

The cover features a dramatic scene of a stone archway, likely from an ancient Egyptian temple, set against a backdrop of a dark, stormy sea. The archway is made of weathered, light-colored stone and is partially obscured by a large, semi-transparent white triangle that points downwards. The title 'ECHOES OF EXODUS' is written in a large, white, elegant serif font, with 'ECHOES' and 'EXODUS' being significantly larger than 'OF'. The text is centered over the archway and the sea. At the bottom of the image, there is a small, faint line of text: 'A SPIRITUALLY A NEW KING CAME TO POWER IN EGYPT'.

# ECHOES OF EXODUS

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# PREFACE



What comes to mind when you think of the book of Exodus?<sup>1</sup> Perhaps it's a baby boy in a basket, or Moses standing before the burning bush, or the dramatic parting of the Red Sea, or the thunder and lightning at Mount Sinai, or maybe this is a completely new story for you. Whatever your experience is with the book of Exodus, it is full of powerful and memorable scenes—but they're part of something even bigger.

The Exodus story is not just an ancient account of the Israelites escaping Egypt. It's a story that depicts a pattern that runs through the entire Bible—the story of God seeing His people in bondage, hearing their cries, and coming down to deliver them. It's about the movement from slavery to freedom, from death to life, from wilderness to promise.

The New Testament writers, especially Paul, saw echoes of the story of Exodus in the life, death, and resurrection of Jesus. Jesus is the ultimate deliverer—He confronts the powers that enslave us. His death is our Passover; His blood covers us and we are saved from death. His resurrection is our movement from bondage to new life, just as the Israelites crossed the Red Sea to freedom. The Christian life is our wilderness journey toward the promised land of God's kingdom fully realized.

Paul didn't just mention the Exodus story occasionally—he wrote in images from Exodus throughout his letters.<sup>2</sup> When he wrote about salvation, he used Exodus language. When he described the Christian life, he saw it as a perpetual reenactment of Israel's journey from bondage to freedom. When he celebrated communion, he understood it as an ongoing Passover celebration of our deliverance through Christ.

And if the Exodus is part of Jesus' story, then it's part of our story too.<sup>3</sup>

As scholar N.T. Wright states, "The exodus is not simply a story about the rescue of Israelites from Egypt but a pattern of how God works in

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<sup>1</sup> The book of Exodus is the story of the Israelites, the Hebrews, a group of people God chose to be His own. It begins with their bondage in Egypt and continues through their deliverance by Moses (and the events of the plagues), the crossing of the Red Sea, the wandering in the desert and God's provisions, and their journey into the Promised Land.

<sup>2</sup> Paul didn't always cite directly from the book of Exodus, nor did he explicitly use stories from Exodus, but he did use imagery, themes, and language to reference and tie the Exodus story to current readers.

<sup>3</sup> "The Larger Story of Exodus." *Exploring the Exodus Scroll in Three Movements*. By Shara Drimalla &

1 BibleProject Team. [bibleproject.com/articles/the-larger-story-of-exodus/](https://bibleproject.com/articles/the-larger-story-of-exodus/). March 21, 2022.



salvation history.”<sup>4</sup> This pattern reveals something fundamental about who God is and how He works: He sees, He hears, He delivers, He leads, He provides, He covenants, He brings His people home.

So let’s begin this journey together. Let’s discover how the ancient road out of Egypt mirrors our road to freedom in Christ. Let’s see how a story thousands of years old is still unfolding in our lives today.

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<sup>4</sup> Wright, N.T. *The Day the Revolution Began: Reconsidering the Meaning of Jesus’s Crucifixion*. HarperOne, 2018. 86

# SLAVES TO SIN

## Lesson 1

Exodus 1:8-14

Romans 6:15-23



### Scripture Reading



### Exodus Passage: Exodus 1:8-14

**Context:** At the end of the book of Genesis, we find the Israelites (God's chosen people—the family of Abraham, Isaac, and Jacob) living in Egypt due to a famine in Canaan, the land promised to Abraham's family. Because of Joseph's high position in the Egyptian government, his family was blessed and they continued to live there for generations.

*<sup>8</sup> Eventually, a new king came to power in Egypt who knew nothing about Joseph or what he had done. <sup>9</sup> He said to his people, "Look, the people of Israel now outnumber us and are stronger than we are. <sup>10</sup> We must make a plan to keep them from growing even more. If we don't, and if war breaks out, they will join our enemies and fight against us. Then they will escape from the country." <sup>11</sup> So the Egyptians made the Israelites their slaves. They appointed brutal slave drivers over them, hoping to wear them down with crushing labor. They forced them to build the cities of Pithom and Rameses as supply centers for the king. <sup>12</sup> But the more the Egyptians oppressed them, the more the Israelites multiplied and spread, and the more alarmed the Egyptians became. <sup>13</sup> So the Egyptians worked the people of Israel without mercy. <sup>14</sup> They made their lives bitter, forcing them to mix mortar and make bricks and do all the work in the fields. They were ruthless in all their demands.*



### Paul's Letters: Romans 6:15-23

**Context:** Romans is Paul's letter to the church in Rome, which was made up mostly of Jews but also contained a large number of Gentiles. Paul wrote it as a way to present an organized explanation of what it means

to have faith—to be a follower of Jesus.<sup>1</sup> In chapter six, Paul focused on the power of sin but the even greater power found in Christ to break the bondage of sin.

*<sup>15</sup> Well then, since God’s grace has set us free from the law, does that mean we can go on sinning? Of course not! <sup>16</sup> Don’t you realize that you become the slave of whatever you choose to obey? You can be a slave to sin, which leads to death, or you can choose to obey God, which leads to righteous living. <sup>17</sup> Thank God! Once you were slaves of sin, but now you wholeheartedly obey this teaching we have given you. <sup>18</sup> Now you are free from your slavery to sin, and you have become slaves to righteous living. <sup>19</sup> Because of the weakness of your human nature, I am using the illustration of slavery to help you understand all this. Previously, you let yourselves be slaves to impurity and lawlessness, which led ever deeper into sin. Now you must give yourselves to be slaves to righteous living so that you will become holy. <sup>20</sup> When you were slaves to sin, you were free from the obligation to do right. <sup>21</sup> And what was the result? You are now ashamed of the things you used to do, things that end in eternal doom. <sup>22</sup> But now you are free from the power of sin and have become slaves of God. Now you do those things that lead to holiness and result in eternal life. <sup>23</sup> For the wages of sin is death, but the free gift of God is eternal life through Christ Jesus our Lord.*



### Thematic Connections

There are three key theological themes that connect these passages:

Slavery/Bondage	The Oppression Progresses	The Need for God to Intervene
Both passages depict a state of enslavement—Israel under Pharaoh’s brutal oppression, and humanity under sin’s relentless control. In both cases, the slavery is all-encompassing,	Both forms of slavery intensify over time. Pharaoh’s demands became increasingly ruthless and without mercy ( <b>Exodus 1:13-14</b> ). Similarly, Paul described sin as leading “ever deeper	Both passages set up a crisis that human effort cannot resolve. The Israelites could not overthrow the Egyptians. We cannot free ourselves from sin’s power. Both situations cry out for a

affecting every aspect of life, and those enslaved cannot free themselves.	into sin" ( <b>Romans 6:19</b> ), producing an escalating cycle of bondage.	deliverer—which is exactly what God provides in the Exodus through Moses, and ultimately, the believer's eternal deliverance through Christ.
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## Observation Questions

### Exodus 1:8-14:

- 1 What specific reasons did the new king, Pharaoh, give for enslaving the Israelites? (**Exodus 1:9-10**)
  
- 2 What words does the text use to describe the nature of Israel's slavery? (**Exodus 1:11-14**)
  
- 3 What was ironic about Pharaoh's plan? (Hint: look at **1:12**)

### Romans 6:15-23:

- 4 According to Paul, what were the two options for "slavery" that he presents? (**Romans 6:16**)
  
- 5 What did Paul say is the "result" or "wages" of each type of slavery? (**6:19, 21-23**)



## Connection Questions

6

How does Paul's description of slavery to sin mirror the characteristics of Israel's slavery in Egypt?

7

Both passages describe a form of slavery that affects identity. How did Pharaoh try to redefine who the Israelites were? How does sin redefine who we are?

8

In Exodus, the Israelites couldn't free themselves—they needed God to intervene. How does Paul's argument in Romans reflect this same reality about our slavery to sin?

9

The Egyptian's oppression intensified over time. In a similar way, how does Paul describe sin's progressive nature in **Romans 6:19-21**?



## Interpretation Questions

10

Why do you think Paul used the metaphor of slavery rather than another image to describe our relationship with sin?

11

Paul says we've moved from being "slaves to sin" to being "slaves to righteousness" and "slaves of God." Why do you think he doesn't just say we are "free"?



## Application Questions

12

What do you understand sin to be? Is it more than just bad behavior?

13

Take a moment to read over some definitions of sin from biblical scholars:

- St. Augustine of Hippo defined sin as a "loss of love for the Christian God and an elevation of self-love." He stated, "My sin was this: That I looked for beauty, pleasure and truth, not in Him, but in myself and in His other creatures." - *The Confessions of St. Augustine*
- "The sin underneath all our sins is to trust the lie of the serpent that we cannot trust the love and grace of Christ and must take matters into our own hands." - Martin Luther

- “Sin, properly so called, is a voluntary transgression of a known law of God.” Sin is any willful violation of the known will of God – arising from a heart turned away from perfect love toward God and neighbor. Sin is not first about breaking rules, but about a rupture in love and trust. Because God’s law is summed up in love (love of God and neighbor), sin is ultimately a failure of love. – John Wesley

How do these definitions compare to yours?

14

In light of the quotes and your answer to question 13, what are some contemporary forms of slavery or bondage that people face today? As you answer consider:

- Addictions (substances, technology, pornography)
- Materialism and consumerism
- People-pleasing and the need for approval
- Racism
- Anxiety and fear
- Bitterness and unforgiveness
- Other:

15

In what area of your life do you most feel enslaved to sin right now? What does that slavery look like on a daily basis?

16

As you continue to embrace your reality of no longer being a slave to sin, how does that change your daily life?



### Reflection Questions

17

How does understanding the Israelites' experience in Egypt—their inability to free themselves, the progressive nature of their oppression, their need for a deliverer—deepen your understanding of Paul's teaching on slavery to sin? What new insights does this connection give you?

18

The Exodus narrative offers a pattern: God sees, God hears, God delivers. How does this pattern offer hope for those struggling with sin, addiction, oppression, or other forms of bondage today? Where have you seen this pattern in your own life or in the lives of others?



19

Who in your life needs to hear that freedom from sin is possible? Think of someone who seems trapped in a destructive pattern. How might you share your own story of God's deliverance in a way that offers hope without judgment?

20

What would it look like to be part of someone else's exodus? The Israelites needed Moses to lead them out. Who in your sphere of influence might need you to walk alongside them as they seek freedom from bondage? What practical step could you take this week?



## Ending Response

Each week a song will be highlighted that emphasizes the themes of the lesson. Take some time to read the lyrics or listen to the song as an act of praise and thanksgiving for what Christ has accomplished.

### NO LONGER SLAVES

You unravel me with a melody  
You surround me with a song  
Of deliverance from my enemies  
'Til all my fears are gone  
I'm no longer a slave to fear  
I am a child of God

From my mother's womb  
You have chosen me  
Love has called my name  
I've been born again to your family  
Your blood flows through my veins  
I'm no longer a slave to fear  
I am a child of God

I am surrounded by the arms of the Father  
I am surrounded by songs of deliverance  
We've been liberated from our bondage  
We're the sons and the daughters  
Let us sing our freedom

You split the sea so I could walk right through it  
My fears are drowned in perfect love  
You rescued me so I could  
stand and say  
I am a child of God  
Yes, I am a  
child of  
God

No Longer Slaves, Songwriters:  
Jonathan David Helsler/Brian  
Johnson/Joel Case, ©2014, CCLI  
#7030123. License #29262



# SERMON NOTES







# THE DELIVERER COMES



## Lesson 2

Exodus 2:23-25; 3:1-10; 12:1-13, 28-30

1 Corinthians 5:7-8; Romans 6:6-7, 17-18; Ephesians 1:6-7; Galatians 4:3-7



### Scripture Reading



Exodus Passages: Exodus 2:23-25; 3:1-10;<sup>1</sup> 12:1-13, 28-30

**Context:** After witnessing the Israelites' suffering under Egyptian slavery, God heard their cries and remembered His covenant with Abraham, Isaac, and Jacob. He called Moses from within a burning bush to be the deliverer who would confront Pharaoh and lead His people to freedom. Through a series of plagues demonstrating God's power over Egypt's gods, Pharaoh's heart remained hardened—until the final and most devastating plague.

*2:23 Years passed, and the king of Egypt died. But the Israelites continued to groan under their burden of slavery. They cried out for help, and their cry rose up to God. <sup>24</sup> God heard their groaning, and he remembered his covenant promise to Abraham, Isaac, and Jacob. <sup>25</sup> He looked down on the people of Israel and knew it was time to act.*

*<sup>3:1</sup> One day Moses was tending the flock of his father-in-law, Jethro, the priest of Midian. He led the flock far into the wilderness and came to Sinai, the mountain of God. <sup>2</sup> There the angel of the LORD appeared to him in a blazing fire from the middle of a bush. Moses stared in amazement. Though the bush was engulfed in flames, it didn't burn up.*

*<sup>3</sup> "This is amazing," Moses said to himself. "Why isn't that bush burning up? I must go see it." <sup>4</sup> When the LORD saw Moses coming to take a closer look, God called to him from the middle of the bush, "Moses! Moses!" "Here I am!" Moses replied. <sup>5</sup> "Do not come any closer," the LORD warned. "Take off your sandals, for you are standing on holy ground. <sup>6</sup> I am the God of your father—the God of Abraham, the God of Isaac, and*

<sup>1</sup>In the chapters between 3-12, Moses traveled to Egypt, confronted Pharaoh, and Pharaoh refused to let the people of Israel go. Through Moses, God performed miraculous signs and sent 9 plagues before the final plague described in chapter 12.

the God of Jacob.” When Moses heard this, he covered his face because he was afraid to look at God. <sup>7</sup> Then the LORD told him, “I have certainly seen the oppression of my people in Egypt. I have heard their cries of distress because of their harsh slave drivers. Yes, I am aware of their suffering. <sup>8</sup> So I have come down to rescue them from the power of the Egyptians and lead them out of Egypt into their own fertile and spacious land. It is a land flowing with milk and honey—the land where the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites now live. <sup>9</sup> Look! The cry of the people of Israel has reached me, and I have seen how harshly the Egyptians abuse them. <sup>10</sup> Now go, for I am sending you to Pharaoh. You must lead my people Israel out of Egypt.”

<sup>12:1</sup> While the Israelites were still in the land of Egypt, the LORD gave the following instructions to Moses and Aaron: <sup>2</sup> “From now on, this month will be the first month of the year for you. <sup>3</sup> Announce to the whole community of Israel that on the tenth day of this month each family must choose a lamb or a young goat for a sacrifice, one animal for each household. <sup>4</sup> If a family is too small to eat a whole animal, let them share with another family in the neighborhood. Divide the animal according to the size of each family and how much they can eat. <sup>5</sup> The animal you select must be a one-year-old male, either a sheep or a goat, with no defects.

<sup>6</sup> “Take special care of this chosen animal until the evening of the fourteenth day of this first month. Then the whole assembly of the community of Israel must slaughter their lamb or young goat at twilight. <sup>7</sup> They are to take some of the blood and smear it on the sides and top of the doorframes of the houses where they eat the animal. <sup>8</sup> That same night they must roast the meat over a fire and eat it along with bitter salad greens and bread made without yeast. <sup>9</sup> Do not eat any of the meat raw or boiled in water. The whole animal—including the head, legs, and internal organs—must be roasted over a fire. <sup>10</sup> Do not leave any of it until the next morning. Burn whatever is not eaten before morning.

<sup>11</sup> “These are your instructions for eating this meal: Be fully dressed, wear your sandals, and carry your walking stick in your hand. Eat the meal with urgency, for this is the LORD’s Passover. <sup>12</sup> On that night I will pass through the land of Egypt and strike down every firstborn son and

*firstborn male animal in the land of Egypt. I will execute judgment against all the gods of Egypt, for I am the LORD! <sup>13</sup> But the blood on your doorposts will serve as a sign, marking the houses where you are staying. When I see the blood, I will pass over you. This plague of death will not touch you when I strike the land of Egypt. <sup>28</sup> So the people of Israel did just as the LORD had commanded through Moses and Aaron. <sup>29</sup> And that night at midnight, the LORD struck down all the firstborn sons in the land of Egypt, from the firstborn son of Pharaoh, who sat on his throne, to the firstborn son of the prisoner in the dungeon. Even the firstborn of their livestock were killed. <sup>30</sup> Pharaoh and all his officials and all the people of Egypt woke up during the night, and loud wailing was heard throughout the land of Egypt. There was not a single house where someone had not died.*



**Paul's Letters: 1 Corinthians 5:7-8; Romans 6:6-7, 17-18;  
Ephesians 1:6-7; Galatians 4:3-7**

**Context:** Paul wrote to early Christian communities struggling to understand their new identity in Christ. To the Corinthians, he addressed moral compromise within the church, using Passover imagery to call them to holy living that matched their redeemed status. In Romans, he explained the radical freedom believers have from sin's enslaving power through union with Christ. To the Ephesians, he celebrated the lavish grace that purchased their freedom through Christ's blood. And to the Galatians, he proclaimed the stunning truth that through Christ's deliverance, believers are no longer slaves but adopted children and heirs of God. In each letter, Paul drew on the Exodus deliverance to help believers grasp the magnitude of what Christ had accomplished.

**1 Corinthians 5:7-8**

*<sup>7</sup> Get rid of the old "yeast" by removing this wicked person from among you. Then you will be like a fresh batch of dough made without yeast, which is what you really are. Christ, our Passover Lamb, has been sacrificed for us. <sup>8</sup> So let us celebrate the festival, not with the old bread of wickedness and evil, but with the new bread of sincerity and truth.*

## **Romans 6:6-7, 17-18**

<sup>6</sup> We know that our old sinful selves were crucified with Christ so that sin might lose its power in our lives. We are no longer slaves to sin. <sup>7</sup> For when we died with Christ we were set free from the power of sin. <sup>17</sup> Thank God! Once you were slaves of sin, but now you wholeheartedly obey this teaching we have given you. <sup>18</sup> Now you are free from your slavery to sin, and you have become slaves to righteous living.

## **Ephesians 1:6-7**

<sup>6</sup> So we praise God for the glorious grace he has poured out on us who belong to his dear Son. <sup>7</sup> He is so rich in kindness and grace that he purchased our freedom with the blood of his Son and forgave our sins.

## **Galatians 4:3-7**

<sup>3</sup> And that's the way it was with us before Christ came. We were like children; we were slaves to the basic spiritual principles of this world. <sup>4</sup> But when the right time came, God sent his Son, born of a woman, subject to the law. <sup>5</sup> God sent him to buy freedom for us who were slaves to the law, so that he could adopt us as his very own children. <sup>6</sup> And because we are his children, God has sent the Spirit of his Son into our hearts, prompting us to call out, "Abba, Father." <sup>7</sup> Now you are no longer a slave but God's own child. And since you are his child, God has made you his heir.



## **Thematic Connections**

There are three key theological themes that connect these passages:

<b>The Need for a Deliverer</b>	<b>Sacrificial Blood/Protection</b>	<b>From Slaves to Heirs</b>
These passages emphasize that deliverance requires an appointed deliverer. Moses was God's chosen instrument to confront Pharaoh and lead	The central element in these narratives is a sacrificial lamb whose blood provides protection. In Exodus, the lamb's blood on the doorposts marked households for	The Exodus narrative and Paul's letters both emphasize a radical transformation from bondage to belonging. The Israelites moved from being Pharaoh's slaves to becoming



<p>Israel out of bondage. Christ is God's ultimate deliverer who confronts the powers of sin and death. Neither Israel nor humanity could save themselves—salvation comes through God alone.</p>	<p>protection from judgment. Paul explicitly identified Christ as "our Passover Lamb" whose blood purchases our freedom and forgives our sins. The sacrifice is both substitutionary (the lamb dies instead of the firstborn) and protective (the blood marks and saves).</p>	<p>God's treasured people, freed to worship and serve Him. Paul celebrates an even greater transformation: through Christ's deliverance, believers are not merely freed from slavery to sin—they are adopted as God's own children and made heirs of His promises. Both deliverances demonstrate that God doesn't just rescue His people from something; He rescues them for something—an intimate relationship with Him as beloved children who inherit all His promises.</p>
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### Observation Questions

**Exodus 2:23-25; 3:1-10; 12:1-13, 28-30:**

- 1 How did God respond to the cries of His people? (**Exodus 2:23-25**)

2 In the Exodus story God used Moses to accomplish the deliverance. What does this tell us about how God works through people?

3 What specific instructions did God give about the lamb to be sacrificed and what characteristics must it have?

4 What were the Israelites supposed to do with the blood of the lamb? And what was the purpose of the blood on the doorposts according to **12:13**? What was the outcome?

**1 Corinthians 5:7-8; Romans 6:6-7, 17-18; Ephesians 1:6-7; Galatians 4:3-7:**

5 What does Paul explicitly call Christ in **1 Corinthians 5:7**?

6

What do each of the following passages (verses listed on the previous page) state about what Christ's blood accomplished?

- **1 Corinthians:**
- **Romans:**
- **Ephesians:**

7

What is our relationship status with God because He came to deliver us? (**Galatians 4:3-7**)



### Connection Questions

8

How did Paul's identification of Christ as "our Passover Lamb" connect to the requirements for the Passover lamb in **Exodus 12:5**?

9

In Exodus, the blood on the doorposts marked and protected the Israelites. How did Paul describe believers being "marked" by Christ's blood?



### Interpretation Questions

10

Why do you think God required a blood sacrifice for deliverance rather than simply declaring the Israelites free?

11

The Passover lamb had to be “without defect.” What does that reveal about Jesus and the requirements needed to be the deliverer of humanity?



### Application Questions

12

The Israelites had to trust that the blood on their doorposts would protect them, even though they couldn't see how it worked. In what areas of your life do you struggle to trust in Christ's blood to cover you?

13

Imagine you are an Israelite on that first Passover night, hearing the wailing throughout Egypt but safe inside your blood-marked home. What emotions would you feel? How does this help you understand the weight of what Christ has done for you?

14

The Passover was meant to be remembered and celebrated annually. In what ways do you personally practice the act of remembering? How can remembering lead us into worship?



## Reflection Questions

15

Read this quote from N.T. Wright: “The Passover was not simply about escaping death; it was about being liberated from slavery to serve God.”<sup>2</sup> How does this deepen your understanding of what Christ’s sacrifice accomplished? In what ways are you living out your own liberation?

16

The Israelites’ deliverance was a community event—whole families marked their homes and ate the Passover meal together.<sup>3</sup> How does this challenge Western individualism in how we think about salvation? In what ways is your deliverance connected to the community of believers?

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<sup>2</sup> Wright, N.T. *Paul and the Faithfulness of God*. Fortress Press, 2013. 1040

<sup>3</sup> It is interesting to note that God made provision even for poorer and smaller families and encouraged families to eat together and share what they had so that no one would be left out. (**Exodus 12:4**)

17

If you were to explain the meaning of Christ's death and resurrection to someone who had never heard the story before, how would you connect it to the idea of needing a deliverer? How might you help them understand that Christ came not just to save us from something, but to bring us into His family?

18

God told the Israelites to remember and retell the Passover story to their children (**Exodus 12:26-27**). Who in your life needs to hear your story of deliverance through Christ? How might sharing your testimony help them understand their own need for a deliverer? Consider writing out a three-sentence version of your testimony.



## Ending Response

Each week a song will be highlighted that emphasizes the themes of the lesson. Take some time to read the lyrics or listen to the song as an act of praise and thanksgiving for what Christ has accomplished.

### WAYMAKER

You are here, moving in our midst

I worship You

You are here, working in this place

I worship You

Way maker, miracle worker, promise keeper

Light in the darkness

My God, that is who You are

Way maker, miracle worker, promise keeper

Light in the darkness

My God, that is who You are

You are here, touching every heart

I worship You

You are here, healing every heart

I worship You

You are here, turning lives around

I worship You

You are here, mending every heart

I worship You

Even when I don't see it, You're working

Even when I don't feel it, You're working

You never stop,

You never stop working



# SERMON NOTES









# THROUGH THE WATERS



## Lesson 3

Exodus 14:9-14, 21-31

Romans 6:3-11; Colossians 2:12-15; 1 Corinthians 10:1-2



### Scripture Reading



### Exodus Passages: Exodus 14:9-14, 21-31

**Context:** After the final plague—the death of all firstborn sons—Pharaoh finally released the Israelites from slavery. But as they made their way out of Egypt, toward freedom, Pharaoh changed his mind and pursued them with his army. The Israelites found themselves trapped between the Egyptian army and the Red Sea with no apparent escape. What seemed like certain death became the stage for one of God’s greatest miracles and acts of deliverance.

<sup>9</sup> *The Egyptians chased after them with all the forces in Pharaoh’s army—all his horses and chariots, his charioteers, and his troops. The Egyptians caught up with the people of Israel as they were camped beside the shore near Pi-hahiroth, across from Baal-zephon.* <sup>10</sup> *As Pharaoh approached, the people of Israel looked up and panicked when they saw the Egyptians overtaking them. They cried out to the LORD,* <sup>11</sup> *and they said to Moses, “Why did you bring us out here to die in the wilderness? Weren’t there enough graves for us in Egypt? What have you done to us? Why did you make us leave Egypt?”* <sup>12</sup> *Didn’t we tell you this would happen while we were still in Egypt? We said, ‘Leave us alone! Let us be slaves to the Egyptians. It’s better to be a slave in Egypt than a corpse in the wilderness!’”*

<sup>13</sup> *But Moses told the people, “Don’t be afraid. Just stand still and watch the LORD rescue you today. The Egyptians you see today will never be seen again.”* <sup>14</sup> *The LORD himself will fight for you. Just stay calm.”*

<sup>21</sup> *Then Moses raised his hand over the sea, and the LORD opened up a path through the water with a strong east wind. The wind blew all that night, turning the seabed into dry land.* <sup>22</sup> *So the people of Israel walked*

through the middle of the sea on dry ground, with walls of water on each side! <sup>23</sup> Then the Egyptians—all of Pharaoh's horses, chariots, and charioteers—chased them into the middle of the sea. <sup>24</sup> But just before dawn the Lord looked down on the Egyptian army from the pillar of fire and cloud, and he threw their forces into total confusion. <sup>25</sup> He twisted their chariot wheels, making their chariots difficult to drive. "Let's get out of here—away from these Israelites!" the Egyptians shouted. "The LORD is fighting for them against Egypt!" <sup>26</sup> When all the Israelites had reached the other side, the LORD said to Moses, "Raise your hand over the sea again. Then the waters will rush back and cover the Egyptians and their chariots and charioteers." <sup>27</sup> So as the sun began to rise, Moses raised his hand over the sea, and the water rushed back into its usual place. The Egyptians tried to escape, but the LORD swept them into the sea. <sup>28</sup> Then the waters returned and covered all the chariots and charioteers—the entire army of Pharaoh. Of all the Egyptians who had chased the Israelites into the sea, not a single one survived. <sup>29</sup> But the people of Israel had walked through the middle of the sea on dry ground, as the water stood up like a wall on both sides. <sup>30</sup> That is how the LORD rescued Israel from the hand of the Egyptians that day. And the Israelites saw the bodies of the Egyptians washed up on the seashore. <sup>31</sup> When the people of Israel saw the mighty power that the LORD had unleashed against the Egyptians, they were filled with awe before him. They put their faith in the LORD and in his servant Moses.



## Paul's Letters: Romans 6:3-11; Colossians 2:12-15; 1 Corinthians 10:1-2

**Context:** In **Romans 6**, Paul explained the significance of baptism as our participation in Christ's death and resurrection. In **Colossians 2:12-15**, he described how baptism represents our burial with Christ and our liberation from the powers that enslaved us. And in **1 Corinthians 10**, Paul rehearsed the past in order to encourage allegiance to Christ. Jesus asks us to be baptized with water (**Matthew 28:18-20**), as a symbol of the believer's union with Christ. It identifies that the person is a disciple of Christ and celebrates the passage from the old life into the new life. In addition to literal water baptism, in these passages, baptism is used to symbolize our relationship with Jesus as well as our new life. Baptism is not required to receive God's salvation. However, all who

have trusted Christ are encouraged to follow Him in baptism as a step of obedience.<sup>1</sup>

### **Romans 6:3-11**

<sup>3</sup> *Or have you forgotten that when we were joined with Christ Jesus in baptism, we joined him in his death?* <sup>4</sup> *For we died and were buried with Christ by baptism. And just as Christ was raised from the dead by the glorious power of the Father, now we also may live new lives.* <sup>5</sup> *Since we have been united with him in his death, we will also be raised to life as he was.* <sup>6</sup> *We know that our old sinful selves were crucified with Christ so that sin might lose its power in our lives. We are no longer slaves to sin.* <sup>7</sup> *For when we died with Christ we were set free from the power of sin.* <sup>8</sup> *And since we died with Christ, we know we will also live with him.* <sup>9</sup> *We are sure of this because Christ was raised from the dead, and he will never die again. Death no longer has any power over him.* <sup>10</sup> *When he died, he died once to break the power of sin. But now that he lives, he lives for the glory of God.* <sup>11</sup> *So you also should consider yourselves to be dead to the power of sin and alive to God through Christ Jesus.*

### **Colossians 2:12-15**

<sup>12</sup> *For you were buried with Christ when you were baptized. And with him you were raised to new life because you trusted the mighty power of God, who raised Christ from the dead.* <sup>13</sup> *You were dead because of your sins and because your sinful nature was not yet cut away. Then God made you alive with Christ, for he forgave all our sins.* <sup>14</sup> *He canceled the record of the charges against us and took it away by nailing it to the cross.* <sup>15</sup> *In this way, he disarmed the spiritual rulers and authorities. He shamed them publicly by his victory over them on the cross.*

---

<sup>1</sup>Water baptism is an important step in the journey with Christ as it is a public declaration of an internal reality—what He is already doing inside your heart. Each believer gets to listen to the Holy Spirit for when this step is right in their journey.

## 1 Corinthians 10:1-2<sup>2</sup>

*<sup>1</sup> I don't want you to forget, dear brothers and sisters, about our ancestors in the wilderness long ago. All of them were guided by a cloud that moved ahead of them, and all of them walked through the sea on dry ground. <sup>2</sup> In the cloud and in the sea, all of them were baptized as followers of Moses.*



### Thematic Connections

There are three key theological themes that connect these passages:

Passing through Death to Life	Defeat of Pursuing Powers	New Identity
<p>The Red Sea crossing was a passage through what should have been death with walls of water on both sides and the Egyptian army in pursuit. Yet Israel emerged alive on the other side. Paul saw baptism as our Red Sea moment: we enter the waters dead to sin and, because of Christ, emerge into resurrection life. Both involve going through death to reach new life.</p>	<p>In Exodus, the Egyptian army—the power that enslaved Israel—was destroyed in the very waters that saved God's people. In Colossians, Paul described how Christ "disarmed the spiritual rulers and authorities" through the cross. The same event that delivers God's people destroys the powers that held them captive.</p>	<p>The Israelites who emerged from the Red Sea were fundamentally different from the slaves who entered it—they were now free people with a new identity. Similarly, Paul emphasized that baptism symbolizes the radical identity change that comes through Christ: "our old sinful selves were crucified with Christ" and "we are no longer slaves to sin." These passages describe not just an escape from bondage, but a transformation into a new kind of people.</p>

<sup>2</sup>"The association of water with both cloud and sea prompts Paul to conceive of this deliverance as a kind of baptism 'into Moses' (v. 2). Obviously the Israelites were not immersed in literal water; baptism here suggests identification with and allegiance to the leader of a spiritual community. Paul uses the preposition 'into' to match the idea of baptism 'into Christ' (Gal. 3:27; Rom. 6:3), a reminder of the fact that both 'baptisms' initiated people into the fellowship of a body of believers." Bloomburg, Craig L. *NIV Application Commentary* Copyright. 1994. Bible Gateway Plus



## Observation Questions

### Exodus 14:9-14, 21-31:

- 1 What was the Israelites' emotional and verbal response when they saw the Egyptian army approaching? (**14:10-12**)
- 2 What did Moses tell the people to do in **14:13-14**? What did he say God would do?
- 3 Describe what happened to the Israelites and what happened to the Egyptians as they went through the sea. (**14:21-29**)
- 4 According to **14:31**, what was the result of this experience for the Israelites?

### Romans 6:3-11; Colossians 2:12-15; 1 Corinthians 10:1-2:

- 5 What does Paul say happened to "our old sinful selves"? (**Romans 6:3-11**)
- 6 In Exodus, the Egyptian army (the power enslaving Israel) was destroyed in the sea. How does **Colossians 2:14-15** describe a similar defeat?



## Connection Questions

7

The Israelites passed through the Red Sea with water on both sides—a passage should have resulted in their death. How does Paul describe baptism in similar terms in **Romans 6:3-4**?

8

The Israelites emerged from the Red Sea as free people with a new identity. How do **Romans 6:6-7** and **Colossians 2:12-15** describe our new identity after baptism?



## Interpretation Questions

9

Why do you think Paul highlighted baptism—a water ritual—to symbolize our participation in Christ's death and resurrection? How does the Red Sea crossing help us understand baptism more deeply?

10

Paul says we should consider ourselves to be dead to the power of sin and alive to God (**Romans 6:11**). What does it mean to consider ourselves this way—is this just positive thinking or something more?

11

The Red Sea crossing was both an ending (of slavery) and a beginning (of freedom). How does baptism represent both an ending and a beginning in the Christian life?



### Application Questions

12

The Israelites panicked when they saw the Egyptian army and forgot God's promises and power. When have you faced a "Red Sea moment"—unable to see your way out of a situation? How did you respond?

13

How does remembering God's provision for the Israelites in their "Red Sea moment" change how you view your experience of feeling trapped and without a way out?

14

Moses told the Israelites to "just stand still and watch the Lord rescue you" (**Exodus 14:13**). How does this relate to Paul's emphasis that our deliverance is God's work, not our own effort?





## Reflection Questions

15

Paul says that in baptism, “our old sinful selves were crucified with Christ so that sin might lose its power in our lives” (**Romans 6:6**). Reflect on your baptism (or the baptisms you’ve witnessed).<sup>3</sup>

- What “old self” died in those waters?
- What “new self” emerged?
- What about your identity has changed?
- How are you living out this new identity daily?

16

When the Israelites walked through the Red Sea, their deliverance became a testimony to God’s power. Where might God be inviting you to walk forward in obedience so that others can see His work through your life?

17

Israel’s freedom wasn’t just for themselves—it was so they could become God’s people in the world. How does your freedom in Christ equip you to serve, bless, or advocate for others this week?

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<sup>3</sup>If you are interested in being baptized, email Cary at [cwood@salemalliance.org](mailto:cwood@salemalliance.org)



## Ending Response

Each week a song will be highlighted that emphasizes the themes of the lesson. Take some time to read the lyrics or listen to the song as an act of praise and thanksgiving for what Christ has accomplished.

### GRAVES INTO GARDENS

I searched the world, but it couldn't fill me  
Man's empty praise and treasures that fade  
Are never enough

Then You came along and put me back  
together. And every desire is now satisfied  
Here in Your love

Oh, there's nothing better than You  
There's nothing better than You  
Lord, there's nothing  
Nothing is better than You

I'm not afraid to show You my weakness  
My failures and flaws, Lord, You've seen 'em all  
And You still call me friend

'Cause the God of the mountain  
Is the God of the valley  
There's not a place Your mercy and grace  
Won't find me again

You turn mourning to dancing  
You give beauty for ashes  
You turn shame into glory

You turn graves into garden  
You turn bones into armies  
You turn seas into

highways  
You're the only  
one who  
can

Graves into Gardens, Songwriters:  
Christopher Joel Brown/Steven  
Furtick/Brandon Lake/Tiffany Hammer,  
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# SERMON NOTES







# BREAD FROM HEAVEN



## Lesson 4

### Exodus 16:1-36

1 Corinthians 10:1-4; Philippians 4:19; John 6:31-35, 48-51



## Scripture Reading



### Exodus Passage: Exodus 16:1-36

**Context:** After the dramatic deliverance at the Red Sea, the Israelites journeyed into the wilderness. But, within weeks, their initial joy turned to complaint. They were hungry, and they began to romanticize their time in Egypt, forgetting their slavery and remembering only the food. In response to their grumbling, God provided bread from heaven—manna—that would sustain them throughout their wilderness journey.

*<sup>1</sup> Then the whole community of Israel set out from Elim and journeyed into the wilderness of Sin, between Elim and Mount Sinai. They arrived there on the fifteenth day of the second month, one month after leaving the land of Egypt. <sup>2</sup> There, too, the whole community of Israel complained about Moses and Aaron.*

*<sup>3</sup> "If only the LORD had killed us back in Egypt," they moaned. "There we sat around pots filled with meat and ate all the bread we wanted. But now you have brought us into this wilderness to starve us all to death."*

*<sup>4</sup> Then the LORD said to Moses, "Look, I'm going to rain down food from heaven for you. Each day the people can go out and pick up as much food as they need for that day. I will test them in this to see whether or not they will follow my instructions. <sup>5</sup> On the sixth day they will gather food, and when they prepare it, there will be twice as much as usual."*

*<sup>6</sup> So Moses and Aaron said to all the people of Israel, "By evening you will realize it was the LORD who brought you out of the land of Egypt.*

*<sup>7</sup> In the morning you will see the glory of the LORD, because he has heard your complaints, which are against him, not against us. What have we done that you should complain about us?" <sup>8</sup> Then Moses added, "The LORD will give you meat to eat in the evening and bread to satisfy you in the morning, for he has heard all your complaints against him. What*

have we done? Yes, your complaints are against the LORD, not against us.”<sup>9</sup> Then Moses said to Aaron, “Announce this to the entire community of Israel: ‘Present yourselves before the LORD, for he has heard your complaining.’”<sup>10</sup> And as Aaron spoke to the whole community of Israel, they looked out toward the wilderness. There they could see the awesome glory of the LORD in the cloud.

<sup>11</sup> Then the LORD said to Moses, <sup>12</sup> “I have heard the Israelites’ complaints. Now tell them, ‘In the evening you will have meat to eat, and in the morning you will have all the bread you want. Then you will know that I am the LORD your God.’”

<sup>13</sup> That evening vast numbers of quail flew in and covered the camp. And the next morning the area around the camp was wet with dew. <sup>14</sup> When the dew evaporated, a flaky substance as fine as frost blanketed the ground. <sup>15</sup> The Israelites were puzzled when they saw it. “What is it?” they asked each other. They had no idea what it was.

And Moses told them, “It is the food the LORD has given you to eat.

<sup>16</sup> These are the LORD’s instructions: Each household should gather as much as it needs. Pick up two quarts for each person in your tent.”

<sup>17</sup> So the people of Israel did as they were told. Some gathered a lot, some only a little. <sup>18</sup> But when they measured it out, everyone had just enough. Those who gathered a lot had nothing left over, and those who gathered only a little had enough. Each family had just what it needed.

<sup>19</sup> Then Moses told them, “Do not keep any of it until morning.” <sup>20</sup> But some of them didn’t listen and kept some of it until morning. But by then it was full of maggots and had a terrible smell. Moses was very angry with them. <sup>21</sup> After this the people gathered the food morning by

morning, each family according to its need. And as the sun became hot, the flakes they had not picked up melted and disappeared. <sup>22</sup> On the

sixth day, they gathered twice as much as usual—four quarts for each person instead of two. Then all the leaders of the community came and asked Moses for an explanation. <sup>23</sup> He told them, “This is what the LORD commanded: Tomorrow will be a day of complete rest, a holy Sabbath day set apart for the LORD. So bake or boil as much as you want today, and set aside what is left for tomorrow.”

<sup>24</sup> So they put some aside until morning, just as Moses had commanded. And in the morning the leftover food was wholesome and

good, without maggots or odor.<sup>25</sup> Moses said, "Eat this food today, for today is a Sabbath day dedicated to the LORD. There will be no food on the ground today."<sup>26</sup> You may gather the food for six days, but the seventh day is the Sabbath. There will be no food on the ground that day."<sup>27</sup> Some of the people went out anyway on the seventh day, but they found no food.<sup>28</sup> The LORD asked Moses, "How long will these people refuse to obey my commands and instructions?"<sup>29</sup> They must realize that the Sabbath is the LORD's gift to you. That is why he gives you a two-day supply on the sixth day, so there will be enough for two days. On the Sabbath day you must each stay in your place. Do not go out to pick up food on the seventh day."<sup>30</sup> So the people did not gather any food on the seventh day.<sup>31</sup> The Israelites called the food manna. It was white like coriander seed, and it tasted like honey wafers.<sup>32</sup> Then Moses said, "This is what the LORD has commanded: Fill a two-quart container with manna to preserve it for your descendants. Then later generations will be able to see the food I gave you in the wilderness when I set you free from Egypt."<sup>33</sup> Moses said to Aaron, "Get a jar and fill it with two quarts of manna. Then put it in a sacred place before the LORD to preserve it for all future generations."<sup>34</sup> Aaron did just as the LORD had commanded Moses. He eventually placed it in the Ark of the Covenant—in front of the stone tablets inscribed with the terms of the covenant.<sup>35</sup> So the people of Israel ate manna for forty years until they arrived at the land where they would settle. They ate manna until they came to the border of the land of Canaan.<sup>36</sup> The container used to measure the manna was an omer, which was one-tenth of an ephah; it held about two quarts.



### **Paul's Letters: 1 Corinthians 10:1-4; Philipppians 4:19; John 6:31-35, 48-51**

**Context:** Paul referenced manna in his letter to the Corinthians as he warned them about spiritual complacency. In Philipppians, he assured believers of God's provision. And, though not written by Paul, John's Gospel records Jesus explicitly identifying Himself as the true bread from heaven, the fulfillment of what the manna foreshadowed.

## **1 Corinthians 10:1-4**

*<sup>1</sup> I don't want you to forget, dear brothers and sisters, about our ancestors in the wilderness long ago. All of them were guided by a cloud that moved ahead of them, and all of them walked through the sea on dry ground. <sup>2</sup> In the cloud and in the sea, all of them were baptized as followers of Moses. <sup>3</sup> All of them ate the same spiritual food, <sup>4</sup> and all of them drank the same spiritual water. For they drank from the spiritual rock that traveled with them, and that rock was Christ.*

## **Philippians 4:19**

*And this same God who takes care of me will supply all your needs from his glorious riches, which have been given to us in Christ Jesus.*

## **John 6:31-35, 48-51**

*<sup>31</sup> Our ancestors ate manna while they journeyed through the wilderness! As the Scriptures say, 'Moses gave them bread from heaven to eat.'"*

*<sup>32</sup> Jesus said, "I tell you the truth, Moses didn't give you bread from heaven. My Father did. And now he offers you the true bread from heaven. <sup>33</sup> The true bread of God is the one who comes down from heaven and gives life to the world." <sup>34</sup> "Sir," they said, "give us that bread every day." <sup>35</sup> Jesus replied, "I am the bread of life. Whoever comes to me will never be hungry again. Whoever believes in me will never be thirsty.*

*<sup>48</sup> Yes, I am the bread of life! <sup>49</sup> Your ancestors ate manna in the wilderness, but they all died. <sup>50</sup> Anyone who eats the bread from heaven, however, will never die. <sup>51</sup> I am the living bread that came down from heaven. Anyone who eats this bread will live forever; and this bread, which I will offer so the world may live, is my flesh.*



## **Thematic Connections**

There are three key theological themes that connect these passages (see chart on the following page):



Christ as the True Bread	Temporary vs. Eternal Sustenance	Daily Dependence on God's Provision
<p>Jesus explicitly identified Himself as the true bread from heaven that the manna foreshadowed. Just as manna came down from heaven to give life to Israel in the wilderness, Jesus came down from heaven to give life to the world. Just as the Israelites had to gather and eat the manna daily, we get to come to Christ daily for spiritual sustenance. Paul identified the manna as "spiritual food," recognizing that it pointed to Christ all along.</p>	<p>The manna sustained the Israelites physically, but it was temporary; those who ate it would eventually die. Jesus revealed Himself as the bread that gives eternal life. The manna pointed to something greater—it met an immediate need but couldn't provide ultimate salvation. Christ is the fulfillment of what the manna symbolized—the bread that not only sustains us in this life but gives us eternal life.</p>	<p>The manna had to be gathered each day (except on the Sabbath). The Israelites couldn't stockpile it—they had to trust God for daily provision. This daily dependence taught them to rely on God continually. Jesus echoed this in the Lord's Prayer: "Give us today our daily bread." And, Paul assured the Philippians that God would supply all their needs. The pattern is clear: God's people live in daily dependence on His provision, not on their own resources or reserves.</p>



### Observation Questions

#### Exodus 16:1-36:

- 1 What was the Israelites' complaint in **verse 3**? What did they wish had happened?

2 What did God promise to do in **verse 4**? What test did He mention? Did they pass His test? (**16:19-20**)

3 According to **verse 12**, what was God's purpose in providing the manna?

4 What did the Israelites do when the manna appeared? (**16:17-30**)

5 How long did the manna sustain them? (**16:35**)

**1 Corinthians 10:1-4; Philippians 4:19; John 6:31-35, 48-51:**

6 What did Paul call the manna in **1 Corinthians 10:3**?

7 In **John 6:32-33**, how did Jesus correct the people's understanding of where the bread came from and what the true bread is?

8 What did Jesus promise to those who come to Him? (**John 6:35**)

9 What is the key difference Jesus identifies between the manna and Himself? (**John 6:49-51**)



### Connection Questions

10 The Israelites had to gather manna each day, they couldn't stockpile it. How does this daily dependence relate to Jesus' teaching about coming to Him for sustenance?

11 The manna came in response to Israel's hunger and complaint. What does God's response reveal about who He is? How does Christ's fulfillment as the Bread of Life confirm God's character?



## Interpretation Questions

12

The Israelites grumbled despite God's recent deliverance at the Red Sea. What does this reveal about human nature and our tendency to forget God's faithfulness?

13

N.T. Wright writes: "Jesus doesn't merely give bread; he is the bread. He doesn't merely offer water; he is the water."<sup>1</sup> How does this distinction deepen your understanding of what Christ offers us?



## Application Questions

14

The Israelites romanticized Egypt when they were hungry, forgetting their slavery. When have you been tempted to return to the way things used to be (forget what you were saved from) when facing difficulty in your Christian walk?

15

Manna had to be gathered daily. What does “daily bread” look like in your life? How do you come to Christ each day for sustenance?

16

In our culture, we value independence and self-sufficiency, yet Christ asks us to depend fully on Him for our daily needs. As you think about this call, what fears or resistance come up for you? In contrast, what is to be gained?

17

Jesus promised that those who come to Him will “never be hungry again” (**John 6:35**). Yet we still experience physical and spiritual hunger. What do you think Jesus meant by this promise?



### Reflection Questions

18

Reflect on times when God has provided for you in unexpected ways. How did those experiences teach you to depend on Him?

19

If you were to describe what truly “feeds” you emotionally or spiritually right now, what would you say? What do you turn to when you’re feeling empty?

20

Think of someone you know who is struggling—maybe with anxiety about provision, emptiness despite success, or a sense that “there must be more than this.” How could you tangibly demonstrate God’s provision to them this week (through a meal, practical help, or simply your presence)? And how might that act of love create an opportunity to share why you have hope?



## Ending Response

Each week a song will be highlighted that emphasizes the themes of the lesson. Take some time to read the lyrics or listen to the song as an act of praise and thanksgiving for what Christ has accomplished.

### DAILY BREAD

Waking up to manna, coming to my senses  
You meet me in my grumbling,  
You give me my portion  
Though flesh and heart may fail me,  
Your strength is there to hold me  
Keeping my heart steady, You are my portion  
You are our daily bread, You are our daily bread  
And we will seek Your face  
before we seek Your hand  
You are our daily bread, You are our daily bread  
And we desire You before the Promised Land  
  
Whom have I in Heaven?  
There is none upon Earth  
There is none beside You,  
You give me my portion  
My envy of the boastful led me to confusion  
Until I realized Jesus, that You are my portion  
  
It is good for me to draw near my God  
It is good for me to trust in my God  
It is good for me to declare all his works  
It is good for me, You are good for me  
I draw on You, Jesus  
I draw near to You, Jesus  
You always meet me here  
And I love You  
I love You

Daily Bread, Songwriters: Joel  
Boldero/Steven Packer/Catherine  
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# SERMON NOTES









# WATER FROM THE ROCK



Lesson 5

Exodus 17:1-7

1 Corinthians 10:4; John 7:37-39



## Scripture Reading



## Exodus Passage: Exodus 17:1-7

**Context:** As the Israelites continued their wilderness journey, they faced another crisis: they had no water. Once again, they complained bitterly against Moses, questioning whether God was truly with them. In response, God commanded Moses to strike a rock, and water gushed out—enough to satisfy the entire community.

*<sup>1</sup> At the LORD's command, the whole community of Israel left the wilderness of Sin and moved from place to place. Eventually they camped at Rephidim, but there was no water there for the people to drink. <sup>2</sup> So once more the people complained against Moses. "Give us water to drink!" they demanded. "Quiet!" Moses replied. "Why are you complaining against me? And why are you testing the LORD?" <sup>3</sup> But tormented by thirst, they continued to argue with Moses. "Why did you bring us out of Egypt? Are you trying to kill us, our children, and our livestock with thirst?" <sup>4</sup> Then Moses cried out to the LORD, "What should I do with these people? They are ready to stone me!" <sup>5</sup> The LORD said to Moses, "Walk out in front of the people. Take your staff, the one you used when you struck the water of the Nile, and call some of the elders of Israel to join you. <sup>6</sup> I will stand before you on the rock at Mount Sinai. Strike the rock, and water will come gushing out. Then the people will be able to drink." So Moses struck the rock as he was told, and water gushed out as the elders looked on. <sup>7</sup> Moses named the place Massah (which means "test") and Meribah (which means "arguing") because the people of Israel argued with Moses and tested the LORD by saying, "Is the LORD here with us or not?"*



## Paul's Letters: 1 Corinthians 10:4; John 7:37-39

**Context:** Paul identifies Christ as the rock that provided water for Israel in the wilderness. "In the desert they were provided with food and drink. Paul calls these provisions 'spiritual' (**1 Corinthians 10:3-4**), meaning that these physical objects were a means of grace to God's people. They pointed forward to Christ, the true bread and drink to come (**John 6:30-65**). In other words, the entire nation shared in the blessings and the privileges of God's grace."<sup>1</sup> And, while not written by Paul, John recorded Jesus' dramatic declaration at the Feast of Tabernacles where He identified Himself as the source of living water that connects to both the rock in the wilderness and the promise of the Holy Spirit.

### **1 Corinthians 10:4**

*<sup>4</sup> and all of them our ancestors, the Israelites drank the same spiritual water. For they drank from the spiritual rock that traveled with them, and that rock was Christ.*

### **John 7:37-39**

*<sup>37</sup> On the last day, the climax of the festival, Jesus stood and shouted to the crowds, "Anyone who is thirsty may come to me! <sup>38</sup> Anyone who believes in me may come and drink! For the Scriptures declare, 'Rivers of living water will flow from his heart.'" <sup>39</sup> (When he said "living water," he was speaking of the Spirit, who would be given to everyone believing in him. But the Spirit had not yet been given, because Jesus had not yet entered into his glory.)*



### **Thematic Connections**

There are three key theological themes that connect these passages (see chart on the following page):

Spiritual Thirst and Divine Provision	Christ as the Source of Living Water	Water from the Wounded One
<p>The Israelites' physical thirst in the wilderness represents humanity's deeper spiritual thirst—our need for God Himself. Their complaint about God revealed that their real crisis wasn't just lack of water but doubt about God's presence and care. Jesus addressed this same spiritual need when He invited, "Anyone who is thirsty may come to me!" Both passages recognize that human beings have a thirst that only God can satisfy.</p>	<p>Paul made an astonishing claim: the rock that provided water in the wilderness "was Christ." This isn't just allegory—Paul was saying that Christ was present with Israel, providing for them even before His incarnation. Jesus confirmed this when He declared Himself the source of "living water." Just as the rock was struck and water flowed out to give life to Israel, Christ was struck (crucified) and from Him flows the living water of the Spirit and eternal life.</p>	<p>There's a profound connection between the striking of the rock and the crucifixion of Christ. The rock had to be struck for water to flow; Christ had to be wounded for us to be in right relationship with God. Moses struck the rock with his staff—an instrument of judgment. Christ bore the judgment we deserved. From both the struck rock and the crucified Christ flows life-giving water for God's people.</p>



### Observation Questions

#### Exodus 17:1-7:

- 1 What was the people's demand in **Exodus 17:2**? How did Moses characterize their complaint?

2 What did God command Moses to do in **17:5-6**?

3 What question do the people ask in **17:7** that reveals the deeper issue behind their complaints?

**1 Corinthians 10:4; John 7:37-39:**

4 How does Paul identify the rock in **1 Corinthians 10:4**?

5 What invitation does Jesus give? (**John 7:37-38**)

6 According to **John 7:39**, what was Jesus speaking about when He mentioned “living water”?

7 Who would receive the living water? (**7:39**)



**Connection Questions**

8 The Israelites questioned “Is the Lord here with us or not?” (**Exodus 17:7**). How does Paul’s statement that “that rock was Christ” answer their question?

9 In Exodus, water flowed from a rock in the desert—an impossible source. How does this relate to Jesus’ promise that “rivers of living water will flow” from those who believe in Him?

10 The Israelites’ physical thirst revealed their spiritual crisis. What does Jesus’ invitation to the spiritually thirsty reveal about humanity?



### Interpretation Questions

11 Paul says the rock “traveled with them” (**1 Corinthians 10:4**). If Christ was traveling with the Israelites, what does this suggest about Christ’s presence with His people today?

12 The Israelites tested God by questioning His presence despite His repeated provision. In what ways do we test God today?

13

Why do you think Jesus chose the imagery of water to describe what He offers? What makes water such a powerful metaphor?



### Application Questions

14

The Israelites faced physical thirst in the wilderness, which many of us can relate to. What does spiritual thirst feel like for you? When have you experienced spiritual thirst?<sup>2</sup>

15

Jesus invites “anyone who is thirsty” to come to Him. What keeps people from coming to Christ when they’re spiritually thirsty? What has kept you from coming to Him at times?

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<sup>2</sup> Physical thirst is your body’s way of saying, “I was made to need something outside myself to live.” You can’t will it away, distract yourself forever, or replace water with something else without consequences. When you’re thirsty, everything else fades into the background—comfort, focus, even patience—until that need is met. And not just any liquid will do. Salt water or soda might mask the feeling briefly, but only water truly restores and sustains. Spiritual thirst works the same way. It is the soul’s awareness that it was made for communion with God. When that thirst goes unmet, people still try to satisfy it—with success, approval, busyness, control, pleasure, or even religion itself—but those substitutes never truly satisfy. They may distract or numb for a moment, but the thirst returns, often deeper than before.

16

Jesus promises that believers will have “rivers of living water” flowing from within them (**John 7:38**). Have you experienced this in yourself or witnessed it in others? What does it look like for living water to flow from a follower of Jesus?



### Reflection Questions

17

Paul’s statement that “that rock was Christ” means Jesus was present with Israel in the wilderness, providing for them before His incarnation. How does this truth—that Christ has always been present with His people—affect your understanding of God’s faithfulness throughout history and in your own life? When or where have you seen evidence of His faithfulness?

18

The rock was struck once, and water flowed. Christ was crucified once, and the Spirit was poured out. Yet, as believers, we must continually come to Christ. What does this reality teach us about the relationship between Christ’s finished work and our ongoing need to come to Him?



19 The Israelites' question—"Is the Lord here with us or not?"—comes directly after miracles of deliverance and provision. What does this teach us about the human tendency to forget God's presence?

20 Jesus promises rivers of living water, not just drops. What would it look like for your inner life with God to move from scarcity to abundance? What practices or postures help you stay open to the continual filling of the Spirit?<sup>3</sup>

21 God provided water for Israel in a place where water should not exist. How might God want to use you to bring hope, life, or refreshment into places (or people) that seem spiritually barren?

22 Israel doubted God's presence: "Is the Lord here with us or not?" How could your life—your choices, compassion, courage, or faith—help someone else see evidence that God is present and active?

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<sup>3</sup>One of the ways we can stay open to the filling of the Holy Spirit is through fasting. The physical act of fasting helps us experience the "physical awareness of emptiness [which] is a reminder to turn to Jesus who alone can satisfy." Calhoun, Adele Ahlberg. *Spiritual Disciplines Handbook: Practices That Transform Us*. InterVarsity Press, 2015. 245



## Ending Response

Each week a song will be highlighted that emphasizes the themes of the lesson. Take some time to read the lyrics or listen to the song as an act of praise and thanksgiving for what Christ has accomplished.

### LIVING WATER

Dry bones right now  
Breathe in, breathe out  
No more drinking the dirt, I'm thirsty  
Oh, spirit of resurrection  
Flowing through me  
You've made me a new creation, how can it  
be?

Living water deep within me  
Saturate my soul  
Like a river, break the levee  
Let it overflow  
I could never have too much of Your love

One life soon past  
Only what's done for You will last  
So break on this dry ground  
Spring a well from the inside out

Holy Spirit  
Holy presence  
You have changed the atmosphere here in my  
chest  
Holy well spring  
What's in store  
I am longing for more



# SERMON NOTES







# THE GREATER LAW-GIVER



## Lesson 6

Exodus 19:16-20; 20:1-20

2 Corinthians 3:7-11, 16-18; Galatians 3:23-29;

Romans 8:1-4; 10:4; Matthew 5:17



### Scripture Reading



### Exodus Passages: Exodus 19:16-20; 20:1-20

**Context:** At Mount Sinai, God established His covenant with Israel and gave them the Law—not as a means of earning salvation, but as the gift that formed Israel’s identity as God’s redeemed people. The Law followed deliverance from Egypt, shaping how Israel was to live as a holy nation within God’s covenant. The giving of the Law was accompanied by thunder, lightning, trumpet blasts, and smoke, creating an atmosphere of fear and distance. The people trembled and asked Moses to be their mediator, afraid to approach God directly. This moment revealed God’s holiness and preserved Israel’s covenant identity, but it could not bring the people into lasting intimacy with God or overcome sin and death.

<sup>16</sup> *On the morning of the third day, thunder roared and lightning flashed, and a dense cloud came down on the mountain. There was a long, loud blast from a ram’s horn, and all the people trembled.* <sup>17</sup> *Moses led them out from the camp to meet with God, and they stood at the foot of the mountain.* <sup>18</sup> *All of Mount Sinai was covered with smoke because the LORD had descended on it in the form of fire. The smoke billowed into the sky like smoke from a brick kiln, and the whole mountain shook violently.* <sup>19</sup> *As the blast of the ram’s horn grew louder and louder, Moses spoke, and God thundered his reply.* <sup>20</sup> *The LORD came down on the top of Mount Sinai and called Moses to the top of the mountain. So Moses climbed the mountain.*

*20:1 Then God gave the people all these instructions:*

*2 "I am the LORD your God, who rescued you from the land of Egypt, the place of your slavery. 3 "You must not have any other god but me.*

*4 "You must not make for yourself an idol of any kind or an image of anything in the heavens or on the earth or in the sea. 5 You must not bow down to them or worship them, for I, the LORD your God, am a jealous God who will not tolerate your affection for any other gods. I lay the sins of the parents upon their children; the entire family is affected—even children in the third and fourth generations of those who reject me.*

*6 But I lavish unfailing love for a thousand generations on those who love me and obey my commands. 7 "You must not misuse the name of the LORD your God. The LORD will not let you go unpunished if you misuse his name.*

*8 "Remember to observe the Sabbath day by keeping it holy. 9 You have six days each week for your ordinary work, 10 but the seventh day is a Sabbath day of rest dedicated to the LORD your God. On that day no one in your household may do any work. This includes you, your sons and daughters, your male and female servants, your livestock, and any foreigners living among you. 11 For in six days the LORD made the heavens, the earth, the sea, and everything in them; but on the seventh day he rested. That is why the LORD blessed the Sabbath day and set it apart as holy. 12 "Honor your father and mother. Then you will live a long, full life in the land the LORD your God is giving you.*

*13 "You must not murder.*

*14 "You must not commit adultery.*

*15 "You must not steal.*

*16 "You must not testify falsely against your neighbor.*

*17 "You must not covet your neighbor's house. You must not covet your neighbor's wife, male or female servant, ox or donkey, or anything else that belongs to your neighbor."*

*18 When the people heard the thunder and the loud blast of the ram's horn, and when they saw the flashes of lightning and the smoke billowing from the mountain, they stood at a distance, trembling with fear. 19 And they said to Moses, "You speak to us, and we will listen. But don't let God speak directly to us, or we will die!" 20 "Don't be afraid," Moses answered them, "for God has come in this way to test you, and so that your fear of him will keep you from sinning!"*



**Paul's Letters: 2 Corinthians 3:7-11, 16-18; Galatians 3:23-29;  
Romans 8:1-4; 10:4; Matthew 5:17**

**Context:** As Paul wrote to churches across the Roman world, he addressed a pressing question: How do Gentiles belong to the people of God now that the Messiah has come? Some were teaching that Gentile believers needed to adopt observance of the Jewish Law in order to be full members of God's covenant family. Paul argued passionately that the Law had served a specific, God-given role: it preserved Israel and marked out God's covenant people until the coming of Christ. With the resurrection of Jesus, however, God has redefined covenant membership around the Messiah and the gift of the Spirit. What the Law could not accomplish—freedom from sin, victory over death, and the creation of a multi-ethnic family of God—Christ has now fulfilled.

**2 Corinthians 3:7-11, 16-18:**

*<sup>7</sup> The old way, with laws etched in stone, led to death, though it began with such glory that the people of Israel could not bear to look at Moses' face. For his face shone with the glory of God, even though the brightness was already fading away. <sup>8</sup> Shouldn't we expect far greater glory under the new way, now that the Holy Spirit is giving life? <sup>9</sup> If the old way, which brings condemnation, was glorious, how much more glorious is the new way, which makes us right with God! <sup>10</sup> In fact, that first glory was not glorious at all compared with the overwhelming glory of the new way. <sup>11</sup> So if the old way, which has been replaced, was glorious, how much more glorious is the new, which remains forever!*

*<sup>16</sup> But whenever someone turns to the Lord, the veil is taken away. <sup>17</sup> For the Lord is the Spirit, and wherever the Spirit of the Lord is, there is freedom. <sup>18</sup> So all of us who have had that veil removed can see and reflect the glory of the Lord. And the Lord—who is the Spirit—makes us more and more like him as we are changed into his glorious image.*

### **Galatians 3:23-29:**

<sup>23</sup> Before the way of faith in Christ was available to us, we were placed under guard by the law. We were kept in protective custody, so to speak, until the way of faith was revealed. <sup>24</sup> Let me put it another way.

The law was our guardian until Christ came; it protected us until we could be made right with God through faith. <sup>25</sup> And now that the way of faith has come, we no longer need the law as our guardian. <sup>26</sup> For you are all children of God through faith in Christ Jesus. <sup>27</sup> And all who have been united with Christ in baptism have put on Christ, like putting on new clothes. <sup>28</sup> There is no longer Jew or Gentile, slave or free, male and female. For you are all one in Christ Jesus. <sup>29</sup> And now that you belong to Christ, you are the true children of Abraham. You are his heirs, and God's promise to Abraham belongs to you.

### **Romans 8:1-4:**

<sup>1</sup> So now there is no condemnation for those who belong to Christ Jesus.

<sup>2</sup> And because you belong to him, the power of the life-giving Spirit has freed you from the power of sin that leads to death. <sup>3</sup> The law of Moses was unable to save us because of the weakness of our sinful nature. So God did what the law could not do. He sent his own Son in a body like the bodies we sinners have. And in that body God declared an end to sin's control over us by giving his Son as a sacrifice for our sins. <sup>4</sup> He did this so that the just requirement of the law would be fully satisfied for us, who no longer follow our sinful nature but instead follow the Spirit.

### **Romans 10:4:**

<sup>4</sup> For Christ has already accomplished the purpose for which the law was given. As a result, all who believe in him are made right with God.

### **Matthew 5:17:**

<sup>17</sup> "Don't misunderstand why I have come. I did not come to abolish the law of Moses or the writings of the prophets. No, I came to accomplish their purpose.





## Thematic Connections

There are three key theological themes that connect these passages:

<b>The Law's Purpose: Guardian, Not Savior</b>	<b>From Distance to Family</b>	<b>From Slaves to Children of God</b>
<p>The Law was never meant to save—rather, it guarded Israel, shaping their life with God and preserving them until the arrival of the Messiah. In fact Paul called it a “guardian” that protected Israel until Christ came. The Law showed God’s holiness and humanity’s inability to achieve holiness or right relationship with God on our own. The Law was good and necessary, but preparatory and temporary. The Law’s purpose was always to lead us to Christ.</p>	<p>At Mt. Sinai, the people stood at a distance, trembling with fear, begging Moses to mediate because they were afraid to approach God directly. This distance characterized the old covenant. But through Christ, everything changed. We are no longer distant subjects but beloved children. The Spirit brings us near to God in a way the Law never could.</p>	<p>Under the Law, Israel was bound by regulations they couldn’t perfectly keep. With Christ’s coming, the Law no longer defined who belongs in God’s family. Paul said Christ came to “buy freedom for us who were slaves to the law” and to “adopt us as His very own children.” We’ve moved from the status of slaves trying to earn approval to children who are already loved and accepted. This is the heart of the gospel: we are no longer slaves but sons and daughters, no longer condemned but free. All who are in Christ now share equally in Abraham’s promise.</p>



## Observation Questions

### **Exodus 19:16-20; 20:1-20:**

- 1 What did God remind the Israelites of before giving them the commandments? (**Exodus 20:2**)
- 2 How did the people respond to God's presence on the mountain? (**20:18-19**)
- 3 What did the people ask Moses to do, and why?
- 4 According to **Exodus 20:20**, what was God's purpose in coming to them in flashes of lightning and billows of smoke?

### **2 Corinthians 3:7-11, 16-18; Galatians 3:23-29; Romans 8:1-4; 10:4; Matthew 5:17:**

- 5 What is now true since Christ came and fulfilled the Law? (**2 Corinthians 3:7-11, 16-18**)
- 6 What metaphor does Paul use to describe the Law's role? (**Galatians 3:24**)
- 7 What is Jesus' relationship with the Law? (**Matthew 5:17; Romans 10:4**)

8

According to the Galatians passage, what things are now true about all who believe in Christ?

9

According to **Romans 8:3**, what limitation did the Law have?



### Connection Questions

10

At Mt. Sinai, the people stood at a distance, afraid to approach God. How does Paul's description of believers as children of God contrast with this?

11

In Exodus, the people needed Moses as a mediator between themselves and God. How does Christ function as our mediator in a way that goes beyond what Moses could do?

12

The Law was given after God rescued Israel from Egypt (**Exodus 20:2**). How does this sequence—deliverance first, then instructions—relate to Paul's teaching about grace and law?



## Interpretation Questions

13

Paul says the Law was our “guardian until Christ came” (**Galatians 3:24**). If the Law was good and from God, what does it mean that we no longer live under it as a guardian?

14

What does Paul mean when he says “there is no condemnation for those who belong to Christ Jesus” (**Romans 8:1**)? How does this contrast to the fear the Israelites felt at Mt. Sinai?

15

Most of us still understand the Ten Commandments as rules to live by. How can believers honor God’s Law as Scripture while recognizing that it no longer defines covenant membership? What does Spirit-led obedience look like?



## Application Questions

16

Many Christians struggle with feeling like they must earn God’s approval through good behavior. In what areas of your life do you tend to relate to God more like a slave trying to earn favor rather than a child who is already loved?

17

The Israelites were afraid to approach God directly. Do you ever feel that way? What would it look like to embrace the intimacy Paul describes? How might this intimacy affect your prayer life?

18

Paul says the Spirit enables us to fulfill “the just requirement of the law” not through our effort but by following the Spirit (**Romans 8:4**). What does it mean to “follow the Spirit” in daily life? How is this different from trying to keep rules?



### Reflection Questions

19

Timothy Keller writes: “The law shows us what godliness is, but the gospel gives us the power to do it.”<sup>1</sup> In what areas of your life do you feel like you are “trying harder” instead of relying on the Holy Spirit’s power? How does Keller’s quote challenge the approach of trying to do it on our own?

<sup>1</sup> Keller, Timothy. *Galatians for You*. The Good Book Company, 2017. 114

20

Paul says we are “heirs” (**Galatians 3:29**). An heir doesn’t earn an inheritance—it’s given based on relationship. What inheritance has God given you in Christ? How does living as an heir rather than a slave change your daily approach to the Christian life?

21

The Gospel moves us from slaves to children. How might God be inviting you to treat others not with judgment or rule-keeping, but with the same grace, patience, and welcome that Christ has shown you?

22

**Galatians 3:27** says we are “clothed with Christ.” What does that look like in a practical way? What would it look like to step into your community, workplace, or relationships this week “wearing Christ” in a way that draws others toward Him?<sup>2</sup>

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<sup>2</sup>For example, this might shape how you listen before you speak, how you respond when you feel misunderstood, or how you carry yourself in a space that feels tense or divided. It could affect the pace you move at, the patience you extend, or the dignity you offer—especially where it isn’t expected.



## Ending Response

Each week a song will be highlighted that emphasizes the themes of the lesson. Take some time to read the lyrics or listen to the song as an act of praise and thanksgiving for what Christ has accomplished.

### IN CHRIST ALONE

In Christ alone my hope is found, He is my light, my strength, my song; this Cornerstone, this solid Ground, firm through the fiercest drought and storm. What heights of love, what depths of peace, when fears are stilled, when strivings cease!  
My Comforter, my All in All,  
here in the love of Christ I stand.

In Christ alone, who took on flesh, fullness of God in helpless babe. This gift of love and righteousness, scorned by the ones He came to save: Till on that cross as Jesus died, the wrath of God was satisfied. For every sin on Him was laid; here in the death of Christ I live.

There in the ground His body lay, Light of the world by darkness slain: then bursting forth in glorious day up from the grave He rose again! And as He stands in victory sin's curse has lost its grip on me, for I am His and He is mine bought with the precious blood of Christ.

No guilt in life, no fear in death, this is the power of Christ in me; from life's first cry to final breath, Jesus commands my destiny. No power of hell, no scheme of man, can ever pluck me from His hand: Till He returns or calls me home, here in the power of Christ I'll stand.

In Christ Alone, Songwriters: Stuart Townend/Keith Getty, ©2001, CCLI #3350395. License #29262



# SERMON NOTES







PRAYER





# WAITING IN THE WILDERNESS



## Lesson 7

### Exodus 32:1-20

1 Corinthians 10:1-13; Colossians 3:1-15; Hebrews 3:7-15



### Scripture Reading



### Exodus Passage: Exodus 32:1-20

**Context:** When Moses ascended Mt. Sinai to receive God's instructions for His people, he remained there for 40 days. During that time, the people grew impatient, fearful, and restless. Instead of trusting God, they turned to idolatry. They created a golden calf and declared, "This is the god that brought you out of Egypt". **Exodus 32** is one of the clearest biblical pictures of how quickly the human heart can drift when waiting feels long and uncertain. It also reveals God's mercy, and the ongoing tension between God's holiness and His compassion.

*<sup>1</sup> When the people saw how long it was taking Moses to come back down the mountain, they gathered around Aaron. "Come on," they said, "make us some gods who can lead us. We don't know what happened to this fellow Moses, who brought us here from the land of Egypt."*

*<sup>2</sup> So Aaron said, "Take the gold rings from the ears of your wives and sons and daughters, and bring them to me."*

*<sup>3</sup> All the people took the gold rings from their ears and brought them to Aaron. <sup>4</sup> Then Aaron took the gold, melted it down, and molded it into the shape of a calf. When the people saw it, they exclaimed, "O Israel, these are the gods who brought you out of the land of Egypt!"*

*<sup>5</sup> Aaron saw how excited the people were, so he built an altar in front of the calf. Then he announced, "Tomorrow will be a festival to the LORD!"*

*<sup>6</sup> The people got up early the next morning to sacrifice burnt offerings and peace offerings. After this, they celebrated with feasting and drinking, and they indulged in pagan revelry.*

*<sup>7</sup> The LORD told Moses, "Quick! Go down the mountain! Your people whom you brought from the land of Egypt have corrupted themselves.*

*<sup>8</sup> How quickly they have turned away from the way I commanded them*

to live! They have melted down gold and made a calf, and they have bowed down and sacrificed to it. They are saying, 'These are your gods, O Israel, who brought you out of the land of Egypt.'

<sup>9</sup> Then the LORD said, "I have seen how stubborn and rebellious these people are. <sup>10</sup> Now leave me alone so my fierce anger can blaze against them, and I will destroy them. Then I will make you, Moses, into a great nation."

<sup>11</sup> But Moses tried to pacify the LORD his God. "O LORD!" he said. "Why are you so angry with your own people whom you brought from the land of Egypt with such great power and such a strong hand? <sup>12</sup> Why let the Egyptians say, 'Their God rescued them with the evil intention of slaughtering them in the mountains and wiping them from the face of the earth'? Turn away from your fierce anger. Change your mind about this terrible disaster you have threatened against your people!

<sup>13</sup> Remember your servants Abraham, Isaac, and Jacob. You bound yourself with an oath to them, saying, 'I will make your descendants as numerous as the stars of heaven. And I will give them all of this land that I have promised to your descendants, and they will possess it forever.'"

<sup>14</sup> So the LORD changed his mind about the terrible disaster he had threatened to bring on his people.

<sup>15</sup> Then Moses turned and went down the mountain. He held in his hands the two stone tablets inscribed with the terms of the covenant. They were inscribed on both sides, front and back. <sup>16</sup> These tablets were God's work; the words on them were written by God himself.

<sup>17</sup> When Joshua heard the boisterous noise of the people shouting below them, he exclaimed to Moses, "It sounds like war in the camp!"

<sup>18</sup> But Moses replied, "No, it's not a shout of victory nor the wailing of defeat. I hear the sound of a celebration."

<sup>19</sup> When they came near the camp, Moses saw the calf and the dancing, and he burned with anger. He threw the stone tablets to the ground, smashing them at the foot of the mountain. <sup>20</sup> He took the calf they had made and burned it. Then he ground it into powder, threw it into the water, and forced the people to drink it.



## Paul's Letters: 1 Corinthians 10:1-13; Colossians 3:1-15; Hebrews 3:7-15

**Context:** Paul repeatedly uses Israel's wilderness experience—their idolatry, grumbling, and impatience—as a warning to the New Testament believers. He argues that the same temptations Israel faced are common to all people. Similarly, the writer of Hebrews (whose authorship is unknown but is often associated with Pauline theology) warns believers not to repeat Israel's mistake of unbelief. The following passages emphasize that Israel's story is meant to instruct us.

### **1 Corinthians 10:1-13:**

*<sup>1</sup> I don't want you to forget, dear brothers and sisters, about our ancestors in the wilderness long ago. All of them were guided by a cloud that moved ahead of them, and all of them walked through the sea on dry ground. <sup>2</sup> In the cloud and in the sea, all of them were baptized as followers of Moses. <sup>3</sup> All of them ate the same spiritual food, <sup>4</sup> and all of them drank the same spiritual water. For they drank from the spiritual rock that traveled with them, and that rock was Christ. <sup>5</sup> Yet God was not pleased with most of them, and their bodies were scattered in the wilderness.*

*<sup>6</sup> These things happened as a warning to us, so that we would not crave evil things as they did, <sup>7</sup> or worship idols as some of them did. As the Scriptures say, "The people celebrated with feasting and drinking, and they indulged in pagan revelry." <sup>8</sup> And we must not engage in sexual immorality as some of them did, causing 23,000 of them to die in one day.*

*<sup>9</sup> Nor should we put Christ to the test, as some of them did and then died from snakebites. <sup>10</sup> And don't grumble as some of them did, and then were destroyed by the angel of death. <sup>11</sup> These things happened to them as examples for us. They were written down to warn us who live at the end of the age.*

*<sup>12</sup> If you think you are standing strong, be careful not to fall. <sup>13</sup> The temptations in your life are no different from what others experience. And God is faithful. He will not allow the temptation to be more than you can stand. When you are tempted, he will show you a way out so that you can endure.*

### **Colossians 3:1-15:**

<sup>1</sup> Since you have been raised to new life with Christ, set your sights on the realities of heaven, where Christ sits in the place of honor at God's right hand. <sup>2</sup> Think about the things of heaven, not the things of earth. <sup>3</sup> For you died to this life, and your real life is hidden with Christ in God. <sup>4</sup> And when Christ, who is your life, is revealed to the whole world, you will share in all his glory. <sup>5</sup> So put to death the sinful, earthly things lurking within you. Have nothing to do with sexual immorality, impurity, lust, and evil desires. Don't be greedy, for a greedy person is an idolater, worshiping the things of this world. <sup>6</sup> Because of these sins, the anger of God is coming. <sup>7</sup> You used to do these things when your life was still part of this world. <sup>8</sup> But now is the time to get rid of anger, rage, malicious behavior, slander, and dirty language. <sup>9</sup> Don't lie to each other, for you have stripped off your old sinful nature and all its wicked deeds. <sup>10</sup> Put on your new nature, and be renewed as you learn to know your Creator and become like him. <sup>11</sup> In this new life, it doesn't matter if you are a Jew or a Gentile, circumcised or uncircumcised, barbaric, uncivilized, slave, or free. Christ is all that matters, and he lives in all of us. <sup>12</sup> Since God chose you to be the holy people he loves, you must clothe yourselves with tenderhearted mercy, kindness, humility, gentleness, and patience. <sup>13</sup> Make allowance for each other's faults, and forgive anyone who offends you. Remember, the Lord forgave you, so you must forgive others. <sup>14</sup> Above all, clothe yourselves with love, which binds us all together in perfect harmony. <sup>15</sup> And let the peace that comes from Christ rule in your hearts. For as members of one body you are called to live in peace. And always be thankful.

### **Hebrews 3:7-15:**

<sup>7</sup> That is why the Holy Spirit says,  
"Today when you hear his voice,  
<sup>8</sup> don't harden your hearts  
as Israel did when they rebelled,  
when they tested me in the wilderness.  
<sup>9</sup> There your ancestors tested and tried my patience,  
even though they saw my miracles for forty years.  
<sup>10</sup> So I was angry with them, and I said,

*Their hearts always turn away from me.*

*They refuse to do what I tell them.'*

*<sup>11</sup> So in my anger I took an oath:*

*'They will never enter my place of rest.'*"

*<sup>12</sup> Be careful then, dear brothers and sisters. Make sure that your own hearts are not evil and unbelieving, turning you away from the living God. <sup>13</sup> You must warn each other every day, while it is still "today," so that none of you will be deceived by sin and hardened against God. <sup>14</sup> For if we are faithful to the end, trusting God just as firmly as when we first believed, we will share in all that belongs to Christ. <sup>15</sup> Remember*

*what it says:*

*"Today when you hear his voice,*

*don't harden your hearts*

*as Israel did when they rebelled."*



## Thematic Connections

There are three key theological themes that connect these passages:

Wilderness Waiting Reveals the Heart	The Battle Between Flesh and Spirit	Putting off the Old Self and Putting on the New
<p><b>Exodus 32</b> shows that Israel's impatience didn't create their idolatry—it revealed it. Despite experiencing God's deliverance from Egypt, the parting of the Red Sea, manna from heaven, and water from the rock, waiting drew out what their hearts already trusted in. Paul uses this story to warn the church: temptation is not unique, but</p>	<p>The golden calf episode in <b>Exodus 32</b> offers a vivid picture of the inner conflict Paul later describes as the battle between flesh and Spirit. Israel knew God's commands and had just experienced His deliverance—yet when fear, uncertainty, and impatience rose, their desires pulled them in the opposite direction. The "flesh" in Scripture isn't just</p>	<p>Israel continued to slip back into old patterns learned in Egypt—relying on visible idols, imitating the worship of surrounding cultures, and trying to secure their own sense of stability. Even after being rescued, their habits and heart-postures were still shaped by their former life. Paul used this same pattern in Colossians to describe</p>

<p>universal. In seasons where God seems silent or slow, our default desires often resurface: desires like comfort, control, approval, productivity, or security. It is through this exposure that God invites us to redirect our trust toward Him alone.</p>	<p>sinful behavior; it's the old orientation of the heart that resists trusting God and seeks comfort, control, or identity apart from Him. In <b>Romans 8</b>, Paul explains that this battle doesn't disappear when someone becomes part of the people of God. In both Israel's wilderness and our daily lives, waiting exposes where the flesh still has influence—and simultaneously shows our need for the Spirit to lead, convict, and empower.</p>	<p>Christian transformation: salvation frees us, but the "old self" doesn't instantly disappear. It must be intentionally "put to death," not through shame or self-effort, but by recognizing its lies and leaving them behind. Likewise, the "new self" isn't something we create—it is something we receive and grow into, renewed by the Spirit and grounded in Christ's work. Just as God called Israel to be a people marked by His presence rather than their past, Paul called believers to embody a new identity marked by love, holiness, and trust.</p>
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### Observation Questions

#### Exodus 32:1-20:

1

Why did the people want Aaron to make them some gods?  
(**Exodus 32:1**)

2 How did Aaron respond to the people's request? (**32:2-4**)

3 What was God's reaction to Israel's idolatry? (**32:7-10**)

4 How did Moses intercede on behalf of the people? (**32:11-13**)

**1 Corinthians 10:1-13; Colossians 3:1-15; Hebrews 3:7-15:**

5 According to **1 Corinthians 10:11-13**, why were the wilderness events written down?

6 What promise does Paul give in **1 Corinthians 10:13** about temptation?

7 What does Paul tell believers to "put to death" in **Colossians 3:5-9**?

8 Rather, what qualities are believers called to "put on"? (**Colossians 3:12-14**)

9 What warning does **Hebrews 3:12** give? What are believers supposed to do instead? (**Hebrews 3:13-15**)





## Connection Questions

10

Israel's impatience revealed their idolatry. What similar temptations do, or might, we face when God seems slow or silent?

11

In **Exodus 32**, the people followed their impulses. However Paul described being led by the Spirit. How do these scenes highlight these two different ways of living?

12

The Israelites experienced incredible miracles (Red Sea, manna, water from a rock, etc.), yet still refused to trust God. What does this reveal about the nature of faith? Why isn't seeing miracles enough for some people?



## Interpretation Questions

13

What is the difference between sharing about difficult circumstances and the kind of grumbling that characterized Israel in the wilderness? When does legitimate struggle become sinful unbelief?

14

Paul says the wilderness stories are “examples and warnings” (**1 Corinthians 10:11**). Why do you think God preserved these stories for the church?

15

Paul warns “If you think you are standing strong, be careful not to fall” (**1 Corinthians 10:12**). Why might spiritual pride be dangerous? How could it relate to Israel’s failure?

16

How does **Colossians 3:1-15** help define what it means to “walk in the Spirit”?



## Application Questions

17

What “golden calf” do you find yourself tempted to turn to—something that promises comfort, control, or security in place of God—when you feel tired, stressed or feel like you have been waiting too long?

18

Paul calls us to put on Christlike qualities. What does it mean to put on the qualities of Christ? How do you rely on the Spirit’s work to grow these in you?

19

Hebrews says we should warn each other “every day, while it is still ‘today’” (3:13). Who in your life helps you stay faithful? Who might need your encouragement today?



## Reflection Questions

20

The Israelites saw God's power but showed that they didn't trust His promises. It's possible to acknowledge God's existence and even His past faithfulness while still not trusting Him for the future. In what area(s) of your life do you struggle to move from acknowledging God's power to actually trusting His promises?

21

Israel's failure highlights the need for a Savior and a new heart. How does the gospel give hope for real change (that the law or willpower cannot produce alone)? In what ways have you seen the Spirit slowly, faithfully transform areas of your life that once felt ruled by the flesh?

22

Israel didn't wake up one day intending to worship a golden calf—the drift happened slowly. Where do you notice subtle signs of drift in your own heart (doubt, cynicism, self-reliance, escapism, etc.), and what might God be inviting you to pay attention to?

23

Israel panicked in the wilderness because they felt abandoned. Who in your life is walking through their own season of waiting, fear, or uncertainty—and how can you help them remain anchored in God instead of turning to false comforts?

It might be you in this season, if so, you can answer the question for yourself. If you feel comfortable, reach out to someone who might encourage you.



## Ending Response

Each week a song will be highlighted that emphasizes the themes of the lesson. Take some time to read the lyrics or listen to the song as an act of praise and thanksgiving for what Christ has accomplished.

### TRUST IN YOU

Letting go of every single dream  
I lay each one down at Your feet  
Every moment of my wandering  
Never changes what You see  
I've tried to win this war, I confess  
My hands are weary, I need Your rest  
Mighty warrior, King of the fight  
No matter what I face, You're by my side

When You don't move the mountains  
I'm needing You to move  
When You don't part the waters  
I wish I could walk through  
When You don't give the answers  
As I cry out to You, I will trust, I will trust  
I will trust in You

Truth is, You know what tomorrow brings  
There's not a day ahead You have not seen  
So in all things be my life and breath  
I want what You want, Lord, and nothing less  
You are my strength and comfort. You are my  
steady hand. You are my firm foundation  
The rock on which I stand. Your ways are  
always higher. Your plans are always  
good. There's not a place  
where I'll go  
You've not  
already  
stood

Trust in You, Songwriters: Lauren  
Daigle/Michael Farren/Paul Marbury  
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#29262



# SERMON NOTES









# GOD WITH US



## Lesson 8

Exodus 25:8-9; 40:33-38

2 Corinthians 6:16-18; 1 Corinthians 3:19-20;

Ephesians 2:19-22; 1 Peter 2:9-11



### Scripture Reading



### Exodus Passages: Exodus 25:8-9; 40:33-38

**Context:** The ultimate purpose of the Exodus wasn't just to free Israel from slavery—it was to bring them into deeper relationship with God. At Mount Sinai, God gave Moses detailed instructions for building the Tabernacle, a portable sanctuary where God would dwell among His people. The Tabernacle represented God's desire to be present with His people, not distant from them. When it was completed and God's glory filled it, Israel experienced the fulfillment of God's promise: "I will dwell among the Israelites and be their God" (**Exodus 29:45**).

<sup>8</sup> "Have the people of Israel build me a holy sanctuary so I can live among them. <sup>9</sup> You must build this Tabernacle and its furnishings exactly according to the pattern I will show you.

<sup>33</sup> Then he hung the curtains forming the courtyard around the Tabernacle and the altar. And he set up the curtain at the entrance of the courtyard. So at last Moses finished the work. <sup>34</sup> Then the cloud covered the Tabernacle, and the glory of the LORD filled the Tabernacle. <sup>35</sup> Moses could no longer enter the Tabernacle because the cloud had settled down over it, and the glory of the LORD filled the Tabernacle. <sup>36</sup> Now whenever the cloud lifted from the Tabernacle, the people of Israel would set out on their journey, following it. <sup>37</sup> But if the cloud did not rise, they remained where they were until it lifted. <sup>38</sup> The cloud of the LORD hovered over the Tabernacle during the day, and at night fire glowed inside the cloud so the whole family of Israel could see it. This continued throughout all their journeys.



**Paul's Letters: 2 Corinthians 6:16-18; 1 Corinthians 3:19-20;  
Ephesians 2:19-22; 1 Peter 2:9-11**

**Context:** Twice, Paul wrote to the Corinthian church about their identity as God's temple. The Temple building had replaced the Tabernacle as the place where God dwelt. In Ephesians, Paul described how believers are being built together into a dwelling place for God. Peter echoed and reinforced this theme, calling believers a "holy priesthood" and describing their role as God's dwelling place in the world.

**2 Corinthians 6:16-18:**

<sup>16</sup> *And what union can there be between God's temple and idols? For we are the temple of the living God. As God said: "I will live in them and walk among them. I will be their God, and they will be my people.*

<sup>17</sup> *Therefore, come out from among unbelievers, and separate yourselves from them, says the Lord. Don't touch their filthy things, and I will welcome you. <sup>18</sup> And I will be your Father, and you will be my sons and daughters, says the Lord Almighty."*

**1 Corinthians 3:19-20:**

<sup>19</sup> *Don't you realize that your body is the temple of the Holy Spirit, who lives in you and was given to you by God? You do not belong to yourself, <sup>20</sup> for God bought you with a high price. So you must honor God with your body.*

**Ephesians 2:19-22:**

<sup>19</sup> *So now you Gentiles are no longer strangers and foreigners. You are citizens along with all of God's holy people. You are members of God's household. <sup>20</sup> Together, we are his house, built on the foundation of the apostles and the prophets. And the cornerstone is Christ Jesus himself.*

<sup>21</sup> *We are carefully joined together in him, becoming a holy temple for the Lord. <sup>22</sup> Through him you Gentiles are also being made part of this dwelling where God lives by his Spirit.*

## 1 Peter 2:9-11:

<sup>9</sup> *But you are not like that, for you are a chosen people. You are royal priests, a holy nation, God's very own possession. As a result, you can show others the goodness of God, for he called you out of the darkness into his wonderful light.* <sup>10</sup> *"Once you had no identity as a people; now you are God's people. Once you received no mercy; now you have received God's mercy."* <sup>11</sup> *Dear friends, I warn you as "temporary residents and foreigners" to keep away from worldly desires that wage war against your very souls.*



### Thematic Connections

There are three key theological themes that connect these passages:

God's Dwelling Place Shifts from Building to People	Holiness as the Mark of God's Presence	Community as God's Temple
<p>In the Old Testament, God's presence dwelt in a physical structure—first the Tabernacle, then the Temple. But Paul made a stunning declaration: "We are the temple of the living God" (<b>2 Corinthians 6:16</b>). God no longer dwells in a building made with hands but in His people through the Holy Spirit. This represents a radical shift in how God relates to His people. The presence that once filled the Tabernacle now fills believers individually</p>	<p>The Tabernacle required careful construction according to God's specifications, and only those who were ceremonially clean could approach it. Similarly, Paul called believers to holiness. But this isn't about external rituals—it's about being set apart for God's purposes. Because God dwells in us, we are called to live in a way that honors His presence. Holiness isn't about earning God's presence; it's about</p>	<p>Paul emphasized that we are being built together as God's dwelling place. It's not just individual believers who are God's temple—it's the community of faith. We are "carefully joined together," "members of God's household," a "holy nation." God's presence is experienced and expressed through the body of Christ. This means our relationships with one another matter deeply—we are the place where God has chosen</p>

and corporately. We are the place where God meets the world.	reflecting His presence already in us.	to dwell, and the world sees God through our community.
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## Observation Questions

### Exodus 25:8-9; 40:33-38:

- 1 Why did God want His people to build a tabernacle? (**25:8**)
- 2 What happened when Moses finished the work of building the Tabernacle (**40:34**)?
- 3 According to **verse 35**, why couldn't Moses enter the Tabernacle?
- 4 How did the Israelites know when to move and when to stay? (**40:36-37**)
- 5 What visible signs indicated God's presence with Israel day and night? (**40:38**)

### 1 Corinthians 3:19-20; 2 Corinthians 6:16-18; Ephesians 2:19-22;

### 1 Peter 2:9-11:

- 6 What does Paul call believers in **1 Corinthians 3:19** and **2 Corinthians 6:16**?

- 7 What promise did God make in **2 Corinthians 6:16** (quoting from the Old Testament)?
- 8 According to **Ephesians 2:21-22**, what was being built and for what purpose?
- 9 What did Peter call believers in **1 Peter 2:9**? List all the descriptions he gave.



### Connection Questions

- 10 In Exodus, when God's glory filled the Tabernacle, even Moses couldn't enter. Yet, Paul stated that "we are the temple of the living God." What has changed?
- 11 The cloud and fire guided Israel's movements. How does the Holy Spirit function similarly in the life of believers and the church today?

12

Israel was called to be distinct from the nations around them, with the Tabernacle at their center. How does Peter's description of believers as "temporary residents and foreigners" (**1 Peter 2:11**) echo this calling?



### Interpretation Questions

13

Paul says we are "carefully joined together" as God's dwelling place (**Ephesians 2:21**). What does this suggest about the importance of Christian community? What does it look like to be God's temple individually? What does it look like corporately?

14

Paul quotes God saying "I will live in them and walk among them" (**2 Corinthians 6:16**). This is deeply relational language. How does understanding yourself as God's dwelling place change your understanding of your relationship with Him?

15

Peter says we are called to “show others the goodness of God” (**1 Peter 2:9**). How does being God’s temple—His dwelling place—enable us to do this?



### Application Questions

16

The Israelites could see God’s presence through the cloud and fire. How do people today “see” God’s presence? In what ways can God’s presence in you be visible to others?

17

**Ephesians 2:19** says we are “members of God’s household.” How does viewing your church community as God’s dwelling place change how you relate to other believers? How does it affect how you handle conflict, serve, or participate in community life?

18

Peter warns us to “keep away from worldly desires that wage war against your very souls” (**1 Peter 2:11**). What worldly desires are you currently battling? How does remembering that you are God’s temple help you in this battle?



## Reflection Questions

19

N.T. Wright writes: “The church is not simply a collection of saved individuals but the living temple where God dwells by his Spirit.”<sup>1</sup> Reflect on your church community. In what ways do you see God’s presence manifested through your community? Where might there be room for growth in displaying God’s presence together?

20

The Tabernacle was the place where heaven and earth met—where God’s presence intersected with human life. Paul says believers are now that place. How does this truth change your understanding of your purpose? In what ways are you a meeting place between heaven and earth for those around you? How could this point people who don’t yet know Him to Jesus?





## Ending Response

Each week a song will be highlighted that emphasizes the themes of the lesson. Take some time to read the lyrics or listen to the song as an act of praise and thanksgiving for what Christ has accomplished.

### GOD WITH US

You are matchless in grace and mercy  
There is nowhere we can hide from Your love  
You are steadfast, never failing, You are faithful  
All creation is in awe of who You are  
You're the healer of the sick and the broken  
You are comfort for every heart in loss  
Our King and our Savior forever  
For eternity we will sing of all You've done

We sing  
God with us, God for us  
Nothing can come against  
No one can stand between us  
God with us, God for us  
Nothing can come against  
No one can stand between us

Your heart, it moves with compassion  
There is life, there is healing in Your love  
You're the Father, the Son, the Holy Spirit  
For eternity we will sing of all You've done  
Where there was death, You brought life, Lord  
Where there was fear, You brought courage  
When I was afraid,  
You were with me  
And You lifted me up



# SERMON NOTES





PRAYER





# THE PROMISED INHERITANCE



## Lesson 9

Exodus 3:7-8; 6:6-8

Romans 8:18-25; Ephesians 1:13-14



### Scripture Reading



### Exodus Passages: Exodus 3:7-8; 6:6-8

**Context:** From the very beginning of the Exodus story, God promised Israel a destination—a land “flowing with milk and honey,” a place of abundance, rest, and blessing. This Promised Land represented not just a geographical location but God’s ultimate intention for His people—His intention to bring them into fullness of life in His presence. Though Israel eventually entered Canaan under Joshua’s leadership, the prophets recognized that the earthly land was a shadow of something greater—a new creation where God would dwell with His people forever.

*<sup>7</sup> Then the LORD told him, “I have certainly seen the oppression of my people in Egypt. I have heard their cries of distress because of their harsh slave drivers. Yes, I am aware of their suffering. <sup>8</sup> So I have come down to rescue them from the power of the Egyptians and lead them out of Egypt into their own fertile and spacious land. It is a land flowing with milk and honey—the land where the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites now live.*

*<sup>6</sup> “Therefore, say to the people of Israel: ‘I am the LORD. I will free you from your oppression and will rescue you from your slavery in Egypt. I will redeem you with a powerful arm and great acts of judgment. <sup>7</sup> I will claim you as my own people, and I will be your God. Then you will know that I am the LORD your God who has freed you from your oppression in Egypt. <sup>8</sup> I will bring you into the land I swore to give to Abraham, Isaac, and Jacob. I will give it to you as your very own possession. I am the LORD!’”*



## Paul's Letters: Romans 8:18-25; Ephesians 1:13-14

**Context:** Paul wrote about the hope we have as believers—not just personal salvation but the renewal of all creation. In **Romans 8**, he described creation itself groaning for redemption. In Ephesians, he explained that the Holy Spirit is the down payment guaranteeing our inheritance. The Promised Land of the Old Testament ultimately becomes the new creation—the promised inheritance God has prepared for His people. Just as the people of Israel were living in the “not yet,” today’s believers, even after Jesus came and purchased our freedom, still have something to look forward to: the promise of eternity with God in the new creation.

### **Romans 8:18-25:**

*<sup>18</sup> Yet what we suffer now is nothing compared to the glory he will reveal to us later. <sup>19</sup> For all creation is waiting eagerly for that future day when God will reveal who his children really are. <sup>20</sup> Against its will, all creation was subjected to God’s curse. But with eager hope, <sup>21</sup> the creation looks forward to the day when it will join God’s children in glorious freedom from death and decay. <sup>22</sup> For we know that all creation has been groaning as in the pains of childbirth right up to the present time. <sup>23</sup> And we believers also groan, even though we have the Holy Spirit within us as a foretaste of future glory, for we long to be released from pain and suffering. We, too, wait with eager hope for the day when God will give us our full rights as his adopted children, including the new bodies he has promised us. <sup>24</sup> We were given this hope when we were saved. (If we already have something, we don’t need to hope for it. <sup>25</sup> But if we look forward to something we don’t yet have, we must wait patiently and confidently.)*

### **Ephesians 1:13-14:**

*<sup>13</sup> And now you Gentiles have also heard the truth, the Good News that God saves you. And when you believed in Christ, he identified you as his own by giving you the Holy Spirit, whom he promised long ago. <sup>14</sup> The Spirit is God’s guarantee that he will give us the inheritance he promised and that he has purchased us to be his own people. He did this so we would praise and glorify him.*



## Thematic Connections

There are three key theological themes that connect these passages:

<b>From Promised Land to New Creation</b>	<b>Already but Not Yet</b>	<b>The Spirit as Guarantee</b>
<p>God's promise to bring Israel into "a land flowing with milk and honey" pointed beyond Canaan to something greater—the renewal of all creation. Paul saw the Promised Land as a type or shadow of the new creation God is bringing about through Christ. Just as God promised to bring Israel out of slavery into a land of abundance and rest, He promises to bring us into a renewed creation where there is no more curse, no more suffering, and no more death.</p>	<p>Israel experienced a tension: God had promised them the land, but they hadn't yet entered it. They lived between promise and fulfillment. Paul describes a similar tension in the Christian life. We have been saved (past), we are being saved (present), and we will be saved (future). We have the Spirit now as a "foretaste of future glory," but we still "groan" and "wait with eager hope" for the fullness of redemption. We live between the "already" of Christ's resurrection and the "not yet" of the new creation. This tension isn't a problem—it's the nature of living in hope.</p>	<p>The Holy Spirit functions as God's guarantee or down payment on our inheritance. Just as God gave Israel signs of His presence as they journeyed toward the Promised Land (cloud, fire, manna), He gives us the Spirit as evidence that He will complete what He's begun. The Spirit's presence now is a preview of the full inheritance to come. This means our current experience of God's presence and power, though real, is just a taste of what awaits us in the new creation.</p>



## Observation Questions

### **Exodus 3:7-8; 6:6-8:**

- 1 What three things does God say He has done in response to Israel's suffering? (**Exodus 3:7**)
- 2 How does God describe the promised land? (**Exodus 3:8**)
- 3 In **Exodus 6:6-8**, list the sequence of actions God promises to take for Israel.
- 4 What would the Israelites learn about God as a result of His deliverance? (**Exodus 6:7**)

### **Romans 8:18-25; Ephesians 1:13-14:**

- 5 According to **Romans 8:19-21**, what is creation waiting for?
- 6 What does Paul say we have now, even while we wait? (**Romans 8:23**)
- 7 How does Paul describe the Holy Spirit in **Ephesians 1:13-14**?



## Connection Questions

8 God promised to bring Israel from slavery in Egypt to abundance in the Promised Land.<sup>1</sup> How does Paul describe a similar movement in **Romans 8:18-19**?

9 The Promised Land was described as “flowing with milk and honey”—a place of abundance and life. How does Paul’s description of the new creation in **Romans 8:21** echo this promise?

10 Israel had to wait and journey through the wilderness before entering the Promised Land. How does Paul describe the Christian experience of waiting in **Romans 8:23-25**?

11 God’s presence with Israel (cloud, fire, manna) assured them He would fulfill His promise. How does the Holy Spirit function similarly for believers according to **Ephesians 1:13-14**?

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105 <sup>1</sup>The promise of the Promised Land (Canaan) happened in Exodus 3. The rest of Exodus, as well as the books of Numbers and Deuteronomy, share that the journey to get to the Land took over 40 years.





## Interpretation Questions

12

Paul says “all creation has been groaning as in the pains of childbirth” (**Romans 8:22**). Why does he use the image of childbirth rather than just suffering? What does this suggest about the nature of creation’s current state?

13

Paul says we “wait patiently and confidently” (**Romans 8:25**). How can waiting be both patient and confident? What makes this kind of waiting possible?

14

Timothy Keller writes: “The Christian hope is not just that we go to heaven when we die, but that heaven comes down to renew the whole earth.”<sup>2</sup> How does this understanding of our inheritance differ from common ideas about the afterlife? Why does this distinction matter?

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<sup>2</sup>Keller, Timothy. *Romans 8–16 for You*. The Good Book Company, 2015. 38



## Application Questions

15

Israel was called to live as people who belonged in the Promised Land even while they wandered in the wilderness. We are called to be people of the “Kingdom,” even while we are still living in this broken world. How does the reality of your future inheritance affect how you live today?

16

The Spirit is described as God’s “guarantee” of our inheritance. How does the Spirit’s presence in your life now give you confidence about the future? In what ways have you experienced the Spirit as a “foretaste” of what’s to come?



## Reflection Questions

17

Israel’s journey from Egypt to the Promised Land took forty years—much longer than expected. They had to learn to trust God’s timing and provision along the way. How is God shaping you as you experience waiting in your life? What is He teaching you about Himself and about yourself?

18

Paul emphasized that our inheritance isn't just personal salvation but the renewal of all creation. How does this cosmic scope of redemption change your understanding of God's purposes? How might it change your engagement with issues like justice, creation care, or cultural renewal?

19

God heard the cries of the oppressed in Egypt and came down to rescue them. (**Exodus 3:7-8**) Who in your community is experiencing oppression, suffering, or "groaning" today? How might God be calling you to be part of His rescue mission—bringing glimpses of the "land flowing with milk and honey" into their present circumstances?

20

Since our inheritance includes the renewal of all creation, not just individual souls, how might this truth reshape the way you engage with your neighbors, workplace, or community as well as nature and God's creation? What would it look like to live as an agent of restoration—offering foretastes of the new creation—in one specific area of brokenness you encounter regularly?



## Ending Response

Each week a song will be highlighted that emphasizes the themes of the lesson. Take some time to read the lyrics or listen to the song as an act of praise and thanksgiving for what Christ has accomplished.

### ONE DAY - WHEN WE ALL GET TO HEAVEN

One day You'll make everything new, Jesus.  
One day You will bind every wound.  
The former things shall all pass away.  
No more tears. One day You'll make sense of it  
all, Jesus. One day every question resolved;  
every anxious thought left behind. No more fear.

When we all get to heaven, what a day of  
rejoicing that will be. When we all see Jesus,  
we'll sing and shout the victory.

One day we will see face to face, Jesus.  
Is there a greater vision of grace.  
And in a moment, we shall be changed  
On that day.

And one day we'll be free, free indeed, Jesus  
One day all this struggle will cease, and we will  
see Your glory revealed; on that day.

We will weep no more. No more tears, no more  
shame. No more struggle, no more walking  
through the valley of the shadow.  
No cancer, no depression; just the brightness of  
Your glory. Just the wonder of Your grace.

Everything as it was meant to be.  
All of this will change when we  
see You face to face  
Jesus, face to face

One Day, Songwriters: Aldrin  
Davis/Clarence Montgomery  
Iii/Geoffrey Patrick Earley/Bobby Ray  
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# SERMON NOTES







# FROM DEATH TO LIFE



## Lesson 10

Exodus 14:29-15:18

Romans 6:5-11; 8:11; 1 Corinthians 15:20-23, 54-57; Colossians 1:11-14



### Scripture Reading



### Exodus Passage: Exodus 14:29-15:18

**Context:** After God delivered Israel from Egypt through the Red Sea, Moses and the Israelites sang a song of victory that celebrated God's triumph over their enemies and His faithfulness to His promises. This "Song of Moses" became Israel's anthem of deliverance, remembered and sung throughout their history. But the Exodus deliverance, as magnificent as it was, remained incomplete. Israel was freed from Egypt but still subject to the curse of the fall. The prophets looked forward to a greater exodus—a final deliverance that would defeat not just earthly oppressors but the ultimate enemies: sin and death. Easter Sunday celebrates the fulfillment of this hope through Christ's resurrection. And while deliverance has been accomplished, we still live in the "not yet" of our final inheritance. As we ponder the song of celebration, may we continue to live more and more completely into the abundant life that Christ accomplished now as we wait for eternity

<sup>29</sup> But the people of Israel had walked through the middle of the sea on dry ground, as the water stood up like a wall on both sides. <sup>30</sup> That is how the LORD rescued Israel from the hand of the Egyptians that day. And the Israelites saw the bodies of the Egyptians washed up on the seashore. <sup>31</sup> When the people of Israel saw the mighty power that the LORD had unleashed against the Egyptians, they were filled with awe before him. They put their faith in the LORD and in his servant Moses. <sup>15:1</sup> Then Moses and the people of Israel sang this song to the LORD:

*"I will sing to the LORD,  
for he has triumphed gloriously;  
he has hurled both horse and rider  
into the sea.*

<sup>2</sup> *The LORD is my strength and my song;  
he has given me victory.*

*This is my God, and I will praise him—  
my father's God, and I will exalt him!*

<sup>3</sup> *The LORD is a warrior;  
Yahweh is his name!*

<sup>4</sup> *Pharaoh's chariots and army  
he has hurled into the sea.*

*The finest of Pharaoh's officers  
are drowned in the Red Sea.*

<sup>5</sup> *The deep waters gushed over them;  
they sank to the bottom like a stone.*

<sup>6</sup> *"Your right hand, O LORD,  
is glorious in power.  
Your right hand, O LORD,  
smashes the enemy.*

<sup>7</sup> *In the greatness of your majesty,  
you overthrow those who rise against you.*

*You unleash your blazing fury;  
it consumes them like straw.*

<sup>8</sup> *At the blast of your breath,  
the waters piled up!*

*The surging waters stood straight like a wall;  
in the heart of the sea the deep waters became hard.*

<sup>9</sup> *"The enemy boasted, 'I will chase them  
and catch up with them.*

*I will plunder them  
and consume them.*

*I will flash my sword;  
my powerful hand will destroy them.'*

<sup>10</sup> *But you blew with your breath,  
and the sea covered them.*

*They sank like lead  
in the mighty waters.*

<sup>11</sup> *"Who is like you among the gods, O LORD—  
glorious in holiness,*

*awesome in splendor,*



performing great wonders?  
<sup>12</sup> You raised your right hand,  
 and the earth swallowed our enemies.  
<sup>13</sup> "With your unfailing love you lead  
 the people you have redeemed.  
 In your might, you guide them  
 to your sacred home.  
<sup>14</sup> The peoples hear and tremble;  
 anguish grips those who live in Philistia.  
<sup>15</sup> The leaders of Edom are terrified;  
 the nobles of Moab tremble.  
 All who live in Canaan melt away;  
<sup>16</sup> terror and dread fall upon them.  
 The power of your arm  
 makes them lifeless as stone  
 until your people pass by, O LORD,  
 until the people you purchased pass by.  
<sup>17</sup> You will bring them in and plant them on your own mountain—  
 the place, O LORD, reserved for your own dwelling,  
 the sanctuary, O LORD, that your hands have established.  
<sup>18</sup> The LORD will reign forever and ever!"



**Paul's Letters: Romans 6:5-11; 8:11; 1 Corinthians 15:20-28, 54-57;  
Colossians 1:11-14**

**Context:** Paul's letters reached their climax in the proclamation of resurrection. In **Romans 8**, he connected the Spirit who raised Jesus to our own future resurrection. In **1 Corinthians 15**, he presented the most comprehensive New Testament teaching on resurrection, showing how Christ's resurrection is the firstfruits of the new creation and the defeat of death itself.

**Romans 6:5-11:**

<sup>5</sup> Since we have been united with him in his death, we will also be raised to life as he was. <sup>6</sup> We know that our old sinful selves were crucified with Christ so that sin might lose its power in our lives. We are no longer slaves to sin. <sup>7</sup> For when we died with Christ we were set free from the power of sin. <sup>8</sup> And since we died with Christ, we know we will also live with him. <sup>9</sup> We are sure of this because Christ was raised
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from the dead, and he will never die again. Death no longer has any power over him. <sup>10</sup> When he died, he died once to break the power of sin. But now that he lives, he lives for the glory of God. <sup>11</sup> So you also should consider yourselves to be dead to the power of sin and alive to God through Christ Jesus.

### **Romans 8:11:**

*The Spirit of God, who raised Jesus from the dead, lives in you. And just as God raised Christ Jesus from the dead, he will give life to your mortal bodies by this same Spirit living within you.*

### **1 Corinthians 15:20-23:**

<sup>20</sup> But in fact, Christ has been raised from the dead. He is the first of a great harvest of all who have died. <sup>21</sup> So you see, just as death came into the world through a man, now the resurrection from the dead has begun through another man. <sup>22</sup> Just as everyone dies because we all belong to Adam, everyone who belongs to Christ will be given new life. <sup>23</sup> But there is an order to this resurrection: Christ was raised as the first of the harvest; then all who belong to Christ will be raised when he comes back.

### **1 Corinthians 15:54-57:**

<sup>54</sup> Then, when our dying bodies have been transformed into bodies that will never die, this Scripture will be fulfilled: "Death is swallowed up in victory. <sup>55</sup> O death, where is your victory? O death, where is your sting?" <sup>56</sup> For sin is the sting that results in death, and the law gives sin its power. <sup>57</sup> But thank God! He gives us victory over sin and death through our Lord Jesus Christ.

### **Colossians 1:11-14:**

<sup>11</sup> We also pray that you will be strengthened with all his glorious power so you will have all the endurance and patience you need. May you be filled with joy, <sup>12</sup> always thanking the Father. He has enabled you to share in the inheritance that belongs to his people, who live in the light. <sup>13</sup> For he has rescued us from the kingdom of darkness and transferred us into the Kingdom of his dear Son, <sup>14</sup> who purchased our freedom and forgave our sins.



## Thematic Connections

There are three key theological themes that connect these passages:

Victory Over the Ultimate Enemy	The Song of Deliverance	The Pattern Fulfilled and Exceeded
<p>At the Red Sea, God defeated Pharaoh’s army—the power that enslaved Israel. But Paul reveals that Christ’s resurrection defeats a far greater enemy: death itself. In fact, Paul called death “the last enemy to be destroyed” <b>(1 Corinthians 15:26)</b>. Just as the Egyptians were swallowed by the sea, death is “swallowed up in victory” <b>(1 Corinthians 15:54)</b>. The Exodus was a preview of the ultimate victory accomplished through Christ’s resurrection.</p>	<p>After crossing the Red Sea, Israel sang a song of victory celebrating God’s triumph. Paul echoes this song in <b>1 Corinthians 15:55</b>: “O death, where is your victory? O death, where is your sting?” This is the new exodus song—the celebration of final deliverance. Just as Israel sang because they were free from Egypt, we sing because we are free from sin and death. Easter is our victory song, our celebration that God has triumphed gloriously.</p>	<p>The original Exodus followed a pattern: slavery, deliverance through sacrifice (Passover), passage through water (Red Sea), and the journey to the promised land. Christ’s work follows and fulfills this same pattern: humanity enslaved to sin, deliverance through sacrifice (the cross), passage through death (burial and resurrection), the journey to the new creation (eternal life). But Christ’s exodus exceeds the original in every way. Moses led Israel out of one nation’s slavery; Christ leads humanity out of slavery to sin and death. Israel crossed the Red Sea; Christ conquered death itself. Israel entered Canaan; we will inherit the new creation. The pattern is the same, but the fulfillment is infinitely greater.</p>



## Observation Questions

### Exodus 14:29-15:18:

- 1 What specific act of deliverance did Moses celebrate in **Exodus 15:1**?
- 2 What question did Moses ask in **15:11**, and what did it imply about God?
- 3 According to **15:13 & 17**, what does God do for the people He has redeemed?
- 4 What declaration did Moses make in **15:18**? Why is this a significant declaration?

### Romans 6:5-11; 8:11; 1 Corinthians 15:20-23, 54-57; Colossians 1:11-13:

- 5 According to **Romans 8:11**, what will the Spirit, who raised Jesus, do for believers?
- 6 What does Paul call Christ in **1 Corinthians 15:20**?
- 7 What question does Paul ask in **1 Corinthians 15:55**, and how does it echo the Song of Moses?

8

What does the resurrection of Jesus accomplish for us? (**Romans 6:7; Colossians 1:13-14**)



### Connection Questions

9

Moses sang about God leading His redeemed people to His “sacred home” (**Exodus 15:13**). How does Paul describe the ultimate destination for those who belong to Christ?

10

The Song of Moses was sung after deliverance was accomplished. How does Paul’s teaching about resurrection enable us to sing a victory song even while we still await the final resurrection?



### Interpretation Questions

11

Paul calls Christ “the first of a great harvest” (**1 Corinthians 15:20**). How does this metaphor help you understand what Christ accomplished?

12

How does understanding Christ's resurrection as the fulfillment of the Exodus pattern deepen your understanding of Easter? What new insights does this connection provide?



### Application Questions

13

Paul asks, “O death, where is your victory? O death, where is your sting?” (**1 Corinthians 15:55**). How does Christ's resurrection change your relationship with death? In what practical ways does resurrection hope affect how you face mortality—your own or that of others?

14

The resurrection isn't just about life after death; it's about the renewal of all creation. And it is about complete access to God now, and even more complete in the future. How does this comprehensive vision of resurrection affect your engagement with the world now? How should resurrection people live?



## Reflection Questions

15

N.T. Wright writes: “The message of Easter is that God’s new world has been unveiled in Jesus Christ and that you’re now invited to belong to it.”<sup>1</sup> How does understanding Easter as the fulfillment of the new exodus—the completion of God’s rescue mission—change how you understand the invitation to follow Christ? What does it mean to belong to God’s new world? How could you share that invitation with someone in your sphere of influence this week?

16

The Song of Moses celebrated what God had done. Our resurrection song celebrates what God has done in Christ and what He will do when Christ returns. What is your song? How has God delivered you? What victory are you celebrating? What future deliverance are you anticipating? Take time to write your own “song of deliverance”—your testimony of God’s exodus work in your life.

17

Who could you share your “song of deliverance” with this week?

<sup>1</sup>Wright, N.T. *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church*. HarperOne, 2018. 56

As we conclude this ten-week journey through Paul's letters, we've discovered that the Exodus isn't just an ancient story—it also showcases the pattern of God's redemptive work throughout history and in our own lives. The Exodus pattern reveals something fundamental about who God is: He sees His people in bondage, He hears their cries, He comes down to deliver them, He leads them through impossible circumstances, He provides for them along the way, He dwells with them, and He brings them home.

We began in slavery to sin, crying out for deliverance. God heard our cries and sent His Son as our Deliverer. Through Christ's—our Passover Lamb—sacrifice we've been marked by His blood and saved from death. Through baptism, we've passed through the waters, dying to our old life and rising to new life in Christ. We've journeyed through the wilderness, learning to depend on Christ as our daily bread and living water. We've moved from the fear and distance of the Law to the intimacy of calling God "Abba, Father." We've become God's dwelling place, His temple where heaven and earth meet. We're traveling toward our inheritance—not just a land flowing with milk and honey, but a renewed creation where God will dwell with us forever. And we celebrate that through Christ's resurrection, the new exodus has been accomplished and death itself has been defeated.

May you continue to discover echoes of Exodus in your own journey. May you live as a delivered person, a baptized person, a wilderness traveler sustained by Christ, a temple where God dwells, an heir of the new creation, a resurrection person singing the victory song. The Lord has triumphed gloriously. Christ has risen. This is your story. This is our story. This is the story God is still writing.

**18** Throughout this study, we've traced the Exodus pattern through Paul's letters. Looking back over these weeks, how has seeing this pattern changed your understanding of your personal story?





## Ending Response

Each week a song will be highlighted that emphasizes the themes of the lesson. Take some time to read the lyrics or listen to the song as an act of praise and thanksgiving for what Christ has accomplished.

### BECAUSE HE LIVES

God sent His son,  
They called Him, Jesus;  
He came to love, Heal and forgive;  
He lived and died, To buy my pardon,  
An empty grave is there  
To prove my Savior lives!

Because He lives,  
I can face tomorrow!  
Because He lives,  
All fear is gone.  
Because I know  
He holds the future,  
And life is worth the living,  
Just because He lives!

How sweet to hold a newborn baby,  
And feel the pride and joy he brings;  
But greater still the calm assurance:  
This child can face  
Uncertain days because He Lives!

And then one day, I'll cross the river,  
I'll fight life's final war with pain;  
And then, as death  
Gives way to victory, I'll see  
the lights of glory  
And I'll know  
He lives!



# SERMON NOTES



