

Genesis 22:14

Authorized King James Version (KJV)

And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen.

Analysis

And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of ... This passage is part of the Abrahamic narratives which shift from universal human history to God's particular covenant people. The Abraham cycle (Genesis 12-25) demonstrates God's sovereign election, covenant faithfulness, and the development of faith through testing and promise fulfillment.

Central themes include God's unconditional covenant promises (land, descendants, blessing to nations), the call to faith and obedience, the testing of faith through delays and impossibilities, the contrast between divine promises and human schemes, and God's gracious persistence despite human failures. Abraham emerges as the father of faith whose trust in God's promises becomes the model for all believers (Romans 4, Galatians 3, Hebrews 11).

Theologically, these narratives establish:

1. salvation by grace through faith rather than works
2. covenant as God's gracious initiative binding Himself to His people
3. the necessity of patient trust when promises seem impossible
4. the consequences of attempting to fulfill God's promises through human effort
5. the pattern of divine testing producing mature faith.

The Abraham cycle foreshadows Christ as the ultimate seed through whom blessing extends to all nations (Galatians 3:16).

Historical Context

The patriarchal narratives (Genesis 12-50) reflect the cultural, social, and legal customs of the ancient Near East during the Middle Bronze Age (2000-1500 BCE). Archaeological discoveries including the Mari tablets, Nuzi tablets, and Egyptian records confirm many details: nomadic pastoralism, covenant-making ceremonies, marriage customs, property laws, and international travel patterns described in Genesis.

The cultural practices reflected include: treaty/covenant forms (Genesis 15), bride-price customs (Genesis 24, 29), inheritance laws favoring firstborn sons (Genesis 25, 27), adoption practices (Genesis 15, 30), levirate-type arrangements (Genesis 38), and Egyptian administrative systems (Genesis 41, 47). These parallels confirm Genesis's historical reliability while showing how God worked within ancient cultural frameworks to accomplish His purposes.

For later Israelites, these narratives established their identity as Abraham's descendants, explained their claim to Canaan, justified their possession of Joseph's bones (Exodus 13:19), and provided models of faith despite imperfection. The patriarchs' failures and God's faithfulness encouraged Israel that covenant relationship depended on God's grace rather than human merit. The movement from Mesopotamia to Canaan to Egypt set the stage for the Exodus and conquest narratives.

Related Passages

Matthew 25:31 — Final judgment

Revelation 20:12 — Judgment according to deeds

Study Questions

1. How does this verse contribute to the biblical doctrine of creation, fall, or redemption?
2. What obstacles prevent us from living out the truths presented in this verse?

3. How does this passage point forward to Christ and the gospel of redemption?

Interlinear Text

וְיָקָר אָבָרָהָם	שֵׁם	בְּמִקְּם	בְּהָא	יְהִי הָאָמֵן
called	the name	of that place		of the LORD
H7121	H8034	H4725	H1931	H3068
וְיָרָא אֵת	אֲשֶׁר	יָמִין רָא	בְּרֵא	יְהִי הָאָמֵן
it shall be seen	as	it is said	to this day	of the LORD
H7200	H834	H559	H3117	H2022
וְיָרָא אֵת				
it shall be seen				
H7200				

Additional Cross-References

Genesis 22:13 (References Abraham): And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

Exodus 17:15 (Parallel theme): And Moses built an altar, and called the name of it Jehovah-nissi:

Genesis 22:8 (References Abraham): And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

Judges 6:24 (References Lord): Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abiezrites.

Genesis 28:19 (Parallel theme): And he called the name of that place Beth-el: but the name of that city was called Luz at the first.

1 Samuel 7:12 (References Lord): Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the LORD helped us.

1 Timothy 3:16 (Parallel theme): And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Genesis 32:30 (Parallel theme): And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

Deuteronomy 32:36 (References Lord): For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left.

Ezekiel 48:35 (References Lord): It was round about eighteen thousand measures: and the name of the city from that day shall be, The LORD is there.

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