

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

4 Year Olds

Sunday Morning

Study 16

P is for Patient

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The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective This lesson will teach the students about the patience of God by examining His continued provision for Israel in the wilderness despite their complaining.

Key Verses

Exodus 17:1-7—Main Teaching Passage

Exodus 15:22-16:36 (Context)

1 John 1:9

Galatians 5:22

Memory Verse Psalm 145:18 (April Memory Verse)

The Lord is near to all who call upon Him,
To all who call upon Him in truth.

Hook

Ask the class to give you instructions on how to do a simple task (e.g. putting your shoes on). As they give you instructions, mess them up or make mistakes (e.g. put the shoe on upside-down, take the things they say too literally, etc.) Note whether they give up or keep trying.

Ask the kids how many of them got frustrated during this game. Did any of them want to give up on you? Then ask if that is what God is like when we make mistakes or sin. Does He give up on us? Stop loving us?

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

Our story today comes just after the Lord delivered Israel from the Egyptians and brought them through the Red Sea. In Exodus 15:22-27, after traveling in the wilderness for three days, the Israelites started complaining that the only water they could find was bitter, so God told Moses to throw a log into the water, and it became sweet. Then in Exodus 16, when the people complained that they didn't have any food, the Lord gave them quail (a type of bird) to eat that evening and bread from heaven (called manna) every morning. He gave them specific instructions on how to gather the manna, and many Israelites did not obey these instructions, yet He still gave them food every day.

In Exodus 17:1-7, again there was no water, and again the Israelites complained that there was no water, even accusing Moses if bringing them out of Egypt just so they could die in the wilderness. Moses went to the Lord, exasperated and unsure of what to do with these people, but the Lord was again gracious and patient with them. He told Moses to take his staff and strike a rock the Lord would show him, and the rock would produce water. Moses listened to these instructions from the Lord, and the Lord caused water to flow from the rock for the people to drink. Despite all their complaining and disobedience, the Lord was patient with His people and provided for them again and again.

LOOK

After all God had done for the Israelites, you would think that they would have been grateful for the rest of their lives. He had brought them through the Red Sea and delivered them from suffering and slavery in Egypt. It should come as a bit of a surprise then that only three days later, they began to complain to the Lord. After all, if God was able to split the Red Sea and allow them to pass on dry land, surely He could provide them food to eat and water to drink. But God was gracious, and He made the water sweet for them to drink.

Then you would think that after the Lord provided water for them, they would trust Him to provide the rest of their needs, but again they complained about food. Again, God was patient with His people, and for the next 40 years He gave them food every day except the Sabbath, and provided food for the Sabbath the day before. Then they complained a third time, and at this point Moses' patience had run out. He asked the Lord what to do about these complainers. But God's patience had not run out. He provided water from a rock, miraculously taking care of His people's needs.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK (Continued)

Our God is an incredibly patient God. That means that when we sin or make mistakes, He continues to show us love and grace. He doesn't just give up on us the first time we mess up. He was patient with the Israelites in our story, as God provided for the Israelites after the first, second, and even third time they complained. He is also patient with us today. When we sin, we don't have to worry that He will stop loving us. He is a loving, patient God, and 1 John 1:9 says that if we confess our sin, He is faithful and just to forgive our sin and cleanse us from all unrighteousness.

Being patient can be really hard. When someone does something wrong or is unkind to us, it is difficult to continue to show that person love and forgiveness. But the Bible says that patience is a fruit of the Spirit (Galatians 5:22). Because God is patient with us, we need to do our best to be patient with others. It won't be easy, but the Lord can give us the strength to be patient.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

Review the lesson by asking how many times the Israelites complained. Did God show them patience and grace after the first time? The second time? The third time?

Pray: Thank the Lord for being patient with us even when we sin. Ask Him to help us to be patient with others.

Parent Question: If I sin, will God ever give up on me or stop loving me?

FURTHER STUDY

Commentary on Exodus 17:1-7 by David Guzik

[EXODUS 17](#) – GOD'S PROVISION AND PROTECTION OF ISRAEL

A. Water from the rock.

1. ([Exo 17:1-4](#)) The congregation of Israel contends with Moses.

Then all the congregation of the children of Israel set out on their journey from the Wilderness of Sin, according to the commandment of the Lord, and camped in Rephidim; but *there was no water for the people to drink*. Therefore the people contended with Moses, and said, "Give us water, that we may drink." And Moses said to them, "Why do you contend with me? Why do you tempt the Lord?" And the people thirsted there for water, and the people complained against Moses, and said, "Why is it you have brought us up out of Egypt, to kill us and our children and our livestock with thirst?" So Moses cried out to the Lord, saying, "What shall I do with this people? They are almost ready to stone me!"

a. **According to the commandment of the Lord...but there was no water for the people to drink:** Israel did exactly what God commanded, following the pillar of cloud and fire; yet there was no water to drink. They were in the will of God but in a difficult time. It is possible to be completely in the will of God yet also in a season of great problems.

i. "Thirst is the more eager appetite, so they are more eager and earnest for water than they were for bread." (Trapp)

ii. Cole on **to kill....our livestock with thirst:** "Who but a cattleman would have worried about his stock dying of thirst, if he were already dying of thirst himself? Here speaks the true Israelite farmer."

iii. **Set out on their journey:** "In [Numbers 33:12-14](#) it is said, that when the Israelites came from *Sin* they encamped in *Dophkah*, and next in *Alush*, after which they came to *Rephidim*. Here, therefore, *two stations* are omitted, probably because nothing of moment took place at either." (Clarke)

b. **Therefore the people contended with Moses:** The people of Israel had a real problem – there was **no water for the people to drink**. This was not an imaginary problem and the people were right to be concerned. Yet when the people then **contended with Moses**, they did not respond with spiritual thinking or actions.

c. **Why do you tempt the Lord?** The people focused their complaint against Moses, but Moses understood that their problem was with the Lord.

i. When we have a problem it is much easier to blame someone than to think through the problem carefully and spiritually. In this situation Israel could have thought, "We are in a desert; it's not surprising there isn't much water here. We need to look to God to meet this need." Instead they blamed Moses and did nothing to *help* the problem.

d. **So Moses cried out to the Lord:** The lack of water wasn't Moses' fault. Yet as the leader of Israel, he had to lead them to the answer – and crying out to the Lord was the right way to lead them to the solution.

i. Moses knew the people were unfair to him (**What shall I do with this people? They are almost ready to stone me!**). But he still had to lead while under the pressure of unfair attack, and he did the right thing in turning to God in prayer.

ii. "One of Moses' most characteristic and praiseworthy traits was that he took his difficulties to the Lord." (Kaiser)

2. ([Exo 17:5-6](#)) God tells Moses how water will be provided.

And the Lord said to Moses, "Go on before the people, and take with you some of the elders of Israel. Also take in your hand your rod with which you struck the river, and go. Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel.

a. **Take in your hand your rod with which you struck the river:** God directed Moses to get out **before the people**, to bring other leaders with him (**take with you some of the elders of Israel**), and to use what God had used before. This gave confidence to Moses, because he saw God use that same **rod** to do great miracles before.

i. Moses couldn't pick up that rod without remembering the power of God. The confidence he received by picking up the rod was confidence in God, not in himself.

b. **Behold, I will stand before you there:** One of the great themes of this journey from Egypt to Canaan was that *God was with them*. He was with them each step of the way, and here again He would show His presence to Moses and to Israel.

i. "If God had not stood upon the rock, in vain had Moses struck it. Means must be used, but God only depended upon for success." (Trapp)

c. **You shall strike the rock, and water will come out of it:** Moses was commanded, in the presence of the Lord, to strike the rock with his rod, and water would gush forth to satisfy the thirst of God's people.

i. *This was a remarkable miracle.* Moses (and everyone else) knew that water does not normally come from rocks in such a way.

ii. *This was a generous miracle.* "Here again the divine patience appears, for Jehovah uttered no word of reproach, but in spite of their impatient unbelief provided water out of the rock for them." (Morgan)

iii. *This was a meaningful miracle.* In striking the rock, Moses acted out a drama that perhaps he didn't understand. In [1 Corinthians 10:4](#), Paul wrote of Israel in the Exodus: *they drank of that spiritual Rock that followed them, and that Rock was Christ.* We don't know if this **rock** followed Israel just as Paul described, but we do know that when Jesus was struck, living water flowed out for all to receive. "Herein a type of Christ, 'stricken, smitten of God, and afflicted' ([Isaiah 53:4](#); [1 Corinthians 10:4](#))." (Trapp)

iv. Jesus was struck with the rod of Moses – the curse of the law – and from Him flowed water to satisfy our spiritual thirst. As the old hymn says:

*Let the water and the blood
From Thy riven side which flowed,
Be of sin the double cure,
Save me from its wrath and power.*

3. ([Exo 17:7](#)) Moses names the place as a rebuke to the children of Israel.

So he called the name of the place Massah and Meribah, because of the contention of the children of Israel, and because they tempted the Lord, saying, “Is the Lord among us or not?”

a. **So he called the name of the place:** Moses did what God told him to do and water came from the rock. This was a great miracle of God’s provision and a rebuke to unbelieving and rebellious Israel.

i. We don’t know exactly how God provided water from this rock. Perhaps there was an artesian spring that God caused to burst forth when Moses struck the rock. Perhaps it was a completely unique miracle.

b. **He called the name of the place Massah and Meribah:** God remembered the way Israel tested Him at Massah and Meribah, recalling it in several passages.

• [Deuteronomy 6:16](#): *You shall not tempt the Lord your God as you tempted Him in Massah*

• [Deuteronomy 9:22](#): *at...Massah...you provoked the Lord to wrath*

• [Deuteronomy 33:8](#): *Your holy one, Whom You tested at Massah, and with whom You contended at the waters of Meribah*

c. **They tempted the Lord, saying “Is the Lord among us or not?”** God dramatically said, *I will stand before you there on the rock in Horeb* ([Exodus 17:6](#)), saying that He was and would be present with Israel. Yet they still wondered, **Is the Lord among us or not?**

i. This attitude among the Israelites was their great sin. In this time of difficulty, the children of Israel – directly or indirectly – doubted the loving presence and care of God among them. “Under the stress of an immediate lack, these people doubted the one fact of which they had overwhelming evidence.” (Morgan)

ii. Later, when Israel remembered God’s provision in the wilderness at the Feast of Tabernacles, they had a specific ceremony where they recalled this miracle of water from a rock. In that exact context, Jesus said: *If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.* ([John 7:37-38](#))

iii. The living water Jesus spoke of was the Holy Spirit ([John 7:39](#)); it is no less of a miracle for God to bring the love and power of the Holy Spirit out of our hearts than it is to bring water out of a rock – our hearts can be just as hard.