couldn't have asked a more embarrassing question. And I'm sure many of you, who've had lovely experience of Jehovah, have had to say, yes, yes, and do you know? It was at the last moment.

Well, it was with Abraham. Not always so, but sometimes. But always is he going to be faithful.

And you have got to take hold of this wonderful promise. Lord, you yourself have called yourself Jehovah Jireh. Now, Lord, I'm looking to you.

I'm ready to learn anything I ought to learn in the process. But at the end of the day, I'm going to have cause to raise an altar and call it Jehovah Jireh. Then another thing is this, that this need, which called for this special provision of God, this need was of God's own making.

It's quite an extraordinary thing that God asked Abraham to do. God promised him a son when he and Sarah were way beyond the age of childbearing. It was a tremendous struggle of faith.

But at last he believed God that the impossible would be so. God took him out one night and showed him the stars and said, so shall thy seed be, when there was no possibility of it. But Abraham, we read, believed God and that faith in God for the impossible was counted to Abraham for a righteousness which he didn't otherwise possess.

And God went on to show him that in Isaac, his seed was to be called. From Isaac, the Messiah was to come. Not from Ishmael.

His pathetic attempt to get a child through his concubine. If one wasn't coming through Sarah, even she was party to it. Well, take Hagar.

And he wanted Hagar to be the one. He got God out of a difficulty. But God was not going to fail him and Isaac was born.

And Isaac was to be the seed from whom the Messiah would come. And here, if you please, God asked him to sacrifice Isaac. But how in the world are your other promises going to be fulfilled? What about the promised seed if he is to go? And you know, Hebrews 11 tells you something you don't get in Genesis.

Hebrews 11, listen to this. Verse 17. By faith Abraham, when he was tried, offered up Isaac.

And he that had received the promises offered up his only begotten son. See, he that had received the promises offered up his only son in whom, of whom it was said that in Isaac shall thy seed be called. He was prepared to do this extraordinary thing.

Listen, here was his motivation. Accounting that God was able to raise him up even from the dead. Whence, in a figure, he did receive him.

But he said, if I've got to do this, Lord, you can't deny your other promises. You've got to raise him up from the dead. And what he did, he did by faith.

Hebrews 11 is the story of those who did things by faith. You might have thought it was by his affection. No! He was fully persuaded that if this boy is going to die, you've got to raise him from the dead.

And actually, he virtually, in a figure, did so receive him. And at the last moment, the lamb was found for the burnt offering, and Isaac was free. And sometimes, your need of Jehovah Jireh, the need of it, is of God's own making.

Sometimes, he calls upon you to sacrifice something which he himself has given you, which he himself was using, about which he seems to have whispered many beautiful promises. Now, the Lord says, go and sacrifice that. Oh! Then he'll have to be Jehovah Jireh in a new way.

And you may have those occasions, sometimes. Perhaps a piece of service you love to do, God had used, and you're asked to surrender it. Well, if this is of thee, and those intimations you seem to give me of thee, then it's up to you to bring my Isaac back to life.

And some people have found him to be adequate for that. And sometimes, these needs are of his own making. And because you see him, the God who raises the dead, you can afford to obey.

Sometimes, it's hard to be caught upon to relinquish some coveted piece of service. Others to be promoted, ourselves to step down. But he's Jehovah Jireh.

And he's going to provide for the situation, both for others who were hoping to benefit by your ministry, or for yourself. He's going to give you something beautiful and adequate. It's a very deep story, it says.

It was a long time before I saw this was the faith that characterized Abraham. But, the most important thing, we won't be able to do more than mention it. There's so much more to go into later on.

God provided the lamb for the burnt offering. You know this word, the Lord will provide. Often used in hymns, in speech, the Lord will provide.

The Lord will provide. And usually, we seem to refer it to finance. Especially for the Lord's work.

The Lord will provide. But, I want to tell you, that wasn't the first thing in mind when it was first written. What he's providing for in Genesis 22 is a lamb for the burnt offering.

That's the real meaning. And across that rugged hill called Golgotha, with the dear son of God dying there, you can write the word Jehovah Jireh. Here is God, at infinite cost to himself, providing all that his people need, and what they need first and foremost, is a savior from sin, and his judgment, and his hell, and his present thralldom.

And to accomplish that, he did not spare his only son, but gazed him for a world undone and freely with that blessed one. He gave everything. And across Calvary, Jehovah Jireh.

He's provided for himself a lamb. Isaac had asked a very searching question. As we were going up, he said, we've got the wood, we've got the fire, but where is the lamb for the burnt offering? And sometimes you're asked that question, where is the lamb? Not much of a lamb about you.

He wants a lamb for the burnt offering. All you can offer is a tiger, or a lion, or a cat. My goodness, you'd go into bat for the Lord if you had half a chance.

All guns firing, all nails on the scratch, all the disgraceful quarrels we sometimes experience amongst the saints. And the Lord has to say, where's the lamb? I can't find it. I'll have to provide one myself.

I asked for man to be the lamb for the burnt offering in vain, but I turn to one who is. And he's our lamb. He's the one that fulfilled the Lord and given God adequate satisfaction.

And you can identify yourself with him. My face would lay her hand on that dear head of thine while as a penitent I stand and there confess my sin. Man can't produce the lamb, but he can identify himself with the lamb that God's provided.

He can take a sinner's place and say, Lord, that death you died was ready my death. That's what I deserved. And as you lay your hand upon his head and identify yourself with him, it, he, is accepted for you.

And Christ is accepted as your righteousness. Well, there's so much. And I'm purposely leaving it out.

It's much better to leave subjects half finished than to stick rigidly. But there's our first Jehovah Jireh. And that one whom he has provided for our need is Jesus the lamb.

That's what it's all about. Not, I will the Lord provide creature need. Yes, he does and more, beautifully.

Oh, the, who was it who said, one of the prophets said, I've been young and now I'm old, yet have I not seen the righteous forsaken? Nor their seed baking bread, I've been Jehovah Jireh to them. But, oh, basically he must be Jehovah Jireh to us as sinners. And for that, Jesus had to be the lamb.

Behold the lamb of God. Amen.

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