

November 6th, 2022

Jesus Christ in the Burning Bush

Exodus 3:1-6

Summa Theologica

If you are just now joining us, we have seen that Egypt—the Dragon State, the image bearer of Satan—has enslaved and brutalized Israel the people of God. God spared Moses from Pharaoh’s *final solution*—his order to throw the male babies into the Nile—and then had him raised him up in Pharaoh’s court. When Moses came of age, he went to his people and sought to deliver them. Israel rejected their deliverer (**Acts 7:35**). Moses then fled to Midian for 40 years. Israel, though miserable in their slavery continued worshipping the gods of Egypt (**Ezekiel 20:1-9**). When they saw that the new Pharaoh did not deliver them, they cried out to the Lord. Chapter two ends by with four divine verbs. *God heard* their prayer. *God remembered* His covenant. *God saw* their affliction. *God knew*. Thus the book of Exodus is divided very lopsidedly. The first two chapters deal with Israel’s misery. The last thirty-eight deal with Israel’s salvation.

Who does God send?

So *who* does God send to save His people? The Lord Jesus Christ. He is the Angel of the LORD that meets Moses on the mountain of God. He is the burning bush. He is *the Mediator* of the covenant between God and man. And what we see in this encounter between Moses and Christ is remarkable. **First** we see that in Christ exists the most wonderful union of seemingly contrary excellencies.

- He is the fire in the bush, the Divine flame—the Creator of the Universe.
- *And yet* He is the creature—the tender bush out of dry ground.

How can the same Person be God *and* man?

- He is the *infinitely intimate God* He calls us by name, and beckons us near.
- *And yet* He is *the thrice Holy God* and all care must be taken when approaching Him.

How can the same Person be *so near* to sinners, *yet so pure* as to not approve of evil?

- He is the God of the covenant—*faithful* even when we are faithless.
- *And yet* He is the God who is more *terrifying* than anything else in the universe.

How can the same Person be trusted to always keep His promises *yet* excite such a fear in those who love Him?

Never the same

Secondly we see that this encounter with the pre-incarnate Christ shaped Moses' whole life. You cannot encounter Jesus Christ in your soul and remain the same. Beholding the burning bush will burn an indelible mark on your heart. It is re-birth. It is re-newal. It is re-volution. Nothing on earth compares to encountering the Son of God.

The Big Idea...

In Jesus Christ there exists the most wonderful union of seemingly contrary excellencies, and by beholding Him your soul will never be the same

- ★ The Union of God and Man (v.1-3)
- ★ The Union of Immanent and Transcendent (v.4-5)
- ★ The Union of Faithful and Fearful (v.6)

I. The Union of God and Man (v.1-3)

God revealing Himself in obscurity

Please look with me at v.1 “Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian.” Stop. Moses has now been in Midian 40 years, he is an 80 year old man, hardly stout material to deliver the Israelites—and that is kind of the point. Ultimately, Moses was *but* an instrument. Later in ch. 4 Moses confesses his own weakness and incompetency to bring Israel out of Egypt. Here we find him shepherding¹, his father-in law—Jethro’s²—flock in the desert.³

The mount of God

Halfway through v.1 we read “...and [Moses] led his flock to the west side of the wilderness and came to Horeb, the mountain of God.” Horeb means “waste” or “desert.” Why was Horeb called the mountain of God? Because

¹ The typology here should not be missed on us. The LORD is said to be our Shepherd - Psalm 23. Jesus Christ calls himself the Good Shepherd - John 10:11. (also cf. Ezekiel 34 for a contrast between evil religious shepherds and the Good Shepherd to come). Moses as a type of Christ spends 40 years shepherding sheep before God calls him to shepherd the flock of God--Israel--out of land of slavery into the promised land. All we've seen thus far are evil human shepherds in this book. The divers Pharaohs have all been evil political shepherds. The men who drove away Jethro's daughters were evil shepherds. But now we have a good shepherd in Moses typifying what the Great Deliverer will be like.

² Jethro's name means "His abundance." Jethro is Reuel (2:18)—it's another name he's known by, just like Jacob or Israel; Saul or Paul.

³ What an important lesson: here Moses was in the wilderness 200 miles away from the palace, and yet he is going to see more of God in the desert than he ever saw in the comfort of the palace. Dear congregation, God does not depend upon the applause of men. **Luke 16:15** “For what is exalted among men is an abomination in the sight of God.” Do you feel like your piddling away your days in obscurity because you are not esteemed in the sight of men? God especially *reveals* Himself in seeming obscurity.

- God *revealed* Himself to Elijah in a cave when Jezebel chased him out of town and gave him a vision for the rest of his life. (**1 Kings 19:13**).
- God *revealed* Himself to a teenage girl named Mary in the obscure town of Nazareth and told her she would be mother of the Savior (**Luke 1:26**).
- God *revealed* Himself to John on the abandoned island of Patmos showing him a Heavenly vision for the end of the world (**Revelation 1:9**).

God has worked some of His greatest works in history in obscurity. The applause of men does not matter.

throughout redemptive history, God has met His people here. In **Exodus 19**, He *meets* His people *at Horeb* also called Mt. Sinai⁴ when He gives them the Ten Commandments. In **1 Kings 19:8** He *meets* Elijah at *Horeb*. And here in **Exodus 3** God *meets* Moses.

The Angel of the LORD

Look at **v.2** “And *the angel of the Lord* appeared to him...” Stop. Who is this angel of the LORD? The word *angel* means “messenger.” The word ‘angel’ does not carry with it the necessary idea of one of created heavenly host—what we typically identify as an angel. This angel is *not* created. So who is He?

The Pre-Incarnate Christ

In other places in Scripture, it’s clear that this Angel of the LORD is none other than the pre-incarnate Christ. Pre-incarnate means this was Christ *before* (pre) He *put on flesh* (incarnate).

- In **Judges 13** the Angel of the LORD revealed to Samson’s parents of Samson’s birth. Monoah—Samson’s father—was in such awe of the Angel that he asked him his name. **v.13** says “And the angel of the Lord said to him, “Why do you ask my name, seeing it is *wonderful*?” Read between the lines. The Angel was saying His name was wonderful. Whose name is called wonderful in Scripture? **Isaiah 9:6** “For to us *a child is born*, to us *a son is given*; and the government shall be upon his shoulder, and his name shall be called *Wonderful*...” Clearly the Angel of the LORD is the pre-incarnate Christ.
- In **Zechariah 3:1-4**, the Angel of the LORD takes away Joshua’s sin. “Then he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to accuse him. ²And the Lord said to Satan, “The Lord rebuke you, O Satan! The Lord who has chosen Jerusalem

⁴ cf. Deuteronomy 5:2

rebuke you! Is not this a brand plucked from the fire?”³ Now Joshua was standing before the angel, clothed with filthy garments.⁴ And the angel said to those who were standing before him, “Remove the filthy garments from him.” And to him he said, “*Behold, I have taken your iniquity away from you, and I will clothe you with pure vestments.*” Dear congregation, can mere angels—created beings—take away our sin and clothe us in righteousness? No. Who can forgive but Christ alone? Clearly this Angel of the LORD is the pre-incarnate Christ.

The Angel of Exodus

Is that the case here in **Exodus 3**? Is the Angel of the LORD in the Exodus account *the pre-incarnate Christ*? Please turn with me to **Exodus 23:20**. Here on top of Mt. Sinai (or Horeb) God promises Moses to send *this angel* with Israel when they go through the wilderness into Canaan. **Exodus 23:20** “Behold, I send *an angel* before you to guard you on the way and to bring you to the place that I have prepared.” This is the same angel as Exodus 2. Who is this angel or messenger that God sent? We don’t have to guess. Turn with me to **1 Corinthians 10**. Here Paul tells us who it was that God sent to be with Israel. Starting in **v.1** “For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea,² and all were baptized into Moses in the cloud and in the sea,³ and all ate the same spiritual food,⁴ and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, *and the Rock was Christ.*”⁵ It was Christ—the pre-incarnate Son of God—who traveled with Israel through the wilderness. And this Christ is the

⁵ Also consider **v.9** “*We must not put Christ to the test, as some of them did and were destroyed by serpents.*” Jude 1:5 tells us the same truth: “Now I want to remind you, although you once fully knew it, that *Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe.*”

same *Angel of the LORD*⁶ that met with Moses in the burning bush. Please turn back to **Exodus 3**.

What the Burning Bush teaches us

Please look at **v.2** “And the angel of the Lord appeared to him *in a flame of fire out of the midst of a bush*. He looked, and behold, *the bush was burning, yet it was not consumed*.” Why does Christ show up to Moses in the burning bush? Was this merely a display of His infinite power? No. It’s teaching us something. This is just like Jesus’ miracles in the NT. Miracles are never a *mere* naked display of power. Miracles exist to teach us something about the gospel.

- When Jesus healed the man born blind (**John 9:6**) it teaches us that we were all are born blind in our sin and that only Jesus, the Light of the World, can make us see.
- When Jesus healed the leper (**Matthew 8:2**) it teaches us we were all born unclean and defiled before God and only Jesus, the Great Physician, can take away our uncleanness.
- When Jesus raised Lazarus from the dead (**John 11:43**) it teaches us that we were dead in our sins and trespasses before God, and only Jesus—the Resurrection and the Life—can give us life.

Likewise when Christ revealed Himself in Burning Bush, He did so to teach us something about the Gospel. Christ wants us to know to what lengths He has gone to redeem us. How did God save man? Remember Israel enslaved to Egypt is a picture of mankind enslaved to sin. What did it take for God to rescue man who was enslaved to sin? God had to become man. No mere man could have ever redeemed us from the penalty of sin. **Psalm 49:7** “Truly no man

⁶ We know this is not God the Father who appears as the Angel of the LORD. Because the NT tells us that no one has ever seen the Father, but have only seen the Son. **John 1:18** (NIV) “No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.” In other words, all the sighting of God in the OT are sighting of the pre-incarnate Christ.

can ransom another, or give to God the price of his life.” That is what the burning bush teaches us.

God became man

Children, boys and girls, think carefully about this burning bush. This bush was on fire, but it wasn't being burned up. It's a miracle. And its teaching us about God-man—the greatest miracle ever conceived. *The fire* is a sign that Christ is truly God.⁷ God is said to be a consuming fire (**Deuteronomy 4:24**). *The bush* is a sign that Christ is truly man. Christ came like a young plant, like a root out of dry ground (**Isaiah 53:2**). The Puritan Stephen Charnock says here:

“The bush [springs] up from the earth, and the fire descends from heaven; as the bush was united to the fire yet was not [consumed] by the flame [and] there remained a difference between the bush and the fire...so in *the Incarnation of Christ*, the human nature is not swallowed up by the Divine... but so united that the properties of both remain firm. Two are so become one that they remain two still: One Person in two natures, containing the glorious perfections of the Divine and the weaknesses of the human.”⁸

Celebratory Use

How do we apply this to our life? Well how did Moses respond? Look at v.3 “And Moses said, “I will turn aside to see *this great sight*, why the bush is not burned.” Moses had to behold it. He was captivated at the sight of it. He was *astonished* that two seemingly contrary things—the fire and the bush—could be wonderfully united into one. But the loved ones, the union of the fire and the bush points to the true and greater union:

The union of God and man in the Person of Christ.

⁷ cf. v. 4 “God called”; v.6a “I am the God &tc.”; v.6b “...for he was afraid to look at God.”

⁸ Stephen Charnock, *The Existence & Attributes of God Vol. 2*, Ed. by Mark Jones, (Wheaton, IL.,: Crossway, 2022), pg. 830

Loved ones, does God becoming man *still* astonish you? Does this sight captivate you still so that you are driven back to Scripture to behold it? Do you say like Moses ‘I will turn aside to see this great sight?’ Let’s turn aside together and behold this sight afresh. Because of you see it truly—with the eyes of your heart—and it means that you, like Moses, *already* belong to Him. It wasn’t Pharaoh who saw the burning bush, the reprobate don’t see this astonishing sight. They aren’t captivated by this truth. It is only believers who turn aside to see this spectacle.⁹ It is only believers who love to hear again and again of this union of the fire and the bush. So dear congregation, look with the eyes of your heart on this wonderful union of God and man *again* and be astonished.¹⁰ The Athanasian Creed puts it like this:

“...[the] Lord Jesus Christ, God’s Son, is both God and man, equally.
 He is God from the essence of the Father, begotten before time;
and He is man from the essence of his mother, born in time;
 completely God, completely man, with a rational soul and human flesh;
 equal to the Father as regards Divinity,
 less than the Father as regards humanity.
 Although He is God and man, yet Christ is not two, but one.
 He is one, however, not by his divinity being turned into flesh,
but by God’s taking humanity to Himself.
 He is one, certainly not by the blending of His essence,
but by the unity of His Person.
 For just as one man is both rational soul and flesh,
so too the Christ is both God and man.”

⁹ Only in the hearts of believers has God shone the light of the knowledge of the glory of God in the face of Jesus Christ.

¹⁰ On the latest State of Theology survey put out by Ligonier, evangelicals were questioned about what they believed about Jesus Christ. 27% who responded said they believed that Jesus is not God. In other words, the bush was not burning, it was just a bush. That’s alarming. 1 in 4 Evangelicals don’t believe Jesus is God. cf. <https://thestateoftheology.com/> Accessed

That's the application. Be astonished at that! The most effective method of preventing your heart from going after the gods of Egypt, is to set your eyes on superior things. The husband who is ravished by the wife of his youth will never desire the bed of the prostitute. The believer who sees Christ for who He is—the God man—has everything that His heart could ever desire. Dear believer in Christ, you have the fire and the bush.

The fire of the Godhead

First, in Christ you have the all-consuming fire of the Godhead. What enemy can possibly harm you? **Nahum 1:6** “Who can survive his burning fury? His rage blazes forth like fire, and the mountains crumble to dust in his presence.” When the fire of God descended on Elijah's altar, it not only burned up the sacrifice and licked up the water, it consumed the stones. Because your Christ is an all-consuming fire, you can trust that no enemy will ever truly harm you and that not a hair on your head will ever perish.

The tender root of humanity

But **secondly**, in Christ you also have the tender root of humanity. Christ shared in all your weaknesses. Bushes grow and break off branches and dry up and die. That's what Christ has done: He cried, He bled, He had sorrows, He grew hungry and tired, He was assaulted with temptations and He trembled at the pangs of death. He is able sympathize with you *as a human being*. He has stooped to your level, He came out of the earth *so that* you would know what heights and lengths He has gone to in order to have you as His very own.

That's our **first point**. In Christ, there exists a seemingly contrary but wonderful union between God and man—the fire and the bush. Because of this union, our souls will be astonished for all eternity, world without end.

II. The Union of Immanent and Transcendent (v.4-5)

The God who knows my name

Please look with me at v.4 “When the Lord saw that he turned aside to see, *God called to him* out of the bush, “Moses, Moses!” And he said, “Here I am.”¹¹ The excellency we see of the Lord here is *His immanence*—His *nearness to us*.¹² Immanuel is *God with us*.¹³ The apostle John knew of the immanency of Christ. How many times did he call himself *the disciple whom Jesus loved*?¹⁴ What do we find him doing at meal time with Jesus? Leaning on Jesus’ bosom (**John 13:23**).¹⁵ That same immanency of Christ is discovered here. He draws Moses near to Him. He calls him by name “Moses, Moses!”¹⁶ It was not Moses who sought God, it was God who sought Moses.¹⁷ And as Exodus progresses we see this *nearness* that God has with Moses again and again. **Exodus 33:9** “When Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent, *and the Lord would speak with Moses.*” **Exodus 33:11** “Thus the

¹¹ Who called him out of the bush? God did. But remember it was the Angel of the Lord (v.2) that was in the bush. Again, the Messenger of the Lord is Christ who is God. In v. 6, He calls Himself God. “And he said, “I am *the God* of your father, *the God* of Abraham, *the God* of Isaac, and *the God* of Jacob.” At the end of v.6, He is specifically called God. “And Moses hid his face, for he was afraid to look *at God.*”

¹² Unbelievable, the God who made the stars *knew* Moses name. That’s *not just* because He knows all things. Christ called out Moses’ name because He had redeemed Moses to be his very own possession. **Isaiah 43:1** “But now thus says the Lord, “Fear not, *for I have redeemed you; I have called you by name, you are mine.*”

¹³ Psalm 139 wonderfully shows the immanency of God

¹⁴ 3 times - John 13:23; John 19:26; John 21:7

¹⁵ “Now there was *leaning on Jesus’ bosom* one of his disciples, whom Jesus loved.” (KJV)

¹⁶ Genesis 22:11 “...the angel of the Lord called to him from heaven and said, “*Abraham, Abraham!*” And he said, “Here I am.” Genesis 46:2 “God spoke to Israel in visions of the night and said, “*Jacob, Jacob.*” And he said, “Here I am.”” 1 Samuel 3:10 “...the Lord came and stood, calling as at other times, “*Samuel!*” And Samuel said, “Speak, for your servant hears.””

¹⁷ “Moses [did] not find God; God [found] Moses.” Rousas John Rushdoony, *Commentaries on the Pentateuch: Exodus*, (Vallecito, CA.,: Ross House Books), pg. 33

LORD used to speak to Moses face to face, as a man speaks to his friend.”¹⁸ That’s the attribute of Christ we see v.4—His immanence, *His nearness to us*.

The God who is too pure for sinners

And *yet* we find a *seemingly* contrary attribute in v.5—*His transcendence*—*His infinite greatness that surpasses all things*. Please look at v.5 “Then he said, “Do not come near; take your sandals off your feet, for the place on which you are standing is *holy* ground.”¹⁹ God’s holiness is His total separation from everything not-God. As one author says “It is the distinction between the Creator and the creature, the infinite distance between God’s deity and our humanity.”²⁰ Nothing can compare to the Holy God. **1 Samuel 2:2** “There is none holy like the Lord.” Notice Moses is told **1)** not to come any closer; **2)** to take off his sandals; and **3)** that the very ground had become holy because of Christ’s presence.²¹ There is nothing inherently impure about shoes. What do shoes do but cover our feet as we walk around on the earth. But Christ wanted Moses to know that He is altogether other than anything He has ever seen or heard or imagined. His shoes were required to be taken off so that he would know this not just in his spirit but with his body. What’s remarkable about this event is that Moses was the most holy man on earth at this time. This was God’s own testimony. **Numbers 12:3** “Now the man Moses was very meek, more than all people who were on the face of the earth.” And we know that the Christ of the burning bush loved Moses and spoke to Him face to face. And *yet* he couldn’t approach this God however He wanted. He was not His equal. Christ is infinitely holy, infinitely high above the universe. Jonathan Edwards says here “So great is he,

¹⁸ Again I surmise this to be the pre-incarnate Christ because of John 1:18.

¹⁹ “...this is *the first time* the Bible uses the word “holy” (qadosh) with reference to God. At the burning bush God revealed His holiness in a way that it had never been revealed before.” Philip Graham Ryken, *Preaching the Word: Exodus, Saved for God’s Glory*, (Wheaton, IL.: Crossway, 2015), pg. 72

²⁰ *Ibid*

²¹ Taking off one’s shoes in Christ’s presence happened elsewhere in Scripture. In Joshua 5:15, Joshua was commanded to take off his shoes. In Isaiah 6:2, the seraphim covered their feet in the presence of Christ.

that all men, all kings and princes, are as worms of the dust before him; all nations are as the drop of the bucket, and the light dust of the balance; yea, and the angels themselves are as nothing before him.”²² Moses was just a man, his flesh was like the grass of the field that withers and fades. That’s the attribute of Christ we see in **v.5**—His transcendence: *His total separation from everything not-God*.

Consolatory Use

So then how are these two seemingly contrary attributes—His immanence and transcendence—wonderfully united in Christ? How can we cling to both these excellencies in our daily lives? **First** realize this, that believers in the New Covenant era have a greater closeness with Christ than OT believers. **Hebrews 11:39** says “...all these, though commended through their faith, did not receive what was promised, ⁴⁰*since God had provided something better for us.*”

Moses had Christ in the burning bush.

You have the risen Christ united to your soul in spiritual marriage.

Moses had a pre-incarnate Christ.

You have a Christ fully clothed in our humanity.

Don’t you know *this* is the great end of Christ taking on our nature? That we could get Christ *better, closer, more near* to us? That’s what Christ wants. Dear believer, Christ wants to be *nearer* to you. That was His prayer right before His death. **John 17:24** “Father, I desire that they also, whom you have given me, *may be with me where I am...*”

Secondly realize that His transcendence—His holiness does not war against His nearness to you. It’s so sad when believers pit Christ’s holiness against His friendly heart. Now it’s true that if you are an unbeliever, then you are still in your sin, and God is too pure to look on you with approval. Your sins

²² Jonathan Edwards, *The Works of Jonathan Edwards Vol. 1*, (Carlisle, PA.: The Banner of Truth Trust, 2009), pg. 680-681

have separated you from God. Your only hope for the forgiveness of your sins and everlasting life, is to repent and believe on the Lord Jesus Christ. The Burning Bush is calling to you this morning: “Turn to me and be saved, all the ends of the earth! For I am God, and there is no other.”²³ But if you have been washed, and sanctified, and justified in the name of the Lord Jesus Christ *then* Christ’s holiness is never at odds with His nearness to you. In fact, Christ’s holiness is what guarantees that He will remain near to you. His holiness—His perfect purity and beauty and perfect freedom from evil—is what keeps all His other attributes glorious.

Without holiness Christ could use His wisdom to undo you.

Without holiness, Christ could use His power to abuse you.

Without holiness, Christ could reward the wickedness of your enemies and punish all your good works.

No loved ones, Christ’s holiness is the very thing that makes Him most lovely. Because He is holy, you can know that He will always use His wisdom to help you, His power to save you, His sovereignty to defeat all His and your enemies. Because He is holy, you can know that one day all evil spirits and evil men will be cast into lake of fire, and all sin from your heart and the heart of every saint will finally be removed.

That’s our **second point**. In Christ, there exists a seemingly contrary but wonderful union between His immanence and His transcendence. But because of this union, our nearness to Him *and* our future freedom from sin is guaranteed.

²³ Isaiah 45:22

III. The Union of Faithful and Fearful (v.6)

The Covenant Keeping Christ

Please look with me at v.6 And he said, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” Stop. The first excellency we see of the Lord here is that *He is faithful*. We saw at the end of ch.2 that God *remembered His covenant* with Abraham etc. But here the LORD takes it further. The verbs are in the present tense. As one author points out “God does not say, “I *was* the God of Abraham,” but “I *am* the God of Abraham.”²⁴ In other words, God is not the God of the dead, but the living.²⁵ Abraham, Isaac and Jacob’s bodies are waiting to be raised to life, but their souls are alive in the presence of the God in Heaven. Therefore God is telling Moses by extension: “I am your faithful covenant keeping God. And I will always preserve you and keep you. Though your body will die, your soul is will never die—it’s in my safe keeping.” That’s the first attribute we see of Christ in v.6: *His enduring faithfulness*.

The terrifying Christ

And *yet* we find a *seemingly* contrary attribute at the end of v.6—*He is terrifying*. Look at the end of v.6 “And Moses hid his face, *for he was afraid to look at God*.” Why would Moses *be afraid* if God just told him that He would be faithful to him forever? The grace of this covenant keeping God taught his heart to fear. What is about to happen to the nation of Egypt? God is going to destroy it. Pharaoh along with many Egyptians are about to die. That’s how redemption goes. In every rescue, there is a corresponding destruction.

Noah was rescued, the world drowned

Lot was spared, Sodom and Gomorrah burned

²⁴ Ryken, pg. 75

²⁵ Matthew 22:32

On the last day, the elect will be saved, the reprobate will be cast into hell

What's the difference between those who are being rescued and those being destroyed? What's the difference between Moses and Pharaoh? Only God. That's what Moses saw as He encountered the burning bush. He found favor with God *not* because of anything in Him but because of God's grace alone. Fear is a right response of forgiveness. **Psalm 130:3-4** "If you, O Lord, should mark iniquities, O Lord, who could stand? ⁴But with you there is forgiveness, *that you may be feared.*" Moses was afraid of God precisely because He was forgiven and others were not. That's the second attribute we see of Christ in v.6: *that He is a God to be feared.*

Informatory Use

How are two seemingly contrary attributes—that He is both faithful and to be feared—wonderfully united in Christ? How do we use these excellencies? Christ shows His faithfulness by causing our hearts to fear Him. Yes there is a fleshly type of fear and a sinful type of fear. But there is a godly type of fear that comes by belonging to God's covenant. **Jeremiah 32:40** "I will make with them an everlasting covenant, that I will not turn away from doing good to them. *And I will put the fear of me in their hearts, that they may not turn from me.*" Fear in an inescapable concept. It's not *whether* you will fear, but *who* will you fear? Belonging to God's covenant rightly orders your fears.

- Because Joseph feared God, he did not sleep with his master's wife (**Genesis 39:9**).
- Because Nehemiah feared God, he ruled over the people justly (**Nehemiah 5:15**).
- Because Shadrach, Meshach and Abednego feared God, they disobeyed a tyrant(**Daniel 3:17-18**).

When Moses left Egypt the first time, he left because he left because he was afraid of the king (2:14). But when he returned after His experience at the burning bush, he was not longer afraid. **Hebrews 11:27** “By faith he left Egypt, *not being afraid of the anger of the king*, for he endured as seeing him who is invisible.” That’s our **third point**. In Christ, there exists a seemingly contrary but wonderful union between His faithfulness His being our highest fear. But it’s this union that keeps us from turning away from Him and courage in the face of danger.

Hortatory Use

As we close, let me exhort you. I exhort you beloved to revisit the God Burning Bush. Regardless of what season you are in—whether you are strong in the faith or backsliding; whether doubtful or hopeful; sorrowful or joyful—turn your eyes to this great sight.

Behold the God who became man for you. Wonder at the idea, that the Great King of Heaven would become a beggar to redeem you from sin.

Hear His call to you. Hear His desire to be near to you. “Father, I desire that they also, whom you have given me, *may be with me where I am...*”²⁶ Take off your shoes before His presence, know that He is holy, holy, holy. Rejoice and adore His holiness knowing that it means one day you will be free from all sin and blemish because this holy Christ will transform you into His holy image.

Know that because you are in covenant with Him, He will preserve your soul for all eternity just as He has with Abraham, Isaac and Jacob. And let Him be your fear, let him be your dread. What can man do you you, if the Christ of the Burning Bush is on your side?

²⁶ **John 17:24**