

LORD AND SAVIOR

Lord and Savior is a package throughout the Bible building on the foundation laid down in the Pentateuch (the first five books of the Bible also known as the Books of Moses).

The first time that God is spoken of as the “LORD God of Israel” is found in Exodus 5:1 and it comes on the heels of the revelation that combines His name YHWH with I AM (Ex. 3:14-15), and on the revelation that Israel was His firstborn son (Ex. 4:22-23). God, from the start of His confrontation with Pharaoh clearly and intimately identified Himself with Israel.

From here on out in Biblical history we note this connection. God reveals Himself to the world via His people Israel through whom came the Messiah (cf. Jn. 4:22; Rom. 9:4-5). This is God’s chosen method of revelation. If you want to know about the true God, He will be found in relation to Israel; and then, by extension today, through the Church. But everything builds on the foundation of Israel.

The demand in Exodus 5:1 was clear: “***Let My people go, so that they can hold a worship feast to Me.***” Actually, this initial demand was very modest. It was only for a feast.

Note how gracious God is. From chapter 5 in Exodus through 7:13, Pharaoh is challenged without plagues. God was giving him opportunity to respond positively. When Pharaoh rejected this gracious approach, the plagues came hard as seen in chapters 7:14-12:36. This is God’s pattern. He speaks and gives people space to respond. If they persistently reject, harsh judgment follows.

Exodus 5:2 (NKJV)

2 And Pharaoh said, “Who is the LORD, that I should obey His voice to let Israel go? I do not know the LORD, nor will I let Israel go.”

This verse presents the crux of the issue, as seen in the remainder of the book; yea, and throughout the rest of the entire Bible. This is the classic question, “**Who is the LORD?**” Literally, “Who is YHWH?” Who is this God that has so identified Himself with Israel?

Not only is Pharaoh ignorant at this point, he is also arrogant and defiant. His words show a total disregard for YHWH, the God of Israel.

Ironically, his challenging question of, “Who is the LORD?” would be answered in the plagues found in chapters 7 through 12. (Note: Exodus 7:5, 17; 8:10, 22; 9:14, 29; 10:2; 11:7; 12:31-32.)

This whole confrontation was essentially about the issue of God’s LORDSHIP. Exodus is a book about LORDSHIP. This is very important because the Exodus (after the Creation account itself), is the major way in which God demonstrated Who He is in the Old Testament. In the Scriptures, this event is constantly referred back to and God consistently builds on it in progressive revelation.

The issue of WHO THE LORD IS – is still the major issue before the world today (cf. Matt. 16:13-18; 1 John 5:20). In the matter of progressive revelation, the God of Israel has most fully and finally presented Himself to the world in the person of the Lord Jesus Christ; and the climactic illustration of His Lordship is shown to be His resurrection from the grave, which will be followed by yet another climactic event – namely, His Second Coming with power and glory where He will be shown to be KING of kings and LORD of lords (Rev. 19:16).

In the events surrounding the Exodus God demonstrated His LORDSHIP over all the gods of Egypt (cf. Num. 33:4).

Exodus 12:12 (NKJV)

12 ‘For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.

As Israel came through the sea and God drown Pharoah’s army in the sea Israel celebrated by saying:

Exodus 15:11 (NKJV)

11 “Who is like You, O Lord, among the gods? Who is like You, glorious in holiness, Fearful in praises, doing wonders?

Exodus is a book demonstrating God’s LORDSHIP power as a witness to the entire world (Ex. 9:16; Rom. 9:17). But is also a book about God being the SAVIOR. It is a book about REDEMPTION (cf. Deut. 7:8; 1 Chron. 17:21). To redeem means to deliver – to deliver by paying a price.

Exodus 6:6 (NKJV)

6 Therefore say to the children of Israel: ‘I am the Lord; I will bring you out from under the burdens of the Egyptians, I will rescue you from their

bondage, and I will redeem you with an outstretched arm and with great judgments.

The redemption theme in Exodus builds to a climax as seen in the Passover (Ex. 12). This redemption theme ultimately portrayed the coming of Jesus and was fulfilled in Him. In 1 Corinthians 5:7 Paul says, "For indeed Christ, our Passover, was sacrificed for us." (cf. 1 Cor. 1:30)

Thus, Exodus at once emphasizes BOTH the LORDSHIP and the SAVIORHOOD of God, both His power and His redemption all wrapped up in one. And what is illustrated in Exodus comes to complete fulfillment in the person of Christ as seen in Him being both LORD and SAVIOR!

The LORD and the LAMB theme which begins in Moses (cf. Gen. 22:8; Ex. 12), and then is built on in progressive revelation (Isa. 53; John 1:29), finds its climactic fulfillment in the book of Revelation which ties all of God's redemptive themes together in a glorious finale! Revelation has as a dominant theme Christ as the LAMB Who redeems His people by His blood (cf. Rev. 5:6-14) and at the same time this LAMB is revealed to be "KING OF KINGS AND LORD OF LORDS" (Rev. 19:16).

Either thematically or literally the Scriptures consistently link the concept of Deity and Savior to Jesus. The name "Jesus" literally means "YHWH saves".

In Matthew 1:21 the angel of the Lord told Joseph to call His name Jesus "for He will save His people from their sins." The name Jesus essentially means Savior, but it is inherently linked to Who He is as Lord-God. YHWH says, "I, even I am the LORD, and besides Me there is no savior." (Isa. 43:11).

Jesus is the LORD Who is SAVIOR. After saying His name shall be "Jesus" the text immediately goes on to say, "'and they shall call His name Immanuel' which is translated, 'God with us.'" (Mt. 1:23). Jesus is God-Savior and true believers believe on Him for Who He is as both God and Savior (cf. John 20:28-31).

Titus 2:13 says believers are "looking for the blessed hope and glorious appearing of our great **God and Savior** Jesus Christ" (emphasis mine).

Peter consistently links God and Savior together in reference to Jesus. In 2 Peter 1:1 he speaks of "our **God and Savior** Jesus Christ"; in 2 Peter 1:11 he speaks of the everlasting kingdom "of our **Lord and Savior** Jesus

Christ”; in 2 Peter 2:20 he speaks of, “the **Lord and Savior** Jesus Christ”; in 2 Peter 3:2 he speaks of “the apostles of the **Lord and Savior**”; and 2 Peter 3:18 he signs off by exhorting believers to “grow in the grace and knowledge of our **Lord and Savior** Jesus Christ.” (emphasis mine) Note sometimes Peter says, “God and Savior” and sometimes “Lord and Savior” showing they are essentially interchangeable. Jesus is the Lord-God Who is Savior.