

Sabbath School Lesson #2 – The Burning Bush – 5-11 Jul 2025

Christ was the leader of the children of Israel from Egypt to Canaan. In 1 Corinthians 10:4, Paul says that the fathers “did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.” Christ is the Rock that Israel rejected (Deuteronomy 32:15). This is clearer when we compare Numbers 21:5-6 and 1 Corinthians 10:9-10; the first text tells that “the people spake against God the Lord sent fiery serpents among the people” and the second says “Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.” So, it was Christ who, with the name of God, was leading Israel. Hebrews 3:5-11 also teaches the same. The Memory Text reads: “And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey” (Exodus 3:7-8). When Christ appeared to Moses, He introduced Himself as “I AM THAT I AM,” the self-existent One – Jehovah – for the Father hath given to the Son to have life in Himself (John 5:26); Christ said to the Jews, “Before Abraham was, I am” (John 8:5-6); and that by the prophet He is most plainly called Jehovah, in the passage in Jeremiah 23:5-6. The Bible is clear that Jesus’ Father is “whose name alone is JEHOVAH” (Psalm 83:18), yet Jesus is also called Jehovah. Why? Because Jesus inherited the name from His Father (Hebrews 1:4; Philippians 2:9; Exodus 23:20-23). JEHOVAH said of Jesus: “My name is in Him” (Exodus 23:21), Jesus said, “I am come in My Father’s name” (John 5:43). That He is called by His Father’s name simply affirms that He is truly “the Son of the Father” (2 John 1:3).

Sunday: The Burning Bush – Read Exodus 3:1-6; what significance can be found in the fact that the Lord introduced Himself to Moses as “the God of Abraham, the God of Isaac, and the God of Jacob”? The Lord wanted them to esteem His covenant with Abraham. That covenant was wholly of faith, and that is why it assures salvation, since “by grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast” (Ephesians 2:8-9). The history of Abraham makes very emphatic the fact that salvation is wholly of God, and not by the power of man. “Power belongeth unto God” (Psalm 62:11); and the Gospel is “the power of God unto salvation to every one that believeth” (Romans 1:16). From the case of Abraham, as well as that of Isaac and of Jacob, we are made to know that only God Himself can fulfil the promises of God. They got nothing by their own wisdom or skill or power; everything was a gift from God. He led them, and He protected them. This is the truth that had been made most prominent in the deliverance of the children of Israel from Egypt. God introduced Himself to them as “The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob” (Exodus 3:15); and He charged Moses to let them know that He was about to deliver them in fulfilment of His covenant with Abraham (Exodus 6:2-8). The covenant which God made with Abraham was founded on faith and trust (see Genesis 15:6; Romans 4:3). So, when God, in fulfilment of that covenant, was delivering Israel from bondage, all His dealing with them was calculated to teach them trust in Him, so that they might in truth be the children of the covenant.

Monday: The Angel of the Lord – Who was “the Angel of the Lord” that appeared to Moses at the burning bush? Since Christ was the leader of ancient Israel from Egypt to Canaan, it follows that Christ was the Angel of the Lord who appeared to Moses in the burning bush. In all history, Christ speaks for God. “In all these revelations of the divine presence the glory of God was manifested through Christ. Not alone at the Saviour’s advent, but through all the ages after the Fall and the promise of redemption, “God was in Christ, reconciling the world unto Himself.” 2 Corinthians 5:19. Christ was the foundation and center of the sacrificial system in both the patriarchal and the Jewish age. Since the sin of our first parents there has been no direct communication between God and man. The Father has given the world into the hands of Christ, that through His mediatorial work He may redeem man and vindicate the authority and holiness of the law of God. All the communion between heaven and the fallen race has been through Christ. It was the Son of God that gave to our first parents the promise of redemption. It was He who revealed Himself to the patriarchs.

Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel. They looked for salvation through man's Substitute and Surety. These holy men of old held communion with the Saviour who was to come to our world in human flesh; and some of them talked with Christ and heavenly angels face to face" {PP 366.1}. "Christ was not only the leader of the Hebrews in the wilderness – the Angel in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host – but it was He who gave the law to Israel. Amid the awful glory of Sinai, Christ declared in the hearing of all the people the ten precepts of His Father's law. It was He who gave to Moses the law engraved upon the tables of stone" {PP 366.2}. "It was Christ that spoke to His people through the prophets. The apostle Peter, writing to the Christian church, says that the prophets "prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow." 1 Peter 1:10, 11. It is the voice of Christ that speaks to us through the Old Testament. "The testimony of Jesus is the spirit of prophecy." Revelation 19:10" {PP 366.3}.

Tuesday: The Name of the Lord – Read Exodus 3:13-22; why did Moses want to know God's name, and what is the significance of His name? When God sent Moses back to Egypt, He gave him the best commission that was ever given to man. "This shalt thou say unto the children of Israel, I AM sent me unto you." God made Himself known as the self-existent one – the living God. He is the living God, in contradistinction from all other gods of every kind. He has "life in Himself," He is the Author of life. The title, "I AM" comprises all that may be said of God, for that He is the Creator of all things is necessarily conveyed in the idea that He alone lives by His own power. The possession of life, inherent life, marks Deity. The man who claims to have life in himself, whether he has faith in Christ or not, claims to be God. In reply to Moses, God said, "I AM THAT I AM: ... this is my name forever." The name of the Lord expresses both existence and character. "I am" expresses existence. I am that, or that which, I am, expresses character. And to believe in God is to believe in both His existence and His character. Thus, it is written: "He that cometh to God must believe that He is" – and more. He "must believe that He is, and that He is a rewarder of them that diligently seek Him" (Hebrews 11:6). In other words, he that cometh to God must believe that He is, and that He is what He is; he must believe both in His existence and in His character. This, and this alone is to believe in God. This and this alone is what it is to believe in His name.

Wednesday: Four Excuses – Read Exodus 4:11-17; what excuses did Moses give to the Lord when sent to Egypt? When God called Moses to lead the children of Israel out of Egypt, and to go before Pharaoh, he excused himself, first, because of his unworthiness, and afterward because they would not believe him; for he said, "Behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee" (Exodus 4:1). The Lord then told him to cast the rod that was in his hand on the ground; and he did so, and it became a serpent. Again the Lord told him to put his hand in his bosom, and when he took it out it was leprous as snow: and when he put it in his bosom again, and took it out it was restored. The Lord also told him that if they would not believe these signs that he should take water and pour it on the ground, and it should become blood. These were signs to convince the children of Israel and Pharaoh that the Lord had sent Moses.

Thursday: The Circumcision – Read Exodus 4:18-31; what had Moses done wrong? "On the way from Midian, Moses received a startling and terrible warning of the Lord's displeasure. An angel appeared to him in a threatening manner, as if he would immediately destroy him. No explanation was given; but Moses remembered that he had disregarded one of God's requirements; yielding to the persuasion of his wife, he had neglected to perform the rite of circumcision upon their youngest son. He had failed to comply with the condition by which his child could be entitled to the blessings of God's covenant with Israel; and such a neglect on the part of their chosen leader could not but lessen the force of the divine precepts upon the people. Zipporah, fearing that her husband would be slain, performed the rite herself, and the angel then permitted Moses to pursue his journey. In his mission to Pharaoh, Moses was to be placed in a position of great peril; his life could be preserved only through the protection of holy angels. But while living in neglect of a known duty, he would not be secure; for he could not be shielded by the angels of God" – Ellen White {PP 255.5}.