

Series: Exodus

Title: The LORD God of Our Fathers

Text: Exodus 3: 15

Date: February 5, 2017

Place: SGBC, New Jersey

Exodus 3: 14: And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

His name is his glory. We preach his glory by preaching his name. There is power in Christ's name to overpower our enemies and to save his people by his substitutionary death, burial and resurrection. There is power in his name because he accomplished, and accomplishes, and shall accomplish, the exodus of his people out of sin and the curse of the law, out of the bondage of our sin-nature, and out of this world into the glorious liberty of the sons of God. We see the power in his name to overpower his enemies and to save his people when they came to arrest him. Let's begin in John 17. As Christ was praying his High Priestly prayer, he asked,

John 17: 24: Father, I will that they also, whom thou hast given me, be with me where I am; that **they may behold my glory**, which thou hast given me: for thou lovedst me before the foundation of the world. 25: O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26: And I have declared unto them **thy name**, and **will declare it**: that the love wherewith thou hast loved me may be in them, and I in them.

John 18: 1: When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. 2: And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. 3: Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. 4: Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 5: They answered him, Jesus of Nazareth. Jesus saith unto them, **I am he**. And Judas also, which betrayed him, stood with them. 6: As soon then as he had said unto them, **I am he, they went backward, and fell to the ground**. 7: Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. 8: Jesus answered, I have told you that **I am he**: if therefore **ye seek me, let these go their way**: 9: That the saying might be fulfilled, which he spake, **Of them which thou gavest me have I lost none**.

Christ is the great I AM—the eternal, existing, self-sufficient God. We preach his glory by preaching his name. Through that name he conquers our enemies and saves his people from our sins. Now, here is our text.

Exodus 3: 15: And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

Title: The LORD God of Our Fathers

Proposition: I titled the message “the LORD God of Our Fathers” because for every believer, Christ is the LORD God of our Fathers, the God of Abraham our father, the God of Isaac our father and the God of Jacob our father.

THE EXODUS

In our text, Christ is sending Moses into Egypt to accomplish the exodus of the children of Israel out of Egyptian slavery. In that we see a picture of how God the Father sent Christ to accomplish the exodus of all God's elect. This is connected with the declaration of his name because this is his glory.

Luke 9: 28: And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. 29: And as he prayed, **the fashion of his countenance was altered, and his raiment was white and glistening.**

Just before this Christ spoke of "the Son of man" coming in his glory. He declared that some of his disciples standing there should not taste death until they saw the kingdom of God. Christ promised that some standing there would see a glimpse of the Son of man in his glory. (Lu 9: 26-27) "And it came to pass about an eight days after these sayings." (Lu 9: 28) As promised, Christ took Peter, John and James up into a mountain and Christ gave them a glimpse of his glory in the mount.

Now, I do not know what mount this is. But I do know that we behold Christ's glory on Mt. Calvary. What Peter, James and John saw that day in the mount when Christ was transfigured in glory before their eyes—when his glory shined through in his countenance and his raiment was white and glistening—his people are made to behold through faith when we look to Christ on the cross. We see Christ's glory when we see him hanging between two thieves, the spotless Lamb made sin for his people, bearing the stroke of divine justice in the place of his people. Why is that Christ's glory?

Luke 9: 30: And, behold, there talked with him **two men, which were Moses and Elias: 31: Who appeared in glory,**

Here you have Moses. He represents the law because Moses was the one through whom God gave the law at Mt. Sinai. Here you have Elias (Elijah). He represents the prophets because he was a prophet of God. Both of them "appeared in glory." Both of them appeared glorified. Both the law and the prophets appeared with Christ glorified.

Remember why Christ came? He said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." (Mt 5: 17) The glory of Christ shines forth on the cross because there he magnified and honored the law completely, fully by his obedience unto the death of the cross in the place of his people representing all the elect that God gave to him before the foundation of the world. And Christ also glorified the prophets because the prophets wrote only of Christ and he fulfilled all that the prophets wrote. Christ glorified both the law and the prophets by fulfilling them.

That is the significance of Moses and Elias appearing in glory with Christ when Christ appeared transfigured in glory. Moses and Elias stood here bearing witness of Christ because they represent the law and the prophets which bear witness of Christ and his faithful fulfillment of both. This is his glory in manifesting the righteousness of God in saving his people without the law being performed by his people, by our works.

Romans 3: 21: But now **the righteousness of God without the law is manifested, being witnessed by the law and the prophets;** 22: Even the righteousness of God *which is by faith of Jesus Christ* unto all and upon all them that believe:

"By the faith of Jesus Christ" means by Christ's faith and fidelity who obeyed God unto the death of the cross. It does not mean our faith in Christ. It means Christ's faith. By the faith and fidelity of Christ on the cross the righteousness of God is manifest in how God can be Just and the Justifier of his people, without the law or apart from his people's works. We are saved entirely by the faith of Christ apart from our law obedience. He fulfilled the law on behalf of his people. Our faith is given so that we rest in the faith of Christ by whom we are justified. (Gal 2: 16)

Furthermore, we behold Christ's glory on the cross as we hear what Christ and Moses and Elias spoke of that day when Christ was transfigured in glory.

Luke 9: 31: ...and spake of **his decease which he should accomplish at Jerusalem.**

The word "decease" means "exodus"—the way out, the journey out, the exit out. The word "accomplish" means "fulfilled completely." They spoke of the exodus which Christ should fulfill completely at Jerusalem on the cross.

Be sure to understand the significance of Moses and Elias speaking of this with Christ. Here is **Moses** who God used to accomplish the exodus of the children of Israel out of Egyptian bondage. That is why Christ is sending Moses forth in our text in Exodus 3. Moses typified Christ in the exodus Christ accomplished when Christ fully, completely delivered all his elect from the curse of the law, from the bondage of the law, when Christ fulfilled out and cried out, "It is finished!"

The exodus is further illustrated by **Elias**. Elijah did not see death. God carried up Elijah into heaven in a chariot of fire. He accomplished the exodus out of this world into heaven. So Elijah typifies Christ accomplishing the exodus of his people out of this world into the promised glory of heaven when he was resurrected and ascended to the Father with his people in him.

Ephesians 2: 5: Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6: And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: 7: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

Brethren, Christ's glory is seen on mount Calvary. His body broken and his blood poured out fulfilled the everlasting covenant of grace for his people. When Christ cried out, "It is finished", he declared the exodus he accomplished for his people from sin, death and hell. When he was raised again he declared the exodus he accomplished in delivering his people from this life into the life to come in heavens glory.

Then God in heaven bore witness that his glory is seen only in his Son alone when God spoke from heaven that day as Christ was transfigured in glory. Peter suggested they build a tabernacle for all three—Christ, Moses and Elias—not knowing what he said. That would have been to build a monument glorifying Christ, the law and the prophets. As he spoke a great cloud appeared making Peter, James and John hit their face in the dust.

Luke 9: 35: And there came a voice out of the cloud, saying, **This is my beloved Son: hear him. 36: And when the voice was past, Jesus was found alone.**

God declared, "This is mine elect, this is my beloved Son, hear him only!" God was declaring that the believer is not to turn back to the law, nor the prophets—but to rest in Christ alone who glorified both the law and the prophets in complete fulfillment by his death, burial and resurrection. Now, there is only our Lord Jesus Christ alone. Now, we are to look to and rest in Christ alone. We rest in Christ for all! God makes Christ to be the believers Wisdom, and Righteousness, and Sanctification, and Redemption. (1 Cor 1: 30) Christ alone makes his people righteous and holy and leads us and takes us home to glory. God declares we are to look to no other but Christ.

Illustration: Bro Scott's article

THE GOSPEL SENT TO GOD'S ELECT

In Exodus 3, God sent Christ. It was Christ speaking to Moses out of the burning bush. Christ was sending forth Moses just as Christ now sends his preachers into the world. Christ has accomplished the exodus of his people out of the bondage of the law by his finished work on the cross. Now, Christ is sending forth the gospel to accomplish our exodus out of the bondage of our sin-nature by the regeneration of the Holy Spirit and belief of the truth. What is the weapon Christ gave to Moses to use to accomplish the exodus of the children of Israel?

Exodus 3: 15: And God said moreover unto Moses, Thus shalt thou say unto the children of Israel,...

Moses weapon was “Thus shalt thou say...” Moses weapon is our weapon. The weapons of our warfare are not carnal. (2 Cor 10: 4) We are not to fight or use any weapon of flesh. Our one weapon is “thus shalt thou say”. We are only to speak the gospel of the name of Christ, the LORD God of our Fathers, the great I AM!

Notice, it was only to “the children of Israel” that Christ sent Moses. Christ sent Moses to speak only to the children of Israel because God sent Christ only to accomplish the exodus of his elect, the Israel of God which Christ accomplished. His elect are not only among the Jew but also among the Gentiles. Christ spoke to the Jews one day and told them he had sheep not only among the Jewish fold but also among the Gentile fold. He would bring them all to faith in Christ and there will be one fold and one Shepherd, Christ Jesus.

John 10:16: And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Revelation 5: 9: And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

Therefore, Christ is now sending his preachers into the four corners of the world to declare his name only to his elect in bondage in sin. Moses was not sent to speak God’s message to the children of Egypt, only the children of Israel, though many of the children of Egypt heard it and ignored it.

As we preach the glorious name of Christ, the LORD God of our Fathers, the gospel goes forth so that everyone hears it. Most ignore it because they will. But the word of God never goes forth without effect. Christ is always effectually, irresistibly calls out his elect. (Is 55: 11)

THE MESSAGE OF COVENANT GRACE

The message Moses was sent to declare was the name of Christ—**The LORD God of our Fathers, the God of Abraham, the God of Isaac and the God of Jacob.**

The significance of declaring himself the LORD God of our Fathers is because all God’s elect have been saved the same way—through the preaching of the everlasting covenant of grace fulfilled in Christ. He is the LORD God. It means he is the God of everlasting covenant grace. Christ is he in whom all God’s promises are made to his people. Christ is he who accomplished all for us. All the promises of God are yes and amen in Christ toward his people to the praise and glory of God’s grace. (2 Cor 1: 20)

Abraham is called in scripture the father of the faithful. Christ called Abraham as he does all his people: out of idolatry, through the grace of God, through the gospel of Christ, through faith in the name of Christ. Abraham believed God when God made the everlasting covenant of grace with Abraham in Christ.

Galatians 3: 6: Even as Abraham believed God, and it was accounted to him for righteousness. 7: Know ye therefore that they which are of faith, the same are the children of Abraham. 8: And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. 9: So then they which be of faith are blessed with faithful Abraham.

God saved Abraham by his everlasting covenant of grace in Christ and promised to save all the elect the same way when he promised Abraham:

Genesis 22:18: And in thy seed shall all the nations of the earth be blessed.

Be sure to understand that verse. God did not mean that he would save every person in every nation. "All the nations of the earth" declares "all his elect in all the nations of the earth" shall "be blessed."

Also, be sure to understand what God meant when he promised, "In thy seed", shall all mine elect be saved. The apostle Paul tells us that Abraham's seed, in whom all God's elect shall be blessed, is Christ.

Galatians 3: 16: Now to Abraham and **his seed** were the promises made. He saith not, And to seeds, as of many; but **as of one, And to thy seed, which is Christ.**

So all who God put in Christ in divine election, Christ saved, according to God's covenant promise. And each of his elect, shall be brought by God to believe on Christ, from among Jew and Gentile. These are the spiritual children of Abraham, Isaac and Jacob, God's elect. Each are saved through faith in Christ in whom God's covenant promise is made sure. This is what Christ meant when he told Moses to declare his name as "The LORD God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob." It means God saves us, and saved all our spiritual fathers, the same way, through everlasting covenant grace accomplished in Christ Jesus.

When God gave the law at Mt. Sinai did it change God's promise to save Abraham and all his elect by Christ through faith in Christ? Absolutely not!

Galatians 3: 17: And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 18: For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

The law given at Mt. Sinai was not given until 430 years after God saved Abraham purely by covenant grace through faith in Christ. The law of Sinai has nothing to do with any sinner's salvation. We are saved by covenant grace through faith in Christ the same way Abraham was saved who did not have the law of Sinai.

Galatians 3: 19: Wherefore then *serveth* the law? It was added because of transgressions, till **the seed** [Christ] **should come to whom the promise was made**; 21: *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. 22: But the scripture hath concluded all under sin, **that the promise by faith of Jesus Christ** [that the promise of salvation by covenant grace by the faithful obedience of Jesus Christ] **might be given to them that believe**. [might be freely given to them that believe in Jesus Christ] 23: But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24: Wherefore the law was our schoolmaster [until the coming of] Christ, that we might be justified by faith. **25: But after that faith is come, we are no longer under a schoolmaster.**

After Christ the Faithful is come and his child is given faith in Christ, we are no longer under the law but under the gracious rule of Christ. This is what God declared on the mount of transfiguration when he declared 'This is my beloved Son: hear him' and then there appeared none but Christ alone. After we are given faith to believe in Jesus Christ, to rest in the faith of Christ, we are no longer under the law. And all who believe in Christ Jesus are the true Israel of God, the true children of God, the true children of Abraham, of Isaac and of Jacob.

Galatians 3: 26: For ye are all the children of God by faith in Christ Jesus. 27: For as many of you as have been baptized into Christ have put on Christ. 28: There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29: And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

Amen!