

CALVARY CHAPEL OF PHILADELPHIA

# CHILDREN'S MINISTRY

## 4 YEAR OLDS

### TEACHER'S PACKET

# SUNDAY MORNING

Study 5

*E is for Everlasting*



# E is for Everlasting

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

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

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

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

**Objective** This week's study focuses on the eternal nature of God. Our objective is to show that God has always existed and will exist forever.

## Key Verses

Psalms 90:1-6, 10-17—Main Teaching Passage

Isaiah 46:8-11

2 Peter 3:8

Revelation 22:12-13

John 14:2-3

**Memory Verse** Ephesians 2:8 (February Memory Verse)

"For by grace you have been saved through faith, and that not of yourselves; it is the gift of God."

## Hook

Bring in a picture of you as a child and show the kids. Tell them the story of whatever is happening in the picture. Ask the students their first memory. When a few of the students have given you their answer, ask if anyone can remember being born. Tell them that there was a time when you and the students did not exist, before they were knit together in their mother's womb (Psalm 139).

Tell the students that God has always existed. Before there was anything else, He was there. Let them know that not only has God always been there, but that He always will be.

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

# BOOK

Psalm 90 tells us some pretty amazing things about God. It says that God is everlasting (verse 2), which mean He has always been alive and He will live forever. Before there were people, animals, mountains, trees, or even the earth itself, God was there. And even when all those things are gone, God will still be there.

The fact that God is everlasting makes Him different from anything or anyone who's ever existed. People are not everlasting. In verse 10, we read that some people may live for 70 or 80 years. You might even know someone who is over 100. But no matter how long we live, everyone has a day they are born and a day that they die and are no longer here. But God is not like that. There has never been a time that He didn't exist, and there will never be a time in the future when He's not there.

Another important truth about God is that He is outside of time. A thousand years to God is like a day, and day is like a thousand years (2 Peter 3:8). God is the beginning and the end (Revelation 22:12-13).

Not only has God always existed, but Isaiah 46 tells us that He knows everything will happen from the beginning to the end, and that He reveals that to us through His Word. Because God knows all things, He promises us that everything He intends to do will be accomplished. "I have spoken, and I will bring it to pass; I have purposed, and I will do it" (Isaiah 46:11).

# LOOK

God has always existed and will always exist. He knows all the days from beginning to end. God also has a plan that he will ensure comes to completion. The incredible, wonderful thing about God being everlasting is that He wants an everlasting relationship with us. God wants us to be with Him. Jesus said in John 14:2-3, "Let not your hearts be troubled. Believe in God; believe also in me. In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also." Everything that God has done for us was done so that we can be with Him forever!

God has an incredible plan that He laid out from the beginning of time. He has told us what that plan is through His Word, the Bible. He is planning on redeeming the whole world to Himself. That is why He sent His Son Jesus Christ to die on the cross for the sins of the whole world; it was part of His great plan. God's plan is to bring the redeemed to live with Him for eternity in a place where there is no pain, suffering, crying, or sadness. The best part is that we get to spend the rest of eternity with Him, praising Him and worshipping Him for the things that He has done.

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

# LOOK (Continued)

Because God is everlasting, we can also trust that when we are going through a difficult circumstance or hardship, God knows how it will turn out ahead of time. We can trust that no matter what is happening in our lives, God is in control and will see His plan through to the end. As God Himself said, “My counsel shall stand, and I will accomplish all my purpose” (Isaiah 46:10).

# TOOK

Review the lesson by asking the students if they can name even one time when God did not exist. Is there ever a time in the future when He will be gone?

**Pray:** Ask the students for prayer requests. Pray through each of their requests and then have the students pray and thank God that He knows all things and that He has a plan for their lives, even though sometimes things are difficult.

**Parent Question:** How long has God been around? Was there ever a time when He was not around?

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

# FURTHER STUDY

## C.H. Spurgeon on Psalm 90:1-4

### Spurgeon on Psalm 90:1-4

**Verse 1.** *Lord, thou hast been our dwelling place in all generations.* We must consider the whole Psalm as written for the tribes in the desert, and then we shall see the primary meaning of each verse. Moses, in effect, says—wanderers though we be in the howling wilderness, yet we find a home in thee, even as our forefathers did when they came out of Ur of the Chaldees and dwelt in tents among the Canaanites. To the saints the Lord Jehovah, the self-existent God, stands instead of mansion and roof-tree; he shelters, comforts, protects, preserves, and cherishes all his own. Foxes have holes and the birds of the air have nests, but the saints dwell in their God, and have always done so in all ages. Not in the tabernacle or the temple do we dwell, but in God himself; and this we have always done since there was a church in the world. We have not shifted our abode. Kings' palaces have vanished beneath the crumbling hand of time—they have been burned with fire and buried beneath mountains of ruins, but the imperial race of heaven has never lost its regal habitation. Go to the Palatine and see how the Caesars are forgotten of the halls which echoed to their despotic mandates, and resounded with the plaudits of the nations over which they ruled, and then look upward and see in the ever-living Jehovah the divine home of the faithful, untouched by so much as the finger of decay. Where dwelt our fathers a hundred generations since, there dwell we still. It is of New Testament saints that the Holy Ghost has said, "He that keepeth his commandments dwelleth in God and God in him!" It was a divine mouth which said, "Abide in me", and then added, "he that abideth in me and I in him the same bringeth forth much fruit." It is most sweet to speak with the Lord as Moses did, saying, "Lord, thou art our dwelling place", and it is wise to draw from the Lord's eternal condescension reasons for expecting present and future mercies, as the Psalmist did in the next Psalm wherein he describes the safety of those who dwell in God.

**Verse 2.** *Before the mountains were brought forth.* Before those elder giants had struggled forth from nature's womb, as her dread firstborn, the Lord was glorious and self-sufficient. Mountains to him, though hoar with the snows of ages, are but new-born babes, young things whose birth was but yesterday, mere novelties of an hour. Or ever thou hadst formed the earth and the world. Here too the allusion is to a birth. Earth was born but the other day, and her solid land was delivered from the flood but a short while ago. Even from everlasting to everlasting, thou art God, or, "thou art, O God." God was, when nothing else was. He was God when the earth was not a world but a chaos, when mountains were not upheaved, and the generation of the heavens and the earth had not commenced. In this Eternal One there is a safe abode for the successive generations of men. If God himself were of yesterday, he would not be a suitable refuge for mortal men; if he could change and cease to be God he would be but an uncertain dwelling place for his people. The eternal existence of God is here mentioned to set forth, by contrast, the brevity of human life.

**Verse 3.** *Thou turnest man to destruction, or "to dust."* Man's body is resolved into its elements, and is as though it had been crushed and ground to powder. And sayest, Return, ye children of men, *i.e.*, return even to the dust out of which ye were taken. The frailty of man is thus forcibly

set forth; God creates him out of the dust, and back to dust he goes at the word of his Creator. God resolves and man dissolves. A word created and a word destroys. Observe how the action of God is recognised; man is not said to die because of the decree of faith, or the action of inevitable law, but the Lord is made the agent of all, his hand turns and his voice speaks; without these we should not die, no power on earth or hell could kill us.

"An angel's arm cannot save me from the grave,  
Myriads of angels cannot confine me there."

**Verse 4.** *For a thousand years in thy sight are but as yesterday when it is past.* A thousand years! This is a long stretch of time. How much may be crowded into it,—the rise and fall of empires, the glory and obliteration of dynasties, the beginning and the end of elaborate systems of human philosophy, and countless events, all important to household and individual, which elude the pens of historians. Yet this period, which might even be called the limit of modern history, and is in human language almost identical with an indefinite length of time, is to the Lord as nothing, even as time already gone. A moment yet to come is longer than "yesterday when it is past", for that no longer exists at all, yet such is a chiliad to the eternal. In comparison with eternity, the most lengthened reaches of time are mere points, there is in fact, no possible comparison between them. And as a watch in the night, a time which is no sooner come than gone. There is scarce time enough in a thousand years for the angels to change watches; when their millennium of service is almost over it seems as though the watch were newly set. We are dreaming through the long night of time, but God is ever keeping watch, and a thousand years are as nothing to him. A host of days and nights must be combined to make up a thousand years to us, but to God, that space of time does not make up a whole night, but only a brief portion of it. If a thousand years be to God as a single night watch, what must be the life time of the Eternal!

# FURTHER STUDY

## David Guzik on Isaiah 48:8-13

A call to remember.

1. (8-10) Remember that the LORD knows the beginning and the end.

Remember this, and show yourselves men; recall to mind, O you transgressors. Remember the former things of old, for I am God, and there is no other; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times things that are not yet done, saying, "My counsel shall stand, and I will do all My pleasure."

a. **Remember this, and show yourselves men:** We can gain the courage of **men** when we **remember** the things God tells us to remember. How much defeat we suffer in the Christian life through simply *forgetting*!

b. **Remember the former things of old . . . there is none like Me, declaring the end from the beginning:** God knows the **end** of every matter, of every course of circumstances, just as clearly as anyone else can see the **beginning** of it.

c. **Saying, "My counsel shall stand, and I will do all My pleasure."** God knows the end from the beginning because He is much more than a passive observer of events. His **counsel shall stand**. His works and plans never fail, because He **will do all** His **pleasure**. God isn't just *watching* the entire parade of history, He is *directing* the parade.

i. The essential point is that God's people must *remember* this about the LORD - that He knows the end from the beginning, and is in control over all things. When we **remember this**, we will **show yourselves men**. We can have tremendous courage in our God when we understand and remember who He is and what He does.

2. (11-13) Remember that the LORD will bring a deliverer to Zion.

Calling a bird of prey from the east, the man who executes My counsel, from a far country. Indeed I have spoken it; I will also bring it to pass. I have purposed it; I will also do it. Listen to Me, you stubborn-hearted, who are far from righteousness: I bring My righteousness near, it shall not be far off; My salvation shall not linger. And I will place salvation in Zion, for Israel My glory.

a. **Calling a bird of prey from the east, the man who executes My counsel:** This is another reference to Cyrus. God's people need to remember that God always has a deliverer for His people, even if He has to find one among pagan kings!

b. **My salvation shall not linger:** God's people need to remember that God's timing is always precise and wise. When we are **stubborn-hearted** we need to **listen** to the LORD and remember He never delays and is never late. God's always has His deliverer, and always knows exactly when to bring His deliverance.