

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

Sunday Morning

Study 8

Conditional Promises

Conditional Promises

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 give the students an understanding that God's promises (life, salvation, etc.) are conditional. They come with a required response.

Key Verses

Exodus 19:1-9—Main Teaching Passage

For an extensive list of conditional promises, see pages 6-7.

Memory Verse - Exodus 19:5

"Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine."

Hook

Review last week's memory verse, Romans 6:4.

Ask the students to recap the story of the Exodus to this point.

Ask the students, "What does the word 'unconditional' mean?" and then, "So then what does 'conditional' mean? For example, 'I will do something for you *on one condition*.'"

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

When God told Moses in Exodus 3 that He would free the Israelites from the bondage of the Egyptians, He stated that this would culminate in the Israelites worshipping God there on Mt Sinai (Exodus 3:12). Exodus 19 begins with the fulfillment of that promise. God had saved the Israelites. He had shown His power in the form of the ten plagues. He had carried them safely through the Red Sea and given them freedom and life. Now here on the mountain, God intended to give the Israelites a new purpose and a new identity. He called Moses and commands him to speak to the nation saying, “Obey my voice, keep my covenant (purpose), for, you shall become a kingdom of priests and holy nation (identity).” The Lord told them that if they were faithful and obedient, they would be esteemed above all other peoples and be a “special treasure” to the Lord.

Moses diligently repeated these words to the Israelites, and their response was one to be emulated. They said, “All that the Lord has spoken we will do.” God then told Moses that in order that the Israelites would remember this promise that they had made, He would appear to them in the form of a great cloud so that they would believe His words and trust what Moses told them is true.

LOOK

Up to this point in our studies of God being the “Faithful Promiser” (the God who always does what He promises to do), we have primarily looked at unconditional promises. For example, God told Adam and Eve that He would send someone who would crush the Serpent’s head. He told Noah, “I will never again destroy the earth as in the flood,” and to Abraham He said, “I will make you the father of many nations.” All of these are unconditional promises that God simply declared over His people. Our most recent example of this is the promise God gave to the Israelites in Exodus 6, “I am the LORD and I will bring you out from under the burdens of the Egyptians.” God had promised it, and there was nothing that Pharaoh or the whole Egyptian army could do to stop it.

In Exodus 19 however, we come to a different kind of promise that God gives to us. “Now therefore, **if** you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine.” God promised the Israelites that He would bless them above all other nations, that they would be a “special treasure” to Him... “if.” Like many of the promises that God gives us in the Bible (especially in the New Testament), God’s blessings come with a requirement. In this case, the requirement is, “obey My voice and keep My

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

LOOK (Continued)

covenant” (A covenant is a legal agreement, like a contract). We see these conditional arrangements in life all the time. If you give Wawa \$1.25, they will give you a bottle of soda. If you finish your homework, then you can watch television. What is inherently known in those situations is that if you don’t give the \$1.25, then you don’t get the soda. If you don’t finish the homework, you don’t get to watch TV. When we see God’s conditional promises in Scripture, we must also look at the unwritten “if not.” In the case of Exodus 19:5, it is understood that *if* the Israelites *do not* obey the Word of God or keep His covenant, then they *will not* be a special treasure to the Lord and will not be esteemed above all other people. If this wasn’t clear enough for the Israelites, God is a bit more direct in Deuteronomy 8:19, “Then it shall be, **if** you by any means forget the LORD your God, and follow other gods, and serve them and worship them, I testify against you this day that you shall surely perish.”

God wanted to be in a covenant relationship with the Israelites. He wanted to pour out blessings on them (Deuteronomy 11:13-15), but He cannot condone rebellion, He cannot reward wrong-doing, and cannot bless sin. This is as much true for us today as it was for the Israelites at Mt. Sinai.

Take a closer look at John 3:16 and notice the condition that God puts right in the middle of it. “For God so loved the world that He gave His only Son, **that whosoever believes** in Him shall not perish, but have everlasting life.” Contained in the midst of this incredible promise (everlasting life), is a necessary response. You must believe for God to give you eternal life. If we look at the unwritten “if not” statement here, it reads, “God so loved the world that He gave His only Son, that whosoever **does not** believe **will** perish and **will not** have everlasting life.” God again graciously makes this abundantly clear further on in the chapter, “He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him” (John 3:36).

John 3:16 is one of many conditional promises about salvation, and we should be careful to understand the meaning of “believe” in the context of that verse. John 3:16 should always be coupled with Romans 10:9. Belief in this context is not mental assent that Jesus existed or lived, but belief that He is Lord, that He has the power to forgive sin, that He paid the price for sin on the cross, and that only through His completed work can we be made righteous. Out of love and thankfulness for what He has done, we like the Israelites should obey His word and keep His covenant. After all, “Most assuredly, I say to you, **if** anyone keeps My word he shall never see death” (John 8:51).

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 Exodus 19:5.

Challenge: Have the kids examine their own hearts. Have they lived up to their side of God's bargain (His covenant)? Have they believed in their hearts? Have they confessed with their mouths? Do they attempt as best they can to obey His Word and keep His covenant?

Pray: Give an opportunity for the students to repent for not keeping His Word, ask the Lord for strength to walk in light and be upright. Thank Him that He desires to pour out grace upon us.

Parent Question: How can I show God that I want to obey His Word?

FURTHER STUDY

Conditional Promises or “IF” statements in Scripture

Gen 4:7—**If** you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire *is* for you, but you should rule over it.”

Deuteronomy 6:25—Then it will be righteousness for us, **if** we are careful to observe all these commandments before the LORD our God, as He has commanded us.’

Deuteronomy 7:12—“Then it shall come to pass, **if** you listen to these judgments, and keep and do them, that the LORD your God will keep with you the covenant and the mercy which He swore to your fathers.”

Deuteronomy 8:19—Then it shall be, **if** you by any means forget the LORD your God, and follow other gods, and serve them and worship them, I testify against you this day that you shall surely perish.

Deuteronomy 11:13-15—‘And it shall be that **if** you earnestly obey My commandments which I command you today, to love the LORD your God and serve Him with all your heart and with all your soul, ¹⁴ then I will give *you* the rain for your land in its season, the early rain and the latter rain, that you may gather in your grain, your new wine, and your oil. ¹⁵ And I will send grass in your fields for your livestock, that you may eat and be filled.’

Isaiah 1:18-19—“Come now, and let us reason together,” Says the Lord, “Though your sins are like scarlet, They shall be as white as snow; Though they are red like crimson, They shall be as wool. **If** you are willing and obedient, You shall eat the good of the land;

Matthew 6:14-15—“For **if** you forgive men their trespasses, your heavenly Father will also forgive you. ¹⁵ But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

Matthew 17:20—So Jesus said to them, “Because of your unbelief; for assuredly, I say to you, **if** you have faith as a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you.

Luke 17:6—So the Lord said, “**If** you have faith as a mustard seed, you can say to this mulberry tree, ‘Be pulled up by the roots and be planted in the sea,’ and it would obey you.

John 8:31—Then Jesus said to those Jews who believed Him, “**If** you abide in My word, you are My disciples indeed.

John 8:51—Most assuredly, I say to you, **if** anyone keeps My word he shall never see death.”

John 11:40—Jesus said to her, “Did I not say to you that **if** you would believe you would see the glory of God?”

John 13:35—By this all will know that you are My disciples, **if** you have love for one another.”

John 14:15—“**If** you love Me, keep My commandments.

John 15:6-7—**If** anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. ⁷ **If** you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.

John 15:10—**If** you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love.

John 15:14—You are My friends **if** you do whatever I command you.

Romans 10:9—**if** you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

2 Corinthians 5:17- Therefore, **if** anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.

Revelation 22:18-19—For I testify to everyone who hears the words of the prophecy of this book: **If** anyone adds to these things, God will add to him the plagues that are written in this book; 19 and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book.

FURTHER STUDY

Commentary on Exodus 19:1-9 by David Guzik

Exodus 19 - The Nation of Israel Comes to Mount Sinai

A. Coming to the Mountain.

1. (1-2) Israel camps at Mount Sinai.

In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came to the Wilderness of Sinai. For they had departed from Rephidim, had come to the Wilderness of Sinai, and camped in the wilderness. So Israel camped there before the mountain.

a. **They came to the Wilderness of Sinai:** It took them three months of trusting God to get to this place, but they finally arrived. They saw God's deliverance from Egypt, received His guidance on the way to go, saw His glorious victory at the Red Sea, received God's miraculous gifts of food and water, and they saw a prayerful victory won over the Amalekites.

i. Israel stayed in **the Wilderness of Sinai** until Numbers 10. More than 57 chapters of Scripture are devoted to what happened to Israel in the year they camped at Mount Sinai.

ii. "The word conventionally translated 'wilderness' is not a sandy desert, but grazing country, not settled by man." (Cole)

b. **So Israel camped there before the mountain:** In one sense, all that went before was meant to bring them to this place. This was the beginning of the fulfillment of what God said in Exodus 3:12: *this shall be a sign to you that I have sent you: When you have brought the people out of Egypt, you shall serve God on this mountain.*

i. Sinai was the place where Moses met God at the burning bush. The whole nation of Israel would soon experience some of what Moses did at the burning bush. Moses could lead them to this mountain for this experience because he had already been there. The people could not go farther than their leader.

ii. If the traditional site of Mount Sinai looks like anything, it looks like a huge pulpit - a sudden, steep outcropping of mountain out in the wilderness. Here, God preached one of the most dramatic sermons ever heard.

iii. Yet there is good reason to believe that the *traditional* site of Mount Sinai - on the Sinai Peninsula - is not the correct location of the **mountain** where all this came to pass.

• According to Exodus 2:15, 3:1, and 3:12 this mountain was in the region of *Midian*, which was on the east side of the Gulf of Aqaba, east of the Sinai Peninsula. The ancient land of Midian is in the modern nation

of Saudi Arabia.

- In Galatians 4:25, the Apostle Paul clearly described Mount Sinai as being *in Arabia*. Though some claim that this can also be understood as extending to the Sinai Peninsula, this isn't the normal understanding of where *Arabia* is, either in the modern or the ancient understanding.
- There is significant evidence - both historic and archaeological - to associate the Arabian mountain *Jebel al-Lawz* with the site of Mount Sinai.

2. (3-4) God reminds Israel of His great power and care for them.

And Moses went up to God, and the LORD called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the children of Israel: 'You have seen what I did to the Egyptians, and *how* I bore you on eagles' wings and brought you to Myself.'"

a. **Moses went up to God, and the LORD called to him from the mountain:** Moses, led by God, went up on the mountain to meet with God as he had before - and the LORD spoke to Moses again.

b. **Thus you shall say to the house of Jacob:** With this title God associated the nation with the weakest and least stable of the patriarchs. At this point they acted more like **Jacob** than like Abraham or Isaac.

c. **You have seen what I did to the Egyptians:** God gave a message to Israel through Moses, a message regarding His purpose and destiny for Israel. This destiny was based on what God already did for them in the great deliverance from Egypt.

d. **I bore you on eagles' wings:** An **eagles' wings** are strong and sure; but they also speak of careful protection. It is said that an eagle does not carry her young in her claws like other birds; the young eagles attach themselves to the back of the mother eagle and are protected as they are carried. Any arrow from a hunter must pass through the mother eagle before it could touch the young eagle on her back.

i. "This metaphor is developed most extensively in Deuteronomy 32:11, where the loving compassion, protection, strength, and watchfulness of God is compared with the majestic bird's attributes." (Kaiser)

e. **And brought you to Myself:** The *deliverance (I bore you on eagles' wings)* was for *fellowship (brought you to Myself)*. God didn't deliver Israel so they could live apart from God, but so they could be God's people.

3. (5-6) God reveals His plan and destiny for Israel.

"Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth *is* Mine. And you shall be to Me a kingdom of priests and a holy nation.' These *are* the words which you shall speak to the children of Israel."

a. **If you will indeed obey My voice and keep My covenant:** God would soon make a formal covenant with Israel at Mount Sinai. Before He did, He revealed what He wanted to do to for an obedient Israel.

i. Before God called Israel to keep His *law*, He commanded them to "**keep My covenant.**" The **covenant** was greater than the law itself. The covenant God made with Israel involved law, sacrifice, and the choice to obey and be blessed or to disobey and be cursed.

b. **Then you shall be a special treasure to Me:** God intended for Israel to be **a special treasure** unto Him. He wanted them to be a people with a unique place in God's great plan, a people of great value and concern to God. It wasn't as if God ignored the rest of the world (**for all the earth is mine**), but that He was determined to use Israel to reach the earth.

i. The Apostle Paul also wanted Christians to know how great a treasure they were to God; he prayed they would know *what are the riches of the glory of His inheritance in the saints* (Ephesians 1:18).

ii. "Where his treasure is, there is a man's heart. If it is in ships on the treacherous sea, he tosses restlessly on his bed, solicitous for its safety. If it is in fabrics, he guards against moth; if in metal, against rust and thieves. And is Christ less careful for his own?" (Meyer)

c. **You shall be to Me a kingdom of priests:** God intended for Israel to be **a kingdom of priests**, where every believer could come before God themselves, and as a group they represented God to the nations.

i. "The whole nation was to act as mediators of God's grace to the nations of the earth." (Kaiser) "God's 'particularist' choice of Israel has a wider 'universalist' purpose." (Cole)

ii. Peter reminds us we are a *royal priesthood* (1 Peter 2:9), those who serve God as both kings and priests (*and has made us kings and priests to His God and Father*, Revelation 1:6).

d. **And a holy nation:** God intended for Israel to be **a holy nation**, a nation and people set apart from the rest of the world, the particular possession of God, fit for His purposes.

i. Peter reminds us we are a *holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light* (1 Peter 2:9). As God's people, we must be set apart, thinking and doing differently than the flow of the world in general.

4. (7-9) The people agree to obey the covenant.

So Moses came and called for the elders of the people, and laid before them all these words which the LORD commanded him. Then all the people answered together and said, "All that the LORD has spoken we will do." So Moses brought back the words of the people to the LORD. And the LORD said to Moses, "Behold, I come to you in the thick cloud, that the people may hear when I speak with you, and believe you forever." So Moses told the words of the people to the LORD.

a. **Laid before them all these words which the LORD commanded him:** The people are later challenged to receive the covenant again, after they heard its terms, and they received it again (Exodus 24:1-8).

i. Here they said, "**All that the LORD has spoken we will do.**" "Their answer was sincere, but it was ignorant." (Morgan) Later they would say it again, in an even more formal arrangement (Exodus 24:1-8).

ii. "Even so with us. We say, 'All that Jehovah hath spoken we will do,' and we fail. But God never fails. He waits and pursues His own way of grace and government." (Morgan)

b. **Moses brought back the words of the people to the LORD:** Moses here acted as a true priest, as an intermediary between God and the people. Yet God spoke audibly to Moses (**that the people may hear when I speak with you**) so everyone would know that it was really God speaking to Moses.