

Should We Worship the God of Abraham, Isaac and Jacob?

How did God introduce Himself to Moses?

Exodus 3:6 [NIV] *“Then he said, ‘I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob...’”*

Moses fled Egypt and had lived many years with his father-in-law before God selected him to fulfil the Covenant He had made with Abraham, Isaac and Jacob.

Exodus 2:23-25 [NIV] *“During that long period, the king of Egypt died. The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob. So God looked on the Israelites and was concerned about them.”*

The burden of slavery had increased and Israel cried out to God, a God they hardly knew and against whom they had rebelled.

Exodus 3:1-5 [NIV] *“Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the desert and came to Horeb, the mountain of God. There the angel of the LORD appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up. So Moses thought, ‘I will go over and see this strange sight, why the bush does not burn up.’” When the LORD saw that he had gone over to look, God called to him from within the bush, “Moses! Moses!” And Moses said, “Here I am.” “Do not come any closer,” God said. “Take off your sandals, for the place where you are standing is holy ground.”*

It was God who chose and called Moses, and then introduced Himself to Moses as the God of Abraham, Isaac and Jacob.

Exodus 3:7-10 [NIV] *“The LORD said, ‘I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey, the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt.’”*

This tremendous task of bringing Israel out of captivity and leading them to a new land was going to be done by God through Moses.

Exodus 3:13 [NIV] *“Moses said to God, ‘Suppose I go to the Israelites and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is his name?’ Then what shall I tell them?’”*

Moses was naturally very frightened by this supernatural encounter with God and very reluctant to take on the overwhelming task God had presented to him.

God’s reply was two-fold.

Exodus 3:14 [NIV] *“God said to Moses, ‘I AM WHO I AM. This is what you are to say to the Israelites: ‘I AM has sent me to you.’”*

These words point to the self-existing eternity of God and His total Sovereignty. Various translations seek to expound this statement. *“I am the eternal who passes not away” – “I will be what I will be”* [total sovereignty].

I believe this was said to inform Moses that the everlasting self-existent God would work with and through Moses as He had with other individuals in the past.

Exodus 3:15-17 [NIV] *“God also said to Moses, ‘Say to the Israelites, ‘The LORD, the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob, has sent me to you.’ **This is my name for ever, the name by which I am to be remembered from generation to generation.** ‘Go, assemble the elders of Israel and say to them, ‘The LORD, the God of your fathers, the God of Abraham, Isaac and Jacob, appeared to me and said: I have watched over you and have seen what has been done to you in Egypt. And I have promised to bring you up out of your misery in Egypt into the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites, a land flowing with milk and honey.’”*

God specifically then focussed on Abraham, Isaac and Jacob.

Let us now consider two very important statements made by God in His Word.

Hebrews 13:8 [NIV] *“Jesus Christ is the same yesterday and today and for ever.”*

Jesus [who is God] does not change.

Malachi 3:6 [King James] *“For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.”*

God does not change the way He works with humanity to reconcile them to Him. Note *“sons of Jacob.”*

1 Corinthians 10:6, 11 [NIV] *“Now these things occurred as examples to keep us from setting our hearts on evil things as they did.” ... “These things happened to them as examples and were written down as warnings for us, on whom the fulfilment of the ages has come.”*

What happened to Israel in the past is of great value to us now, as examples of what to avoid in our relationship with God and to understand how God works with humanity.

Jesus Christ Himself used this same triune expression when He was referring to the resurrection of the dead.

Matthew 22:31-32 [NIV] *“But about the resurrection of the dead, have you not read what God said to you, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? He is not the God of the dead but of the living.”*

Jesus considered that Abraham, Isaac and Jacob were as good as alive because of their future resurrection from the dead was about to be assured by His own resurrection from death.

Jesus was identifying Himself with humanity through the way God had worked with and through Abraham, Isaac and Jacob.

Galatians 6:15-16 [NIV] *“Neither circumcision nor uncircumcision means anything; what counts is a new creation. Peace and mercy to all who follow this rule, even to the **Israel of God.**”*

Paul when writing about the new creation [New Covenant] that was brought to humanity through Jesus Christ, Paul refers to Christians as the *“Israel of God.”*

This links Christians with Abraham, Isaac and Jacob, the “fathers” of Israel.

We as Christians have our roots in Abraham.

Galatians 3:6-9 [NIV] *“Consider Abraham: “He believed God, and it was credited to him as righteousness.” Understand, then, that those who believe are children of Abraham. The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: “All nations will be blessed through you.” So those who have faith are blessed along with Abraham, the man of faith.”*

When we have faith in what God has done for us through Jesus Christ we become the children of Abraham, the grandfather of Israel [Jacob].

When Matthew records the genealogy of Jesus Christ where does he start?

Matthew 1:1-2 [NIV] *“A record of the genealogy of Jesus Christ the son of David, the son of Abraham: Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers,”*

Abraham, Isaac and Jacob.

It is very obvious that in God’s eyes the way He worked with Abraham, Isaac and Jacob is very important for us as Christians to understand.

We have three different aspects of our Christian lives linked to these three men.

Abraham – God is showing us that He is our Father through His dealings with Abraham.

Isaac – God is showing us how we are to react to our inheritance which is found in Jesus the Son of God. Isaac being the son of Abraham.

Jacob – God is showing us our necessary dependence on and submission to Him alone.

We do this through our submitting our wills to and being guided by the Holy Spirit.

Jacob’s self-reliance had to be crippled before he became Israel, [**Genesis 32:24-31**].

Our triune relationship with the triune God is expressed in the lives and God’s dealing with Abraham, Isaac and Jacob.

2 Corinthians 5:17-19 [NIV] *“Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men’s sins against them. And he has committed to us the message of reconciliation.”*

In **Abraham** we see the start of God’s plan for reconciling humanity to Himself.

In **Isaac** we see the blessing that comes to us, undeserved, by our accepting the plan of reconciliation.

In **Jacob** we see our attitude of mind we need to have if this reconciliation is to come to fruition.

I feel that what we have been shown demands a study of the lives of these three men of God.