

CALVARY CHAPEL OF PHILADELPHIA

CHILDREN'S MINISTRY

3RD-5TH GRADE

TEACHER'S PACKET

SUNDAY MORNING

Study 5

God's Promise to Moses: Part 2



God's Promise to Moses: Part 2

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 To teach the students that God will always accomplish His goals, even when people stand against Him.

Key Verses

Exodus 5:1-6:13—Main Teaching Passage

Psalms 14:1

Romans 1:18-20

Memory Verse - Proverbs 21:30

"There is no wisdom, no insight, no plan that can succeed against the LORD."

Hook

Review last week's memory verse, Galatians 5:1.

Quickly review last week's study. Remind the students that God had promised Moses that He would free the Israelites from the hands of Pharaoh.

Ask the following question: "If you were the most powerful king in the whole world, and someone came to you and demanded that you start doing what they say, what would you do?"

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

Moses had met the true and living God. His eyes had been opened to the truth of who He is. Having been commanded by God to approach Pharaoh, he faithfully did, ordering Pharaoh to, "Let my people go." Pharaoh, who was treated as a god himself by all of his subjects, rejected the Word of God. "Who is the LORD that I should obey his voice?" Pharaoh had not seen God's power, so he mocked Moses and his God, and then commanded that rather than releasing God's people, he would increase their work. Instead of Pharaoh providing straw, an important ingredient in making bricks, now the Israelites would receive none. They would have to collect their own straw and still produce the same number of bricks they were previously. The Hebrews were afflicted and turn on Moses: "You have made us stink in the sight of Pharaoh and his servants, and have put a sword in their hand to kill us." In despair Moses questioned God, claiming that God had gone back on His promise and had only made things worse.

God's awe-inspiring response is found in Exodus 6:1-8. God stated emphatically that Moses has forgotten one important truth: He is the LORD. The statement, "I am the LORD" is found 5 times in these verses. He reminded Moses of the promise that He made to Abraham, Isaac, and Jacob as the Almighty God, that He would bring His people back to the land of Canaan that He had promised them. He promised moreover that "with an outstretched arm and with great acts of judgment," Pharaoh would be forced to let God's people go. Verse 7 is a key verse, as in it the purpose for this whole event is revealed: "I will take you to be My people, and I will be your God, and you shall know that I am the LORD your God."

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

LOOK

Pharaoh was the most powerful man in the world. He was the king of the strongest kingdom and he had the most powerful army and the most wealth. The people of Egypt look at Pharaoh as a God. So when Pharaoh was confronted with the one true God, he laughed. Quite rightly, Pharaoh said that he didn't know the LORD, and because he didn't know the LORD he was not going to follow Him. There are people living all around us who are just like Pharaoh. They don't know God, they don't want to know God, and because of that they reject Him and His people. In the same way that Pharaoh made life more difficult for the people of God, the people around us that don't know Him might make our lives more difficult as well. They won't force us to do more work or make bricks, but they might make fun of God, or make fun of us for believing in God. The

LOOK (Continued)

students might have already heard entertainers or celebrities on TV talk about how foolish you have to be to believe in God. The Bible tells a different story. The Bible says in Psalm 14:1, "The fool has said in his heart, there is no God." The reality of God is so clear, so obviously revealed in the world that He has made (Romans 1:18-20) that no one can stand before Him and say, "I didn't know that you were real." Pharaoh tried to stand against God. He hardened his heart and in his pride refused to hear and obey. The most powerful man in the world stood before God and said, "I am stronger than you." God would show Pharaoh that he was not, not by a long way.

God has a plan for the earth and everyone in it, and God will accomplish that plan even if all the people of the world try and stand against Him. God's plan is to return and take all believers to be with Him, and no matter what anybody says, He is going to do it. God also has a plan for your life. God wants to make you His, He wants to be your God, so that you know exactly who He is and what He has done for you.

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

As a class memorize Proverbs 21:30.

As a class, pray for the President of the United States, the Governor of PA and, and the Mayor of Philadelphia. Pray that unlike Pharaoh, they would hear the voice of the LORD and lead not in their own strength.

Pray for the students and ask the LORD that they too would trust in His Word and in the plan that God has for His people.

Parent Question: How do you become one of God's people?

FURTHER STUDY

Commentary on Exodus 5-6 by David Guzik

A. Pharaoh receives Moses and Aaron and responds with a command.

1. (1-3) Moses asks Pharaoh to let the children of Israel go to the wilderness to worship.

Afterward Moses and Aaron went in and told Pharaoh, "Thus says the LORD God of Israel: 'Let My people go, that they may hold a feast to Me in the wilderness.'" 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." So they said, "The God of the Hebrews has met with us. Please, let us go three days' journey into the desert and sacrifice to the LORD our God, lest He fall upon us with pestilence or with the sword."

a. **Moses and Aaron went in and told Pharaoh:** This confrontation took tremendous courage, and **Moses and Aaron** should be commended for their obedience to God in doing it.

i. Pharaoh was nothing like a public servant; the entire public lived to serve the Pharaoh. His power and authority were supreme and there was no constitution or law or legislature higher or even remotely equal to him.

ii. The Pharaohs were said to be the children of the sun; they were friends to the greatest gods of Egypt and sat with them in their own temples to receive worship alongside them.

iii. An inscription by a Pharaoh on an ancient Egyptian temple gives the idea: "I am that which was, and is, and shall be, and no man has lifted my veil." (Meyer) The Pharaoh was more than a man; he considered himself a god, and the Egyptians agreed.

iv. Having grown up in the royal courts of Egypt, Moses knew this well; but he also knew that *Pharaoh was just a man*. With the authority of the living God, Moses confronted Pharaoh.

b. **Let My people go:** The fundamental demand of God to Pharaoh (through His messengers Moses and Aaron) was *freedom for His people*. God asserted that Israel belonged to *Him*, not Pharaoh; and therefore, that they should be free. Those who belong to God should be free, not bound.

c. **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:** Pharaoh knew of many gods, but did not recognize the LORD or His ownership of Israel. Therefore he refused the request.

i. **Who is the LORD?** Pharaoh did not have the right heart, but he did ask the right question. Moses asked *Who am I?* (Exodus 3:11) The relevant questions were not about the identity of Moses or Pharaoh, but **who is the LORD?** *If* Pharaoh really knew who the LORD was, he would have gladly released Israel.

d. **Please, let us go three days' journey into the desert and sacrifice to the LORD our God:** Moses re-

layed the demand God first gave him back at Exodus 3:18. God presented the smaller request to Pharaoh first so that the request would be as appealing and as easy to accept as possible. He did this so Pharaoh would have no excuse at all for refusing God and hardening his heart.

2. (4-9) Pharaoh increases the burden of the Israelites.

Then the king of Egypt said to them, "Moses and Aaron, why do you take the people from their work? Get *back* to your labor." And Pharaoh said, "Look, the people of the land *are* many now, and you make them rest from their labor!" So the same day Pharaoh commanded the taskmasters of the people and their officers, saying, "You shall no longer give the people straw to make brick as before. Let them go and gather straw for themselves. And you shall lay on them the quota of bricks which they made before. You shall not reduce it. For they are idle; therefore they cry out, saying, 'Let us go *and* sacrifice to our God.' Let more work be laid on the men, that they may labor in it, and let them not regard false words."

a. **Why do you take the people from their work?** Pharaoh not only rejected the idea of giving the Israelites three days off, he saw the request itself as a waste of good working time.

b. **The people of the land are many now:** Pharaoh knew that the previous attempts to cut the population of Israel had failed. They continued to multiply. This was good for Israel, but bad for Pharaoh.

c. **For they are idle; therefore they cry out:** To punish Israel for the request and to give them more work ("You seem to have enough time to make these crazy requests - then you must have enough time to work more!"), Pharaoh commanded that the Israelites must gather their own materials (specifically, straw) for making bricks.

i. Straw has an acidic content that makes the bricks stronger. The use of straw in making bricks in Egypt during this period is confirmed by archaeology. "Bricks of all sorts have been found in Egypt, some with regularly chopped straw, some with rough roots and oddments, some without straw at all." (Cole)

ii. "Chopped straw was mixed in with the clay to make the bricks more pliable and stronger by first binding the clay together and then by decaying and releasing a humic acid." (Kaiser)

iii. "The eastern bricks are often made of *clay* and *straw* kneaded together, and then not burned, but thoroughly dried in the sun. This is expressly mentioned by Philo...'because straw is the bond by which the brick is held together.'" (Clarke)

3. (10-14) The Egyptian taskmasters carry out Pharaoh's orders.

And the taskmasters of the people and their officers went out and spoke to the people, saying, "Thus says Pharaoh: 'I will not give you straw. Go, get yourselves straw where you can find it; yet none of your work will be reduced.'" So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. And the taskmasters forced *them* to hurry, saying, "Fulfill your work, *your* daily quota, as when there was straw." Also the officers of the children of Israel, whom Pharaoh's taskmasters had set over them, were beaten *and* were asked, "Why have you not fulfilled your task in making brick both yesterday and today, as before?"

a. **I will not give you straw...yet none of your work will be reduced:** The immediate effect of the work of Moses was to make it *worse* for Israel, not better. Confronting the evil of Egyptian bondage would not be quick or easy. This was a significant test of Moses and Israel.

b. **And the taskmasters forced them to hurry... Also the officers of the children of Israel...were beaten:** The freedom of all Israel was the goal; all Israel endured the difficult struggle before liberty was gained. The

workers and their leaders didn't confront Pharaoh, but were still connected to this work of freeing Israel from Egypt.

i. "Things commonly go backward with the saints before they come forward, so the corn growth downward ere it grow upward." (Trapp)

B. Pharaoh troubles the children of Israel.

1. (15-19) Pharaoh rebukes the officers of Israel, increasing their burdens.

Then the officers of the children of Israel came and cried out to Pharaoh, saying, "Why are you dealing thus with your servants? There is no straw given to your servants, and they say to us, 'Make brick!' And indeed your servants *are* beaten, but the fault *is* in your *own* people." But he said, "You *are* idle! Idle! Therefore you say, 'Let us go *and* sacrifice to the LORD.' Therefore go now *and* work; for no straw shall be given you, yet you shall deliver the quota of bricks." And the officers of the children of Israel saw *that they were* in trouble after it was said, "You shall not reduce *any* bricks from your daily quota."

a. **The officers of the children of Israel came and cried out to Pharaoh:** In their trouble, the children of Israel did not turn to God; they did not turn to Moses. Instead, they looked to **Pharaoh** for help. They felt that their previous bondage was better than their current increased misery.

i. It is wrong to simply say that Israel loved their slavery. Exodus 2:23 says, *the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of their bondage*. Yet what God allows and even performs in the work of bringing freedom made it feel worse, at least for a time.

b. **You are idle! Idle!** Pharaoh was absolutely unsympathetic and cruel. He believed the problem was that Israel was lazy; more work and harder work would cure them of laziness. *Pharaoh hated Israel and wanted them in perpetual bondage to him*.

i. "Thus, they would be kept quiet and agitation would cease." (Thomas)

ii. **Your daily quota:** "Brick quotas are abundantly documented in Egypt." (Kaiser)

2. (20-21) The officers cry out against Moses.

Then, as they came out from Pharaoh, they met Moses and Aaron who stood there to meet them. And they said to them, "Let the LORD look on you and judge, because you have made us abhorrent in the sight of Pharaoh and in the sight of his servants, to put a sword in their hand to kill us."

a. **They met Moses and Aaron:** The leaders of the children of Israel were not happy when they came from the presence of Pharaoh, and they thought it was all the fault of Moses and Aaron.

b. **Let the LORD look on you and judge:** The officers of Israel were *certain* that God was on their side, and anything that made the immediate condition of Israel worse was *not* of the LORD.

c. **You have made us abhorrent in the sight of Pharaoh:** They believed this was the wrong Moses did. When Israel was an obedient slave to Pharaoh, they thought he was their friend. Now that the idea of freedom had entered, Pharaoh showed how he felt about them all along.

i. Satan sometimes seems friendly to us when we accept his lordship; but when we start to be free in Jesus, he often will try to make life difficult for us.

ii. Exodus 4:31 said *So the people believed; and when they heard that the LORD had visited the children of Israel and that He had looked on their affliction, then they bowed their heads and worshipped.* After the counter-attack of Pharaoh, the faith, excitement, and worship of Exodus 4:31 was gone pretty quickly.

iii. *God allowed all this;* in fact you could say that He designed it. In theory, God could have freed Israel from Egypt without a struggle on their part. Yet He knew that was not good or best for them; that for them to make the transition from *slaves to free people of the promised land*, that some testing and stretching was absolutely necessary.

3. (22-23) Moses complains about the problem to God.

So Moses returned to the LORD and said, "Lord, why have You brought trouble on this people? Why is it You have sent me? For since I came to Pharaoh to speak in Your name, he has done evil to this people; neither have You delivered Your people at all."

a. **Lord, why have You brought trouble on this people?** It was a good question, and Moses did well to so boldly speak his heart to God. Yet Moses had already forgotten what God told him at the burning bush, that Pharaoh *would not* easily let go of Israel.

i. *Moses did right in speaking his heart to God.* "Happy is the man who when he cannot understand the divine movement and, indeed, doubts it has yet faith enough in God Himself to tell Him all his doubt. Those who face men, having the right to say to them, 'Thus saith Jehovah' have also the right to return to Jehovah and state the difficulties, and expose openly their own doubts and fears." (Morgan)

ii. *Moses did wrong in forgetting what God had said.* The LORD told him, *I am sure that the king of Egypt will not let you go, no, not even by a mighty hand. So I will stretch out My hand and strike Egypt with all My wonders which I will do in its midst; and after that he will let you go.* (Exodus 3:19-20)

iii. If God were to give Moses an extended explanation to answer the question, it might go like this: "Moses, I **brought trouble** because I am interested in more than simply freeing Israel from slavery; I want to transform them from a slave people into a people fit for My promised land. This doesn't happen quickly or easily, and it involved countless expressions of both trust and surrender. Trust Me in this **trouble**, and I will use it for Israel's good and My glory."

b. **Why is it You have sent me?** In this season of testing, the same old fears came crashing in on Moses: "I'm not the man God should send." "God won't come through." "Pharaoh and the Egyptians are too strong." There was still unbelief and lack of focus on God that had to be worked out of Moses.

i. "The agony of soul through which Moses passed must have been as death to him. He died to his self-esteem, to his castle-building, to pride in his miracles, to the enthusiasm of his people, to everything that a popular leader loves. As he lay there on the ground alone before God, wishing himself back in Midian, and thinking himself hardly used, he was falling as a grain of wheat into the ground to die, no longer to abide alone, but to bear much fruit." (Meyer)

ii. Moses probably thought that the dying to himself was finished after 40 years of tending sheep in Midian, but it wasn't. It never is. God still will use adversity to train us to trust in Him until the day we go to be with Him in heaven.

c. Neither have You delivered Your people at all: It seems that despite God's previous warning, something in Moses hoped that it would all come rather easy. Yet God's deliverance was real, and would soon be seen for Israel. Israel felt that it was sometimes difficult to be in God's will; but they would see how much worse it was to be against God's will.

Exodus 6 - God's Assurance to Moses

A. God comforts Moses.

1. (1) God's promise to Moses: Pharaoh *will* let you go.

Then the LORD said to Moses, "Now you shall see what I will do to Pharaoh. For with a strong hand he will let them go, and with a strong hand he will drive them out of his land."

a. **Now you shall see what I will do to Pharaoh:** Carrying the story from the previous chapter, Moses was discouraged by what he thought was God's lack of action and help. God's reply to Moses showed that He wanted him to know that the Lord was in control of it all.

i. Moses was discouraged because he was too impressed by Pharaoh and not impressed enough by God.

b. **For with a strong hand he will let you go:** God promised that not only would Pharaoh *let* the children of Israel leave; he would **drive them out** with a **strong hand**. This seemed impossible after Pharaoh's initial reaction to Moses and the message from the LORD.

i. This was a wonderful, grace-filled message to Moses. God said in effect, "Moses, not only will Pharaoh let them go; **with a strong hand he will drive them out** of Egypt."

ii. "This was the divine declaration made in answer to the statement of human difficulty.... Everything began with a solemn charge to Moses. It is first and answer to the complaint which God's servant uttered in His presence. It was a message of divine self-assertion and, therefore, necessarily a message of grace." (Morgan)

2. (2-5) The God of the covenant confirms His promise.

And God spoke to Moses and said to him: "I *am* the LORD. I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but *by* My name LORD I was not known to them. I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers. And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage, and I have remembered My covenant."

a. **I am the LORD:** In reminding Moses of the great name of God (Yahweh), He confirmed that he remained the covenant-making and covenant-keeping God, who would absolutely fulfill His promise to Moses.

i. "When all human help has failed, and the soul, exhausted and despairing, has given up hope from man, God draws near, and says, I AM." (Meyer)

b. **I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by My name LORD I was not known to them:** The patriarchs were privileged to know the God who made the covenant, but for them the covenant was barely fulfilled. The patriarchs knew God as the *Maker* of the covenant. Moses and the generation of the Exodus would know God as the One who *fulfilled* the covenant.

i. The patriarchs knew the *name* Yahweh (it is used some 160 times in Genesis); but the great application of the name referred to God who kept *and* fulfilled the covenant: **I have also established My covenant with them.** "The patriarchs had only the promises, not *the things* promised." (Kaiser)

c. **As God Almighty:** In addition, though the patriarchs knew **God Almighty** (*El Shaddai*), they did not know Him as extensively and intimately as He would reveal Himself to Moses and his generation. They knew the power of God, but didn't have the same personal relationship and revelation Moses would come to know.

i. For us, God wants to be more than **God Almighty** - He wants us also to know Him as a personal, promise making and promise keeping God, whom we can trust in everything. Believers should ask themselves if they really know God by such names.

ii. "The supreme need in every hour of difficulty and depression is a vision of God. To see Him is to see all else in proper proportion and perspective." (Morgan)

d. **I have remembered My covenant:** God had remembered His covenant; now Moses was called to remember his God.

3. (6-8) God's promise of the seven "I wills" to Israel.

"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. I will take you as My people, and I will be your God. Then you shall know that I *am* the LORD your God who brings you out from under the burdens of the Egyptians. And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you *as* a heritage: I *am* the LORD.'"

a. **Therefore say to the children of Israel:** The previous statement seemed to be more for Moses himself (Exodus 6:2-5). This following word was given for the benefit of Israel as a whole.

b. **I am the LORD:** God went to the furthest length possible to confirm this covenant with the children of Israel. In seven separate **I will** promises, God said, "I'm going to do it. You can count on me."

i. The promises were glorious, and equally so in their spiritual application to believers today:

- **I will bring you out**
- **I will rescue you from their bondage**
- **I will redeem you**
- **I will take you as My people**
- **I will be your God**
- **I will bring you into the land**
- **I will give it to you as a heritage**

ii. "Each of these verbs are in the Hebrew past (i.e., perfect) tense instead of the future tense, for so certain was God of their accomplishment that they were viewed as having been completed." (Kaiser)

iii. There is a strong contrast with the later five **I will** statements of Satan in Isaiah 14:13-15. The great difference is that Satan was powerless to make any of his "I wills" come to pass. God is more than able to fulfill each of His promises.

c. **And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob:** For the first plainly stated time, Moses was to tell Israel what God ultimately promised - to not only deliver them from the bondage of Egypt, but to also give them the land promised to the patriarchs.

i. **I will bring you out:** "A great deliverance; but nothing to that which Christ hath wrought for us from the tyranny of sin and terror of hell." (Trapp)

d. **I am the LORD:** With this **God concluded the promise by reminding all of His covenant making and covenant-keeping name**