

The Burning Bush

Timothy Edwards

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INTRODUCTION:

Exodus chs. 1 and 2 introduce the book of Exodus by setting the whole situation within the context of God's covenant with Abraham. The two chapters are bookended with the contrast between Pharaoh's non-knowing of Joseph (1:8) and God knowing Israel (2:25). In between these bookends - we find acts of faith that spring from a life lived in the knowledge that God "knows the way of the righteous," but also we also find acts of rebellion. These acts spring from a refusal to acknowledge that which God acknowledges. The introduction ends with God's appointed, yet rejected, redeemer fleeing because his premature attempt to deliver Israel had become "known" to Pharaoh.

CH.3:1-12:

Chapter 3 begins the narrative of redemption. 40 years later the chosen redeemer is shepherding a Midianite priest's flock, having married his daughter and had a son. God identifies Himself in relation to Abraham, Isaac and Jacob and reiterates the Abrahamic promise (v.6 and v.8). The rhetorical question with which the Israelite rejected Moses in ch.2, is answered in vv.10-12, just as Stephen states: This Moses whom they rejected, saying, 'Who made you a ruler and a judge?' is the one God sent to be a ruler and a deliverer by the hand of the Angel who appeared to him in the bush (Acts 7:35).

WHY THE BURNING BUSH?:

But the Lord has taken you and brought you out of the iron furnace, out of Egypt, to be His people, an inheritance, as you are this day ... Take heed to yourselves, lest you forget the covenant of the Lord your God which He made with you, and make for yourselves a carved image in the form of anything which the Lord your God has forbidden you. For the Lord your God is a consuming fire, a jealous God (Deut 4:20-24).

GOD KNOWS:

The introduction to the book was set between Pharaoh's not knowing and God's knowing. The introduction to Israel's redemption is set between Moses fleeing because his premature attempt at redemption was "known" and God revealing to Moses that He "knows" Israel's suffering/pain.



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PHONE 800-488-2034 • FAX 208-882-1568